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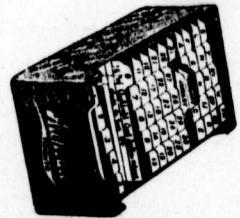
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The number of persons engaged on relief works in India is now 3,913,000.

The late Mr. Alexander Hall Wilson shipbuilder, Aberdeen, has left over £134,223 of estate.

Many British families have every member of them in the male line engaged fighting at the front in Her Majesty's service.

The British Empire is forty times larger than the German Empire, and sixteen times larger than all the French dominions.

Mr. Ballington Booth has purchased ten acres with house and barn near Flushing, Long Island, for a home for discharged prisoners.

Mr. Neil Munro, author of "John Splendid," and "Gilean the Dreamer," began life as a herd laddie on one of the Duke of Argyll's farms.

Mrs. C. H. Spurgeon is making satisfactory progress towards recovery. She is glad to have lived to see the completion of the standard life of her husband.

George Glen, an old Crimean veteran, has just died in Leith, aged 75 years. He was one of the eight men chosen to represent the Black Watch at the funeral of the Duke of Wellington.

W. L. Phelps, Professor at Yale of English Literature, has published a new map of England, in which all the towns which are in any way associated with literature are distinctively marked.

Rev. R. E. Knowles, of Galt, Canada, preached at the Second Church, Louisville, on the first Sunday in February and made a most favorable impression upon the people.—Presbyterian Standard.

The following was the state of the Free Church Sustentation Fund on Jan. 10th: Total for eight months, 1909, £108,066 15s. 5d.; total for eight months, 1899, £106,093 9s. 8d.; increase, £1973 5s. 8d.

An American tourist purchased a mummy in Alexandria. On getting it home to Baltimore he discovered that instead of the swathed figure being a real mummy, the drapery merely inclosed straw and newspapers.

New York City.—A number of members of the Brick church have presented to Rev. Dr. Henry Van Dyke, the recent pastor, the sum of \$30,000 to be used by him to purchase a home at Princeton, or for any other purpose he may elect.

Dr. John Watson (Ian MacLaren), who will be Moderator of the Presbyterian Synod which meets two months hence in Manchester, has just completed twenty-five years of ministerial life. After labouring in Scotland, he became minister of Sefton-park Church, Liverpool, in 1889.

Lord Pauncefoot will remain at Washington for the greater part of this year.

Inverness Presbytery has unanimously resolved to recommend to the General Assembly the petition of Rev. Allan Mackenzie, Bank-street Free Presbyterian Church, to be admitted along with his congregation into the Established Church. Mr. Mackenzie was one of the first of the seceders from the Free Church to form a congregation, and he has since consistently upheld what is known as 'Constitutionalism,' which includes adherence to the establishing principle.

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Note and Comment

It is the test of fine character, as of fine singing that the person displaying it makes it seem not a difficult thing well done, but the simplest thing in the world to do.

There is a proposal to provide some local memorial of Mr. Ruskin to commemorate his associations with Herne-hill and Denmark hill. It is also suggested that a tablet should be placed in Westminster Abbey.

To the man who trusts in God as his Father, fully and unreservedly, days of sorrow are but days of soul illumination; tears are but lenses to make God seem near and to reveal to human eyes the divine tenderness.

Grant Allen, though himself a successful writer, used to advise against letters as a career. "Don't take to literature," said he once, "if you've capital enough in hand to buy a good broom and energy enough to annex a vacant street-crossing."

The Pope of Rome is now ninety-one years old, having celebrated his ninety-first day in the 2nd inst. A report from Rome says he still has a remarkable degree of vitality. His physician is credited with the statement that he may live to be a hundred.

There is little religious freedom in Russia. An attack is being made upon the Lutheran churches in Finland and the Baltic provinces, and the Lutheran Theological Seminaries which were allowed to be opened a few years ago in St. Petersburg, have been closed.

A "Crown of Wild Olive" has been placed on the grave of Mr. Ruskin. This was due to the thought of Miss Grace Allen, who sent to the Rev. Dr. Robertson, of Venice, and desired him to send her a wreath of real wild olive leaves. This has now been sent to Coniston.

A crowd of Missouri politicians broke the rule recently and went to church. When the contribution box reached them the one on the end threw a silver dollar in it, and, turning to the others, who were digging in their pockets for some change, he said, "Never mind, boys—this is all paid for."

Rev. Dr. Hillis, of Plymouth church, Brooklyn, has spoken in Boston—before the Congregational club last week. He presented the difficulties of the pulpit to-day. He declared that this country has 14,000,000 children coming up as devoid of the teaching of morals, so far as public institutions are concerned, as our herds of cattle or the Hottentots.

The Saturday Evening Post quotes the statement of a prominent and wealthy business man of Chicago, that the key to whatever success he has achieved is a bit of counsel given him long ago by a brother who was a cripple. His advice was: "When you go out into the world, you will meet many sharp, tricky, crooked men, but you will find that they always die poor. If you can firm a character and establish your credit, there can be no question about your ultimate success. Most failures in life are due to deficiency in character and a consequent lack of credit."

The Jesuit papers of Rome assert that the evangelical preaching there will make Rome half-Protestant in ten years. This is probably a Jesuitical cry of alarm in order to arouse the Catholics, the end justifying the means. Still the outlook must be hopeful to cause such a cry of despair from the very wall of the Vatican.

The Presbyterian Journal says: The various denominations of the Protestant Church make it possible for every minister to be in good standing somewhere. If one believes himself persecuted in one city, let him flee to another. Better do this than attempt to remain and convince the town that it hasn't sufficient intelligence to appreciate his position.

The Senatus of Edinburgh University has resolved to confer the honorary degree of LL.D. on Mr. Choate, the United States Ambassador to Great Britain, and also on Sir Richard Webster, the Attorney-General for England. It is also to bestow the same honour on Miss Eleanor A. Ormond, the entomologist; and she will be the first woman to receive that honour from this University.

The Standart Oil Co. have declared a quarterly dividend of 20% on its stock. Eighty per cent, a year is too large a profit to be gathered by a few men at its head. Mr. Rockefeller is supposed to have received \$8,000,000. While Mr. R. has given large sums, it is doubtful whether all his benefactions total up to this figure—or his income for three months, from what is only the chief source of his wealth. Compared with his income his gifts are probably small.

A pastor in an Eastern State in his annual report of his stewardship thus unburdens himself of his experience in making calls: "My experiences in calling would make an interesting journal. Of Jews five times have I received rebukes. In waitings often in uncertainties often, in perils of housemaids, in perils of butlers, in perils of mistresses, in perils of landlords, in perils from those of my own denomination, an perils from Episcopalians and Baptists. Thrice have I been beaten with the rod of censure. A score of times have I been stoned with impious questionings. Is not my claim to apostleship quite clear?"

John Ruskin has left on record a list of chapters of the Bible made out by his mother, the installation of which in his mind, he says, he could count very confidently as the most precious and on the whole the one essential part of his education. These chapters were: Ex. xv and xx¹; 2 Sam.—i, v, and xvii to the end; 1 Kings viii; Ps xxiii, xxiii, xc, xci, ciii cxii cxix, and cxxxix; Pro. ii, iii, viii, and xii; Isa. lviii; Matt. v, vi, and vii; Acts xxvi; 1 Cor. xiii and xv; James iv; Rev. v and vi. Besides these he makes mention of the 8th chapter of Deuteronomy and the 7th chapter of 1 Kings, the learning of which caused him much pains, but which must have furnished him with some fine ideas on architecture. This last chapter contains what may be called the architect's specification for Solomon's own house, the house built for his wife who was Pharaoh's daughter, and the Lord's house or temple. And by the way, it may be noted that the abstract of the chapter in the King James version is misleading, in so far as it conveys the idea that there was in addition a house of Lebanon. The King's house was built of the forest of Lebanon. The chapter in Deuteronomy is the same which inspired Kipling's beautiful recessional hymn, "Lest We Forget."

The introduction of liquors into our new territories says The Lutheran Observer and the spread of intemperance is a disgrace to the United States of America. Well may the Filipinos in Manila be appalled by the scenes which our "civilization" (?) presents. Shall President McKinley and the War Department of our government permit the rum seller and the saloon to debauch a people who have hitherto been comparatively free from this curse of all curses?

The site for the Gladstone Memorial has now been fixed immediately to the west of St. Clement Danes Church, Strand. The memorial is to be something more than a single figure. On a massive basement of Portland stone there will be a bronze statue of Mr. Gladstone in the robes of the Chancellor of the Exchequer, with seated statues or groups, also in bronze, at projecting corners of the base. The total height of the memorial will be about 32 ft.

Professor McGiffert has taken counsel of his friends and concluded to withdraw from the Presbyterian Church. He did with them much the same as we thought he should do with his presbytery—make a full statement of his position and submit to their judgement as to whether he could consistently remain a minister in the Presbyterian Church. The fact that the statement he made was quickly followed by the unanimous advice to withdraw, shows that those who have opposed his being allowed to preach with the consent of the presbytery, had substantial reason for their courses. We regret says the North and West that any occasion should exist for having Dr. McGiffert withdraw from our body, but if he is out of harmony with what we believe to be essential truth, it is the only proper and honorable step.

Much speculation exists as to the likeliest man to be appointed to the Principalship of Aberdeen University. The name of Professor Ramsay has been mentioned. Lord Balfour, of Burleigh, has to do with the appointment. The salary is £800 a year, and a manse. If it passes to the Divinity Faculty, Dr. Cowan will be appointed. But it is possible that an outsider may be brought in. That happened when Principal Campbell was appointed. The latest rumour is somewhat startling, says The Christian Leader. It is to the effect that the honour will go to the minister of the Barony, Dr. J. Marshall Lang. The versatility of the Rev. Doctor is acknowledged, but no one has suspected him of any academic tendencies. Perhaps if the appointment does not go to any of the staff of Professors, Dr. J. Marshall Lang is as good as may be going.

The question has been asked, says the Journal and Messenger: "What is it that they are seeking who are hastening to and fro on our streets, each with his look of earnestness, his concentration of thought and purpose?" And it has been suggested: "Some pleasure; some wealth; some knowledge; some power." And that may be true of "some"; but it should not be overlooked or forgotten that by far the greater number are seeking daily bread, nightly shelter and sufficient clothing. "What shall we eat, what shall we drink, and wherewithal shall we be clothed?" is the unanswered question in the thought of the great multitude. Only a few hope for wealth; a still smaller number hope for luxury; a yet smaller number seek wisdom. The quest is for the "necessaries," not the luxuries of the world.

Our Young People

A Lesson on a Fundamental Virtue.

Topic for March 25.—"The glory of obedience."—Math. 21: 28-32.

"We will obey the voice of the Lord our God.—Jeremiah."

For Dominion Presbyterian.

The Glory of Obedience.

BY WOODFORD.

I find this doing of the will of God leaves me no time for disputing about His plans.—George MacDonald.

The good Master desires intelligent loving obedience, for on one occasion He said to the Jews which had believed Him "If ye abide in my word then are ye truly my disciples." The glory of such obedience is that by it men shall know the truth, and this truth shall make them free. In the treatment of this topic three careful distinction must be made between mechanical and loving obedience. Such obedience as God in Christ desires is of the heart. Whom we love it is a privilege to obey. The obedience of duty is admirable; loving obedience is glorious.

Topic.—The pity is that sinful ignorance, and consequent unloveliness of character made this one son, and makes so many of his brothers and sisters to say, "I will not," to begin with. Our well-beloved has such a fruitful vineyard (Isaiah 5: 1-7.) for which he has done so much, but its beauty and productiveness are so marred by the wild grapes that grow there, because of the disobedience of those who ought to be workers. If we thought ever so little we should not only not say, "I will not," but from our earliest years we should be so interested in the Father's business that He would one day say to us: "Well done good and faithful servants" and if the obedience be of the heart He will call us now and forever not servants but friends.

Monday.—To whom has the tempter not come, prompting the tempted to say, "soul take thine ease." By how many who gather to study this topic is this portion of God's vineyard so worked, that for all and sundry temptations a corrective, "It is written" is ready in the mind of the one tempted. Assuredly those who neglect the things written and who thus show that they are careless about the Father's business will fail when temptation comes. If there is discipline in the careful study of God's Word, the Spirit of God will make the assimilated Word an effectual means whereby temptations shall be made stepping-stones on which to rise to higher things even to God.

Tuesday.—Except there be obedience there can be no training. What power then outside of ourselves shall we obey?—Some power we must obey. To seek to glorify ourselves instead of Him that is willing to say "Thou art my son, this day have I begotten thee," and so to be made through the only-begotten kings and priests unto God, is to miss the meaning of life.

Wednesday.—The terms success and service in this connection must be understood as having their highest meaning. There is a cheap success that comes of selfishness; the success that abides only comes as the result of service, that means self-sacrifice. Success and suffering are inseparably linked. If one suffers without succeeding, it is that others, after him, may succeed; if one succeeds without suffering, it is because others, for him, have already suffered.

Thursday.—If the tears are the manifestation of godly sorrow, the sowing that is there done will be unto life; if weeping be the outcome of the sorrow of the world such grief worketh death. The "doubtless" of the Psalm is well brought out in the reading in 1 Peter. The faith that cannot be tried is not faith. Where there is true faith, but only in its beginnings, it can only be developed by wise testing. It is in this way that the non-essential is separated from the essential—the dross from the pure metal. To pray for a faith that will not shrink, is to ask that life may be such that experiences that strain will so come that with the powers God has given to us, we may emerge clear from what is bewildering into the land of far distances, where, loving now Him whom we have not seen, our eyes shall behold the King in His beauty. To be such at the core of our live means rejoicing with joy unspeakable and full of glory; also, now, the salvation of the soul. If all this here, what there? Surely so believing we may unhesitatingly count all else but refuse if we may win Christ, and be found in Him at His appearing. The star of hope must hang high, and shine clearly or we can never say "thought He slay me yet will I trust in Him."

Friday.—Stephen, because he was full of faith (intelligent trust begetting obedience) was a man of power. The man who so trusts God and obeys Him has the mightiest force in the universe on his side. It was President Lincoln who when asked to appoint a day of prayer and fasting that God might be on their side, replied, "Don't bother about that. God is now on the right side; you simply get with Him."

Saturday.—It is by waiting on God that man's strength is renewed, so that in the joys of life he soars, in the duties of life there is no flagging, in the dreary days there is steady plodding and steadfast waiting.

Let us then be up and doing
With a heart for any fate
Still achieving, still pursuing,
Learn to labour and to wait.

Incentives to Economy.

It is in the power of a vast number of persons, employers of manual or domestic labor to encourage thrift among those whom they employ. For example, a large number of workers rarely think of commencing to save. It has been said by many persons who have accumulated independencies that it was the saving of the first small sum that constituted the difficulty. Every mistress of a household however large or small the number of her servants, can readily obviate this difficulty by presenting even a small sum to be placed in the savings bank, with the intimation that it bears interest as soon as a single dollar has been allowed to accumulate. This, and the occasional gift of a small gratuity, such as a Christmas box, to be added to the amount, will generally inculcate habits of thrift amongst young servants, which once acquired will never be neglected. We have known many examples of this practice being most advantageously followed, and if the habit of thrift were inculcated more steadily in schools and amongst the young we should have less outcry for the desirability of help for one large section of the community at the expense of the other.—Public Ledger.

God's Goodness.

God knows me better than I know myself. He knows my weakness—what I can do and cannot do. So I desire to be led, to follow him, and I am quite sure that he will thus enable me to do a great deal more in ways which seem to me almost a waste in life, advancing his cause, than I could in any other way; I am sure of that. Intellectually I am weak; in scholarship, nothing; in a thousand things a baby. He knows this, and so he has led me and greatly blessed me, who am nobody, to be of some use to my church and fellow-men. How kind, how good, how compassionate art Thou, O God! O my Father, keep me humble! Help me to have respect to my fellowmen to recognize these several gifts as from thee. Deliver me from the diabolical sins of malice, enmity or jealousy, and give me hearty joy in my brother's good, in his work, in his gifts and talents; and may I be truly glad in his superiority to myself if God be glorified. Root out weak vanity, all devilish pride, all that is abhorrent to the mind of Christ. God hear my prayer. Grant me the wondrous joy of humiliation, which is seeing thee as all in all.—Norman Macleod's Diary.

"Forward, the Light Brigade!"

Was there a man dismayed?
Not though the soldier knew
Some one had blundered;
Their not to make reply,
Their but to do and die,
Into the valley of Death
Rode the six hundred.

For Daily Reading.

Mon., Mar. 19.—Lifeneeds discipline. Matt. 4: 1-11
Tues., Mar. 20.—Training through obedience. Heb. 5: 5-9
Wed., Mar. 21.—Success through service. John 12: 23-26
Thurs., Mar. 22.—Suffering often necessary to glory. Ps. 126: 5, 6; 1 Pet. 1: 7-9
Fri., Mar. 23.—Heroism in a near duty. Acts 6: 5-15
Sat., Mar. 24.—Power in steadfastness. Isa. 40: 28-31; John 8: 81-82
Sun., Mar. 25.—Topic: The glory of obedience. Matt. 21: 28-32

For Dominion Presbyterian.

Protestant Missions in Africa.—Part IV.

LIVINGSTONE AND BLANTYRE.

BY JAMES COIL.

Livingstone went home in 1857, when he visited Oxford and Cambridge, receiving from these universities the highest honors they had in their power to bestow upon him. He told them how he had opened a way for the missionary in the dark continent, not only a road by which he might travel from east to west, but a road to the hearts of the natives. "I leave it with you," he said. "To follow up what I have begun. The universities were not slow to act on his suggestion. In 1861 Bishop Mackenzie, with six Englishmen and five natives from the Cape arrived at the mouth of the Zambezi. They established themselves in the Highlands of the Shire district; but before their work was well begun, one after another succumbed to fever, and after twelve short months all that was left of the mission was the graves of the missionaries! The site was abandoned, but since then the mission has been revived at Zanzibar with happier results.

In 1874, soon after Dr. Livingstone's funeral, Dr. James Stewart, of Lovedale, appeared before the General Assembly of the Free Church of Scotland and made an eloquent appeal to that body that they should do something to perpetuate the name and work of Livingstone in Africa. His previous acquaintance with Livingstone and with Africa gave weight to his words. The Assembly enthusiastically adopted his suggestions and appointed a committee to carry them into effect. The mission received its name—Livingstonia, before it was instituted. No time was lost. An iron steamer was built so it could be taken apart. A company of mechanics and artisans volunteered to go and in May 1875, they sailed for the Cape of Good Hope under the leadership of Lieut. Young, R. N., and Dr. Robert Laws, a minister of the United Presbyterian Church, lent to the Free Church for the occasion, and who has remained on loan ever since.

Arriving at the mouth of the Zambezi, the "Hala" was soon put together and away they steamed—100 miles up that river, and 160 miles more up the Shire, till they reached the foot of the Murchison rapids, where the steamer was taken apart into 800 pieces, and an army of 800 porters engaged to carry these pieces on their heads by a rough trackless route—60 lbs to each man. In 17 days they reached the upper level of the Shire. What a scramble it must have been to get these 800 pieces of iron conveyed 33 miles in this way. But when the journey was completed, not one piece was wanting.

What joy there was when "Hala" was re-constructed and steamed up the river into Lake Nyassa, the first steamer ever seen there! Dr. Laws remarked that the old hundredth psalm seemed to have a new meaning that morning as its notes floated over the blue waters. Cape Mc-Lear at the south end of the Lake was selected as the sight of Livingstonia. Soon a village was laid out; roads were made; gardens and fields were put in shape; everything was done that skill could desire for the comfort of all concerned. In the following year Rev.

W. Black, M.D., was sent out to relieve Dr. James—a splendid young man, but, before many mouths the fatal fever claimed him for its own and the mission went into mourning.

Years after Professor Henry Drummond happened this way. He must needs see Livingstone and find something to adorn a tale. He lands at Cape Mc-Lear and enters the village; the first door he comes to is barred; the next house is open but empty; a third has some English made furniture, but no one using it; and so with all the rest; it was a deserted village! Malaria and the tsetse fly had made the mission party move off to Bandawe, half way up the lake, which became the centre of the mission, and of light and usefulness.

At Bandawe as at Lovedale the industrial element is a prominent feature, also the training of native teachers and evangelists. Dr. Laws is principal of the Collegiate Institute which is equipped with a large staff of European teachers and native assistants. There are 405 communicants on the Bandawe church-roll. And remember that Bandawe is only one of four principal stations, constituting Livingstonia, each with a number of outstations—Bandawe having no less than 25 outstations. To make a long story short, the entire staff of Livingstonia consists of six European ordained missionaries, 2 medical missionaries, 7 European teachers and 173 native teachers. There are 43 branch stations, 871 communicants, and 10,838 scholars in the mission schools. What better monument could be erected to Livingstone's memory?

BLANTYRE.

This is the complements of Livingstonia—the companion mission of the established church of Scotland. Between these two missions the happiest relationships have existed from first to last. They are in no sense rivals, except in the righteous emulation of provoking one another to love and good works. Some one may say that is just as it ought to be; but, unfortunately, sectarian differences do sometimes crop up even on mission ground, and become a stumbling block to the heathen, who have been known to say—"Gentlemen, when you have settled among yourselves the proper form that Christianity should assume we will be prepared to listen to you." The elder I grow and the more I consider the question, the more strongly am I convinced of the wrong that is done by the multiplication of sects and isms, and by attaching vital importance to variations in doctrine and church polity that are only discernable through a mental microscope. I see little hope at present of an organic union of the churches of Christendom. That may not be even desirable, but, that churches bearing the same denominational name should continue at the close of the nineteenth century to remain wider apart from each other than they are from churches of a different name, seems to me little short of an unpardonable sin. Were I as near the beginning of my life as I am at the close of it, with my present sentiments, I would like to enter on a crusade against sectarianism. Presbyterianism may be proud of its history, but it may hang its head in shame on account of its "devisive sources." At least ten distinct varieties

of the family might be named in the United States. In India there are no less than thirteen different varieties of Presbyterian churches—each striving to perpetuate the brood.

The time has come for a massing of the forces of Christianity, in a combined assault on the strongholds of the kingdom darkness. And, besides, not one half of the people who are the subjects of this estrangement are able to give an intelligent reason for it. The story has been told of a certain James and Sallie who were sitting by the fireside a few evenings before they were to be married. Putting on a very solemn face, said James, "Sallie, there is something I feel I ought to tell you." "What is it, James?" "I don't like to tell you, but my conscience says I ought to." "Oh, James, you know you can tell me anything now." "What is it?" "Well, Sallie, to tell the truth, I am a somnambulist." "Is that all?" "quoth Sallie, "I was afraid it was something dreadful, don't worry about that; you know I was brought up a Universalist, but after we are married I shall join your church and become a somnambulist too; it won't make a bit of difference." Such blissful ignorance some of us would have to plead guilty of were we asked to define, for example, the essential difference between the United Presbyterian, the Reformed Presbyterian, the original Seceders, and the other Presbyterian churches in Scotland and America.

(To be continued.)

The old Minister.

He has learned to be discreet, and his judgment is much better; his methods of thought are as good as ever. He has a rich fund of Christian experience with which to illustrate and enrich his sermons. He is a better counselor than ever before. He knows how to sympathize with both old and young. His sermons are full of Scriptural truth, and are more complete than ever. His voice, perhaps is not so musical as it once was, but he is a better man and a better preacher. He has had but a small salary, so he has been able to save but little. And what seems hardest of all, he is conscious of his ability to do as good service as ever he did.

He is not a business man. His habits of mind and thought are peculiar to the pastoral work. To change these is not an easy thing. If he attempts it, his inexperience in business will probably get him into trouble. He is likely to fail and lose what little he has saved. Besides, he has a conscience in this matter his call to the ministry is lifelong.

The statesman is never set aside because of his age.

The lawyer continues to be a useful counselor, though he may be an octogenarian. And even the soldier at an advanced age is not considered disqualified for active service. Or if he is retired, it is to a place of honor, with a good, big pension. The old doctor is always preferred to the young one. Fields of usefulness are open to men of all these professions so long as they are able to work.—Herald and Presbyter.

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Thursday, March 15th, 1900.

"As a man thinketh in his heart, so is he." Look into the faces of the men and women who pass you on the street, or who ride with you in the public conveyance, and you may know what they habitually think about. Thought writes itself in indelible characters upon form and feature, and a man becomes gross or refined in appearance as he opens the mental wicket to low or elevating thoughts.

We have listened to a harrowing description of the condition of men and women, so vividly portrayed that the scenes seemed to pass before us. We have turned from the lecture hall with no more sense of responsibility than if we had read the description in the pages of a realistic novel. If these things are being done, and this suffering is endured in our own community, what are we going to do about them! We are not told of them to give us pleasurable excitement, but to provoke us to action. What will you do about it?

The young people of our churches are wonderfully active now-a-days. They have suddenly realized that they are of value, and, perhaps, their value is just a little inflated. Were one sure that this marvellous increase of activity arose from an increase of internal fire, the heart aflame with love to Jesus Christ, one would rejoice. But much of it is evidently due to external causes. Not all, but a considerable portion of it is self-centred, not Christ-centred. How to foster the good and restrain the evil in the active

body that clamors for work about him," is the daily problem of many a christian minister to-day.

"I am not concerning myself with administration, I am trying to get at the root of things," said a certain ministerial brother. And while the brother was energetically grubbing away, making the dirt fly in his search for a root, several things were occurring on the surface of the earth in whose better shaping he might have borne some part.

The forty-ninth statement of the Western Assurance Co., will be found in another column. For the first time in the history of the company the income for the years totaled over two and a half million dollars. This record breaker must be gratifying to the shareholders, and also the fact that after payment of losses and expenses a profit balance of \$118,642 is shown. The reserve fund has been increased to over \$1,100,000 and this after the payment of two half-yearly dividends at the rate of 10 per cent. The Company is steadily extending its agencies and now do business all over the North American continent and is in every way worthy the confidence reposed in them. The opening of an office in London, England, is a further evidence of the enterprise of the "Western."

The Astute Member.

Most congregations have several specimens of this genus on the roll, but it is only here and there that one of them secures a point of vantage from which he can effectively operate. He does not want to be a member of session, for that brings him too closely in touch with the minister. Besides he does not care for the spiritual side of things, he prefers the temporal. His favorite position is on the Managing Board, and in the Treasurer's chair.

From this point we have watched several of the fraternity operate most effectively. The minister did not suit them, but no one is lower in praise of the minister's work than the "astute" member. Yet he quietly lays a blighting hand upon the most active organizations, especially upon the women's societies and on the young people's meetings. It needs only repeated hints from the finance minister of the congregation, that the numerous night meetings run up a heavy bill for lighting and fuel, that the many appeals of an active society of women take from the amount that would of itself flow into the church treasury, and such like, to engender irritation and finally a cessation of activity, and death soon follow.

At public meetings too, the "astute member" gets in some of his most effective work. A measure that makes for the good of the church, but which he does not

favor, because the congregation does not reap an immediate benefit, is evidently about to be approved by the members. He does not oppose it, indeed he points out effects that may flow from it, far more important than any that have been mentioned. He suggests that it would be wise to postpone action, to think it carefully over, to mature a plan of action, then to meet and take the vote upon. It is skillfully done, and he carries his point, kills the measure. The people will not come out to feast upon "cauld kail het again," and the thing goes by the board. None mourn more loudly at its untimely end than its slayer, and it serves him as another evidence of the evident passing of the strength of the congregation.

What shall we do with this man? Quietly but firmly depose him. As an ordinary member he is harmless, as one of the administrative officers he is malignant. The members of the Board of Management, and this man is found there most frequently, are elective. When his term of office expires, quietly drop him. He has no claim to your vote. If you love your church you will refuse to give it in his favor for he works to the hurt of your church.

What we need upon the Managing Boards of our congregations are men of such keen spiritual sensibility that whatever effects the honor of the church, shall instantly affect them, and selfish and sordid motives shall find no place in the conduct of the temporal affairs.

The Bible Student.

The March number of the Bible Student in its editorial notes deals with this question, "Does Destructive Criticism destroy?" Dr. Warfield handles the question, and does it satisfactorily. The historical review leading up to the real subject matter is not the least interesting part of the discussion. Some notes upon the interpretation of II Tim. iii. 16 follow, dealing especially with the teaching of this classical passage upon the doctrine of inspiration. Were the demoniacs, mentioned in the Gospels, really troubled by evil spirits, or were they merely victims of nervous maladies? This question is well discussed by Dr. John D. Davis in this number. Dr. Davis is not in sympathy with the latter naturalistic view, and takes the casting out of the evil spirits as an earnest of the final overthrow of Satan. Dr. Purnes arguments in favor of the unnamed Feast of John V. being the passover of A.D., 28 will be read with interest and many will agree to the first contention who may not be satisfied with the fixing of the year in which the Passover occurred.

But each paper will bear careful reading, and will command the interest of even those who do not acknowledge the limitations prescribed in this magazine.

It is very evident from the numbers issued that there are clearly defined limitations beyond which the editors of "The Bible Student" do not propose to go. These are not absolutely fixed, but should a region that is yet speculation emerge from the works, we should judge that the limits would at once move out to enclose it. It traverses the field of known truth.

The Contemporary Review.

Almost every reader will turn at once to Williams Greswell's article on the Dutch Church and the Boers. It deals with the part played by the Dutch Reform Church in the events leading to the present war. Mr. Greswell charges the Dutch pastors with disloyalty to Britain while living in a British Colony. He cites instances of inflammatory addresses—that of Prof. Cachet, being the most remarkable. He assigns two causes for this attitude—the disestablishment of the Dutch Reformed Church in Cape Colony, and the opposition to the Slave Emancipation Act. A curious bit of Church History is given in discussing the second of these causes of disaffection. Mr. Greswell writes vigorously, sometimes dogmatically, but makes out a good case.

In "A Lance for the French," Thomas Barclay endeavors to show cause for the French outbreak against England in connection with the Boer war, and for England's present attitude towards France. It will not convince many—just now.

"The War Office" is an attractive title for a paper just now and Mr. Griffiths paper will repay careful reading. One could wish that the second part of it were as clearly put as the first.

Many of us on this side of the water do not care to follow the fortunes of the "Lambeth Division" closely and will pass over the paper on that subject. The opening sentences of Sir George Arthur's paper on Procrastination and Parsimony, in which he arraigned the British for their conduct of the war, and warns them not to expect miracles from the presence of Lord Roberts and Kitchener, will be read with an indulgent smile, though with the main positions of the paper there will be general agreement. These are only samples from an unusually strong number of this magazine.

The Easter Music, instrumental and vocal, published by the W. A. Pond Co. is as varied and delightful as ever issued by this progressive company. Among the numbers we have received are: "Jubilate, Christ has Risen" song; "Raise the Song"; "Welcome Happy Morning"; "When the Easter Morning"; "Hark to the Children," etc. There is also a large assortment of small sheet anthems, solos and carols the merits of which are unquestioned. The price for quantities will be forthcoming by addressing the publishers: Messrs. Wm. A. Pond & Co. 148 Fifth Ave., New York.

State of the Funds.

The following amounts are still required for the respective schemes so as to meet all liabilities and end the year without debt:—

Home Missions	\$21,000
Augmentation	7,000
Foreign Missions	12,000
Widow's and Orphan's Fund	4,000
Aged and Infirm Ministers.....	2,700
Assembly	1,000
French Evangelization.....	4,700
Point aux Trembles.....	2,500
Knox College	1,000
Queen's College	2,250
Montreal College	2,000
Manitoba College.....	2,000

From present appearances there is a reasonable probability of the following funds ending the year without debt:— Foreign Missions, Aged and Infirm Ministers, Assembly, French Evangelization, Presbyterian College, Montreal.

HOME MISSIONS: If only the same amount is received between this date and the end of the month as was got in the corresponding period last year, the Home Mission Fund will close the year with a debt of from \$8,000 to 10,000. This is not owing to diminished contributions upon the part of our own church, but chiefly to lessened receipts from Britain, and to heavier expenditure than last year. It will be disastrous to our work, more particularly in the North West and British Columbia, if in the present juncture, we have to contract it for lack of means.

AUGMENTATION: There was \$3,000 to the credit of the fund in the beginning of the year. This, however, will all be swept away and there will still be a deficit of \$2,000 if the amount to be received from congregations in the next fortnight is not very greatly in excess of that received in the corresponding period of last year. The committee when it meets on the 27th inst, may feel it necessary to reduce the grants for the current half year not to speak of their being unable to receive from the Home Mission list a number of congregations now anxious to call their own pastor.

WIDOWS' AND ORPHANS' FUND.—The indications are that this fund will be short at the end of the year upwards of \$2,000. A large number of congregations have forwarded no contribution. Were all of these to contribute there should be no difficulty in obtaining the required amount. The earnest attention of every minister and session is called to this matter.

AGED AND INFIRM MINISTERS' FUND: This fund began the year with a deficit of \$1,840. The probability is that this deficit will be entirely removed. The committee, however, will only be able to pay the grants on the same scale as in the past.

THE COLLEGES: It is feared that there will be a deficit in connection with Knox

College of from \$1,500 to \$2,000. Thus far, this year, only \$5,400, has been got from the entire constituency of the College. It is doubtful whether the receipts for the year will enable Queen's College to reduce its large deficit. A very considerable number of congregations of the church fail from year to year, to contribute for ministerial education.

The General Assembly last year instructed congregations to forward their missionary contributions prior to the 28th February. Many sessions seem to have overlooked this matter. Many others have delayed taking their contributions for schemes of the church until the beginning of March. Owing to the severity of the weather and the impassable condition of the roads, the contributions have not, in many cases, been made. In consequence of this, I am keeping my books open until Thursday the 29th inst. All contributions received up to that evening will be in time for the year's accounts.

Doubtless the church schemes have suffered somewhat because of the many special appeals this year in connection with the South African war, Indian Famine, etc., etc. An opportunity is now given to all friendsthroughout the church to send in special contributions prior to the 28th inst, so as to reduce the indebtedness and render unnecessary the reduction of grants or the contraction of the work in any of its departments.

ROBT. H. WARDEN,

Toronto, 14th March, 1900.

In the March number of "The Studio" will appear an important article on "Ruskin as art critic and artist" by E. T. Cook. The illustrations will consist of a number of interesting drawings by Mr. Ruskin, including several that have never been published before. Some of these will be reproduced in colors. In this issue will be continued A. L. Baldry's article on John S. Sargent, R.A., the first part of which appeared in the February "Studio." Last month's number also contains a sketch of Robt. Harris, R.C. A., the Canadian artist in whose productions is observable each year distinct and meritorious progress. The Studio reproduces several of Mr. Harris' latest efforts. In commenting on one of these, the group of Mrs. C. E. L. Porteous and children, "J.G.," says: "Mr. Harris has succeeded in painting as excellent a group as has ever been produced in the Dominion." The Studio, Monthly, 5 Henrietta St., Convent Garden, London, W.C.

The Presbyterian Church of Canada through Rev. Dr. Warden, has already sent to India over \$7,000 subscribed by members and the public generally for the relief of famine sufferers, and large sums are now beginning to come in.

The Quiet Hour

For Dominion Presbyterian.

*The Many-sided Life of the Christ.

BY REV. PROF. JORDAN, D.D.

Though these lessons cover only a few incidents in the life of our Lord, they reveal the wonderful many-sided powers of that life. The present century has seen the birth and death of many books entitled "Life of Jesus Christ." Some of these books have been not only learned but suggestive in the highest spiritual sense, while others have been shallow and sensational in spite of all their learning. Peter has given us a brief life of Jesus the Christ in the one clause of a sentence "who went about doing good" and if we would fill that up and realize its great meaning we must go back to the original memoirs. "Back to Christ" is in this sense a good thing, the biographies have done good in so far as they have reminded us that the life of our Lord is the real revelation of him, and without displaying any sympathy with the shallow antipathy to dogma which has marked the life of our Lord, we may cheerfully admit that to know Jesus our Saviour as set before us in the gospel is more important than to be familiar with many theories about him.

As we read these varied lessons we feel the reality of that life—it was no artificial exhibition of abstract virtues it was the divine life in human form. The manifestation of God though humanity was wrought out through conflict with the temptations, cares and toils of the common life. It is not the extraordinary or unusual that is of most significance, the revelation of God is by our Lord carried into the heart of the common to make that heroic and divine. It was when He was hungry and weary, when He faced a real temptation, when He stood by the sick bed in the spirit of sympathy, or when with calm determination He faced vulgar prejudice and violent pride, that he showed the life of the father through the purity and faithfulness of the Son. All this is absolutely real, it is human, it is at the same time divine.

This life shows the power of personal influence in its highest form. The influence of a book may be great if it is real and living, the incarnation of a nobler human spirit; but surely a higher and still more subtle influence is that of a great personality. We can only understand the fact that He drew disciples to Himself and changed the current of their lives, when we remember this remarkable personal power. He, by this personal influence, led men to say "Master, where dwellest thou," or, when the thought of falling from Him was presented, to cry "Lord to whom shall we go" and afterwards it caused others to take note of these men and to find the explanation of their intelligent enthusiastic courage in the fact that they had "been with Jesus." The Christian religion rests upon the fact

(Suggested by S. S. Lessons for the first quarter of 1900).

that we may still meet with Him, and that to be with Him is our source of life and our means of education.

There is also the influence of a great Teacher. The Christian religion is a teaching religion, it is not content to give men a routine of ceremonies, or to coerce them to a mere outward obedience. Its genius is far different. At its birth it saved the outcasts, not only by manifesting to them a great love, but also by imparting to their minds living truths and great principles. The greatest teacher of all is the Master Himself. His teaching presented in striking symbolic form may seem to be simple—in a sense it is really simple—but it is so deep that we cannot exhaust it. He projects Himself into His teaching. His parables and miracles lead up to Himself, that gave offence at Nazareth, but history has not justified the vulgar critics of Nazareth. "Wisdom is justified of all her children" and He is the greatest child of Wisdom, the fullest manifestation of the eternal truth. One of His greatest works was "the training of the Twelve." Through them His teaching has entered into the life of the world, over many souls it has gained the victory, and if it has not conquered society it is a mighty leavening power.

Then we have Jesus the Helper. He was a pastor as well as teacher. He was the shepherd of the sheep. We cannot separate these aspects of the Christ nature, they are only sides of the one full-orbed reality. The teaching; grows out of the personal life, and the work is an application of the teaching still it is well for us to look all round and admire the symmetry of character displayed by Him whom we love and adore. He is still the practical Helper. We may bring our sickness and sorrow, our care and disappointment to Him as well as our sin. If it is true, as we know that "earth has no sorrow that heaven cannot heal," the healing virtue flows through Him. Not by any magical, mechanical process does it come, but through His loving sympathy, intelligently perceived and faithfully appropriated. Through all the changes of our life we may take up our cross and follow Him "Jesus Christ the same yesterday, to-day and forever."

Dead to Sin; Alive to God.

If we were dead to sin, when any of our old sinful habits came knocking they would get no response. They would have to go away, saying, "He no longer lives there; he is dead. I can have nothing more to do with him." How we should rejoice in our security! But being dead to sin means being translated into a higher life. We were born of the earth, but the King of heaven comes and proposes to take us into his household. We must cut off all communication with our low parentage that

we may enter the King's palace free from degrading connections. We must be dead to the beggar life that we may live the princely life.—C. E. World.

For Dominion Presbyterian.

The Cloudy Day.

BY MARJORIE

Every life has its sunshine and shade, its hopes and disappointments. Sooner or later the time comes to each of us when the clouds of sorrow empty themselves in relentless fury upon our souls until in utter despair and helplessness we are often led to cry "Lord it is enough, stay now thine hand."

How we dislike and dread the cloudy days. If we had the power to do so we would strike them forever out of the calendar. It is well however, if not for our enjoyment, at least for our moral and spiritual growth that "Some days must be dark and dreary." Our souls need the fiercest to make them grow in strength and beauty. The clouds of life are God's chariot bringing Him nearer to us in love and tender sympathy. They may be so thick that we cannot even feel His presence, but if we listen we will hear His voice whispering "It is I, be not afraid." The darkness hideth not from me." Like the disciples we fear to enter into the cloud, but when the storm is over and the mists have cleared away our hearts soil will be so enriched by Heaven's refreshing showers, that out of it will spring increasingly the peaceable fruits of righteousness.

There is a writer who says Job was taught that clouds which sweep over the human soul and envelope it in gloom have also their divine ends and meanings, their balancing not less assured; not more outside of divine guiding and directing, than the clouds which sweep over the face of the sky. Well do we remember when we first saw a singular etching by the great German etcher Retsch called "cloud-land." It was a very cunning piece; we could not at first make out what the painter meant by it, it seemed merely a mass of floating clouds soft and shadowny; but if you sought and looked long you perceived that every cloud contained an angel's face, angel wings, and what at first seemed only a mass of gloom looked out upon the spectator as it were hundreds of angel eyes and angel wings. Shall it not be so—not only with Job, but with all our poor human lives. Will not the time come when we shall look upon the clouds and find that for us they have turned into angels.

"The sunbeams now are hidden

The rains in floods descend;

The winds with angry murmur

The stoutest branches bend.

The radiant face of nature

Is pulled in gloomy shroud;

Yet is the eye directed

To look beyond the cloud.

For lo! at length appeareth

A little streak of light,

Increasing every moment

Till all again is bright;

So, dark how e'er our prospects

How'er by sorrow bowed

It will not last forever,—

We'll look beyond the cloud.

And if the silver lining

Here faith to appear;

If stormy skies be o'er us

And earth a desert drear,

We'll trust a Father's mercy

That all has been allowed

And soon in His own presence

We'll be beyond the cloud."

Inverness and Dr. Donald Fraser.

The Rev. James Christie, B.A., describing a vacation trip to the "Highlands and Hebrides," in the London (Eng.) Presbyterian, makes a pleasant reference to the pretty town of Inverness. Dr. Donald Fraser, whose memory is still fragrant in Montreal and throughout Canada, is also mentioned.

Inverness stands on a broad and rapid-flowing river, and when we were there the splendid weather showed it off to the best advantage. A substantial and well-built town, the inhabitants to our eye were noteworthy for the fineness of their appearance. They were tall, mostly fair-complexioned, and whether male or female, carried themselves with an air of gravity and dignity which was but the outward index of culture, refinement, and resolve. Highland soldiers in fatigue dress or full uniform, were often to be seen in the town. Their manner was stately and commanding, their faces strong and kindly; and when we looked upon the young soldiers and recruits who have been swelling the ranks of the Highland regiments in great numbers since Egypt and India last gave the "kilties" chance to show what they were made of, we thought as we saw their bonnie white skin, with the soft down on the chin just warming up the face, that Highland mothers—yes, and Highlanders and Lowlanders everywhere—might well be proud of the flower of the British Army, the men who in every clime have withstood like a rock the shock of battle. As the tale went round one night in Mrs. Melver's hotel at Auchnasheen, Dr. Carmont, of Edinburgh, mentioned an incident, which surely deserves to be recorded, in which a Highland soldier played a part. As he was coming up from Dingwall he found a Highland woman riding in the same compartment. Getting into conversation with her, she gradually opened up her budget of news, personal and otherwise, and finally dwelt with great pride upon the fact that one of her sons was serving the Queen as a Cameron Highlander. This lad had gone through the Egyptian campaign. For nine months he had slept, like his comrades, on the sands of the desert, with his great-coat wrapped about him; and during one of the engagements up the Nile, in the very thick of the fight, when the heat was great and his thirst sore, he thought he saw the well behind his mother's cottage in the Highland strath, and felt that the water as it trickled down was cooling his parched throat and lips. The company were deeply moved by this touching story, and there was one among them who observed that it most reminded him of what brave and holy David said when he was in the hold and consumed with thirst at the time the garrison of the Philistines was in Bethelam: "Oh, that one would give me drink of the water of the well of Bethelam, which is by the gate!" or of that weary and thirsty Traveller who sat one day, at the hour of high noon, by the side of Jacob's well, and who, though refused a cup of water wherewith to quench his thirst, offered Himself as the living water to the woman of Samaria. The second-sight and the superstitions of the Highlanders have long been well known. It is highly probable that other-

worldliness is a specific attribute of the ethereal genius of the Kelt. But let the kilted tribes be taken either in the graver or the lighter moods, it is not to be denied that

Nowhere beats a heart more kindly
Than beneath the Highland plaid."

Before leaving Inverness we were anxious to see three things—the newly-erected monument to Flora Macdonald, Tomnahourich Cemetery, and the grave of Dr. Donald Fraser. The monument to the Highland heroine had been unveiled on Castle Hill only five days prior to our visit, and was still an object of pilgrimage to many. The figure, which is in bronze, stands 9 ft. high upon a lofty pedestal. It was cast in Rome and represents the noble-hearted maid of Skye shading her eyes with her right hand and looking in the direction of her beloved and misty island. A collie dog lies at her feet, which are shod with brogues, a Highland plaid is thrown over her right shoulder; and the statue gives a good idea of strength, bountiful womanliness, and a soul aflame with love and generosity. The Tomnahourich Cemetery stands on a well-wooded knoll in close proximity to the Caledonian Canal and is situated about a mile distant from the town. It is terraced from the base to the summit, a few more beautiful camposantos are to be met with anywhere. In a town where there are said to be 800 families of the name of Fraser it is not to be wondered that this name often occurs on the tombstones. The names of retired military officers, surgeons, members of different branches of the legal profession, and lairds abound. It was the custodian of this cemetery who directed us where to find Dr. Fraser's grave—not in the cemetery itself, but in the intramural burying-place at Chapel Yard. When we inquired of him where the body of the eloquent preacher and sagacious leader had been laid, he invited us into his office, and, looking us in the face with a full and liquid eye, he asked—

"And did you know Dr. Fraser, sir?"

"We knew him well," was our reply.

"We belonged to the same Church, and he was our good friend."

"Ah! sir," said the custodian, "that was a man, sir! Inverness has never been like herself since he left the town."

"We are well aware of the spell he could throw over an audience," we answered.

"Do you know Dr. Fraser's text, sir, when he preached his last sermon before leaving for London?"

"We replied that we did not, but should be glad to hear it."

"Well," he answered, "It was, 'I must preach the Kingdom of God to other cities also'; and when he came back to preach, a year after, the church was so crowded that there was not room even for a mouse to stir. Ah, sir, Dr. Fraser was a man!"

The reader will understand how, after listening to this panegyric from the warm and transparent soul of a typical Gael, ours was no laggard step, as we proceeded to Chapel Yard burying-ground and stood before Donald Fraser's granite tombstone. The inscription upon it was simple and yet sufficient for all purposes of affection and memory. It testified that Dr. Fraser was born in Inverness in 1826 and was a minister of the Gospel for seven

years at Montreal, for eleven years at Inverness, and for twenty-two years in London, where he died, February 12th, 1892. As we still lingered by the grave, busy memory called up the man of generous impulse, with his tall and slender figure, silvery locks and flashing eye and mobile wrist; the leader in debate, the earnest pleader for the Sustentation Fund of the Church and he whose funeral service drew so great a crowd to Marylebone before the body was taken down to Inverness, "He, being dead, yet speaketh."

Work and Prayer.

When Christ had worked He prayed. If the Master prayed, can the servant do without prayer? Whilst yet upon earth Jesus Christ prayed for others—His intercession was not reserved for heaven. In this case, however, it is permissible to suppose that he prayed especially and exclusively for Himself. We know from other sources that He did actually make His own circumstances the subject of repeated and most agonizing prayer. All that he had done up to this time was indicative of the great thing which was yet to be done. It was in Christ's heart to bring to the maturity of the cross all the gems of love and sacrifice which were present in His daily ministry. Have we not had experience of some such feeling as this: We have fed a multitude; it is enough; we may now be satisfied; our work is finished—and our life has been in danger of falling short of a higher purpose? A man may do many great works and yet never do the greatest; he may feed a multitude, yet never go to Gethsemane; he may suffer many to touch him and yet at last may shun the cross. So after every great work we should hasten to the mountain to pray, that our ideal may be kept steadily and clearly before us, and that our main work should not be evaded through our incidental service, however beautiful and useful that service may be.—Joseph Parker.

The Good Fight.

There is no life that is worth anything that is not a fighting life. God made us to fight; He set us in the world to fight. We are not here merely to sail down the stream and take the drift as it comes; we are here to sail up the stream and meet the drift in the strength of God. We are not here to tolerate; we are here to be aggressive in the world, to make it better for those who are here, and with might and with main to do some noble service for God and for humanity; to fight with ignorance and with evil in its thousand forms; to fight for what is good for what is true for the kingdom of our Father and the love of our Christ. The enemy is around us, before us, without us, aye, and within us. This night I ask Whoof you are ready, humbly, reflectingly, but earnestly, to lift up your hand to Him, your risen Lord, who is beckoning you, and say, "By Thy help, Lord I will. Here am I. I have been but a laggard; I have been content to fight in the rear. Take me on to the van, and let me have some worthy part with Thee in this great holy war. Here am I, Prince of peace; send me?"—J. Marshall Lang, D.D.

MINISTERS AND CHURCHES

OUR TORONTO LETTER.

The Thursday noon-day services in Knox church, for prayer in connection with the war in South Africa, and especially in relation to our own contingent there, are well attended. A large number of ladies take advantage of these meetings, though the hour was fixed to suit business men, and is not specially suited to the ladies' convenience. We believe that it will be found advisable to continue these meetings, not with reference to the South African war, but to provide escape from the tremendous pressure of the daily routine and business; and to give opportunity to come into the presence of the Father and realize that He is interested in His children. This midday breathing-space will do much to check prevalent worldliness. It should be kept pure and simple, with not the slightest taint of formalism.

Very quietly the special services begun under the auspices of the Presbytery's committee on the Forward Spiritual movement, are being carried on in St. John's Church. Is it known, beyond a comparatively small number, that these meetings are being held? We deprecate anything approaching to an advertisement of such services, yet some means should be taken to make the fact known that such a movement is on foot, and to indicate any appreciable results. We Presbyterians are too much afraid of taking the public into our confidence lest it should seem that we are anxious to publish our personal goodness. There is, however, such a thing as honest testimony to the progress of spiritual work, which would be, not only interesting but beneficial.

Some of the congregations under the care of the Presbytery need careful handling at present. The temporal affairs of several of the weaker of them have become depressed, and all other work is at a standstill. When it is a perpetual struggle for existence on the part of a congregation, we need not expect aggressive spiritual work. Most of these congregations are in situations where work of the most aggressive kind is needed. There is only one solution. The stronger must come to the aid of the weaker. It must be forgotten, for the time at least that there are congregational limitations, and we must learn to think of the work as one, and the responsibility for the prosecution of that work as resting equally upon all. Why should not a wealthy up-town congregation turn several thousands of its debt fund money over to the help of a weak struggling sister? Why, indeed, except the selfish plea, that, "it's none of my concern"? What congregation will be the first to turn over \$1000? Let one lead, and others will follow.

The thinking people will welcome the sentiments expressed by the Rev. A. L. Geggie at Massey Hall on Sabbath last. He appealed to the saloon-keeper to quit the degrading business in which he has been engaged for some honorable calling. We do not remember having heard that plea before. We heard the saloon-keeper described in such language that we wondered if it were possible for the man to have an immortal soul. To assume that he is a man, capable of exercising will-power, and actually willing to get out of the business is new to us. And yet Mr. Geggie was right, and it were well if there were less denunciation and more of the appeal to reason.

Bloor St. Young People listened to an address last Monday evening upon "The experiences of a jurymen." Mr. Richard Donald was the speaker, and handled his subject in a manner at once entertaining and instructive. We venture the opinion that some of the young people hold a more rational view of the responsibility resting upon the man in the jury-box than they did before Mr. Donald's address. And right here is a hint for other societies. There are scores of congregations in which this, and similar subjects might be taken up with profit to the speaker and audience.

Another interesting gathering came together in the Westminster parlors this week. Here the Bible-class was the focus, and around it were gathered the

young life and energy of the church. It is the ideal of the minister of Westminster that we make too little of our Bible-classes. He would make these the link to unite and hold the young men of the congregation to the church, and the means of introducing them into the real life of the church. He holds that no organization that has not the Bible as its central force can stand the strain for any length of time. Activity cannot be maintained, enthusiasm cannot be sustained by anything short of that spiritual nourishment which the Bible alone furnishes. Isn't he right?

An excellent concert and a lecture by the Rev. A. L. Geggie on "Art and Humor" was given in Masonic Hall, Parkdale, on Tuesday evening. A crowded house greeted Mr. Geggie, who entertained his audience for over an hour.

The Rev. R. G. Davey B.D., who succeeds the Rev. S. K. MacClements as pastor of Chalmers Presbyterian Church, arrived in the city last week and will be inducted next Tuesday, the 29th inst.

EASTERN ONTARIO.

Rev. R. T. Ballantyne, of Tauworth, has resigned his charge.

The Presbyterian church at Baltimore has a chime of bells which can be heard seven miles distant.

The Presbyterians of Eldorado are asking for tenders for a new church to be erected in the spring.

Rev. G. A. Woodside, of Carleton Place occupied the pulpit of the Presby. ch. Church, Ashton, last Sabbath.

Rev. W. F. B. Crombie has been inducted into the pastorate at Oliver's Ferry, succeeding Rev. C. H. Sinclair who is now settled at Fenlon Falls.

Rev. A. McAuley, B. A., Pickering, a graduate of Queen's has been called to the pastorate of the Presbyterian church, Mitchell.

Principal McGregor, M.A., of Almont, had a bad fall on the ice last week, which incapacitated him from work for a few days. Rev. R. J. Hutcheson kindly undertook his duties at the High School.

In Cooke's Church, Kingston, on Sunday, an official announcement was made that Rev. A. Laird, would be inducted into the pastorate on March 21st. At the meeting of Presbytery, however, on Wednesday last this was postponed until the 27th inst.

There will be a special service held in the Presbyterian church, Brighton, next Sabbath evening at 7 o'clock, at which four Ruling Elders will be ordained to be added to the present session of the church. A large attendance of the congregation will be expected.

Rev. Dr. Campbell, Moderator of the General Assembly received word while in Stratford last Sunday of the death of his mother in Brockville. Dr. Campbell went east yesterday to attend the funeral. Mrs. Campbell had resided in Brockville nearly half a century.

Mrs. Logie, wife of Rev. E. S. Logie, of Winchester, is a sweet singer, and, like Mrs. Patterson, of Toronto, freely gives her services, in church and out of it, for the advancement of Christ's kingdom. This congregation is unusually favored in regard to musical talent. In addition to Mrs. Logie two other ladies—Mrs. (Dr.) McLachlan and Miss Irving,—are always to be found in the choir; and their singing is of such a high order as would attract attention anywhere.

The anniversary services in connection with St. Andrew's Church Renfrew were conducted on Sunday by the Rev. Dr. Jordan, of Queen's University. Large congregations were present both morning and evening. The sermons were appropriate, practical and impressive, and were listened to with the closest attention. The collections were for the mission

schemes of the church and were responded to with much liberality.

The following delegates were elected by the Presbytery of Kingston to attend the General Assembly in Halifax next June: D. V. Sinclair, Belleville; Lieut.-Colonel Duff, W. G. Craig, Prof. Dyde, John McIntyre, Q. C., John Laidlaw, Kingston; D. M. McLean, W. P. Hudson, Belleville; S. Russell, Deseronto. The following clerical:—Revs. McLean, Belleville; Wilkins, Trenton; Shore, Kingston; Gandier, Newburgh; Fairlie, Lansdowne; McIlroy, Poland; J. M. Grant, Kingston; Fleming, Harrowsmith; Martin, Tweed; Cumberland, Amherst Island, and McTavish, Deseronto, Principal Pollock, Halifax, was the nomination of the Presbytery as Moderator.

The annual report of the Vankleef Hill congregation shows a most prosperous condition in church affairs. The total amount of money raised for all purposes was \$2,838.37. The W.F.M.S. raised \$185.75; the S. School \$180.69; the Ridge Mission \$14.42 and Ridge W.F.M.S. \$27.35. There was \$88.18 given to Foreign Missions; \$64.80 to French Evangelization and \$72.90 to Home Missions. During the year there were 16 members added to the church and 11 removals. There is now a membership of 494. The officers for 1899-1900 are—Session—Rev. Jno. MacLeod, B. A., Moderator; Malcolm McCuaig, clerk; Kenneth Fraser, Rod. McCrimmon, William Fraser, Thomas H. Tweed, Alex. McCaskill, Colin McKinnon, Alex. McInnes, A. N. Cheney, C. C. Northcott, James Barr, Archibald McLaurin, Managers—J. S. McIntosh, chairman; M. A. Sylvester, secretary; W. H. McKenzie, Treasurer; W. A. McCaskill, M. A. McKee, F. McKillican, Neil Fraser, J. R. McCrimmon, M. McCrimmon, J. K. MacLeod, Wm. Macadam, Wm. Hay; A. N. Cheney, treasurer of Scheme's Fund. At the annual meeting the congregation decided on Knox, as the name of the new church.

WESTERN ONTARIO.

Knox church choir Stratford will give a recital next Tuesday evening.

Rev. Mr. Leitch, of Stratford, preached in Knox Church, Galt last Sunday.

Rev. D. Strachan of Galt conducted the services in the Pinkerton church last Sunday.

Rev. Dr. Bruce, principal of St. Andrew's College, has gone to Texas for his health.

Rev. H. A. Macpherson of Acton preached in Erskine church Hamilton on a recent Sunday.

Word has been received from Baltimore, U. S., that Dr. Wardrop's condition is most favorable, and that he was allowed to sit up on Sunday.

Rev. T. A. Cosgrove, moderator of Stratford Presbytery, was at Mitchell on Monday preceding over a meeting of the congregation of Knox church.

Rev. Robt. Stewart, B.A., of Melbourne, was elected Moderator of Presbytery of London for the ensuing six months.

The call from the congregation at Dresden in favor of Rev. N. Lindsay of Lobo and Caradoc has been sustained by the London Presbytery. Mr. Lindsay accepted the call.

The Rev. Dr. Dickson, of the Central Church, Galt, and the Rev. Mr. Johnston, of Preston, will exchange pulpits on Sunday morning. Dr. Dickson visits Preston in the interests of the Century Fund.

The Rev. J. G. Shearer, travelling secretary, spoke in London on Monday last in the interests of the Lord's Day Alliance. The meeting was held in St. Andrew's church, Dr. Caven, the President of the Alliance, was also present, and spoke briefly.

At the last meeting of Stratford Presbytery a call was presented by Rev. Mr. Cosgrove of Mitchell, in favor of Rev. Mr. McAuley of Pickering. The call was signed by 168 members and 66 adherents, and

carried a guarantee of stipend of \$1,000 and four weeks holidays.

The Ladies Aid of the Moorefield Church gave a social at the home of Mr. J. Thompson, on Wednesday evening.

The new St. James' Church at London was opened last Sunday, Rev. Principal Caven, D.D., of Toronto, preaching at the morning service.

The Rev. J. J. Patterson of Arthur is taking a holiday for a few weeks to recuperate. Mr. McAlpine, a young student of Toronto, occupied his pulpit last Sabbath.

Rev. Neil McPherson preached in St. Paul's Presbyterian Church, Hamilton Sunday night, on "Sabbath Observance." He deprecated the ultra Sabbatarian methods of standing by the fourth commandment, sticking to the letter of the law instead of the spirit of it.

OTTAWA.

The Rev. G. F. Bayne, of Ashton, who had the misfortune to break a leg, and who has been in one of the city hospitals for the past two weeks, is doing well.

The ninth annual report of the Stewarton Church is an encouraging exhibit. The membership is now 278. The attendance at Sabbath School has grown and a flourishing Christian Endeavor Society has been organized. The total receipts amounted to \$5,719.88; and the expenditure to \$5,693.70, showing a balance on hand of \$116.18. The young pastor, Rev. Robert H. Herbison, M.A., is greatly encouraged in his work; and the session, composed of Messrs. J. B. Halkett, J. J. Campbell, E. L. Taylor, K. C. Dewar and G. W. Robb, aid him in a hearty and sympathetic manner. Mr. J. B. Halkett is clerk of session; Mr. J. J. Campbell is chairman of the Board of Managers and Mr. W. H. Fitzsimons is superintendent of the Sabbath School, with an average attendance of 176.

The Strathcona Horse, after a pleasant sojourn at the Capital, left on Monday for Halifax, cheering thousands witnessing their departure from the C.P.R. station. On Sunday the Presbyterians in the detachment, to the number of 120, attended public worship at the morning service in St. Andrew's Church, which was crowded to the doors. The Te Deum, sung by the choir, the people standing, Kipling's Recessional and a solo, The Deathless Army, by Mr. J. A. Thompson, were the special musical attractions. The sermon by Rev. Dr. Herridge was eloquent and impressive. Among other things he said: "You are here through the magnificent patriotism of Lord Strathcona, himself a Presbyterian, and while your church can bear comparison with any other in the land, charity is greater than ecclesiastical organism, and the best way to learn respect for the views of others, is to keep some respect for their own. You inherited from your forefathers the love of truth, integrity and perseverance, and the habit of thinking out for yourself the moral issues of the day. For the sake of the homes you have left, of the mother you love, for the sake of your own best interest, and the great love of Christ, I beseech you see to it that you keep these virtues inviolate, and hand them unimpaired to future generations.

You are shortly to go forth to the field of war, and if you are to do successfully and enthusiastically the work before you you must needs be persuaded that the cause is a just one. Great Britain did not precipitate this conflict; every reasonable action was taken to prevent appeal to the sword, but no Christian nation can stand idly by and see any of its subjects oppressed and denied the rights and privileges of every honest man. This is pre-eminently a war in defence of justice and liberty. It is for no petty wrong, the greatest stakes are behind. Forward then to the tasks before you, impelled by a loyalty that does not shrink from danger. As Canadians, the eyes of the world are upon you. Under the flag, then, which, in spite of British faults and failings, has never sheltered the oppressed and helpless, the old flag, often tattered and renewed by the homage of multitudes, of glowing and grateful hearts, forward, forward, and God be with you all."

NORTHERN ONTARIO.

Rev. D. M. Martin, of Tweed, has received a call to Canington, Ont.

The Rev. J. W. McMillan, of Lindsay conducted the services in the Orillia church, last Sunday.

Rev. J. Sievright, who has been a missionary in the Bruce Peninsular for some time, intends going to the Muskoko district in April.

Rev. Mr. Hall, of Bond Head, preached in Hillsdale on Sunday and remained over to attend a meeting of the Presbytery in Barrie on Tuesday.

Rev. Dr. Grant, of Orillia conducted services in St. Andrew's Lindsay on Sunday last, and lectured there on Monday evening on "South Africa, and the Boers."

MONTREAL AND QUEBEC.

Rev. W. D. Reid has declined the call to Cowcaddens Free Church, Glasgow.

Both Revs. I. H. Beatt of Rockburn and Alex. King of Montreal have been granted three months' leave of absence by the Presbytery.

"Iona and Saint Columba" was the subject of Rev. Dr. J. Edgar Hill's paper, at the meeting of the Montreal Ministerial Association.

Rev. J. Colborne Heine, of Chabrier's church, Montreal, read an admirable paper on "Christian Unity" at the last meeting of the Ministerial Association.

Communion was celebrated at Crescent Street Church on Sunday, by Rev. A. B. Mackay, D.D., the pastor.

Rev. T. S. McWilliams, at the American Presbyterian Church, last Sunday, preached from Acts v., 38, 39, alluding in the course of his remarks to the history of Protestantism, showing how that it really existed in the time of Luther, and enunciating the main points of difference in the opinions held by those of the faith and those held by non-Protestants. The preacher also made reference to those Christian ideals which could form a common aim for both sections of Christians to attain, in which he urged friendly co-operation.

The following commissioners to the General Assembly have been appointed by the Presbytery of Montreal: First the ministers by rotation:—The Rev. J. R. Dolson, the Rev. P. S. Vernier, the Rev. Dr. Barclay, the Rev. A. Rowat, the Rev. R. P. Ducloux, the Rev. J. Boudreau, the Rev. J. Burgoine, the Rev. Dr. Thompson. By election—The Rev. Dr. MacVicar, the Rev. Dr. Scrimger, the Rev. James Fleck, the Rev. A. J. Mowat, the Rev. J. L. Ducloux, the Rev. Dr. Mackay, the Rev. D. W. Morrison, the Rev. Dr. R. Campbell. Elders elected—Mr. D. Morrice, Mr. W. Paul, Mr. James Rodger, Mr. R. Munro, Mr. W. D. McLaren, Mr. W. Dysdale, Mr. A. McCormick, Mr. J. H. Scott, Dr. Berwick, Mr. A. McFee, Mr. Geo. Loy, Mr. D. F. Fraser, Mr. A. C. Hutchinson, Mr. D. McCormick, Q.C., Mr. D. F. Fraser, Mr. James Ross, (Stanley).

St. Andrew's Church, Sydney, C.B., has had an exceptionally prosperous year. The total amount raised for all purposes was \$1732.

Reports from all sections of the Presbyterian Church indicate the successful prosecution of the Century Fund scheme. Already the subscription lists are in excess of \$500,000. Of this, ministers alone have contributed upwards of \$80,000.

The Rev. H. A. Macpherson of Acton has received the following telegram from Strathroy "Call moderated in last night, in your favor." This the Acton Free Press says is highly complimentary to the popular pastor of Knox Church, but the entire community as well as his own congregation sincerely hope that after taking the call into consideration his reply to the church at Strathroy will be in effect that he appreciated the honor of the call, but decides to remain at Acton." The Strathroy congregation offers a salary of \$1,200 a year, free manse and a month's holidays.

MARITIME PROVINCES

Rev. W. Tuft's has asked for nine months' leave of absence.

Rev. J. K. Fraser is supplying St. James' Church Charlottetown.

The trouble in Springhill congregation has been amicably settled by the presbytery.

The Presbytery of Truro has nominated Principal Pollok as Moderator of next General Assembly.

Rev. D. McOdrum of Marion Bridge, C.B., was married last week to Miss Minnie Maywell of Halifax.

The C. E. Society of Richmond Bay, P.E.I., has contributed \$20 towards the support of a native evangelist in Corea.

Rev. T. C. Jack is receiving many subscriptions from his old congregation at Maitland towards the rebuilding of his church at North Sydney.

The congregations at Lunenburg makes a steady advance under the pastorate of Rev. D. McGillivray. There are 142 families, 342 communicants, 200 attend the S.S. and 120 the prayer-meeting. \$2,700 were raised for congregational purposes and \$989 for missions, etc.

The presbytery of Pictou has approved of the results made of election of moderator of the General Assembly and the "Aids to Social Worship" but disapproves of the plan of deferred annuities. The following were elected commissioners to the General Assembly: Ministers, Messrs. W. P. Archibald, J. Carothers, J. R. Munro, J. A. Cairns, G. S. Carson, Dr. Falconer, Messrs. T. Cumming and W. M. Tufts; elders, Messrs. J. D. Fraser, A. C. Thompson, Alex. Grant, Daniel Macdonald, J. D. Cruickshanks, Alex. Mackintosh, J. A. Maclean and John Fraser.

WINNIPEG AND WEST.

"Africa, Its Lands and Races," was the subject dealt with by Rev. Dr. Kilpatrick on Monday night, in convocation hall of Manitoba college. A good programme of music was given.

Rev. C. B. Pittblado will conclude his interesting series of lectures on "The Three Great Tombs" in the lecture room of Westminster church on Friday evening next. The lecture will be illustrated by stereopticon views.

Rev. R. G. MacIbbs expects to leave to assume his new charge at Vancouver on the 20th inst. He was present at the communion service last Sunday morning at Kildonan, and in the evening preached at Angeline Church, Fort Rouge.

The social held in Knox church lecture room Winnipeg, for the reception of new members and persons who have recently joined the congregation, was a great success. The room was tastefully decorated for the occasion, many patriotic emblems were in evidence. The evening programme was greatly enjoyed by the large audience present. Refreshments were served at the close.

The Presbytery of Victoria met in St. Paul's church, Victoria, on the 27th and 28th Feb. A unanimous and hearty call from the congregation of Comox, to the Rev. Thomas Menzies, of Revelstoke, was sustained, and provisional arrangements made for his induction on the 11th April. Reports of an interesting and encouraging character were presented from all the standing committees. The reports on the Home, Indian and Chinese Missions received very careful consideration. It was decided to open two new Home Mission fields in the Mining districts. All the Mission fields under the Presbytery's care received full supply of services during the current six months. Canvassing for Century fund is being actively prosecuted.

Rev. Dr. Geo. Bryce, of Manitoba College, Winnipeg, was nominated for Moderator of the General Assembly, by the Presbytery of Victoria, and the following Commissioners appointed, ministers:—Messrs. W. L. Clay, A. B. Winchester and E. G. Taylor. Elders: Messrs. Thornton, Fell, Rev. Robt. Murray, and Hon. Wm. Ross, of Halifax, N. S.

The Inglenook

Tom's Mistake.

On the station platform two men stood waiting for their train. Another man, with a pick and shovel on his shoulder, was passing, on his way to work.

He was not more than fifty or fifty-five years old, but his gait was stiff and laborious, and there was a pronounced stoop in the figure. His overalls, once brown, were lime-bleached and faded to a soft "old rose," and bagged dejectedly at the knees. The face under the weather-beaten hat was stolid and listless.

As he clumped along in his heavy cow-hide boots, he apparently embodied that most persistent and most pathetic figure which mediæval Europe called the serf, and more modern Europe calls the peasant, and the census enumerator of free America to-day sets down as "unskilled labor."

As he crossed the track, the elder of the two men on the platform pointed him out to his companion.

"That man and I," he said, "were school-mates. He was not dull at his books, and ought to have made a better condition for himself in life."

"What's the matter with him? Does he drink?" asked the younger man.

"No. Nothing of that kind has hindered him. When he was about fifteen years old he was offered a dollar a day to dig a cellar. This seemed large wages to him, and he left school and took the job. He was proud of his size and strength, and this offer made him feel so independent that he rather looked down on the rest of us boys. He never went back to school. He found work to do that required no skill or technical knowledge, only muscle used under an overseer's direction, and he kept at it.

"I remember Judge Haines, one of the school committee, met Tom—his name is Tom Mahan—and said to him, 'My boy, you're making a mistake and doing a foolish thing. If you must work, why don't you learn a trade?'

"'I'd have to give my time for three or four years for nothing. What would be the use of that? I'm as strong as a man and I'm getting man's wages now,' said Tom.

"'Strong?' said the judge. 'Are you as strong as one of my horses? They work for their keep, but I have to pay the man that drives them thirty dollars a month besides his keep; and the man who shoes them gets three dollars a day. If strength counts for so much, I wonder the horses don't strike and look for a job laying brick or carpentering.'

"But Tom thought the judge was only joking with him. He couldn't see why he should give his time to learn a trade or some profitable business, and work for nothing, as he said, when he could work for wages, and so he went his own way."

"There are thousands like him," said the other man. "They never learn to do

any special kind of business, and never seem to realize that the reason the trained blacksmith or the skilled carpenter or the salesman gets higher wages than they do, is because he has given time to learning to use his head, as well as his feet and hands.

"If boys would only keep the important fact in mind, that muscle—mere physical strength—is always one of the cheapest things in the labor market, and that so far as price is concerned it matters little whether a man furnishes it or a horse, there would be fewer men to be classed as 'unskilled labor.'"—Youth's Companion.

"Bright is The Ring of Words."

Bright is the ring of words
When the right man rings them,
Fair the fall of songs
When the singer sings them,
Still they are cherished and said
On wings they are carried—
After the singer is dead
And the maker buried.

Low as the singer lies
In the field of heather,
Songs of his fashion bring
The swains together,
And when the west is red
With the sunset embers,
The lover lingers and sings
And the maid remembers.
—Robert Louis Stevenson.

The Value of Good Books.

BY T. DARLEY ALLEN.

The great Carlyle said, "The true university is a collection of books." So many people seem to think that unless they can attend college there is no way by which they can obtain a liberal education. No mistake could be great. Many of the world's greatest scholars have been self-taught, and there are books which students study in their college course that were written by men whose education was obtained outside of a university. The late Egerton Ryerson, one of the leaders of thought in Canada for many years, never attended college and was but a very short time at a high school, yet by reading good books he had become more familiar with philosophy, history and theology, when twenty years of age than the average college graduate. He was one of the founders of Victoria University, Toronto, and when the Canadian government desired to place the public schools upon a better basis and to make them equal to the public schools of other countries, Egerton Ryerson was selected, as the most capable man in the country, to be sent to Europe to study the educational systems of the leading European countries in order to obtain information which could be used in the betterment of the schools of Canada.

The trouble with the majority of people is that what they read is mostly of a

trashy character. The average person reads but few books on historical or scientific subjects. People who are in a position to know assert that more detective and trashy love novels are read than books of a scientific or historical character. Of course, no one can expect to become well-educated whose reading is confined to worthless books, but whoever will make a practice of reading from good books and papers during his leisure moments will find that in time he will be in possession of a great deal of valuable knowledge. William Ellery Channing said: "God be thanked for books. They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levelers. They give to all who faithfully use them, the society, the spiritual presence, of the best and greatest of our race." Said Charles Kingsley: "Except a living man, there is nothing more wonderful than a book." "The reading of good books," said Isaac Barrow, "what is it but conversing with the wisest men of all ages and countries, who thereby communicate to us their most deliberate thoughts, choicest notions and best inventions, couched in good expression and digested in exact method?" Said William Godwin: "He that revels in a well-chosen library has innumerable dishes, and all of admirable flavor. His taste is rendered so acute as to distinguish the nicest shades of difference. His mind becomes ductile, susceptible to every impression, and gaining new refinement from them all."

Well does the poet say:

"Books are years,
Within whose silent chambers treasure lies
Preserved from age to age; more precious far
Than that accumulated store of gold
And orient gems, which, for a day of need,
The sultan hides deep in ancestral tombs;
These hoards of truth you can unlock at will."
—The North and West.

The Woman Who Cooks.

Did it ever occur to you that you owe her courtesy and appreciation? She may be your sister, daughter, wife or mother. Perhaps this faithful cook is a "hired girl," who works for a stipulated price per week. Men don't always think of the work of getting up three warm meals per day, Sunday included, for a life-time. Granted that they provide, that is not the whole battle, though some believe it is.

Rain or shine, sick or well, in heat or cold, these women go this round a life-time. It always angers me to hear men complain of things that are not to their taste. Some blessed men seldom complain. This sort I have always known.

Growlers should be required to "take hold" and cook the meals, then they would understand better. It would be well to let them do this when they have the headache or gripe, or when they must work with a fretful baby on one hip.

I heard a funny woman silence her strapping son by saying, "Well, Sylvester, if mother's meals don't suit you, then change your boarding-place." He was "squelched." Some men seldom praise the nice dinners, but, mind you, they make it known if things are burnt or if there is not enough salt or too much pepper.—Herald and Presbyter.

Thankful for Mother.

"Mother looks just as young as she did when you saw her, and better than ever," said a young man in answer to my question as to the welfare of his mother. It had been many years since I had looked into that mother's face, for we had drifted in different directions, but I remembered her as a young mother with a family of little children, and I had noted her sweet devotion to their interests, and her patient ways in her daily ministrations to them in the home. I had not seen this mother's boy since he was her "little cavalier" in a far-off town in the West. I had congratulated her on having a boy so thoughtful of the little things that make a mother's daily routine so much happier and lighter. I was glad to find that with the growth into manhood he had still kept up the beautiful way of thinking all the while of something to help and cheer mother.

"I see that mother gets a vacation every year before I take mine," he added, with a bright smile on his face. "This year she has been East to visit her old home and the friends she knew when she was a girl, and it has done her lots of good."

"The same mother's boy as ever," I said. "What a blessing you must be to her! She has thanked God very often for giving her such a son. I know."

"I've thanked God many a time for giving me such a mother," he rejoined. "It is a great blessing for a boy to have a good mother such as I have, and I want to do all I can for her, because she has done so much for me."

"That is the secret of her looking so young and being better than ever," I thought. There are many, many children in the world, and most of them love their mothers very dearly, without doubt, but they are not thoughtful of them. They take it as a matter of course that mother should do for them even if she is weary, and they often try her and vex her in many ways, instead of making the days of her toil and care easier and happier for her.

By cultivating this beautiful characteristic in childhood of being thoughtful of mother, the boy will not neglect his mother when he goes out into the world to make a place for himself. The interests of mother will always be in his mind. He will not forget the little attentions that make her so happy, or the small gifts that come just at an opportune time. "I wish I had done so and so for mother, but I never thought of it," said a young man after his mother had passed away. He loved his mother, but he was not thoughtful of her until it was too late.

The mother craves the love and attention of her boys, even if they have grown to manhood—to her they are her very own just as surely as when they were little children in the home nest.—Christian Work.

WESTERN ASSURANCE COMPANY.

The annual meeting of shareholders was held at the company's office, Toronto, on Wednesday, March 7. The president, Hon. Geo. A. Cox, occupied the chair.

The following annual report of the directors, with accompanying financial statement, was read by the secretary:

FORTY-NINTH ANNUAL REPORT.

The directors beg to submit herewith the annual statement of the company's accounts for the year ending Dec 31 last.

The revenue account shows a satisfactory growth in premium income, and after payment of losses and expenses there is a profit balance of \$118,645.60, as a result of the year's transactions. Two half-yearly dividends have been provided for at the rate of ten per cent. per annum, as well as an amount to cover depreciation in securities, and the reserve fund has increased to \$1,100,890.50.

Taking into account the fact that during the year 1899 the fire losses in the United States were exceptionally heavy, the directors feel that these results must be regarded as eminently satisfactory.

For some time past your directors have had under consideration the question of extending the agencies of the company beyond the limits of the North American continent, and shortly before the close of the year arrangements were completed for the establishment of a branch office in London, England, under what appears to be favorable auspices.

GEO. A. COX, President.

Toronto, Feb. 26, 1900.

SUMMARY OF FINANCIAL STATEMENT.

Total Cash income	\$2,582,741 50
Total expenditure, including appropriation for losses under adjustment	2,414,098 90
Balance	\$ 118,645 60
Dividend declared	100,000 00
Total assets	\$2,821,762 85
Total liabilities (including capital) ..	1,221,892 85
Reserve fund	\$1,100,890 50
Capital paid	1,000,000 00
Capital subscribed	1,000,000 00
Security paid to policy-holders	\$3,100,890 50

The president, in moving the adoption of the report, said: It cannot fail to be gratifying to the shareholders, as it is to the directors and officers of the company to note the evidence of the appreciation by the insuring public of the security offered by the "Western" to its policyholders, which is afforded by the growth in the volume of business transacted—the total income for this year having exceeded, for the first time in the history of the company, two and one half million dollars. It is still more satisfactory to note that notwithstanding the exceptionally heavy fire losses which have occurred in some of the chief cities in United States, where the business proved generally unprofitable to the companies engaged in it, we are able to show as a result of the year's transactions a profit balance of \$118,645. The experience of the year 1899 in Canada were exceptionally favorable, and the diminished fire waste in this country is certainly a matter for congratulations, aside from our interests in the business of fire insurance. It is to be hoped that the introduction of improved fire protection in our cities and towns, and the adoption of more substantial methods in the construction of buildings, will tend to a further reduction of the burden which the payment of some five million dollars per annum by insurance companies for fire losses in Canada, imposes upon the community, for I need scarcely say that this has to be provided from the premiums collected from the insuring public. I desire to emphasize what I believe to be a fact—that it is only by adopting measures that will reduce this serious annual waste that any material reduction in the tax which the public pay in fire insurance premiums can be brought about, for it is only necessary to refer to the government reports showing the income and expenditure of companies licensed to do business in the Dominion, to prove that there has been during the whole period embraced in these returns, but a very moderate margin of profit to the companies at the rates and under the conditions which have prevailed in this country in the past.

In this connection it may not be out of place to refer to the fact that during the past year a number of new companies have come into the field, offering fire insurance at lower rates than those current with the old established offices. It will be interesting to observe whether those experiments will prove more successful than previous attempts which have been made to afford indemnity against loss by fire on more favorable terms than companies which have been long engaged in the business feel safe in offering. While as insurers, we may hope these new companies may have discovered the secret of combining cheapness with security, we cannot overlook the fact the records of the fire insurance business in Canada during the past twenty years show a loss of upwards of two million dollars of capital which was invested in companies organized

to transact business at what are termed "cut rates." We may at least feel assured that companies working upon these lines, whose entire cash assets are limited to fifty or sixty thousands dollars are scarcely in a position to assume any considerable share of the many millions of liability which fire insurance companies are carrying for the protection of merchants and property-holders in Canada, and until it has been shown that, with due regard for the safety of stockholders and the security of policy-holders, any material reductions can be made in fire insurance rates in this country, your directors do not feel warranted in advocating any departure from the policy we have been following for many years past.

But to return to the consideration of our business during the year under review it will no doubt be interesting to shareholders to learn that the marine branch, which has been responsible in some former years for rather serious to the consideration of the question of the desirability of following the example of the majority of the successful British fire offices and embracing a larger field of operations than we at losses has shown a profit upon the business of 1899, and that the general outlook in this branch appears to be more promising than for some time past.

In our earnings from interests there has been a falling off, such as might be naturally be looked for owing to the reduced rates obtainable, particularly upon the class of securities which are held by this company.

There is one matter to which I wish particularly to refer at this time. It is now within a year of half a century since the company commenced business in Canada. Some twenty-five years ago it completed its system of agencies throughout the United States, and I think I am warranted in saying that it is now established over the whole of the North American Continent, on a favorable footing, with an efficient force of branch managers, special agents and local agents working in its interests. Under these circumstances your directors have turned their attention to the consideration of the question of the desirability of following the example of the majority of the successful British fire offices, and embracing a larger field of operations than we at present occupy. In view of the efforts which are being made—happily with no small measure of success—to enlarge the trade relations between the mother country and her self-governing colonies, and to cultivate intercolonial business connection, we have felt that the present is an opportune time for making a similar effort to secure some measure of reciprocity in the business of fire insurance. As a practical step in this direction it was decided to establish a branch office of the company in London, England. This was opened on the 1st of December last, and placed under the management of Mr. W. B. Meikle—a gentleman, who, we believe, possesses all the qualities of a successful insurance manager. A board of directors has been appointed in London, upon which we have been fortunate in securing the following gentlemen to serve, namely: The Right Hon. the Earl of Aberdeen, G.C.M.G., the Right Hon. Sir, John Kennaway Bart., M.P., and Mr. James Stevenson, of Messrs. Grahams & Co., British and East India merchants; and I am pleased to say that we feel that we have every reason to be encouraged at the start which we have made in the chief metropolis of the empire and at the agencies which have thus far been established in connection with this new branch.

Mr. J. J. Kenny, the vice-president, seconded the adoption of the report, which was carried unanimously. The election of directors for the ensuing year was then proceeded with, resulting in the unanimous re-election of the following gentlemen, viz: Hon. George A. Cox, Hon. S. C. Wood, Messrs. Robt. Beaty, G.R.R. Cockburn, George McMurrich, H. N. Baird, W. R. Brock, J. K. Osborne and J. J. Kenny.

At a meeting of the board of directors, held subsequently, Hon. George A. Cox was re-elected president and Mr. J. J. Kenny vice-president, for the ensuing year.

World of Missions.

A Letter from the Klondike.

Dawson, Yukon Territory, Feb 14, 1900.

Dear Editor—Please accept my thanks for paper sent. It is eagerly read and then passed on to the hospital box. St. Andrew's Dawson, the North star congregation is still showing some little light. Your big congregations in the east seem to us like centres of constellation, but St. Andrew's here is a beacon for some souls. They come from many parts. Here is a list of the singers in our choir, deservedly given first place by one of the city papers in a description of church musical organizations:

Soprano, Mrs. J. H. Davidson, recently from Nanaimo; Miss Pratt, Seattle, Wash.; Miss McIntosh, Vancouver; also Mrs. Burke, San Francisco; Mrs. Dr. Thompson Regina; tenor, Adam Faweett, Ontario; Herr Zimmerman, Vienna, Austria; bass, Col. McGregor, New Westminster; Dr. Alistair Grant McDonald, Cupar, Fife.

The outlook for the next summer is not bright, if all the people who say they are going to move carry out that intention. Already hundreds have gone out, many braving the 2,000 mile journey down the ice-bound river with little realization of its hardships and dangers. In a mining camp there are always disappointed men, and men ready to throw up a fairly good thing for the chance of a greater "stroke" in the next camp. This explains much of the restlessness; but much is due to the policy of the government declaring certain creeks closed and discontinuing relocation. This policy may mean the bringing in of large companies with capital to develop the country. I cannot say as to this, but the fact is that the Klondike is no longer a poor man's country.

To your readers who wheel, I would say when you come to Dawson leave your big furcoats outside, but bring on your bicycles. Wheels are ridden here when the thermometer marks 55° below zero. Light clothing and exercise is the rule here. Last week I went up Bonanza to 84 below to make a sick call. A score of times I had to get off the wheel to allow dog teams to pass. When a driver is behind six dogs, he cannot always guarantee that some malamute among them may not make a snap at the inviting limbs of a too daring rider. In places the trail is sidling and worn into deep holes but one soon learns to make the dive and come up as buoyantly as a boat rises on each succeeding crest. The 25 mile run only awakens the desire to go on further and faster, though the last 12 miles were done in sixty-five minutes. Speeding on may be through an arctic night, the sky so blue, the air so clear and the stars blazing so big and bright, you decide that the hardships of the Yukon are all a myth. The cold of winter is not unkind. It is the freeze out the big majority give to churches and religion that tries. Business men say, "Turn this camp into a Sunday School and it is dead to business. A sober miner saves his money and sends it east. Wine opens the heart and pake strings and

To The Deaf.

A rich lady, cured of her Deafness and Noises in the head by Dr. Nicholson's Artificial Ear Drums, gave \$10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free, Address No 9926, The Nicholson Institute, 790, Eighth Avenue, New York.

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(Western Section)

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A 9.30 A. M.

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ROBERT H. WARDEN, Convener.

we gain in circulation.' I do not hear so much of that talk since the last big fire. Three times a block in the centre of the city has been wiped out, and every time the fire began in the Theatre Dance Hall buildings, with rooms full of drunken men and drunken women. These things are more than accidental coincidences, and business men are beginning to ask whether the wage their folly demands is not too great. If you had been abroad early last Thursday morning you would have seen a team of dogs tearing down first avenue and running with them were two men as on a journey. They wear red tuques and over their tight close fit suits loose "parkies" for all the world like evaporated night-gowns made of ticking. The men are Mr. Fahenstock of Seattle and W. H. Chisholm of Birkenhead, England both members during the past year of St. Andrew's, Dawson, and the latter the organist and choir leader. Coming on the bridge they signal the manse-cabin, from which three figures shoot out dressing as they run, to bid God-speed to comrades starting on a 500 mile journey over the ice to get to the outside The last hand grip given, Mr. Fahenstock starts off at a brisk trot, the dogs get in line and Chisholm swings into the handles to guide the sledge. We stand watching the farewells given again and again till they are lost far up the river. Then we turn to the city, to miss for many a day these two of God's gentlemen. With good wishes for the paper,

I am yours sincerely,
J. J. WRIGHT.

A Prayer.

Teach me, Father, how to go
Softly as the grasses grow;
Hush my soul to meet the shock
Of the wild world as a rock;
But my spirit: propt with power,
Make as simple as a flower,
Let the dry heart fill its cup,
Like a poppy looking up;
Let life lightly wear her crown,
Like a poppy looking down,
When its heart is filled with dew,
And its life begins anew.

Teach me, Father, how to be
Kind and patient as a tree.
Joyfully the cickets croon
Under shady oak at noon;
Beetle on his mission bent,
Tarry in that cooling tent.
Let me, also, cheer a spot,
Hidden field or garden grove—
Place where passing souls can rest
On the way and be their best.

—Charles Edwin Markham.

Great Famine in India.

A famine is prevailing in India which is said not to have been equalled in severity of late years. Reports from India say there were already in December 8,000,000 people seeking relief, while a conservative estimate places the present number absolutely dependent upon the government and private charity for preservation from starvation at 4,000,000 while wild estimates place the number all the way up to 50,000,000. This of course is ridiculous, since the true famine area covers 84,000 square miles, with a population of 40,000,000 and a further area of 145,000 square miles, with a population of 21,000,000 suffers from more or less scarcity and distress. If there are four million in the true famine district suffering for the want of food, then one-tenth of a population must be stricken. That if true, denotes a terrible condition of affairs. This year both the monsoons and the winter rains failed and left the earth parched and dry for months and hence the failure of crops and the suffering that has entailed. The situation for the next six months will grow steadily worse. The government is taking every possible means to meet the emergency, and announces that so complete are the plans that no man, woman or child need die if only the wants can be made known in time. The great means used by the government for relief is the establishment of relief works for the employment of laborers. This has always been found to be the most effective way of meeting the difficulty and at the same time avoiding indiscriminate charity. It is reported from London that the British government will expend \$8,700,000 on relief (irrigation) works. These works have vastly added to the producing capacity of the country and have greatly ameliorated the natural condition of the natives.

PAINS IN THE BACK

FREQUENTLY DUE TO SLOGGISH LIVER OR KIDNEY TROUBLES.

Mr. Frank Walters of Exeter, Tells of Suffering and How Dr. Williams' Pink Pills Cured Him After Other Medicine Failed. From the Advocate, Exeter.

Mr. Frank Walters is a young man personally known to most of the residents of Exeter, where he has lived nearly all his life. Talking with the editor of the Advocate recently Mr. Walters said—"In justice to Dr. Williams' Pink Pills I think it my duty, in view of what they have done for me, to add my testimonial to the thousands of others that have been printed. For some months I suffered most severely from pains coursing up and down my back. It was thought that these pains were due to liver and kidney trouble, but whatever the cause they frequently left me in terrible agony. The pains were not always confined to the back, but would shift to other parts of the body. As a result I got little rest, my appetite became impaired and I fell off greatly in weight. I tried different remedies suggested by friends, which having no effect almost disgusted me with medicine. Then a personal friend urged me to try Dr. Williams' Pink Pills. I was not easily persuaded because I had about concluded that medicine would not relieve me, but he insisted and finally I decided to try them. I purchased one box at first and to my astonishment before it was finished I was greatly relieved. Then I got a couple more boxes and these restored me to my former good health. I do not hesitate recommending this medicine that others may profit by my experience and not suffer tortures as I did."

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood and strengthen the nerves, thus driving disease from the system. If your dealer does not keep them, they will be sent postpaid at 50 cents a box, or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

"I care not to ask if there be dregs or tatters of human life such as can escape from the description and boundary of morals. I submit that duty is a power which rises with us in the morning and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us go where we will, and which only leaves us when we leave the light of life."—W. E. Gladstone.

A Thousand Years.

A man we knew, who had been prospered in worldly affairs, and happy in his home and social relations, but who was unsaved, was suddenly brought to face death. When apprized of the near and dreaded hour, his trembling voice replied, "I wish I could live a thousand years as I am." He suggested with new interest the relations of memory hereafter to our earthly life.

To the saved, there can be no thought of passing time. It is an eternal, glorious present, with only a growing likeness to Christ to mark the ever-advancing glory. There will be seen in the past the dawning life of holiness, and in the future, deepening blessedness. But "Son, remember," will ever ring upon the soul of the persistently impenitent.

Memory must have an increasing power of self-reproach for abused mercies and lost opportunities. There will be an eternal appeal to its records. Oh, the sadness of those words of self-accusing power: "Son, remember."

Health and Home.

Put a little lemon juice or vinegar in kettle which cauliflower or cabbage is boiled in. It will serve to keep it white while cooking. It also whitens and keeps firm fish meat.

Baked Apple Dumpling.—Sift together one quart flour, two teaspoonfuls baking powder, a little powdered sugar and a pinch of salt. Into this rub one large tablespoon of butter, add a well beaten egg, one-half pint of milk and mix quickly. Roll out thin into circular pieces the size of a saucer, inclose two pieces of apple, well sugared and dotted with cinnamon, fold up snug and crowd together in a deep pan. Half cover with water and bake a half hour.

Chocolate Cream Candy.—Two cups sugar, two-thirds cup milk, one tablespoon butter, two squares chocolate, one teaspoon vanilla. Put butter into granite saucepan; when melted, add sugar and milk. Heat to boiling point; then add chocolate, and stir constantly until chocolate is melted. Boil thirteen minutes, remove from the fire, add vanilla, and beat until slightly creamy and mixture begins to sugar slightly around edge of saucepan. Pour at once into a buttered pan, cool lightly and mark in squares, or, omit vanilla, and add, while cooking, one-fourth teaspoon cinnamon.

For Sprains.—In curing a sprain, an exchange recommends salt and molasses as being wonderfully efficacious. The preparation is very simple. Make the molasses hot and stir in salt until it is of such a consistency that it can be held in place over the sprain by means of a muslin bandage. Apply while the poultice is as hot as can be borne, and wrap well to keep in the heat. It is claimed that three or four applications of this remedy will cure a serious sprain.

Ice Cream Candy.—Three cups sugar, one-fourth teaspoon cream tartar, one-half cup boiling water, one-fourth tablespoon vinegar. Boil ingredients together without stirring, until, when tried in cold water, mixture will become brittle. Turn on a well buttered platter to cool. As edges cool, fold towards centre. As soon as it can be handled, pull until white and glossy. While pulling, flavor desired, or add melted chocolate. Cut in sticks or small pieces.

Salt as a Remedy.

A poultice of salt moistened with vinegar will quickly alleviate the pain caused by the sting of a wasp or bee. A cup of hot water to which a teaspoonful of salt has been added, if taken regularly every day before breakfast, will be found to strengthen the digestive powers. Bathing in strong salt and water will be found comforting to aching and blistered feet. Bathing the eyes frequently with salt and water will be found very beneficial when they are weak and tired.



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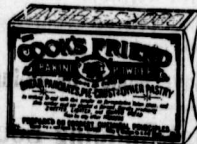
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The daintiest of sandwich meats.

The most delicate of cold meats.

Cooked to a nicety—ready to serve.

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

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