

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

BELLEVILLE, MONTREAL, TORONTO.

Single Copies, 5 Cents

Presentation Addresses

DESIGNED AND
ENGROSSED BY

A. H. HOWARD, R. C. A.,
32 KING-ST., EAST, TORONTO.

Leitch, Fringle & Cameron,
Barristers, Solicitors, and
Supreme Court Notaries.
Solicitor for Ontario Bank.
JAMES LEITCH, Q.C., CORNWALL, ONT.
E. A. FRINGLE,
J. A. C. CAMERON, LL. B.

THE YORK COUNTY Loan & Savings Co.

Plan suitable for those desiring to
own their own homes instead of con-
tinuing to pay rent. Literature free.
Head office — Confederation Life
Building, Toronto.
JOSEPH PHILLIPS, President.

W. H. STONE UNDERTAKER

343 Yonge Street
PHONE 982.

N. B.—Our charges have been greatly
reduced in order to meet the popular
demand for moderate-priced funerals.

Bishop Strachan School FOR GIRLS.

President—The Lord Bishop of To-
ronto.
Preparation for the Universities and
all Elementary work.
Apply for Calendar to
MISS ACRES, Lady Principal,
Wyckham Hall, Toronto.

An English Baker.

We have secured the service of a
first-class baker from the Old Country,
one who has served Whittely (the Uni-
versal Provider) and Buzzard. Any-
thing you want that is thoroughly
English he can make.

Leave your orders.

A. J. STEWART,

402 YONGE-ST., 25 & 40 QUEEN-ST., WEST,
TORONTO.

Prepare Yourself

For a good paying position.

The most thorough courses of
study pertaining to a business life.
Individual instruction. Pros-
pectus and Calendar free.

NIMMO & HARRISON,
Business and Shorthand
COLLEGE
Corner of Yonge and College Sts.
TORONTO.

When the System is Run Down

through acute disease or by reason of continued ill
health (from whatever cause) the best "builder"
available to the sufferer—young or old—is "Mal-
tine with Cod Liver Oil." In this unique prepara-
tion is comprised every principle necessary to restore
the wasted frame to the fullness of health. It is a
brain and nerve food of inestimable value, a power-
ful digestant and assimilator of food, a "tissue-
builder" and "bone-former." It is delicious as
honey, and acceptable to the patient. One of Eng-
land's greatest physicians (Dr. Fothergill) says:—
"There is no remedy that can take the place of
Maltine in cases of Debility and Nervous Prostra-
tion."

Can be purchased of any Druggist. Where no Druggist is established we will send to
nearest Express Office—CHARGES PAID—on receipt of price, viz., \$1.00 per bottle.

2 oz. Sample on receipt of 6c, which may be remitted
in Postage Stamps.

The Maltine Company, 88 Wellington St. West,
TORONTO.

The Dominion Presbyterian,

10 Campbell Street, Belleville.

C. BLACKETT ROBINSON, MANAGING EDITOR.

Subscription Price \$1.00 per year when paid in
advance. \$1.50 when not so paid.

THE Best Company

For the Best Risks is the Company
which makes a specialty of insur-
ing TOTAL ABSTAINERS.

The Temperance and General

Life Assurance Company
IS THAT COMPANY.

HON. G. W. ROSS, President. H. SUTHERLAND,
Man. Director.

Head Office, - Globe Bldg., Toronto.

For the Winter go to

BERMUDA

48 hours from New York by elegant
steamships. Malaria impossible.
Frost unknown.

5 days' service will be established
from New York to Bermuda in Janu-
ary, February and March, 1900.

For Winter Cruises go to

West Indies,

PORTO RICO and CUBA
30 days' trip. 20 days in the tropics
S.S. MADINIA, 3080 tons, Feb. 3.
S.S. PRETORIA, 3300 tons, Feb. 14.

For further particulars apply to
A. E. OUTERBRIDGE & Co.
Agents for
Quebec S. S. Co. Ltd. 39 Broadway
OF
Thomas Cook & Sons, 261 Broadway
A. AIERN, Secretary, Quebec, Can.

Ridley College

ST. CATHARINES, Ont.

A Canadian Church School for Boys.
A new and entirely separate building
for boys under fourteen is now being
erected. Re-opened Tuesday, Septem-
ber 12th, 1899. For Calendar and
full information apply to REV. J. O.
MILLER, M.A., Principal.

Church Hymns and

Gospel Songs

Adopted by Mr. Moody's Northfield Con-
ferences, Ocean Grove Association and
other prominent assemblies this season.
Contains 367 of the Choicest Standard
Hymns and Gospel Songs. It is the
best Prayer and Revival Meeting Hymn
Book published. Board covers \$25
per 100. Sample copy, post free, 20
cents.

Send for list of Photograph Records
of Gospel Songs made by Ira D.
Sankey.

The Biglow & Main Co.
New York and Chicago.

Archbaid's Library Card

Index Outfit.



\$2.50 NET CASH WITH ORDER
delivered at any place in On-
tario or Quebec.

This Outfit will permit of indexing a Lib-
rary of 200 volumes, under the headings of
"Title," "Author" and "Subject." It is
never requires to be rewritten. It consists
of 600 Record Cards Ruled, 3 Alphabetical
Index Blank Guides and 1 Handsome Pol-
ished Desk Drawer Tray 9 inches long,
made of quarter sawed Oak.

If not perfectly satisfied, you can have
your money back.

Chas. E. Archbaid,

45 Adelaide St. East, Toronto.
Branches:—Ottawa, Hamilton.

NEW TERMS

—FROM—

January 2nd,
In each department of
Central Business College
TORONTO

The Largest and Strongest School in
Canada. Our Circular tells you why.
Write for it.

W. H. SHAW, Principal.

Presbyterian Ladies' College OTTAWA.

This College is under the care of the General Assembly and of the Synod of Montreal and Ottawa.

All its departments, Literary, Music, Art, Education Commercial, Etc., are under carefully chosen and efficient teachers.

Special attention given to the Home Department.

The College as now equipped is worthy of the name it bears. Enquiry welcomed.

For prospectus and particulars, apply to

REV. DR. ARMSTRONG,
DIRECTOR.

ST. MARGARET'S COLLEGE (TORONTO.)

A High-Class Residential School for Girls.

Only Teachers of the highest Academic and Professional standing are employed.

Modern Equipment. Thorough Supervision.

Re-opens September 12th, 1909.

For prospectus, apply to

Mrs. GEO. DICKSON, Lady Principal,
Corner Bloor Street and Spadina Avenue.

Established 1889.

BELLEVILLE BUSINESS COLLEGE.

Students have a larger earning power who acquire their Business preparations under our efficient system of training.

Four night-class courses of study. French and German optional. Students may enter at any time. Write for Calendar.

J. FRITH JEFFERS, M.A., Principal.

St. Andrew's College.



"CHESTNUT PARK"
TORONTO.

A HIGH class residential School for boys will be opened in Toronto in SEPTEMBER next. "Chestnut Park," the residence of the late Sir David Macpherson, has been secured as the home of the School. The highest standard of excellence both as to classroom work and home influence will be aimed at. Only masters of recognized academic and professional standing will be employed. For prospectus apply to REV. GEORGE BRUCE, D.D., Principal.

TO SUNDAY SCHOOLS.

We have just opened up a fresh supply of Sunday School books from the best English publishers.

Books sent on approval. Lowest prices guaranteed.

The William Drysdale Co.,

PUBLISHERS, BOOKSELLERS, STATIONERS, ETC.

292 St. James Street, Montreal.

COMMUNION ROLLS BAPTISMAL REGISTERS

Donald Bain & Co., Stationers,
25 Jordan St., Toronto.

For 35 Years

Bell Organs

Have been Favorites for

School, Church and Home Use

We make only high class Organs and invite investigation as to their merits.



Bell Pianos

Are chosen and recommended by the Musical Profession as being strictly High Grade.

Send for Descriptive Booklet No 54.

The Bell Organ & Piano Co. Ltd.,

GUELPH, Ont

Guess what it is

It is the coffee that never fails to give absolute satisfaction.

The seal which it bears is a guarantee that its purity and strength have not been tampered with, and that it surely is

**Chase & Sanborn's
Seal Brand Coffee**

Meenley Bell TROY, N. Y., and
MANUFACTURE 177 Broadway,
New York City

Company Superior Church Bells.

J. YOUNG, (ALEX. MILLARD)
THE LEADING UNDERTAKER,
350 Yonge St., Toronto.
TELEPHONE 679.

British and Foreign.

Glasgow Exhibition Guarantee Fund is now £50,541.

The Rev. Dr. Angus, Arbroath, will be nominated in May next for the Moderatorship of the United Presbyterian Synod.

The Queen has been pleased to approve the appointment of the Duke of Pife, K.G., to be Lord Lieutenant of the County of London in the room of the late Duke of Westminster.

The Rev. R. Bruce Taylor, M.A., was last week inducted pastor of Ferryhill Free Church, Aberdeen, in succession to the Rev. Dr. Kilpatrick, appointed to a professorship in Canada.

At the annual hospital collection in the churches of Liverpool, the Rev. Dr. John Watson's church contributed more than any church in the city, excepting one, the amount being £494.

The Presbytery of New York has formally dissolved the pastoral relations between Rev. Dr. Henry van Dyke and the Brick Church. Dr. van Dyke will be transferred to the Presbytery of New Brunswick, N.J.

The Rev. R. J. Drummond, B.D., delivered the introduction Kerr lecture in the U. P. College Buildings, Edinburgh. The subject of the new course is "The Relation of the Apostolic Teaching to the Teaching of Christ."

Special services in connection with the sixteenth anniversary of Darvel U. P. Church were conducted on Sunday of last week, by the Rev. Alex. Brown, of Pollokshields, Glasgow. The congregations were large. The collections amounted almost to £18.

The Earl and Countess of Glasgow have presented a stained glass window to the Parish Church at Fairlie, as a memorial to their son, Lieutenant the Hon. Edward Boyle, who died of fever, contracted in the Soudan after the battle of Omdurman.

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 Scotland fifteen friends united in presenting him with gifts amounting to £1,760 towards his educational and other work.

Rev. Dr. Theodore L. Cuyler, the venerable pastor emeritus of the Lafayette Avenue Presbyterian Church, Brooklyn, reached his seventy-eighth birthday on January 10. Dr. Cuyler is in vigorous health, and says that he never felt better in his life. His voice was never stronger, and he had never spoken with so much religious fervor and so steadily. His contributions to the religious press were never so large as they were last year.

Rev. Mr. Douglas of Johannesburg has been lecturing in Stirling on the "Transvaal War and the Boers" to a joint-meeting of all the Free Churches. He described the situation with great vividness, and the touches of humour which lightened up the whole address were inimitable. A collection was taken for the Emergency Fund of the Free Church, i.e., on behalf of the ministers who have been forced to abandon their congregations and come home till the war is past.

Dominion Presbyterian

\$1.50 per Annum.

BELLEVILLE, MONTREAL, TORONTO.

Single Copies, 5 Cents

Note and Comment

In the Royal Albert Hall, London, on Tuesday evening of last week 10,000 persons protested against the use of the mass and confessional in the Church of England.

Lord Salisbury's recent speech in the House of Lords contained a notable negative remark concerning conscription. He said he did not think they would see compulsory service in England "in the life of the youngest here present."

The British cabinet is composed of 19 members. Of these 17 are upwards of 50 years of age; 11 are 60 and over; 4 are beyond 70 years of age. The Interior calls attention to these facts as a warning to those who want to get rid of old ministers.

Rev. Dr. Radcliffe, pastor of the New York Avenue Presbyterian Church, Washington, D.C.—the church which claims to have more congressional members than any other here—has been called upon to decide that progressive eucharist in the church parlors, at church socials, is not quite the proper thing from a Presbyterian view-point.

We are rejoiced to learn that there is increasing religious inquiry in France. Recently, at Provins, a little town of Seine-et-Marne, not far from Paris, several of the inhabitants have joined in a letter to a local paper, saying that though Roman Catholics by birth, they desire spiritual light, and wish to hear a Protestant preacher concerning the principles of Protestant belief.

Thomas MacKellar of Philadelphia, died a few days ago. He was a printer, type founder and poet, and an earnest and strenuous friend of the Temperance reformation. One of his hymns is in our Hymnal, and a very good one it is. "All alone the Master walketh by the toiling servants' side," etc. He was for sixty-seven years a communicant of the Presbyterian Church.

During the nineteenth century English speaking peoples have increased from 116 to 630 millions, German from eighty to 210 millions, Russian from eighty-five to 233, and French from fifty-two to eighty-seven millions. The speaking of English has advanced nearly twice as much as any other language. Is English to become the universal tongue? is a question some are discussing.

The Twentieth Century Club offers a \$500 prize for the best architect's plan for a tenment that will give both owner and renter the most possible for their money. The goal usually sought is to utilize every inch of space and sacrifice light and ventilation. But people pay rent for light and ventilation as well as for floor-space. One of these days we shall have homes for the working classes, built fit for kings.

A London paper says that Gen. Buller was once in company with Lord Charles Beresford, coming down the Nile, and as their boat approached the first cataract a sharp discussion arose as to which was the proper channel to take. The soldier advised one, the sailor another, but in the end Buller's channel was followed, with perfect success. "You see I was right," the general exclaimed exultantly. "What of that?" retorted Beresford; "I knew it was the right one myself, and I only recommended the other because I knew you would oppose whatever I said."

Disturbances in Shaantung have been greatly fomented by the interference of Roman Catholics in judicial proceedings. In quarrels between the heathen and those who call themselves Roman Catholic, it is the policy of the priests to support their "side," and they have often done this when right and justice were with the heathen, a course which naturally creates enmity and throws contempt on Christianity. Protestant missions suffer therefrom as well as Catholic.

It is with a strange delight that we read of the recent progress of Protestantism in such a Roman Catholic country as Austria. During the last six months, the Protestant churches there received 3,446 members, and of these 3,275 were from the Roman Catholic Church. On the other hand there was a reflex movement from Protestantism to Romanism, but it numbered only about 382. And this abandoning of Romanism is going on even in Vienna, where Protestantism gained 1,269 members in the last half year.

At the Moscow, on the retreat from Moscow, the French lost 30,000 men; at the battle of Leipzig in 1813, the French losses were 65,000 in three days. At Austerlitz the French lost 28,800 men; at Plevna 18,000 to 20,000 Russians were killed and wounded. At Gravelotte, the German loss was over 20,000 and the French lost 19,000. The aggregate of the losses at the battle of Stone River in the American civil war was 13,249 on the Federal side, and 10,266 on the Confederate side; at Gettysburg, a large number were killed and 14,497 wounded on the Federal side, while the Confederates lost 2,592 dead and 12,760 wounded. From this it will be seen that the casualties of the British army in South Africa are not excessive.

It is said that once Mendelssohn came to see the great Faeburg organ. The old custodian refused him permission to play upon the instrument, not knowing who he was. At length, however, he reluctantly granted him leave to play a few notes. Mendelssohn took his seat, and soon the most wonderful music was breaking forth from the organ. The custodian was spellbound. He came up beside the great musician, and asked his name. Learning it, he stood humiliated, self-condemned, saying, "And I refused you permission to play upon my organ!" There comes One to us, and desires to take our lives and play upon them. But we withhold ourselves from Him, and refuse Him permission, when if we would yield ourselves to Him, He would bring from our souls heavenly music.

Spain seems to have learned nothing recently. The bishops of that country have lately issued a manifesto intolerant enough to suit the dark ages. It demands that only Catholic text-books shall be used, that public instruction must be Catholic, that no ecclesiastic be punished by the civil courts, that all ecclesiastical privileges be restored, that all associations not Catholic be forbidden, and practically demands the prohibition of all Protestant marriages. These extreme positions have been taken by the great body of Catholic dignitaries in Spain, including two cardinals and a long list of bishops, and they are pressing their claims upon the Queen Regent. What her action will be is not clear. Surely a nation that can take such positions to-day, and learns nothing from her recent sorrowful past, must be hastening to final ruin. And yet we have Protestants in America, as well as in England, who deplore the sending of missionaries to Roman Catholic countries.

The only Protestant country in the world where Catholics and Jews are excluded from all rights of citizenship is the Transvaal Republic. And yet with the inconsistency of human nature there is no country in the world to-day about which the Roman Catholic press is so effusively affectionate as the Transvaal Republic. The Jews take a more practical view of things.

In St. Martin's town hall, London, an exhibition of relics of Livingstone was recently opened. The extreme modesty of David Livingstone rendered the gathering of these mementoes of the great explorer very difficult. One of the principal objects of the exhibition is to put before travellers, or residents of unhealthy districts, specimens of appropriate articles of outfit which are likely to assist in the preservation of health.

Twenty-seven priests in Austria have signified their desire to withdraw from the Roman Catholic if they can secure places in the reformed "Old Catholic" church. But the government refuses to recognize and support the latter movement as a religious body. It is said that the "away from Rome" movement is marked by a strong tendency towards Lutheranism. "The people everywhere demanded Lutheran preachers and called for Bibles and Lutheran books of instruction and edification. These cries came from all parts of the empire. Since the movement really began, not more than a year ago, more than 7,000 persons have left the Roman Catholic church and become Lutherans. The Lutheran Success of Vienna reports 3,000 accessions and that of Bohemia a like number."

Such facts as these, says Missionary Review, which relate to the United Presbyterian Church, but have an application to almost every denomination, may well lead to great searchings of heart: "The net gain in the membership of our Church in this country for the past year was only 343. In our mission in Egypt the net gain for the year 1898 was 438, or 95 more than for the whole Church in the United States and Canada. The amount appropriated by the General Assembly for the entire work in Egypt was \$78,000. The amount expended in America was \$1,521,689. The contrast is very striking. The net gain in membership in the Presbyterian Church in the United States for the year ending May, 1899, was 803. The gain in her foreign missions 5351, or only 2679 less than that of the entire Church at home.

A Racine minister brought suit against two well-to-do young men to collect his fees for marrying them to the girls of their choice. That preacher deserves to lose his fees because of his lack of adherence to business methods. Marrying couples is strictly C.O.D. A marriage license is not lawful by itself. To be legalized it requires a \$10 bill pinned across the face or it. In beautiful contrast with those young Raceconians we hear of a young Chicagoan who put a ten dollar bill along with the license. After the ceremony he was observed gazing on his bride and then glancing at the minister, "Here parson, here's another \$5. She's worth it." Another period of meditation came him, when he again accessed the preacher, "Here parson, I swear I don't want to cheat you, here's \$10 more." The same symptoms came over him a third time, but while he was fumbling in his hip-pocket where he had stored his honey-moon money, the preacher retreated.

Our Young People

LOWLINESS.

Topic for Feb. 25.—"The Strength of Humility."—Luke 18: 9-14.

The Earth Virtue

BY AMOS R. WELLS.

You will not understand what is said about humility until you remember the origin of the word. Look it up in your dictionaries,—those treasures of one-word parables,—and you will find its source in the old Latin "humus," the ground. A man is humble, as I think, not when he gets down to the ground, but when he is the ground. Let me tell you a few ways in which humility is like the earth; only a few out of the many ways that you may discover for ourselves and name in the meeting.

In the first place, humility is like the ground in being strong. It is the ground that holds us all up. Pride is often compared, and justly, to the waves of the sea. We speak of "blown pride," likening it to a bubble. There is no "getting solid" with a conceited man. No dealings with him are on a firm footing, because he is all for number one. But the real business of this world is done by men who think of themselves no more highly than they ought to think. They put their shoulders to the wheel while others ride in the carriage. They push and tug and sweat under great enterprises, careless whether the world hears of them or not, so the thing gets done. Such men are the ground, and hold us all up.

In the second place, humility is willing, like the ground. You may step on it, if you please. You may turn it over with a spade, tear it with a harrow, bake it with the sun or chill it with the frost, stick into it cornseed or potatoes or rose roots; it keeps on placidly doing its best. There is not in the universe a Jack-at-all-trades like the soil. In the same fashion the truly humble man refuses no task through vain-glory or fretfulness, but trustfully opens his life to whatever God sends.

Then humility works unseen, like the ground. It does not flourish its roots in the air, as some plants do. Its gracious currents flow in the dark. Its processes are silent. The kingdom of God comes not with observation.

Finally, humility is unselfish, like the ground. It does not ask to bear the blossoms, though it furnishes everything from which the beautiful pink and white marvels were built up; nor to carry the fruit, though all the juices of the autumn ran first through its veins. The humble man is entirely willing that others should get credit for his work, and is rejoiced when it bears fruitage in other lives.

To humble one's self, according to the parable we study to-day, is not to have a low opinion of one's self; it is to be so busy in beautiful service for others as to have no time for thought of one's self. Humility is not "running one's self down," but holding others up.

This is the fundamental virtue. Not the wisest teacher can instruct a scholar until he becomes teachable. You cannot swim until you forget yourself, "let go of yourself," and trust the water. You can make no progress in God's world until you let go of yourself and yield yourself to God.

But if humility is the lowest, the fundamental, virtue, it is the highest also; it is the virtue that lays hold on the loftiest experiences, the most sublime powers. Here, too, it is the earth virtue, for the same ground that descends into the valleys rises into the hills. The surface of the plain climbs and climbs until some glad day it has reached the Mount of Transfiguration. "He that humbleth himself shall be—shall be—exalted."

Hints for Talks and Testimonies.

- What is the source of true humility?
- Why is the fact that one has not fallen into great sin an added reason for humility?
- Why is humility sometimes thought to be a sign of weakness?
- Why is humility a necessary step toward knowledge and growth?
- How does humility imply an understanding of God's law?
- Why is the humble person's knowledge of himself more likely to be true?
- How does humility fit one to judge of others?
- Why is a humble person less liable to yield to temptation?
- Why is a humble person likely to have more of Christ's strength?
- Why is a humble person better able to render service to others?

For Daily Reading

- Mon., Feb. 19.—Real humility.
John 1: 19-27; 1 Cor. 15: 8-10
- Tues., Feb. 20.—The meekness of Christ.
Phil. 2: 5-11
- Wed., Feb. 21.—Is meekness a weakness?
Num. 12: 1-10
- Thurs., Feb. 22.—The value of meekness.
Ps. 25: 9; Jas. 4: 6
- Fri., Feb. 23.—Jesus teaching humility.
Luke 14: 7-11
- Sat., Feb. 24.—Promises from the humble.
1 Pet. 5: 5, 6
- Sun., Feb. 25.—Topic **The Strength of Humility.**
Luke 18: 9-14

Robert Ingersol and Henry Ward Beecher were great friends. Mutual admiration of each for the other's genius was the common ground. Mr. Beecher had in his study for reference a beautiful glass globe. As he stood admiring it the great infidel inquired, "Who made that?" "Oh," responded the great preacher. "That just came by chance!"

Living a Day at a Time.

The coming year will have three hundred and sixty-five days in its calendar, but really will have only one working day, and that is called "To-day." That is all you will be accountable for; none but a fool lives in to-morrow. Serve your master by the day. Each four and twenty hours brings its own duties to be done, its own temptations to be conquered, its own loads to be carried, and its own progress to be made heavenward. There never was a Christian yet strong enough to carry to-day's duties with to-morrow's worries piled on top of them. Take short views' and never try to climb walls until you get to them, or to cross a bridge till you reach it. Begin every day with Jesus Christ' and then, keeping step with him, march on to duty over the roughest road that lies before you, and in the teeth of the hardest wind you may encounter. "My times are in thy hands," and they could not be in better hands. Our times are in our all-wise and all-loving Father's hands, both for control and concealment. He takes care of us and yet we cannot feel just what to-morrow or the next year will bring forth. For one, I am glad of it. So let us sing

"Keep thou my feet: I do not ask to see
The distant scene: one step enough for me."
—Theodore L. Cuyler,

A Word of Cheer.

There are ministers who seldom receive a word of praise. Their big, eloquent brothers go through life with hosannas ringing perpetually in their ears, while they drudge on unnoticed, with no one to stir their pulses by shouting, "Well done." It is a mistake to suppose that God's commendation alone is sufficient. Moses was strong, but he was not strong enough to hold up his hands to the end of the day. "Aaron and Hur stayed up his hands, the one on one side, and the other on the other side; and his hands were steady until the going down of the sun," Happy the minister who is steadied and sustained by Christians who appreciate the work that is being done and who hearten their leader by a frequent word of gratitude and appreciation. A minister was one day surprised at the close of his sermon to have a stranger greet him thus: "I thank you for that sermon; it did me good." He had preached faithfully for a year, and no member of his congregation had in all that time expressed to him a word of appreciation. The words of the stranger overcame him. To be assured that a sermon of his had reached the heart was like rain on thirsty soil. He hurried home and told his wife the good news. They bowed their heads and wept together.—"Home Magazine."

An English paper says that Rev. Mr. Newby, pastor of a church in Guthrie, during a sermon recently, stopped abruptly and asked,

"How many of you have read the Bible?" Fifty hands went up.

"Good!" said the pastor. "Now, how many of you have read the second chapter of Jude?"

Twenty-five hands went up.

A wan smile overspread the divine's face. "That's also good; but when you go home read that chapter again, and you will doubtless learn something to your interest."

For Dominion Presbyterian.

Four Weeks at Sea.

BY J. L. C.

On the 5th of September, 1895, the Norwegian Barque "Beda," laden with deals set sail from Chatham, N.B. She was bound for Cork, Ireland. I had been in poor health and was advised to take a slow or long sea-voyage. I planned first to take a trading steamer which would make one Atlantic trip in twelve or fifteen days, but failing to find a passage in such, I agreed with Captain Halversen to embark on the "Beda." She was a staunch wooden vessel and a good sailor. The captain assured me he would probably reach Cork in twenty or twenty-five days. I had never been to sea and ventured on this ship with some hesitation but with high hopes of receiving benefit to my health. What will men not do to regain bodily health and strength? The trip down the Miramichi river, some thirty-five miles was void of any incident, and when the tug bade us farewell on our entering the Gulf of St. Lawrence I felt we were now at the mercy of the winds and waves. These were kind while crossing the gulf. We passed to the south of Newfoundland, having sighted Prince Edward Island, Cape Breton Island on the South and Magdalen Islands and St. Paul on the North. In crossing the great bank lying south of Newfoundland, which has an extent of six hundred miles by two hundred, we caught many large codfish which gave us fresh meat for several days. This was a welcome change from the table routine of beef and pork. The Norse sailors use much soup, strong pea-soup being preferred to other kinds. Pea-soup is a good dish for strong, hardy sailors, but when prepared with fat pork is rather powerful for an invalid even if it be relieved somewhat by morsels of dried apples.

September is expected to be a windy month, but this proved an exception to the rule. The sun apparently crossed the equator without disturbing the atmosphere of earth, and the proverbial equinoctial storms of September did not materialise in 1895. Many days we were becalmed and I basked in the warm sun on the deck of the vessel. The captain busied himself making a sleigh for his boys at home in Fredericstadt, Norway. The sailors were employed cleaning and painting the upper parts of the vessels. Twice during the voyage we were enshrouded in deep fog and the fog horn was kept sounding at regular interval. To warn any vessels that might happen to come into our neighborhood. It so happened that none came and we heard no response to our warning notes through the thick mists. The fogs cleared away and were followed by fresh breezes that carried us swiftly along, and cheered our spirits, because it was disheartening when becalmed to find ourselves making no headway and see the stately steamships pass us and soon be out of sight, carrying its living freight to the desired haven. When head winds blew and we had to go now south and then north, our approach to our journey's end seemed very slow in this zigzag fashion. But progress we made and by the end of September we were, according to the captain's reckoning, some five hundred

miles southwest of Ireland. If September was calm, October opened with a storm, which the travellers on the "Beda" will not soon forget. The gale struck us at midnight on the opening morning of the new month, and before the captain could reach the deck one sail was carried away and the others were threatened with a similar fate. The crew were all summoned to the saving of the ship—some men from their watch and others from their sleep. From my room off the cabin I could hear the commanding voice of the captain and the obedient response of the men. The sails were quickly reduced and fastened to their bars and we drifted with the wind which was blowing from the northwest. The storm continued for three days and the sea became a continent of mountain waves. Our vessel was, in the trough and more times than I could number the waves dashed completely over us. The decks were washed, the cabin flooded, and residence in our floating home became decidedly uncomfortable. On the third day the captain for the first time showed signs of uneasiness, and to my enquiry said, "I fear we are drifting past Ireland, and should this storm continue we may require another month to get back to Cork." This was saddening news, but our fears were groundless because next day the wind abated and the sails were opened to the breeze. The captain was able to take his bearing under difficulties on a rolling sea and from a darkened sky, and he turned the ship's head to the northeast. In the evening of the fourth day he said to me, "If I have not miscalculated, to-night about 10 o'clock we shall see Fastnet Light," i. e., the light from one light house on the southwest corner of Ireland. He had not miscalculated and when he cheerily shouted from the high mast at half past nine—"I see the lights," the hearts of all on the deck below were lighted up in gratitude. Through a drizzling rain we sailed along the south of Ireland till we reached the spacious and beautiful harbor of Queens-town. On the 5th of October in the evening, we were fastened to the quay in the city of Cork, twelve miles from the harbor up the river Lee.

Have you had a kindness shown?
Pass it on.
Twas not given for you alone -
Pass it on.
Let it travel down the years,
Let it wipe another's tears,
Till in heaven the deed appears—
Pass it on.

Morning Thoughts.

BY J. R. MILLER, D. D.

People need from us nothing so much as good cheer and encouragement. Life is hard for most and needs inspiration.

It is good one day in seven to look up into the face of God, to get new hope, fresh uplift, strength for other days.

The best friendship is that which inspires us to do better, to do our best.

It is worth while to do even the smallest kindnesses as we go along the way. Nothing is lost. No dewdrop perishes, but sinking into the flower, makes it sweeter.

Strength and beauty combine in the making of the truest manliness.

Two good rules for life are, Never be discouraged. Never be a discourager.

There is a blessing in hardness. Enduring it with courage and persistence makes us strong.

The message of Christmas is joy and peace to him who has ears to hear.

Heart Songs.

How many of them have been given to the world, and how tenderly true and human they are! How far reaching has been their influence, and how many wandering ones have been sung into safety! How many sinners have been brought to contrition and repentance by such heart songs as "Where is my Wandering Boy, To-night?" "The Ninety and Nine," "Almost Persuaded," "Throw Out the Life Line," and others, sung from the heart and reaching to other hearts!

From the time of David down to the present strong and highly spiritual natures have expressed their sweetest and tenderest thoughts in song. It was Chateaubriand who said: "Music is the child of prayer, the companion of religion." Men seemingly dead in trespasses and sins have been brought back to their better selves by the singing of some sweet and simple strain recalling home and mother and the days of their innocent childhood.

A band was once playing on the crowded street of a large city. Among those who listened to the lively airs the band has been playing was a young man not more than twenty-five years of age, but who looked much older because of the evil life he had led since his nineteenth year. Suddenly the band began to play "The Sweet By and By." The young man listened eagerly. It had been a long time since he had heard that tune—not since his Sunday school days; for, evil as he looked and evil as he was, he had once been a Sunday school boy and free from sin. How many times had his own lips sung of the land that is "fairer than day!" How firm had his faith once been in the Father who "waits over the way!" How many times had he heard his mother's clear, sweet voice singing of the Sweet By-and-By! It had been her favorite song, and now she had crossed to "that beautiful shore," and he—his eyes filled with tears and his lips quivered as he thought of how he had put aside the gift of the Father's love.

Every note of that old song of his childhood went straight to the young man's heart. It appealed to him as nothing else had done for years. It fanned into full light the low flame of his desire to be a better man. Only a little spark of his manhood was left, but from that hour it grew stronger and clearer, and his reformation began at that moment, and did not end until he had put aside the evil in his life and become a Christian man among Christian men.

More than one "wandering boy" has had his heart touched to its utmost depths by the words:

"Oh, where is my wandering boy to-night,
The child of my love and care?"

No one but the God who inspired the writing of a song like that knows how far-reaching and heart-touching its influence has been.—Young People's Weekly.

THE
Dominion Presbyterian

IS PUBLISHED AT

10 Campbell Street, Belleville, Ont.
232 ST. JAMES ST., MONTREAL & TORONTO

TERMS:

\$150 per Year; \$100 in Advance.

The receipt of subscription is acknowledged by a change of date on address label.

The Mount Royal Publishing Co.

C. BLACKETT ROBINSON, Manager.

All communications intended for the editor should be addressed to Belleville.

The editor can not undertake to return unused Mss. Correspondents are asked to note that anything intended for the first issue should reach the office on Tuesday morning.

Thursday, February 15th, 1900.

Theories are uniformly beautiful. Two of the most beautiful are co-operation in Christian work, and, co-operation in theological education. But the existing order of things, which is not a sudden development, but the growth of half a century, in our own land, is against the practical operation of either theory. And the Architect, who planned, and who has directed the construction of the existing order of things sees farther than we do.

A somewhat cynical article is going the rounds, dealing with the promise made by several firms to keep open the situation of an employee who has gone to South Africa in the armies of Britain. It is easy, it is said, and good policy to make such a promise. The employee may not come back, and if he does the country thinks nothing more of him, and the employer can break his promise with impunity. Are there many employers in Ontario who would do this? we asked a shrewd man of the world. An amused smile was our only answer. Truly the ethics of employers of labor ranks low.

When a small man gets into a large place there is usually a commotion. A man fitted for the position quietly takes up the work, and carries it forward. The small man is not able to attend to all the duties at once and so must scheme to get some of them done. He calls his schemes reform, and spends valuable time telling the public about them and about himself. In nine cases out of ten there must be a return to the old methods. Mr. Small is ready to step out and he has succeeded in loading his successors with a year's arrears of work, a disarranged depart-

ment and lowered public confidence. Sometimes the small man gets into the session, then trouble begins!

The force of personal character depends partly upon the strength of personal conviction, partly upon the ability to transmit this conviction to others. A man of strong conviction, who lacks transmitting power is often called stubborn. A man who holds truth strongly, and can bring them to bear strongly and naturally upon others, is known as a man of strong personality. And when the man is vitalized and controlled by the Divine Spirit he offers the ideal raw material for a preacher.

February 28th.

We remind the Treasurers of congregations, Missionary Societies, Sabbath Schools etc. that by instruction of the General Assembly, missionary contributions should be forwarded so as to reach the agent of the Church on or before Wednesday, 28th February.

The Christian in Business.

If a man is a Christian at all he is a Christian in his business transactions. The standard of his Christianity is secured on Monday, not on Sunday; and in the market place, not in the religious service. If you ask the average Christian why he considers Mr. A— an exceptionally spiritual man, he will invariably give you some report of what that man said or did in connection with a religious service. It often happens that the man of the world holds a very different opinion of this same Mr. A—. Ask him for his reason and he invariably quotes some incident of Mr. A's life relating to business.

We remember that spiritual things are hidden from non-spiritual men, and yet we agree with the estimate of the man of the world. A man's motive power as a Christian is measured by the strength of his Christian character when he is doing business.

Need we wonder that so little is accomplished in the realm of Christian work? Mr. B— made an most earnest appeal for missions on Wednesday night, and contributed a large amount as an earnest of what he felt in this matter. But on Thursday morning Mr. B— took advantage of an over confiding friend to learn a business secret, which he proceeded to use to his own advantage, realizing \$1000 by the deal, and ruining the other man. The man of the world judges him and rightly by the Thursday morning transaction.

It matters little comparatively what man's judgement is. How is such a life recorded in the Book of Life? Somehow

we cannot imagine the Wednesday evening episode as other than an incident in a life whose main turn is in the direction of the Thursday morning event. The latter view is indelible.

Worth Noting.

Two congregations in a certain Presbytery had each incurred debt, one in building a new church, the other in current expense. Each came to the Presbytery and asked leave to mortgage the church property to the amount of the debt. In each case, the application was no sooner made but some member moved that it be granted, and the usual chorus of "agreed" began to arise. These were, however, checked midway. Another member quietly asked—"Is it necessary to mortgage?" "Has an effort been made to get the people of this congregation to clear off this debt this year?" "Suppose Presbytery were to send out one of its members to preach to this people, and to try to get them to assume this debt." When members recovered breath after this novel proposition, a half-earnest discussion followed, and it was moved, in the same spirit, that the member who proposed the plan be appointed to visit the congregations, and seek to secure the end suggested. He was a busy man, but he accepted the commission. He found a people, in each instance, heartily willing to fall in with the proposition. He reported to Presbytery that each congregation had agreed to clear off the debt within a year, and withdrew their application for leave to mortgage. They thanked Presbytery for the interest shown in them.

Unwillingly the resolution of thanks carried a well-merited rebuke. It is the duty of a Presbytery to enquire into the financial standing of the congregations composing it. Is this plain duty ever carried out? How often does the Court ask a congregation, that is applying for leave to mortgage, what former mortgages are upon the property, and what is the financial strength of the congregation? Is it beyond the mark to say that one-third of the mortgage indebtedness resting, at present, upon church property, is unnecessary? And Presbytery is largely to blame for this condition of affairs.

The Need is Urgent.

The following letter from Rev. John Pringle of Atlin, B.C. speaks for itself. We will gladly acknowledge any amounts sent us for this most worthy object. The building and the lot on which it stands together with the Nurses' Home and its lot will be the property of the Presbyterian Church.

Atlin, B. C. 23 January, 1900.

We have been compelled in view of the prevalence of scurvy and of the need for a suitable place for the treatment of surgical cases, to arrange for the erection

of a hospital. The timber is on the ground and the building will be completed within two weeks.

We need at least \$750 to outfit it with cots, linen, etc. It is all we shall ask. The government grant and local gifts will support it. Our hospital now is a tent 12x14, dangerous in this climate to the health of nurses and patients alike.

Contributions may be sent through the editor of THE DOMINION PRESBYTERIAN or directly to me and will be publicly acknowledged. Help is needed at once.

JOHN PRINGLE.

Social Worship.

The following circular has been addressed to Presbytery Moderators by the committee on Aids for Social Worship:

St. Andrew's Manse,

Ottawa, Feb. 5th, 1900.

Dear Sir:—In my circular letter of January 15th I mentioned the wish of the Committee on Aids for Social Worship to have the views of Presbyteries on the manual submitted by Feb. 15th.

It has been pointed out to me that many Presbyteries do not meet until after that date, and as the primary object of the committee is to obtain as general an expression of opinion as possible, if your Presbytery meets at a later date you will be good enough to bring the matter up at the next meeting and communicate the result to me, in order that the committee may be enabled to present all deliverances on the subject to the General Assembly.

W. T. HERRIDGE,
Covener of Committee.

The Presbyterian, Philadelphia, has the following timely paragraph: "Money flows freely for political purposes, why not for religious? One hundred thousand dollars will be spent by Philadelphia alone for the entertainment of the Republican nominating convention for President and Vice-President of the United States next June, yet the followers of Christ hold back in raising that much in city evangelization. Millions are expended in public improvements, yet the Christian pocketbook lacks the consecration that will expend proportionate sums for the religious elevation and reformation of the masses. We want a more liberal devising for the Lord along educational, missionary, reformatory and ecclesiastical lines. The wealth of the land is largely in the hands of the Church, and the world will not be converted until she uses it without stint and according to arising need."

The New York Presbytery has decided not to try Rev. Dr. Arthur G. McGiffit, of the Union Theological Seminary, on the charges of heresy preferred by Rev. G. W. Birch, the stated clerk of the Presbytery, at the January meeting.

"Biographs in Brief."

BY NICOL MOFFATT.

IV Emanuel Swedenborg.

It is beyond the power of most men to keep account of all the "isms" which are being added to the long roll already in existence. As long as great teachers will arise there will be disciples and the inevitable idolatry of almost calling them Master and Lord. In religion as in philosophy and every other mental or physical struggle we may still expect to see the competitor exult that he has swept the field of the error, so long entrenched. But the whole light is found to be too bright for the human eye. Each must be content with the discovery of but one ray; heaven and earth indeed will pass away along with man's vain glory and the race still return to that "Life which is the Light of Men."

Emanuel Swedenborg was certainly one of these "teachers" and the "ism" which has its source in his oracles would scarcely be so prominent were it not for the high attainments and character of its author. Whatever value we may attach to the evidence which the "opening of his spiritual sight" has presented, it must be said that few have been so capable of testifying regarding material things. So valuable were his scientific operations and researches to his native Sweden that his family was raised to the rank of nobility with the title Swedenborg. He holds also a very considerable position in the whole world of knowledge having anticipated the science which has made several men famous in astronomy, mechanics, chemistry and anatomy. It is not hard to believe that the picture is a true one, namely of a man towering above his fellows in stature, intellect and virtue. And they may be forgiven who see in his career, the labors of one, who having conquered the natural world leaves it entirely and wins the larger share of the spiritual.

Stockholm had not forgotten Descartes who had lain at rest in that city thirty-eight years, when she was to give birth to another genius who could well appreciate his studies—this young Swedenborg. He was born in the home of a Lutheran Bishop in 1688. He had heard of angel visits in that pious home from his youth, his parents believing that the "angels spoke through him." His mind being very precocious at 22 years of age he had graduated from Upsalo, deeply versed in both the classics and natural sciences. For thirty years he was then engaged in brilliant mechanical works and scientific pursuits, gaining the fair bauble of fame and risking the mental prize of giving a scientific explanation of the universe. Bolder still did he enter the secret vaults and by anatomical studies determined to ascertain the nature of the soul; The

climax had to be reached because he had found no rest in anything at that time, so the climax came—his introduction into the spiritual world, by the personal manifestation of the Lord Himself. He had delved to the foundation of nature, now he claimed to have been permitted to scan the heavens and the hells, to converse with angels and willard to be the medium of unfolding the true meaning of the Holy Scriptures. He ended, therefore, with another "ism" which would dethrone all rival creeds and rule as the sovereign truth.

The student of comparative religion, however, will find nothing very new or universal in Swedenborg's revelations. Others began where he started and ended at almost the same goal. The much admired "open mind" of the philosophical student will land him, it seems in one or the other of a half dozen possible systems. If this mighty intellect had been steadied by the Word of God in the days of its expansion, instead of ranging at will from mystery to mystery, in the neglect of that truth, we might have had a successor to the Church Fathers unsurpassed by any of them. But we read it in black and white that as a most advanced student he was "curiously defective in theology." No wonder a man after fifty-four years of scientific studies should bring to the study of the Word of God anything but an open mind. As a contrast with his allegories, is it possible that the words of Paul ever were seriously examined—"hid these things from the wise and prudent and revealed them unto babes?" As a philosophy, therefore, his "ism" is put outside the illustrious circles where Plato, Buddha and others reign, because of its unfortunate Hebraism, or in other words, its cumbrous interpretations of the Scriptures. And as a religion it is too evident that the tyranny of a system of philosophy is felt, over the words of Scripture in establishing its creed. It falls therefore between two stools and lies well-nigh forgotten.

That he said many rare and noble things is very true. "In heaven the angels are advancing continually to the springtime of their youth, so that the oldest angel appears the youngest," "man in his perfect form is heaven," are two samples. That his name still bears great respect we are ever ready to announce, for few have been so unselfish, unconscious of applause and devoted to their mission. As one whose presence silenced ridicule and opposition, whose traces knew no relaxation—for food or sleep, whose faultless dress and manner made him the attraction of all, he may well hold a place in the memories of mankind.

Unmarried and almost alone he died in London aged eighty-five leaving writings behind which would be, says Emerson, "a sufficient library to a lonely and athletic student."

The Quiet Hour

For Dominion Presbyterian.

Jesus Rejected at Nazareth.

REV. W. G. JORDAN, D.D.

There are many meanings to the less-known text: "He came to His own and His own received Him not," and this lesson illustrates one of them. This is probably the visit related in Math. : xiii. 53-58, Mark vi. 1-6, since after so violent and decisive rejection as St. Luke describes, it is unlikely that He should have preached at Nazareth again. It so, we learn from the other Evangelists, (1) that His disciples were with Him; (2) that He healed a few sick, being prevented from further activity by their unbelief. The Nazarenes were unfavorably disposed to Him (John iv. 43-45)."

After the Judean ministry described in St. John our Lord went northward to Galilee which was for some time to be the scene of His benevolent activity. He came then to Nazareth where He was brought up, the town where He had spent many faithful years of silence. These years were in their own way years of service and preparation, but now He has begun public work and He must give to His native town a share of His ministry. He goes into the Synagogue for that was His custom, though this was probably the first time that He had taken part in the public worship. He who had studied His Father's revelation and was destined to be the world's greatest teacher regularly took His seat in the church. He did not seek entertainment there, or go to hear a clever speech, but He would acknowledge the great principle that in common worship men draw near to God and to each other. The roll of the book of the prophets was handed to Him and he read a suggestive passage. We cannot be sure whether He chose the passage or whether it was part of the lesson of the day, but in any case it was appropriate for the opening of His ministry, as it described the great work He had come to do. "The Spirit of the Lord is upon me for He has anointed me to declare good news to the poor," etc. He gave to this glorious word such living tones that when He closed the book and gave it again to the attendant all eyes were fixed on Him. "They bore testimony to Him and marvelled at the gracious words which came from His mouth," but after curiosity had been in some measure satisfied and the first feeling of pleasurable surprise passed away, the sceptical and critical spirit began to manifest itself and they said: "Is not this the Son of Joseph?" There were at least two elements in their feeling—jealousy of Capernaum, where He had done great works, and unbelieving prejudice which doubted whether one who had grown up quietly among them could be capable of anything great. They wished

Him to make a great stir and show to please them, but they had no real faith in His higher intelligence or superior spiritual power. They were prepared to fling at Him the taunt, "Physician, heal thyself," or to offer Him the cynical invitation, "Come now show us some of those wonderful words of which we have heard so much." They think they have some sort of property in Him, even while they have not made up their minds to listen to Him or trust Him. If He is who He claims to be, He can surely do something for Himself (Luke iv. 3. 13-35).

But He also can deal in proverbs and unfortunately for the credit of human nature there is much truth in this proverb: "A prophet is not without honor save in his own country," and, as Matthew adds: "and in his own house." We are in danger of undervaluing greatness or goodness that is near to us. Our Lord quotes well-known illustrations from their own history to show that prophets are not kept in mere local bounds. God's mercy even in the olden time was not limited by conventional lines or mere national considerations. There is a Sovereignty of God which sets at naught human pride. These Jews with their excitable temper were stung into fierce rage by these bold words. He was in their eyes a young upstart who dared to rebuke them, and such a thing seemed so preposterous that they were enraged. Sad ending to a wonderful church service. There is great excitement, wild tumult, they thrust Him out of the Synagogue, and out of the town and led Him to the hill on which their town was built, that they might cast Him down. They have an hour of great opportunity and fling it away, but "His hour" is not yet come. He has much work to do before any man can succeed in killing Him. They could not cut off His life but they could and did cut themselves off from communion with Him. So it is with us to-day, the work must go on, the kingdom of Christ must grow and prevail, but we by our blind stupidity and barren bigotted unbelief may cut ourselves off from the great movement and lose the blessing which the divine mercy has brought to our door. He has come near to us in many ways and made known the wonder of His love. God grant that it may not be true of us: "He came to His own and His own received Him not."

NOTE—"The article shows that the little village only had a single Synagogue. Synagogues had sprung throughout Judea since the return from exile (Psalm lxxiv. 8). They were rooms of which the end pointed toward Jerusalem (the kibleh), as consecrated direction, of Jewish worship (Dan. vi. 10, as Mecca is of Mohammedan). These men sat on one side, the veiled women behind a lattice on the other. The chief furniture was the ark (tebhah) of painted wood, generally shrouded by a curtain, and containing the Thorah

(pentateuch) and rolls (megilloth) of the prophets. On one side was a bema (in answer to an ignorant criticism I may say the Jews borrowed the Greek name) for the reader and preacher and there were "chief seats," Mark xii. 39, for the ruler of the Synagogue and the elders (renanim). The servants of the Synagogue were the clerk (chazzan), verger (shetrach), and deacons (parnosim shepherds). I give the Jewish terms because they are technical and the English equivalents cannot exactly represent them."—Rev. Dr. Farrar.

For Dominion Presbyterian.

Psalm III.

(A new version by W. M. M.)
 Lord, how are they increased that do
 Against Thy servant rise!
 How many mock my low estate
 My hope in Thee despise!
 But Thou my shield, my glory, art
 Who liftest up mine head;
 And Thou hast succored me as oft
 As I to Thee have fled.
 I laid me down and slept; I waked,
 For Thou dost me sustain;
 I will not fear the myriad foes,
 That hem me on the plain.
 For Thou hast smitten heretofore
 Mine enemies for me.
 Salvation send; Thy blessing, Lord,
 Upon Thy people be.

The Only Hurt For Happiness

BY ARCHDEACON F. W. FARRAR, D. D.

A brittle thing is our earthly happiness—brittle as some thin vase of Venetian glass; and yet neither anxiety, nor sorrow, nor the dart of death, which is mightier than the oak-cleaving thunder-bolt, can shatter a thing even so brittle as the earthly happiness of our poor little homes, if we place that happiness under the care of God. But, though neither anguish nor death can break it with all their violence, sin can break it at a touch; and selfishness can shatter it, just as there are acids which will shiver the Venetian glass. Sin and selfishness—God's balm does not heal in this world the ravages which they cause!—C. E. World.

A Prayer.

BY ROWLAND WILLIAMS.

O God, who makest cheerfulness the companion of strength, but apt to take wings in time of sorrow, we humbly beseech Thee that if, in Thy sovereign wisdom, Thou sendest weakness, yet for Thy mercy's sake deny us not the comfort of patience. Lay not more upon us, O heavenly Father, than Thou wilt enable us to bear; and, since the fretfulness of our spirits is more hurtful than the heaviness of our burden, grant us that heavenly calmness which comes of owning Thy hand in all things, and patience in the trust that Thou doest all things well. Amen.—C. E. World.

Get a blank with at least fifty-two pages in it. Let each page stand for one week. For each of the seven days write in (doing it on that day) some passage from the Bible that seems to you helpful and worth remembering. When the year is gone that blank-book—no longer blank—will be worth your keeping as long as you live.

*S. S. Lesson for Feb. 25th: Luke iv. 16-31.
 Golden Text—John I. 11.

For Dominion Presbyterian.

New Testament Holiness.

What is it? How Attained?

BY REV. JAMES MIDDLEMISS, D.D.

(Continued from last week.)

This might bring us to a special consideration of New Testament holiness in connection with our use of our money. The money of which it is supposed that it "answereth all things," Ecc. x. 19, and is therefore sought above all things. It would be worth while that some one should deal at large with the subject of the Christian or holy use of money. But I may be allowed to say a word or two on the subject. It is certain that God does not prosper a Christian man, so as to place the comforts of life abundantly within his reach, merely that he should deny himself and his family the enjoyment of them; or that he should practice a voluntary asceticism, living himself and compelling his wife and children to live on bread and water, leaving the comforts of life to the ungodly. But though, on the contrary, He "giveth us richly all things to enjoy," I. Tim. vi. 17, and will have "Them that believe and know the truth to receive with thankfulness" the bounties of His Providence," I. Tim. iv. 3, it cannot well be doubted that Christian people generally have much to learn in the matter of the holy use of money. Were it otherwise, we would not find that the giving of money for Christian purposes is so little regarded as a privilege and realized as a blessedness; and that, on the contrary, money is so often given engrudgingly and in dribbles that those who have it in sufficiency and even in abundance. How often do we hear even the best of our people speaking with self-satisfaction of their willingness to do their share, assuming that no principle of New Testament teaching calls them to do more, and forgetting that the unwillingness and consequent failure of some to do their part in Christian work makes it necessary that other should do more, perhaps, far more, than their share; and forgetting also that he that does less than his share is, according to gospel principles, the loser, and that he who does more than his share is the great gainer in the end? How many really believe that? Or might we not rather say, who does really believe it? Surely our people, notwithstanding all their knowledge and orthodoxy, needs to learn what are the "first principles of the oracles of God," in relation to Christian giving and to Christian Endeavour generally. For, if there is anything prominent in the New Testament, it is that the needs of humanity, the fruit of human sin, require us who "know the grace of our Lord Jesus Christ who, though He was rich, became poor for our sakes," to deny ourselves and to labor, as He did, that those needs should be supplied, as ours have been by the self-denial of others.

I would have liked, in this connection, to have asked particular attention to the great principle of our devoting first fruits to the service of God, Prov. iii. 9-10. It is not one of the adumbrations in the Old Testament of mysteries to be fully manifested under the New Testament dispensation. But it was a principle of distinct and specific legislation. And without entering into any discussion, I would

only say that it cannot but be an essential principle of holiness, under any dispensation, that we should "honour the Lord with the first-fruits of all our increase." Let us "therefore urge upon our people to eliminate from their vocabulary the common phrase of "giving," i. e., to God, "what they can spare." Let us seek to impress upon them that to devote the first-fruits to God and His service is to be actuated by faith and gratitude; where as to give to Him "what we can spare" is to count ourselves and all that we have as our own, and thinking that He will gratefully accept from us the world's leavings, instead of rejecting them with infinite contempt.

There is just one other thing, on which I would ask leave to say a word; because, from the way in which it is referred to in the New Testament, we may be very sure that it is no small part of Christian holiness. I refer to our great gift of speech, and to our government of the tongue. "If any man," it is said, "offend not in word, the same is a perfect man" or a mature Christian, "and also able to bridle the whole body," James iii. 2. And the same apostle says, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain," James i. 26. Though I cannot say anything very hard against brethren in this respect, yet I think we have cause to be pained sometimes, by hearing how a brother is unkindly spoken of. And though people are apt to be guarded in the presence of their minister, I have learned enough to make me too sure that to many it is a chief pleasure to know and to speak evil of others, and enough to realize the terrible inconsistency with Christian holiness, in the indulgence of many in what the apostle calls the "cursing of men" with the same member with which, perhaps in the same breath, "God is blessed," James iii. 9, 10. I fear it is not very often that the backbiter sees an angry countenance to restrain him, when "the poison of asps is under his lips" and his tongue "is set on fire of hell," Prov. xxv. 23.

Time will not permit of my saying much in answer to the question. How is New Testament holiness to be attained? But let me say, first, in general that we must, as already indicated, cultivate the habit of dedicating ourselves to the Lord who bought us; and, second, in particular, that, remembering that "as a man thinketh in his heart, so is he," Prov. xxiii. 7, we must be very careful of our thoughts at all times—in the house and by the way, lying down and rising up, in company and alone. Without dwelling on details, let me say (1) we must think much of our sinfulness and our sins, the sins of our youth, the sins of our best times, and of our present sins; "for as many things we all offend," James iii. 2. (2), we must think habitually of death—I mean our own death. In reference to the first of these, let us pray habitually, "Take me to know my transgression and my sin," Job. xiii. 23; and in reference to the second, "Make me to know my end and the measure of my days what it is; that I may know how frail I am," Ps. xxxix. 4. These are the prayers

of Old Testament believers. But they are no less now than in old times the marks of a gracious state. For we cannot habitually have our sins and our death before us, without at the same time thinking habitually, (3), of Christ and things above, praying with the children,

"Fill our hearts with thoughts of Jesus
And of heaven where He is gone."

and remembering always the exhortation of the apostle, "Seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above," or, as in R.V., "Set your mind" including the affections.

In connection with the subject before us, I trust my younger brethren will allow me to close with recommending to them the careful study of Edwards "On the Religious Affections." A young minister can not do better than make and keep himself master of its contents, by frequent, careful, perusal; for it is, if any treatise is, the last word in discriminating between the genuine and the counterfeit in the religion of Christian holiness. I would not think of putting a human composition on a level with the Scriptures—the quick and powerful, searching and discriminating word of God, Heb. 12. But the treatise whose frequent perusal I am commending is nothing but Scripture, in every page from top to bottom, applied to the subject before us, by one whose unsurpassed power of reasoning was more than equalled by the rarest and almost unapproachable saintliness of character. It was written long before the times of the "higher criticism;" and when the English Bible was universally regarded as the inspired rule of faith and practice, and properly so, as I trust was sufficiently proved in a paper submitted to the Presbytery a few years ago, and printed in Knox College Monthly. We have nothing to say against what is called the "higher criticism," or against any criticism, even the highest, if it is only honest and reverent. But happily, however interesting and valuable may be our more or less limited acquaintance with the original languages of the Scriptures, we and our people can equally with the highest critics "grow in grace and with the knowledge of our Lord and Saviour, Jesus Christ," i. e., in holiness, by conscientious habitual contact with the sanctifying truth of the word, John xvii. 17, as it is presented to us in our English Bible. Wherefore, "being born again of the incorruptible seed of the word of God, which liveth and endureth for ever," let us, "laying aside all malice, and all guile and hypocries, and envies, and all evil speakings, as new born babes desire the sincere milk of the word, that we may grow thereby," I Peter i. 23-ii. 2.

Delight thou in the Lord, and He shall give thee thy heart's desire;—Himself; and then surely thou shalt have all.—Robert Leighton.

God's kingdom is not a kingdom of fanatics striving for a doctrine, but of willing, loving, obedient hearts.—Charles Kingsley,

Ministers and Churches.

OUR TORONTO LETTER.

The canvass for Century Fund contributions goes on quietly. In some of the larger and in some of the better organized congregations it has been completed, and many are reporting that the mark aimed at has been reached and passed. This is one of the most encouraging features of the work. This plan of raising one million dollars, which appalled many of our people at the first, is teaching them to estimate their resources properly.

Even now all classes are not joining in the movement. The ambitious estimate of its promoters has attracted the wealthy, and they are giving of their abundance; but the great sum, and possibly the publication of the sums given by one class, is deterring some who can give only out of very limited means. And this, in spite of the most strenuous effort on the part of those who are at the head of the movement, to avoid any such distinction. Were all classes to unite we should be nearer the two million than the one million mark in June 1901.

A proposal was made in the Presbytery that the Presbyterians of Toronto shall meet in one of the churches, once a week, at the 10 o'clock hour, for prayer, with special reference to the progress of the war in South Africa. It was a hard headed lawyer, too, who made the proposition, and urged it. The proposition was cordially endorsed, but remitted to the Toronto ministers, who will discuss it in their association, and doubtless take action upon it.

Another organization is seeking to establish one of its growing family in Toronto. A few women of an American city united to secure sufficient money to send one man, a confirmed drunkard, to the most approved cure for drunkards. They selected Ruby Institute and sent him there. They took his note by which he agreed to pay back in monthly instalments the amount raised, to place him in the Institute. This was used to place a second man there, and so on. Mr. Dutcher, the National President of this Rescue work, is now in Toronto, seeking to organize a League here. If devised from any special cure the effort might be successful, but if attached to the Ruby Institute alone, the work will be more difficult.

Rev. William Patterson of Cooke's Church, will deliver his lecture entitled "Africa, the Bocs and the War," in Westminster Presbyterian Church, Bloor street east on Friday evening. Mr. Patterson's faculty of description, coupled with his characteristic Irish humor, makes the lecture one of peculiar interest.

Mrs. A. D. Burns died at her residence, 13 Madison avenue, on Tuesday evening last, after a prolonged period of ill health. She was the widow of Rev. William Burns, who expired suddenly while conducting a funeral service at Galt about two years ago, and had suffered greatly from the shock occasioned by the loss of her husband. She leaves two daughters and three sons. Mrs. (Rev.) R. C. Tibb is one of the daughters, and of the sons one lives in Ficton and the others in the United States.

At a meeting held in Knox Church on Wednesday evening, a majority of the members of the congregation present decided in favor of the sale of the church site and of the removal to an uptown location. After the result of the vote had been announced Mr. Mortimer Clark presented a resolution authorizing the trustees to lay before the congregation any offer not less than \$155,000, exclusive of building or fixtures, which might be received within six months. There was strong difference of opinion about the value of the land. One member considered it was worth \$210,000, but was opposed to naming a price, as it would morally bind the congregation to accept such a figure were it offered. After some confusion in taking the vote by a show of hands, the members rose and defeated the resolution by a small majority. The net result of the meet-

ing is that the trustees are open to receive offers, but before any price is accepted it must be ratified by the congregation.

EASTERN ONTARIO.

Mr. John Taggart of Queen's preached Sunday at Cooke's Church, Kingston.

Rev. R. Young preached in St. Andrew's Church, Carleton Place, on a recent Sunday.

Rev. Mr. Woodside, of Carleton Place, preached the anniversary sermons at Cedar Hill recently.

Rev. Mr. Mackie occupied the pulpit of St. Andrew's Church, Kingston, at both services last Sunday.

A lecture on "A tour through Palestine and the Holy Land" will be given by the Rev. D. McKenzie in the Presbyterian Church at Kirkwall.

Rev. Andrew S. Grant, B.D., formerly Presbyterian minister in the Klondike, preached in Knox Church, Morrisburg, on Sabbath evening.

A concert under the auspices of St. Paul's Church, Athens, is being arranged for and will be held in the high school hall, on Friday evening, Feb. 23rd.

Rev. R. McNair, formerly of Carleton Place, who has been acting as I.O.F. organizer in Scotland, has left for a trip to Egypt and Australia, accompanied by his wife.

Next Sabbath: Rev. Mr. Laird, of Brockville will conduct anniversary services in Calvin Church, Pembroke, and Rev. Dr. Bayne will preach in First Church, Brockville.

Rev. D. McLaren, of Alexandria, has been suffering from a severe attack of rheumatism. He has been absent from his pulpit for several weeks, but is expected to preach next month.

The anniversary service in connection with St. Andrew's Church, Kingston, will be held next Sunday. Principal Grant will preach in the morning, and the Rev. Mr. Lancelotti in the evening.

Rev. O. Bennet, of Hawkesbury, was in Plantagenet Tuesday eve and lectured in the Presbyterian Church on the "Century Fund." The night being stormy the audience was not as large as it otherwise would have been.

The anniversary services of the Presbyterian Church, Havelock, were held on Sunday last by Rev. J. G. Potter, B.A., of Peterboro, and Rev. J. C. Bell of the town. On Monday evening the annual supper and entertainment was held in the church.

The new board of management of Stewarton Church held their first meeting Tuesday night and organized for the season's work. Mr. J. J. Campbell was re-elected chairman. The following members were present: Messrs. Campbell, Fitzsimmons, Taylor, Carruthers, Rankin, McKenzie and Low.

Rev. J. McD. Duncan, of Woodville, conducted the services in the Brooklin Church on Sunday afternoon. He gave a very spirited and interesting address on the Century Fund, and on Monday inaugurated the congregational canvass. The mark set for the Brooklin Church is \$250, and it is hoped this may be considerably exceeded.

Rev. J. B. McLaren, who has just completed the ninth year of his pastorate over the Columbus and Brooklin Presbyterian Churches, will occupy his own pulpit next Sunday. He has been absent for several weeks, working in the interest of the Century Fund, and has received much kindness and encouragement in all parts of the Presbytery of Whitby.

There was no service in the First Presbyterian Church, Brockville, last Sunday morning, in order to give the members of the congregation an opportunity of joining with St. John's in their opening service. In the evening the pastor, Rev. Mr. Laird preached a very able and eloquent discourse, basing his remarks on the words "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he reap."

The Rev. John Hay, B.D., formerly of Cobourg, was inducted into the pastoral charge of St. Andrew's Church, Renfrew, on Thursday last. The

Rev. Dr. Bayne of Pembroke presided and the sermon was preached by Rev. Rolt, Young of Pakenham. Rev. Mr. Rattray of Eggenville addressed the newly inducted minister and Rev. Mr. Harkness the people. In the evening a large number were present at the social gathering, presided over by Jas. Craig, Q.C. Addresses were given by representatives from the Baptist and Methodist congregations as well as by members of St. Andrew's.

The anniversary services in connection with the Cedar Hill Presbyterian Church took place on Sunday last, and were well attended. Rev. G. Woodside, of Carleton Place, preached most acceptably. The tea-meeting on Monday night drew out a large attendance, and the entertainment presented proved a most enjoyable one. Addresses of an interesting nature were delivered by Rev. Messrs. Mitchell, of Almonte, Conn. of Rosbank, Rev. R. Young, pastor, presided as chairman. The Pakenham Presbyterian choir supplied music of a high order and Rev. Mr. Conn showed his versatility by rendering a vocal solo in good voice.

The annual meeting of St. Peter's Church, Madoc was held on Feb. 5. There was a large attendance and a commendable interest manifested. Rev. E. W. Mackay acted as secretary. Mr. R. Rollins, as chairman of the board of managers, presented the general financial report for the congregation for the ordinary church purposes and schemes. The total sum of \$1,581 for 1899 had been received, total from all sources \$2,082. The chairman of the manse building committee reported, the building and land cost a little over \$3000, and was fully provided for, the building being complete in every particular, and first class in all the arrangements.

St. John's Church Brockville, was opened on Sunday last, the Rev. Prof. Jordan, D.D., of Queen's College, being the preacher, assisted by Rev. Rolt, Laird, of the First Church, and Rev. D. Strachan, pastor of St. John's. In the afternoon Rev. Mr. Laird preached, the Rev. Dr. Ryckman conducting the opening services. Dr. Jordan was again heard in the evening, the sermon being a scholarly exposition of the 73 psalm. At all services the church was taxed to its utmost capacity. The new structure is well appointed in every respect, and is opened under most favorable circumstances.

A very fine congregation attended the opening services of St. Andrew's Church Mission, held in the Town Hall Lanark, on Sunday, 11th February. Able and impressive sermons were delivered morning and evening to an earnest and attentive congregation, by the Rev. A. A. Scott, of Carleton Place, Convener of the Home Mission Committee of the Lanark and Renfrew Presbytery. This mission is the outcome of the enquiry made by the Presbytery in January last, regarding the troubles in St. Andrew's Church Lanark, and the inaugural services bear testimony to the wisdom and judgement of the finding and deliverance of the Presbytery. A more united, eager and zealous congregation than that which opened the new Mission, would be hard to find. A good choir has been organized and an organ secured. Sunday School services will begin on the 18th Feb., and regular service morning and evening, will be continued in the Town Hall every Sunday.

There was a large assembly of theology alumni and their friends in Convocation Hall, Kingston, on Wednesday last. "The imagination and its relation to preaching" was the subject under discussion for two hours and a half. Rev. Dr. Milligan was the chief speaker, and he presented the case in excellent terms. The imagination with the preacher, as with the poet, he said, is that power which enables him to figure to himself those things which most rationally explain human life. It is the most practical power we have which takes in things earthly in their relation to the eternal. Dr. K. V. Rogers, Q.C., Rev. Dr. Jordan, Prof. Glover and R. G. L. Starr made remarks. Dr. Jordan declaring the cause of so much unsettlement in the churches is the lack of expository preaching from the pulpit. If there was more there would be less unsettlement and the life

of the church would be purer and deeper. Principal Grant made a forcible address. He emphasized the fact that there was no better way of getting the imagination developed into full proportions than by hard work. There were, he said, more souls destroyed by indolence than by strong drink. There are men who will not work. Preachers should work on the Scriptures, for regarding them the average preacher was terribly ignorant. Ministers did not study in the way they should. They were content to accept aids and work out nothing themselves. Truth gains great power when translated from the page to the voice of the earnest preacher. The Principal described as tragic in their awfulness many of the sermons he had been compelled to listen to during the past forty years.

WESTERN ONTARIO.

Rev. W. J. Clark of London gave an address in Zion church, Brantford, Monday.

Rev. Dr. Johnston of London lectured in Crumlin Presbyterian Church Thursday evening.

Rev. Principal Wilkie, M.A., of Indore, India, preached in the MacNab Street Church, Hamilton, last Sunday.

At the meeting of Knox, Hamilton, Young Men's Club recently Rev. Dr. Fraser gave a most interesting address on "A Trip to Jerusalem and the Pyramids." Messrs. John Brown, Charles Peebles, H.N. Anderson and John Cheyne took part in the programme.

As there was no service in Knox Church, Ayr, on Sabbath night, many took the opportunity of hearing the new minister of Stanley street church, Rev. S. O. Nixon, who spoke to a crowded house. Mr. Nixon is a very fluent speaker and has the faculty of keeping the attention of his hearers.

The annual business meeting of the Presbyterian Church, Mimosa, was held on Wednesday evening of last week and a pleasant and enjoyable time was spent, business being interspersed with tea, music and social intercourse. The finances of the church are in a flourishing condition and everything running smoothly.

A service of praise was given by the choir of St. Andrew's Church, London, on Monday evening last, when a splendid programme was rendered. The assisting artists were Master Bernie Rautenberg, a boy soprano, possessing a wonderful voice, many flattering press notices from large cities testifying to his ability; and Miss Janet D. Grant, a favorite contralto of Toronto. Mr. Charles E. Wheeler also rendered several organ solos.

Rev. R. W. Ross, pastor of Knox Church Guelph, and Mrs. Ross had recently a very pleasant duty to perform at the manse, in tendering a reception to the young people in the country belonging to the congregation. There was a large turnout. The host and hostess soon made their guests feel at home, and an enjoyable evening was spent. A pleasing feature of the evening was the stereopticon views made by Mr. Ross himself while in Germany and other foreign parts. Refreshments were served during the evening.

NORTHERN ONTARIO.

Rev. Dr. Waits delivered a sermon last Sunday evening in Owen Sound, on the war in South Africa. Subject: "Shall we win?" the text being Rev. II. 10. The church was crowded to its utmost capacity.

The Presbytery of Lindsay, will meet at Woodville on March 13, instead of March 20, as formerly announced.

On Tuesday of last week the Pointe aux Trembles schools received a visit from a committee of the Board of French Evangelization, comprising the Rev. Dr. Amaron, the Rev. F. M. Dewey, and the Rev. G. Colborne Heine. Devotional exercises were held, the pupils were thoroughly examined, and dinner was partaken of. The examiners were satisfied with the proficiency of the pupils.

MONTREAL.

A general gathering of the Montreal Chinese Sunday schools was held in Calvin Church on Monday evening.

A series of meetings to discuss the best means of training boys and girls is being held in Taylor Church all this week.

At the Protestant House of Industry and Refuge a very enjoyable concert was given on Friday evening by the St. Gabriel Church C. E. Society.

The Rev. Dean Carmichael addressed a meeting of the students of McGill University on Sunday afternoon in the Presbyterian College.

The health of the Rev. Mr. Bourgoin, principal of the Pointe aux Trembles schools is slowly improving. He is still, however, very weak.

Last Sunday the Rev. Dr. Scrimger continued the special services which are being held in connection with the opening of the new church at Lachine.

War sermons were preached in the various Anglican churches on Sunday in connection with the observance of that day as a day of intercession for the army.

The people of Petite Cote presented the Rev. W. T. Morrison with a purse in recognition of his giving them evening services during the winter, while the evening service at Norwood is suspended.

The first concert under the auspices of the newly-organized French Protestant Benevolent Society was held last week in l'Eglise St. Jean, and was a gratifying success to the promoters of the movement.

The McGill University quadrennial dinner, which was postponed in the hope that Lord Strathcona might be present, has now been fixed for Feb. 22, when it will be held without him, as he is unable to leave London.

Archbishop Begin, of Quebec, has addressed a circular letter to his clergy, calling on them to say special prayers at the daily sacrifice of the mass for the prompt cessation of the present war and the early restoration of peace.

Knox Church Sunday school held its annual festival on Friday last in the lecture room of the church. An interesting feature of the proceedings was a presentation to Mr. Walter Paul in celebration of his attainment of his majority as superintendent.

Mr. Heine's latest contribution to his series of sermons on the Roman Catholic Church is "The Supremacy of Peter," preached on Sunday evening.

Sunday was observed in the McGill Y.M.C.A. and elsewhere as a special day of prayer for students.

On Saturday evening the annual meeting of the McGill University Y.M.C.A. was held in the association's building. Mr. George Hague commended the students for their work during the past year, Mr. Charles S. Paterson was elected president for the ensuing year.

The excellent union teachers' meeting held under the auspices of the Sunday School Union of the Province, in the Y.M.C.A. building on Friday evenings, was addressed on the two last Fridays by Dr. F. W. Kelley, who treated his subjects in an instructive and interesting manner.

Mr. F. W. Anderson, of Toronto, travelling secretary of the Student Volunteer Movement for Foreign Missions, was in the city last week, and addressed several student's meetings. He held conferences with the students of all the colleges, with a view to impressing on them the needs of the missionary movement.

A series of revival services, arranged for by the French Protestant Churches of the city, was opened on Monday afternoon. The Rev. S. Delagneau of Boston, is to lead the meetings. Mr. Delagneau was born in France, and was educated at Lausanne, Paris, Seneca and Chicago. He is spoken of as a fluent and effective speaker and a man of deep piety.

The Rev. Mr. Ducloux, the venerable pastor of La Croix Church, was delightfully surprised one evening last week by the presentation to him from his

young people of an address expressive of their appreciation of his solicitude for their spiritual welfare. The address was accompanied by a copy of the Bible. Mrs. Ducloux was not forgotten, and was presented with a writing portfolio.

The Protestant Ministerial Association met on Monday and heard a report from the Rev. Mr. Fleck of the mission to Catholics arranged by the Presbyterian Association. After speeches by Dr. Amaron, Dr. J. Edgar Hill and others, it was moved seconded, and carried that Protestant Ministerial Association concur in the advisability of the course of lectures about to be delivered by Protestant leaders on points of difference between Roman Catholics and Protestants.

The chief part of the arrangements for the projected mission to Catholics is now completed. The mission will be held in Knox Church, and will begin on Sunday evening, Feb. 25. It will be opened by the Rev. Father O'Connor of New York, an ex-priest, and a convert to Protestantism, who will, for a fortnight, conduct a series of conferences in the afternoons and evenings, and will answer questions. His lectures will treat of the essential truths of the Christian religion, as repentance, regeneration, etc. A number of theological professors and ministers will also take part.

MARITIME PROVINCES.

Rev. J. A. Greenlee has been appointed missionary at Belle Isle, N. F.

Rev. Dr. Robertson addressed the Halifax Presbytery last Tuesday.

Annapolis and Perotte have called their ordained missionary Rev. J. R. Douglas.

Rev. H. H. Macpherson has tendered his resignation of St. John's Church, Halifax.

Halifax Presbytery has approved of "Aids to Social Worship" with slight emendations.

Rev. Dr. Robertson preached in New Glasgow last Sabbath in James' and United Churches.

Rev. Chas. McKay has resigned the charge of New London P.E.I., on account of ill health.

The presbytery of Wallace has nominated Rev. Dr. Pollok as moderator of next General Assembly.

Halifax Presbytery has nominated Rev. Principal Pollok as moderator of the next General Assembly.

The Canard, N.S., congregation raised last year for all purposes \$1,385 which was \$200 more than the expenditure.

Mr. T. C. James is clerk pro tem., of the Presbytery of P. E. I. during the absence of Chaplain Fullerton of the First Contingent.

The presbytery of P.E.I. has approved of the renomination election of Moderator of General Assembly and powers of Synod.

St. Stephen's Church, St. Stephens N.B., has unanimously voted that anyone visit during the year by the pastor to each family would be expected.

At a meeting of North Badeque congregation, P.E.I., \$288 were subscribed for the Century Fund. The probability is that the congregation will give in the vicinity of \$1000.

The total income of St. Andrew's Church, St. Johns, N.F., for 1899 was \$5,327.77. An assistant pastor is expected shortly. Total membership 329 of which 82 were added during the year.

The Millburn, N.B., congregation is making substantial progress under its energetic pastor, Rev. F. W. Murray. Nearly \$19.0 were raised during the year and it will give over \$1000 to the Century Fund.

Kingston and Richibucto, N.B., will raise \$1000 for the Century Fund, Blackville and connected churches will give \$650. The absence of men in the lumber woods has suspended the canvass during the winter in many parts of rural New Brunswick. The outbreak of smallpox at Campbellton and Newcastle has arrested matters in those places.

The Inglenook

Martha Washington's Valentine.

BY EMMA J. GRAY.

A group of merry girls and boys were talking with Mrs. General Washington one February evening, when one of the number suddenly inquired: "Did you ever get a valentine from the President?"

To which came the ready reply, "Of course I did!" as a conscious smile rippled over the still beautiful though now elderly face.

"And did you ever go to a Valentine party when you were a girl?"

"Why, of course I did," and Mrs. Washington straightened herself more particularly in her high-backed chair.

"Oh, do tell us all about it!"

And as she responded with a most indulgent smile, they gathered close to hear. And this is the story she told:

It was night in old Virginia when, for the entertainment of our visiting friends, grandmother laid aside her knitting and glided slowly, stately, gracefully around the room. She was dancing the minuet.

Unexpectedly my maid entered, bearing a tray on which was a white envelope sealed with rose-colored wax imprinted with a laughing cupid. I was much embarrassed at receiving this before so many curious eyes, and warningly looked at the girl, but it was too late; indeed, her ready words made me only the more conspicuous.

"I remember to watch, I use ver sense dey here!"—with a nod of her head in the visitors' direction—"young missis mons'us quiet!"

Fearing she might become more garrulous, I hurriedly asked, "Nancy, did the carriage return from the King's Mill Plantation?" and the girl left the room to inquire.

It was St. Valentine's eve, and who had sent this beautiful valentine—for beautiful I knew it was—notwithstanding that as yet the seal remained unfastened? Would I open it before all these guests, or would I make excuse and go in hiding?

Grandmother settled the question by inquiring, "Valentine, dearie? Many's the one I got when I was a girl."

"I suppose you did, Grandma, for you've told you were much like your old friend Madam Ball—and she was a great belle;" and then continuing, foolish child that I was, with a quick rush of the red blood all over my face, even to the roots of my hair "I've heard that her daughter, when at my age was just the comeliest maiden possible—so modest, so sensible and loving, with hair resembling flax, and cheeks like May-blossoms."

These words caused grandmother to come closer and, scrutinizing my face, she asked, "Why what's put Mary Ball in your head, child?" and, not waiting for reply, added, "You cannot deceive your old grandmother; you might as well give up now as at any other time!" and pointing to the still unopened valentine, while looking at the group of visitors, she tantalizingly said, "Open it dearie and see what George has sent you."

This was too much and I fled from the room.

Grandmother was right, and I knew it, for I was learning to know George Washington's handwriting, and I was already planning how I would tease him when we met at the party to be given the following evening at the Oaklands, to which home we were both invited.

There had lately been a wedding at our house; a cousin of my mother's was the bride, and such a gay time as this excitement had brought! George Washington was among the guests, and I was

much pleased because he danced with me several times.

But I was talking about my valentine party. Probably because the fete of St. Valentine belongs to nearly every country, and since the fifteenth century it was exceedingly popular in England and France, the girls were asked to wear fifteenth century costumes; my dress was of the finest white mull, as fine as a spider's web and embroidered with lilacs of the valley. The boys' clothes were in exact copy of old English gentlemen, and they wore quicets tied with black ribbons, wide ruffled shirt fronts, short breeches and knee buckles. The decorations were elaborate—pink roses and rosebuds in solid banks of lavishness. Indeed, the large square rooms seemed transformed into flower-gardens. One exquisite effect was produced with magnolia leaves and wax candles. These leaves formed a cornice to the drawing room ceiling, and the candles were so deftly placed that only the lighted tapers were seen. They shone like stars on a summer night, for the dark green gloss on the large leaves acted as reflectors, while suspended from the ceiling's centre were several rows of pink satin sash ribbons, each piece hanging so gracefully that when the ends were fastened, about four feet below the cornice, the ceiling was as effective and beautiful as the most critical could desire. When each end was fastened there was a large bunch of magnolia leaves and candles assimilating a side-chandelier, and in the centre of the ceiling there were magnolia leaves in profusion.

No sooner was I in the drawing room, than my friend George Washington gallantly advanced and begged me to do him the honor of being his partner. A few minutes later, our hostess suddenly appeared in soft, fleecy white stuff, with spangled wings, as Venus, the goddess of love, her mother explained. She sang a song about valentines; then taking a gilded basket, and coquetting through the drawing room in the most graceful of steps she gave a valentine to each guest. Then she has gracefully withdrew.

A few moments later a musician's voice called "Choose your partner by matching valentines;" and thus again George Washington advanced, and finding that his valentine really was the exact counterpart of mine, we walked to our places in the now rapidly forming minuet, and afterwards, we marched together up and down the rooms—and through the wide halls to supper.

After supper we played several games, one of which represented prominent characters, and so none were so prominent—for example, making believe we were our own mothers and fathers. In this way, Col. Ball, of Lancaster, who was George Washington's grandfather, was taken, and Augustine Washington, his father. George Washington himself took the character of George III., while I took the character of Betty Washington, his sister. But some of the other boys and girls preferred representing Sir Walter Raleigh, Lord Fairfax, Governor Dinwiddie, Miss Burney, Hannah Ball, who married Raleigh Travers, of the same blood as Sir Walter Raleigh, and other titled gentlemen and women. Those who were to be guessed decided for themselves who they would be. Then all the guests asked questions to which correct answer was given. If the name was not guessed within five minutes, it had to be told, for longer than five minutes, made the game too tedious.

This game was followed by another, which was begun by two of the girls taking seats in the middle

of the room. They had previously withdrawn, and put over their pretty dresses queer-looking odd shawls, and covered their chestnut-brown curls with odd-looking bonnets tied under the chin. When a cup of tea was given to each, and looking intently at one another, slowly stirring their tea meantime, one exclaimed in a high-pitched voice, "You don't say so!" whereupon our hostess inquired, "Who can tell what these girls represent?" and a number of voices replied, "Gossip." At this answer the girls rose, and laughingly threw aside their shawls and hats.

Then the youngest boy took one of the chair-made vacant by the girls. After seating himself, it was noticed that he put a big coat over his lap, and making a great show of threading his needle, he diligently sewed on a button. And the hostess asked, "What does Charley represent?" The children could hardly reply for laughing, for the boy looked so demure and industrious; but after a moment's hesitation there came the vigorous answer, "A bachelor."

Then Aunt Charlotte, an old negro woman, entered; she pretended to be a fortune-teller. And I afterwards learned her coming had been all arranged by the hostess, to whom I had been foolish enough to tell of the advent of my valentine.

She approached me first, and prostrated herself, face downwards, on the floor. "Why Aunt Charlotte!" I exclaimed, "do get up."

"Lor', honey, I never spes to see de grandes' lady in de lan'."

"Well, stand up," was my agitated reply. "and explain what you mean."

"Bless de chile! I love to think I'm some 'count."

"Hurry!" was my impatient exclamation, "I can't wait." And all my young friends were grouped close around, zealously listening for what the odd creature was about to say.

"I mean you'll make the grandes' marriage 'bout here."

"Whom will I marry?" were my now eager though venturesome words.

"Why de young wuars' who sent you de valentine."

I was so provoked with myself that I could have bitten my tongue off, though after all, it was a most natural answer to give on St. Valentine's night; and thus having decided my future, Aunt Charlotte hurriedly turned to another, and yet another, as both girls and boys pressed forward for their turn. When she reached George Washington I listened closely. She told him he would ride in a coach and six, and that "he've never seen sich wondrous time as 'Mars George'll hav'."

When the fortune telling was concluded, I learned that it was already considerably beyond the time to start home, and therefore speedily made my adieux; a few minutes later found me in our high-stepped carriage rapidly rolling out of the Oakland grounds.

And thus ended the episode which I promised to tell you," said Martha Washington, the wife of the Commander-in-Chief of the Continental army and President of the United States, to the French officer De Grasse at the Peace Ball given in Fredericksburg.

"Pardon, madam; not ended, but rather begun," was the courtly response.

"Oh, what a lovely party!" was the exclamation from many of the attentive listeners. "And why couldn't we repeat it now?" was the immediate question.

"Indeed I shall," said one of the girls.

"My very next party will be an old Virginia evening—dresses, games and all."—Harper's Round Table.

Wireless telegraphy is to be employed at once on the Dover-Calais and the Folkstone Boulogne boats from a central station at Dover, where a pole will be erected. The masts of the boats will suffice for the other end of the circuit. The system will then be extended probably to the Dover-Ostend boats, too.

Tennyson's Two Sea Poems.

Tennyson loved all nature, but especially he loved the sea. From boyhood he had found delight in the study of its every mood and change, and over and over again its echoes sound through his verse. In two poems, however, his interpretation of the sea rises into a flood tide of poetic feeling and beauty.

The first of these is the fragrant, "Break, break, break!" When he wrote it the poet was still a young man, with his fame waiting in the unfolding years; with the ear of the world as yet but grudgingly accorded him; with his heart wrenched by one of its first great sorrows in the death of Arthur Hallam, whose bride his sister was so soon to have been, and the close-knit friend of his deepest heart—"More than my brothers are to me" for whom his love was to flower in that noblest of elegies, "In Memoriam."

It was while this sorrow in its freshness touched and shadowed all the world for Tennyson was one spring day, as he walked the pleasant English lanes about his early home at Somersby, instead of the green grass under his foot, and the blossom-starr'd hawthorn hedges at his hand, he saw a wide gray sea and a gray old church, and, above the song of thrush and skylark, in his inward ear there sounded the rush of incoming waves as they broke white and foaming against the low cliffs not a hundred yards from Clevedon church, under whose aisle Arthur Hallam had found his last resting place. So, in that solitary walk, out of his saddened heart sprang the now familiar lines:

"Break, break, break,
On thy cold gray stones, O Sea!
And I would that my tongue could utter
The thoughts that arise in me."

A poem that voices, as hardly any other, the hopeless yearning, the longing of bereavement, the sob of all hearts that ache and eyes that weep. It is not as an expression of the sea, but because he has made the sea to stand for the sorrow, the mystery, the inexorable death, that the world has made it part of the literature of grief, and multitudes of hearts who never heard the murmur of a wave or watched the foam of a breaker have through it voiced a passion all their own.

Tennyson was an old man of past four-score when he wrote the other poem which is to this the complement, the antithesis, the gloria for the threnody, "Crossing the Bar." In this the sea is no longer to the poet a lament for the dead, but has become the pathway to immortal life—

"When that which drew from out the boundless deep
Turns again home."

Nor in the spring time was this, but on a ripe October day, that Tennyson, to whom "one clear call" had already come for almost the last time was making the easy journey from Alworth to his beloved Farringford and its fair sea view, when in a moment, as he himself said, there came to him those lines which the world will not soon or willingly forget:

"Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea,"

That same autumn evening he wrote out the poem and showed it to his son, who at once said, "That is the crown of your life work." It was a well-rendered verdict and a fruitage worthy to crown Tennyson's ripened years; as simple as the language of a child; as noble as his own great genius; as devout as the faith which had been the corner-stone of his character. That he himself felt it to be the fitting finale of all he had written is shown by the fact that but a few days before his death he charged his son, "Mind you put 'Crossing the Bar' at the end of all editions of my poems."

A little later, and to the music of the great organ of Westminster Abbey a white-robed choir sang the beautiful words as they laid the poet in his honored grave; and again and again it has been heard beside still forms, where life has passed with that outgoing tide.—Self Culture,

For Dominion Presbyterian.

To Canada and her Contingents.

BY H. ISABEL GRAHAM.

Afar the reveille has sounded,
Our country has answered the call,
North, South, East and West have responded,
Determined to conquer or fall.

Away on the prairie the patriot
Has buckled his sword to his belt
And, girded with glittering armor
Is mounting his steed for the Veldte.

Victoria, beloved! we have given
The bloom of our manhood to thee,
To fight for the old flag of freedom
Our fatherland over the sea,

And manly the eyes that are weary
With weeping, the hearts that are cold,
For war is the horror of nations,
The curse by the Prophets foretold.

Oh! Canada grand are thy mountains,
And lovely thy blue inland lakes,
Thy broad, smiling acres of plenty,
Thy woods where the whip-poor-will wakes,

And fragrant the flowers that gaudied
Thy valleys and emerald hills,
Melodious the sound of the music
Which breaks from thy rippling rills.

Deep, too, in thy rough, rugged bosom,
Traced there in the rocks untold
By nature, who cares for her children,
Are veins of rich metal and gold.

Thy future no sages can picture,
Its dawning is still in the East,
When glorious thy sun shines in splendor
Of Kingdoms thou wilt not be least.

But, greater than these are the spirits,
Brave sons of illustrious sires,
Who dread not the carnage of battle
Or shrink from its baptismal fires,

Inspired by devotion and duty,
Content to do great things or small,
To labor and wait in the trenches
Or rush where the hellish shots fall.

These are the hands that shall crown thee
With all that is brightest and best;
Their glory thy glory, their honor
To bend to thy sovereign's behest,

Then, here's to our snow-covered country
The land of the gallant and free!
And, here's to our noble contingents!
God keep them where'er they may be.

The Discovery of Trichina.

In 1833 James Paget, interne in a London hospital, while dissecting the muscular tissues of a human subject, found little specks of extraneous matter, which, when taken to the professor of comparative anatomy, Richard Owen, were ascertained, with the aid of the microscope, to be the cocoon of a minute and hitherto unknown insect. Owen named the insect *Trichina spiralis*. After the discovery was published, it transpired that similar specks had been observed by several earlier investigators, but no one had previously suspected, or, at any rate, demonstrated their nature. Nor was the full story of the trichina made out for a long time after Owen's discovery. It was not until 1847 that the American anatomist, Dr. Joseph Leidy, found the cysts of trichina in the tissues of pork; and another decade or so elapsed after that before German workers, chief among whom were Leuckart, Virchow, and Zenker, proved that the parasite gets into the human system through ingestion of infected pork, and that it causes a definite set of symptoms of disease, which hitherto had been mistaken for rheumatism, typhoid fever and other maladies. Then the medical world was agog for a time over the subject of trichinosis; government inspection of pork was established in some parts of Germany; American pork was excluded altogether from France; and the whole subject thus came prominently to public attention. But important as the trichina parasite proved on its own accounts in the end, its greatest importance, after all, was in the share it played in directing the attention at the time of its discovery in 1833 to the subject of microscopic parasites in general.—Harper's Magazine.

The Use of Shadows.

The shadows of one's life ought to be utilized to the benefit of the shadowed one, and to the blessing of others by that benefit. One chief reason why some Christians have rapidly matured in their spiritual graces, attaining rare strength of endurance under weighty burdens, remaining calm amid the sweep of wild storms is because they have come through disciplinary shadows, determined to be made better by them. Rev. Dr. George Matheson, of Scotland, says: "Why has God stripped thee of thy power of active service? To teach thee thine impotence? No; to show thee thy power on the other side of the hill. Is there no service but action? Is there no blessing for Mary? Is there no work for those who can only stand and wait, only lie and wait? What of that wondrous movement which makes no noise—the s-render of the will? What of those who suffer and pine not, endure and complain not, bear and doubt not? How came they to that blissful call? Through the shadows of the evening." Through the sudden loss of all of their property some Christians have been led to surrender the rest of their lives to the special work of serving the poor, or have gone to heathen lands and wrought for benighted souls. Others, providentially laid aside from active and direct Christian work, have, in quiet calmness and sweet temper, served their Lord most gloriously. Many, too, on their beds of painful sickness, have given others great lessons of restful submission to God's will. They have made splendid use of the shadows which have overwhelmed them.

Blessed are they who, while sitting in the shadows give examples of patient endurance and gentle trusting, reflecting the bright beauty of him whom they love, and who serve him best under the cypress tree.—C. H. Wetherbe.

Are Your Lungs Weak?

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

Treatment Free!

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" or 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 seeing Slocum's free offer in American or English papers will please send to Toronto for free samples. Mention the Dominion Presbyterian.

World of Missions.

Foreign Mission Summaries.

The statistical summaries of the Foreign Mission Societies of Europe are given in the Missionary Review for February. The largest additions last year were as follows: United Presbyterian, 3,597; Khenish Society, 2,943; Baptists, 2,921; Basel Society, 2,324; Church Society, 1,950; Free Church, 1,921; London Society, 1,817; Propagation Society, 1,880; Wesleyan, 1,622; Berlin Society, 1,400; China Inland, 1,429. The expenditure per convert in the principal British Societies is as follows: United Presbyterian, \$102; Baptist, \$163; Free Church, \$179; China Inland, \$340; Wesleyan \$314; London, \$347; Propagation, \$371; Church, \$909. The average gain in proportion to the working force on the field is as follows: The United Presbyterians, $\frac{3}{4}$ converts to each worker; the Baptists and the Free Church, $\frac{1}{4}$ to each worker; The China Inland there was one convert to each 11-2, Propagation Society one to each 2 $\frac{1}{2}$, London, to each, 3 1-6. Church, to each 8 $\frac{1}{2}$. The sum total of contributions from Europe and Asia, etc., was \$9,241,711. From America, \$5,522,909. Additions last year, Europe, etc., 48,188, America, 31,571. The sum total of communicants in all missions is 1,321,561, and of adherents, 3,469,975.

An extraordinary movement is taking place, it would seem, among the London Jews, to have service on the Lord's Day, as well as on their own Sabbath. Mr. Greenberg, the editor of Israel, a Jewish monthly, stated to an interviewer that "the promoters feel the immense religious and ethical value of public worship. But recognizing the fact—to which it is impossible to shut one's eyes—that large numbers of Jews do not attend service at all, excepting on one or two occasions during the year, they propose to institute services on a day when it is most likely that the largest number of Jews will attend."

The Deep Sea Missions.

Among missions for the hitherto neglected classes of Christian nations those for sailors take a prominent place. There is to-day not a deep-sea fishing ground without its Bethel ship, few without its Christian hospital. The British Mission has a fleet of fifteen vessels, with chaplains and physicians on board; and to this fleet has just been added a magnificent hospital boat costing \$50,000, received from an anonymous donor. The principal fishing grounds thus supplied with the gospel of love and healing are those of the North Sea, off the North cape of Norway; and that of Labrador reaching to the banks of Newfoundland. These latter grounds are six hundred miles in length and upon them are found thousands of fishermen who know little of any other home. By these missions there were distributed last year forty-five tons of good books and papers, while over 11,000 patients were treated off the inhospitable shores of Norway, and 2,500 among the fishermen of Labrador. Of religious services there were 3,269 held. It is a blessed privilege to live in an age when one may have a share in these world-

wide ministries and evangelizing agencies distributed by land and sea.

Be a Missionary at Home.

After an enthusiastic missionary meeting a young lady went to the speaker and told him that she would like to become a missionary. "I suppose you have been working in the Sunday school, and trying to win the schoolars there for Christ?"

"No," answered the young, "I never felt called to teach children; I am not suited for them."

"Well," said the missionary, "perhaps you have been helping in a mothers' meeting and trying to bring those to Jesus?"

"No," answered the young lady, "I cannot say that I have done any of this work, but if I went abroad I might be able to begin there."

"Believe me, my dear young lady, if you cannot work for Christ at home, you will not find it easier to do so abroad. We want as missionaries those who have proved themselves soldiers of the Lord Jesus."—Scotsman.

Chinese Appliances.

A Chinese planing mill: A man and a homemade plane.

A Chinese sawmill: Two men drawing a crosscut saw.

A Chinese ax: An iron wedge with a handle like a hatchet.

A Chinese saw: A bucksaw, with the saw set an angle of forty-five degrees.

A Chinese plow: Two pieces of wood and a triangular piece of iron. It is operated by a man and a cow.

Mission Notes.

In Bihar, India, alone there are 15,000,000 people without a preacher of the Gospel. "How can they hear without a preacher? (Rom, 10, 14.)

In the Province of Gujerat, north of Bombay, the rains have failed for the first time in a hundred years. It is a region of 10,000,000 people.

Newton said: "They who give away nothing till they die never give at all."

It is calculated that half the inhabitants of the world have not even heard the name of our Lord Jesus Christ.

Pandita Ramabai says, "When women are reached India will be saved."

"The London Times" not long since said: "England with 500 years of license, is the worst liquor-cursed nation in the world."

Opportunity.

In one of the old Greek cities there stood, long ago, a statue. Every trace of it has vanished now. But there is still in existence an epigram which gives us an excellent description of it; and, as we read the words, we can surely discover the lesson which those wise old Greeks meant that the statue should teach to every passer-by.

The epigram is in the form of a conversation between a traveller and the statue:

"What is thy name, O Statue?"

"I am called Opportunity."

"Who made thee?"

"Lysippus."

"Why art thou on thy toes?"

"To show that I stay but a moment."

"Why hast thou wings on thy feet?"

"To show how quickly I pass by."

"But why is thy hair so long on thy forehead?"

"That men may seize me when they meet me."

"Why, then, is thy head so bald behind?"

"To show that when I have once passed I cannot be caught."—Christian Press.

Professor St. George Mivart, the eminent scientist who is a Roman Catholic, has felt it no longer possible to accept some of the dogmas of that church, and now Cardinal Vaughan debarbs him from the sacraments.

The Mission of Christianity.

The mission of Christianity has been beautifully described thus: "Christianity is weighed with human nature; is burdened by having to act upon an alien hypothesis; and has to admit within its pale a state of relationships full of dreadful disorder. Yet it stoops to conquer; it grapples with the coarse elements of human nature, descends to the dust with man to raise him out of it, and accommodates its celestial birth to a worldly sojourn."

Only a Woman's Story

BUT IT WILL BRING HOPE TO MANY SILENT SUFFERERS.

Nervous Prostration—Heart Weakness—Agonizing Pains and Misery Such as Women Alone Endure Made the Life of Mrs. Thos. Sears a Burden.

Just a woman's story.

Not strange because it happens every day; not romantic or thrilling, but just a story of misery and suffering such as, unfortunately, too many women endure in silence.

For several years Mrs. Thomas Sears, of St. Catharines, felt her illness gradually but surely gaining a firmer hold upon her system, and ultimately she almost despaired of recovery. To a reporter who called upon her, Mrs. Sears said:—

"What I have suffered is almost beyond description. My illness has been gradually growing upon me, and eighteen months ago I found myself almost helpless. My nerves were shattered, my heart weak and my entire system seemingly broken down. I had no rest night or day; the little sleep I did get did not refresh me. I was in constant agony, and only a woman can understand what I endured as I tried to do my household work. Any sudden noise would frighten me and leave me in a condition bordering on collapse. At times I experienced attacks of vertigo, and these seemed for a time to affect my memory. The least exertion would leave me almost breathless, and my heart would palpitate violently. I had no desire for food of any kind, and yet I had to force myself to eat to maintain life. I treated with three different doctors and spent much money in this way, but without avail, and I was in a condition bordering on despair. I was urged to try Dr. Williams' Pink Pills, and in December, 1893, I consented to do so. I first got four boxes and noticed a change for the better after I had finished the second box. When the four boxes were finished there was a great change for the better, and I then procured another half dozen boxes. Before these were all used I was again enjoying the blessings of good health. There can be no doubt of my cure because months have passed since I discontinued taking Dr. Williams' Pink Pills, and during that time I have never felt the slightest symptom of the trouble, and I cheerfully and strongly urge other women who are suffering to use this wonderful medicine, feeling sure that it will cure them, as it did me.

Dr. Williams' Pink Pills are a specific for all forms of weakness. The blood is vitalized, the nervous system is re-organized, irregularities are corrected, strength returns and disease disappears. So remarkable have been the cures performed by these little pills that their fame has spread to the far ends of civilization. Wherever you go you will find the most important article in every drug store to be Dr. Williams' Pink Pills.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newspapers.

MUNN & Co. 361 Broadway, New York

Branch Office, 65 F St., Washington, D. C.

Health and Home.

Giblet Pie.—Put some giblets in a stew pan, add a small quantity of water, a little minced onion, pepper and salt and cook until nearly done. Line the edge of a pie dish with pie crust, put in the giblets when cold, add the liquor in which they were cooked, lay slices of cold boiled potatoes on top, moisten with rich cream, cover with a crust and bake for one and one-half hours.

Chicken Cutlets.—Season pieces of cold chicken or turkey with salt and pepper. Dip in melted butter; let this cool on the meat, and dip in beaten egg and in fine bread crumbs. Fry in butter till a delicate brown. Serve on slices of hot toast, with either a white or curry sauce poured around. Pieces of cold veal make a nice dish, if prepared in this manner.

Sour Milk Corn Cake.—Mix one cup bread flour, one-half cup fine yellow corn-meal, one-half teaspoon salt, one-half teaspoon soda, and one-fourth cup sugar. Beat one egg very light. Pour one cup sour milk into the dry mixture, add the beaten egg, and two tablespoons melted butter or beef dripping, then stir all together and beat vigorously. Pour it into a shallow cake pan, well greased, and bake about twenty minutes.

Hints on Health.

Relief for Burning Feet.—To relieve burning feet, first discard tight boots; then take one pint of bran and one ounce of bicarbonate of soda, put in a pail, and add one gallon of hot water; when cool enough, soak your feet in this mixture for 15 minutes. The relief is instantaneous. This must be repeated every night for a week or perhaps more. The bran and bi-carbonate should be made fresh after a week's use. The burning sensation is produced by the pores of the skin being closed, so that the feet do not respire.

Rest For The Heart.—Nature takes the time when one is lying down to give the heart rest, and that organ consequently makes ten strokes less a minute than when one is in an upright posture. Multiply that by sixty minutes and it is 600 strokes. Therefore in eight hours spent in lying down the heart is saved nearly 5,000 strokes, and as the heart pumps six ounces of blood with each stroke it lifts 30,000 ounces less of blood in a night of eight hours spent in bed than when one is in an upright position. As the blood flows so much more slowly through the veins when one is lying down one must supply them with extra covering to supply warmth usually furnished by circulation.

For Catarrh, Use Salt.—The late Dr. Loomis was a high authority on the treatment of all varieties of catarrh and throat affections, and he recommended the insufflation of a few grains of common salt, and it proved efficacious in many cases of long-standing catarrh. The salt, held in the hand and "snuffed up," causes no more inconvenience than a pinch of snuff; but a still less disagreeable way is to have a strong solution of salt on the dressing table, and insufflate a portion of this poured out into the hand. The medical journals give this simple remedy, faithfully applied, credit for curing headaches, eye strain, tooth ache, ear affections and even bronchial asthma.

Staining floors is a simple process, and the result is always gratifying to the good housekeeper. No preparation is needed except cleanliness. The boards must be absolutely free from any dust or grease. Some of the best quality of varnish stain should be purchased, also a broad, thin brush for applying. One board at a time should be stained, so that there may be no streaky appearance. One coat will be sufficient on boards that have been stained before, but upon new ones at least two will be required.

MERIT WINS THE SOUL

THAT ACCOUNTS FOR THE GREAT POPULARITY OF

"SALADA"

CEYLON TEA

Which has the merit of being absolutely Pure and free from all coloring matter and adulteration.

Sealed Lead Packets Only.

All Grocers.

25c, 30c, 40c, 50c and 60c.

An Aid to

Fashionable Penmanship....

THE stylish society woman is equally as particular over her aid to stylish penmanship as the bright young bookkeeper or the noted penman who is proud of his work.

Lion Pens are the most durable and the most satisfactory brand upon the market. No up-to-date office or modern escriptoire can afford to be without them. Ask your stationer to show you the "Lion Series" of Steel Pens; if he does not handle them, write direct to the selling agents:—

The Barber & Ellis Co., LIMITED.
TORONTO, ONT.

Rice Lewis & Son

(LIMITED)

BRASS AND IRON BEDSTEADS

TILES, GRATES,

HEARTHES, MANTLES.

Cor. of King & Victoria Sts.
TORONTO.

THE INGREDIENTS
OF THE.....

COOK'S FRIEND



are equal in quality to those of the highest priced brands on the Market.

It is sold at a more moderate price and therefore the more economical to use. It is best to buy and best to use.

NEW BOOKS.

STUDIES OF THE PORTRAIT OF CHRIST. By Rev. George Matheson, D.D.	\$1 75
THE CHRISTOLOGY OF JESUS. By Rev. James Stalker, D.D.	1 50
TOOLS FOR THE MASTER'S WORK, comprising over 200 Sermon Outlines, Bible Studies, Children's Addresses, Gospel Themes, Sermonettes, etc. Collected by J. Ellis. Cloth.	50
THE EVENING AND THE MORNING. Devotional Studies. By Rev. Armstrong Black. Net.	1 00

Upper Canada Tract Society,
102 Yonge Street, Toronto.

THE CITY ICE COMPANY, Limited

26 VICTORIA SQUARE,
MONTREAL.

R. A. BECKET,
MANAGER.

PURE ICE—Prompt Delivery.

SELBY & COMPANY 23 RICHMOND ST.
WEST, TORONTO.

EDUCATIONAL PUBLISHERS
SCHOOL AND KINDERGARTEN FURNISHERS
BOOKBINDERS AND MANUFACTURING STATIONERS

Books of Sacred Songs.

Suitable for Home or Church Use.

The music is printed on good paper, from engraved plates. Bound in heavy paper, cloth back.

36 songs. Choice Sacred Solos. High voice
30 songs. Choice Sacred Solos. Low voice
27 songs. Treasury of Sacred Solos.

28 songs. Treasury of Sacred Solos. (High voice)
[Low voice]

30 duets. Choice Sacred Duets. High voice
53 duets. Laus Deo in Sacred Duets.

A list of contents of the above books given in new "Descriptive Circular A," mailed free.

MUSIC REVIEW.

Published monthly. Subscription 25c. a year. Two or more pieces of copyright music reproduced in each number. Biographical sketches and portraits of composers, with reproductions of their compositions, musical news and notes, list and review notices of new music. Send stamp for sample copy.

WE SOLICIT ORDERS FOR ALL MUSICAL PUBLICATIONS.

OLIVER DITSON CO.,

MUSIC PUBLISHERS.
OLIVER DITSON CO., BOSTON
CHAS. H. DITSON & CO., NEW YORK
J. E. DITSON & CO., PHILADELPHIA

You can have
Canada's Best Family Newspaper

THE WEEKLY GLOBE

and Canadian Farmer

from now until January 1st, 1901, and

Marion Harland's Works

"Bits of Common Sense" (4 vols.)

For \$1.00.

Ask your local newspaper, postmaster or agent about them, or send direct to

THE GLOBE, Toronto, Can.

-- School of --

Practical Science--

TORONTO.

ESTABLISHED 1878.

AFFILIATED TO THE UNIVERSITY OF TORONTO.

This School is equipped and supported entirely by the Province of Ontario, and gives instructions in the following departments:

- 1.-CIVIL ENGINEERING.
- 2.-MINING ENGINEERING.
- 3.-MECHANICAL AND ELECTRICAL ENGINEERING.
- 4.-ARCHITECTURE.
- 5.-ANALYTICAL AND APPLIED CHEMISTRY.

Special attention is directed to the facilities possessed by the School for giving instruction in Mining Engineering. Practical instruction is given in Drawing and Surveying, and in the following Laboratories:

- 1-CHEMICAL 2-ASSAYING 3-MILLING
- 4-STEAM 5-METALLURGICAL 6-ELECTRICAL
- 7-TESTING

The School has good collections of Minerals, Rocks and Fossils. Special Students will be received, as well as those taking regular courses.

For full information see Calendar.

L. B. STEWART, Sec'y.

Henry Morgan & Co.

COLONIAL HOUSE

Phillips Square and Union Ave.

HOSIERY DEPARTMENT

LADIES' UNDERVESTS

Special lines of Fall Weight Vests, are of Plain Natural Wool, in either long or short sleeves. Prices \$1.00 and \$1.25 each, or \$2.00 and \$2.50 a set, less 25 per cent. cash. These lines are of the best Canadian make, and are selling very satisfactorily.

Several lines of Ladies' Canadian Ribbed Combination Dresses are in great demand. Prices range from \$1.25 a suit upw rds,

SPECIAL NOTICE

THE FALL AND WINTER CATALOGUE is just out, and will be mailed free to any address on receipt of postal card.

HOSIERY DEPARTMENT

BOYS' JERSEYS--ALL SIZES.

	24.	25.	28.	30.	32.	34-in. chest.
Navy Blue, 22 in..	\$1.35	\$1.50	\$1.65	\$1.80	\$2.00	\$2.25
Navy Blue, 2nd quality	.75	.80	.90	1.05	1.15	1.25
Black	1.25	1.35	1.50	1.65	1.80	
White	1.25	1.35	1.50	1.65	1.85	2.00

Butterick's Patterns and Publications

A full assortment always on hand.

MAIL ORDERS RECEIVE PROMPT AND CAREFUL ATTENTION.
SAMPLE SENT AND EVERY INFORMATION SUPPLIED.

HENRY MORGAN & CO., Montreal

...HAVE YOU

Been Saving any Money

Towards Acquiring a House of Your Own ?

IF NOT, begin now, do not wait for something to turn up, as you have been doing for perhaps many years past.

A SMALL AMOUNT paid weekly or monthly will enable you to purchase a home in any locality you may select.

50c per week will entitle you to a loan of...	\$1,000.00
\$1.00 per week will entitle you to a loan of.....	\$2,000.00
\$1.50 per week will entitle you to a loan of.....	\$3,000.00

and so on in proportion.

Make Time and Have Our System

Explained to you by a personal call at the office, or by sending a post card.

You Will Save Money by Doing So.

The People's Mutual Building Society

"CLASS B."

WM J. MCGEE, Sec.-Treas.,

MECHANICS' INSTITUTE, 204 ST. JAMES STREET, MONTREAL.

EASY TERMS,

IS THAT WHAT YOU WANT?

We have everything to suit you to start housekeeping in Furniture, Bedding, Carpets, Oil Cloths, Stoves, &c., &c., at terms to suit everybody.

We carry one of the largest stocks in the city.

Call and see.

Open Evenings until ten o'clock.

F. QUIBORD,

MANAGER,

180-180a Montcalm Street,

2 doors above St. Catharines St.

Black.....

Turkish Dye Black for Stockings

Is a perfect Fast Jet Black. Of course, you can dye WOOL or COTTON SILK or FEATHERS, as well.

TRY JUST ONE 10c. PACKAGE.

Get it at your Drug Store.

BRAYLEY, SONS & Co.

LIBBY'S CANNED MEATS ARE GOLD MEDAL WINNERS.

Libby's Lambs' Tongues

The very top of quality and flavor.

The daintiest of sandwich meats.

The most delicate of cold meats.

Cooked to a nicety—ready to serve.

A few whole tongues in each convenient size key opening can.

Ask your grocer, or write

LIBBY, McNEILL & LIBBY,
CHICAGO, ILL., U.S.A.

Drop a postal for free book "How to Make Good Things to Eat." (New Edition.)