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Presentation Addressed

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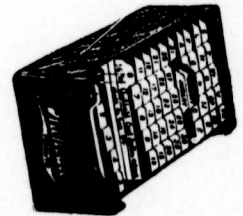
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Fifty years ago there was not a Christian in the Fiji Islands; now there is scarcely a heathen.

By a large majority the Olan Free Presbytery has decided in favor of union with the U. P. Church.

The Temperance cause has lost a consistent advocate in Provost Dick, Kinning Park, who was an elder in Pollokshields U.P. Church.

King Menelik of Abyssinia is said to be at work upon a chain of evidence to support his claim of descent from King Solomon.

The death has taken place of Rev. Thomas Underwood, senior minister of the parish of Irongray, in the Presbytery of Dumfries, at the age of 73.

One of the most painful incidents of horse sickness in South Africa is that horses, when stricken, almost invariably seek the companionship of mankind, as if asking in their dumb fashion, poor beasts, for relief.

At a meeting of Hamilton Free Presbytery the question of union with the U.P. Church was considered, and the General Assembly's overture was approved by a large majority over an amendment asking the Assembly to reconsider the subject.

The Free Church Presbytery of Dundee, remarks the Christian Leader, has expressed grave doubts as to the propriety of closing public-houses at a fixed time. Dundee and Leith seem to have been pre-empted for drunkenness, at this new year season.

Intelligence has just been received of the death at Swatow (China), of the Rev. Dr. H. L. McKenzie, the English Presbyterian Church's senior missionary, who was Moderator of the Missionary Jubilee Synod, which met at Sunderland in April, 1897.

According to the "Catholic Directory," in Great Britain there are 25 Roman Catholic prelates, 1 archbishop, 2 bishops and 3,271 priests. The Roman Catholic buildings open for public worship now number 1,883, an increase of 32 over last year's returns.

Lord and Lady Aberdeen have been celebrating the coming of age of Lord Haddo, their oldest son. The occasion has been taken to give expression to the cordial esteem entertained for both the Earl and Countess, who have the merit of dwelling among their own people.

In Glasgow U.P. Presbytery, fifty years of ministerial service will this year be completed by two of its members—the Rev. James Rennie, St. Vincent Street Church, ex-Moderator of Synod, and the Rev. Wm. Clark, M.A., Barrhead. Dr. Dalgle and Principal Hutton are also within sight of their jubilees.

In the Church of Scotland there are 1,816 churches and mission stations, with a membership of 618,476. There are 2,200 Sunday schools, with 20,831 teachers, and 227,452 scholars. The number of ministers and licentiates is about 2,000. In view of the expected union of the Free Church of Scotland and the United Presbyterian Church, the returns of these communions will probably be only issued once more in a separate form. The Free Church has 1,109 churches and mission stations in Scotland, with 1,144 ministers; the United Presbyterians have 889 congregations and 681 ministers. The membership of the former body is 393,684, and of the latter 197,476. The former raised last year £712,742, and the latter £428,106. The Original Secession Church has now only twenty-nine churches in Scotland (including "Thrums"), with a united membership of 3,770.

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Note and Comment

Bull fighting has made such progress in France that there is a paper in Paris published in the interests of the "spat."

Mr. Ira D. Sankey was greatly affected at the death of Mr. Moody. "I can," he said "apply Professor Drummond's remark, 'D. L. Moody was the greatest human being I ever met.'"

Prof. Max Muller, corpus professor of comparative philology at Oxford, who was supposed to be recovering from a long illness, has suffered a relapse and his condition is causing great anxiety.

Several names are mentioned for the moderatorship of the U. P. Synod; but that of Dr. Mair, of Morningside, is most persistently named. It is said that Dr. Laws is inclined to refuse nomination.

The German financiers are said to be opposed to lending Russia money. One of the reasons for the Russia-France alliance on the part of Russia was the development of a friendship which enabled Russia to borrow the hoarded savings of France.

Kipling has made up his mind to go to South Africa. His motive is to be "in at the death." He is an intimate friend of Cecil Rhodes and wishes to meet him immediately after the relief of Kimberley. He will also gather good literary material.

Scotland's oldest minister, Dr. Nixon Montrose, died on Jan. 25 at the age of 97. Dr. Montrose was a distinguished clergyman of the Free Church, of the General Assembly of which body he was moderator in 1838. In his youth Dr. Montrose was a great ecclesiastical polemicist.

The Rev. Dr. Stewart, retiring Moderator of the Free Church of Scotland, has safely reached South Africa, and will soon resume his duties as Principal of the College at Lovedale. Before leaving, fifteen friends united in presenting him with gifts amounting to £1,760 towards his educational and other work.

The insistence of the French has compelled the Chinese to accede to their demands. The victory of the province of Kwang Tung has been deposited and Li Hung Chang appointed in his place. The prefect who attacked the French is to be decapitated, and 200,000 taels are to be paid the families of Frenchmen who were killed. The demands for more territory are to be acceded to. The French leaders in Tonquin are much elated, and they urge that now is the time for France to extend her sphere of influence over Kwang Tung, Kwang Si, Yunnan and half of Sze Chuen.

The experiment of a Christian daily paper is to have a trial. The Topeka Capital is to be run for one week, beginning March 13, under the full control of Rev. Charles M. Sheldon, author of "In His Steps." News, editorial and advertising are to be fully under his direction, and he will have opportunity of showing what his idea of a newspaper conducted on Christian principles is. Conditions will be favorable for the experiment in Topeka, as there and throughout the state the elements that will appreciate such a paper are large. With the general opposition to decided Christian views shown by most papers, the way is open for some paper to take a positive Christian stand and secure a large patronage.

President Kruger's views on alcohol are not likely to win for him the good opinion of the temperance party either in this country or elsewhere. He regards strong drink as one of the blessings of life and has consistently promoted its sale in the Republic. According to a leader of the teetotal movement at the Cape, he once opened a distillery with "prayer and praise."

According to the New York Sun, Bibles are in large demand just now. What the real cause is the dealers and circulators of the Bible do not know. Whether the criticism of the book has stimulated study of it no one seems able to tell. That the increased demand is wholly for teachers' Bibles or Bibles with special comments, references, illustrations and maps, would indicate a desire for more intelligent and systematic study of it on the part of those who already have plain Bibles.

Philosophies rise and fall, says the Herald and Presbyter. Evolution is now at high tide. Many evolutionists question whether it is not higher than the normal level of truth. Professor Goette, the Strasburg zoologist, at his inauguration as rector of the university, publicly discarded Darwin's theory, and declared his acceptance of the theory of Weissman, who accounts for the development of species not by the "struggle for existence," but by something implanted in the germ itself. He said: "The struggle for existence does not account for talents, because existence does not depend on them." He added that the principle of "natural selection" or "the survival of the fittest" has been discarded by many of the younger scientific investigators.

"The British Weekly," contrasting the Arch-bishop of Canterbury with Rev. A. Connell as they appeared before the recent International Missionary Conference in London, says: "The contrast, in appearance and matter, between the two speakers was noteworthy to a degree. The Archbishop stood before us a motionless, massive figure, his great head and strong face revealing in every line the man of action. Mr. Connell, tall and lithe, moving constantly as he spoke, looking half round, now to the right now to the left, gave us the language of the thinker. The listeners left no doubt as to which address they preferred. They found the weighty words of the man whose syllable was the fruit of action rather commonplace; they fell captive at once and gladly to the impassioned appeal of the thinker. It would be a pleasure to learn how the ministers on the platform, like Dr. Dykes, whose solemn and searching prayer closed the meeting, appraised the two addresses."

The Paris Exposition is only a few months away and orders for transportation are pouring into the steamship companies in great volume. If the war in South Africa is not terminated within a very short time, it will seriously affect the passenger capacity of several of the principal lines and the result will be that the facilities for trans-Atlantic travel will be totally inadequate to the demand which will be made upon it. The approximate monthly capacity of eight principal lines running to New York is 23,200. This amount would be larger if so many boats had not been taken away for use as transports. The Cunard line now has six of its steamers in the service, and the White Star line has three. One line has arranged with a large number of Paris hotels for special rates and will sell tickets at the New York office, including transportation to and from Paris, hotel expenses and admission to the grounds. The extra price will be about \$80 per week, which includes an adequate number of admissions to the Exposition.

There has been a gradual falling-off in the number of students at Princeton Theological Seminary preparing for the ministry of the Presbyterian Church. The total number in 1896 was 523; in 1897, 105; and in 1899, 106. The attention of the Church was called to the decrease in students at the last General Assembly.

The expedition of Baron Toll, organized for the exploration of the New Siberia Islands and Sannikoff Land, will set out in June next for a Norwegian port, whence it will proceed to the mouth of the Lena, on the banks of which, at a point above the town of Yakutsk, it will pass the winter. During the summer of 1901 the expedition will begin its explorations toward the north, picking up en route a detachment which will be sent forward from the main body during March, with a sufficient supply of dogs.

The late Sir Richard Burton was the master of twenty-seven languages. In his life, recently written by his widow, we are told of the method he used in making these acquisitions, one of his own invention. "I got a simple grammar and vocabulary, marked out the forms and words which I knew were absolutely necessary, and learned them by heart, by carrying them in my pocket and looking over them at spare moments during the day. I never worked more than a quarter of an hour at a time, for after that the brain lost its freshness. After learning some three hundred words, easily done in a week, I stumbled through some easy bookwork (one of the Gospels is the most comfortable) and underlined every word I wished to recollect, in order to read over my pencillings at least once a day. Having finished my volume, I then carefully worked up the grammar minutiae. . . . The care of the language was now broken, and progress was rapid." In this way, this remarkable scholar was able without help to learn a new language in two months.

The Chicago Evening Post has discovered, says an exchange, that Rudyard Kipling wrote "David Harum," and that the author's name Westcott was only a nom de plume, suggested by a very loud blue waistcoat which Kipling wore when he promised Julian Hawthorne, Edward Bok, and F. N. Doubleday at dinner that he would see if he could not fool the public with a book by an unknown author. The Evening Post's story goes on to say, "to the credit of Mr. Kipling, that when the existence of a real E. N. Westcott was made known to him he caused all royalties received from the sales of the book to be paid to him, his heirs or assignees." Of course it was long ago settled that Bacon wrote Shakespeare's plays, and that some unknown author wrote Moses' books for him, and another unknown author wrote Isaiah's prophecies for him. Now if some one will explain that Aginaldo wrote the Emancipation for President Lincoln, and a U. of M. freshman wrote President McKinley's last message, we shall begin to think that "it is better not to know so many things than to know so many things that are not so."

The Presbyterian Witness, of Halifax, says: Rev. J. G. Shearer, of Erskine Church, Hamilton, Ontario is appointed Field Secretary for the Lord's Day Alliance in Ontario. The position is a very important one, and the creation of the office and the fact of filling it by such a man as Mr. Shearer, will convince the people of Ontario that the friends of the Sabbath are in downright earnest. The results of Mr. Shearer's appointment will be watched with interest in other provinces. Mr. Shearer is eminently fitted for the office to which he has been called; and from all quarters we hear of renewed activity and deepened interest in the work on account of his appointment.

Our Young People

A Meeting to Emphasize Essentials.

Topic for Feb. 11.—“Seek First the Kingdom of God.”—Matt. 13:44-46.

A Union Meeting with the Juniors.

First.

BY PANSY.

“The first thing I do in the morning will be to have my bicycle fixed.” That is what I heard a young man say as he passed under my window. A moment afterwards a young girl passed, and she was saying, “When I get to grandma’s the very first thing I do will be to write you a long letter.”

This set me thinking about first things, and I looked in my Bible and found this verse: “Seek ye FIRST the kingdom of God.” I put that word “first” in capital letters, because I want to emphasize its importance. I know ever so many people who put the kingdom of God second, or third, but it is strange how few there are who seem to have put it first! One has never any trouble in discovering those who do; they are sure to show it in their lives.

I know a boy who has been often urged to come into the Kingdom of Christ; he always says he will think about it, and he undoubtedly means what he says, but the trouble is, he never gives the subject a first place in his thoughts. He goes out from a meeting where he has heard the claims of Christ presented and the young people gather about him and begin to talk about the prime skating, or the splendid wheeling, or the last ball game, or the next history lesson,—it really does not matter so much what,—and he lets himself say to himself: “Some other time I will think about that question of becoming a Christian; I can’t very well just now”; so he puts it off. The world is crowded full of boys and girls and men and women who are willing to enter the service of Christ to-morrow, or next week, or next year, sometime, any time except now.

Isn’t it strange, in the face of that warning word from the Bible, “Now is the accepted time?”

I read of a boy who was supposed to want to secure a certain situation, and started out at a given time to try for it. But on the way he stopped to see a monkey dance, and to hear a street band play, and to see two little dogs fight, and finally reached the place half an hour behind time! It seems to me that many people set out to seek the kingdom of heaven in much such fashion.

But I know people who are really in the kingdom who do not put Christ’s interests first. Unlike the man who was willing to sell all that he had in order to buy the pearl of great price, they are not willing to make one little sacrifice for the honor of the Master.

“I don’t think it exactly the thing for a Christian,” confessed one church-mem-

ber, “but then it is such fun that I really cannot resist the temptation.” Will any one imagine for a moment that such as she have put the kingdom of Christ in its rightful place in their thoughts?

“I know I ought to go to the mid-week prayer meeting,” says one, “in fact, I promised to do so; but my evenings are very much taken up. What with our Social Club and our Browning Society, and various other interests, I really don’t see how I can give a week-day evening to prayer meeting.” Does the world, looking on, believe that such Christians have put the kingdom of God first?

It was said of a certain young prince that he seemed to have always the honor of his father in mind, and would do nothing that might cast a shadow on his name. O for more men and women and boys and girls who will keep ever before them this thought: “I belong to the kingdom of Jesus Christ; no word or act of mine shall reflect dishonor upon my King!”

The late Dr. William M. Taylor used to tell of a certain balance that was once shown him in a Wall Street office, whose combination of sensitiveness with decision was remarkable. The superintendent said that it could be turned by the smallest fraction of a grain, and whenever turned would move right on. He added that they used to have a balance that was sensitive enough, but lacked decision. It would quiver from one side to the other before it settled, so that precious minutes were lost waiting for the balance to decide.

What we need in our Christian Endeavor societies, and in our churches, and in the world everywhere, is Christians that are sensitive to the slightest touch of the Holy Spirit in their hearts, and who then, like the balance being turned, will “move right on.”

All such will distinctly show by their lives that they wear as a motto on their hearts the words,—“CHRIST FIRST.—C. E. World.

For Daily Reading.

Mon.,	Feb. 5.—The entrance to the kingdom,	
		Heb. 10: 14-22
Tues.,	Feb. 6.—Jesus the door.	John 10: 9-16
Wed.,	Feb. 7.—Becoming a child.	Matt. 18: 1-13
Thurs.,	Feb. 8.—Teaching the children.	
		Deut. 4: 9, 10; 2 Tim. 3: 14, 15
Fri.,	Feb. 9.—The promise of the church.	
		Isa. 44: 1-8
Sat.,	Feb. 10.—Children in heaven.	Zech. 8: 1-5
Sun.,	Feb. 11.—Topic. Seek first the kingdom of God. Matt. 13: 44-46 (Union meeting with the Juniors)	

The Last Idol Gone.

Dr. Judson, the eminent missionary to Burmah, once examined a Karen woman who was a candidate for baptism. She gave intelligent answers to his questions, but Judson was not quite satisfied. There seemed something lacking. His eye caught the glitter of a necklace of a kind much esteemed by the Karens. “Can you give up your ornaments for Christ?” the missionary asked. Tears filled the woman’s eyes. The struggle would evidently be a severe one. Judson appealed to her own consciousness of pride and vanity, and the woman broke down. She took her necklace off and looked at it admiringly. It was the most precious in her possession. She thought about it for some time, and laid it down on the missionary’s table with the declaration, “I love Christ more than that.”

Worth While.

I pray Thee, Lord, that when it comes to me To say if I will follow Truth and Thee, Or choose instead to win, as better worth My pains, some costly recompense of earth—

Grant me, great Father, from a hard-fought field Forespent and bruised, upon a battered shield, Home to obscure endurance to be borne Rather than live my own mean gains to scorn.

Far better fall with face turned toward the goal, At one with wisdom and my own worn soul, Than ever come to see myself prevail, When to succeed at last is but to fail.

Mean ends to win and therewith be content— Save me from that! Direct Thou the event As suits Thy will; where’er the prizes go, Grant me the struggle, that my soul may grow.

—Edward S. Martin.

Hints for Talks and Testimonies.

How is one to seek the kingdom of God?
How early can one begin to seek God’s kingdom?
Why is it not natural for us to seek first the kingdom?

How may we seek the kingdom of God wherever we are?

What will show whether we are seeking first God’s kingdom?

How will seeking first God’s kingdom affect our use of our time?

How will seeking first God’s kingdom affect our use of our money?

Show how some one life gave a good illustration of seeking first the kingdom.

What helps in seeking God’s kingdom is to be found in union with others?

What are the rewards of seeking God’s kingdom?

The Kingdom of God.

Remember that there is one thing better than making a living—making a life.—Governor Russell.

The kingdom of God has no place in the geographies. The kingdom of God is in the hearts of men.—Rev. George Hodges, D.D.

The kingdom of God is not come when God’s will is our law; it is come when God’s will is our will.—Anon.

The Way to Look at it.

“What does it cost to serve Christ?” asks a writer. Why look at it that way? If one were appointed postmaster of the city of Philadelphia, would his first thought be, “What is it going to cost me to serve the government?” No, but rather, “How can I deserve and repay such honor, such reward?” That is the way to look at the service of Christ—not on the side of possible loss, but on the side of sure and abundant gain.

For Dominion Presbyterian.

David Livingstone.

By James Croil

Part III.

In 1862 a ship arrived at the mouth of the Zambesi bringing a new iron steamer to replace the "asthmatic *Ilala*"; it also brought Dr. Stewart of Lovedale with a party of ladies who were to join a mission proposed to be established on Lake Nyassa. Among them was Mrs. Livingstone. They arrived just in time to hear of Bishop McKenzie's death and the abandonment of the Universities' Mission. The first few months of the year were the most trying in all Livingstone's experience. The new steamer drew too much water for the shallow reaches of the Zambesi and was practically useless. The women were prostrated with fever and fatigue, and the men of the party who had gone forward to plant the mission were carried back on litters more dead than alive. All, save Livingstone and his wife and Dr. Stewart, were sent home. In the meantime, a third steamer had been sent out. The *Nyassa* was 120 feet long, and their hopes revived as she floated gracefully on the Zambesi. Two bottles of wine were opened in honor of the occasion—the first mention of it as a beverage. Rockets were fired and a general rejoicing took place.

Mrs. Livingstone was now the only European lady in that part of the country. About the middle of April she, too, was prostrated with fever. It yielded to no treatment, and it soon became evident that the greatest affliction was now to overtake the missionary. Sunday morning, April 24th, was hot and sultry. Every one on shore and on board the steamer moved about with measured steps, as if some great calamity was impending. About sunset, Livingstone sent for Dr. Stewart, who found him sitting on the rude bed on which lay his dying wife. It was a pathetic scene. "The end is evidently near, and I thought I would sent for you," said Livingstone in a whisper. The three doctors—for Dr. Kirk of Zanzibar was also present—knelt down and commended the departing spirit to God. Their own combined professional skill availed not. Then there came over her sweet face the great final change which pain nor sorrow can ever alter—a few long-drawn breathings, and the gentle spirit returned to God who gave it, and the man who had faced so many deaths, and had braved so many dangers, was now utterly broken down and wept like a child. Next day a grave was dug under a great boabab tree close by the village of Shupanger on the brink of the Zambesi. Dr. Stewart read the burial service and the faithful and heroic wife was lowered into the narrow house appointed for all living, and over the mound a little white cross was planted

to mark the spot to all who shall pass that way.

Shine out, White Cross! The mighty river flows
Before thee into regions wide and wild.
Let it proclaim the message as it goes,
Of Holy God to sinners reconciled.
Shine as a good example ever will
And tell the tale of her who, meek and mild,
Wrought earnestly her mission to fulfil,
And gave her strength, her life, for Africa's child.

Finding a change necessary, Livingstone now set out on a voyage to Bombay in his little steamer, "*Lady Nyassa*." The distance was 2,500 miles. Two of his "boys"—Chuma and Susi, who had been rescued from slavery by Livingstone, and had attached themselves to his person ever since—were allowed to work their passage to Bombay, while their master exercised his gifts as chief engineer and navigator. The voyage was a successful one: the boys were placed in a mission school and Livingstone himself sailed for London.

He was now fifty years old, but his iron constitution still held out. He could not rest while the source of the Nile was undiscovered. Aided by the Government and the Royal Geographical Society, he returned to Bombay, organized another expedition, taking with him his faithful boys, Chuma and Susi, and in April, 1866, they were again on the trail for Lake Nyassa. The route was a difficult one, infested with the poisonous tsetse fly. His oxen and mules died from their bite one after another. Some of his men died also. One of them had deserted, carrying off the medicine chest. Livingstone himself became seriously ill. Progress was arrested for nearly eighteen months. On the 1st of January, 1868, he made this entry in his journal: "Almighty Father, forgive the sins of the past year for Thy Son's sake! Help me to be more profitable during this year. If I am to die this year, prepare me for it."

In July, he discovered Lake Bangweolo on the banks of which he was to die—but not yet. On the 1st of January, 1869, he was again dangerously ill. "I cannot walk," he says pathetically, "pneumonia of the right lung has set in; I cough all day; distressing weakness." His head became confused and his vision distorted. Fortunately an Arab trader happened that way. Livingstone was laid on a litter, for the first time in his life, and carried to Ujiji, at the north end of Lake Tanganyika—"a den of the worst kind of slave-dealers." With difficulty he advanced some distance, until he came upon a great river which he mistook for the Nile. It was a tributary of the Congo. He returned to Ujiji. It was there in 1871, that his Johanna men deserted him and spread the report that he had been murdered, even adding gruesome, and, as it transpired, fictitious details of his martyrdom. For many

months nothing could be heard of him. The report soon reached Britain and America, causing the deepest concern, and his most sanguine friends began to despair.

Among those who rejected the story of the Johanna men were Sir Roderick Murchison, the distinguished President of the Royal Geographical Society, and Rev. John Smith Moffat, Livingstone's brother-in-law, himself a missionary at Kuruman. Through Sir Roderick's instrumentality a search expedition was fitted out, headed by Mr. E. D. Young, a former companion of Livingstone in his travels. Nothing could have been more admirable than the manner in which the search was conducted, but although they frequently came upon his tracks, and assured themselves that he was still alive—Livingstone they could not find. A second expedition was fitted out by the British government, under command of Lieut.-Col. Carrern; but it was too late in commencing the search.

In the meantime, a native brought word to Zanzibar that the old missionary had been seen alive near Ujiji. Yes, Livingstone was still alive! though reduced by fever and fatigue to a mere shadow of his former self, and with destitution and death staring him in the face. But help was coming from a most unexpected quarter. Another dauntless explorer was in the field. Mr. James Gordon Bennett of the New York "*Herald*," with true magnanimity, himself fitted out an expedition at a cost of \$20,000, under the charge of Henry Moreland Stanley—then a young man of great daring and sagacity, who had some knowledge of the country, and who, in this and subsequent adventures, eclipsed the fame of all who ever went before him in the Dark Continent.

On the 27th of October, 1871, the old broken-down missionary marked this entry in his journal at Ujiji—"I am, in my misery, like the man who going down from Jerusalem to Jericho, fell among thieves. But I have no hope that a Levite or a good Samaritan will pass this way." But that was exactly what did happen. The very next day, Susi came running in breathless haste towards his master and gasped out, "Massa! an Englishman! I have seen him!" and away he darted again like an arrow. Presently, the flag of the United States was seen floating in the air at the head of a caravan. On nearer approach the old man beheld for himself the strange apparition, with astonishment, "Ah," he said to himself, "This is certainly a luxurious traveller!" No one could have been more dumb-founded than he was when Stanley, stepping up to him, and taking off his hat, accosted him politely, "Dr. Livingstone, I believe."

Imagination fails to conceive of such another tableau vivante as that which was now exhibited in the heart of Africa. Chuma and Susi, with a crowd of dusky villagers, stood as for their photographs, riveted to the spot—lost in wonder and amazement; Livingstone himself, scarce knowing whether to credit his failing eyes and his dull ears, or to account it the hallucination of his whirling brain. "I am not demonstrative," was his recorded comment on this memorable occa-

(Continued on page 72.)

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Thursday, February 1st, 1900.

The man who is content with surface appearances will not meet with serious trouble in life. To him the world will seem a pretty good sort of place after all. It is the earnest man, who goes deep enough to detect the underlying selfishness, that finds it hard to believe.



Most of the congregations have come out of the bout with the statistical fiend before this, but some of them will bear scars for some time. The secular papers give considerable space to the reports of congregational meetings, and the astute reporter has no use for anything but tangible results. When the session report says that the numbers stand as last year, but add that there has been great spiritual progress, the secular press writes that church down as non-progressive. It is not true, but according to the world-standard there has been no progress. The things that are spiritual can only be discerned by those whose spiritual eyes have been opened. It is one of the things congregations must bear as an offset to the desire for the assistance of the secular press.



The men who are not in it know how the struggle should be conducted. We listened to two workmen discussing the campaign in South Africa the other night. Neither of them had ever smelled powder, yet the number of pointers either of them could give Buller was amazing. It reminded us of some men whom we had heard criticising their minister as to the way he did his visiting, and utilised his time. They could map out a day for the minister that would accomplish more real good than a month of days spent in the manner of that minister's ordinary

life. These men, too, had never smelled powder. If that minister could give each of them a small district, a very small one, for he could not afford to neglect a large section of his parish, it would cure the grumbling. Men have no time to stand and talk. The king's business still requires haste, and when a man begins to discuss methods, he needs more work.

Assembly Committee Work.

For the first week at the General Assembly the work is not interesting, except to a comparatively small number of the commissioners. The usual method has been to have certain long documents read; these are received, and the matter to which they referred, remitted to a committee to consider, and report at a later sederunt. The matter may be one of grave interest, and the committee to which it has been remitted may have been chosen with the utmost care, but no time except the interval that may be snatched from the ordinary business of the Court, or the intervals of adjournment for lunch, is at the disposal of this committee to give to the consideration of the matter in hand. Many of the men chosen to so important committee work are men who have the most lively interest in the ordinary proceedings of the Assembly. This special work they have been instructed to do prevents them from attending the ordinary sederunts with such regularity as to keep them closely in touch with the currents of opinion that prevail in regard to the questions debated.

Then, too, this method of remitting important matters to a committee without allowing a specified time in which that committee shall meet, often robs the Assembly of important counsel at critical moments. The most experienced men are out on committee work. The opening exercises, also, are often conducted with a bare quorum, because committees must meet in the intervals of adjournment, and often sit beyond the hour of resuming to finish a section of the work committed to them. And, at length, making the best of the time thus snatched, when the report of the committee is presented, it is often but half-digested, and its recommendations carry little weight. We have yet to hear of the Convener of an Assembly committee who was satisfied with either the form or the matter of his report. And little wonder!

Is it not possible to remedy this? Why should not a definite portion of the time of the General Assembly be set apart for committee-work? Let it be recognized that the work of the committees should have a definite place on the docket, that their work cannot properly be crowded into niches between other work, but is worthy of a place by itself. The General Assembly usually meets on Wednesday evening. Let the whole of Thursday be given to ordinary routine work. On that

day several committees will, in all probability, have been appointed, and matters of moment remitted to them. When the Assembly adjourns on Thursday night, let it adjourn until Friday at 1.30 p.m., thus allowing Friday morning for committee work. Then let Monday and Tuesday morning be similarly set apart for committee work, the afternoons and evenings being devoted to the usual business of the Assembly.

We believe that more business would be transacted, and that it would be better done. It is no disparagement to the conveners of committees to say that acrid debates, and useless and worrying debates have frequently been precipitated upon the Assembly by the presentation of a hastily prepared and half-understood report. There has not been time to fully consider the matter, much less has there been time to carefully compile the results of the debates in committee. Of course the personnel of each committee should be carefully guarded, so that, as far as possible, each commissioner should have a place on a committee, and yet important matters should not be entrusted to entirely untried members.

A Highly Useful Work.

Doubtless most of the readers of The Dominion Presbyterian have heard of the work done by St. Andrew's Institute, a branch of the church work of St. Andrew's church, Toronto, so long under the pastoral care of the late Rev. D. J. Macdonnell. One branch of that work is of such a character, and has been so successful in its aim, that special reference to it is justified. We refer to the Penny Savings Bank.

The bank was established twenty-two years ago with a view of encouraging habits of thrift among a class generally too ready to squander their earnings as soon as they come into their possession. At that time the facilities for putting away small sums in savings banks were not so great as they now are. The first year 335 depositors opened accounts and the amount deposited footed up \$844.79. For the year 1869 the open accounts had increased to 1036 and the amount deposited during the year to \$10,790.35. The balance standing to the credit of depositors on the 31st of December last was \$11,069.07, the business of the year being the largest in its history, notwithstanding the fact that the rate of interest had been reduced on the 1st of January to 3½ per cent. The bank is open for two hours on Saturday nights only. Deposits of a penny and upwards are received at 3½ per cent., interest added every 6 months, the money being invested in debentures or placed in chartered banks though subject to call. The withdrawals are always largest in November and December, when the savings of the

year are drawn upon for winter necessities, Christmas presents, etc.

One instance of the good effect of the bank will suffice. Last year one depositor withdrew all her savings, amounting to \$866, in one sum which she applied in the purchase of a house. It is altogether improbable this person would ever have possessed a home of her own had it not been for the encouragement of the savings bank.

The workers who have charge of the bank give their services gratuitously. The labor and responsibility are by no means light but it must be a great satisfaction to them to feel that their efforts are producing such satisfactory results.

Lindsay Presbyterian Society.

The eighteenth annual meeting of the Lindsay Presbyterian of the W.F.M. Society was held in the Presbyterian Church, Cannington, on Thursday Jan. 18. A large number of delegates were present, and the morning session was opened by the president, Mrs. R. Ross, Lindsay, with devotional exercises. The minutes of the last meeting, and the semi-annual meeting were read by the secretary, Mrs. Horn. The report on supplies, on Literature, on Mission Bands, were read by their respective secretaries and adopted. The Presbyterian treasurer reported a balance of about \$25 after all expenses were paid. The president asked the meeting to consider what was to be done with the surplus, and suggested, that some one be made a life member with it. After singing a hymn, the roll was called, and delegates responded to the name of their auxiliary. The election of officers was the next order of business. Mrs. Ross was re-elected president, Mrs. Horn (nee Miss McLennen) re-elected secretary, and Mrs. J. D. Walker, treasurer. The vice presidents are, Miss Robinson, Beaverton; Mrs. M. Donald, Glenarm; Mrs. Frankish, Uxbridge; Mrs. Sinclair, Fenlon Falls; Mrs. Stewart, Lindsay, sec. of Supplies; Mrs. Duncan, Woodville, sec. of Literature; and Mrs. Baldwin, Sunderland, sec. of Mission Bands. On the invitation of Mrs. Glasford, Sunderland, it was decided to hold the meeting next year in that place. After the appointment of auditors for the year, the session was closed by prayer. Mrs. McPhadden, president of the Cannington Auxiliary, extended a most cordial welcome to the delegates, and invited them in the name of the Cannington Auxiliary to luncheon in the school room of the church, where an hour was spent in very pleasant social intercourse.

Business was resumed at two o'clock. After singing, a Bible reading by Mrs. Frankish, Uxbridge, on "Trust in God," was read by Mrs. J. D. Walker in Mrs. Frankish's absence. The secretary's and treasurer's reports

were read and adopted. The secretary reported 22 auxiliaries, one new one having lately been organized by the president in St. Andrew's Church, Beaverton; 8 Mission Bands, and 2 Scattered Helpers. The treasurer reported the total contributions of the above, \$1439.62. Clothing to the value of \$300 was sent to the North West. Greetings from the Woman's Missionary Society of the Methodist Church were conveyed to the Lindsay Presbyterian by Mrs. Philpot, this was followed by the singing of two verses of "Blest be the tie that binds." A very excellent paper on the "Power of Prayer" was read by Mr. McMillan, Woodville, and was followed by a solo sung by Miss Gould, Uxbridge. Miss Chase, who was to give an address, was prevented from being present by illness. Her place was taken by Mr. Wilkie, who gave a very graphic description of the work done by our lady missionaries in Central India. Before closing the afternoon session action was taken upon the suggestion of the president, and by a unanimous vote Mrs. J. D. Walker was made a life member, as a slight recognition of her services as treasurer.

The evening meeting was large, and was presided over by Rev. D. W. Best, Beaverton, who conducted the opening exercises. Mrs. J. D. Walker read the Presbyterian report, which was received by Mr. Best on behalf of Presbytery. Rev. Mr. Wilkie's address was a very powerful appeal on behalf of missionary work in India, and was listened to with the greatest attention by the audience that filled the church. A solo by Miss Watson, Beaverton, and some votes of thanks, followed by the benediction, brought to a close one of the most successful meetings of the Lindsay Presbyterian.

Whitby W. F. M. S. Presbyterian Society.

The recent annual meeting of this society held in St. Andrew's church, Whitby, was a great success. All auxiliaries in the Presbytery were well represented. Mrs. McAuley of Pickering, presided. The forenoon was taken up in hearing reports, and the election of officers for the ensuing year. The year just closed has been a very successful one in the society and the members are greatly encouraged. The amount raised for carrying on Christian work among the women and children of heathen lands, was almost \$1,000. A bale of clothing valued at \$288 was forwarded to the missionary in charge of the Yorkton Assiniaboa reserve for distribution among those under his care.

In the afternoon Mrs. D. Galbraith gave the address of welcome which was very kindly responded to. Mrs. Turnbull, of Bowmanville, read an excellent paper, entitled "Thy Kingdom Come." Mrs. Shortreed, of Toronto, who is very

much interested in Foreign Mission Work, gave a most admirable address, going back to the organization of the first Woman's Missionary Society in Boston, and showing the growth, progress and work of the society since its inception. She also gave a very interesting account of the Pan-Presbyterian W.F.M. S. held in Washington a few months ago.

In the evening the church was comfortably filled by delegates and the towns people. Rev. J. Hodges, of Oshawa, gave a most instructive address, and Rev. Mr. Wilkie, principal of the college at Indore, India, spoke with great power for over an hour. When he went to Indore there was not one native Christian in the whole city; there are now over 500, and after a long tedious lawsuit, extending over many years, he has secured for Christians the right to hold property for missionary purposes and the liberty to preach the gospel. Rev. Dr. Hare moved and Judge McIntyre seconded a very hearty vote of thanks to the speakers for their admirable addresses.

Century Fund Books.

Ministers and others applying for canvassing books will please indicate whether they wish for Book A, which is used when the canvass is for Common Fund only, or for Book B, which is to be used when Debt and Common Fund are to be included in the Canvass.

Application for congregational Record Books should be accompanied by the name and P.O. address of the local treasurer for the congregation, or station of congregation, for which books are required. As the books cannot be used till a local treasurer is appointed, no application will be responded to unless this information is given.

The application should indicate: (1) The name of the congregation or station. (2) The name and address of minister in charge. (3) The name and address of local treasurer. (4) The size of book, 250 size suited for congregations or stations under 50 families, or 500 size when more than 50 families.

A set (two books) is needed for every station in a congregation that has a separate committee and local treasurer.—

R. Campbell.

In discussing "the Making of a Country" the Presbyterian Witness very properly remarks: "The men entitled more than any others to be regarded as the founders of this country are the farmers and fishermen. All others have their place—some higher, some lower. We cannot do without the mechanic, the merchant, the teacher, the doctor, the minister, the banker, the lawyer. And we find an honored place for the honest politician, for the righteous judge, and the lawful ruler."

The Quiet Hour

Jesus and Nicodemus.*

BY WAYLAND HOYT, D. D.

Nicodemus, a ruler of the Jews (v. 1), Nicodemus was moral, honored, searching for truth, reverent, candid, with mind open for proof; every way, I think, a very noble and engaging man. Yet before a man like him Jesus laid the inexorable necessity of the new birth.

Except a man be born anew, he cannot see the kingdom of God (v. 3). We must be newborn into harmony with God before we can have any appreciation of God's loving and supreme reign in our hearts in chime with Him. Spiritual things are spiritually discerned. Notice how great and deep is the change demanded; it is as if one were born anew. We must receive the new birth. We cannot of ourselves manufacture it. Yet we may receive it, every one of us, if we will.

How can a man be born when he is old? (v. 4). The apparent impossibility of complying with a divine demand does not change or lessen the inexorableness of the demand. Though Nicodemus cannot see how a man can be born when he is old, yet he must be new-born.

Except a man be born of water and the Spirit, he cannot enter into the kingdom of God (v. 5). I think what our Lord means is that neither John's baptism, nor any water baptism, can bring to one the new birth. The essential agency is the Spirit. He only, not any ritual observance whatever, can cause in one the birth anew.

So is every one that is born of the Spirit (v. 8). The mystery of the method of the new birth may not hinder us from seeking it.

Art thou the teacher of Israel, and understandest not these things? (v. 10). Position does not always carry qualification. Though Nicodemus was a teacher of Israel, he was not really qualified for his duty. Let us earnestly, solemnly ask ourselves, we who are teachers, Have we really ourselves received, by personal experience of the new birth, that which alone can fit us for the true teaching concerning it?

We speak that we do know (v. 11). That is a constant trait in our Lord's teaching; there are no "ifs" and "perhaps" in it. Here is a vast difference between our Lord and every other teacher. Socrates, Confucius, Buddha, could only guess. Christ speaks with an assured certainty. Christ knows; therefore listen to Him.

How shall ye believe if I tell you heavenly things? (v. 12). Regeneration, the new birth, is in this sense an "earthly" thing; it can be experienced here and now in our earthly life. But, if we will not know this beginning, we cannot go on to know the great, grand things which

pertain to the heavenly realm. We must receive through the new birth spiritual capacity for them. Spiritual things can be discerned only spiritually.

No man hath ascended into heaven, but he that descended out of heaven, even the Son of man, which is in heaven (v. 13). Behold what a teacher is our Christ. He is the divine One descending out of heaven; the divine attribute of omnipresence is His. How foolish they who go on the hunt after better, fuller teaching than that which Christ gives! It is not possible that there be a teacher for us better or higher.

As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up (v. 14). Notice here the implication that as the Israelites were bitten by the fiery serpents, so we have all been stung by sin; and that, as death there threatened the Israelites, so spiritual death menaces us; that we cannot cure and save ourselves; that, as the brazen serpent was the remedy then, so Christ declares His atonement to be remedy, now; that, as in the old time a believing look was the appropriation of the remedy so now a believing look to Christ is our appropriation of the remedy for sin. Notice also that "must" of Jesus; His atonement and our acceptance of it are absolutely indispensable for us.

God so loved the world (v. 16). The whole atonement sprang out of the love of God.

His only begotten Son (v. 16). God gave His utmost treasure. Rejecting Christ, we reject God's last possible gift.

Whosoever (v. 16). God's love embraces the world; it is love limitless. Any one may be saved, if he will be; no worst sinner need be lost.

Believeth (v. 16). To believe is to assent with the intellect; and to consent with the heart.

Eternal life (v. 16). Eternal life includes eternal blessedness, for being thus in harmony with God, we go on into unending peace and joy in Him. The sad alternative is perishing, for being out of harmony with God is loss of true life, is in deepest meaning perishing, though we exist forever.

Hethat believeth on Him is not judged; he that believeth not hath been judged already (v. 18). The believer is through Christ recognized as heir to eternal life; the unbeliever hath been judged; that is condemned, already. As Dean Alford says, "God has provided a remedy for the deadly bite of sin; this remedy the man has not accepted, not taken; he must then perish in his sins; he is already judged and sentenced."—C. E. World.

Patience, unmoved, no marvel though she pause;
They can be meek that have no other cause;
A wretched soul, bruised with adversity,
We bid be quiet when we hear it cry;

But were we burden'd with like weight of pain,
As much, or more, we should ourselves complain.
—Shakespeare.

David Livingstone.

(Continued from Page 69.)

sion, "I am even as cold as we Islanders have the reputation of being, but this thoughtfulness on the part of Mr. Bennett—those orders so generously given to and so nobly carried out by Mr. Stanley well nigh overwhelm me! I am full of the liveliest gratitude, but, at the same time, I feel some shame in not being worthy of so much generosity. Mr. Stanley has fulfilled his task with invincible energy and his sound judgement has enabled him to surmount the greatest obstacles."

How must Stanley have felt?—standing there with the prize before him!—the proudest man just then in Christendom—little dreaming that the announcement of his discovery would be received in England with distrust and suspicion, and the accounts of his heroic conflicts would be set down as Yankee brag! If any man ever had a right to brag, it was Stanley. It took a long time, however, to convince the British people that he was not "a newspaper liar and importer." As to the Americans, the greatest achievement of the century, in the line of discovery, was soon forgotten, because Stanley could not "lecture," and would not be lionized.

We need not dwell on the scene, nor on what followed—How the old missionary recovered his appetite and spirits in the society of this genial companion—How he drank in all Stanley had to tell him,—"That which he had now to say to a man who for two long years had been totally without news from Europe, made me tremble in every fibre; the terrible fate of France, the wonders of ocean telegraphy, etc., etc." Nor need it be told how they set out and travelled together: how Stanley, in turn, took grievously ill and had to be carried on a stretcher. Shall we ever forget that amazing devotion to the interests of humanity and civilization and science which, even in the straits to which he was reduced, led Livingstone resolutely to refuse leaving what he conceived to be the post of duty, until he had wrung from Africa the secret hitherto hid from the world. He would not leave the country "until he had solved the mystery of the Nile." He would rather die in a dismal swamp!

Stanley returned to the coast, Livingstone accompanying him to Unyanembe where he met a party of 57 men sent up from Zanzibar to escort him on another journey—his last. There he took an affectionate leave of Stanley, and for two years more was lost to the world! The next tidings announced his death. Cameron had reached Unyanembe, when a swift-footed messenger presented himself. It was none other than Chuma, who told of his master's death, and that his mortal remains were near at hand on the way to Zanzibar.

For Dominion Presbyterian.

New Testament Holiness.

What is it? How attained?
BY REV. JAMES MIDDLEMISS, D. D.
(To be continued.)

A holy man, or a saint, as every Christian believer is, despite the sneers of the ungodly professor of Christianity, is the man, who, accepting Christ as his

*S. S. Lesson for Feb. 11: John 3: 1-18.
Golden Text—John 3: 16.

Saviour, counts himself "not his own," on the peculiar ground that he is "bought with a price," the price being "the precious blood of Christ," I. Cor. VI. 16-20; I. Pet. I. 19. If I am a holy man, I have come out from among "the world of the ungodly." I have separated myself from them, and continue in my separation, constrained by the love of Christ to live not to myself, but to Him whose I am, because He bought me by dying for my offences, and, having secured my salvation, rising again as my justified head, II. Cor. VI. 17; V. 14-15; Rom. IV. 25.

It is not, however, to be thought that my recognition of God's claim to me as His and not my own makes me His, as if I were free to choose whether I shall be His or my own. That I am His is a simple fact absolutely and infinitely unalterable. I am naturally, necessarily, and inalienably His, as His creature, the work of His hands. I cannot be my own. Even He Himself cannot make me my own, or other than His. To make me my own were to make a God of me. Nor can He alienate me to another. He may indeed, as my sovereign proprietor, enjoin my subjection to another, a father or an earthly master. But that other is as little his own, and as entirely His, as I am; and the subjection which He enjoins must ever be subordinate to the subjection which I owe to Him. And it is partial as it is subordinate. So that if my master, or even my father, forgets his place and assumes that of God, I must remind him of the sin and folly of his assumption, by my repudiation of his claim to a subjection which is due to God alone, Luke XIV. 20. For His claim alone is absolute. His alone I am without limitation of place or time, His body and soul, by night and by day, from the moment when He breathed into me the breath of life, onward throughout the whole eternity of my being. His I can cease to be only by His blotting me out of existence, or by His reducing me to the original nothing, out of which His power called me into being.

But I have rebelled against Him, by repudiating with my first father, this most righteous and reasonable of all claims. I would have it that I am my own. I know that God is almighty and irresistible. But, instead of trustingly and gratefully submitting to His will, I persuade myself that He exists for my sake, and should exert His power according to my will and for my gratification, Luke XV. 12. Instead of leaving me to the fatal issue of my rebellious ambition to be as God, and of my insane persuasion of my ability to further my own interests far away from Him, He has made a gracious provision for my restoration to a right relation to Him—a relation involving not only the free and full pardon of my rebellious ways, but my cordial recognition of His claim to me as His and not my own. And when, by His grace working in me, I recognize His claim,—when, that is, my will consents to it, then I am holy in the highest sense of the word—personally holy. That is to say, I am holy, not merely as a thing is holy, or as times and places are holy, or even as God's own separated Israel was holy, Lev. XX. 24; Deut. VII. 6, or as the members of the visible church, including their children, are holy, I. Cor. VII. 14, but holy in character. I am a holy person,

not indeed perfectly holy; for that I may be very far from being; but, I repeat, personally holy, because cordially consenting to be no longer my own, but willingly separated and set apart to God and His service—in the world, but not of the world.

I need not insist that this consent of my will to be His who has redeemed me, and to be His because He has redeemed me, is essential and fundamental in the matter of personal holiness. This consent is variously expressed. It involves the saving grace of repentance, or the turning from sin to God of the new or regenerate creature, fully persuaded of the mercy of God in Christ, II. Cor. VI. 17-18. It is self-surrender to Him—the giving of our hearts, i. e., of ourselves to Him. In quoting Scripture, I need do no more than quote two well known pregnant passages. The one is, "I beseech you, brethren, by the mercies of God," of which the apostle had written very fully, "that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service;" not, that is, to be slain as a sacrifice of atonement for your sins; but your sins being already atoned for, to be presented as a sacrifice of thanksgiving, to be used in His service—"a living sacrifice," Rom. XII. 1. The other is, "Ye are not your own. For ye are bought with a price. Therefore glorify God in your body and in your spirit, which are God's," I. Cor. VI. 20.

Nor need I dwell upon the reason why the apostle in urging self-dedication to God, passes by the natural grounds of God's propriety in us, and pleads only the peculiar ground that we "are bought with a price." For you know that to plead with sinful men to dedicate themselves to God on the ground that He created them and has been their constant preserver and benefactor, would be the vainest of all pleadings; and that only the mercies of God in Christ, the Lord who has bought us, rightly apprehended and really believed, can constrain a sinful man, who has an intelligent conviction of his condition as a sinner, to renounce his attitude of unsubmission to the will of God; while those mercies thus apprehended and believed cannot fail to constrain his cordial recognition of the claim that, it may be, he has long rejected.

One other point is deserving of notice before considering the details. If this self-dedication, or cordial practical recognition of God's (or Christ's) claim to us as "purchased with His own blood," Acts. XX, 28, is of the essence of holiness, it follows, I. That the man who has not given himself to God being an unholy man, the quality of unholiness attaches to him in every thing in which his will is concerned. That is, in other words, all that he does as a moral agent is unholy,—not only his positive breaches of the moral law, or his acts of disobedience to the commands of God, as Sabbath breaking, disregard of parental authority, dishonesty, etc., but his common actions, his sowing and reaping, his buying and selling, his marrying and giving in marriage, etc., yea more, his religious observances also, his preaching and hearing, his praying and praising, are all unholy, as being the acts of a man who,

whatever else he does, refuses to give himself to God. And it follows, a. I. That when a man has given his heart, i. e., himself, to God, cordially recognizing the fact he is not his own, but His who bought him by dying for him, not only are his religious observances, and his acts of obedience to moral precepts, and his submission to the will of God, holy, but his common actions, even his eating and drinking, are all holy, the acts of a man who "does all to the glory of God," I. Cor. X. 31. I need not say, what is of course understood, that self-dedication is not an act done once for all, but is to the Christian believer an habitual exercise, a daily practice, like prayer and thanksgiving, the recognition of God's propriety in him running through his whole life; though there may be, as there are, occasions, when he is, in the wise appointment of God, called to special solemn acts of renewed self-dedication.

We are all agreed upon what has been said up to this point. But, though I do not expect that anything that remains to be said can be called in question, it is much to be feared that we are too apt to forget that a foundation is for building on. As self-dedication to our redeeming God is the only foundation of personal holiness so it is only the foundation. And we must "take heed how we build thereon," lest we build "wood, hay, stubble, instead of gold, silver, precious stones," I. Cor. III. 10-15. Having "yielded ourselves unto God, as those that are alive from the dead," Rom. VI. 13, we must sit at the feet of Christ, and learn of Him as our teacher and our example. For only from His lips, or from the word spoken by the inspiration of His spirit can we learn the great principles, the exemplification of which in practice is distinctive of "New Testament Holiness," and whose exemplification was in Christ complete, but in whose exemplification the best of us, alas! have to lament that we follow Him only "afar off." And we cannot but think that some Christians are very seriously wanting in an adequate conception of these peculiar distinctive principles. Perhaps even it would not be going too far to say that it is very largely by their absence that they are conspicuous in the prevailing practice of Christians.

We do well, therefore, to direct our earnest attention to the teaching of Christ, in which he indicates what ought to distinguish and may be expected to distinguish, the practice of a Christian or of a saint or holy man, from that of others. You will notice, that the details to which we now call your attention are largely in the line of the great general principle involved in our Lord's appeal to His disciples as recorded in Matt. V. and Luke VI., "What do ye more than others?" While I trust that none of us has yet unlearned the importance of our knowing and believing concerning God in accordance with the teaching of Scripture, we must not forget that, while we are justified by faith alone, that is, without works, we are to be judged every one of us, according to our works.

*A paper prepared for a Presbyterian Conference, but not read, owing to the lateness of the hour, and the pressure of business.

Ministers and Churches.

OUR TORONTO LETTER.

The centre of interest this week is Knox College. The annual Alumni conference is in progress, and the sons of Knox have been coming in from all parts to talk over old times, the interval between, and present prospects. Incidentally they listen to the papers presented, and discuss those of them that time and inclination give opportunity to discuss.

They are quiet fellows, these sons of Knox. The atmosphere of the College in the crescent is not healthy for sensationalism, and the men whose forte lies in that direction seek another locality. Those who come to the annual gathering are of two classes, the studious and the social. In some of them both qualities are blended, and these are the men upon whom the college builds her house. She is not demonstrative, and makes no special preparation for the home-coming. Many of the men come and go, and she never seeks them out or goes at all out of her way to make them glad they have come. But beneath the reserve she is glad to see them, and will greet them with the utmost cordiality if they seek her out. There are times when we wish she would make the advance.

The opening paper this year was characteristic of the college life. It was assigned to Professor MacLaren, and the subject was—"The Atonement, A Fact and a Theory." Upon that great central truth Knox stands where she has always stood. She speaks in no uncertain note, and close her spokesman well to voice her sentiment this year.—This was on Monday afternoon.

On the evening of the same day Rev. Armstrong Black read a paper upon Shakespeare's Tempest, under the sub-title of "An ethical and theological study." Mr. Black would give this drama the first place among all the works of the great master. It is the culmination of his great life work, in which he sums up, not as some would have us believe, his personal experiences, but his personal convictions and faith, his thought upon eternal things and upon the Eternal One. It was a masterly analysis, and while many might hesitate to give up their preference for "King Lear" or "Hamlet", or some other to which they have accorded first place in their personal judgement, there were none who did not thoroughly enjoy the treatment by one who loved it, of this great work.

Tuesday, Wednesday, Thursday and Friday the conference will go on, broken on Tuesday evening by the annual business meeting of the Alumni Association, on Wednesday evening by the mid-week prayer-meeting, and on Friday evening closing with a dinner given by the Alumni resident in and around Toronto to their fellow alumni from other parts and to some of the friends of Knox in Toronto. It is only possible to invite a limited number of the latter each year, as the accommodation is limited, but the invited guests are varied from year to year. The presence of the ladies, the wives of the resident ministers and of other invited guests of the City adds to the charm of the gathering.

The published docket of the Presbytery meeting next Tuesday indicates a busy day for the Toronto Presbytery. The minister of St. James' Square tables his resignation, but the consideration of it will not come up till the month of March. Our Presbyterians congregations do not believe in doing such things as the severance of a pastoral tie in a hurry and will take the matter into serious consideration for a month. There will be sincere regret that Mr. Jordan feels impelled to take this step, though when he accepted the charge he plainly intimated that it was his intention to return to the study of the department to which he has given so much of his life.

The Presbytery will have another resignation to deal with. Rev. A. L. Macfadyen of Mt. Albert and Ballantrae has also tendered the resignation of his charge and the preliminary state of its consideration

will also come on Tuesday. The charge is a difficult one, and Mr. Macfadyen has done hard work there. It is likely that the main charge, Mt. Albert, will make a strong effort to retain his services, but the smaller congregation seems disheartened. This, too, will come up for final hearing at the March meeting.

At the March meeting there will be, in all probability, the tabling of the resignation of the venerated minister of Knox Church. Though this might be expected in the ordinary course of nature, for Dr. Parsons is past the threescore and ten, it will strike a chord of genuine regret in the heart of every member of Presbytery, when the words are read. He has been twenty years among them, and there are none that do not feel that in losing him, a man of might has been lost. He will still be with them for he retains his standing as pastor emeritus, but his resignation will be regretted.

The financial statement presented at the meeting of Southside Presbyterian church, showed gross receipts of \$2,685, including Sunday collections of \$1,683.15. Expenditure, \$2,269.97.

Fern Avenue Presbyterian Church reports receipts from collections during the year about \$51,700 and there was a favorable balance. The officers' and societies' reports showed that progress had been made in all branches of the church's work.

The annual meeting of St. Enoch's Presbyterian church, showed the congregation to be in a very satisfactory state. It was reported that the expenditure amounted to \$2,229.31, including salaries \$1,518 and interest \$751.00. During the year a floating debt of \$1,800 was reduced by \$100. It was decided to raise for the centenary fund about \$2,900, which would wipe off the floating debt and leave \$500 for the general fund.

WESTERN ONTARIO.

St. Andrew's Presbyterian Church, Windsor, has raised the salary of its pastor, Rev. J. C. Tolmie, by \$200.

At the last meeting of Hamilton Presbytery a call from Bridgeburgh to Mr. P. Sinclair, licentiate, was sustained.

On Jan. 21 Rev. D. Strachan, of St. John's Church, Brockville, exchanged pulpits with Rev. Dr. Stewart, of Prescott.

Rev. A. MacWilliams, of Wentworth Presbyterian Church, Hamilton, conducted anniversary services at Norval, Jan. 28.

On Friday, Jan. 24 Rev. Dr. Campbell delivered an interesting address in the Presbytery Church, Grimsby, on the subject of the Century Fund.

Rev. Dr. Campbell preached in Chalmers' Church, Guelph, on Sunday morning, Jan. 21, in the interest of the Century Fund, and in the evening he spoke in Knox Church.

Rev. Alex. Grant, St. Mary's, occupied the pulpit of Chalmers' Church, Guelph, on the evening of Jan. 21. In the morning he gave an able sermon in St. Andrew's Church, on the Century Fund.

The annual meeting of St. John's Church, Hamilton shows that last year was the best in the Church's history. Receipts amounted to \$1,895.57, and there is a small balance on hand.

The annual meeting of St. Andrew's Church, London, was held Jan. 21 in the newly renovated lecture hall of the church. The meeting was a most satisfactory one in every respect.

The annual meeting of Knox Church, Guelph, was held Jan. 29. The treasurer's report showed the finances to be in a healthy condition. Plans were discussed for the improvement of the church. It is intended to put in a new pipe organ as soon as the repairs are made.

The fourth annual convention of the Young People's Societies of the Presbytery of Guelph opened in Chalmers Church, Guelph, on Jan. 29. At the evening session an address was given by Rev. W. P. McIntosh, the new minister of Knox Church, Elora. On Tuesday the officers were elected, and a number of good addresses were delivered.

The services in connection with the re-opening of St. Andrew's Church, London, will be of an interesting character, and will extend over three Sabbaths and two Monday evenings. On Feb. 4 Rev. Dr. Burrell, of Marble Collegiate Church, New York, will preach both morning and evening. On Monday night Dr. Burrell will deliver his absorbing lecture on "Oliver Cromwell." On Sunday, Feb. 11,

Rev. Dr. Warden will occupy the pulpit in the morning, and Rev. W. J. Clark in the evening. On Sunday, Feb. 18, Rev. Dr. Smith, of the first Methodist Church, will preach in the morning, and the pastor will conduct the evening service. On Monday evening a service of praise will be given by the choir, assisted by Miss Jeannette Grant, of Toronto, and Master Bernie Kautenberg.

The annual meeting of the Smithville Presbyterian Church was held Jan. 23, the pastor, Rev. A. McD. Haig, in the chair. The reports from the different committees showed the church to be in the most prosperous condition that it has been in for some years. Past, both as regards church membership and finances.

Reopening services were held in St. Andrew's Church, London, last Sunday and the severe weather did not prevent the attendance of immense congregations. In the morning every pew was filled, and many chairs were brought into use; in the evening seating accommodation could not be provided for all who sought admission. The quiet, artistic beauty of the interior, the material increase in the seating capacity, and the various other improvements which have taken some time past to accomplish, were highly satisfactory. The services were most interesting. Dr. Burrell, of New York, the pastor of Marble Collegiate Church, and one of the leading divines in the Presbyterian denomination in the United States, preached morning and evening, and special music was furnished by the choir.

EASTERN ONTARIO.

The pulpit of Knox Church, Acton, was occupied Jan. 21 by Rev. Dr. McKay, of Toronto.

Rev. W. T. B. Crombie has accepted a call to Oliver's Ferry. He is to be inducted Feb. 7.

We regret to learn that Rev. Jas. Cornack, the pastor of the Presbyterian Church, Maxville, is seriously ill.

The congregation of Cooke's Church, Kingston, is to meet on Feb. 7, to extend a call to Rev. A. Laird of Port Hope.

On Thursday, January 18th, the Rev. A. C. Reeves was inducted as pastor of St. Andrew's Church, Campbellford.

Rev. A. S. Grant, B.D., late of the Klondike, addressed the congregation in St. Andrew's Church, Pakenham, last Sunday evening.

Rev. E. Scott, editor of the Presbyterians Record, Montreal, occupied the pulpit in the new Presbyterian Church at Maxville, on Jan. 21.

The anniversary services in connection with Melville Presbyterian Church at Ashton were held Jan. 21, when Rev. A. E. Mitchell preached at both services to large congregations.

On Monday, Jan. 22, the Ladies' Aid Society of St. Andrew's Church, Belleville, gave an enjoyable entertainment, which took the form of a musical program and interesting debate.

Rev. Mr. Young, of St. Andrew's, Pakenham, preached at the anniversary services in Blakeney, Jan. 21, and Rev. Mr. Conn, of Blakeney and Clayton, preached in Pakenham in exchange.

The annual meeting of the Presbyterians Church at Woodville was held on Jan. 17. The various reports were encouraging and the affairs of the congregation shown to be in a flourishing condition.

The annual meeting of St. Andrew's Church, Almonte, held Jan. 18 was well attended. The finances of this congregation are in a good condition as is shown by the fact that they close the year with a balance on hand.

St. Andrew's Church, Williamson, held its annual business meeting last week. The reports handed in show that good work has been done during the past year. The treasurers of the different funds report a balance on hand to start the new year.

The annual meeting of Knox Church, Lancaster, was held on Jan. 18. The reports of the session, managers and treasurer fully demonstrated the fact that the spiritual and temporal condition of the congregation was in a healthy and progressive state.

The annual meeting of St. Andrew's Church, Lanark, was held on Jan. 22. The treasurer's report showed a balance on hand of \$103.99, and also that the Stipend Fund during the past year was the largest in the history of the Church. The Ladies Aid Society did good work during the year in taking in hand the expenses of refitting the Church, etc.

The Presbytery of Glengarry held its annual

Sunday School convention at Newington on Jan. 17 and 18. At the afternoon session the election of officers took place, and in the evening it was found necessary to make use of the Methodist Church as well as the Presbyterian on account of the large number who wished to attend the session. The two speakers for the evening were Rev. A. Givan and Rev. H. D. Leitch. Both delivered the same address in the two churches in succession. Mr. Givan spoke on the Privilege of Doing Sunday School work, and Mr. Leitch on the Home Department of Sunday School Work. On Wednesday there were two very satisfactory meetings. The next convention is to be held in Lancaster next January.

NORTHERN ONTARIO.

Rev. L. W. Thom, of Flesherton, has been appointed Moderator of the Orangeville Presbytery for the current half year.

A largely attended and very enjoyable social was recently held at the manse, Maxwell, under the auspices of the C.E. Society.

The organ committee of the Eugenia Presbyterian Church recently held a very successful social at the home of Mr. Geo. Mc'drum.

A very successful tea meeting was recently held in the Esplanade Presbyterian Church. Excellent music was furnished by the Dundalk choir.

The Belgrave Presbyterian Church, Rev. W. T. Hall, pastor, has had a successful year, a new church having been built for which receipts were \$3,616. General receipts were \$820; expenditure, \$769; Ladies' Aid receipts, \$321; Sabbath School, \$8; and W.F.M.S., \$75.

Last week at the North Ontario Sunday School Teachers' convention at Uxbridge, Rev. Principal Cayen, D.D., delivered a powerful address on Sabbath observance and the recently appointed associate secretary of the Ontario Teachers' Association, Mr. Thos. Yellowlees, was present and took a prominent part in the work of the convention.

The annual meeting of the Eugenia and Flesherton charge (Rev. L. W. Thom, pastor), held on Jan. 20 was most harmonious and gratifying to all concerned. The receipts for stipend and current expenses were \$327; expenditure, \$312; receipts and expenditure on building account, \$62. A small balance of \$87 is all that remains to be paid on this congregation's beautiful new church, and this is to be provided for at an early date.

Though Erskine Church, Dundalk, passed through a year of trial by the death of their pastor, the reports presented at the annual meeting were very encouraging. The total contributions of the church and Sunday School were \$325. "The Session report," says the Herald, "was read by the new pastor (Rev. Jas. Buchanan), who, we believe, is the right man in the right place. A new church will have to be erected if the attendance increases the way it has already."

MONTREAL.

In Chalmers Church, on Sunday, the Rev. G. C. Heine preached a stirring sermon upon the Romish confessional.

A gift of \$3,000 from the estate of the late John Archibald, of Granby, Que., has been received by St. Matthew's Church as well as by Taylor.

The Rev. J. M. MacLennan, of Winslow, Que., has been presented with a fine fur coat, and an address expressing appreciation of his service in Gaelic and English.

The annual report of St. Matthew's Sunday School shows that the number of scholars in attendance has been increasing. Both the church and the Sunday School appear to be making up rapidly for time lost during the vacancy.

"Romish Aggression" was the subject of conference at the Presbyterian ministers' meeting in Stanley Street Church parlor this morning. The association decided to take steps to counteract the teaching of Romish errors.

The congregation at Montreal West held its annual meeting last week and gave proofs of marked prosperity. This little church, without an ordained minister, has raised above \$1,700 in the year, including \$700 for the Century Fund.

At the annual meeting of the Montreal branch of

the Evangelical Alliance, held last week, the Rev. Mr. Dewey was re-elected president. The report, which was read by Mr. Dewey of the work done by the branch last year was highly satisfactory.

The past year has been the most successful in the history of St. Giles Church. The amount received from all sources was \$3,500, of which \$400 was for missionary work. The debt of the church is now \$5,500, but the property is valued at \$15,000. A special effort will be made this year to reduce the debt.

The annual meeting of the Montreat Auxiliary of the Bible Society, which was held last week, was well attended, and encouraging reports were presented. In the distribution of Scriptures an increase over last year of 6,000 copies was reported, of \$90 in collections. The total receipts of the auxiliary during the year amounted to above \$17,000, and more than 21,000 copies of the Scriptures were issued, more than 5,000 copies being in French. One English-speaking colporteur and five French ones were employed. The meeting, which was presided over by Bishop Bond, was opened with devotional exercises by Principal MacVicar and addressed by Dr. Mackay.

MARITIME PROVINCES.

Rev. Jas. Carruthers, of New Glasgow, has been confined to his home by illness for a few days.

The S.S. of Calvin Church, Lewisburg, was recently presented with a new organ by Capt. Gould.

The Riverside section of his congregation recently presented Rev. Edwin Smith with an address and a well filled purse.

A S.S. Convention will be held in connection with the next meeting of the Presbytery of Sydney at Glace Bay on March 13th.

Summerside congregation is flourishing under the pastorate of Rev. W. H. Smith, B.D. The communion roll now numbers 341. The total receipts for all purposes were \$2,678.

Zion Church, Charlottetown, raised last year, for congregational purposes \$2,084 and contributed of \$567 to the schemes of the church. The renovation of the church cost \$1,762.

Sharon Church, Stellarton, raised last year \$3,450 for all purposes of which \$974 went to outside objects; as there are only 130 regular contributors this indicates great liberality. The church is now free of debt.

A Reading Club exists among the members of St. John Presbytery. It meets in connection with the regular meetings of Presbytery. At its next conference Rev. A. H. Foster and G. D. Ireland will discuss John Fiske and his "Through Nature to God."

St. John's Church, Yarmouth, reports a satisfactory year. \$205 has been raised for missions and benevolence, \$1,775 for current expenses and \$, 050 has been subscribed towards the church debt. During the past year the church was renovated at a cost of \$110.

Farwell meetings have been held for Mr. T. F. Best, who goes as the Y.M.C.A. representative with the Second Contingent. At St. John the Lenister St. Baptist Church was crowded to the doors, rousing patriotic speeches were delivered and national songs were sung. At New Glasgow he met with similar enthusiastic greeting in the United Church.

The annual meeting of St. Andrew's Church, St. John, was held last week. The congregation numbers 130 families, with 260 communicants. The total receipts for all purposes were \$6,762, of which \$1,212 were for missionary and benevolent purposes. While the health of the pastor, Rev. L. G. McNeil, is by no means satisfactory, he is now able to discharge his duties without discomfort.

Presentation to a W.F.M.S. President.

At the regular monthly meeting of the W.F.M.S. of Knox Church, Paisley, the President, Mrs. Johnson, was presented with a society life membership certificate and address in behalf of all the auxiliaries of the Presbytery. Mrs. Johnson enjoys a unique record for faithfulness to duty, as she has been president of the auxiliary for the last 12 years and in all that time has missed only two meetings.

Mrs. Finch presented the certificate and Miss Miller read the address, which is as follows:

Dear Mrs. Johnson,—The ladies in the various auxiliaries of our Presbytery W.F.M.S. have felt that the long continued faithful fulfillment of your duties as our president during seven years deserved to be acknowledged; we have felt that the interest of this society has been very near to your heart, and you have labored unceasingly for its good and advancement without murmuring under sometimes very trying circumstances. We believe that under God's blessing your good judgment in directing the work of our society has been the means of its prosperity. Realizing all this, and desiring you should know of our appreciation we have united in contributing what has been sufficient for a life membership certificate for you. We believed this would please you more than anything else we could have presented you with, and we assure you this is but a small expression of what we feel in our hearts towards you, and our wishes and prayers go out for you for the year upon which we have just entered, and we hope that God's choicest blessings may follow you and your work for the Master.

LILLIE M. ROBERTSON,
President of the Presbyterial Society, in behalf of the auxiliaries.
Walkerton, January 11th, 1900.

Presbyterian Century Fund.

Further subscriptions from ministers, toward the Century Fund, to 30th of January, 1900:

Rev. J. Maxwell, Kinloss	\$	50
" John Abraham, Whitty		50
" T. McLachlan, Bolton		50
" John Ross, Brussels (increase from \$130 to		125
" J. A. McLean, Harvey, N.B.		25
" H. Brown, Colocomb		20
" John Radford, Blythwood		50
" A.A. McKenzie, St. Stephen's, N.B.		50
" E. G. Taylor, Alberni, B.C.		25
" George Grant, B.A., I.P.S., Orillia ..		100
" E. B. Rogers, Saub Ste Marie,		100
" John McNeil, Cowal		25
" D. MacLeod, Hampden, Que.		35
" W. D. McPhail, Tillbury		40
" S. Young, Cliffton		100
" A. A. Graham, Petrolia		60
" J. J. Cochrane, Barric (increased from \$25 to		50
" D. A. Hamilton, Havelock		40
" Joseph Bari, Chatham		25
" B. M. Smith, Kirkfield		30
" R. M. Phalen, Blackstock		30
" D. Perrie, Wingham		100
" Ewan Mackenzie, Sinaluta, Assa (increased to		40
" P. H. Hutchinson, Huntingdon, Que.		25
" L. W. Thom, Flesherton,		60
" J. McKenzie, Moose Creek		25
" S. Acheson, Kippick		30
" W. McFee, Merrickville		25
Ministers in Maritime Provinces not reporting directly		3,010
Total		\$ 73,563

Deaths.

MACKAY.—On Thursday afternoon, January 25, 1900, at 3 Rosedale road, Toronto, the infant son of Rev. and Mrs. E. W. Mackay, of Madoc.

HALL.—On January 23, at Brockville, James Hall, elder in St. John's church.

Marriges.

LOW-MURRAY.—On Wednesday, Jan. 24, in Bloor street Presbyterian church, by Rev. J. A. Macdonald, assisted by Rev. W. G. Wallace, Rev. J. A. Low, B. A., of Gravenhurst, to Edith Murray.

The Inglenook

Lon's Patriarch.

BY E. H. SCOTT.

Our class in college certainly had its share of "characters,"—men who are made conspicuous throughout a long four years' course by the unkind fact that they are not as other men are.

Among those thus distinguished was our patriarch. Almost every class has its patriarch. He is usually over thirty, an age which to the average undergraduate seems far along in life. Moreover, he is often a man of experience in business, turned away for the time from a longed-for education by circumstances which have finally yielded to his strong desire. More often than not he has felt "called" to prepare himself for the clerical profession after years of service in other and far different surroundings, and so comes to take his place among boys hardly half his age.

Our own "patriarch" was of this class, a clean, manly, modest fellow of thirty-five or so. Outdoor work and exercise had given him muscles like bunches of knotted cords and an unconquerable nerve. With a brain to match his superb physical organism, "Pa" Hadley was fitted as few men could be to be the adviser, friend, and hero of the lads who made themselves his devoted body guard.

Be friendly as one may with all the boys, it is in the atmosphere of college to have a "chum," and freshman year was hardly well begun before "Pa" had found his side partner, Lonnie Eastbrook.

I liked Lonnie. He was a thoroughbred. You could tell that by the poise of his finely shaped head and the invincible energy that was concealed somewhere in his slender body.

"Only a hundred and thirty pounds of him, but you can bet that's all clear sand," said one of his mates. And that is the seventh heaven of compliment.

I guess all the boys thought a deal of Lon, but "Pa"—he just loved him. Yes, like a father; that was honestly so. And Lonnie, why he would have given his eyes to "Pa" Hadley if he had wanted them.

Pa—his real name was James DeWitt Clinton Hadley—took to football. It was like a bit of his old life to be right in the rush and scramble of it all. He seemed to pick up the skill and strategy of the game by instinct, and was never so happy as when he could be struggling down the field with three or four sturdy fellows hanging to him and trying in vain to stop his progress. As for his punts, the boys were superstitiously inclined to believe that they couldn't be blocked. And Lon played because Pa did.

Fortune had smiled on the big fellow's efforts. His position as full back was not only undisputed, but was even unenvied,—that rarest of occurrences where competition enters. Even "Spur" Lee, lordliest of the seniors, was heard to remark: "That Hadley is not half bad for a freshman. In football he's way up." And "Spud" was not usually supposed even to see a freshman.

But there sat a Mordecai at the gate. He chanced to be a worthy deacon in the Congregational Church of Avondale, the spiritual interests of which had been committed to the Rev. James DeWitt Clinton Hadley during that gentleman's sojourn at Haldberg College.

It was one Sunday in October, after a week of unusual activity in football circles, that good Deacon Bryant was shocked and scandalized to see his pastor enter the pulpit with one eye heavily draped in black with purplish trimmings. The sermon was

as vigorous and as well laden with suggestive thoughts as were its predecessors. Pa vouched for that himself. But its effect was sadly marred through the diverting influence of that black eye. Old Mrs. Shaw, to whom all men were as trees walking, was alone in her blissful unconsciousness of the pastor's abnormal appearance.

At the close of the service Pa and Deacon Bryant were closeted in the retiring-room just beyond the pulpit. What passed at that awful session Pa has never to my knowledge revealed, but the next day came the news that Pa had played his last game; and the consequent mourning and rebellion among the students was long and loud.

It was soon noised about that Lon was, in college parlance, trying for full-back. Pa decreed it and spared neither time nor pains to make "his boy" the best player on the team. That hundred and thirty pounds of "clear sand" became, under his vigorous tuition, the speediest, pluckiest, and most hopelessly slippery young fellow one could find in seven counties.

"Yes, sir," said one of his mates as we were rulling run and arnica on our respective bruises in a sociable sort of way, "he's about three feet up and round as a ball when you're after him; but when he's after you, he's all over the field." All of which in the mystery of football, is not so impossible as it sounds.

With the coming of November the interest of our class was divided between two subjects beside which societies, hazing, and even the Thanksgiving homegoing paled.

First and perhaps most engrossing was the coming game—the football match of the season—with Granby University. For years the rivalry between the two institutions had been fostered by the saw-regularity with which victory perched first on one banner and then on the other.

The score of games won and lost now left nothing to choose. It was Granby's turn to win; and the boys of Haldberg were determined this time to upset any such reckoning by a display of their very best skill.

The other event, which to some old-fashioned collegians might seem the more important, was the prize examination on entrance studies. This always took place just before Thanksgiving, and gave the successful competitor a cash prize of two hundred dollars.

To take this prize and to play full back in the great game were desires which had grown into Lon Eastbrook's heart until they had shut out about everything else. He was as ambitious a beggar as he could be.

I saw and I knew the other fellows did, how heart sick Hadley was as he realized that Lon seemed to have forgotten him as a friend. He was now only a coach for football or an equally servicable coach for the examinations to come.

One evening the two had been quietly "boning" at the lesson for the next day when Lon looked up suddenly, pushed his eye-shade back into his curly hair and blurted out to the silent figure opposite him, "Say, Pa, why don't you try the exams?"

Hadley scanned the boy's face with a half-concealed eagerness, and then, with one of those queer smiles that seem two thirds disappointment and the other third a loving patience, said: "O, you boys come in for these things. We old fellows have enough to do."

Lou turned to his books again with that moment's questioning of his better self fully answered. But

his friend gave him another look, and then sat for a long time before turning the next leaf.

The next day was Saturday, just a week before the great game. The practice was hard and long. The players on the college team were on their mettle, and yet Eastbrook was easily and constantly the star. Cheer after cheer greeted his squirming runs down through the midst of the "scrub" eleven. Even two young strangers who stood a little apart from the crowd of supporters, with their caps drawn down to meet their ulster collars, joined in the shouts of "What's the matter with Eastbrook? He's all right."

Before the practice was fairly over Pa Hadley had started on a brisk trot for the train which was to carry him to his country parson. Just before the "All aboard" the two strangers whom he had seen at the football field rushed into the car and tumbled into the seat in front of him. After looking about cautiously and failing to see in the gentleman of clerical appearance a dangerous companion, one of the pair remarked, "Well, Jack, they play a rattler of a game, don't they?"

"No mistake about that. Our fellows have got their hands full this year," returned his seatmate.

"What are we going to do about it?"

"Play our prettiest and kill that full back," coolly replied his friend with an air of settling the whole matter.

After a few moments of silence the first speaker whose whole bearing marked him as ordinarily a gentleman, said slowly: "I hate to think of it but I suppose it must be done. It will never do to let that man Eastbrook play the game out. We are beaten before we start if we allow it."

The two "delegates" from Granby might have shouted their conversation from this point on. Pa would not have heard a word. He sat with his eyes fixed on the outside world with unseeing intentness, and with a strange gripping pain at his very heart. "Kill that full-back." He knew what that meant. College tradition had treasured the history of the annual matches too carefully to let such details escape. One terrible year it had meant, in very truth, the death of a bright, ambitious fellow, the captain of the team, hailed to live a hundred years.

For two years the matches between the two colleges were forbidden. Then the faculty yielded to the entreaty of the students, and since then—? Perhaps no one had been killed, but there had not been a game when some one or two or three or more of the eleven had not been carried from the field racked with pain from broken bones, or mercifully insensible to the hurt of even worse injuries. Over and over again it had been morally certain that some, at least, of those who were injured had been marked beforehand, like cattle in the shambles, and were disabled through the carrying out of a deliberate plan.

The affection which Pa Hadley felt for young Eastbrook welled up in all its strength at this time when the lad was in the presence of real danger. But how to avert that danger was a problem that seemed unsolvable.

He knew the temper of the typical collegian too well to believe that a hint of danger would take Eastbrook from the team. It would be a point of honor to hold the position at all hazards.

To give circulation to the conversation which he had overheard would raise his own friends to retaliate by "doing up" their opponents.

To warn the umpire before the match would be worse than useless, for in the face of deliberate plotting an umpire is helpless. The rough work of a moment of passion he can detect and punish. The deliberately planned injury is seldom charged to the guilty party.

So far Pa had thought only of the possible danger that threatened "his boy." Now he turned on his pillow with a groan. The prize exams! He had forgotten all about them for the moment; yet they were to follow close after the football match. "Lon's heart is set upon gaining that prize. The

boy must be kept out of the game, no matter what it costs!"

At length the Rev. Mr. Hadley fell asleep and dreamed of gridiron fields, frozen harder than Pharaoh's heart, upon which lay uncountable young fellows injured in uncountable ways, and all of them precisely alike and all of them resembling Lonnie Eastbrook.

If a curly head would insist on appearing between the lines of the hymn-book next day, and if the Rev. Mr. Hadley prayed with fervor for those in peril on land and sea, it was not greatly to be wondered at. But the afternoon must have brought a solution to the problem which perplexed the young preacher, for his evening service was unchallenged by wandering thoughts and his night's rest was undisturbed.

On Monday afternoon the canvas-clad elevens dashed out of the gymnasium with whoop and hurrah, and in a moment were passing a half-dozen halls swiftly from one to another, or were falling about on the huffy ground like so many frolicsome puppies. Just before the call, "Line up," Pa Hadley appeared in full football toggery. He was received with a welcoming shout as he walked over to the captain and called him one side.

The captain's face was a study as the sturdy freshman spoke, paused, and then, after a little hesitation, added another terse sentence. The first shade of perplexity was lost in a smile of delight as the captain seized Pa's sweater and nearly pulled it over his devoted head, dragging him over towards the group of players.

"Say, fellows," he shouted: "Pa is going to play after all."

What more he might of said was drowned in a roar of delight which tested the lungs of every player in the crowd.

Every one? Not quite, for Lonnie Eastbrook stood very still, with whitening face and quivering lip. No one seemed to notice him: and he had that merciful moment, which comes to all of us at times, in which he could pull himself together and clap indifference over the wound.

"Now boys, line up!" ordered the captain. "You go to full-back, Pa, and Lon, and you play in the scrub-to-day. We'll find you some place in the 'varsity later."

Said with the best intentions, but barbed so poisonously to the high-spirited, self-centred lad who had been the pet of the team! "Some place." Ah, that was an unkind cut. The captain meant that he could not spare Eastbrook from the team, but had no time then to change the positions. As it came to Eastbrook's ears, it seemed to mean, "Now we have Hadley on the team we don't care for you."

Lon tossed aside the football he had been holding, and walked over to where Hadley stood stripping his sweater over his head.

"Mr. Hadley," with what was intended for biting sarcasm, "do you intend to run me out of full-back?"

"That's about the size of it, Lon." It sounded harsh, but that was part of the plan.

"Then you are a mean contemptible sneak!"

Lon's face was working into a hundred wrinkles, and his lips were twitching and out of his control. He attempted to say more, but realized his condition and turned away abruptly.

Shaking off one or two friends who tried to soothe him, he went into the dressing-room, changed his clothes without another word, and returned to his own room.

There was consternation among the players at the turn affairs had taken, but Pa Hadley never noticed the incident by word or look. He simply turned to the captain and said "I am ready, sir": and in two minutes the practice was proceeding as if all had been calm as a May morning.

* * *

During the week following Eastbrook turned a deaf ear to all the boisterous urging of his classmates to try for the team, and to the more earnest appeals of

his closest friends to make peace with Pa Hadley. As if to escape even from himself, he had attacked his preparation for the prize examinations with a fierceness that served to make the hurts he had received seem less painful.

He resolved to remain away from the game entirely; but the desire to see the contest overmastered his pride, and when time was called he was seated close to the corner where the Haldberg College team had their temporary quarters.

As the game drew toward the end of the first half-hour the enthusiasm of the Haldberg collegians and their friends rose to fever heat, and Granby's supporters were correspondingly silent.

Hadley was outdoing himself. Every plunge he made into the opposing line seemed good for a gain. Every time he sent the ball hurtling down the field it was a winning punt.

Six to nothing. Then ten to nothing. The score was in Haldberg's favor, and the remotely aggressive freshmen on the topmost tier never ceased hoarsely to question the sophomores at their right, "What's the matter with Hadley?" And for once in a year the lordly sophs could smother their natural antipathy to a freshman sufficiently to answer, "He's all right!"

The first half was closing. The visiting eleven were playing desperately in an effort to score before time should be called. The ball was passed to Hadley, and he started around one end. In some way he missed his interference, and in an instant was buried under half the opposing team. A quick, sure kick was placed with cruel force, a double blow from clinched fists, a pair of knees ground into his back,—that was all. And, when the pile resolved itself into its individual parts, Hadley lay white and motionless on the ground.

As the injured player was born on a stretcher past the corner of the stand, Lon found himself looking, with a piteous tugging at his heartstrings, after the unconscious hero of the day. Then he seemed to let down a steel shutter over his better self and guard it against all approach. The bitterness of his injury was still uppermost.

* * *

It was a long battle with pride and obstinacy that Lon fought during those days before and after the examinations. He captured the prize. But its possession brought him no comfort.

News reached him from the college infirmary to the effect that Hadley was still no better; yet it was not until December's earliest snow covered the ground that Lon conquered himself.

It was almost evening when the victory was won, when pity and love for the wounded man flowed over all the shame and resentment of that one black-letter day.

Eastbrook rapped at the infirmary door, and the president of the college answered the call in person.

"How is Pa—Mr. Hadley, I mean? and can I do anything for him?" stammered the boy, overawed by the presence of the reverend doctor.

The president smiled with sober eyes, and said: "The crisis comes to-night. I think you had better be with him. Come in."

Lon followed into a room where the fever-wasted man lay.

"Yes, he is still out of his head, and likely to remain so until towards morning," said the nurse in reply to the president's question. And then the three sat in silence—to wait for the coming of life or death.

As the night grew deeper, the patient became more restless, and snatches of sentences showed that his mind was wandering back to the events of the football season. At first the signals of the game were puzzling the fevered brain. Then, after a moment, "No, they shall not kill Lonnie."

At the sound of his name Lon started towards the bed, but Hadley was unconscious of all surroundings.

Bit by bit the story of cruelty and sacrifice came out in the words of delirium. All through the long night a lesson of true love and unselfishness was

deeply graven on a boyish heart; and in the morning, when Pa Hadley opened his eyes wearily, the gaze of intelligence took on a brighter and holier light as it fell on a curly head buried in the bed-clothes.—C. E. World.

Literary Notes.

Frank Leslie's Popular Monthly for February contains a well illustrated and readable article on "The Fighting Boers," "An Army Career," by Major General Nelson A. Miles, gives many interesting points on the subject. The place of honor is given to "Centennial Anniversary of the Death of Washington." In a lighter vein is a story by Bret Harte, and a short sketch called "The Fate of an Olive Ring." Altogether it is a very bright number. Frank Leslie's Publishing House, New York.

"The First Night of a Play," "Through the Slums with Mrs. Ballington Booth," "What it Means to be a Librarian," by Herbert Putnam, Librarian of Congress, and "The Pew and the Man in It," by Ian MacLaren, are among the features of the February Ladies' Home Journal. An American mother answers conclusively "Have Women Kibbed Men of Their Religion?" and there is an interesting article on Mlle. Chaminade, the famous composer and pianist. Another article describes "Frank Stockton's New Home in West Virginia." The opening chapters of "The Parson's Butterfly," a new serial by Mrs. Charles Terry Collins, are also presented. Molly Donahue discusses woman's rights with Mr. Dooley, and "Edith and I in Paris," "Her Boston Experiences," and "The Autobiography of a Girl" continue with increasing interest. The pictorial feature, "In honor of St. Valentine," by Alice Barber Stephens, will recall some happy bygone days. The Curtis Publishing Co., Philadelphia.

Are Your Lungs Weak?

To Every Sufferer from Coughs, Consumption, and Similar Signs of Lung Weakness a Great Specialist Offers His New Scientific

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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 mend, 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, post-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.

Persons in Canada seeking Slocum's free offer in American or English papers will please send Toronto for free samples. Mention the Dominion Presbyterian.

World of Missions.

The Outlook for Missions in Africa.

As to the future of missions in South Africa, in view of present disturbances, there need be no fears. Irrespective of the merits of the war now raging in that country, we believe that the result will be favorable to missionary and religious enterprise. The past years of jealousy and discord between the ruling powers has been a serious hindrance to religious progress. The war may be expected to clear the political atmosphere, settle great questions of government control, and usher in an era of peace with all its attendant blessings and opportunities. Africa has been brought vividly before the world never again to lapse into its former dark condition. The opening of the continent must go on still more rapidly. The railroad is open to Bulawayo, which a few years ago was the capital of a heathen king, but which has now a population of 4,000 white people, 10 hotels, 2 club houses, 6 churches, 3 newspapers, hospitals, schools, and all that goes to make a civilized community. The prince of this world is already making strenuous efforts to forestall the missionary. A strong prejudice exists, even among many good people in the English colonies, against the work of missionaries to the natives, and as for the civilization brought in by an army of adventurers and speculators, it may be called Christian, but it does not make for rightness. At a wayside railroad station the writer came across a distiller's advertisement; it was a large map of the world, and across it was printed the words, "Our field is the World." Is the Church of Christ characterized by a like zeal and enterprise? The motto is also theirs.

Millions of dollars are being poured into the Cape to Cairo railroad and telegraph scheme. Yet the promoters of that gigantic enterprise probably will not live to reap dividends therefrom. They are investing for future generations. A nobler investment, making larger promises and offering greater and surer returns, is before the Christian world to-day, an investment that aims at the transformation of a continent—the redemption of millions. Ten thousand per cent. in this life and in the world to come life everlasting is the reward offered by the Almighty.

The redemption of Africa and the transformation of its trackless wildernesses, vast forests, and great lakes, now the habitations of wild beasts and, perhaps, of wilder men, is not a chimera. The same forces that wrought out the redemption of Gothland are at work there. The spread of Christianity in the Roman Empire, among the Gothic races, in the British Isles, with the wonderful story of transformed lands and peoples flowing therefrom, is the history of missionary enterprise. The time is as surely coming when the wilds of Africa shall be subdued, when its fever belts shall yield to sanitary laws, its great plains be converted into fruitful fields, its great lakes into centers of commerce, and the whole be inhabited by a people whose God is the Lord.—The Missionary Review of the World.

The Printing Press in Beirut.

This press was founded in 1822, and is the most important Arabic press in the world. It printed last year 49,000 volumes of the Scriptures, and among its sales were 3,941 scientific books, and 18,811 tracts. One of its characteristic doings was a "Martin Luther edition" of El Neshea, the mission newspaper, at the time of Emperor William's visit to the Holy Land. It contained a brief history of the causes of the Reformation, and a special copy with the first page printed in gilt letters, was presented to the emperor and acknowledged with his thanks.

Exodus from Judaism in Austria.

It was reported not long ago in the Jewish papers that last year 4,000 Jews were baptized in Vienna. The Jewish congregation of Vienna contradicted this, and gave the number of baptisms during the last five

years as follows: in 1891, 424 were baptized; in 1895, 433; in 1896, 457; in 1897, 485, and in 1898, 468. The number of baptisms is a great deal smaller than was formerly reported.—Jewish Daily News.

A Catholic Bible for Spain.

A Catholic version of the Scriptures in Spanish has been prepared in London with notes authorized by the Roman clergy. Wherever a text contradicts Roman theory or practise, a foot note is appended to lessen or destroy the effect. The purpose of the work, according to the preface, is to arrest the progress of Protestantism. It seems, however, to be an almost utter failure. Very few copies have been sold, partly because the book costs three times as much as a Protestant Bible, and partly because Spanish Catholics as a whole are insensible of their need of Scripture. The Protestants have very adroitly turned what was meant to injure them into a valuable help. Every colporteur is provided with a copy of this Catholic Bible, so that when he is called to account by a priest or an official he can prove that the Protestant Bible agrees on all essential points with that issued under the sanction of the church.—The Missionary Review of the World.

Persecution in Spain.

The campaign of persecution recently organized against Protestantism in Spain has commenced, and the Protestants of Granada are passing through a severe ordeal. For some time the pupils of a neighboring Roman Catholic institute have resorted to the cowardly habit of stoning the Protestant chapel and the adjoining buildings. Before the police could interfere, a serious attack was organized by a crowd of 200 persons, under the instigation of the priests, who cried out, "Death to Protestants," etc., and threatened to burn the building. The riot was only quelled with extreme difficulty; and it is a fact that throws light on the methods and power of the Romanist party in the country, that the only newspaper which dared to publish an account of the outrage was afterward forced to call in all the procurable copies that had been issued. The Missionary Review of the World.

The Sultan as an Educator.

The Sultan of Turkey is beginning to put himself in line, to some degree, with the educational movement of the day. Through his agency, 70,000 schools have been established throughout his empire, for girls as well as for boys. This shows he is at last waking up to the fact that the world moves. His action marks a striking departure from the traditional usages of his race. Some of the old Sultans and Turks would look upon him as an innovator of the iconoclastic stamp. But the missionary is abroad with his school, and Islamism feels the necessity for keeping pace with the educational force which has come with an advancing Christianity.—Presbyterian.

Christian Endeavor in Beirut.

Seven Christian Endeavor societies are organized in this city, and more are planned for. No greater encouragement has come to the devoted workers in Beirut than the spontaneous demand among young men of the church there for a Christian Endeavor society. They wanted it. They asked for it—received help in organizing and, at the first meeting, 20 earnest young men took charge of the meeting and thrilled the hearts of the veteran missionaries who could remember when the first evangelical church was organized in Syria with only 18 members, some fifty years ago. Now there are 17 different Protestant services conducted on Sunday in Beirut, in Arabic, besides the Christian Endeavor societies, attended by some 4,000 men, women, and children.—Woman's Work for Woman.

Demand for the Bible in Syria.

The rule now is to make every person who wants a Bible either pay for it entirely or in part, and there were 5,000 more volumes of Scripture sold last year than the year before—and 22,000 more Bibles and portions sent out from the press for use in Syria and

Egypt. In America we see sales advertised of the "best-selling books." In Syria the Bible is the best-selling book.

Canada and England.

THE SERVICES CANADA HAS RENDERED FULLY APPRECIATED.

A Prominent Brockville Business Man Pays a Tribute to the Good Work of a Canadian Institution in England.

(From the Brockville Recorder.)

One of the most successful business men in Brockville is Mr. Thomas Nappy, the well known Perth street grocer. Mr. Nappy is an Englishman by birth and the success he has achieved in business here, has enabled him for some years past to make an annual holiday trip to the Motherland. In a casual conversation with some friends in the Bank of Montreal, recently, Dr. Williams' Pink Pills happened to be mentioned and Mr. Nappy said that if the pills effected many cures as marvelous as one that had come under his notice, he was not surprised that they were so frequently the theme of conversation. Asked later by a reporter of the Recorder to give the story, Mr. Nappy readily consented to do so, and we give it practically in his own words. "Don't be disappointed when I tell you that the cure did not occur in this country," said Mr. Nappy. "As a matter of fact it occurred in England and came under my observation on the occasion of two visits made to that country. During the summer of 1898 I paid a visit to my old home in England and while there visited William Ledger, a relation of mine living at 45 Fitzwilliam street, Doncaster. In Ledger's family was a little girl, Lilly, about six years of age, who was absolutely helpless with what the doctors said was St. Vitus' dance, but really seemed to me more like paralysis. This child was one of the most pitiful sights I ever saw; more helpless than a new born babe. She could not move a single limb, and if the head were turned to one side or the other it remained in that position until someone changed it. The poor child had to be held and looked after like an infant and as the doctors had not been able to do anything to relieve her, recovery was not thought possible. Indeed, I said to the child's grandmother that I thought its early death would be a relief, not only to the child, but to its parents. This was the condition of the child when I left for Canada. Again in the summer of 1890 I made a holiday trip to England and to my amazement when I visited my friend, Ledger, I found Lilly as bright and active a child as one would find anywhere, with absolutely no trace of the trouble that had made her a helpless burden the year before. I told her parents I had never expected to see her alive again and asked what had affected her cure. "Dr. Williams' Pink Pills," said the father. He further said that returning from work one night, he found in the house a little book describing the pills, left during the day, and after reading it decided to use them in Lilly's case. After supper he bought some of the pills and gave the first to the child that night. In a few days they saw they were helping her, and in less than two months time there was not a child in the neighborhood, brighter, healthier or more active. I have heard a great deal concerning what Dr. Williams' Pink Pills have done in this country, but this case coming under my own observation is as near a miracle as we can look for in these days, and shows why Dr. Williams' Pink are so much talked about everywhere.

Dr. Williams' Pink Pills are just as valuable in the case of children as with adults, and puny little ones would soon thrive and grow fat under this treatment, which has no equal for building up the blood and giving renewed strength to brain, body and nerves. Sold by all dealers or sent post paid at 50c a box or six boxes for \$1.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont. Do not be persuaded to try something else said to be "just as good."

Health and Home.

Salads for Winter.

Corned Beef Salad.—Cut one pound of corned beef in dice. Add one tablespoonful of freshly grated horseradish and marinate with a French dressing. Serve in a bed of watercress and pass more dressing with it.

Beef Salad.—Dice a half pound of lean roast beef, marinate it with a French dressing and let stand for two hours. Mix with a pint of cut celery or a torn head of lettuce, add more French dressing and sprinkle with finely chopped parsley.

French Salad Dressing.—Mix together one-quarter of a teaspoonful of white pepper, one half teaspoonful of salt and three tablespoonfuls of good olive oil. When the salt is dissolved add, while stirring violently, one tablespoonful of vinegar and stir until the dressing is slightly thickened. In the season lemon juice may be used in place of oil.

Apple Salad.—Pick over a bunch of watercresses, freshen in cold water for an hour, then dry thoroughly in a towel. Sprinkle with a French dressing and arrange in a salad dish. Quarter two tart red apples, remove the cores and cut in quarter-inch sections. Arrange these in and among the watercress, add more dressing and serve with roast duck.

Lima Bean Salad.—Soak a half cup of dried lima beans over night in cold water. Put on next day in fresh cold water; when the water boils drain it off, cover with fresh boiling water and cook slowly and gently till the beans are tender. Drain, pour over them a French dressing to which a very little onion juice is added and set away until cold. Serve in lettuce cups.

Cooked Salad Dressing.—Put in a saucepan a dash of cayenne, a quarter teaspoonful of mustard and three eggs, and beat them for a minute. Mix together one-third of a cup each of vinegar and water, add to the eggs and beat until thinned. Drop in two tablespoonfuls of butter and stir over hot water until thick and smooth. Strain and add a pinch of salt. The dressing will keep for some time.

Egg and Cheese Salad. Slice half a dozen hard-boiled eggs. Line a salad dish with lettuce leaves, cover with a layer of the eggs and sprinkle thickly with grated cheese. Thin some of the cooked dressing with a little cream and put a few spoonfuls over the cheese. Add another layer of eggs and cheese and a sprinkling of chopped cucumber pickle. Put in the remainder of the eggs, cover with the dressing and sprinkle more cheese over all.

Frozen Tomato Salad.—From a can of tomatoes take all the large pieces of pulp, press them through a sieve and season highly with salt, pepper, a little tarragon vinegar and a few drops of onion juice. Put this mixture in the freezer and freeze as for a water ice. Take out the dasher, work well in the can, repack the freezer and put in the cellar for a couple of hours. Grate or chop fine some English walnuts. Serve the frozen tomato on a bed of lettuce leaves and sprinkle thickly with the walnuts. Serve mayonnaise in a bowl.

German Potato Salad with Dumplings.—Wash, but do not peel, one quart of potatoes and put them on to boil in very salt water. Make a dough with one pint of flour, one-half teaspoon of salt, one tablespoon of butter, one teaspoon of baking powder and cold milk to mix. Make up lightly with the hands into small balls and put them in a steamer over boiling water. Chop very fine two tablespoonfuls of raw white onion. As soon as the potatoes are done peel and cut them in slices. Have ready a double quantity of French dressing, sprinkle it and the onions over the potatoes and arrange on a hot platter. As soon as the dumplings are done arrange them in a circle round the salad and send quickly to the table. This is an especially good dish for a cold winter evening.—Margaret Hogland Warner in Table Talk.

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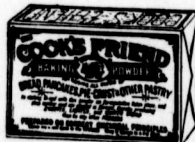
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