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To The Skylark.

BY WILLIAM WORDSWORTH.

*Ethereal minstrel! pilgrim of the sky!
Dost thou despise the earth where cares abound?
Or, while the wings aspire, are heart and eye
Both with thy nest upon the dewy ground?
Thy nest, which thou canst drop into at will
Those quivering wings composed, that music still!*

*To the last point of vision, and beyond,
Mount, daring warbler!—that love-prompted strain,
'Twixt thee and thine a never-failing bond,
Thrills not the less the bosom of the plain;
Yet mightst thou seem, proud privilege! to sing
All independent of the leafy spring.*

*Leave to the nightingale her shady wood;
A privacy of glorious light is thine,
Whence thou dost pour upon the world a flood
Of harmony, with instinct more divine;
Type of the wise, who soar, but never roam.—
True to the kindred points of Heaven and Home!*

BIRTHS

At the manse, Melbourne, Ont., on Sunday, Jan. 19, 1902, the wife of Rev. R. Stewart, of a son.

At the manse, Inwood, Ont., on Sunday, Jan. 26, 1902, the wife of the Rev. James Wallace, of a son.

At 291 Huron street Toronto, on Wednesday, the 29th January, 1902, to Mr. and Mrs. A.F. Rodger, a daughter (still-born).

MARRIAGES.

In St. John's Presbyterian Church St. Hyacinthe, Que., on Jan. 29, 1902, by the Rev. S. Rondeau, assisted by the Rev. R. P. Ducloux, of Montreal, Emerson S. Fee to Irene Payan, daughter of Paul F. Payan, both of St. Hyacinthe.

On Jan. 22nd, 1902, at the residence of the bride's mother, Northcote Avenue, Toronto, by the Rev. A. Logan Geggie, W. Graham Williams, druggist, of Toronto, to Flora, second daughter of Mrs. R. A. McIntyre.

In Toronto, on January 30th, at the residence of the bride's grandparents, Mr. and Mrs. Wm. Galbraith, by Rev. A. L. Geggie of Parkdale Church, and Rev. Dr. Parsons, pastor emeritus Knox Church, Mary Elizabeth Beattie, daughter of Francis R. Beattie, D.D., of Louisville, Kentucky, to Walter Graham, of Toronto.

At the manse Williamstown, on Jan. 29, 1902, by Rev. A. Givan, George Brown of Iniquis to Libbie Chisholm of Williamstown.

DEATHS

On Jan. 21, 1902 at the family residence, 536 Elizabeth street, London, Mary Ann, relict of the late George Aitchison, in her 78th year.

After a lingering illness, at 94 Madison avenue, Toronto, on Sunday, the 26th January, 1902, William Andrew, eldest son of William A. Charlton, M.P.P.

At the Kingsroad, Martintown, Glengarry, on Sunday morning, Jan. 19, 1902, Alexander H. Ross, brother of Professor Ross, Kingston, Ont.

At Cornwall, on Sunday, Jan. 26, Alvin Orton, principal of the Cornwall Public School.

At Hampstead, London, England, on Jan. 15, 1902, Helen Stodart Blackie, widow of the Rev. John Kennedy, D.D., in her 81st year.

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Note and Comment.

Mr. Geo. N. Morang, of Toronto, has completed negotiations with the Macmillan Company, the well known London publishing house, whereby his firm assumes control of all the latter's publications in Canada. A considerable number of the Macmillan books will in future be printed and made up in this country.

The Reformed Presbyterian Church of Ireland, having received a large sum of money for foreign missions, has decided to establish a mission among the natives of South Africa. Possibly some district in Swaziland or the Transvaal may be selected, in each of which there is an immense population not yet touched by the gospel.

An ex-Baptist minister who joined himself to John Alexander Dowie and now broken from him and seeks reinstatement among the Baptists, says "I am sick and tired of Dowie and his teachings, and I hereby renounce him and his church forever. It took me some time to learn the teachings of the church and the shallowness of the man. I soon learned what an impostor he was, and I longed to get free from his influence."

A story about Prince Edward of Wales is told in the *British Weekly*, and said to be perfectly true. He asked a lady who was visiting the royal nursery, "Do you think that my great-grandmother is quite happy in heaven?" "Yes, dear," replied the lady: "don't you think so?" "Well, I am not quite sure," answered the little chap. "You see, she will have to walk behind the angels there; and here she always walked in front."

The Biography of John Hall has been fairly though inadequately reviewed in the "Scotsman," says the *Belfast Witness*. Attention is called to Dr. Hall's experience as collegiate minister of Mary's Abbey Church, Dublin, and the inference is drawn that collegiate pastorates are a dangerous experiment. Yet they work well in Scotland, and seem to offer the only effective method of dealing with certain congregations. It is interesting to learn that Dr. Hall was approached by Free St. George's, Edinburgh, with a view to his becoming colleague to Dr. Candlish. But, as his son writes, "he felt that Scotland was well provided for, and that his duty lay elsewhere."

There is always a living person behind the pictures in the magazines and the books, sometimes a relative or friend of the artist, sometimes a model engaged by the hour to help the artist embody his conceptions of the people he wants to present. One of the most captivating little personages in the new books is "Alice," in Peter Newell's new pictures in the Harpers' edition of "Alice in Wonderland." And it is interesting to learn that Mr. Newell made use of his own daughter as a model in this instance. While his "Alice" is not an exact portrait of little Miss Josephine Newell, she is a very charming and appealing little creature, destined to live in the hearts of both children and grown-ups.

Recently (says an Indian paper) a large crowd, composed chiefly of Komatis, assembled at Veyerspaudy to offer gifts of fruit and pour libations of milk into the hole of a sacred cobra. This is an annual ceremony, and is called "Nagala Chowty," or the snake feeding ceremony. Such a quantity of milk was poured down that the cobra, to escape drowning, darted from its hiding-place, scattering its devotees, and took refuge in a bush close at hand.

The new Roman Catholic Church of St. Alban, Blackburn, erected at a cost of about £20,000, has been opened. In the morning the preacher was the Bishop of Salford (Dr. Bilborrow) Dealing with the place given to the Virgin Mary in the devotions of the Church, he said that the Catholic Church had ever believed, and had invariably taught, that there was but one Saviour, and to accuse Catholics of worshipping the Blessed Virgin as the Saviour, of making a goddess of her, was an unlovely fiction which had never had existence in the Catholic religion. It was a slander which every Catholic would hurl from him with just indignation.

In our *British Exchanges* it is freely asserted that Dr. Stalker will be offered the Chair of Church History in Aberdeen College, vacant by the death of Dr. Robertson. Dr. Stalker was Professor M'Ewen's most formidable rival when he was appointed to the Chair in New College, Edinburgh, last year. It is regarded as doubtful, however, whether Dr. Stalker will accept nomination in Aberdeen. Only two first year students entered in the class last October, and the outlook in that respect has not been at all satisfactory. Dr. Stalker's personality would attract students, but it is to be questioned if it is fair to such a man as Dr. Stalker to take him from such a sphere of great influence and usefulness to one which would require herculean labours in order to secure adequate return.

The Scottish correspondent of the *Belfast Witness* says: "It is a far cry from 1843 to 1902, and from the Free Church of Scotland to the United Free Church of to-day. The change is sufficiently startling to encourage hopes that time may have yet greater transformations in reserve. May not the Church of Scotland and the United Free Church find a satisfactory basis of reunion, and the sundered Presbyterianism of Scotland show a united front against the common foe? That is certainly a consummation to be striven for with all earnestness, but without wishing to be unduly pessimistic, we may yet ask the over-sanguine to face candidly the present state of matters. Dr. Rainy has pledged the United Free Church to an uncompromising voluntarism. The Church of Scotland becomes more and more determined to maintain the patrimony which she holds in trust for the Scottish people. The two positions are sharply defined and mutually exclusive. They afford no promise of union. Nevertheless, kindly feelings and co-operation are visibly on the increase, and there is much cause for thankfulness when one perceives the manifest softening of the asperities which have so long characterized the ecclesiastical life of Scotland."

A Buddhist church was organized in San Francisco a year or so ago by Buddhist missionaries from Japan, which has within it an association of 300 young men, mostly Japanese. Twenty or more Americans attend the English service on Sundays, of whom eleven have already been converted to Buddhism. In sharp contrast to this report from our own country is the following news from Japan. One of the most notable movements ever known in the history of Christian missions is now in progress in Japan. A period of over twenty years of rapid progress was followed by a marked decrease in the interest in the Gospel. At the investigation of the Japanese Evangelistic Alliance there has been a special united movement to evangelize Japan within the present year, attended by earnest prayer for a new quickening in the native church. As a result the report comes from Tokio that up to the middle of June 4,000 persons had there expressed a wish to be Christians, and similar news comes from other districts.

The *Literary Digest* has the following: Some haziness appears to exist in many minds as to the theological distinction between Unitarians and Universalists. The famous *bon mot* of Starr King, himself a Unitarian, that "Universalists believe God is too good to damn men, and Unitarians believe that men are too good to be damned," was once regarded as expressing the matter in a nutshell. Now, however, Mr. George Willis Cooke, from whose interesting articles on current religion in the Boston *Evening Transcript* we have recently quoted, says that this distinction is no longer valid. "It is not a theological but a psychological difference that keeps these duplicated sects from close affiliation." The Unitarian, he remarks, looks upon religion more from the intellectual side, while the Universalist views it more from the intuitional and evangelical standpoint. Nevertheless there is a well-defined party in the former Church who favor an organic reunion. Among the Universalists little disposition toward this course is to be discovered.

Amongst novels which seem to retain their hold longest on the reading public, the religious novel stands near the head, and there is no better-selling literary property than the well written story which has for its underlying motive a vital religious theme. Possibly a reason for this lies in the fact that many people who look askance upon general novel reading have no conscientious scruples as to stories of a religious nature. Take, for instance, a book that delighted readers of the last generation, "The Prince of the House of David," by Bishop H. Ingraham, which has sold over 4,000,000 copies—the copyright having expired. Then follows "Ben Hur," with its record of 725,000, still growing; and there, too, is Dr. Van Dyke's beautiful little book, "The Other Wise Man." Instead of falling off in its sales from year to year, as most works of fiction do, the Harpers state that "The Other Wise Man" has sold better in 1901 than in any previous year since its publication. A French translation of the book, done by Mme E. Auzière, has just been issued at Paris in artistic form.

The Quiet Hour.

The Second Persecution.

S. S. Lesson, Feb. 16th; Acts 3: 1-10.

Golden Text—Matt. 5: 10. Blessed are they which are persecuted for righteousness' sake for theirs is the kingdom of Heaven.

BY REV. J. MCD. DUNCAN, B. D.

They were cut to the heart . . . and were minded (Rev. Ver.) to slay them, v. 33. The gospel may make us mad or glad. The multitude on the Day of Pentecost were "pricked in their heart" (Acts 2: 37): as were these proud Sanhedrists. In each case the preaching of the apostles reached the hearts of the hearers, but with very different results. Those were filled with conviction of sin, these with rage. The heat from the sun melts wax and hardens clay. The effect which hearing the gospel is to have upon us, depends upon our own state of mind and heart.

There stood up . . . a Pharisee, named Gamaliel, v. 35. This same Gamaliel likely held with his pupil, Saul of Tarsus, when the latter took sides against Stephen, although he favored the apostles now when they proclaimed the resurrection in opposition to the Sadducees. Many are ready enough to stand by the preacher so long as he supports their favorite political or religious views. They are equally ready to oppose him when they can no longer claim him for their side. The lesson for the Christian worker is to remain perfectly independent of the approval or disapproval of worldly men. "The whole world is against you," it was said to a certain reformer. "Very well," was the quiet reply, "I am against the whole world." Perfect independence of the world's opinion, combined with perfect courtesy to all men, is the true attitude for the servant of God. "God and one man," always constitute a majority. We need not be greatly concerned if men withdraw their support from us, so long as we are conscious of being in the right.

Take heed to yourselves, v. 35. "The man who sits on the fence and thinks" is not wasting his time. Work well planned accomplishes more than ill-directed activity. The mapping out of the campaign by the general gives effectiveness to the courage and endurance of the soldiers. A little hard thinking before entering on a given course of conduct always pays. A few hours of serious thought would have kept that young fellow the other day from following the race tracks, and then he would not have lost all his money or become a safe-cracker, or gone to spend some of the best years of his life in prison. Spending a very short time in straight thinking would have kept many a bright boy from taking the first glass of strong drink and would have saved him in the end from the misery and dishonor of a drunkard. Take time to think before you act. An ounce of foresight is worth a ton of hind-sight.

For before these days rose up Theudas . . . who was slain . . . After this man rose up Juas of Galilee . . . he also perished vs. 36, 37. "Probability," said Bishop Butler, "is the guide of life." There are some circumstances, in which every man who does not wish to be considered a fool guards against not only probabilities, but even against possibilities. It is not certain

that a house will take fire, yet the wise householder insures his house and furniture; it is not certain that a ship will be lost at sea, yet the wise ship owner underwrites it to the full. It is not certain that if you begin tipping you will become a drunkard, or that if you begin playing cards for small stakes you will end by being a hopeless gambler. But experience shows that, even as these rebels mentioned by Gamaliel were subdued and slain one after another, there is at least the possibility, not to say the probability, of the seemingly harmless beginning leading to a disastrous end. It is wise to inure ourselves against even the possibility of moral ruin, as well as against material loss.

But if it be of God, v. 39. How much worse off the world would be if its heroes had waited always until the right had won the victory, before they became its champions! If Wilberforce in Britain or William Lloyd Garrison in America had delayed their agitation for the liberation of the slaves until their cause had become popular, the day of freedom for the blacks might have lingered sadly. If John B. Gough and Frances Willard had held aloof from the cause of temperance until public sentiment had begun to favor it, the progress of that cause would have been greatly retarded. Are we not to espouse the cause of righteousness until that cause has triumphed? Then we shall have to wait until the last day, and then it will not be a question of our choosing God but of God condemning us.

Even to be fighting (Rev. Ver.) against God, v. 39. Contrast this language with that of the apostles in v. 29: "We must obey God rather than men." This breathes the spirit of cold, calculating, timid prudence, that glows with noble and exalted enthusiasm. In the one we have an expression of the worldly wisdom which says: "Keep a whole skin," in the other of the true wisdom which exclaims: "Do the right and leave results with God."

To suffer dishonor for the Name (Rev. Ver.), v. 41. We suffer for the name of Jesus only when our sufferings resemble His. There are three marks which distinguish the sufferings of Christ. They were wrongful sufferings, they were willing sufferings, and they were sufferings on behalf of enemies.

In the temple and at home (Rev. Ver.) v. 41. From the beginning there have been these two fields of labor for Christ, the public assembly and the home. It will be a loss to the church if either of these two fields ceases to be cultivated. Those who are prevented by any necessary cause from coming to the church can work for Christ by teaching and studying and worshipping at home; and in the union of church and home we have the ideal method. The church and the home should ever reinforce one another. The Sabbath School and the family should cordially cooperate.

People sometimes worry for fear they have committed the unpardonable sin. They may be sure that if they are sorry for their sin, it is not the unpardonable sin. George Eliot once wisely said, "No evil dooms us hopelessly, except the evil we love and desire to continue in and make no effort to escape from."

The Pastor's Wife.

There are few positions more difficult to fill than that of a pastor's wife. In the single matter of her social relations with the congregation there is required of her a flexibility, tact and good-nature such as few persons are called upon to exercise. There is perhaps not another woman in the church whose social duties are so exacting. Other women, as a rule, restrict their visiting to a limited circle, and their intimate associations are determined by congeniality of taste, feeling, and other affinities. There is no other woman in the congregation whose social sphere is so completely determined for her by circumstances, whose visiting list rises into the hundreds, and who is called upon to adjust herself to such a variety of temperaments and tastes. The difficulties of her position must be apparent to all who will try to put themselves in her place.

Now unfortunately these difficulties are often increased by the determination of even well-meaning persons to thrust her to the front in all the organized work of the congregation. They insist upon making her president of the church societies and head of various committees, and through her desire to cultivate the good-will of the people and to appear to shirk no duty which they may think binding upon her, she too often allows herself to accept these positions. The result is that the woman of all others in the church who should not be obliged to decide between conflicting opinions and tastes, is placed where she must render decision, and, in so doing, run the risk of offending. For not only is it true that things which another person might do without causing offense are resented if done by her, but that offense taken at her is very apt to have serious consequences for the congregation. It embarrasses the relations which both the pastor and his wife must necessarily continue to sustain to every member of the church, and introduces points of friction that ought not to exist, if the success and comfort of the work are to be considered. Members of a church ought to be very slow in insisting upon putting their pastor's wife into positions which her own good judgment would lead her to decline, and which needlessly subject her to the disfavor of any of the people. As an unofficial member of the various church societies she can do just as much work and perform just as earnest service, and she can do it without risks and embarrassments that are inseparably involved in asking her to take the lead.—Selected.

Here, There!

The graves grow thicker, and life's way more bare,
As years on years go by;
Nay, thou hast more green gardens in thy care
And more stars in thy sky.

Behind, hopes turned to griefs, and joys to memories,
Are fading out of sight;
Before, pain changed to peace, and dreams to certainties,
Are growing in God's light.

Hither come backslidings, defeats, distresses,
Vexing this mortal strife;
Thither go progress, victories, successes,
Crowning immortal life!

—Great Thoughts.

When a traveller is riding through a country where robbers are likely to be in ambush, he urges his horses at full speed. Now temptations are lying in ambush all around our lives, and this is one of the reasons why it is best for us to live strenuous lives—lives crowded with earnest work and healthful play.

When Jesus Dwells in Us.

BY REV. ANDREW MURRAY.

When Jesus dwells in us, then we are filled with love unto all the fulness of God—the Triune God, not only in heaven, but in our hearts. Fix your hearts upon this: The Father must do it, and what the Father will do I must expect the Father, God Almighty, to give this Jesus into my heart as an indwelling Saviour; what the Father does is to strengthen us with might by the Holy Spirit in the inner man. Expect that. Fix your heart upon God. That is the one way to the Father; and as we go along step by step, let your heart be filled with this, God is love. Love is the divine omnipotence. Love is the life and the glory of God. Yes, God is love. There is the love of the Father and the love of the Son and the love of the Spirit. Let us fix our hope on the love of the Father giving the Son into our hearts. Let us rejoice in the Son coming with God's perfect love to dwell within. Let us bow in stillness while the Holy Spirit works mightily within us to shed abroad this love. God will come unto us, and will bring us into His banqueting-house, and His banner over us will be love. May God teach the waiting heart to expect this, nothing less than the perfect love of God perfected in us.

Trust.

Without its rest?
I'd rather He unlocked the day,
And, as the hours swing open, say,
"My will is best."

The very dimness of my sight
Makes me secure.
For groping in my misty way,
I feel His hand; I hear Him say,
"My help is sure."

God holds the key of all unknown,
And I am glad.
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

What if tomorrow's cares were here,
I cannot read His future plans;
But this I know—
I have the smiling of His face,
And all the future of His grace,
While here below.

Enough; this covers all my wants,
And so I rest;
For what I cannot, He can see,
And in His care I saved shall be,
Forever blest.

To be misunderstood even by those whom one loves is the cross and bitterness of life. It is the secret of that sad and melancholy smile on the lips of great men which so few understand. It is what must have oftenst wrung the heart of the Son of man.

To pray, "Lead us not into temptation," is simply to confess our weakness and prove our humility. And if we are humbly conscious of our weakness, God will not need to send us any temptations.

Go out under the sky, and the horizon sweeps about you as a centre, and the heavens bend just over your head. Change your position, and still that vast circumference is about you, and still the heavens bend above you. So forever are we encompassed by God's love; nowhere can we go without his goodness about us; nowhere can we go without the heaven of his love bending over us.

Our Young People

Tempted and Tried.

Topic for February 16: 1 Cor. 10:13; Heb. 2:17, 18; 4:15.

Our Leader Speaks.

At Hampton Court, near London, England, there is a palace where Henry VIII. lived. The place is especially beautiful, and great numbers of visitors are drawn to it. One of the chief attractions, as I have read, is a very ancient and very intricate maze. This is a hedge planted in a complex pattern, and bordering walks which wind in and out, backward and forward, till they reach the centre.

It is a puzzle to know how to get to the centre, and a worse puzzle to know how to get out after one has got in. People often get lost there, and would spend hours wandering around, perhaps only a few feet from the place of exit, but quite unable to reach it.

High up above the maze, however, there is now a sort of sentry box, and in it there sits a man who keeps his eye on all the travellers below. They are quite unconscious of him or if they see him, they take no thought of him. But if he sees that a party has got divided, husband separated from wife, or children from their parent, or if he perceives some one quite worn out and weary of his attempts, then his clear voice calls: "Shall I help you? Go straight forward. Now turn to the right. Now to the left. Now go backward. Keep on in that direction. Turn the corner—" and so on, until he has them all safely extricated.

Now this is just the way in which Christ, as is said in our lesson, "will with the temptation also make a way to escape." He knows the maze of life. He has been through it all. He was "in all points tempted like as we are." He keeps His eyes on us in all our struggles, though often we do not see Him. And when we have done our best, we may always hear His clear voice offering to help us. Shall we not accept His aid? Shall we not obey His commands? Shall we not let Him lead us out of all our distresses?

Daily Readings.

- Mon., Feb. 10.—Mastering temptation. Matt. 26:36-41
- Tues., Feb. 11.—The armor against sin. Eph. 6:10-18
- Wed., Feb. 12.—The temptation petition. Matt. 6:9-13
- Thurs., Feb. 13.—Gain from temptation. Jas. 1:2-14
- Fri., Feb. 14.—Don't tempt others. Rom. 14:12-19
- Sat., Feb. 15.—Christ's temptation. Matt. 4:1-11
- Sun., Feb. 16.—Topic: *Tempted and tried.* 1 Cor. 10:13; L. C. 2:17, 18; 4:15

Some think that children should not be biased in their religious ideas, but left to choose for themselves. It a nice but impracticable theory. The truth is that the world and their own natures are full of the things which bias in the direction of evil, and as between a bias toward evil and a bias toward good we must decide, and decide very early. Anyhow, God seeks the opening bud, not the withering leaf.

Our Members Testify.

A general sets a double guard at points in his line where the enemy may make an attack. If we are wise generals of the forces of our lives, we will set double guards over those points in our character where we are likely to be attacked by the great enemy of our souls. But, on the contrary, too few of us even realize where these points of weakness are.

Next year's temptations will not be the same as this year's, but they will grow out of this year's; and the way we meet our temptations to-day is strengthening or weakening us for the fight with the different temptations of to-morrow. Every defeat makes another defeat more likely, and every victory makes the next victory easier to win.

If we had something the matter with our eyes, we would go to an oculist, and not to a doctor who had had no practice in healing eyes. If we were going through a strange land, we should want a guide who knew all its crooks and turns. So in making our way safely amid our temptations, we can go confidently to the One who was "tempted in all points like as we are, yet without sin."

"St. Anthony of Egypt," says Dr. Sta'ker, "before his conversion was a gay and fast young man of Alexandria, and when he was converted he found the temptations of the city so intolerable that he fled into the Egyptian desert, and became a hermit. But he afterward confessed that the temptations of a cell in the wilderness were more than those of the city." Ask first where God wants you to be. Your temptations will always be lightened there, no matter where it is.

Prayer.

Our Father, ever give us guidance and strength for each day and hour. Enable us to stand upright in the strongest wind, and to look straight forward, even though the darkness blots out all the stars and blinds all our vision. May we say, There is no darkness with God; this poor cloud is but for a moment and must pass. Thus in the strength of Christ, thou mighty Bearer of the Cross, may we carry our life with all its burden and pain. Grant unto aged servants renewal of youth; grant unto thy youngest children conscious nearness to thee, and to all thy servants who are busy here and there, teaching them that they have nothing that is certain except that which they have given away; and thus may all life be blessed, and every day become a gate opening into heaven. Cheer the discouraged and despondent; thou knowest how sad many a life is and how weary; oh for one breath of summer wind, one look of summer light! Guide the perplexed and the bewildered, and lift up the stumbling lest they totter to their fall. Spare us yet a little while that we may recover ourselves, and smite us not down in wrath; when thou dost call for us let it be by some angel's whisper, not by some great storm. And this we ask in Jesus' name. Amen.—Selected.

Our Contributors

The Book Of Jonah.

BY REV. PROF. JORDAN, D.D.

C. H. Cornhill, one of the ablest and most eloquent of German Old Testament Scholars, says of this book: "An involuntary smile passes over one's features at the mention of the name of Jonah. For the popular conception sees nothing in this book but a silly tale, exciting us to derision. Whenever shallow humour prompts people to hold the Old Testament up to ridicule, Balaam's ass and Jonah's whale infallibly take precedence."

"I have read the Book of Jonah at least a hundred times, and I will publicly avow for I am not ashamed of my weakness, that I cannot even now take up this marvellous book, nay, or even speak of it, without the tears rising to my eyes, and my heart beating higher. This apparently trivial book is one of the deepest and grandest that was ever written, and I should like to say to every one who approaches it: "Take off thy shoes, for the place whereon thou standest is holy ground." In this book Israelitic prophecy quits the science of battle as victor, and as victor in its severest struggle—that against self. In it the prophecy of Israel succeeded, as Jeremiah expresses it in a remarkable and well known passage, in freeing the precious from the vile and in finding its better self again."

The man who writes in this strain cannot be called, with justice, a negative critic. The main thing with him is not to prove that the book is not literal history but rather to show what kind of history it is, and so to bring out for us the abiding lesson.

Dr. G. A. Smith places at the beginning of his discussion of the book the quotation "And this is the tragedy of the Book of Jonah, that a book which was made the means of one of the most sublime revelations of truth in the Old Testament should be known to most only for its connection with a whale", and he says himself "How many have missed the sublime spirit of the book in amusement or offense at its curious details! Even in circles in which the acceptance of its literal interpretation has been demanded as a condition of belief in its inspiration, the story has too often served as a subject for humorous remarks." All this is quite true, as we know from our own experience; we have met with this union of dogmatism and flippancy which opposes a hard barrier to any suggestions of finer, and more spiritual interpretation. However, our present purpose is not controversy; we wish simply to point out how the believing scholar, touched by the modern spirit, and working under the his orical method manifests his reverence for this sacred literature. Reverence for a book is not really shown in praising it at a distance, and in a mechanical way, but by getting near to its heart by studying in a sympathetic spirit the way in which men of a different age experienced the great truths given to them by the Spirit of God. That is the effort that is made by the real student; he knows that inspired men spoke, in the first place, to their own time, and because it was not true and appropriate in its own time the message can be said to be "not for an age but for all time." This means the study of the literary form in which the message of a particular book is enshrined,

followed by the attempt to find the place of the book in the whole range of the literature, and the position held by its central truth in the order of a growing relation. This means careful study, in fact just such painstaking study as men bestow upon other subjects in the sphere of science or art. And surely one of the noblest tributes to the sacredness and inspiration of this great literature is the vast amount of reverent, thoughtful toil that has been spent upon it especially since the Reformation movement gave a new impulse to every form of fearless enquiry.

Enough, however, of these generalities; let us fix our minds on this one point, that the great body of Christian scholars who interpret this book, as sermonic study, allegory, or parable, do not hold a merely negative attitude. They do not take their present position because of a general disbelief in miracles but are led to it by a careful examination of the book itself, and the place of the book in the life and literature of the Hebrew people. From this point of view we are reminded that "history" is a word with several meanings. There is history of facts, and history of ideas. There was a time when English history was little more than a list of Kings and of wars more or less important. But during the last two hundred years men have been coming to larger views of history. We know now that great thinkers have been more influential than great soldiers; we know also that the life of "the common people" is an essential part of real history. The real effort of the historian now is to get back into the life of a particular period and learn how the men of that time looked out upon life, how they thought of God, the world, and their fellow men, how, in other words, they faced the everlasting problems of life.

We feel all the more secure in the possession of great truths when we learn that they are of long, slow growth, that by God's providence acting on the life of men through countless generations they have been slowly woven into the highest life of the world. The nineteenth century saw a wonderful manifestation of missionary energy in the Christian Church; the great missionary idea received a fuller, nobler embodiment. Men responded to the Master's command "Go ye into all the world." In varied forms that missionary work had been going on ever since the origins of the Christian Church, and this latest activity has its roots in all that has gone before. The revelation contained in the old Testament was also a preparation for this highest and latest development of the Christian spirit. Out of the most national and exclusive religion there comes the world religion that knows no destruction of race or clan. But because God, who in these last days has spoken to us in his Son, did also in sundry times and divers manners speak to the fathers in the prophets, this large sympathy and noble life has its beginnings in the older religion. In the centuries before Christ when the Jews had come to know that they possessed in their religion a superior and priceless treasure their life had two sides. Because of the hard battles they had to fight they were compelled to cherish a certain exclusiveness and this in later days became the unlovely Phariseism, the fierce enemy of the gentle Christ. But that was only one side of Judaism. The men who possessed the highest in-

spiration saw that the very greatness of the revelation they had received meant that they had a message for the whole world. The missionary spirit glows and burns in those marvellous pictures of the Servant of the Lord contained in the latter parts of the book of Isaiah. This theme might with profit be developed at great length but our space is exhausted and we must briefly apply it to the subject in hand.

The Book of Jonah is from this point of view a manifestation of the large free spirit which was given to God's ancient people through the prophets, and so it is very real history. It has its part in the history of the great missionary truth that our God is the God of the whole world and that in His service mere personal feelings and ambitions, local and sectional interests, are to be made subordinate to the real service of humanity and that we as men of faith, must rejoice in that mercy of God which calls men to repentance, and grants forgiveness to the penitent.

Serving.

Are you willing to work for the Master?

Are you willing a servant to be?

To be patient and true,

With this promise in view,

That a crown and a mansion await you.

Be honest in giving your service,

You ask and expect to receive;

If your purpose be true

Your heart to renew,

He will help, encourage, direct you.

There'll be troubles and trials to contend with,

Temptations without and within;

Your cross nobly bear,

Never faint or despair,

He is stronger than aught that assails you.

For the time will soon come

When your life's work is done;

When the cross for the crown

Will be gladly laid down

As the wage of your love for the Master.

M. H.

If God gave you gaiety and cheer of spirits, lift up the care worn by it. Wherever you go shine and sing. In every household there is drudgery. In every household there is sorrow. If you come as a prince, with a cheerful, buoyant nature, in the name of God, do not lay aside those royal robes of yours. Let humor be a Jew duty.—Beecher.

Century Fund.

The Executive of the Century Fund Committee met in the Rev. Dr. Warden's office on Wednesday last. It was found that a large number of promised subscriptions have not yet been received. It is hoped that in every congregation and mission station, an effort will be made to collect the subscriptions and have these forwarded to Dr. Warden during the month of February, so that whatever amount is then on hand may be divided among the several schemes of the church benefited by the Century Fund.

Presbyterian Standard: What we call today is simply the result of the yesterdays which are gone. We are what we are now because of what we have been in the past. Now is but the product—the following up so to speak—of the past. The acts which we perform day by day, the thoughts which we think, ripen into habit, and before long habit becomes a second nature.

Dr. Forest's Higher Criticism.

Dr. Briggs in higher criticism said there were no sacrifices offered in the desert for want of cattle. This shows the great Hebrew scholar's acquaintance with scripture. Pharaoh would have the flocks left behind. Moses said "Not an hoof shall be left." They were not numbered leaving Egypt. They drank at the waters from the smitten rock, furnishing sacrifices all the way through to Canaan. The critics, Dr. Forest not excepted, discover to us a lack of Bible knowledge else the authority of Christ could not be called in question. Would you blame Jonah if he clubbed his critics? The babe born in Bethlehem increased in wisdom and stature, astonished the Gamaliels in the temple when only a boy of twelve years, never surprised nor taken beyond his depth in any case, and what the Father kept in His own power the Son would not reveal. If the Psalms are not all David's they are all under his name; and of the same inspired authority. David in that book calls him Lord often enough to disarm such critics. Then the peculiarities of languages and their interpretations depending on lexicons that give so many shades of the same color should make it clear that dogmatism is unbecoming in a scholar.

We have read the New Testament in Greek several times from beginning to end with students and in Beza's Latin translation, not to mention how often in English, and how much memorized in youth, and have not found these stumbling blocks of Dr. Forest, as we think they do not exist. Truth came by Jesus Christ. He knew what was in man. Did unbelief render him powerless? "Did not," one says; "Could not," another states, but they mean the same. Holy things were not made for such dogs. Dr. Forest boldly tells us Christ knew only as Elisha or other prophets knew. Where did he get this information? The holy writers have not told us how they are inspired or moved. God giveth not the spirit by measure unto him. The fullness of the Godhead dwells in him (some ate kos) bodily. Who can tell how the divine nature and the human acted and reacted on one another in the same person? Can Dr. Forest tell us? A word spoken against the son of man may be forgiven. Let us not speak that word nor wound him in our own house. Did Christ ever show anything but love? "Friend, wherefore art thou come?" If we had such a lecture written we would burn it and get rid of the wood, hay and stubble, and build with precious stones and pure metal. Many of the clergy will rob God of his character as a God of truth, as many men rob you by extortion, burglary, on the highway, in their law offices, in courts and a thousand other ways. The Presbyterian Church should wake up and suffer no man to teach in her pulpits who is not a true child of God, a man of sound doctrine, thoroughly educated and apt to teach. With these scriptural qualifications in the ministry the families would be brought up to love truth, honesty and honour; her statesmen would fear God and hate covetousness; her judges and lawyers would not only know but love and practice justice; her merchants and traders would be free from extortion; her artisans and labourers would be trustworthy; wars and strikes would cease; the man of capital would use it to benefit his workmen as well as himself; and

the whole people, loyal to God, their civil rulers and their country, would lead a quiet and peaceable life in all godliness and honesty. Christ and His religion invite fair and full investigation. I speak as to wise men judge ye what I say. But why strike without cause that holy one who is before Abraham? meeker than Moses, wiser than the Syrians, greater than Solomon, only a child, a son, but the government of the world upon his shoulders, and his name called the Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace? This Prince of the Kings of the Earth, who loved me and gave Himself for me, who washed me from my sins in His own blood, shall have the allegiance of my whole nature, soul and heart as His due, and my greatest privilege on earth. Amen.

Ottawa.

T. L. G. URLAY.

Suffering And Comfort.

BY C. H. WETHERBE

There is a very intimate relation between personal suffering and personal comfort. We are in the habit of thinking that one's experience of comfort is entirely disconnected with suffering of every kind. Probably this is because we associate the idea of comfort with that of a comfortable state of mind and body, but the two things are not necessarily identical. One may be very uncomfortable both in body and mind, and yet may possess a comfort of the most exalted character. This has been the experience of thousands of Christians and it is only true Christians who can have such an experience. I was recently profoundly impressed by Paul's words in his second letter to the Corinthians, where, in the first chapter he says: "For, as the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ." He also says: "As ye are partakers of the sufferings, so also are ye of the comfort." It seems to be evident that the comfort which Paul here has in mind is an attendant of the sufferings. If it were not for the experience of the sufferings there would be no special experience of the comfort. The sufferings abound, yet along with the sufferings the comfort abounds. But the suffering must be for Christ's sake if one would have the comfort of Christ. The comfort helps the suffering one to bear his pain of body and distress of mind. The best comfort is the most strengthening. When the heart is bleeding for Christ's sake, then the comfort which comes from Christ is so uplifting, so invigorating, that the heart sings its sweetest music. When Paul and Silas were suffering in prison, even till midnight, then the comfort of Christ so strongly abounded in them that they rapturously sang praises to God. The greater their sufferings the greater was their comfort. The disciples suffered in spirit when they saw their Lord leave them for heaven, yet were so full of Christ's comfort that they "returned to Jerusalem with great joy." If the apostles on one occasion it is said that "they departed from the presence of the council rejoicing that they were counted worthy to suffer dishonor for the Name." Their comfort was equal to their suffering. Those who know practically nothing of suffering for Christ's cause, never knew anything of the thrilling sweets of Christ's profound comfort.

Sparks From Other Anvils.

Herald and Presbyter: Some one characterizes our age as "an age of fret." An appropriate motto for it would be, "Trust in the Lord and do good. So shalt thou dwell in the land, and verily thou shalt be fed."

Christian Guardian: Prohibitionists believe in democracy—in government of the people, for the people, and by the people, not in an oligarchy of the brewers, governing through a minority of the people for the saloon-keepers and by the tipplers.

Lutheran Observer: Faith is the victory that overcomes the world, not by fleeing from it, but by entering into conflict with its evil. The conflict steadies it, gives it balance, keeps the spiritual life from becoming freaky or sentimental and flabby, makes it take on increments of strength.

Presbyterian Standard: The Sabbath was made for man. That does not mean that the Sabbath was made for the Jew or that the Sabbath was abrogated for man. The Sabbath means the Sabbath and man means man. It means what it says. Definition clears up a misty argument as easily as the sun scatters the fogs of the Grand Banks.

The Sunday School Times: There is power in precept; there is greater power in imitation, and still greater in social intercourse. But the transfiguring influence of Jesus Christ is not that of one person acting on another through external means, it is a spiritual union more intimate than any other. "He that is joined to the Lord is one spirit."

Presbyterian Record: May it not be that our hurry, and worry, our unhappiness and discontent are as much habits acquired when we are growing up, just as smoking and chewing tobacco, using bad language, bad grammar, and the like? And that we can resist or discontinue them just as we can any other bad habit?

The United Presbyterian: The Scriptures speak of the patience of God. How wonderful it is! When we take a candid survey of our lives, how much there has been, and continues to be, that is trying to God! In a thousand ways we provoke him to anger, and yet he bears with us. He patiently continues to do us good, and to plead with us to return and be obedient to his holy will.

Western Presbyterian: A minister whose moral obtuseness is so great as to see no wrong in entering the pay of the liquor interests that he might attack the church's position on the temperance question, and who would retain his membership in a body with which he was manifestly out of harmony in order that his attacks might have value to the enemy—is a problem too hard to solve outside the probate court.

Michigan Presbyterian: Evidently we may be so absorbed in to-day's duties that we fail to provide for the future. On the other hand, if we look too far ahead, we fail to appreciate the importance to day. Probably temperament has much to do with the relative importance we give to each. If our tendency is to overestimate the present, we should try to correct it by thinking more of "the time to come."

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HOME MISSION FUND.

While contributions have been coming in in considerable amounts during the last ten days, the Home Mission and Augmentation Funds are still very greatly behind, and if the year is to end without debt, the sum of \$44,650 will require to be got during the month of February for Home Missions, and \$15,000 for Augmentation.

Some comparatively small congregations, that hitherto have done well for the schemes of the church, and yet have not felt themselves able to have done anything special, have indicated a willingness to endeavor to raise, within the next week or two, a special contribution of \$250, for the support of a missionary in the North West. The ministers of these congregations have taken the matter up and will see it through. There are doubtless a large number of similar congregations throughout the church that would do the same thing, before the books close on the 28th February, if ministers and sessions would let the need be known, and give the people the opportunity. Four Toronto congregations, over and above their regular Home Mission Contributions have agreed to support twelve Missionaries in the North West. If congregations in other cities of Ontario, Quebec and Manitoba would act similarly, the year might yet end without debt.

Many generous individuals throughout the church have kindly agreed to become responsible for the salary of a missionary in the North West. It is hoped that all of these may find it convenient to remit the amount before the end of the month. The following is a copy of a letter this morning received from a friend in Toronto:—"It was with much regret that I learned of the death of Dr. Robertson. Having spent much time in the country, I am well posted as to its needs and as to the necessity of keeping our church fully supplied with funds for that section of Canada. Putting it merely as a commercial venture, it will be a good investment for all moneys spent on it, later on,

and the church should keep that field fully supplied, ever, if some of the others have got to want in the meantime, as the time is fast approaching when any money spent there to-day will come back with handsome interest. I enclose herewith my cheque for \$250. Kindly do not say who this amount came from. Simply put it in as from a well wisher, or under any heading you like, only my name is not to be mentioned. I will be always willing and pleased to help that cause."

It is the general opinion of those familiar with the country, that the next few years are the years that will tell most as to mission work. It is hoped that the committees' hands will not be tied when they meet a month hence, but that they will be encouraged, because of generous contributions received during this month, to expand the work and avail themselves of every new opening.

THE CHURCH AND THE WORKING CLASSES.

Some weeks ago Mr. Hall Caine gave an address in Manchester, England, at the opening of a bazaar to raise funds to defray the expenses of contesting an election in the interests of a Labor Candidate to represent in Parliament the Garton Division of that city. His address was reported in the "British Weekly" under the title of "The Gospel and the Social Question." It would have been more correct, judging from the address itself, had it been entitled, "The Church and the Working Classes." It was a strong address; containing many rash statements, which, as we believe, are unsupported by facts. He spoke as the representative and in the name of Labor. It called forth a very considerable amount of published correspondence favourable and unfavourable in the columns of the paper which printed it, and we doubt not, much more which never got further than the editor's waste paper basket. Whether we agree with all his statements or not, or with any of them, it compels thought, is suggestive of much, and discusses a question of very great importance to the Church, one which it cannot afford to overlook.

It would be quite beside the mark to criticize the address itself in these columns for the benefit of readers who have not seen it, and when limited space precludes the possibility of quoting any large portions of it. But the subject is an important one, and though it has not as yet in Canada, reached a critical stage, is often brought up and discussed.

The speaker brings a strong indictment against the churches for not merely neglecting, but for having opposed the working classes in their efforts to obtain redress and overcome, what he describes as wrongs and grievances from which they suffer. Not only have the churches, in his opinion, never initiated any movement for such an end, but they have always in all ages opposed them. This indictment will be taken for what each one thinks it worth by those who know something of Hall Caine's writings, and then it is borne in mind that he is careful in this address to let it be known that, "he is one of the vast multitude of the Labor party who stand outside the churches." It is often said

that, there is growing up amongst ourselves, what is more confidently affirmed to exist in Europe and the United States, an alienation and in a great number of cases an antagonism in the working classes to the churches. If this is so in the United States and Europe, and is gradually arising in Canada, it is a very serious state of things, and calls for the immediate attention of the churches.

The questions suggest themselves; "Does this alienation exist, or is it beginning to shew itself with us?" If so, "How has it arisen?" and, "How may it be averted or overcome?"

In answer to the first question, it may be observed that the feeling towards the churches of the working classes, we mean largely artisans, those who earn their bread by manual labour, will be greatly determined by the attitude in which the churches present themselves toward them and their interests. In all European countries, and in Britain as well, the church as a great outstanding organization, has presented itself to the people in alliance with the state often as an important part of its machinery, lending itself to statecraft, when the governing powers were unmindful of the interests of the working classes or mercilessly oppress them. In the United States the accumulation of vast wealth in the hands of a comparatively few, and some of these in prominent standing in Christian churches, while their employees by the hundreds and thousands have had a hard fight to live, has prejudiced the churches in the eyes of a large number of the working classes. In Canada the churches have been happily free from either of these unfavourable aspects in the eyes of the people. Wealth has been much more evenly distributed amongst us as yet, and the churches have not appeared as conspicuously allied with wealth or capital as against labour; and for over a generation at least, there has not been even the semblance of a church supported by the State. These are important considerations. The people have been their own rulers; the State has been the friend of the working classes; the churches have been and are very largely composed of them, and consequently there has not been, we do not believe there is now, alienation in their minds, as a class much less antagonism to the churches.

If we are at all correct in our view as to the attitude in Canada of the working classes as a whole towards the churches, the second question proposed; "How has this alienation arisen?" does not require to be answered. But although this may be so, there exists in the minds of very many extremely lazy ideas, and in the case of others also not a few, altogether false ideas of the objects for which the churches exist, and the work appointed by their Divine Founder for them to do in the world which are largely to blame for the alienation or antagonism which, there can be no doubt, we fear does exist in less favoured lands, and under less favourable circumstances than are found with us. If this is so, it is important both for the working classes and for the churches that in a matter so vital to the best interests of both, views that are wrong should be shewn to be so, and that those which are true and correct should be stated and also shewn to be

correct by an appeal to the fountain of authority for the existence of any or all of the churches, the teaching of Christ and his Apostles on this subject as it is to be found in the New Testament. Our space this week is too limited for its due consideration, and may be left until our next issue when we shall return to it.

APOCALYPTIC SKETCHES.*

We have much pleasure in calling attention to this volume of expository discourses, first, because the author is a Canadian who holds a high position in the metropolis of the British Empire, and second, because he has succeeded in giving a suggestive treatment of a difficult subject in a series of discourses which may well serve as models of this kind of work to younger, less experienced preachers. The book of the Revelation is one that is either unused or abused, it suffers large neglect or it submits to fantastic treatment which tortures the mechanism and misses the life. Dr. Gibson has put this well in his opening paragraph:

"The Book of the Revelations is in many respects a tempting one to the expositor. It has not only the attractiveness of that which offers in any measure to lift the veil from the unknown future, but the advantage of being in the highest degree imaginative and pictorial, while it abounds in passages which reach the loftiest pitch of inspired ecstasy. On the other hand, it so bristles with difficulties that modest men are slow to encounter them, especially as its glowing pages have often been perverted so as to pander to vulgar curiosity, and sometimes made to minister to the most unhealthy excitement, in the hands of those who profess to map out all the future and fix a precise date for the end of the world."

Without discussing the differences between Apocalypse and Prophecy, or the place of The Revelations in Apocalyptic literature, we may say that Dr. Gibson rightly treats his author as we have to treat the Old Testament prophets at the present time; that is, he shows that the primary meaning of the book is to be sought in its message to those to whom it was first addressed. "Of what possible use could it be to these persecuted saints of the first century to be supplied in advance with the history of Napoleon Bonaparte, or of any other great man who was to come into the world so many centuries after they were dead and buried, or to be furnished with data from which they might learn that the world was to come to an end in 1866 there or thereabout?" To this some might reply that it is a great proof of the inspiration of the writers if they can forecast the history of the world so long before hand and furnish the Church with an almanac which rests on divine authority. But evidently that mechanical view has no attraction for this expositor; he feels that the Book of the Revelation is in the first place a piece of splendid preaching, that is, the application of great gospel truths to the actual needs of tempted suffering men, and that it is therefore a manifestation of eternal principles in noble, poetic form.

"Not only must we put ourselves in the

position of the writers and the first readers of the Apocalypse in order to interpret it aright, but we must read it in the light of the imagination. The great poem of the New Testament must be read in the poetic spirit. It is "of imagination all compact;" for it gathers up in a marvellous way the imagery of the older prophets and seers, so that there is scarcely a poetic utterance in all the Bible which does not find some echo here. Yet it is not a book of echoes. It has its own originality throughout. The borrowing is like that of all great poets, like that of Shakespeare, Wordsworth, Tennyson. You see the relation to the old; but it is a recreation with a new beauty of its own. We must be careful, then, that we do not with our prosaic western minds, so interpret the details of this vision as to impoverish its great poetry into very poor prose." Our attention is called to the fact that the more strictly prophetic part of the book is introduced in these striking words: "After these things I saw, and behold a door was opened in heaven" and through the open door he saw the Throne of God. "This again," our author says, "was an unveiling, not of the future but of the unseen." It is evident that Dr. Gibson has been prepared for this kind of exposition by the study of the highest poetic literature and by his sympathy with the struggling of the men and women by whom he has been thrown in contact. It is not our present business to discuss particular interpretations; in handling the details of such a book there must always be room for difference of opinion; sufficient to say, that in this case, they are moved by the spirit of combined soberness and sympathy here indicated. We feel sure that many who find The Book of the Revelations to be a perplexing enigma will get much profit and inspiration if they read it over carefully using these brief, interesting lectures as their guide.

*Apocalyptic Sketches, by Rev. J. Munro Gibson, M. A., D. D. The Free Church Pulpit 1, Arthur H. Stockwell, 2 Amen Corner, Paternoster Row, E. C. 28 6d.

What are the evangelical Churches, of Ottawa going to do towards gathering in the "unchurched masses"—those who for one reason or other, more frequently without any valid reason at all, persistently and continuously absent themselves from places of worship on the Sabbath? Usually the reading of such people is not calculated to elevate the thoughts to the eternal verities of the Christian religion or to satisfy the need of the immortal soul—that is, when they have any reading at all; and too often the Lord's Day is spent in gossiping and visiting, and sometimes worse. It will never do to allow these people and their families to drift away into practical atheism. The Christian people of Ottawa are not attending to their missionary duties if they fail to put forth efforts to correct so undesirable a state of affairs. They must learn to do the practical Christian work of going out into the highways and by-ways to gather in the lost ones, who are drifting away from all that is good. It is just in such an emergency that the parable of the Great Supper comes in with its searching teaching and practical lessons.

The children of God are those who do His will here as angels do in heaven.

Literary Notes.

The opening article in the January Studio is "The Art of Fantin Latour," with thirteen illustrations which give an excellent idea of the work of this great artist. In part II of the description of "The First International 'Studio' Exhibition" a great variety of work is shown of a most interesting nature. Interesting too is the review of the work shown at "The Twenty-seventh Exhibition of the New English Art Club." Mr. W. Fred's article on "The Darmstadt Artists' Colony" is concluded in this number. The Studio, 5 Henrietta St., Covent Garden, London, W.C., England.

THE BIBOT for January contains London Voluntaries. Rhymes and Rhythms, by William Ernest Henley. This modern poet and man of letters has made himself notorious if not famous by his attacks on Burns and Stevenson, so that no doubt many would like to know what kind of work he turns out. In this tiny volume for the sum of 5 cts., a fair specimen is given as well as appreciations by contemporary critics; for example, Arthur Symonds says "In the *London Voluntaries* . . . what a scene of the poetry of cities, that rarer than pastoral poetry, the romance of what lies beneath our eyes, in the humanity of streets, if we have but the vision and the point of view! Here, at last, is a poet who can so enlarge the limits of his verse as to take in London, &c." The February issue contains "An Essay on Percy Bysshe Shelley by Robert Browning." With two such names no more need be said. T. B. Masher, Portland, Maine 50 cents per annum.

The Nineteenth Century and After for January has plenty of variety, and if variety is the spice of life, then we have here a tasty bill of fare. The monthly article on the political situation in England by Sir Wemyss Reid is always good, and this time dealing with Lord Roseberry's famous Chesterfield speech is especially interesting. "Did Titian live to be ninety-nine years old?", "Where are the Village Gentry?", "Music versus Opera," "The Education Problem," "The Reduction of Town Fogs," "British Labour—a Workingman's View"—here is variety enough and we have not given more than half the list. The Bacon-Shakespeare questions is here again and even if we have no patience with "Mrs. Gallup's Cypher," we may from these articles learn something about Bacon-Shakespeare and English literature in general. Many good people will scarcely know what to make of Dr. Cheyne's article on "A Turning point in Old Testament Study"; it is addressed to 'advanced' people and even from that point of view its predictions may be questioned; there are many scholars just as "progressive" as Professor Cheyne who do not think that Old Testament criticism will turn in the direction that he indicates. The Leonard Scott Publication Co., New York.

APANACEA FOR RHEUMATISM.

Rheumatism is treated with unflinching success at Mount Clemens, Mich. Seventy-five per cent. of Rheumatics are cured, and ninety per cent. benefited by the Thermal Bath treatment. The bubbling springs are highly charged with mineral constituents and possess healing medicinal qualities that have proven so efficacious in diseases originating from uric acid. Excellent hotel accommodation. For free booklet giving full particulars, list of hotels and boarding houses with rates, and all information write to: G. T. Bell, G. P., Agency G. T. B., Montréal.

The Inglenook.

Lady Betty.

Elizabeth Stansfield Merton was certainly a stately name for a mite of pink and white humanity to bear. Judge Henry Barton declared it was absurd to give his grand child such a name. And, as the latter grew and developed into a laughing, dimpled lassie, the Judge assumed his most judicial aspect one day, and announced that henceforth she should be known by the name of Betty, affirming that it suited her from the crown of her head to the sole of her feet. As no one had the courage or the heart to oppose the Judge, his word became law in the matter.

There were those in the pretty village of Churchtown who nodded their heads sagely when a babe was born one morning in the house on the hill, where Judge Barton and his daughter and her husband lived—nodded their heads and wagged their tongues informing each other, with many a wise look, that the child was "sure to be spoiled by her grandfather." It was a well known fact among the townsfolk that, though Judge Barton on the bench was severe and dignified, Judge Barton at home was affable and social, ever betraying an intense love for his only child that the busy bodies predicted would extend and embrace with added fervor to his daughter's daughter.

But Betty had left babyhood behind and was enjoying girlhood, and still, to the outward eye, gave no signs of having been "spoiled." One could scour the hills for miles around to find a sweeter, rosier face, a more generous, loving disposition than were Betty's. To her mother and grandfather she was all in all. To her father? Well "Lady Betty," as Mr. Merton loved to call his blue-eyed daughter, was precious above and beyond all estimating.

Across the road from Judge Barton's and a little further down the street, stood a low, rambling house, whose ancient walls resounded to the tramp of boyish feet and the ring of merry young voices day in and day out. The Carleton boys made life sweet and burdensome alternately to their invalid mother, and to the other inmates of their home. But to Betty they were never wearisome. She commanded, she entreated them. She scolded and commended them. She was their queen; they her loyal subjects. Never queen had more faithful ones. Whether in her most imperious or gentle moods, she was alike charming, wholly irresistible to these sturdy boys, who had never possessed, yet always longed, for a sister of their own.

"I couldn't come in, could I?"

It was Betty who uttered these words one cold January morning, as she appeared at the door of the boys' workshop and peeped within.

"We'd like to have you," answered Harold, the eldest; "but we've got everything spread round in here. You may spoil your pretty dress."

"Hannah could lend her an apron," suggested Philip, next in age, looking up from the paper he was pasting together, to smile a welcome at Betty.

The latter's inquiry, however, had been a mere matter of form, as she now made ap-

parent by entering, and proceeding to make herself comfortable on the end of the carpenter's bench, Harold's especial property.

"There's nobody at home and I thought you'd like to have me," she explained, watching Gerald, the younger brother, as he struggled valiantly with the prow of a boat he was fashioning. "The toboggan slide is nearly finished. Grandpa said for you all to be sure and come to the opening on Saturday. And I've asked Tom Beecher," she added, smilingly.

"Betty Merton!" It was Harold's voice that rang out sharply. "Then I sha'n't come, if he's to be there. That's all."

The smile vanished from Betty's eyes, and she looked severely at the speaker.

"For shame, Harold!" she cried. "Why are you unkind always to Tom? Why don't you like him?"

"Tom won the prize at school that Hal ought to have had," Philip interposed. "It was when you were away, Betty. Some of the boys think he didn't get it fair."

"But he did," Betty maintained stoutly. "Wasn't my grandpapa there? I guess he wouldn't have anything to do with it if there was cheating going on. Tom's a gentleman, and honest, if he is poor. Mamma says so."

"And he pulled me on my sled clear to the top of the hill," remarked Gerald, stepping closer to Betty. He always thought and said the best of every one, this brown-eyed lad, with his father's face.

"I wouldn't be jealous of a boy that never has good times, and has to work so hard," Betty continued, looking sternly at Harold.

"He's always studying. I hate to see a fellow pegging away all the time," the latter returned, glancing out of the window, not caring to meet Betty's eyes.

"He studies hard because he's going to be a teacher and take care of his mother. He told me so," Betty replied. Then, suddenly slipping down from her perch, she stepped closer to Harold and added, earnestly: "It isn't like you, Hal, to be so unkind. He does not have things as you do. Why, he's never had a real new overcoat. And think of the nice ones that you boys have just got."

"The boys at school laughed at Tom 'cause he had his uncle's coat made over," Philip said; "and it's an old one and thin at that."

"Mother said she wished she knew some one that would take Hal's old one. It is good and warm, but too small for him," Gerald said.

"I guess it would fit Tom," said Betty.

"Tom Beecher have my coat? I think not. Betty Merton!" Harold cried, his face flushing angrily.

For a minute Betty was silent, but her lips quivered piteously. Philip saw them and cried hastily:

"Don't, Betty. Hal didn't mean to speak like that."

It was the first time that any one had spoken in that voice to Betty. Only loving tones had been hers. But she was a brave little woman and rose to the occasion, even though it was hard.

"No; he didn't mean it," she said, slipping a soft, warm hand into Harold's and looking up with sweet, wistful eyes. "It's

so easy for words to slip out when we feel cross. But you'll come on Saturday, won't you, Hal, dear, because you promised. Never mind about the coat, but just be nice to Tom."

Lady Betty imperious was charming. But Lady Betty half tearful and coaxing was irresistible.

Harold shifted uneasily from one foot to the other. Long ago he had acknowledged to himself that his dislike to Tom Beecher was unreasonable and unworthy of him. The difficulty lay now in owing to his fault and making amends. But there stood Lady Betty, clearly expecting the best of him. And then, there were his father's words, spoken just before leaving for his last trip—his tall, strong, dearly beloved father, who had said:

"Take good care of mother, Hal, and look after Phil and Gerald. You're the man of the family when I'm away, you know."

The "man of the family" should set a good example.

"Yes; I'll come," Harold said at last. "Oh, Hal!"

Only two words, but Betty's voice in itself was enough.

"And be nice to Tom?" after a moment's pause.

"Yes. Let's go and get the cookies now that Hannah promised us," Harold answered, turning to the door, but not before Betty had seen the light of his eyes that made him appear a very different Harold from the one of a few minutes ago. So do one's feelings alter the face.

Saturday dawned clear, bright, but cold. The Carleton boys gathered at the slide early and had enjoyed two or three delightful trips when Gerald whispered mysteriously to Betty, his eyes sparkling mischievously: "There's a surprise for you, Lady Betty."

The latter was about to question, when a shout from Philip arrested her attention, and she turned to see Tom Beecher coming toward her, happy, smiling, rosy, wearing a cape overcoat that she had seen many a time before, though on a different boy.

"Hannah and Hal went down with it last night," Gerald said, busting with the importance of his knowledge, while Betty looked around for Harold. The latter, however, was half way down the slide, and as he reached the bottom, he called back, in answer to Betty's glad cry of "You dear, dear boy!"

"Oh, it's nothing to fuss about."

But later, when Harold stood beside her, and the slides were being taken more frequently and more merrily, and Tom was the happiest boy in the yard, Betty said earnestly:

"Oh Hal, I'm so proud of you."

"And you helped me," the boy answered quickly. "If it hadn't been for you, Lady Betty, I couldn't have done it."

It was nearly dusk when Mrs. Beecher heard laughing voices coming nearer and nearer to her tiny cottage. She arose and looked out of the window, and the sight she saw gladdened her heart for many an hour.

Harold, Tom, Philip and Gerald, a prancing four-in-hand, driven by Lady Betty, were coming down the hill in the grandest style.

"Bless their hearts," Mrs. Beecher murmured. And then, looking past the boys to Lady Betty's sweet, happy face, she added: "And every one said she'd be spoiled. If she is, it's in the right way. There isn't one to equal her in the land."

And then, as the turnout landed with a grand flourish in front of the door, and gay

voices bade a pleasant "good-night," the widow said, softly:

"God bless her and keep her always as loving and true as she is to-day, and the boys, too."—Churchman.

Fur Bearing Animals of Canada.

The skin now most prized and highest-priced is the silver or black fox, noted for its rich, glossy black fur and its exterior hairs of a silver white. In 1900 an exceptionally beautiful skin brought nearly three thousand dollars—the highest ever paid; but the average value of good skins varies from three hundred and fifty dollars to one hundred dollars.

The fur next in value is that of the sea otter, for which twelve hundred dollars was paid in 1900. The fur is soft and fine, and varies in color from dark chestnut to a deep brown, according to the age of the animal. It is now very rare, and only one skin was offered by the Hudson's Bay Company in March, 1901, and brought only five hundred and forty dollars, as prices of nearly all furs have been of late exceedingly low. The common otter, of which large quantities are sold every year, only brings, at the highest, six dollars, and even as low as two dollars for a common skin. The skins of the blue fox—the favorite fur of Catherine de Medicis—are much in demand, and bring as high as thirty dollars each. Cross, gray, white, and red foxes bring from forty dollars for the first to five dollars for a good specimen of the common red.

The marten, of which a large number are taken in the north of Canada, is much prized and one superior quality—a dark, glossy fur—is called the American sable, and can hardly be distinguished from the choice Russian skin. Canadian skins range from twenty dollars to five dollars, according to quality.

The fur of the mink, very numerous still, is shorter and more glossy than the marten, and varies in value from six dollars to as low as fifty cents. The choice ermine, which is akin to the weasel, and much in demand, is pure white, with a black-tipped tail, when caught in good condition in the winter. Chillon's famous picture of her late Majesty Queen Victoria at her coronation represents her in a splendid robe, trimmed with this royal fur, which also forms the border of the crown, and is conspicuous in the adornment of the state robes and coronets of the English nobility.

The black bear, which finds a congenial habitat from Cape Breton to the Mackenzie, brings from fifty dollars to fifteen dollars. The skin of the musk ox, which is a denizen of the "Barren Grounds" and the Arctic region of Canada, has taken the place of that of the extinct buffalo for sleigh robes. It varies in price from fifty dollars to as low as five dollars for a poor article. Even the skunk of unsavory fame is now much in demand on account of its soft, thick fur, to which has even been given the name of "black marten." The beaver, the staple fur of the French régime, is now becoming scarce and its price varies greatly according to fashion. Even the skin of the inoffensive rabbit has now a positive market value, as it is dressed, clipped, and dyed a deep brown, almost black, and then becomes what is called "electric seal," much in vogue for ladies' jackets.

The variety and quantity of the furs offered by the Great Company at its annual London sales can be best understood by reference to the following list for 1901: Beaver, 42,582 skins; musquash, 917,944; rabbits, 6,593; common otter, 9,100; sea otter, 1;

fisher, 3,437; silver fox, 317; cross fox, 1,851; blue fox, 24; red fox, 4,831; white fox, 2,906; marten, 55,329; mink, 47,560; lynx, 4,446; wolf, 2,589; woolverine, 772; skunk, 6,027; raccoon, 9,058; badger, 655; ermine, 11,664; black bear, 7,829; brown bear, 773; gray bear, 196; white bear, 58; musk ox, 559; hair seal, 3,593; deer, 100; besides many caribou and moose skins not enumerated.

The sales of Hudson's Bay Company's furs have realized at this year's sales in London only \$1,150,000 or nearly \$400,000 less than in 1900, on account of low prices and decreased quantity—silver fox having fallen sixty per cent., blue foxes fifty three, red foxes forty, cross and white foxes thirty-five and so on. The company's furs are all exported from Victoria, Vancouver, Hudson's Bay, Winnipeg—the principal distributing and collecting center—and Montreal to London.

The Boyless Town.

A cross old woman of long ago
Declared that she hated noise;
"The town would be so pleasant, you know,
If only there were no boys."
She scolded and fretted about it till
Her eyes grew heavy as lead,
And then, of a sudden, the town grew still;
For all the boys had fled.

The dogs were sleeping the livelong day—
Why should they bark or leap?
There wasn't a whistle or call to play,
And so they could only sleep.
The pony neighed from his lonely stall,
And longed for saddle and rein;
And even the birds on the garden wall
Chirped only a dull refrain.

There was little, I ween, of frolic and noise;
There was less of cheer and mirth;
The sad old town, since it lacked its boys,
Was the dreariest place on earth.
The poor old woman began to weep,
Then woke with a sudden scream:
"Dear me!" she cried, "I have been asleep,
And, oh, what a horrid dream!"

—St Nicholas.

Being Worth Knowing.

A girl, eager, ambitious, restless for many things, once heard two sentences that changed much of her life. They were these: "Would you be known? Then be worth knowing."

In a flash she saw how cheap an ambition hers had been and how selfish. Who was she to long for the friendship of high souls? What had she to give them in return for the treasure of their lives? Would she, as she was, even understand their language?

In humility and sorrow she prayed again—no longer that she might be known, but that, in God's good time, her own life might grow strong and beautiful, that she might prove worthy of all the blessings that were given her. Then, since God in his wisdom teaches us to answer many of our own prayers, she began to study, to read, and to think, and to try to love greatly. So years passed.

Did she become known? Never as in her girlish dreams. But she found something far, far better. For she learned that to be known is nothing, and to try to be worth knowing that one may be known is less than nothing, but to lift one's soul to highest living, because one will not be satisfied with lesser things, is a task whose joy deepens with every passing year and reaches on into God's eternity.—Forward.

I am trying to show you, not that the Church is not sacred, but that the whole earth is.—John Ruskin.

Restless Little Ones.

PEEVISHNESS AND SLEEPLESSNESS A SURE SIGN THAT BABY IS UNWELL.

When babies are restless, cross, or peevish it is the surest possible sign of illness. Well babies sleep soundly and are cheerful and playful when awake. When baby is cross too many mothers give so-called "soothing" medicines, which contain opiates that deaden but do not remove the trouble. What is wanted is a medicine that will go right to the root of the trouble and make baby sleep well, eat well and be cheerful in a natural way. Such a medicine is Baby's Own Tablets, which are sold under an absolute guarantee that they contain neither opiates nor other harmful drugs. All mothers who have used them for their little ones speak of them in terms of warmest praise. Mrs. Albert Young, Stratford, says: "My baby, who is now five months old, has always been very cross and peevish. She was very constipated and sleepless. She was a thin, delicate looking child and cried nearly all the time. I did not know what to do with her. I tried several medicines but they did her no good. A friend who had used Baby's Own Tablets advised me to try them. I did so, and since using them baby has been quite well, her bowels are regular, and she has grown plump and good-natured. I am delighted with the Tablets and keep them on hand all the time, and whenever baby gets cross and peevish I give her a Tablet and she is all right."

These Tablets are the best medicine in the world for simple fevers, colic, diarrhoea, all stomach troubles, constipation and other minor ailments of little ones. They are for children of all ages, and dissolved in water, or crushed to a powder may be given with absolute safety to the youngest infant. Mothers who once try them will never afterwards use any other medicine for their little ones. Sold by all dealers in medicine or sent post paid at 25 cents a box by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Concerning Shoes.

The modern girl has grown fairly sensible about her shoes for most occasions. She takes her summer and autumn tramps in wide, comfortable boots, and she shops and goes about the city on many errands in the winter in such useful, stout soled shoes that rubbers have quite gone out of fashion. She weakens, however, when she comes to select her dancing slippers, and her common sense in the daily wear makes her suffer more through her vanity of the night. She still tries to crowd the foot that has grown used to freedom into restricting shoes for dancing-wear. You and I know how foolish she is, and how she spoils her pretty face with the pinching slippers. Nothing more quickly gives a girl a weary, fagged-out look before the evening is half over than that her feet should be in a cruel pressure from too tight shoes. The prettiest of toilettes will not efface the haggard expression that comes from uncomfortable shoes, and every girl should remember this.—Harper's Bazar.

The offer of R. Cote & Cie, who are giving away an automobile, in order to quickly introduce their famous "Miracle Pills, is attracting widespread attention throughout the Dominion.

All things cover some mystery; all things have veils that cover God. Christians ought to recognize Him in everything.—Pascal.

Ministers and Churches.

Our Toronto Letter.

In my last letter I referred to the Ontario government having a rather hot time of it, through prohibitionist deputations seeking interviews with it to urge upon it the necessity of immediate action in that direction, and faithfully reminding it of past promises to enact restrictive legislation to the full extent of its powers. If prohibitionists expected to have it all their own way, without opposition, they must have been rather simple, and both they, and the government, if it imagined such a thing, have been thoroughly disillusioned. The liquor men must have been taught to believe that "Providence is on the side of strong battalions." Since my last, in a solid phalanx of eight hundred strong they stormed the Parliament building and appealed to the government in their own interests. All parties connected in any way with the liquor business, down even to corkmakers for the liquor-dealer's bottles, were represented. "Hands off," was the burden of their appeal to the government and to those busybodies who are forever interfering with other people's business. The public, they told the government, are not in sympathy with this prohibition agitation; the evils of the liquor traffic are imaginary; they had their rights and claimed to be protected in their enjoyment of them; a great industry in which a very large amount of money is invested, which gave employment to hundreds of people, and yielding to the country a large revenue, would all be imperilled if this destructive prohibition craze were yielded to. Besides, even if enacted, prohibition could not be enforced, though if they believed that one might wonder why they protested so vigorously; these with a firm front at the clergy, the churches and prohibitionists, were the arguments presented. The usual promise of careful consideration by the government, and early notice of action by the legislature having been given by the Premier, the deputation withdrew.

At the last meeting of the General Ministerial Association, the question of curtailing the time spent by ministers and others in accompanying funerals to the cemetery, and the expense laid upon those often ill able to bear it, of hiring cabs to convey mourners and friends, was incidentally brought up, and the subject referred to a committee to report at another meeting. A paper was read by Rev. I. W. Pedley on "The Relation of the Church toward the Working Classes." It was a well thought out and carefully prepared paper upon a vexed question. A very general discussion ensued, and the impression left by it was, that in Canada at least, as yet, there is no general alienation of the mass of working men from the Christian church, but it was admitted that this did exist in the minds of many who aspired to leadership among working men, and that this was due largely to intellectual pride and self-conceit on their part. It is an old, old question, and surely there was never more earnest and sympathetic consideration of it within the Christian church than at the present time.

Apocryphal of the reference to Church Unity in my letter of last week, I see in one of our dailies, a brief communication setting forth the result of an attempt at it among Presbyterians, Baptists, Methodists and Episcopalians in a small village in Algoma. It ended, as some other experiments of this kind have been known to end, in each body after a short trial resolving to stand by itself. But this was a few years ago; perhaps such an experiment may succeed better now, whether or not can only be determined by the test of experiment.

Few men have been better known to Toronto boys for a generation past, than Mr. Archibald MacMurtry, M.A., late Principal of Jarvis street Collegiate Institute, who, for more than a generation, was at the head of that well-known school. On a recent evening the old boys of the school at their annual banquet paid a hearty and high tribute to Mr. Macmurtry's excellent work in the school and to the country as an educationalist. In memory of his long connection with the Institute, and in honor of it, a portrait of the late Principal, painted in oil, was presented to the school and on its behalf received by his successor, Principal Manly.

The Rev. J. W. Rae, of West Toronto Junction, who has done a good work for what, when he came to it, was a church much harassed with debt, was a short time ago called to Aylmer Ontario, and declined it. He has again been called by the same congregation. What

his decision this time may be is not yet known, but we presume will be soon.

No one of the large congregations of the city is better, if so well situated in the important respect of being out of debt, as that of St. James Square, of which Rev. Alfred Gandier, B. D., is now pastor. At its annual meeting two weeks ago, a very favourable state of things was reported, and on Wednesday evening, 29th ult., a very well attended, and very happy and successful social meeting was held, presided over by the pastor, to afford an opportunity to old and new members alike coming together to become better acquainted and enjoy for a time each other's society. The members of the congregation congratulate themselves on their favourable situation financially, in part because they are suffering to some extent by the removal of families to more remote parts of the city, and in part because, they will thereby be enabled to do greater things for the work of the church at large, honourable though its record in the past in this respect has been.

In the city is a Woman's Medical College of eighteen year's standing. A greatly felt want in connection with it has been a hospital. A committee, with Lady Taylor at its head, has had this matter in charge, and at a meeting held lately steps were taken to supply what is felt to be a very necessary and important part of a Medical College, namely, a hospital. The dispensary in connection with the College has rendered valuable service, and in the hands of the Committee charged with the undertaking, there can be no fear as to the ultimate success of the movement to secure a hospital for the benefit of female patients solely.

It is a hopeful thing for a city when any leading business man sets his heart on adding to its beauty. In his address as President of the Board of Trade, Mr. Ames expressed himself as being in favor of obtaining from an expert a plan for laying out parks and driveways and of appointing a permanent commission to attend to this matter. We see also a suggestion to provide a winter garden for the city, to serve as far as possible for winter recreation and amusements, the purpose which our parks so admirably serve in summer. If these designs were carried out they would serve an excellent purpose for Toronto's citizens, and add to these attractions which already draw so many visitors to it from across the border and cause it to be well spoken of by all who visit it.

Eastern Ontario.

Rev. Mr. Bayne, of Ashton exchanged with Rev. Mr. Woodside, of Carleton Place, on a recent Sunday.

Rev. G. Gilmour, of London Junction, has been preaching with great acceptance in St. Andrew's, Almonte.

Calvin church, Pembroke, will hold anniversary services on 16th Feb.; and will also in the near future, elect five additional elders.

Rev. Mr. Conn, of Blakeney and Rev. Mr. Maclean, of Almonte, exchanged on a recent Sabbath, the latter preaching anniversary sermons at Blakeney.

The Presbytery of Lanark and Renfrew, on the report of Rev. A. A. Scott, decided to ask for the following grants from the assembly's Home Mission committee. For Alice, \$300 per annum; Bathurst, \$200; Chalk River, \$425; Calabogie, \$182; Stafford, \$325; Killaloe, \$80 per Sabbath for the winter.

Of the Rev. N. D. Reid, B. D., of Taylor church, Montreal, who preached anniversary sermons in St. Andrew's church, Carleton Place, the Herald says: "He is a man of fine physique, a pleasant speaker, and his style is such as to impress his listeners with the fact that he is the right man in the right place."

The anniversary tea of St. Andrew's church, Carleton Place, was in every respect a most successful affair. The pastor, Rev. Mr. Woodside, most happily discharged the duties of the chair. The principal speakers were Rev. Mr. Gilmour, of London, and Rev. Mr. Reid, of Montreal. Rev. Mr. Scott, of Zion church, and Rev. Mr. Bayne, of Ashton, both offered congratulations to St. Andrew's for their prosperous year's work, and hoped that the year 1902 would be still more prosperous.

The report of 1901 of St. John's church, Brockville, Rev. D. Strachan, B. A., pastor, is a good one and full of promise for the future. The active membership is 280 an addition of 40 during the year. The attendance at the December communion was probably the largest in

the history of the congregation. The Sabbath School is doing well under the superintendency of Mr. J. W. Kidgeaway, assisted by a faithful band of teachers. The average attendance was 127. The Ladies' Aid is an active organization, reporting receipts of \$458.54, including a small balance from last year. Receipts from all sources totalled \$5,063.33; of this amount \$1,029 was collected for building fund. The interior of the re-built church is both comfortable and handsome.

In the annual report of the First Presbyterian church, Brockville, (Rev. Robert Laird, M. A., pastor) many encouraging features are revealed. The session's report indicates a membership of 410; an addition of 52, and 9 names re-entered on the roll. In November last 5 new elders were subsequently ordained and inducted, viz: Messrs. E. A. Buckman, G. Gordon, J. McLaren, H. S. Seaman, W. Shearer, and W. Sutherland; making altogether a staff of ten elders. The moneys raised from all sources amounted to the handsome sum of \$10,854.69. On the church mortgage debt the sum of \$2,000 was paid, leaving only an indebtedness of \$1,000 on the valuable property owned by the congregation. Mr. H. S. Seaman was cordially thanked for the excellent historical sketch of the church and congregation prepared by him and published in connection with the annual reports for 1900.

Calvin church, Pembroke, (Rev. Dr. Bayne, pastor), had a prosperous year, 33 new members having been received into the church. The various organizations reported as follows: Sabbath School, excellent attendance of teachers and scholars; and the school raised \$230.01; W. F. M. S. collected \$116.13 and sent clothing valued at \$100 to the North West; the Mission Band had a good year, and raised \$92.94; the Cemetery committee reports a balance on hand \$337.81; the Women's working and Benevolent Society collected \$250.98, and has started an organ fund; Mr. Hunter, the veteran financier of the Congregation, reported \$2,466.57 raised for salaries and running expenses and \$246.00 for missions (exclusive of sums already for that purpose); Mr. Andrew Johnston, treasurer of the Century Fund, reported \$1,331.00 subscribed (and mostly paid) for the Common Fund in addition to \$4,196.00 paid in extinguishing the church debt, in all \$5,527.00 for the Century Fund.

Ottawa.

The annual meeting of the Ottawa Presbyterian society of the Women's Foreign Missionary society will be held in Knox church, Ottawa, on Tuesday, March 4. The ladies are preparing a good programme for what is expected to be a most interesting meeting.

The annual entertainment of St. Paul's Sunday a week ago last Friday was the most successful ever held. The attendance was large and the programme excellent. The pupils who won prizes during the year received their awards at the hands of the superintendent. Five received the general assembly diploma for memorizing 200 verses of scripture. They were Mary Drolet, Amy L. Connor, Leina Lamouche, Barbara E. Whillans and Mary Murphy. Three received diplomas for reciting 100 verses for junior scholars, Isabel J. Annand, Laura Waters and Jean Armstrong. Four pupils who had recited the whole of the shorter catechism at one sitting received bibles donated by Mrs. H. A. Waters, in addition to the general assembly's diploma. They were Leina Lamouche, Maud Chalmers, Annie Chalmers and Alister Chalmers.

The reports presented at the annual meeting of Mackay church (Rev. Norman D. McLeod, pastor) show growth of a most encouraging character. The total receipts were \$3000; expenditure, \$2950. The S. S. is in a high state of efficiency under the superintendence of Mr. W. G. Garvock. A discussion as to the advisability of enlarging the Sunday school occupied considerable time. The increasing needs of the school make it necessary that greater accommodation be provided. It was also proposed to enlarge and improve the church. The improvements considered are the erecting of a tower and belfry to the church and making a new entrance and using the present vestibules as part of the edifice, new lockers being placed in the proposed tower, and the purchasing of a new organ. The matter was left in the hands of a committee appointed for the purpose.

Western Ontario.

Rev. Mr. Shaw has been elected Moderator of Huron Presbytery.

The Guelph Presbytery Annual Conference will be held in Knox church, Acton, on 17th March.

Rev. W. R. Johnston, of Penetanguishene, conducted the anniversary services of Burns' church, Milverton.

The regular monthly meeting of the W. F. M. S. of the St. George church was held at the residence of Mrs. Kitchen.

Rev. Wm Robertson, Puslinch, was unable to attend Guelph Presbytery owing to the prevalence of smallpox in his congregation.

Rev. Dr. Torrance has asked to be placed on the Aged & Infirm Minister's Fund, and Guelph Presbytery recommends that the request be granted.

The resignation of Rev. Dr. Sutherland, for 36 years years pastor of the Fingal church, has been accepted. A liberal retiring allowance is promised.

The Presbyterians of Aylmer, Ont., have renewed their call to Rev. J. W. Rae, of Toronto Junction. It is said Mr. Rae will accept this time.

Rev. J. Hamilton, Loadesboro, has been presented with a fine cutter, a handsome robe, bells and whip. They were left at the manse stable during his absence.

The Rev. R. E. Knowles, Galt, lectured in the Doon church last Thursday evening on "Scottish Success." The Preston and Doon pastor, Rev. Mr. Johnston, was presented with a fur cap and gauntlets, and an enjoyable time was spent by all.

Last week a reception was given to the new members of Erskine church, Hamilton, at the home of Rev. R. Martin. Some sixty persons were present, about half of this number being the new members, who were being entertained by the Erskine church Session.

In view of the recent death of Dr. Robertson, and his well-known desire for the extension of home missions in the Northwest, Guelph Presbytery agrees to attempt to raise during 1902 as a Memorial Fund, the sum of \$250 for the support of a home missionary in Western Canada.

Duff's church, Puslinch, (Rev. Wm Robertson, pastor,) makes a good showing for the past year. The treasurer's statement of strictly congregational receipts and expenditure showed a balance on hand of \$21.77, and the receipts for all purposes were larger than for many years, notwithstanding the special contribution of \$400 paid to the century fund.

In the twelve months just ended the receipts at St. Andrew's church, London, amounted to within a very small sum of \$18,000. The statement does not show this, but it does not include some \$3,000 that went to church benevolences and \$5,000 set apart for the century fund. As was pointed out by Dr. Johnston, in the course of a short speech in which he declared how much the work of the congregation and the managers had delighted him, St. Andrew's church has the largest paying list in Canada—larger than any church in Montreal or Toronto—and he hoped that the year to be entered upon would show increased liberality, with real aggression and advancement in well doing.

The sixty-ninth annual meeting of the First church, London, which is the twelfth during the pastorate of the Rev. W. J. Clark, took place in the lecture room of the church last week. The reports, which were printed by the various organizations in connection with the congregation showed the church to be in a prosperous condition. The response on the part of the congregation to the century fund has been a very generous one, over \$760 having been paid into the century fund since the last report received at the annual meeting. The sum of \$5,629.85 has been remitted to Dr. Warden, the church treasurer, for the common fund; \$100 of this has been contributed by the Sabbath school; \$2,491.54 has been paid on the church debt, making a total raised of \$8,101.39, a sum over \$100 in excess of what was undertaken. The statement of the board of managers, presented by Mr. Arch Macpherson, said that the receipts, with the aid of the anniversary service contributions, were sufficient to meet the expenditure, as well as expunging from the books an adverse balance of \$244.73 from the previous year, also \$775.15 accumulated interest on mortgage, \$360 for organ repairs, and other extra unavoidable outlays, and yet leave a balance of \$41.44.

Montreal.

At the annual meeting of Knox church the reports read were considered very satisfactory. The revenue of the church for the year, exclusive of missionary contributions, was \$12,000, \$3,000 of which had been applied to the church debt after all expenses had been met. The membership also showed a gratifying increase, the total number of names now being 758.

At the annual meeting of Erskine church it was stated that the year's revenue amounted to \$10,879.02. They had subscribed a total of \$11,500 to the Twentieth Century Fund, of which all but \$250 was paid up. The sum of \$5,000 had been paid off the church debt, and there was still a balance in the treasury.

The financial report of the board of management and the reports of the various organizations in connection with St. Gabriel's church showed the year to be a most successful one. The board of management for the ensuing year is as follows:—Messrs. Chas. Byrd, chairman; D. McLaren Brophy, secretary; A. E. Taylor, treasurer; Thos. Sonne, J. M. Farquhar, James Harper, R. S. Weir, W. Clelland, jr., Arch. McAllister, J. M. H. Robinson and John MacTavish.

Quebec.

The Presbytery of Quebec meets in Chalmers' church, Quebec, on the 11th March, at 4 p. m.

At the annual meeting of the church at St. Andrew's, Rev. Mr. Ballantyne, the pastor, was presented with an appreciative address signed by Mr. Wm. S. Todd, in behalf of the congregation, and a purse of money from the male members of the congregation, "with which to buy a horse, and as a slight recognition of faithful labor," and Mrs. Ballantyne was presented with a fur coat. Mr. Ballantyne has only been a year in the charge, and has already endeared himself to the whole congregation.

A memorial service was held in St. Andrew's church, Three Rivers, on a recent Sunday, called forth by the lamented death of Dr. Robertson. Rev. J. R. MacLeod, (the pastor,) preached from the words, "My father! my father! The chariot of Israel and the horsemen thereof!" The preacher clearly showed that Dr. Robertson had been as a true father to the people, and a real and valuable defence to the nation; and after paying high tribute to the Superintendent's worth, called upon the congregation to do their part in carrying on the work for which he labored and died. The solemn service closed with the Hymn beginning, "Now the laborer's task is o'er, Now the battle day is past." A large number of Chinese attend classes in this church on Sunday, immediately after the evening service—the number being so large that a sufficient number of teachers cannot be found while the Sunday School is in progress.

The annual meeting of St. Andrew's church, Three Rivers, was held on 28th January. The pastor, Rev. J. R. MacLeod, opened the meeting with devotional exercises, and was afterwards elected Chairman. Mr. A. Houlston, Advocate, was appointed Secretary. The reports presented were for the most part satisfactory. The most (if not the only) discouraging feature of any report was contained in the report of the Session, viz., that eight members had severed their connection with the congregation, having removed elsewhere, and that one large family had also left the bounds. The managers reported that they had been able to place the congregation on the self-sustaining basis during the year. The Treasurer's report was very encouraging. The ordinary fund showed a balance on the right side—all accounts having been paid. The Sabbath School, after contributing \$22, to the schemes of the church, and a fair contribution to the Century Fund, had a balance left. Although the congregation had taken two forward steps during the year, involving an additional expenditure of \$400, it was found that the contribution to the schemes had not fallen any.

I cheerfully testify to the excellence of Crosby's Eastern Balm as a medicine for coughs and colds. It has been used by different members of my family with the best results. REV. A. H. MCFARLANE, Franktown, Ont. For sale by all dealers and by the proprietor, John Crosby, Perth, Ont.

Home Mission and Augmentation Fund

Rev. Dr. Warden has just sent out a statement to the Convener of each Presbytery's Home Mission Committee and of each Presbytery's Augmentation Committee showing the congregations that have thus far contributed and those from whom no contribution has been received to this date for the current ecclesiastical year which ends on the 28th February. The following is a table showing (1) the number of congregations and mission fields in each Presbytery (2) the number of these that have this year contributed to the Home Mission Fund (3) the amount contributed by these (4) the number that have contributed to Augmentation this year (5) the amount contributed by them.

From the table it will be seen that out of 1,186 congregations and mission fields 623 have to this date sent no contribution to the Home Mission Fund for the present church year and 867 have sent no contribution to the Augmentation Fund. The amount received from many of the Presbyteries this year is exceedingly small and when it is remembered that we still require \$55,000, for the Home Mission Fund and \$16,500, for Augmentation within the next month to enable the committees to meet their obligations and pay grants in full, the necessity for prompt action in gathering in and forwarding contributions is apparent.

Statements in detail will be printed giving the names of congregations and the amount each has contributed to the respective schemes during the year, that is, the amount actually received at the church offices from March 1901 to 28th February 1902.

	CONGREGATIONS & MISSION FIELDS	NO. CONTRIBUTED TO HOME MIS.	AMOUNT TO HOME MISSIONS	NO. CONTRIBUTED TO AUGMENTATION	AMOUNT TO AUGMENTATION
Quebec	34	12	258	2	45
Montreal	94	24	1110	13	752
Glenagarry	26	16	788	11	214
Ottawa	48	18	531	7	93
Lan. & Renfrew	39	23	1453	20	595
Brookville	22	8	420	8	198
Kingston	40	21	220	7	93
Peterborough	27	14	392	12	286
Whitby	14	7	222	5	60
Lindsay	21	16	725	10	108
Toronto	50	22	3903	15	2218
Orangeville	24	15	434	11	78
Barrie	40	16	319	9	58
North Bay	33	22	173	3	11
Owen Sound	22	13	241	5	57
Sauguenay	16	11	406	6	77
Algona	39	12	193	2	8
Hamilton	25	16	1253	13	302
London	40	24	843	16	500
Paris	23	5	799	9	116
London	37	22	1226	15	263
Chatham	27	12	372	8	45
Sarnia	25	20	683	14	186
Stratford	21	14	477	11	121
Huron	17	13	700	12	186
Maitland	21	13	684	11	138
Bruce	16	11	510	9	95
Superior	17	1	7		
Winnipeg	40	14	171	4	41
Rock Lake	24	14	415	8	123
Glenboro	14	9	169	5	53
Portage la Prairie	20	12	135	3	9
Dauphin	12				
Brandon	17	8	280	5	124
Minnedosa	26	6	44	3	17
Melita	15	5	80	2	10
Regina	17	3	79		
Qu'Appelle	24	11	176	5	38
Prince Albert	9	2	27	1	3
Calgary	20	12	437	6	40
Edmonton	19	12	147	3	32
Kamloops	18	6	61		
Kootenay	25	6	92	4	20
Westminster	24	6	479	4	34
Victoria	19	6	82	2	22

Home Mission Committee.

The Home Mission Committee, Western Section, will (D.V.) meet in the Lecture Room of Knox church, Toronto, on Tuesday, 11th March at 9.30 a. m. Ministers, students and others desiring Mission work are requested to forward their applications to the Secretary, Rev. Dr. Somerville, Owen Sound, prior to March 5th. Schedules of claims from Presbyteries for the current half year should reach the Secretary by March 7th.

ROBT. H. WARDEN,
Convener.

"INCURABLE" HEART DISEASE SOON CURED.

**Franklin Miles, M. D., LL. B., Will Send
\$2.50 Worth of His Treatment Free.**

To demonstrate the unusual curative powers of his New Special Treatment for diseases of the heart, nerves, stomach or dropsy, Dr. Miles will send, free, to any afflicted person, \$2.50 worth of his new treatment.

It is the result of twenty-five years of careful study, extensive research, and remarkable experience in treating thousands of heart, stomach and nervous diseases, which so often complicate each case. So certain are the results of his New Treatment that he does not hesitate to give all patients a trial free.

Few physicians have such confidence in their skill. Few physicians so thoroughly deserve the confidence of their patients, as no false inducements are ever held out. The Doctor's private practice is so extensive as to require the aid of forty associates. His offices are always open to visitors.

Con. N. G. Parker, Ex-Treasurer of South Carolina, says, "I believe Dr. Miles to be an attentive and skillful physician, in a field which requires the best qualities of head and heart." The late Prof. J. S. Jewell, M. D., editor of the Journal of Nervous and Mental Diseases of Chicago, wrote "By all means publish your surprising results."

Hundreds of "Incurable Cases" cured. Mrs. Frank Smith, of Chicago, was cured of heart dropsy, after five leading physicians had given her up. Hon. C. M. Buck, banker, Faribault, Minn., writes, "I had broken completely down. My head, heart, stomach and nerves had troubled me greatly for years. Feared I would never recover, but Dr. Miles' Special Treatment cured me after six eminent physicians of Chicago and elsewhere had completely failed." Mrs. P. Countryman, of Pontiac, Ill., says: "Several years ago when I sent to Dr. Miles for treatment, three physicians said I could not live *two weeks*. I could not walk six feet; now I do all my work." 1000 references to, and testimonials from Bishops, Clergymen, Bankers, Farmers, and their wives will be sent free. These included many who have been cured after from five to thirty physicians had pronounced them incurable.

Address Dr. Franklin Miles, 201 to 209 State street, Chicago, U. S. A., for free treatment. Duty free. Mention this paper.

"Ye Did It Unto Me."

Since Christ is still alive in every man
Who has within him one uprising germ
Of heavenward-reaching life, though crushed,
in firm

And dwindling in the hot simoons that fan
Only the jungle growths of earth—we can
Best minister to Him by helping them
Their lives not touch his hallowed garment's hem:
Who dare not even as ours—one piece, one plan,
Him know we not, him shall we never know
Till we behold him in the least of these
Who suffer or who sin. In sick souls he
Lies bound and sighing; asks our sympathies;
Their grateful eyes Thy benison bestow,
Brother and Lord—"Ye did it unto Me."

—LUCY LARCOM.

"He is the strong preacher or strong
Christian who bows his will, mind
and heart to God. The divine word
is to him the end of all controversy.
He preaches and lives as it directs. It is for
him to set up his judgment against the
Scriptures. The most potent argument with
him is a "Thus saith the Lord."

TO CONSUMPTIVES.

The undersigned having been restored to health by simple means, after suffering for several years with a severe lung affection, and that dread disease Consumption, is anxious to make known to his fellow sufferers the means of cure. To those who desire it, he will cheerfully send (free of charge) a copy of the prescription used, which they will find a rare cure for Consumption, Asthma, Catarrh, Bronchitis and all throat and lung Maladies. He hopes all sufferers will try his remedy, as it is invaluable. Those desiring the prescription, which will cost them nothing, and may prove a blessing, will please address,
Rev. EDWARD A. WILSON, Brooklyn, New York

Health and Home Hints,

The Mending Basket.

When the clothing comes from the laundry confide such of it as needs the "stitch in time" to the work basket. And by the work basket is not meant the little basket that holds the spool and thread and the right sewing materials, but a basket large enough to hold whatever needs to be repaired, or whatever piece of unfinished work may be on hand. Never let an unmended article get back into a drawer of clothing that is ready for service.

And when the repairs have been made, place the fresh article at the bottom of its own pile, using for your next occasion the article on the top of the pile. In this way none of the clothing will be allowed to remain in the drawer until it becomes yellow from lack of use, and the wear will be about equal on all the suits. One of our objects is to dress well, and, at the same time, to avoid great accumulations of garments—too good to be thrown away, not good enough for comfortable use, yet endured for economy's sake.

Never fall into the mistake of supposing that it is of no importance that my garments be nice except those worn in sight. Fineness of texture, daintiness of trimming, these can be dispensed with, but perfect cleanliness and perfect wholeness are indispensable. There is an intangible ethical influence, or as a good country mother puts it: "There's a sight of good manners comes jest with bein' dressed up. My children always behave better in their best clothes." She was right. The girl who "don't care what she puts on" doesn't care for some other things that she ought not to forget.

That same good country mother used to say: "Always wear what you would be willin' to be brought home in if somethin' dreadful should happen." Nothing dreadful ever did happen, but her children all grew up feeling that nothing could be more "dreadful" than to be found in soiled or ragged attire.—Public Ledger.

Often an oatmeal gruel is invaluable in a sick room menu. A trained nurse taught one housekeeper the perfection of its compounding. The coarse oatmeal was used, and was pounded before it was put in a bowl, and the latter filled with cold water. Then the meal was stirred, allowed to settle, and the water carefully poured off three times—the water thus obtaining making the gruel. It was boiled for fifteen minutes, seasoned, strained and mixed with a teacupful of hot cream. Served with crisp but tender oblongs of toast, it was a dish that was always welcomed by the invalid.

Quick cooking and very little water are the secrets of good cranberry sauce. A small cupful of water to a quart of the berries is sufficient, and ten minutes should cook the fruit enough. Beyond that its bitter flavor is developed. Add the sugar just as the sauce is taken from the stove.

Crumbed Oysters.—Put a quart of oysters over the fire and bring to the boiling point; skim and turn into strainer which has been placed over a bowl. Return the juice to the fire and thicken with two tablespoonfuls of butter rubbed into the same quantity of flour; season with a tablespoonful of grated cheese, salt, pepper, and a taste of nutmeg. Now add the oysters, pour into a buttered baking-dish, and cover the top with a cupful of fine bread crumbs. Dot with butter and bake twenty minutes.

Rheumatic Pains.

CAUSED BY AN IMPURE CONDITION OF THE BLOOD.

LINIMENTS AND OTHER OLD FASHIONED
REMEDIES WILL NOT CURE—THE RHEUMATIC
TAINT MUST BE REMOVED
FROM THE BLOOD.

The lingering tortures of rheumatism are too well known to need description, but it is not so well known that medical science now recognizes that the primary cause of rheumatism is impure or impoverished blood. The result is that hundreds of sufferers apply external remedies which cannot possibly cure the trouble. The only thing that will really cure rheumatism is an internal medicine that will enrich the blood and free it from rheumatic taint. The surest, quickest and most effective way to do this is to take Dr. Williams' Pink Pills, which are proved to have cured thousands of cases of rheumatism many of them after all other medicines had failed. The case of Mr. Philip Ferris, one of the pioneers of South Essex, Ont., is proof of this. Although Mr. Ferris is 76 years of age he is as smart as many men of 50. But he has not always enjoyed such good health. Mr. Ferris has the following to say about his illness and cure:—"For fifteen years I suffered greatly from rheumatism. At times I would have severe pains in the knees, while at others the pain would spread to my hips and shoulders. I tried several remedies which were of no avail until I began using Dr. Williams' Pink Pills. I took eight or ten boxes and they completely cured the trouble and I am now as smart as many men much younger. I have a great deal of faith in the pills for I know of other cases where they have been equally as successful as in mine."

Dr. Williams' Pink Pills make new, rich, red blood and strengthen the nerves with every dose. It is in this way that they cure such troubles as rheumatism, sciatica, neuralgia, kidney and liver trouble, partial paralysis, St. Vitus' dance and erysipelas. Through their action on the blood they restore the color to pale and sallow cheeks and cure the ailments that make the lives of so many women miserable. The genuine always have the full name "Dr. Williams' Pink Pills for Pale People" on every box. Sold by all dealers or sent post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Didn't Believe It.

Here is an interesting anecdote of Jacob Grimm. Some readers will remember that one of his prettiest tales ends with the words "whoever refuses to believe this story owes me a thaler." One winter morning a little Jewish girl rang the doorbell and asked the servant if Herr Professor Jacob Grimm was at home. When informed that he was not, she said, politely; "Will you please hand him this thaler when he returns?" The servant took the coin, glanced at it curiously, and inquired who sent it and what it was for. "I owe him the money myself," said the little girl. "Why? What for?" "Because I don't believe the story about the wolf."

In answering advertisements found in these columns, kindly mention THE DOMINION PRESBYTERIAN. The advertiser will be pleased and the paper will be benefited.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary.
Edmonton, Edmonton, March 4, 10 a.m.
Kamloops, 1st Wed. March, 10 a.m.
Kootenay, Nelson, B.C., March.
Westminster Mount Pleasant, 2 Dec. 3 p.m.
Victoria, Nanaimo, 25 Feb. 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST

Brandon, Brandon, 5th March.
Superior, Port Arthur, March.
Winnipeg, Man. Coll., bi-mo.
Rock Lake, Manitoba, 5th March.
Glenboro, Glenboro.
Fortage, Fortage la P., 4th March, 8 pm
Minnedosa, Minnedosa, March 4.
Melita, Carnduff, 12 March.
Regina, Regina.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, 7th January
Paris, Woodstock, 12th March,
London, 1st Tuesday, April, 1 p.m. to
finish business, Fir-t Ch.
Chatham, Chatham, 14th Jan. 10 a.m.
Stratford.

Huron, Hlyth, 21 January.
Sarnia, Sarnia
Maitland, Wingham, Jan. 21st.
Bruce.

SYNOD OF TORONTO AND KING TON.

Kingston, Peterboro, Cobourg, Mar. 10, 7.30 p. m.
Whitby, Whitby, 16th April.
Toronto, Toronto, Knox, 1st Tues. ev. mo.
Lindsay, Lindsay.
Orangeville, Orangeville
Barrie, Almidale,
Owen Sound, Owen Sound,
Algoma, Sault Ste. Marie, March.
North Bay, Huntsville, March 12.
Sauguen, Harrison, 11 March 10 a.m.
Guelph, Preston, 21 Jan. 10.30.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke, 10 Dec.
Montreal, Montreal, Knox, 10 Dec.
Glengarry, Maxville, 17 Dec. 10 a.m.
Lanark & Renfrew, Carleton Place, Jan. 21, 11 a.m.
Ottawa, Ottawa, Bank St., 10 am.
Brockville, Morrisburg, 10 Dec. 2 p.m.

SYNOD OF THE MARITIME PROVINCES

Sydney, St. A. March 26th, 10 a.m.
Inverness, Port Hastings, 26th Feb. 11 a.m.
P. E. I., Charlottown, 5th Feb.
Pictou, New Glasgow, 14th Jan.
Wallace, Oxford, 6th May, 7.30 p.m.
Truro, Truro, 19th Nov. 10.30 a.m.
Halifax, Chalmers' Hall, Halifax, 26th Feb., 10 a.m.
Lunenburg, Rose Bay.
St. John, St. John, 21 Jan., 10 a.m.
Miramichi, Chatham, 17 Dec. 10 a.m.

"My Valet"

We press, clean and repair all the clothing contained in a gentleman's wardrobe for \$1.00 per month. Extra care taken with black goods.
152 Bank St. Ottawa
Ring us up. Phone 15

RICE LEWIS & SON.
(LIMITED).

BRASS & IRON

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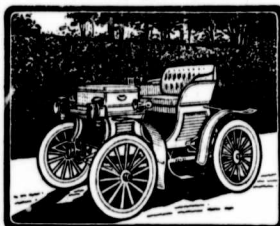
**Tiles, Grates,
Hearths, Mantles**

RICE LEWIS & SON

LIMITED

TORONTO,

To KEEP PACE WITH THE TIMES



To make you acquainted with our

MIRACLE PILLS without loss of time we make this proposition:

The Largest Ever Made to the Canadian Public

THIS IS IT **this Automobile will be Given Free**

Worth \$2000

Worth \$2000

Manufactured by The SEARCHMONT MOTOR CO.

On June 1st, 1902 - To the PERSON WHO WILL COME THE NEAREST TO THE EXACT NUMBER OF COUPONS WE WILL RECEIVE.

Judges of the strongest reliability will be selected, and the results published, so that every one will have a fair chance, and will know

This to be a Bona Fide Offer.

The ordinary methods of making our MIRACLE PILLS known to the public are too slow - takes too much time. This is the reason we make this offer.

MIRACLE PILLS

are a guarantee for all bowel troubles, appendicitis, biliousness, bad breath, bad blood, wind on the stomach, bloated bowels, foul mouth, headache INDIGESTION, PIMPLES, DYSPEPSIA and HEART DISEASE.

The world is full of people dragging out a miserable existence, unfit for the duties or the pleasures of life, a burden to themselves and others. They suffer from distress after eating, loss of sleep, mental depression, and all because of the failure of the stomach to properly digest their food. ONE MIRACLE PILL after each meal will put your stomach into good working order, and your general health will take care of itself.

Money Returned if you are not satisfied.

REMEMBER, it costs nothing to guess, YOU MAY WIN THE AUTOMOBILE which is listed at \$2,000 by the manufacturers, The Searchmont Motor Company of Philadelphia. All you have to do is to fill out the coupon below and to send the same to us with a wrapper of our MIRACLE PILLS BOXES. COUPON MUST BE ACCOMPANIED BY WRAPPER.

MIRACLE PILLS are sold by every good druggist and up-to-date merchants at the standard price, 50c a box, or \$2.50 for 6 boxes.

If you cannot obtain same from your druggist or general store, send direct to us. We will mail them to you, postage prepaid, on receipt of price, by registered letter or money order.

Every Wrapper and Coupon you send gives you a better chance of winning the Automobile.



COUPON

Messrs. R. Cote and Cie, Bie Rimouski Co., P.Q.
This entitles me to the property of the Automobile that I will get free if you have received _____ coupons and I am the nearest guesser.

I send, enclosed, a wrapper of your MIRACLE PILLS.

Name _____

Address _____

County _____

R. COTE & CIE, BIC RIMOUSKI CO., P.O.

ATTENTION!

—DEALERS IN—

PHOTO GOODS

do you handle CYKO PAPER, if not write for Special Discounts for the New Century to

S. VISE,

QUEEN ST. TORONTO.

J. R. Calisle & Wilson
STAINED GLASS
WORKS,

BELFAST, IRELAND.

MEMORIAL WINDOWS

A SPECIALTY. . . .

Inebriates
and Insane

The **HOMWOOD RETREAT** at Guelph, Ontario, is one of the most complete and successful private hospitals for the treatment of **Alcoholic or Narcotic** addiction and **Mental Alienation**. Send for pamphlet containing full information to

STEPHEN LETT, M.D.

GUELPH, CANADA
N.B. Correspondence confidential.

Top Coat

A Speedy Grey Cheviot Spring Coat for

\$15.00

to early buyers
New Scotch Suitings

\$18.00

All the latest patterns.

FOLLETT'S 181 YONGE ST. TORONTO
We are agents for Good Form Closet Sets

OTTAWA, NORTHERN & WESTERN & PONTIAC PACIFIC JUNCTION RAILWAYS.

WINTER TIME CARD

O. N. & W. Ry.

Train No. 1 leaves Ottawa, Ont. 4.45 p.m.
" 1 arrives Gracefield, " 2 ar. Wallham, Que. 8.35 p.m.
" 2 leaves Gracefield, " Que. 6.30 a.m.
" 2 arrive Ottawa, Ont. 9.45 a.m.
P. P. J. Ry.

Train No. 1 leaves Ottawa, Ont. 6.15 p.m.
" 2 ar. Wallham, Que. 8.35 p.m.
" 2 leave Wallham, " 7.00 a.m.
" 2 ar. Ottawa, Ont. 10.15 a.m.

P. W. RESSEMAN,
General Superintendent

MEN AND WOMEN to represent us
\$12.00 A WEEK appointing agents. Some
BONA FIDE SALARY to travel, others for local work. Rapid promotion and increase of salary. Ideal employment, new brilliant lines; best plans; old established House.
BRADLEY-GARRETTSON CO., Ltd., Brantford, Ont.

Up With the Times

Progressive cheese and butter makers use

WINDSOR SALT

because they know it produces a better article, which brings the highest prices

THE WINDSOR SALT CO.

LIMITED
WINDSOR ONT.

ESTABLISHED 1873

CONSIGN YOUR

**Dressed Hogs
Dressed Poultry
Butter to**

D. GUNN, BROS & Co.

Pork Packers and Commis. Merchants
**67-80 Front St., East
TORONTO**

John Hillock & Co.

Manufacturers of the
Arctic Refrigerator

165 Queen St. East

Tel. 478 **TORONTO**

Good Notepaper

Lends its influence to the thoughts you express to your friends. Stationery that gives a charming individuality to the writer is our elegant linen finished line

"French Organdie"

made in white—also the most fashionable blue—envelopes to match. Ask your stationer for the stylish Notepaper "French Organdie," manufactured by

THE BARBER & ELLIS CO.

LIMITED

Manufacturing & Wholesale Stationers
43-49 Bay Street

TORONTO.

Important to Investors

If you have money to invest, your firm consideration is SAFETY, and the next RATE OF INTEREST.

THE STOCK of

"The Sun Savings and Loan Co. of Ontario"

OFFERS

Absolute Security

WE GUARANTEE a dividend of six per cent. (6%) per annum, payable half yearly. DEBENTURES sold drawing good rate of interest. Liberal interest allowed from date of deposit. Correspondence addressed to the head office of the Company.

Confederation Life Building

TORONTO

will receive prompt attention.

Agents Wanted. Good Pay.

PAGE & CO.

347 Wellington St., Ottawa

Choice Family Groceries

RING UP PHONE 1472

Canvassers Wanted!

The DOMINION PRESBYTERIAN

Requires the services of several active Canvassers. Exclusive territory can be secured. Good pay to the right men. Ministers in ill-health, retired ministers, or ministers temporarily out of regular work would find this pleasant and profitable employment.

C. Blackett Robinson, Manager.
P. O. Drawer 1070,
APPLY **OTTAWA, - ONT.**

THE PROVINCIAL BUILDING & LOAN ASSOCIATION.

HEAD OFFICE, - TEMPLE BUILDING, TORONTO.

INCORPORATED 1891.

SUBSCRIBED CAPITAL, \$2,276,400. - ASSETS OVER \$750,000.00.

Thos. Crawford, M.P.P. (President.) Ald. John Dunn (Vice President)
Rev. W. Galbraith, E. C. Davis, J. S. Deacon.

DEBENTURES:

By-law passed at Annual Meeting of Shareholders, March 14th, 1900:
"The Board of Directors may, in pursuance of the Loan Corporation Act, and are hereby authorized in their direction to issue debentures of the Association for any period, from one to ten years, but for no sums less than \$100 each, interest thereon at a rate not exceeding 5% per annum, being payable on the 1st April and 1st October each year by surrender of the coupon attached to the certificate for the period covered."

In accordance with the above the Directors have decided to issue \$100,000 par. Half yearly coupons payable at the Imperial Bank (Yonge St. branch), Toronto. Full particulars from **E. C. DAVIE, Managing Director.**
TEMPLE BUILDING, TORONTO May 31st, 1900.

CANADA ATLANTIC RY.

New Train Service

BETWEEN

OTTAWA & MONTREAL

4 Trains daily except Sunday
2 Trains Daily

Lv. Ottawa 8.30 a.m. and 4.10 p.m. daily except Sunday, and 8.30 a.m. daily. Stop at intermediate points, connect at Montreal with all lines for points east and south. Parlor cars attached. Trains lighted throughout with Pintsch gas.

4.10 p.m. for New York, Boston and all New England and New York points through Buffet sleeping car to New York; no change.

Trains arrive 11.45 a.m. and 7.25 p.m. daily except Sundays, 7.25 p.m. daily.

MIDDLE AND WESTERN DIVISIONS.

Arrprior, Renfrew, Eganville, Pembroke, Madawaska, Roso Point, Farry Sound, and Depot Harbor.

8.25 a.m. Thro' Express to Penbrooke, Rose Point, Farry Sound, and intermediate stations.

1.00 p.m. Mixed for Madawaska and intermediate stations.
4.40 p.m. Express for Penbrooke, Madawaska and intermediate stations. Trains arrive 11.15 a.m., 2.25 p.m., and p.m. daily except Sunday. Railroad and steamship ticket for sale to all points.

OTTAWA TICKET OFFICES:

Central Depot, Russell House Block, Cor. Elgin and Sparks sts.

New York & Ottawa Line

Has two trains daily to

NEW YORK CITY.

The Morning Train

Leaves Ottawa 7.40 a.m.
Arrives New York City 10.00 p.m.

The Evening Train

Leaves Ottawa 5.30 p.m.
Arrives New York City 8.55 a.m.

and is an excellent way to

TORONTO, BUFFALO, CHICAGO

Ticket Office 85 Sparks St.
Phone 18 or 1180.

CANADIAN PACIFIC RY. CO.

Improved Montreal Service.

(VIA SHORT LINE)

Leave Ottawa 8.35 a.m., 4 p.m.

(Via North Shore)

Leave Ottawa 4.13 a.m., 8 a.m., 2.33 p.m.

6.20 p.m.

(Sunday Service)

(Via Short Line)

Leave Ottawa 6.25 p.m.

(Via North Shore)

Leave Ottawa 4.13 a.m., 2.33 p.m.

OTTAWA TICKET OFFICES

Central Station, Union Stations
GEO. DUNCAN.

City Ticket Agent, 42 Sparks St.
Steamship Agency, Canadian and N.W. York lines.