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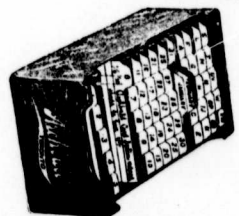
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Many of the students at Russian universities are mendicants who solicit alms and wear cast-off garments.

Over 1,000 children attend the public schools in Manila, and their parents especially desire that they be taught English.

The Presbytery of London South, England, has arranged to hold a Conference on Foreign Missions at its meeting in February.

Rev. William Logan, of Tarriff, says he remembers communion service in the Highlands when on a Friday twenty-eight speakers would preach on a single text, and on the Sunday the people would sit listening from ten in the morning till five o'clock in the afternoon.

Prince Henry of Prussia, the sailor brother of the German Emperor, became enamoured of the Chinese language during his trip to the Celestial Empire, and he has now seriously taken up the study of the tongue through a native teacher whom he brought back with him.

There was recently, and may be still, exhibited in the writing room of one of the principal hotels in Belfast a handsomely trimmed, gilt-lettered notice to the effect that—"The proprietors will not be responsible for any bags, coats, or other articles left in this room, unless they are deposited in the office."

It is proposed to hold a special Assembly of the Free Church in November of next year to pass the Uniting Act should the negotiations for union continue to run smoothly. A special session of the United Presbyterian Synod will be held about the same time. This plan will allow of union being consummated six months earlier than had been anticipated.

A committee appointed by Forfar Established Presbytery in connection with the Church Extension Movement has reported that a third church is needed in the town. The membership of the old parish church is 3,000, while the building seats only 1,500. Donations of £1,000 for the building fund and £500 towards endowment have already been promised.

After twenty-five years' service in and for tropical Africa, Dr. Robert Laws, a couple of months ago, returned to Edinburgh on furlough. Even now (remarks a contemporary) the name of Dr. Laws must be linked with those of David Livingstone and James Stewart as the three leaders in the regeneration of the natives of Africa south of the Equator. If Dr. James Stewart gave five of the best years of his life to the founding of the Livingstonia Mission equipped by Scotland in 1875, Dr. Robert Laws went out with the first expedition, and has ever since been the organizer, director, and most modest agent of the Glasgow, Aberdeen, and Edinburgh philanthropists who have spent £125,000 on the pioneering of the last quarter of a century.



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## Note and Comment

A story is told of Jenny Lind being taken to see the view of Anglesa, across the Menai Straits. She gazed in silence, and then began to sing "The marvelous work," from the "Creation."

Bernard Quaritch, prince of booksellers, died recently in London. He was famous as a dealer in rare and valuable books. Many of the catalogues of scientific books were valuable from a bibliographical point of view. In the course of his career he handled large quantities of scientific books.

At Thanksgiving time we published in the Dominion Presbyterian the story of an incident in connection with "Besid: the Bonny Briar Bush." Some weeks ago, Miss H. Isabel Graham, of Egmondville, the writer of that sketch, received from Dr. Watson a letter expressing his appreciation of it. Dr. Watson said the sketch was "very interesting and encouraging" to him.

Prof. R. W. Wood of the University of Wisconsin, the inventor of a new color photographic process, has been invited to lecture before the Royal Photographic Society of London. He has taken a six weeks' leave of absence, and will soon show the London photographers the latest and not least remarkable American discovery.

Recent experiments with a view to connecting Brussels and London by telephone have been very successful, and it is probable that in a short time a regular line will be established. There is a telephone already working between Budapest, Vienna and Berlin, and in a short time it is expected that Berlin will have telephonic communication with Constantinople.

The immigration from Italy is increasing rapidly, says the United Presbyterian. In 1891 over one-seventh of the total incoming population was from Italy: in 1898 the proportion was one-fourth. For several years the Italian immigration has exceeded the Irish and German combined. The general conditions in the latter countries are more favorable than formerly, while the Italians escape increasing burdens by leaving home. They have to a large extent taken the place of the Irish laborers on public works. Of special interest is the fact that they do not show much interest in their native religion. There are very few priests among them.

The novel assertion is made by Professor See that the color of a star varies according to its age, being yellow in its youth and in its old age blue, the tint being a matter of temperature—the bluer it becomes according as it becomes hotter, because great heat means an activity that engenders blue light waves; thus, Sirius is a very blue star as seen through the telescope, simply because it is so hot, and giving out, probably, one hundred times as much light as our sun, though it is but three, and perhaps four, times as big. Vega, too, in the constellation Lyra, and a hundred times as large as our sun, is blue, the inference being that the heat it emits is enormous. The appearance of these stars, is, of course, as viewed through the medium of the earth's atmosphere, and their colors are, in some cases, so vivid as to exhibit marked differences, the fact being that, if the air envelope of the earth were taken away, their varying tints would be much more noticeable.

It is announced that Rev. Dr. William Patrick of Dundee, Scotland, has accepted the Principalship of Manitoba College, succeeding the late Dr. King.

Mrs. Kellogg, wife of the late Rev. Samuel H. Kellogg, D. D., L. L. D., of Landaur, India, has reached Pittsburg after a journey of more than two months from the heart of the Himalayas.

A French atheist once said to a humble peasant, "We will pull down your spires and rid you of your superstitions." The peasant replied, "You may pull down our spires, but you can not blot out God's stars."

In the island of Mull, on the west coast of Scotland, there is still living a cousin of Dr. Livingstone, the famous African explorer. Mrs. MacQueeney, or, as she is better known, Kate Livingstone, has now reached the age of one hundred and two years, and, though able to go about, is in her dotage. Her people belonged to Ulva, and she was well acquainted with Dr. Livingstone, who visited her whenever he came to Mull. She still talks of her famous cousin, and sets much store by a silver brooch which he presented her, and on which her name is inscribed.

An incident is told by Christian Warf, which shows Mr. Moody's relation to the Roman Catholic Church. When the Roman Catholics were putting up a new church building in Northfield, Mr. Moody not only advanced the largest subscription, but he gave them the organ, taking the position that it was better that the Catholics should have a church, with its services, than be without them; and as for the organ, the better the music, the better for the church. But the matter did not end here. Later, when a Protestant church was to be built in Northfield, the stone for its foundation was hauled from the hills and presented to him by the Roman Catholics.

Speaking of Christian Science and its dangers, the Cumberland Presbyterian says that the spirit of religious tolerance is responsible for the prolonged life of many dangerous heresies. On the other hand some heresies grow strong on opposition. It has been a question, therefore, how to deal with the fatal errors of Eddyism, whether to let them alone to die of their own lack of life or to kill them by telling the truth about them. The first-named course has generally been pursued; but at last the other has been deemed the wiser method. The religious press is now telling the whole unpleasant truth about the dangers of Christian Science. In a recent editorial The Herald and Presbyter says among other true things: "The Christian Church may just as well awaken to the fact that it can no more tolerate this false system than it can Spiritualism, or any other form of infidelity and heathenism. It denies every really vital doctrine in the Holy Scriptures, and drags down the doctrine of inspiration to put it on a level with the production of this text-book of Mrs. Eddy. The whole plan of salvation, centred in the divine Christ who died for sinners, is scornfully pushed aside to make way for the hysterical vagaries of this conceited woman and her deluded followers, who believe neither in the facts of sin or atonement or forgiveness or judgment. Evangelical words are employed, but in ninety-nine cases out of a hundred they are robbed of their meaning and made to do service in opposition to the real gospel of Christ. It is deadly with no life in it."

Mail advices from India state that the situation there, due to the famine, grows worse every week, and that over three million men are now employed on Government relief work. It is a famine of water as well as of food, and no rain is now expected until June. The relief work is part of the "white man's burden," which this country may have to assume at some future day. During times of famine in India the British government sets all who will accept such work at work building and improving canals and similar labor intended for the improvement of the country. While the wages of a laborer are not large, those employed are able by it to earn a living.

The Russians, says the Michigan Presbyterian, are already finding some difficulty in their trans-Siberian plans of transportation. It looks as if war with Japan just now would be attended with serious difficulty if Russia should try to crowd the railroad with troops and munitions of war. This may cause a patching up of peace for the present. The following information explains the situation: Before the completion of the Siberian railroad it has become necessary to reconstruct the work already done, and this will cost not less than \$25,000,000. The information is supplied to the state department by Commercial Agent Greener at Vladivostok. His report, compiled from Russian sources, shows a curious condition of affairs on the road. In the haste of construction and the anxiety to get everything cheap the road was laid with a 12-pound rail instead of a 24-pound rail. The bridges were built of wood, and crossings were made far apart. Consequently, more than twenty miles an hour cannot be made on the level with safety. Only one passenger and two freight trains a day are run. To add to the danger there has been put on the line one of the heaviest engines in existence, the compound system. The light rails, the steep inclines, and the high gradings combined make travelling risky. On steep inclines, owing to the light rails, the heavy engines cannot be held, and running at a speed of thirty-three miles an hour, turns the rails out. Therefore it has been concluded that the road must be reconstructed on broader lines.

John Ruskin, the well known writer on art and other subjects, died on January 20. Mr. Ruskin was 81 years of age and had not written anything for several years. One of the daily papers gives the following points in regard to his life: "John Ruskin was the son of a wine merchant, and was born in London on February 8, 1819. He received private tuition and afterwards studied at Christ Church, Oxford, where he won the Newdigate prize in 1839. He received his B. A. degree in 1842 and graduated M. A. in 1848. In 1858 he was made Hon. Student of Christ Church, and in 1867 became Rede Lecturer at Cambridge. From 1870 to 1879, and from 1892 to 1894 he held the position of Slade Professor of Fine Art, Oxford. In 1898 the degree of Hon. D. C. L., Oxford, was conferred upon him. Prof. Ruskin was an honorary member of the Royal Society of Painters in Water Colors, also F.G.S., F.Z.S., F.R.I.B.A., etc., and member of several foreign academies. He was the author of the following among other works: Modern Painters, 1843-60; Seven Lamps of Architecture, 1849; Stones of Venice, 1851-83; Lectures on Architecture and Painting, 1854; Harbors of England, 1856; Elements of Drawing, 1857; Political Economy of Art, 1857; Ethics of the Dust, 1896; Time and Tide, 1887; Lectures on Art, 1870; Mornings in Florence, 1875-77; Art of England, 1888; Storm Cloud of the Nineteenth Century, 1884; Pleasures of England, 1884-85; Praeterita, 1885-89.

# Our Young People

## FOR AYE.

### The Christian Endeavor Day Meeting.

Topic for Feb. 4.—"Things that Endure."—Matt. 7: 21-27.

"I am Alpha and Omega, the Beginning and the End."

#### The Importance of Foundations.

BY REV. FRANCIS E. CLARK.

You will notice that in this parable our Lord puts great emphasis upon foundations. Very little is said about superstructures. We are not told what kind of houses the men built, whether they were made of wood or stone or bricks or wattles; but we do read about their foundations. One was built upon a rock, the other upon the sand; but in either case the foundation was the important thing.

This is the best week of all the year for Christian Endeavorers to consider their own foundations, the foundation of their society, and that upon which they have built their lives as well. The four foundation-stones of our Society may be called Pledged Confession of Christ, Pledged Service for Christ, Pledged Loyalty to Christ's church, and Pledged Consecration to Christ.

Without these stones in the foundation no true Christian Endeavor Society can be built up. We may have something called by that name, but the first storm of disapproval, or even a little flood of indifference or wind of opposition, will sweep it away.

These foundation-stones, Confession, Service, Loyalty, Consecration, were laid nineteen years ago when the first society was built; and, because Christian Endeavor was built upon these, the movement has existed and grown stronger with each year for nearly two decades.

Let us never be tempted to ignore or discard our foundation principles. Let us never make light of our covenant pledge or that for which it stands; for it is no mere formula, or prescription, or form of words. It is the rock foundation of Confession, Service, Loyalty, and Consecration to Christ and the Church, without which the society could never exist.

And now bring the matter nearer home. Are these foundation-stones under your own society? Are your active members pledged to confession, service, loyalty, and consecration? Do all your active members solemnly take this covenant? Are they living up to it with reasonable fidelity so far as you can see? Do they participate in the weekly meetings? Are they active on the committees? Are they faithful to the church? All these are indications of a good foundation.

But look a little nearer home still. How is it, my friend, in your own life? Are you building your Christian character upon such foundation-stones? For they are not peculiar to Christian Endeavor. They enter into every earnest

Christian life. The Society has made such rapid progress all the world around and has been received with favor by God and man, simply because it is built upon fundamental and universal principles. It is not a fad or a notion or a "sleight-of-hand method" of developing Christian life; it goes down to bed-rock, and plants itself upon eternal things, things that endure; and these eternal rock foundations are just as necessary for your life as for the movement. If you are not a confessing Christian, a working Christian, a loyal Christian, a consecrated Christian, there is something the matter with your foundations. You need to look to them; for, when the rains descend, and the floods come, and the winds blow, your Christian character and life may be swept away. But the movements that are built upon principles, the societies which are based upon these foundations, the individuals that are thus rooted and grounded, need have no anxious fear. They fall not, for they are founded upon a rock.

#### The Enduring.

He built a house; time laid it in the dust;  
He wrote a book, its title now forgot;  
He ruled a city, but his name is not  
On any tablet graven, or where rust  
Can gather from disuse, or marble lust.  
He took a child from out a wretched cot,  
Who on the state dishonor might have brought,  
And reared him to the Christian's hope and trust.  
The boy, to manhood grown, became a light  
To many souls, and preached for human need  
The wondrous love of the Omnipotent.  
The work has multiplied like stars at night  
When darkness deepens; every noble deed  
Lasts longer than a granite monument.

—Sarah K. Bolton.

#### For Daily Reading.

Mon.,	Jan. 29.	The never changing God. Ps. III
Tues.,	Jan. 30.	Unshaken truths. Heb. 12: 22-39
Wed.,	Jan. 31.	The undying word. Matt. 24: 32, 34; 1 Pet. 1: 24, 25
Thurs.,	Feb. 1.	—Hope through faith. Heb. 11: 1-10
Fri.,	Feb. 2.	—The house upon the rock. Luke 6: 46-48
Sat.,	Feb. 3.	Building on Jesus. 1 Cor. 3: 11-14
Sun.,	Feb. 4.	—Topic. Things that endure. Matt. 7: 21-27. (Christian Endeavor Day.)

#### Hints for Talks and Testimonies.

What are some of the valued prizes of the world that will not last?

What are some of the causes that prevent things from enduring?

What assurance is there that anything can endure? Where are some of the unsafe foundations for one's work?

Give an illustration of some work that has endured?

What is needed to make one's work lasting?

How may we know whether we are on a secure foundation?

What reasons are there for belief in the endurance of Christianity?

What encouragement is there in the assurance as to what will endure and what will perish?

On what does the endurance of the Christian Endeavor movement rest?

#### For Eternity.

When Apelles, the Greek, was asked why he bestowed so much labor upon his pictures, he replied, "Because I am painting for eternity." He used the word as a bold figure of speech; but we may use the word literally when we say that we are painting the picture of our lives for eternity.

We use fast colors. Whatever pure and holy word or deed we wrought into that picture will stand there, imperishable and immortal. Whatever selfish or sinful thing is painted on that life-canvas can never be washed out except by the application of the blood of Jesus here in this present life. Now or never that precious blood availeth. When death comes, the process of painting stops! No strokes of penitence or faith can be added to it then. No guilty spots can be washed out then. The painting is finished, and it is finished forever!—T. L. Cuyler, D. D.

#### A Lost River Found.

Good deeds can never die. Death has no dominion over them. He who performs them wins for himself the power of endless life. However obscure, however ignoble he may be, however humble his service, he has opened a fountain whose waters fail not. Like the Alcaeus, which from its native isle flowed through the salt sea fresh and sweet and bubbled up in the higher and wider lands of the continent, so does this deed of yours, this act of faith and grace and love, flow from this little islet of time under the salt sea of death and break forth in brightness and refreshment on the boundless highlands of eternity.—Bishop Gilbert Haven.

#### HELPS IN BRIEF.

(From "The Endeavorer's Daily Companion," by Amos R. Wells.)

#### Things That Last.

Words that last are words that are in harmony with the Word.

Hopes that last are based upon the promises of God.

Lovelessness that lasts is love in the heart.

Knowledge that lasts is "to know him whom to know is life eternal."

Power that lasts is the strength that God directs.

#### Why Christian Endeavor Will Endure.

Because it rests on the church, taking as its motto, "For God and the Church."  
Because God's manifest blessing has always been upon it.

Because it "trusts in the Lord Jesus Christ for strength."

Because it has no aim but to "do whatever Christ would like to have us do."

Because it emphasizes an heroic, definite pledge.

For Dominion Presbyterian.

## David Livingstone.

By James Croil.

### Part II.

Had Livingstone been building castles in the air? The London Missionary society evidently thought so. They did not favor his grand proposals regarding training colleges, etc. Neither did his colleagues in the field. He began to feel uneasy under the restraints of "red-tapeism." The wonder is that he submitted to it so long. Leaving Mabose, he came back to Kolobeng. He had meanwhile come to the conclusion that something more than preaching and praying was necessary for the successful prosecution of missionary labor on a large scale in Africa. Civilization, he thought, must accompany, if it should not even precede, the introduction of Christianity. So he planned a journey across the country, 700 miles, in search of a great lake, which the natives told him of "in a country abounding with ivory." He found that the so-called "desert" had been greatly exaggerated. Abundance of animal and vegetable life were found all along the route. The greater part of the journey had to be performed on foot. The natives laughed at his attempting to travel thus; but they soon changed their minds on finding that their leader kept them at the top of their speed for days together.

After two months of hard work they came in sight of Lake Ngami, which no European had ever seen before. Livingstone was delighted with the sight of this beautiful inland sea. "Whence comes this water?" he asked. "From a country full of rivers," was the reply. This was convincing proof that he had lighted upon a productive and probably a populous region. Here there must be people to be elevated, people to be saved! His true mission flashed into his mind, that he was to be the pioneer of civilization and Christianity in this terra incognita. His determination to penetrate still further into the interior at that time, however, was checked by the jealousy of a petty chief which caused his return to Kolobeng.

In 1850 he again set out taking with him his wife, his three children, and Tcehele, but they were driven back by fever and the tsetse fly. A third time he renewed the attempt, this time being accompanied by his family, a Mr. Murray, and Mr. Oswell, a wealthy Englishman, bent on a hunting expedition. After passing Lake Ngami, they entered a real desert and all nearly perished with thirst, but learning that Sebituane, the chief of the Makololo, was on his way to meet them, they pushed on. "The mosquitoes were terrible." Sebituane was altogether a notable man and received Livingstone with the greatest kindness, but before much could be done, he was suddenly taken with inflammation of the lungs and died. As for the Makololo, they proved faithful friends of Livingstone all his life and after his death showed respect to his remains unequalled in history. "He was the best specimen

of a native chief I ever met, and it was impossible not to follow him in thought into the other world of which he had just heard when he was called away, and to realize somewhat of the feelings of those who pray for the dead. The deep, dark question of what is to become of such as he was must be left where we found it, believing assuredly that the Judge of all the earth will do right.

The grand idea had now fully taken possession of Livingstone that the interior of Africa was not a desert, but a populous region of great natural capabilities. He resolved to make its exploration his life-work. He took his family down to Capetown, put them on board of a ship about to sail for England, and returned to Kolobeng. In November, 1853, he set out on the expedition that made him famous—"resolved to open a path across the continent or perish in the attempt." He did not stop to count the cost. The difficulties he encountered were enormous. Sleeping on the damp ground for months together—wading through swamps up to his knees in water—fordng rivers up to his waist—living on herbs and meal, and exposed to the scorching rays of the sun—the temperature often 120 in the shade! Having reached the country of the Makololo he was furnished by the chief with a trusty guide and an escort of men and oxen. His kit was scanty—consisting of a decent suit of clothes, in case they came to civilization, a sheep-skin mantle and a rug, a few scientific instruments, a Bible, a nautical almanac and a set of logarithmic tables.

He found it difficult to teach his men even the most elementary amenities of civilized life. He gave them iron spoons each, but it took a long time to instruct them in their use. They insisted on dipping the milk out of the vessels with their hands into the spoons. It was customary—fashionable, we would say—with some of the tribes whose country they traversed to knock out all the teeth in the upper jaw of young men and women on their reaching full stature. No Batoke belle would like to be seen in society with her upper teeth in. A great row of teeth in Batoke was accounted vulgar—as much so as a big foot in China, or a big waist in America!

At Uganda, if a man came into King Mtesa's presence carelessly dressed, he would be ordered out of the room to be instantly beheaded. One day, a favorite wife of Mtesa (he had five hundred wives) plucked a fruit from a tree and offered it to her lord and master. She had committed the unpardonable sin and was taken off to instant execution. In the country through which Livingstone was travelling, human sacrifices and cannibalism frequently prevailed. Raids were made on quiet, remote villages and droves of helpless natives, regardless of

age or sex, were driven away like so many cattle to the shambles.

The route to Loango on the West Coast lay through tangled forests, rank jungles, and over rough mountains, hitherto untrodden by the foot of a white man, for 1200 miles. Striking the upper waters of the Zambesi, they ascended that river in canoes, fighting with herds of gigantic hippopotami and crocodiles, and then plunged into the dark territory lying between them and the sea. They met with little opposition from the savage tribes. On the contrary, an ovation—a la mode—awaited them at almost every village they came to. Livingstone's magic lantern never failed to draw an astonished crowd, while his medical skill worked wonders. He charmed the natives by his kindness and sympathy. It is not recorded that he ever resorted to extreme measures in punishing any of them, though his patience and good nature were often sorely tried.

Six months after starting, they reached Loango where Livingstone spent four months under the hospitable roof of Mr. Gabriel, the British Commissioner for the suppression of the slave trade, in recruiting his shattered health, writing up his journals and preparing valuable reports for both missionary and scientific societies. He had accomplished a herculean feat and thrown a flood of light on the Dark Continent. Here he was offered a free passage and earnestly entreated to return to England. But, no! his word was pledged to his faithful Makololo men, to see them home again. He must do it or die. The same dreary journey had to be repeated, and then a further toilsome march to the East Coast. On his arrival at Quillimane he embarked on board a big "homeward bound," taking with him his faithful guide, Sekwebu; but the waves of the sea which he had never seen before, and the strange sights on ship board were too much for his excitable nerves; he went stark mad, jumped overboard and was drowned.

On the 12th of December, 1856, four and a half years after parting with his wife and children at Capetown, Livingstone arrived in England, where unexampled honors awaited him. He wrote an account of his travels which created a profound sensation among thinking men of every class, especially among those who were interested in the moral and spiritual elevation of the tribes of Africa. Among other results, the universities of England and Ireland agreed to unite in establishing a mission in Africa. At a later period the Free Church of Scotland formed a mission on Lake Nyassa named Livingstonia. The Church of Scotland planted another mission which they named Blantyre. He was made an L.L.D. and D.C.L. London and Paris awarded him the gold medals of their Geographical Societies. Honors were heaped upon him, and wherever he went crowds assembled to hear his descriptions of regions hitherto unknown, and of savage tribes whose existence had never been heard of. He was compelled to speak, though he had rather remained silent. He might have remained at home and rested on his laurels. But, no! the cry of poor benighted Africa rang in his ears

(Continued on page 55.)

THE  
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Thursday, January 25th, 1900

Among the "Lives of D. L. Moody" that are already being hawked around America, two make a bid for first place. Beyond a doubt the wish of the great evangelist will be respected by all respectable publishers, and the standard work will be that brought out under the direction of his son, Mr. W. R. Moody.

The Southwestern Presbyterian thus sums up a vigorous protest against the multiplicity of organizations in our churches. "The argument for the existence of a society must be that it will do a work that would otherwise not be done and that in doing that work it will strengthen the church, increase the usefulness of the church and the glory of God." To this, endorsed by our contemporary, we cordially subscribe our endorsement. The usual plea for a new society is—"We want it!"

The death of John Ruskin was not unexpected. And yet he is not dead, nor even sleeping, for such as he live in a thousand lives whose thought he has moulded, and will live in thousands more, whom his words shall influence. He has spoken on many themes and spoken well on almost all of them. He has given us a form of English that is at once beautiful and simple. Not least in value are his religious teachings, which, though theologians have looked at them askance, have done much to make men stronger. We hope his works may soon become accessible, even to the humblest.

They are trying to figure out, across

the line, whether they have too many or too few ministers to fill the vacant pulpits. As a result of the discussion, the dust is beginning to fly, and two or three of the leading calculators have become ironically polite in their remarks, one to the other. We hope they will be warned in time. The question of what century we are living in has made sad havoc and this is a first cousin to it. We hope they will stop for our sake. The thing has appeared here. We heard a man declare that the colleges should be shut up for some years. He was perfectly sane too, but deluded.

**Staked Out.**

In the rush to a new mining camp when a man stakes out a claim he stays with it. If he does not the next man that comes along may promptly jump his claim. He may not do a turn, but so long as he keeps on watch he holds his own. Of course this does not develop the country, but that is not what he came out to that camp to do. He was looking out for number one, and he sticks to that policy.

Some congregations are wonderfully like mining camps, and some in those congregations are pursuing a policy closely of kin to the brother in the mining camp. Certain claims have staked out, and woe to the eager worker whose trespassing foot steps over the margin. Some sessions stake out the whole field and then undertake to sublet sections of it to others. To the men who are expert in worldly affairs is delegated the conduct of the business affairs of the congregation. To the studious and energetic is allotted the training of the young. To the ardent and vivacious who forget that forty summers lie behind them is committed the directing of the young people. But the Session holds the title, and may at any time call in the delegated authority.

Then too each of these sections of workers watches carefully lest some one overstep their borders. We have known the good people to watch so constantly for an invasion of privilege that they had no time to work the part committed to them. And somehow the spirit of standing on guard communicates itself till the whole congregation is in a state of armed neutrality. There is peace, everything is smooth on the surface, but the frozen smile with which one greets the other, being interpreted, reads—"You keep away from here!"

Meantime, while men and women watch one another the work they were sent to do remains undone. And the enemy steals in behind them and gets in his work. Nothing rejoices the adversary more than to find Christian men and women insanely jealous lest their rights be invaded.

**The Touch of Faith.**

In every crowded congregation, as in every humble meeting for prayer, there are some who touch the Master, whether all do or not. These persons receive His blessing and His grace, and go away with help and healing, peace and comfort, in their souls. To touch Christ in longing, faith and prayer is to come into saving contact with Him who has power to remove all sin and sorrow, and to bestow forgiveness and eternal life. To be so near Him that we might touch Him and yet fail to do so, is to have supreme opportunity without embracing it.

When a company, one day, while He was on earth, was crowding around Christ, a sick, discouraged and almost heartbroken woman came behind Him and touched the hem of His garment, sure that this would be enough to win from Him the power that would make her whole. It was enough. A vital relation was established between her and the Master, and she was healed. But the Lord would not let the act or the woman pass unnoticed, and made it known that, even in that dense throng, the timid touch of faith had attracted His saving power and His loving attention.

Wherever the word of truth is preached to-day Christ is as really present as He was that day on the road to the house of the ruler. He who gave us the gospel, and who is the life of the gospel, is present with divine grace and power wherever and whenever the gospel is proclaimed. It is the privilege of men to accept the salvation offered to them. Christ may be touched in faith. All that is necessary is to say to Him the word that expresses the desire, or the willingness, to receive from Him that which He offers.

We should remember that there are no times when Christ is more willing to bless than others. He is always ready to accept and save the sinner who comes to Him. We do not need to wait four months for the harvest. We do not need to send to the ends of the earth for some one to mediate with Him in our behalf. We do not need to wait for the coming of the Holy Spirit from heaven, for he is here. We do not need to seek the coming of Christ from the dead, for He is risen, and is by our side. All that we need to do is to take Him at His word, to believe and trust Him, and to touch Him as our Saviour, who can give us life and salvation.

All through our land, in our churches everywhere, the gospel is preached Sabbath by Sabbath, and Christ is presented as the only hope for ruined sinners. Let us make it so plain that multitudes will touch Him in faith and love, and come to know for themselves, from sweet and unmistakable experiences, that Christ is able to save. It has often been said that any service is incomplete, and any sermon inadequate, in which there is not enough

gospel truth set forth for the salvation of any soul. Surely there is nothing in eloquence of sermon, or in musical service to take the place of such presentation of Christ as shall show him to be the Saviour needed by every sinful and sorrowful soul.

Especially are we to be plain and clear in presenting Christ in the special evangelistic services that are being held so generally during these winter weeks. What is needed is that there shall be saving relations established between Christ and the sinner. All that is needed is for the sinner to touch Him according to His gracious invitation. A thought of trust, a look of faith, a word of acceptance, an expression of willingness, or one whisper of submission, is all that is necessary in order to bring any soul in saving relation with the Lord who waits to fill with grace and life divine each one who is willing to take Him at His word.—Herald and Presbyterian.

### The Supreme Guilt of Sin.

The Scriptures in the strongest terms set forth the guilt of sin. Sin is not incidental, it inheres in our nature; we are born in sin, are the children of wrath. It is not an unfortunate effect of circumstances, but is universal, and is common to all, including the most intelligent and refined as well as the most ignorant and debased. It is a stain on our nature which cannot be washed out. There is no offering within our possession which can atone for it. Tears cannot blot it out; resolution cannot eradicate it. It is of such a nature that it excludes from the presence of God, and calls down His just and terrible judgment. It is a bondage from which the slave cannot free himself. The evil fruits are borne in this life and continue to increase in greater misery, reaching out into the eternal years in unmitigated and hopeless woe. There is always a disposition to make light of sin in its less repulsive forms, but the Word of God represents that the guilt is not in the grossness of the sin, but in its very nature, that every sin bears guilt, and by necessity separates from God.

The guilt of sin is thus great because it is violence against the nature of God. It is want of obedience to, or transgression of the law of God, but that law is not an arbitrary decree, but inheres in the very nature of God. He is Himself holiness, and cannot decree anything that is in any wise or degree not in harmony with that perfect rightness. Hence since in its nature it is repulsive to God, He cannot look upon iniquity, His soul revolts against it. We seek the favor of God, and desire to be admitted to His presence at last, through His merciful forgiveness. But more than pardon is necessary. Let the word of pardon be spoken, still there is the unholiness of sin. There is nothing in common between us and God. We are miserable and He may

pity us; we may conceive of His pardoning us, but there remains that entire separation from Him which must exclude us from His sight. Hence the necessity, the absolute necessity, of regeneration. "Except a man be born again he cannot see the kingdom of God," are the terrible words of Jesus. The law of life is, "That which is born of the flesh is flesh"; in its nature it is so; but the kingdom of God is of the spirit, spiritual. The sinful ones cannot enter there.

If we look at sin in its relation to law, the guilt is immeasurable. Law is the expression of the will of God, the Lord of all. His hand is the government of all things. He administers all for the good and happiness of His creatures. Sin is the violation of His law. In its nature it is an assault on his government, on that order of things which He has established. So far as it extends, it is the destruction of that just rule in which all are blessed. It is the rejection of His authority over us, the denial of His right to our obedience. It is the withdrawal of conscience from His domain; it is the enthronement of our will as against His. In its nature nothing can be more sweeping and destructive. Righteousness must reign or ruin, the ruin of all that makes for good, must prevail. If some hand could wreck the heavens and earth, what terms would measure the guilt of the act? But sin, so far as it extends, wrecks the greater universe of righteousness.—United Presbyterian.

### An Ordained Missionary Needed.

The Home Mission Committee of Peterboro Presbytery is in urgent need of an ordained missionary to take hold of a very important field of labour in which five large lumber camps are in operation. The base of the work is in a very good locality and has a new church recently purchased and opened under very favorable auspices. The work is in great need of a good man at once, and the entire Presbytery will take an interest in the work. Any one wishing to take up this important work will please write Rev. J. G. Potter, Peterboro, Ont.

### David Livingstone.

(Continued from Page 53.)

louder than the entreaties of his friends, his wife and children.

On the 10th of March, 1858, Dr. and Mrs. Livingstone sailed for the Zambesi taking with them their youngest child. But Mrs. Livingstone had suffered so much from the voyage, the vessel called at the Cape and left her in the care of her parents who happened to be there at the time. The people at Capetown gave an enthusiastic reception to their now illustrious visitor—no longer a humble missionary only, but invested with the title of "Her Majesty's Consul-General for South East Africa," and in command of a government expedition, the main object of which was to explore the interior. Included in the party were his brother Charles, and

Dr. Kirk, afterwards Sir John Kirk, British Consul at Zanzibar. The expedition however, added neither to Livingstone's success nor happiness. His high-sounding title carried with it no emolument. In fact, he felt chagrined beyond measure at what he and his friends considered the "shabby treatment" of the government, and he wore the gilt band of office around his cap with ill-disguised mortification. Livingstone's honesty must be honored. His first thought on landing at Quillimane was about his dear Makolo men whom he had left there before going to England with the promise that he would see them safely home on his return. Alas! Thirty of them had died of small-pox, six had been murdered, some had married and chose to remain, others had become demoralized with drink. But, for the rest, the long journey of 700 miles was commenced. In three months the home of the Makolo was reached. But what a great change had taken place! The great chief Sekeleu was dead, his people had gone away, and the kingdom founded by Sebituane was at an end. Making his way back again towards the east coast, Livingstone now began a thorough exploration of the Shire valley. A terrible change had come over it too. The black pall of slavery hung over it. Gang after gang of the poor natives were being driven off as slaves to the Portuguese settlements, chained together. "No words can convey an adequate idea of the wide-spread desolation and misery. Multitudes perished by the way. Their dead bodies floated down the rivers. Skeletons were lying about in all directions. Beneath the trees and in the huts were mouldering corpses." The iron pierced Livingstone's soul. 19,000 slaves were reported to pass through the Zanzibar alone! "But," he says, "We never realized the atrocious nature of the traffic until we saw it at the fountain head." In September 1859 Livingstone stood on the shore of Lake Nyassa—the first European who had seen that inland sea—as large as Lake Erie. In the following year a ship arrived at the mouth of the Zambesi, bringing a new iron steamer to replace the asthmatic *Ilala*. It also brought Dr. Stewart of Lovedale and a party of ladies who were to join a mission proposed to be established on the newly discovered lake; among them was Mrs. Livingstone. This expedition arrived just in time to hear of Bishop McKenzie's death and the abandonment of the universities' mission.

The first few months of this year were the most trying in all Livingstone's experience. The new steamer drew too much water for the shallow reaches of the Zambesi and was practically useless. The women were prostrated with fever and fatigue, and the men who had gone forward in advance to plant the mission were carried back in litters more dead than alive. All, save Livingstone and his wife and Dr. Stewart, were sent home. In the meantime a third steamer had been sent out. The *Nyassa* was 120 feet long; in every respect suitable, and hope revived as she floated gracefully on the Zambesi. Two bottles of wine were opened in honor of the occasion—the first mention of it as a beverage—rockets were fired off, and a general rejoicing took place.

# The Quiet Hour

For Dominion Presbyterian.

## The First Disciples of Jesus.\*

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

This lesson can be divided into sections as follows: I. The Great Proclamation, 35-36. II. The Beginning of Discipleship, 37-40. III. The First Service of a Christian Soul, 41-43. IV. The Two Findings.

1. The is the great proclamation, "Behold the Lamb of God." This was the testimony of John to Jesus. Spoken with the accent of real conviction, there is little wonder that the two disciples were powerfully affected by it. They had joined John's school because they were anxious to learn of a higher life, and if he can point them to something still higher, they will gladly pursue it. The whole gospel is in these great words. If we devoted all our lesson to it, only a little of its meaning would be expressed, but we must be content to treat it as an introduction and try to summarize the varied events which had their starting point in such a wonderful utterance.

11. This preaching had immediate effect. The two disciples "heard" and "followed." That is the true hearing which leads to following. But they followed Jesus not simply because they heard, but because He was there to follow. Even so now hearing must be quickened by the vision of Christ. Note next the quick interest of Jesus. He turned at once and saw them following; with sympathetic insight He catches the first movement towards Himself. He meets them with the kindly enquiry: "What seek ye?" Men come to Him in so many ways and with such varied motives, that the question "What seek ye?" is always in order. Good it is when we can say that we do not seek sensational sights or "loaves and fishes," but the Master Himself to be our teacher and guide. "Master, where dwellest Thou?" This is met by the kind invitation, "Come and see." Whether our cry is "Where dwellest Thou?" or "Can any good thing come out of Nazareth?", whether it is earnest search or ignorant prejudice, the people's answer is: "Come and see." Personal experience of the closest, personal communion with Him, is the only thing that can meet objections, or satisfy our craving for light and life. These two disciples abode with Him that day and it was a turning point in their life. Hence forward they were Christ's men, His loyal servants.

111. This comes out clearly in the next statement, out of communion came service. One of these two was Andrew, a matter of fact, silent man, and the first thing that he does is to call his impulsive brother Peter. This is real missionary work. It is individual and spontaneous, and it begins at home. Andrew did not

do this because he was appointed, by a committee, but because he was personally interested and all alive with enthusiasm for his new Master. It was because he could say: "We have found the Christ," that he was able to do this. To approach your own brother you must have a gospel with some substance and power. When Jesus saw Simon he treated him as He treats all seekers when they first come to Him. He revealed what He was and what He might become and would become. Simon, the fickle and impulsive, should, by Christ's teaching, become Peter, the man of rocklike strength. This is only brought to pass through a life-long discipline, but it is revealed in these few words. Conversion means to have the actual and the ideal revealed to us by the piercing words of Christ. This is our need to know our sinfulness and weakness, but to know also that there is for us possibility of a new heart and strong character. What Christ calls us He will make us. His patience will not fail. "Being confident of this very thing, that He that hath begun a good work in you will perform it until the day of our Lord Jesus Christ."

iv. In the last section we have two findings. Our Lord andeth Philip. Finding implies seeking. It sometimes means that the thing or person sought was in a sense lost. We have a habit of getting lost. We lose ourselves in the crowd, in the pleasures of the world, or the conventionalities of the Church. We need that Christ should find us and set us apart, making us realize the needs of our deepest life. When Christ finds us, when we are face to face with Him, this is the word He will speak to us: "Follow Me." He does not speak this to the crowd in general, but to the individual in particular. It is the call of the King to the individual soul. Philip heard it and responded to the call and since then it has passed from soul to soul, gathering the faithful into a living Church. We see the same result as in the former case. Conversion leads to service, the man who had been turned to follow Jesus seeks to turn others in the same direction. Probably Nathanael was a friend, and he wished to tell him the glad tidings with all speed. We know that Nathanael was a devout man of gentle spirit, notwithstanding the fact that he shares the common prejudice as to Nazareth. Though he was incredulous at first, he was glad to hear the message concerning the Christ from one who spoke out of a real personal experience. Let us in conclusion, note well the fact that the great equipment that these early disciples had for their preaching was this: "We have found the Christ." A man whose own life is still unsettled and hopeless, can not speak a hopeful word to others. Only he who has proved Christ's power to teach, love and guide, can, with real success, deliver the true evangelistic message.

## Praise and Triumph.

It is evident to me that the history of God's people in Bible times makes apparent the truth that there is a vital relation between praise to God and the triumph comes to the praiseful ones through the special favor of God. He who with a thankful heart praises God for His greatness and goodness is responded to by God in the help which he needs and in securing the triumph which he strives for. And this is true of God's people as a body. We see a notable instance of this truth in the case of Jehoshaphat and his people, at the time when a war was impending between the Israelites and the Syrians. A great multitude of the latter were coming against the former, and Jehoshaphat pleaded with God for deliverance and victory. Preparatory to the battle, on the part of the Israelites, there was a great concert of singing and praising God. It is said that the Levites and the children of the Korahites "stood up to praise the Lord, the God of Israel, with an exceeding loud voice." It is also said that when Jehoshaphat "had taken counsel with the people he appointed them that should sing unto the Lord and praise the beauty of holiness, as they went out before the army, and say, give thanks unto the Lord, for His mercy endureth forever." Now observe the important thing which follows: "And when they began to sing and to praise, the Lord set liers in wait against the children of Ammon, Moab, and Mount Seir, which were come against Judah, and they were smitten." Here we see that praise to God was succeeded by triumph over the foes of God and His people, and it seems to me that there was a very significant relation between the two things. When God is honored by the songs of praise which belong to him, and which recognize him as the supreme source of power and blessing, he is sure to give triumph to the praiseful ones.

It cannot well be expected that when we are not in the spirit of praise and thanksgiving, but are controlled by a dissatisfaction and complaining, we shall be triumphant over the foes which assail us. We are not in a condition in which God can see us; and besides, we thus so dishonor Him that He leaves us in our own impotency.—Presbyterian Standard.

## Laughter a Duty.

There is a mission for humor. The man who can make others laugh may be a great blessing to his fellows. There are times in one's experience when a bit of fun is better, more a means of grace, than a serious sermon would be. There are times when the best help we can give to a friend is to make him laugh. The Wise Man says, "A merry heart is a good medicine." A hearty laugh would cure many a sickly feeling, driving away the blues, and changing the whole aspect of life. We may set down laughter, therefore, among Christian duties. There may be no commandments in the Decalogue, saying, "Thou shalt laugh," but Christ certainly taught that joy is a duty, one of the virtues which every Christian should cultivate. St. Paul also makes it very clear that we should rejoice always, and that joy is a fruit of the Spirit, an essential quality of the complete Christian life.

\*S. S. Lesson for Feb. 4th:—John 1: 35-46.  
Golden Text—"John 1: 37.



For Dominion Presbyterian.

### The Stone.

AN ANALYSIS BY K.A.O.

"A stone, a tried stone, a precious corner stone, a sure foundation."—Isaiah 28 : 16.

A stone is as durable as the centuries. If it disintegrates (and it resists the process) it has simply changed form. So is Christ durable, and such is His bread of truth. If it be not "broken" it cannot be assimilated. If it be not enduring it will not vitalize the soul. But it is as He is—like the stone. Like the soil formed from the disintegrating rock, it is of Him. Christ is truth, for Christ is God. He is the Stone of prophecy.

Stone is tried. Perhaps it is too porous and, being therefore absorbent, might not resist the expansion effected by the frost. Or it has iron in it, and will rust and stain and fall apart. Or it may have been a deep sea sediment long ago and now, though free from foreign matter and close-grained and hard as adamant it shatters in the quarrying. The stone is tried. It is found to be of such quality as it possesses. So is Christ tried. God tried Him. "My God! My God! Why hast Thou forsaken me?" Satan tried Him. "Get thee behind me Satan." The martyrs tried Him. They died like me accompanied by "the form of one like unto the Son of God." Heresies, denials, criticisms, carping questions, all have shot their shaft at Him. But Christ holds sway still, and is always gaining ground. He has been tried and has failed in no particular. He is the Tried Stone of Prophecy.

A corner stone is a picked stone. It shows finished workmanship; is flawless; and bears historic inscription. History records the laying of it, and the people regard it. It is of value by comparison with the other stones, both of the foundation and of the superstructure. So were Moses and Aristotle and Paul and George Paxton Young among great teachers. But Christ is greatest. Only His teaching is precious in the last analysis.

Jesus Christ, as the foundation stone of the world's history, and of the Church and Kingdom, is beautiful. We contrast the grand description of the foundation of the Heavenly City in the Apocalypse and get an idea of the beauty we ought to find in Him.

And is He not historic? He was foretold and portrayed in prophecy and sung in ancient song—its concentric theme. Nay. He holds both prophecy and history in His hand, for He was "before the world began," and by Him God "made the worlds." More than that, He is the chief figure in the fulfilment of prophecy. Nor does He own a prototype, although He seeks exponents. His history goes on making, for He lives in the lives of His people. Like any corner stone, chosen and well placed, He is conspicuous. He could not but be so. "All men seek thee" is ever true of Him—and everywhere—for all desire that which only He can give. It is our part to make Him so conspicuous that many will both see and choose Him as their life's corner stone and make His words true. "I, if I be lifted up from the earth, will draw all men unto me." He is the "precious corner stone," as perfect and outstanding as He is precious.

Uncertainty is enervating. Certainty is satisfactory, even when it is not gratifying. Christ Jesus is the "sure foundation." "Well and truly laid" is that foundation of our faith. Deep and broad, commensurate with the superstructure to be reared upon it, and that of the grandest conception—Christ's Church and Kingdom. "In all points tempted as we are, yet without sin," "touched with the feeling of our infirmities," "learning obedience by the things which He suffered." He has paid the penalty of our sins in dying for us and has conquered our enemy in rising again from the dead, and helps our infirmities now by His teaching, example and intercession. Surely we may build upon Him and rest ourselves there.

All this is Christ—"a stone, a tried stone, a precious corner stone, a sure foundation." "He that believeth will not make haste," the prophet adds. He will be confident, patience will develop within him, yet will he never be dilatory in his building; he will exercise watchfulness, within and without; and will keep himself invigorated and ready by prayer and service. Death is quarantined. Christ has died and is risen. Let the building go on apace, nothing slighted through fear.

Amherstburg, Ont.

For Dominion Presbyterian.

### Psalm II.

A new version by W. M. M.

Why do the nations 'gainst the Lord

Tumultuously rise?

Why 'gainst the Lord's anointed do

The rulers ill devise?

'Let us asunder break their hands

And spurn their yoke,' they say;

But He that sits in heaven shall laugh

And them in wrath disdain.

'My King on Zion have I set,

And this is my decree';

Saith God, 'Thou art my Son, this day

Have I begotten thee.'

'Ask Thou of me and I will give

The earth's remotest bounds shall yield

Their homage to Thy throne.'

'And thou shalt rule them with a rod

Of iron who oppose,

And as a potter's vessel dash

In pieces all thy foes.'

Be wise now therefore, O ye kings,

And own Jehovah's sway

With joy and fear, lest by His wrath

Ye perish in the way.

For quickly may His anger blaze,

His wrath swift vengeance wreak

Upon His foes; but happy they

Who in Him refuge seek.

### A Prayer.

Almighty God, by whose word all things work, by whose guidance all things go, so order our inward life, that we may be enabled to understand the things that we see; and by Thy guidance in the spiritual life and in charity, so order what there is disordered in our lives, so bring our minds to the truth, our consciences to the law, our eyes to the light, and our hearts to Thy true love, that, amidst the seeming discords of life, we may hear the music of the heavenly will and catch oftentimes the charms of the heavenly order. So give us hope that we may pass on through time, into the higher and better education of the eternal life to come, and that at last we may know those things that are hidden, and which now we cannot know, and learn the glorious beauty and the glorious loving of the eternal years.

### The Glory of Man.

"The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory."—Isaiah 60:19.

The aching void which sin has left within the soul of man is to be filled up by the friendship of God; it could be filled up by nothing less. The prophet saw what was needed, at once by the Church and the individual believer; and in his own glowing strains, announces what it is that constitutes our glory, namely, our God.

Our God—not the idols on which we are prone to rest, as if they could meet the demands of a being like man's soul, created for eternal duration, and for boundless blessedness.

Our God—and not our own handiwork, proud as we are of such transient or polluted things.

Our God himself—and not the works even of his hands, glorious though they be, and reflective of his wisdom, his goodness and power. Not the sea, that type of his immensity; not the sky, the most dazzling of his works; not the earth, stored as it is with his bounty; but himself, in all his perfections—his love, his compassion and his mercy to man. Now could the thought be entertained of an angel flitting from star to star, and trying to find in each some new form of glory, is it likely that he would ever discover aught to eclipse the appointed glory of the believer—his God? There, then, let the soul rest—there let it be at peace, at perfect peace; it is still a blessing and a degraded thing, if its God do not yield it joy.

But how is all this verified? In a way which is at once exquisitely simple and unspeakably gladdening. Everything that the believer has (except indwelling sin) is God's. Has he righteousness? It is the righteousness of God. Has he hope? It is hope in God. Has he peace? It is the peace of God. Has he joy? It is joy in God. And has he glory? "Thy God thy glory," is the divine reply. Such is the provision made to satisfy the believer's soul; and surely on that he may repose and enjoy the peace, while he delights in the smile of his God. And now, my soul, how is it with thee? Hast thou learned to soar, or art thou still groveling in the dust? Is God thy glory and thy joy, or is some perishing thing all that thou hast to satisfy the vast desires of the heart?

### The Onward Flow of time.

The opening year must remind us all of the onward flow of time. Rev. Frederick W. Robertson in apt figure says: "Have you ever seen those marble statues fashioned into a fountain, with the clear water flowing out from the marble lips or hand—on and on forever? The marble stands there, passive, cold, making no effort to arrest the gliding water. So it is: that time flows through the hands of men, swift, never pausing until it has run itself out, and the man seems petrified into a marble sleep, not feeling what it is which is passing away forever. And the destiny of nine men out of ten accomplishes itself before they realize it slipping away from them, aimless, useless, until it is, too late."

## Ministers and Churches.

### OUR TORONTO LETTER. The Balance Sheet.

Toronto Presbyterians come as near being self-satisfied in these days, as any good Presbyterian will allow himself to become. The annual meetings are being held, and the showing for the year is uniformly good. Of course the green visaged men will remind us that we are not to look on the outward appearance, but, on the whole, we are not afraid to go deeper. It has been a good year. The blessing of God has manifestly rested upon our Churches.

Knox Church reports all current liabilities met, and a floating debt of \$2219 wiped out. The total receipts for the year were \$14,043.72, of which \$2,738.59 was for missions. After a pastorate of 20 years Dr. Parsons will retire from the active pastorate of Knox Church and from the active duties of the ministry. He has served many years, and is now beyond the three score years and ten. He will still retain his status as "pastor emeritus," but a younger man will assume the active duties. Nothing is being said of the sale of the present property, but, we believe, the project has not been dropped. The present membership stands at 520. It is proposed to give to Dr. Parsons a retiring allowance of \$2000 per annum.

Old St. Andrews, after meeting an unusual expenditure reported a balance of \$110.87 to the good. It is significant that the open plate collections in this Church have increased by 25% during the year. The new organ recently put in, is a decided advantage in the service of praise, and more than sufficient has been subscribed to pay for it. They are a social body of Christians in Old St. Andrews, and finished the annual meeting over a cup of tea. Does the congregation reflect the spirit of the man who leads it? Certainly no more genial or hospitable soul can be found, even in the manses, than the minister of Old St. Andrews.

St. Paul's Church is working quietly, but persistently and with success. There are big sisters to East and South, yet she pluckily holds her own, and better. She became independent in '99. The Augmentation Fund has helped her formerly, but six months ago, she said,—"Thank you. I can stand by myself now!" She walks very cautiously yet, but very erect, and her members keep splendid step. There are 231 members on the roll here, and after meeting all expenses, reports a balance of \$35.17. Rev. G. R. Fasken is to be congratulated.

Another bright little congregation lies just west of St. Paul—viz. Dovercourt, where Rev. S. Carruthers has infused a good share of his own enthusiasm into the people to whom he ministers. They resolved to stand alone last year, and dropped an Augmentation grant of \$200. In spite of this a balance of \$261.90 to the credit of the congregation is reported. The year has been an exceptionally encouraging one, and pastor and people rejoice together.

Westminster reports a membership of 730, having added 96 during the past year, 51 however, were removed, leaving the net gain 45. They began the year with a deficit, and, though this has not been entirely cleared off, it has been materially reduced. The total revenue for the year was \$12,759. The congregation hopes to pay off \$10,000 of its Church debt during the current year. Session and minister, Rev. J. Neil, work well together.

St. John's Church, Rev. J. McP. Scott, has an enviable record for liberality especially toward the foreign mission work. Statistics sometimes lie. Those for St. John's Church would indicate that matters have been standing still, which is far from being the case. The work has been very much alive, but the net results seem small. The present membership is 323. A marked feature of this congregation's work is its fine Sabbath School, with a membership of 622.

St. Andrew's Church reports an excellent year, even though Rev. Armstrong Black, the new minis-

ter, has been but a few months with them. They have reduced the mortgage debt of \$2000, raised \$4,783 for missions, met all current expenditure and report a balance of almost \$700. This congregation has repeatedly suffered from false statements in the newspapers, and one is glad to know the actual facts are so encouraging.

West Presbyterian Church reports a good year too. There is a comfortable nest egg of \$201 with which to begin the new year. The roll now numbers 855 members, and there are 650 in the Sabbath School. All parts of the work are reported in good condition, and the wheels run smoothly.

Bonar Church, under Rev. Alex. MacGillivray, has reached a membership of 235. Here too there is a surplus, after paying all expenses, and paying \$500 off the Church debt. The large Sabbath School of 459 taxes the working capacity of the congregation to the utmost. Already the younger generation are looking to the increase of these burdens, for 114 of them have begun a sinking fund, reaching in one year the respectable total of \$214, for the purpose of building a handsome church when they shall take their place at the Managers' Board.

Knox men will gravitate towards the familiar College hall next week. The Conference of the Alumni begins on Monday next, and ends with a grand dinner on the following Friday. The programme for this year is an excellent one, and if the dinner be anything like last year, and, it is said that it will, the close of the Conference will leave a good taste in the mouth of the children of Knox. Her sons should make a point of coming to see her next week.

Old St. Andrews was crowded to the doors on Sabbath evening last. Dr. Milligan was stating the problem of the Book of Job. He thinks God raised up this writer, and gave him the germ of his drama in the history of Job, that he might expel a false belief by the true doctrine. The writer of the Book of Job was the Luther of his time. We do not wonder that men are in the majority, and young men are more numerous than the old, in Old St. Andrews. The man who speaks to you thinks, and he makes you think. Not always as he does, but this does not keep you from going back to hear him.

### EASTERN ONTARIO.

The Presbyterian Church, Hastings, intends holding anniversary services on Sabbath, Feb. 18th.

Rev. Jas. Bryant, of Richmond, conducted the services in the Glebe Presbyterian Church, Ottawa, last Sabbath.

Rev. W. S. Smith, of St. Paul's Church, Middleville, has been chosen Moderator of the Presbytery of Lanark and Renfrew.

The annual meeting of St. Andrew's Church, Perth, was held Jan. 8. The church appears to be in a very flourishing condition.

The annual meeting of the Portsmouth Presbyterian Mission held their annual meeting on Jan. 18. The reports were all very encouraging.

Rev. Mr. Rattray, pastor of the Eganville and Lake Dore Presbyterian congregations, was presented with an address and a purse of money.

St. Paul's Presbyterian Church, Middleville, has had a most encouraging year. Reports show that all branches of the church work have been well kept up.

Rev. A. S. Grant preached last Sunday morning in St. Andrews Church, Almonte, and in the evening in St. John's church, in the interest of the Century Fund.

Rev. John Hay, of Cobourg, has decided, much to the regret of his congregation, to accept the call from Renfrew. Mr. Hay will preach his farewell sermon on Jan. 28.

The call from the congregations of Oliver's Ferry and Fort Emsley to the Rev. Mr. Crombie, licentiate, has been accepted, and his ordination and induction arranged for early in February.

Last Sabbath the new Sunday School of St. Andrew's Church, Lindsay, was dedicated. Rev.

R. Johnston, of London, the former pastor, assisted Rev. J. W. MacMillan, the present pastor.

The annual meeting of Zion Church, Carleton Place, was held on Jan. 10. The chair was occupied by Rev. A. A. Scott, the pastor. The reports were adopted with many expressions of satisfaction.

St. Andrew's pulpit, Belleville, was occupied last Sabbath by Mr. Potter, of Kingston, home missionary to the sailors between Toronto and Montreal. Mr. Potter gave a very interesting account of this serving work.

The anniversary services of St. Andrew's Church Carleton Place, were held on Jan. 14. Rev. Dr. McDonald, formerly pastor of the congregation, but now of Dundee, conducted the services. On Monday evening a very enjoyable social was held.

The annual meeting of St. John's congregation, Almonte, was held on Jan. 17. The session report shows the membership to be 331, while the managers' report shows an increase over last year, and there is a balance on hand of \$41.36. At the close of the business, the ladies served refreshments, and an enjoyable hour was spent in social intercourse.

### WESTERN ONTARIO.

Rev. R. J. M. Glassford, of Guelph, preached anniversary sermons in St. Mary's last Sunday.

Secretary Rodgers of the Y.M.C.A. preached in Erskine Church, Hamilton, last Sunday morning.

Rev. R. Douglas Fraser preached for St. Andrew's Church, London, in the Auditorium last Sunday.

The anniversary of Knox Church, Hamilton, was held last Sabbath when Rev. H. A. McPherson of Acton preached at both services.

Rev. Dr. Campbell preached in Chalmers Church Guelph, last Sabbath morning, and Rev. Alex. Grant, of St. Mary's, preached in the evening.

At the annual meeting of St. John's Church, Hamilton, it was shown that things are in a very flourishing condition. The treasurer's report showed a surplus, and there are 494 communicants.

The annual meeting of Knox Church, St. Catharines, was held on Jan. 17. The treasurer's report showed the finances of the church to be in a flourishing condition. The following were elected as trustees for a period of three years: I. Marshall, C. O. Borrowman, A. Hodge and D. Robertson.

Last Sabbath the First Presbyterian Church, London, held its anniversary services. Rev. D. K. Drummond, of St. Thomas, preached both morning and evening. The first offering of the congregation for the Century Fund was made and amounted to \$2,703.25. This offering was entirely voluntary no canvassing having been done. Three more collections of the same nature are to be taken up, and the sum aimed at is \$8,000.

The annual meeting of Knox Church, Binbrook, was held Jan. 19. The financial report showed a balance on hand to the credit of the congregation. The following officers were elected for the ensuing year: secretary and treasurer, Mr. Arthur Flock; board of management, Messrs. McKinnel, McKinnel, Arthur and Marr; trustees of parsonage property, Messrs. Wright and Brown; ushers, Messrs. Moore and Wilson; librarian, Mr. John McBride. The meeting was brought to a close by an hour spent in partaking of refreshments and in social intercourse.

### NORTHERN ONTARIO.

Rev. J. J. Cochrane, of Barrie, preached in the several appointments of the Bradford charge on Jan. 14.

Rev. Wm. Gau'd, returned missionary from Formosa, gave a missionary address in Willis Church, Jarrett's Corners, on Jan. 19.

The annual meeting of Chalmers church, Flesherton, was held Jan. 18. The session report showed the present membership to be 135. The report touchingly referred to the long and painful illness borne by one of the session members, Mr. Joseph Blackburn, and also expressed gratitude at the restoration to health, of Mr. A. S. VanDusen. The treasurer's report showed the congregation to be in a good condition financially. It was reported that \$750 had been subscribed to the Century Fund, and \$200 was added by those present at the meeting.

**MONTREAL.**

The Rev. Dr. Coissirat, who was unwell for several days, has so far recovered as to be able to resume his work in McGill University and the Presbyterian College.

It appears from the many favorable reports in the newspapers, that St. Mark's Church has made phenomenal progress since the induction of the Rev. A. King, B.Sc., as pastor.

Dr. Stewart, of the "Scottish American," New York, spent a few days in Montreal last week. He came to attend the funeral of his brother-in-law, Mr. W. W. Ogilvie, the deceased miller king.

The Rev. James Nairn, a graduate of the Presbyterian College, and late pastor of St. Lambert's Church, has been inducted into the pastoral charge of the East India Road Presbyterian Church, London, England.

At the meeting of the Protestant Ministerial Association on Monday morning the Rev. S. Osborne Troop (Church of England) gave an interesting review of "The Modern Readers' Bible," of which he spoke favorably.

A meeting of the citizens, presided over by the Mayor, was held last week with the object of taking action to establish a public city library. Resolutions were adopted and a committee appointed to carry out the project.

The representatives of the Wesleyan and Congregational colleges defeated the representatives of Diocesan and Presbyterian colleges in the annual debate. The former spoke for limited monarchy, the latter for republican government.

Last Wednesday evening the Rev. C. E. Amaran delivered a lecture on "French Evangelization" in the American Presbyterian Church. He stated that there were four thousand five hundred French Protestants in Montreal, and twenty-five thousand in Canada.

Mr. J. McLeish, of this city, has received good news from a far country to the effect that his son, Charles Hector McLeish, of the Royal Highlanders, who was reported to have died of wounds received at the battle of Magesfontein, is alive and has a fair prospect of recovery.

The work on the new church at Lachine is making rapid progress. It is expected that the church will be ready for occupation in the autumn. The seating capacity is estimated at about seven hundred, the cost at \$20,000. Messrs. MacVicar and Heriot are the architects.

The annual holiday festival of the Chinese Sunday Schools was held this year in St. Giles Church. After an entertaining programme had been rendered, addresses were delivered by the Rev. J. K. Dobson, the Rev. F. M. Dewey, Mr. Archibald McGowan, Q.C., and Dr. Thomson.

A resolution introduced at the Diocesan Synod that that body should request the General Synod of the Church of England in Canada to allow ministers the option of reading from the authorized or the revised version of the Bible at divine service, was shelved after considerable discussion.

The Presbytery met last Friday morning, and appointed a committee to decide upon the terms of separation of the opposing elements in Melville Church. The resignation of the Rev. Dr. Barclay as convener of the Century Fund was accepted. Rev. Prof. Springer was selected to replace him.

A service in commemoration of the death of Dr. Chiniquy was held last Friday evening in St. John's Church, which, the Rev. Mr. Heine said, was itself a monument to the deceased. The Rev. Dr. Amaran also spoke, and blew a strong counterblast to the Roman Catholic mission to Protestants.

The treasurer of Knox Church received last year \$10,481, and paid out \$9,922. This does not include the year's offerings for missionary and benevolent purposes. During the year the church gained seventy members and lost thirty-seven. At present the communion roll contains seven hundred and five names.

Sir W. C. McDonald, Mr. James Ross, and Mr. R. B. Angus have contributed five thousand dollars each to the Maternity Hospital to aid in the erection of a new building. Lord Strathcona has given ten thousand dollars, and has offered a further gift of one thousand, if an equal sum is subscribed by nine others.

St. Andrew's Church was in mourning last Sunday, when the pastor, the Rev. J. Edgar Hill, D.D., preached a memorial sermon for the late Mr. W. W. Ogilvie, taking as his text the words from the book of proverbs: "Seest thou a man diligent in business; he shall stand before kings; he shall not stand before mean men." The preacher paid an

eloquent tribute to the late Mr. Ogilvie's business ability and integrity.

The trustees of the American Presbyterian congregation are applying for an amendment to their act of incorporation by which the right to vote at meetings of the congregation shall be extended to all persons who are holders of one or more sittings in the said Church, and by which the registration of the deed of the property shall be simplified.

The Diocesan Synod, at its meeting last week, voted to admit women to vestry meetings in future. The disability which has excluded women from voting at congregation meetings in the Church of England has thus been removed in this diocese. The Rev. Dr. Johnston, dean of the faculty of arts of McGill University, opposed the resolution.

The annual meeting of St. Andrew's Church, Three Rivers, was held on January 15. Notwithstanding the removal of several families from the district, the finances were shown to be in a good condition. The congregation readily consented to the further absence of the pastor, the Rev. J. R. MacLeod, to continue his work in connection with the Century Fund.

Professor W. W. White, who arrived from New York on Saturday, delivered his initial sermon in Montreal to a large congregation in the American Presbyterian Church on Sunday morning. His meetings are being continued in the same church all this week. His skill in exposition and his power in making Scripture impressive are very marked. He is scholarly and popular at the same time.

The Rev. Prof. Ross preached the sermon at the dedication of the new Maxville Church, the dedication prayer being offered by the pastor, the Rev. James Cornack. In the afternoon the Rev. Mr. Langill, of Martintown, preached in the new church to the Oddfellows. The Rev. Prof. Ross preached again in the evening. The new church, the third built by the congregation, is a handsome and commodious structure.

An extraordinary instance of dastardly conduct on the part of boys is related as having taken place in the suburb of St. Henri on Saturday morning. Seven French boys accosted the seven-year-old son of St. Henri, superintendent of a shirt and collar factory in St. Henri, and asked him if he was a Catholic or a Protestant. On his replying that he was a Protestant, Master Allan was knocked down, beaten, and robbed.

The McGill University banquet, which was to have been held this week, has been postponed until some date not yet fixed, about the end of February, a cable message having been received from Lord Strathcona announcing his intention of being in Canada at that time. The Hon. R. Harcourt, the Hon. Wm. Mulock, Sir Sandford Fleming, Seth Low, president of Columbia University, and many other prominent men have accepted invitations to the dinner, which the Governor General also is expected to attend.

Taylor Church is to be congratulated on the donation of three thousand dollars received by the church from the estate of the late Mr. John Archibald, of Granby, Que. This has enabled the congregation in a year's time to reduce the debt of \$13,000 to about half that amount. The great progress of the church must be gratifying to the pastor, whose salary was raised at the annual meeting held last week from \$1,250 to 1,620 per annum. Mr. Reid's position, in seeing the work thus prosper in his hands, is an enviable one. It is doubtful that he would have been so happy in the Glasgow church to which he was called with an offer of a salary of several thousands.

**MARITIME PROVINCES.**

Cobourg Road, Halifax, hopes to raise \$1,100 for the Century Fund.

The Presbytery of Truro nominates Principal Pollock as next moderator of the General Assembly.

The presbytery of Pictou congratulated Dr. Isaac Murray on reaching the 50th anniversary of his ordination.

St. James Church, Pansboro, reports a balance on the right side for 1899, and subscriptions to the Century Fund of over \$2,000.

Elmsdale and Nine Mile River closes its first year as a self-supporting congregation, with the manse debt wiped off and a balance to spare.

Rev. Jas. Maclean has resigned his charge of Great Village, N. S. Mr. Maclean has been 46 years in the ministry, 28 of which were spent in his present charge.

James Church, New Glasgow, has undertaken as part of its Century Fund contribution, to assist the

Mulgrave congregation to wipe off its church debt. It offers to pay one third if the congregation will raise the other two-thirds.

At the annual meeting of the Blue Mountain and Garden of Eden congregation, the pleasing announcement was made that all the debt was cleared off. About \$1,700 was raised for all purposes.

St. Matthew's, Halifax, will be 150 years old next June. The reports for last year were highly satisfactory. \$8,288 were raised for all purposes, and the subscriptions to the Century Fund already exceed \$4,000.

The congregation of Barney's River congratulate themselves on a very successful year. All current expenses have been met, the manse debt has been reduced, a barn has been added to it, and the church building repainted inside and out.

The annual meetings of the Merigonish congregation was held on Jan. 9th. The finances were never in a more prosperous condition. Receipts exceeded expenditure by \$43.17. The extensive improvements on the interior of the church are nearly all paid for.

St. Andrew's, Chatham, N. B., is steadily growing in every way. Last year there was a net increase of 20 families, 16 communicants, and the income exceeded the expenditure by \$170. The contributions for the schemes of the church are \$200 in advance of the previous year.

Fort Massey Church, Halifax, held a very satisfactory congregational meeting last Wednesday evening. \$14,687 were raised for all purposes and the income largely exceeded the expenditure. The total contributions for religious and benevolent purposes were \$6,840.

The annual meeting of St. James Church, New Glasgow, was held last Thursday evening. The past year has been one of the most prosperous in the history of the congregation. The receipts exceeded those of 1898 by \$74, while the expenses were \$217 less. Three-fourths of the amount aimed at for the Century Fund (\$3,000) has been subscribed.

The Presbytery of St. John has appointed a committee to take the necessary steps to vindicate the discipline of the church in the case of Rev. J. S. Mullen, formerly minister of Stanley and Nashwaak, who has been preaching, dispensing the sacraments and solemnizing matrimony in contempt of the sentence of suspension passed upon him. They are to report to an adjourned meeting on Feb. 6th.

In regard to "Aids to Social Worship" the presbytery of St. John suggests that the introductory address be replaced by invitational sentences of Scripture: the form of the Lord's Prayer taught in our shorter Catechism be used; five complete services be compiled, one of which at least being suitable for a week day, and that the form of burial service which may be adopted on the report of the committee on revision of the directory be appended, also that the language throughout be as simple and familiar as possible. It was further recommended that the hymns known as Benedictus, Nunc Dimittis, Benedictus and Magnificat be added to the praise selections.

St. John Presbytery is wrestling with the Century Fund. Frederickton has subscribed \$4760 to the debt department and will attend to the common fund later. St. Stephen's Church, St. John, has raised \$1,400 cash and \$500 promised, but the canvas is incomplete. St. George and Fenfield subscribed \$132 for the common fund, St. Andrew's has subscribed \$214 for the common fund, and it is expected that the sum of \$300 will be reached. St. Stephen has subscribed \$816.85, and it is expected that the \$100 will be reached. Milltown has subscribed \$618.14, of which \$134 is for the common fund. St. Andrew's, St. John, has reached \$3,200, and aims at \$6,000. So far the total reported from the Presbytery is over \$11,000.

**Births.**

MACKAY—On Tuesday morning, January 23rd, 1900, the wife of Rev. E. W. Mackay, Madoc, of a son.

**Marriages.**

RENDER-ALEXANDER.—On the evening of the 17th inst., at the residence of the bride's father by the Rev. T. M. Goodwillie, M.A., assisted by the Rev. Wm. Hyde, M.A., Maggie May, eldest daughter of Edward Alexander, esq., to Mr. Samuel L. Render of East Oxford, Ontario.

**Deaths.**

REID.—On Tuesday morning, January 23, 1900, Robert Reid, Collector of Customs, London, Ontario.

# The Inglenook

## The Candlewood Potato Circle.

BY FREDRICK E. BURNHAM.

The sewing circle of the Candlewood mission church had assembled in the vestry to consider a proposition made by Squire Carter with reference to the raising of the church debt.

The church treasurer, Miss Sophia Kinsman, after all other resources had been exhausted, and it seemed that for the want of five hundred dollars the mortgage would be foreclosed, had applied to the more or less skeptical Squire Carter for assistance in behalf of the church, and he, stroking his long beard, had, much to the treasurer's surprise, declared that he would seriously consider the case, and reply one way or the other on the following morning.

It was his letter of reply which the sewing circle listened to, and which raised such a whirlwind of indignation that had the Squire, soldier that he was, been there, he would certainly have had serious thoughts of retreating.

CANDLEWOOD, April 2, 1897.

Treasurer of Mission Church:

I would state that in reply to your application for financial assistance in behalf of the church, that I have, after due reflection, decided to assist you.

Provided that the young ladies of your sewing circle will plant, cultivate, harvest, and market a crop of potatoes, I will prepare, free of expense, two acres of my land, and furnish the seed.

Yours sincerely,

John S. Carter.

"The wretch!" exclaimed Deacon Adams' daughter, wrathfully, scarcely able to restrain her tears. "A potato circle!" shrieked the president.

All had some word of indignation to utter. And if any conclusion was to be drawn from her remarks, it certainly was that the Squire was the king of churls. However, the wrathful utterances presently subsided, only a lone muttering now and then, like the belated popping of fire-crackers after the lunch has gone off, sounding here and there.

"Let's turn the sewing circle into a potato circle just for fun, and for the sake of the money," said the treasurer at length. "We will show Squire Carter that he made a big mistake when he proposed this, thinking that we hadn't the pluck to take it up!"

Never was there a motion more quickly carried than the one just proposed. There was a way to get even with the Squire, and the girls saw it.

To say that the Squire was surprised when Miss Sophia Kinsman called the next morning and informed him that the sewing circle had accepted his offer, but faintly expresses his state of mind. He was astounded, and admitted to himself that he had made a mistake when he had called the society a troop of beggars who would beg but not work. His opinion of the girls was summed up in his one declaration, that "they hadn't grit enough for a sand-bank."

At first the Squire had thought to give the two-acre lot of old pasture land in the rear of his stable, but when he looked down into those two honest blue eyes he suddenly changed his mind. Much to his chagrin he found that there was a very suspicious mist gathering before his eyes and before he realized what he had done he had promised that they should have the south slope, the best two acres on his entire farm.

The farm hands wondered why the Squire was so particular that the dressing should be extra heavy this year on that land and that the plowing should be as light as possible. Then, too, he always sent the head man for whatever seeds were required on the farm, but this year he made a special trip of

some twenty miles and bought twenty-five bushels of an extra fine variety of seed potatoes.

It was a mystery until Monday morning came, when, to the utter bewilderment of the help, a score or more of young women put in an appearance.

The Squire pretended not to notice their peculiarly sensible costumes, but he did nevertheless, and he said to himself that the girls were fully as sensible as many outside the church.

He ordered the men to carry the cut potatoes to the field and show the girls how to plant and cover, but as soon as they had done a dozen hills to return at once. It was a bit of thoughtfulness on the part of the Squire, and the girls appreciated it, for what novice likes to work under the eyes of an expert?

When the Squire rode by the field on the way to the village he was watching a young horse of his in a pretty sharp manner, but he took in the whole scene on the south slope, and to tell the truth he felt a bit ashamed that he had not put his hand in his pocket and helped the church out, for he could have done it ten times over and not felt it in the least; but that was not his way, and he comforted himself with the thought that the girls were better off out of doors than they would be in the house.

At the end of the week the field was planted and the girls did not have to work all the time either. But nevertheless, they heaved a sigh of relief when the last hill was planted. The Squire came out and viewed the field and declared that the work was well done. As for the hired men, they asked each other in the same breath what the world was coming to.

It was a fortnight before the potatoes were well up and three weeks before it was necessary to scratch the field over with a hoe, but at the end of the third week Miss Kinsman received a note from the Squire stating that an enemy was in the land; that all the troops should be pushed to the front—in other words, that the potatoes needed to be hoed and the weeds cut off. "Weeds are like bad habits," said the Squire, with mock seriousness when the girls arrived: "once allow them to get a firm hold and they are terrible things to root out."

Interminable seemed the rows which the girls now began to weed and hill up, but patient industry, day after day, for a week, accomplished the task. Their backs ached and their hands were blistered, but they were country girls and the work in the end did not do them a particle of harm.

The girls had scarcely finished the hoeing, however, when a second summons came from the Squire, stating that another enemy had arrived on the field of battle.

It was true. The potato-bugs had descended upon the potatoes by the tens of thousands. Paris green would soon have vanquished the enemy, but, much to the chagrin of the girls, the Squire declared, with his mocking smile, that it was wicked to put even an insect to death with a slow poison. "Pick them off and bring them to me," he said, "and I will chloroform them or put them out of the way in some humane manner."

So pick them off one by one the girls did, though it seemed as though their backs would break before they had finished.

Meanwhile the weeds were obtaining a fresh hold. In a word, it was one continual round of weeding one week and picking off bugs the next until the middle of September.

It was hard work but the girls had the satisfaction of knowing that they were keeping their enemies at bay and as a result there was not a potato-patch in the

whole town that began to come up to it in thrifty appearance.

At length the tops began to turn yellow, and finally died altogether, and it was then that they began to dig the crop.

For the first day or two it was real fun to dig the great, smooth beauties, and, as one girl remarked, it was like hunting hen's eggs. But the two weeks of digging which followed took all the poetry out of the work, and it was with decidedly thankful hearts that they uncovered the last hill.

The Squire said the market was good, and that they ought to get a good price for the crop, if sent at once, inasmuch as being on the south slope they were a full week ahead of most of the neighbors.

There they stood in the field—Seven hundred and twenty bushels of them, and three-quarters of them true number ones. The girls were proud of them and well they might be. "Come in the morning," said the Squire, "and we will talk over the best way to get them to the market. And in the meantime you might as well choose about half a dozen who are willing to assist in the disposing of them."

That was to be the hardest thing of all: none of them relished the idea of driving the great loads to the market, but they finally drew lots, and the six who were chosen made up their minds to face the inevitable, and help dispose of the crop.

Meanwhile the Squire had been a busy man. As soon as the girls had gone home he had harnessed his horse and driven to the adjoining town and closed a bargain with a large dealer in produce whereby he disposed of the entire seven hundred and twenty bushels at eighty cents a bushel. It was a part of the contract that the entire lot should be off the field before sunrise the next morning.

The Squire was just finishing his breakfast when the six representatives of the potato circle put in an appearance. He told them to drive to the field, and that he would join them in a few minutes. With all the eagerness of a child the Squire sat down at his window and watched over the brow of the hill for the reappearance of the girls. Sure enough. Down the hill they came, the horse galloping, and the girls jolting about like corn in a popper.

"The potatoes are gone! gone! gone!" wailed the girls in chorus, amid a shower of tears, when they had arrived.

For once in his life the Squire was truly sorry that he had indulged his passion for practical joking. The utter discouragement of the girls was too real to afford him a bit of amusement.

"Why! Why, girls!" he exclaimed.

"They're gone!" reiterated the girls together.

"Well, let us talk the matter over calmly," said the Squire, leading the way into his study. "Let me see," he continued, "seven hundred and twenty bushels, say at eighty cents a bushel would amount to—why, bless my soul, girls, if the thief hasn't been in here and left a check for the whole lot!"

Then that rogue of a Squire pretended to look in astonishment on a check from the Derby market for five hundred and sixty dollars, the buyer paying nothing for the twenty odd bushels, to offset the poorer ones which would sell for "number two's."

The two hired men were next despatched in all haste to hunt up the remainder of the potato circle and at noon they drove into the yard with two team-loads of the happiest young women imaginable, for of course the girls had pumped the men until they told the whole truth as to the disposal of the crop.

Behind the two teams came the best caterer in the town with a load of everything that heart could desire in the way of eatables. There was nothing too good for the Squire to purchase that day in order to make the afternoon and evening a success.

The check which the Squire handed the treasurer paid the church debt in full, and when the potato circle resumed its duties as a sewing circle there was a snug sum to its credit.

As for the Squire, he said there was no use in dodging the point: there was at least one lot of church workers who were not afraid to soil their hands.—Christain Observer.

### Filling in the Chinks.

"I? Oh, I just fill in the chinks."

The girl laughed as she said it, but her mother added quickly: "The chinks are everything. You haven't the slightest idea what a help she is and what a load it lifts from my shoulders, this filling in of the chinks as she calls it."

The busy woman spoke warmly as she smiled happily at her daughter.

"You see, when she was through school, there didn't seem to be anything definite for her to do. Her father and I wanted her at home, for a while at least, before she undertook to go out into the world."

"Our one servant does all the heavy work, of course, and I'm kept pretty busy with the children, and so she looked around and noticed the little things that should be done to keep a home neat and orderly, and which a servant never does and I have very little time for. The left-overs, I always called them—oh, it is such a comfort to have them done."

"And what are they?" I asked of the girl, as she sat pulling out the edges of a lace mat and making it look fresh and fluffy.

"Oh! I don't know," she answered. "There are so many of them, and such little things, you know."

She spoke almost apologetically.

"Let me see well. I began in the parlor, of course. All girls do at first. There were some little silver vases that were seldom shined. I kept those bright, and the silver on the afternoon tea-table. You have no idea how much it tarnishes. And the little cups always dusted, and the doilies fresh and clean, and the tidies also. Really, that is a work by itself, and mother used never have time. Then the picture moulding. The brass hook that holds the picture cord was never dusted. I kept those clean."

"Then the bedrooms, I look out that there are fresh towels on the bureau and stand, and the hair receivers are not jammed full."

"It is really too funny the way I found them packed when I first began. And the soap dishes clean; and fresh soap when needed, and dusters in their bags, and waste baskets emptied—oh, yes, and buttons sewed on to the shoes. I believe I sew on a half dozen every day."

"I go over the house daily, in the morning right after the children are sent to school."

"I begin by picking up the things they have dropped, and putting them in their proper places."

"Then I go into the library, sharpen the pencils that need it; fill the ink well; see that the pens in the penholders are good, the blotting pad not too old, the waste basket empty; and then I go through the other rooms, and, if you believe me, I always find something to be done, something aside from the regular work of clearing up, sweeping or bed making—these belong to the girl to do."

"You see I only do the little things that get left for the general cleaning, or neglected altogether."

"It is very pleasant, and helps—at least mother says that it does."

"Yes," said the mother, "and no one knows what a difference it does make in having those chinks filled."—Good Housekeeping.

### How Would You Like it Yourself?

There was a great commotion in the back yard. Mamma hurried to the window to see Johnny chasing the cat with stones.

"Why Johnny, what are you doing? What is the matter with the kitty?" she called.

"She's all dirty, mamma. Somebody shut her up in the coal hole," he said.

"And is that all?" mamma wanted to know.

"Why, yes," said Johnny. "She's dirty and black and horrid! We don't want her round."

Mamma was about to speak, then checked herself and went back into the house. Presently Johnny came in crying, and ran to her for help. He had fallen into a puddle and was dripping with mud.

"O mamma! mamma!" he cried, sure of help from her.

She rose and started toward him, then turned and sat down again.

"Jane," she said, quietly to the nurse, who was sewing near by, "do you know where there are any good sized gravel stones?"

Nurse looked up, astonished, and Johnny stopped his loud notes to stare.

"Stones, ma'am?" asked Jane.

"Yes," said mamma, "'to throw at Johnny. He's been in a puddle and is dirty and black and horrid! We don't want such things around."

Johnny felt as if this was more than he could bear but a funny gleam in his mother's eye kept his heart from being quite broken.

"Please, mamma, I'll never do it again!" he cried in humble tones. "Poor kitty! I see now just how bad I made her feel."

Johnny was then washed and comforted but he did not soon forget the little lesson of kindness to those in misfortune.—Sunbeam.

### Sing a Song.

If you'll sing a song as you go along,  
In the face of the real or the fancied wrong;  
In spite of the doubt if you'll fight it out,  
And show a heart that is brave and stout;  
If you'll laugh at the jeers and refuse the tears,  
You'll force the ever reluctant cheers  
That the world denies when a coward cries,  
To give to the man who bravely tries;  
And you'll win success with a little song—  
If you'll sing the song as you go along.

If you'll sing a song as you plod along,  
You'll find that the busy rushing throng  
Will catch the strain of the glad refrain;  
That the sun will follow the blinding aim;  
That the clouds will fly from the blackened sky;  
That the stars will come out by and by;  
And you'll make new friends, till hope descends  
From where the placid rainbow bends;  
And all because of a little song—  
If you'll sing a song as you plod along!

If you'll sing a song as you trudge along,  
You'll see that the singing will make you strong;  
And the heavy load and the rugged road,  
And the sting and the stripe of the tortuous goad  
Will soar with the note that you set afloat;  
That the beam will change to a trifling mote;  
That the world is bad when you are sad,  
And bright and beautiful when glad;  
That all you need is a little song—  
If you'll sing the song as you trudge along!

—Sunshine.

### Literary Note.

Two important and fully illustrated articles on the work of Mr. John S. Sargent, R.A., will appear in the February and March numbers of "The Studio." These articles are the first which have been written with the sanction and approval of Mr. Sargent, and the large number of illustrations which will accompany them have been specially selected by the celebrated painter, from his most successful and interesting works.—The Studio Office, London, Eng'nd.

Mr. Clyde Fitch's successful Revolutionary play, "Nathan Hale," which has created much enthusiasm wherever presented, is to be issued in book form in January. This play has the distinction of breaking the record at the Knickerbocker theatre, New York, as well as several other theatres where it has been presented in the past year. "Nathan Hale," being the first really successful play of the Revolutionary period ever produced, will be a valuable addition to the list of reading plays issued by R. H. Russell. Two reproductions of photographs of Nat Goodwin and Maxine Elliott in different scenes will illustrate the book. R. E. Russell: 8 West 29th street: New York.

We have received from the publishers, The Central Press Agency, of Toronto, a copy of their Directory of Canadian Newspapers for 1900. This is the first issue of such a directory by the Company referred to, and it is very creditable to their diligence and enterprise. The obtaining of information for such a work means a lot of energy and patience, and the book, carefully compiled as it appears to be,

cannot fail to be a most useful work of reference to advertisers and all who wish to obtain information respecting the publications of Canada and Newfoundland. In addition to detailed descriptions of all periodicals and the places where issued, there are lists by counties, classified lists under all heads, etc., besides summary of the postage law, customs rates on printers' material and other useful information. The book is well arranged and printed and does credit to the publishers.

An appreciative and well-illustrated article on "Dwight L. Moody, the Evangelist," opens the February number of The Missionary Review of the world. Dr. Pierson writes from the standpoint of a life-long friend who seeks to point out some lessons from the career of the departed evangelist and some secrets of his power. Following this article comes a brisk and pointed symposium on "Good Results Hoped for from the Ecumenical Conference." Twenty missionary secretaries give briefly their hopes and expectations from the coming great gathering. Robert E. Speer contributes a sketch of a Japanese Christian gentleman, Shosaburo Aoyama, whose character and history will merit notice. There is also an interesting illustrated article on "Chinese Turkestan and Its Inhabitants," the central tableland of Asia. Other papers deserving attention are: "The Educational Problem in Japan," by Dr. Irvin H. Correll; "The Greenland Mission and Missionary Comity," by Rev. Paul de Schweinitz; "The Great Kafir Sect of Shantung," by Mrs. Geo. S. Hays; "The Opium Traffic in China," by John Graham, and "What Christianity Can Do for China," by Dr. Arthur H. Smith. Published Monthly by Funk & Wagnalls Company, New York.

You can help your fellow men; you must help them; but the only way you can help them is by being the noblest and the best man that is possible for you to be.—Phillips Brooks.

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## World of Missions.

### The Present Missionary Opportunity.

BY ROBERT E. SPEER, NEW YORK CITY.

Secretary of the Presbyterian Board of Foreign Missions.

It is always dangerous to pray for opportunities. We have already more than we are improving, and God's answers are sure to be in excess of our expectation. Ten years ago the Church was crying for more open doors. God gave them. All doors are open now save one, and because that one remains closed the Church stands aghast before all the others until that one opens the door of her own heart to receive the pity of God for the world and the power of God for its service. There is no need of praying for any other door to unclose. The whole world is open for whatever messengers will come. Look at the missionary opportunities it offers us.

First of all, because most shunned, is the Mohammedan world. Two hundred millions of people follow the prophet of Medina-Mecca. Sixty millions of them live under a Christian queen in India; seven million live under the shah of Persia; thirty-three million are ruled by the sultan of Turkey. The faith of these people has taught them the unity and reality of God, and made them the fierce soldiers of His sovereignty. Their prophet has taught them a bigotry and fanaticism not to be matched by the intolerance of any other faith. From the days of Raymond Lull persecution or martyrdom has been the lot of Mohammedan converts, and of those who strove to win them. The way Islam has held the reins of civil as well as religious power in Moslem lands has made it possible for it to bar the advance of Christianity, and to deny all religious liberty. Now the rule of the Moslem in Turkey is disintegrating. The sixty millions of Indian Moslems are as open as the population of America, and in Persia a Christian has been as much tolerated as a Moslem of the Orthodox sect, while Kitchener is opening the Sudan. It is time to reach these followers of the false prophet. Heroes are needed who will hold life of light account but who will have a passion for Moslem souls. There is an opportunity for such to carry the cross to two hundred million followers of Islam, in Turkey, Persia, Arabia, India, and Africa. There never was such an opportunity before.

Mohammed arose six centuries after Christ. Six centuries before Christ another great religious teacher taught who called himself only a man, but whom hundreds of millions have made a god. His statues fill eastern Asia. In stone or bronze or marble or mud or wood they look down from the hilltops of Korea, from the temples of Japan and China, from the shrines and pagodas of Burma and Siam. Buddhism has left its devotees feeble and needy as Islam has left its devotees needy and fierce. The whole Buddhist world has been opened up. The Gospel is preached even in Tibet. From far northern Laos, Mr. and Mrs. Dodd write:

"We have never known any people so cordial and friendly. They are so delighted to find foreigners who can speak their language. How we wish we could stay right here and water the seed which there is only time to sow! Sometimes we realize that we have penetrated to the centre of a wide field of darkness. The nearest point of light on the south is Chung-Hai; on the west at Mone, about fifteen days from here, is the Baptist mission; to the north, even farther away in China, is the Inland Mission, while on the east, weeks away, are the French Catholics, of many of whom it may be said, we fear, that the light that is in them is darkness."

Years ago Buddhism lost what hold it had upon Korea; and the 12,000,000 of its people, fearing spirits and bowing down to devils, turn an open mind to the free teaching and an open heart to the loving spirit of the Gospel. Korea is waiting to be won for Christ or lured into a godless wilderness.

And when have China and Japan presented such opportunities? On the 17th of July the revised

treaties introduced Japan to an equality with the West, and removed the sense of inferiority which under the old treaties had made Japan fretful and nervous. Free residence anywhere, and a sort of government license of evangelists and churches, of teachers and schools, capable of abuse, but still promising good, it may be hoped, make this "seem like a second opening of the country."

The greatest of all Buddhist lands, which is scarcely Buddhist, because its spirit has been so absolutely shaped by its own great agnostic teacher, Confucius, nearly fell like an avalanche into the ways of the West, and an eager study of the religion of the West as the result of the reform movement of Kang Yu Wei last year. Though that movement collapsed, these 50,000,000 homes are open to us if we will go to them. If immediate steps are taken, we may expect to see speedy and marvelous results in the turning of the millions of China to Jesus, and this crisis in China made an immediate blessing to the rest of the human race; whereas, if we neglect to take adequate measures, God may take our opportunity away.

In India two hundred and eighty-six million people are living under the British flag, and civilization is eating away their inherited notions and crumbling the pedestals of their idols. Christianity is free to do just what its disciples wish or attempt. It is a matter, not of making opportunities, but of accepting them. These are recent appeals:

From Hyderabad a missionary working among the hill tribes writes, "In a population of 50,000 my wife and I are the only missionaries.

"Chanda, with an area of 10,749 square miles, with 2,700 villages and a population of over 890,000, has twenty missionaries.

"Ballia is entirely unoccupied. The population is 924,768."

As for Africa, the railroads are creeping in regardless of the lives that are spent, laid almost like ties under the gleaming rails. The military expeditions move up and down, to and fro, heedless of ruin and agony and national fame. Shall a conti-

nent be open to the trader and the trooper, and be shut to the messenger of the God who owns all lands and all souls?

And the countries from which the stifling hand of the Church of Rome, cold and throttling as the hand of Islam when left to work its inevitable result, has withheld life and progress and liberty, have one by one opened to light and freedom. The century has witnessed the political domination of the pope clipping off our hemisphere and off the islands of the seas. Forty million people in South America alone, or touched as yet with the message of a buoyant and delivering Gospel, contribute an opportunity lying like Lazarus at our door.

These are our opportunities. God has done His part and given them to us. As Dr. A. J. Gordon said: "I have long since ceased to pray, 'Lord Jesus have compassion on a lost world!' I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, 'I have had compassion upon a lost world, and now it is for you to have compassion . . . I have given my heart; give your hearts.'"

### Prayer for Missions.

"Before 'Give,' before 'Go,' comes 'Pray.' This is the Divine order, and any attempt to altar it will end in disaster. Prayer is to missionary work what air is to the body—the air in which we live."

—Rev. George H. C. Macgregor, M.A.

Fearst sometimes that Thy Father

Hath forgot?

Though the clouds around thee gather,

Don't Him not.

Always hath the daylight broken;

Always hath He comfort spoken;

Better hath He been for years

Than thy fears.

—From "The Shadow of the Rock."

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Do not take anything that does not bear the full name "Dr. Williams' Pink Pills for Pale People." It is an experiment and a hazardous one to use a substitute. Sold by all dealers or post paid at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville.



## Health and Home.

### Many Uses for Whole Wheat Flour.

One of the foundation principles of good bread must be good yeast. Without it, only failure can follow, no matter how good the flour. Good yeast and good flour, then, are entirely essential to the making of good bread, whether of whole wheat flour or white flour. Many very good brands of dry yeast are to be had in the market, and we make use of them. But we have learned to make and have adopted for use, a foam yeast of home make that we have found unsurpassed for bread-making. Our white bread and biscuits have taken on additional whiteness and lightness and our whole wheat bread never fails.

For a small family of three or four people, take five large potatoes, pare and boil them in three quarts of water. In a deep jar place a full pint of white flour, a tablespoon of salt and two tablespoons of dark sugar. When the potatoes are thoroughly cooked, pour the potato water over the flour, stirring rapidly as you pour, that the batter thus made may be smooth. Add to this flour batter the potatoes after they have passed through a colander. When the mixture has cooled until it is just warm, add a cake of yeast that has been soaked well in a few spoonfuls of warm water. Stir thoroughly and set the jar where its contents will keep warm. In a few hours its contents will be a foam.

Whole Wheat loaves.—For two large basin-sized loaves and a pan of biscuits, take a cupful (a pint tin cup) of yeast and two of warm water, adding a teaspoonful of sugar. Stir into a batter of the usual consistency of bread sponge, and put into a warm place to get light. As soon as it has thoroughly lightened or foamed, mix into a loaf and again place it to rise. A thorough kneading should be given when the sponge is mixed into a loaf. When the loaf has become very light, mold down lightly into loaves, and when the dough rebounds elastically from the imprint of the finger, it is ready for the oven. The loaves should bake in an hour. When baked rub the crust over with sweet butter, and stand the loaves on edge to cool. Do not cover them, but leave them to cool in the open air of the kitchen or pantry. The room will be filled with a delightful odor.

The yeast mentioned should make three bakings. If the bread does not seem as rapid in rising as it should, and if not sufficiently light, try using the same measure of the soft yeast as of water. The yeast should be fresh made at least once a week. The fresher the yeast the better the bread, though yeast a week old makes beautiful loaves, if it has been kept in a cool place. Start the bread sponge before breakfast and the loaves should be baked by half past ten at least. This quick process insures sweet and palatable, light bread. In mixing the dough be sure that the loaf is firm, not sticky. It should be stiff enough to cleave to the board when moulding. Do not "set" the bread over night. Bake in a moderate oven, being very careful that the heat is not so great as to crust the loaf over for the first twenty minutes or half hour. This time, with a moderate heat, is required for loaf expansion. Bread quickly browned over is bread practically ruined.—Christian Work.

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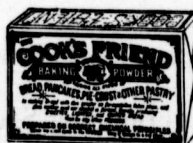
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