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## British and Foreign.

In South Africa there are 3,700,000 blacks to 700,000 whites.

In Norway the average length of life is greater than in any other country on the globe.

The Prince-Regent of Bavaria has conferred the Order of St. Michael, first class, on Dr. Nansen, the explorer.

The London papers say that the health of Florence Nightingale is so enfeebled that she cannot live much longer.

The Rev. D. Ritchie Key has been appointed Moderator of the Edinburgh U.P. Presbytery for the ensuing six months.

The total contribution by New South Wales of men to the South African War is 1810, and along with them 1700 horses are being sent

It is stated on very good authority that at the outbreak of the war Lord Salisbury desired to make Lord Kitchener commander-in-chief of the forces in South Africa.

The Rev. J. Robertson is the Presbyterian chaplain of the Highland Brigade, who, after the terrible affair of Magersfontein, rode down to the Boer lines with a Red Cross flag and asked permission to remove the dead.

Five new dissenting sects were registered at Somerset House during the past year. They are called "Baptist Brethren," "Church of God," "Hebrew Congregationalists," "Ambulance Gospel Mission," and the "Brotherhood Church."

Sir Benjamin West's picture, "The Raising of Lazarus," which has formed a conspicuous feature of the screen in Winchester Cathedral for more than a hundred years, has just been sold for \$1,500, and is intended for the new cathedral church in New York. The proceeds will be devoted to decorative work in the Lodge Chapel, Winchester.

The Presbytery, London, England, says: "There is a Presbytery down Galloway way, on the borders of the Crockett country, where three new churches have been built within the past few years by young ministers, and of all those three young men it can be proved beyond doubt that their hair has turned grey in the process of 'seeing their enterprises through!'"

Bursaries would seem to be a glut in the market at present, says the Christian Leader, Glasgow. The town council of Glasgow have awarded one to a son of Dr. Donald Macleod, the only divinity student eligible. Two other bursaries are vacant for want of applicants. This fact indicates a falling off in the number of divinity students which is being felt by all the churches. It is the fact that there are more bursaries than students in all the divinity halls.

After a trying illness extending over two years, Mr. David Ross, L.L.D., Rector of the Church of Scotland Training College, Glasgow, has passed away at the comparatively early age of 57. It is noteworthy that both he and Dr. Thomas Morrison, who had done so much for education in the west of Scotland for many years, should have died within a short time of one another. Like Dr. Morrison, Dr. Ross held the post of President of the Educational Institute of Scotland.

The Scottish American tells of a certain young minister who, when visiting strange congregations, did not scruple to fish for compliments. On one occasion he was invited to take dinner with a douce old elder, as reticent as they make them. Manipulate the conversation as he would, our young friend could not get his host to say "sermon," and at last he boldly introduced the important subject by remarking directly:—"That was a fine text I had to-day." But the elder knew his man. "Ou, ay, there's naething wrang wi' the text."

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## Note and Comment

Canon Henry Twells, of England, the writer of the beautiful hymn "At even, ere the sun was set," is dead.

The Living Age promises a paper on Robert Louis Stevenson's letters, by Augustine Burrell, in its issue for Feb. 10. There could scarcely be a more delightful combination of author and subject.

Rev. Wm. Shearer, of Sherbrooke, has been preaching on "The Light of Asia and The Light of the World." Many of our readers will recall under this title, the late Dr. Kellogg's able and unanswerable reply to Sir Edwin Arnold's "Light of Asia."

The monthly magazine number of The Outlook for February has a fine description of the fight at Magersfontein by James Barnes, special correspondent of The Outlook in South Africa. Mr. Barnes is a very graphic writer.

M. Daniel Osiris, the Greek millionaire, of Paris, has instituted a perpetual prize, to be awarded every three years, by the judgement of the Institute of France, to the inventor or producer during the period of the most noteworthy idea or object for the benefit of humanity. This prize is to be never less than 100,000 francs, and may be nearly double.

It is believed that among her most treasured relics at Windsor Castle her Majesty has the autograph letter which Gordon wrote to the Mahdi in answer to the demand for retreat or surrender, and which is said to have been picked up by a private soldier in one of the streets of Omdurman soon after the entry of the British troops.

By the will of Caroline Brewer Croft, who died in England some time ago, almost \$100,000 goes to Harvard University, to be devoted to the investigation of the cancer. Mrs. Croft was much impressed by the horrors of incurable diseases, and during her life had given much money for the treatment of cancer.

Prof. David Edward Hughes, inventor of the Hughes printing telegraph instrument, now in use on all important continental lines in Europe, and all submarine lines between England and the continent is dead, aged sixty-nine years. He was educated at Bardston, Ky., and was the inventor of the induction balance and the discoverer of the microphone, now almost universally used as transmitter to the telephone.

Cardinal Giralomo Gotti, whom the Pope is said to desire for his successor, is a striking example of the democracy of the Catholic hierarchy, says Christian Work. His father was a Genoese dock laborer, and worked along the docks of the town. Gotti's early surroundings were what one might expect in that station of life. Soon after he became a Carmelite monk his talent began to show itself. His first triumph in diplomacy came when as Papa I nuncio in Brazil he settled great disturbances which had arisen between Church and State. This won for him the Cardinal's hat. He is but sixty-four

years old, and still lives the severely ascetic life of his order.

The Hamburg-American line are about to introduce a new kind of fuel on their new freight steamers. It consists of a semi-fluid petroleum which is imported from Borneo in large quantities. It is not liable to become ignited spontaneously at high temperature. The new fuel will permit a reduction of the number of firemen and also a considerable economy of space.

The olive crop of France, Italy and Spain is practically a failure. As compared with an average crop, it will hardly reach 30 per cent. in the opinion of well informed judges. The Italian olives are the greatest sufferers from the pest to which existing conditions are due, southern France being also affected, and Spain in some localities. The damage is wrought by a fly which deposits its eggs in the green fruit.

It is reported from Rome that Bishop Fiorini, Capuchin, also a scientist, has an invention for preventing railroad accidents, based upon an electrical connection applied to the engine, which acts automatically, so that the engineer at some distance is enabled to either see or hear a train approaching on the same track and also know how far ahead or behind him a train may be. There is also a stopping and switching device, announcing an obstruction, a wrong switch, or a loose piece of track. It is added that the inspector general of railways pronounces the invention successful.

In the Cincinnati Zoological Garden, electricity is employed for guard duty. A fence of fine wire mesh about eight feet high surrounds an inclosure in which there are a number of fine game birds. It was found that rats, cats, etc., climbed over this so that two copper wires were stretched all around the top of the fence about an inch and a half above it and some distance apart. A switchboard was put on the side of an attendant's house and at dark the watchman turns on the electric current, which is supplied from the electric light wires. The silent watchman accomplishes remarkable results in killing the predatory animals.

The annual meeting of the Toronto Auxiliary of the Canadian McAll Association was held last week at the residence of Mrs. James Campbell, 265 Jarvis street. The election of officers took place as follows: president, Mrs. S. C. Duncan-Clark; vice-presidents, Mrs. Sills, Mrs. Wrong, Miss Inglis, Mrs. Laird; treasurer, Mrs. Joseph Henderson; secretary, Miss Ada Dundas; literature secretary and secretary's assistant, Miss Agnes Bain; executive committee, Messrs. Bryce, Dalton, Fotheringham, Kilgour, Matthews, Shortreed, W.H. Eakins, George Keff, Charles Harvey; Misses Berthon, J. Caven, Copp, Burgess, McMaster. The treasurer reported \$150.45 on hand.

Mr. Blackmore was best known as the author of "Lorna Doone," a book whose success was not instantaneous. The report goes that it was rejected by eighteen publishers. Published at last, it received small attention from the reviewers, and was left on the shelves unsold. There it might have remained to this day, the late Mr. Blackmore is related to have said, had not the Princess Louise, fourth daughter of Queen Victoria, married the Marquis of Lorne in 1871. The public, fancying that "Lorna

Doone" in some manner had to do with Lord Lorne and his marriage, bought up the entire edition, and others that quickly followed. It was then found that the great novel, though not justifying the popular supposition, was a most charming book, and its literary success was thenceforward assured.

The color of pure liquid air is a beautiful pale blue. Before an Eastern college recently were exhibited two samples of liquid air in glass tubes; one was made from air which had been washed to purify it from dust, soot, carbonic acid and other impurities. This, when condensed, was a pale blue liquid; the other sample was made by condensing some of the air of the lecture room in which the audience was assembled, and was an opaque, blackish fluid, resembling soup in appearance. It would appear as if condensed samples of air might afford an easy means for comparing different kinds of contamination. It may be possible some day to supply the hospitals of tropical countries, where the natural air supply is bad, and the necessity for a better one very pressing, with beautiful blue country air, guaranteed absolutely pure. This can never be accomplished, however, until some means have been provided for transporting liquid air to considerable distances without enormous losses, caused by its return to its former state.

The report of a recent discovery made by the Palestine Exploration Fund says that at Telles-Safi (the precise location of which we have not seen stated), at a distance of eighteen or twenty feet beneath the surface, are found three upright monolithic pillars, standing on pedestals, together with the pedestals of other pillars, all together forming a circle, around which in the later pre-Israelite period was constructed a small temple. It is believed that this is the remains of a Canaanitish sanctuary, or "high place," one of the few which escaped the reforming zeal of Hezekiah and Josiah. Zion's Advocate says: "The upright stones probably belong to the class of sacred stones called in the Hebrew Bible 'matseboth,' and in the English Bible 'pillars.' It was such a stone that Jacob set up at Bethel after his memorable dream. Monuments of this kind have been met with in abundance on the eastern side of the Jordan, but are exceedingly rare on the western side. A few have been discovered in Galilee, but this is the first to be found in Judea."

The scientific difficulties encountered in all attempts to "create life" are forcibly presented, says Christian Work, in a contribution to The North American Review by Prince Kropotkin. His opinion is that the main interest in this line now lies, not so much in adding a new product to the already long list of organic substances, as in catching the secrets of the tiny living laboratories in the vegetable and animal cells. Investigation reveals the fact that at the present time about one hundred and eighty different acids, aromatic oils, fats, coloring matters and so on—which are only found in nature as products of vital activity—have already been prepared in various laboratories out of inorganic matter, so that, in fact, some of them are already fabricated in this way for trade and every year brings some new achievement in the same direction. It need hardly be said that this is no new field of research. Indeed, as far back as 1828, the news that Wohler had obtained, out of inorganic stuffs, a certain substance, urea, which occurs in nature as a distinct product of vital activity in animal life, upset current ideas. After this, Berthel proved that the synthesis of organic bodies must be pursued and may be achieved in a quite systematic way, going step by step over the whole series of organic compounds.

# Our Young People

## OUR NATIONAL SIN.

Topic for Feb. 18.—"The Sin of Liquor Selling; how end it?"—Heb. 2: 1-15.

### What Sin? Whose? How Stop it?

BY JOHN F. COWAN, D. D.

Liquor-selling is a compound sin. It breaks almost every command in the Decalogue, and every law on the statute books. It covets; it bears false witness; it breaks the sabbath; it murders like a Cain; it kindles lust and coddles vice; it makes an idol of sensual pleasures. It is an anarchist, an incendiary, a fratricide, an infanticide, a traitor, an inhuman master, a wife-beater, a briber, a brawler, a rioter, and an incarnation of everything that is brutal and lawless. It is superlative sin—sin against God, sin against man, sin against beasts, sin against good corn and rye and hops and fruits. Whose sin is liquor-selling? Tell me who owns the vicious brute, and I will tell you who ought to kill it.

The liquor-seller does not own it; he is in a minority and therefore not able. The liquor-drinker does not own it; he has not the controlling influence in public affairs. In this country where majorities determine policies, the majority own it. It is a creature of politics, not by creation, but by adoption, by compromise, by tacit mutual understanding. Is it not quite safe to say that no man could be nominated as a candidate for president of the United States by either great political part, who was a pronounced and rigid total abstainer, and unyielding and aggressive in his hostility to the saloon?

Every citizen owns the saloon who has not distinctly and effectively disowned it. The man who deprecates it in his heart and in his prayers, but has failed to register his dissent from platforms and candidates that leave it undisturbed except by revenue-mulcting regulation, owns the saloon just as much as its open advocates. The man who is not helping to make public sentiment against it, owns it. The person who is not helping to educate childhood as to the physiological effects of liquor-drinking, owns shares in the liquor-traffic. There is not water enough in the seas or perfumes in Arabia to wash and sweeten the hand of the man who is not using opportunities to voice his testimony against the legalized saloon.

How end the liquor-traffic? The moral suasionist says, Reform all the drunkards. Good, but reformation of the drink habit is like picking up men at the bottom of a precipice, while others are pushing them over the top.

The temperance educator says, Teach those at the top to resist being pushed over. Fortify against intemperance by temperance and Christian education. Good, but the hereditary predisposition cannot be educated out of the blood corpuscles.

The social reformer says, Break up the breeding-places of intemperance, the slums, and change the environment of the most prolific recruiting ranks for drunkenness—the miserably poor. Good again, but all drinkers do not grow up in poverty. Many come down from high life, where wine flows freely at the table and sideboard.

The Prohibitionist says, Take away the temptation of the open, legalized saloon. Outlaw it. Put it on a level with other offenses against society. To license that which destroys body and soul is infamous. How can Christians consent to legalize what God condemns?

We must try to do all of these things with all our might, and waste no strength in quarrelling with one another. The liquor traffic laughs when temperance people fall out. Don't shoot your friends! Aim every shot at the enemy, and keep on fighting until the war is over.—C. E. World.

### Your Brothers' Freedom.

Is true freedom but to break  
Fetters for our own dear sake,  
And, with leathern hearts, forget  
That we owe mankind a debt?  
No! true freedom is to share  
All the chains our brothers wear,  
And, with heart and hand, to be  
Earnest to make others free.  
—James Russell Lowell.

### For Daily Reading.

Mon., Feb. 12.—The antiquity of drunkenness.	Gen. 9: 18-21
Tues., Feb. 13.—The persistency of habit.	Matt. 12: 48-45
Wed., Feb. 14.—Keeping our brothers.	Gen. 4: 3-12
Thurs., Feb. 15.—Responsibility for example.	Rom. 14: 17-23
Fri., Feb. 16.—Wickedness condemned.	Job. 18: 5-10 1 Cor. 6: 9, 10
Sat., Feb. 17.—Soul murder.	1 Cor. 6: 9, 10
Sun., Feb. 18.—Topic. The sin of liquor selling; how end it? Hab 2: 1-15. (Quarterly temperance meeting.)	

### Hints for Talks and Testimonies.

- Why is liquor-selling a sin?
- For what other sins is liquor-selling responsible?
- How does liquor-selling corrupt our national life?
- How does liquor-selling prevent the extension of Christ's kingdom?
- Who are responsible for the sins of liquor-selling?
- What were some of the beginnings of the temperance reform?
- What was the Woman's Crusade?
- What methods for putting an end to liquor-selling have been successful?
- What can Christians in this place do to put a stop to liquor-selling?

### Where Manliness is Needed.

As Sirdar, or commander of the Egyptian Khedive's army, Sir Herbert Kitchen has brought it to perfection as a fighting force, and kept his men singularly free from disease in their desert life. It is therefore a pleasure to note that Sir Herbert has not allowed one drop of intoxicants of any kind in his canteens.

"Of sickness there was practically none, the average being far below home-station rates," says a well-know war correspondent who was with the army on its travels. "As for good conduct, it was all that could be wished. The men have had neither beer nor rum rations issued to them, nor did the drinks offered for sale in their canteens include strong liquor of any kind." Mineral water was freely sold and much used. One "brav piper" remarked (for there were three Scotch regiments with the army), "This is a maist uncommon experience, but, mon, we can blaw well enuch still!"

### Habakkuk's Warning.

"Wine is a treacherous healer." It promises health and gives disease; good cheer, and gives despair; gives and gives foes; mirth, and friends, and gives unending.

"Wine cannot be satisfied." Give it your money, and it demands your wits; your wits, and it requires your strength; your strength, and it will have your virtue; your virtue, and it gets your reputation; your reputation, and it seizes your happiness.

"Wine gathereth unto him all nations." The nations make laws for him. They guard his "rights." They permit him to "support" them with one hand, while he wrongs them with the other.

"Woe to him that buildeth a town with blood." In some cities our brother's blood not only cries from the ground, but from every public building and municipal operation carried on with this blood money.

"That addest thy venom thereto." The liquor-seller has become a venomous serpent; treat him as such!—*Endeavorer's Daily Companion.*

### A Tomahawk Well Used.

An Indian chief, seeing that his young men were being weakened and ruined by the "fire-water" which was brought by the white traders, forbade that any more liquor be brought within his limits.

A Frenchman dared to come and bring a keg of whiskey, and was about to draw it, when the chief discovered the violation of his prohibitory law.

The old man drew his tomahawk from his belt, cut the hoops from the keg, spilled the whiskey on the earth, then turned to the trader and holding the tomahawk over his head said, "Go home, you dog. If you bring the fire-water again, I'll split not only the keg, but your head, too." The speech was short but sufficient.

If we think things cannot be different from what they are, we add so much to the dead inertia of the world, which keeps them as they are.—W. M. Salter,

For Dominion Presbyterians.

## David Livingstone.

Part IV.

By James Croil.

Yes, Livingstone was dead! We have seen how he lived. How did he die? Up to April, 1873, he managed to move from place to place, though sorely shattered by disease. Up to the 21st of that month he had kept up his journal pretty regularly; but now he was completely prostrated, and had to be carried through swamps and jungles on a litter. On the 29th they came to the village of Ilala, on Lake Bangweolo. He was carried into a deserted hut. He grew hourly weaker, and his faithful attendants saw that the end was near. At midnight on the 30th he called Susi and asked for his medicine and a mouthful of water. "All right," he whispered, "you can go now." These were his last words to human ears. At four in the morning one of the men looked into the hut again. Behold! he prays. Yes. He was upon his knees, by his bedside—dead. The chief of the village and his own people showed by their admirable behavior that Livingstone had not lived among them in vain. No finer feeling could have been displayed in any country.

The body was opened. The heart was taken out and buried. The emaciated remains were then dried in the sun and wrapped in grass cloth, like a mummy. Outside of this was a covering of bark. A company of men was appointed to convey the remains to Zanzibar—a thousand miles distant. In spite of innumerable obstacles, the funeral party pressed on, by turns bearing the precious burden aloft on their head, Chuma and Susi and Jacob Wainwright never leaving the side of their beloved master. The body was received on board a British Cruiser, the three native boys keeping it in charge until, with imposing ceremonies, the hero's dust was laid beneath the pavement of Westminster Abbey, on the 18th of April, 1864, among Kings and Princes. The funeral was largely attended. At the grave's mouth stood the three faithful African boys, also Mr. Henry M. Stanley, Mr. Oswald, Dr. Kirk, Dr. Stewart, and Dr. Moffat. Floral tributes of respect, including a wreath from Her Majesty, the Queen, covered the coffin, and tears were shed from eyes unused to weep.

World weary-waif! Thy wanderings are o'er;  
Storm-beaten mariner, at last the shore!  
Soldier! the fiery fight is ended now,  
Martyr! the golden crown wreathes thy brow.  
Thy rest is won: a slumber all profound  
Kisses thy weary limbs and laps thee round;  
That pure repose, that sleep and dreamless rest  
They only know who sleep on Jesus' breast.

It is not necessary to say much more about the character of Dr. Livingstone than has been already said. He was a type of a somewhat numerous class of Scotchmen who, by dint of application, perseverance, self-culture and independence have risen from the ranks to occupy first positions in the domains of science and letters and who have shed a lustre on the land of their birth.

He had an iron frame, a good constitu-

tion and an unbending will. Happily, there was combined with these a large amount of sound common sense which acted as a regulator to his whole conduct. People might think him eccentric, and so he was, but his eccentricity was due to the intensity with which he applied himself to the business he had in hand. His patience was remarkable, though it was often tested by the stupidity of some and the duplicity of others who were employed in his service. His unselfishness was most conspicuous. This accounted for his gentleness and humanity towards his brother man. He never was an ecclesiastic. He could not be. He called no man Master, but was inspired with the mind which was in his Divine Master. He did not even aspire to be a great missionary, though he really was such. He was content to be a fore-runner. He knew that others should come after him who would preach the Gospel to the Africans in more distinct terms and under organizations which it was not in his nature to be trammelled with. The proofs of his power over the hearts of men were seen in the surprising devotion of the Makololo to his person and the confidence of many savage tribes in his integrity and wisdom, as well as in the impetus which the record of his life and labours have given to missionary work in Central Africa. His conversational powers were exceptionally good though he was not an orator. His personal influence with men was irresistible and his estimate of men, savage and civilized, was unerring.

Professor Drummond, in his famous brochure, "The Greatest Thing in the World," says, "In the heart of Africa I have come across black men and women who remembered the only white man they had ever seen—David Livingstone—and as you cross his footsteps in that dark continent men's faces light up as they speak of the kind Doctor who passed there years ago. They could not understand him; but they felt the love that beat in his heart."

His work.—He did not discover the Nile. He was mistaken in many of his geographical theories. He planted no missions. He did not live to see the results of his labours. In these respects we may almost say that Livingstone was a failure. Yet to him the world is mainly indebted to-day for the knowledge that the interior of Africa is not all a desert; that it is a land of enormous possibilities, valuable to commerce, though by commerce sadly abused it has been. Commerce, in the Arabic sense of the word means the accursed slave-trade—the nefarious traffic in human beings, doomed to the basest purposes—so base they must not be spoken of. Commerce, in Livingstone's time and in the regions he frequented meant greed, treachery, and cruelty inconceivable—the entrapping of unsuspecting tribes—inducing them to gather ivory, and when enough had been obtained to make a good venture—the

old and the feeble were murdered, the villages burned, and the women, the boys and the girls were chained together in gangs and driven off like cattle, to die by the way-side or to be sold into slavery.

Speke and Burton and Grant and Sir Samuel Baker and Cameron and Sir H. M. Stanley might never have seen the interior of Africa but for Livingstone. To him we owe it that the slave trade, in its most revolting forms has been exposed to the gaze of the civilized world, and all but suppressed. And to Livingstone we owe it that large portions of Equatorial and South Africa are to-day under Christian influences.

The name of Henry M. Stanley will always be associated with that of David Livingstone. His youthful days were full of adventure. As an explorer and traveller in later years, he attained world-wide fame. And now his enterprise has been amply rewarded and his ambition satisfied. John Rowlands, for that was his real name, was born in a humble Welsh cottage near Denbigh, and spent ten of his first thirteen years in the poor-house of St. Asaph. In his sixteenth year he went to sea as cabin-boy in a trading vessel bound for New Orleans. There he was adopted by a merchant of that place and assumed the name of his benefactor.

Young Stanley became a soldier in the Confederate army during the Civil war, was taken prisoner and served with equal alacrity as a petty officer on board a Northern gun-boat. He next became a newspaper reporter and made his mark as war-correspondent for the New York Herald. His first great travelling adventure in Africa was that to which reference has already been made—his search for Livingstone—a matter of eight months' continuous encounter with difficulties that most men would have deemed insurmountable. His next adventure was with Sir Garnet Wolesley to Coomasie through the savage tribes of Ashantee. The founding of the Congo Free State in 1884, and the relief of Emin Pasha in 1889 eclipsed all his former exploits and gained for him highest honors. Congratulations were showered upon him by Queen Victoria and other crowned heads of Europe, by the President of the United States and by Geographical and other scientific societies. He had already filled volumes with glowing accounts of his travels. His latest work, "In Darkest Africa," in two large volumes, coupled with the proceeds of his lecturing tours in Britain and America made his fortune. When his mission as a traveller and adventurer seemed to have been accomplished he settled down in London, married the beautiful and accomplished Dorothy Tennant, was elected a member of the British House of Commons, and then, to crown all, he was knighted. Was ever a romance in real life more romantic?

AUTHORITIES:—Personal Life of Dr. Livingstone, by Rev. W. G. Baikie, D. D., 1881; admirable sketches by Rev. James Stewart, D. D., of Lovedale; Sir Bartle Frere, Governor of Cape Colony, in the Sunday Magazine for 1875; and Good Words, 1874; Stanley's book, "How I Found Livingstone," 1872; Livingstone's own celebrated work, "Missionary Travels and Researches in South Africa," 1857; to which should be added a valuable sketch on the civilization of South Eastern Africa, by James Stevenson, F. R. S. E., of Glasgow, 1877, a gentleman who has spent a great deal of time and money in behalf of missions in that part of the world.

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**Thursday, February 8th, 1900.**

The Cumberland Presbyterian, in a recent issue, summarizes the many methods of calling a minister under five categories. These are: The call on recommendation; the call on application; the call on speculation; the call on nomination; and the call on investigation. To the latter, the investigation being conducted by men in whom the congregation has the fullest confidence, the editor gives his approval. It looks like declining to exercise a dea ly prized franchise, but it is better.

The danger in putting a half-trained man in charge is not that he does not know enough, but that he does not know that he does not know enough. If he would be content to use the knowledge he has, all would go well. It is when he ventures beyond his depth that trouble comes. He does not know how to meet it. He has never taken this kind of trouble into account, indeed he has not known of its existence, and is as helpless as an infant before it. He may, he often does, make an effort to breast it, only to go down with the first incoming rush.

A bright young woman has been telling of her aversion to a certain English lady of high station, who is now a very dear friend. She met the great lady fourteen years ago, and thought herself to be coldly treated, and she disliked the lady. After seven years she again met this distinguished lady, and her former impression was deepened. After another seven years she and this now cordially disliked lady were obliged to spend some hours as companions, and have been inseparable friends ever since. So is it when, by force of providences, Christ and

one who has disliked Him have been brought face to face. There are few who love Him at first glance.

**Conferences.**

Of the Genus "Conference" there are many Species and of some of the Species there are many Varieties. The religious Conference is a Species, and of this there are a bewildering number of Varieties. For example there have been two varieties in one of our great cities last week, one of the theological kind held within the College halls, and one of the practical religious kind in one of the city churches. At the former such questions as "The determining principle of the canonicity of the New Testament" was discussed, while at the latter one of the burning questions was "How shall we (the young people) best help our minister."

The practical effect of the two conferences, and of other conferences, is to stimulate the workers, in their respective fields, to do better work. This effect results, not so much from what is said, or how it is said, as from the personality of the speaker. We heard some of the men who spoke at—never mind what one of the conferences—and we do not remember his positions clearly, but we are still conscious of an impulse received to do some earnest work in the line along which he had worked. He had reached some conclusions with which we did not agree. Somehow he left us in that frame of mind in which we could not say, "That is not true!" but we were rather impelled to say, "I shall see whether he is right or not;" with the reserve opinion that he was not right.

Such conference is helpful. The conference of men who have travelled along the same intellectual path would be about as interesting as the conference of two travellers who had gone over the same ground on Cook's Tourist Ticket. After ten minutes of "Did you see—?" "Did you take the diligence at—?" "Did you notice the fat waiter at—?" it is time for the conference to break up. But when men who have looked at the same truth from two different points meet and compare notes, there is going to be some interesting conversation, and the lifting of a veil for each, if they are intellectually alive still.

Might we be allowed to suggest that it would be well to increase the element of "the other point of view", a little more? The discussions are carried on before mature minds, and these will bear a somewhat rude shaking up without apparent harm. The ubiquitous reporter is glad to accept the summary of some one who is good-natured enough to give to him an outline of the discussion, and thus all interests are safe-guarded. We are convinced that the result would be, not a drifting from the old faith, but a more firm grasp upon those truths that remain.

**The Record.**

It is recognized that we shall have to give account, one day, of the manner in which we have spent the days of life. Deeds, words, thoughts even, will confront us when the books are opened. Who keeps the record? We have been told that it is the Recording Angel, and that at times he would fain blot out by the tear dropped upon the writing, the incriminating entry. Of course we recognize, late in life, that this is simply an accommodation of speech, suited to our crude perception, and intended to impress the thought that a record is being kept, that it is absolutely complete, even to the smallest detail, and that it is absolutely indelible, so far as human processes are concerned.

We carry the record with us, and each deed, each word, each thought is automatically entered upon it. We cannot prevent its registration, if we would. The gleam of sunshine flaming upon the page when a kindly action registers, the black shadow of hate that swept over the heart as we passed, perhaps with a smile, an enemy, also registered itself. And that which we look upon, when at length the books are opened, will be the record we ourselves have written. We shall know the writing, and it will not be necessary to charge that it is ours.

**Farewell Address to Rev. John Hay.**

The Rev. J. Hay preached his farewell sermon in Cobourg on Sabbath evening, January 28, to a very large audience, taking for his text Philippians IV. 5. At the close of the service, after the benediction had been pronounced, Walter Riddel, senior elder, went to the platform, and addressed Mr. Hay thus: "Dear Sir, I have been deputed by the session and congregation to present to you this purse—a parting testimonial of their regard and esteem. I think I express the voice of the whole congregation when I say we have now known you for over ten years, and the longer we have known you the better we have liked you. During that time we have admired your cool, clear, level-headedness, your even, patient temperament, and your methodical business abilities. We have also admired your genial and kindly disposition; but above all your consistent walk and conversation. We have never known you act in any way inconsistent with your profession of a Christian gentleman, and after all we must admit that example is better than precept, that a Christ-like example was more potent for good than the most stirring eloquence or the grandest peroration from the pulpit. Though we part with you with deep regret, we part with you in peace. We wish yourself and family every needful blessing, spiritual and temporal, and great comfort and

success in your work in what ever place God in his Providence may see fit to place you." To this address Mr. Hay made a suitable reply.

**State of the Funds.**

We have received from the Rev. Dr. Warden the following comparative statement of receipts, from the beginning of the ecclesiastical year—1st April—to January 31st 1890 and 1900.

Schemes	1899	1900
Home Missions	\$ 84,261.69	\$ 82,688.56
Augmentation	9,964.06	8,562.08
Foreign Missions	26,528.81	25,180.28
French Evangelization	15,732.76	12,300.71
Pointe aux Trembles	4,593.15	3,681.61
Widows' and Orphans'	3,004.52	3,862.30
Aged and Infirm Ministers	4,137.09	5,274.48
Assembly Fund	2,962.81	2,966.90
Knox College	3,547.00	2,808.80
Queen's College	1,022.67	905.50
Montreal College	1,091.50	973.86
Manitoba College	1,540.67	1,675.47

**HOME MISSION:** While this year \$5,500 additional are required, the receipts to date are 1600 less than at the corresponding period last year. The committee have before them urgent requests for missionaries in many new fields, especially in British Columbia and the Yukon district. They will not be justified in acceding to these should the fund be in debt at the close of the year.

**AUGMENTATION:** The receipts for Augmentation are nearly 15% less than a year ago, although the expenditure of the year will be considerably more than that of last.

**FOREIGN MISSIONS:** The receipts of the W.F.M.S. are not included in the above statement. According to the estimates, committee require this year in excess of last, \$13,500, whereas the receipts to date are \$1,400 less than twelve months ago.

**FRENCH EVANGELIZATION:** Deducting legacies received last year, the receipts to date are about the same as twelve months ago. There is a very considerable diminution, however, in the amount received for the Pointe aux Trembles schools this year. It is hoped that the Sabbath Schools supporting pupils, will forward their scholarships without delay.

**COLLEGES:** It will be observed that the college receipts are considerably behind those of last year. Queen's College, last Assembly, reported a deficiency of \$8,350, which has to be added to the amount required for the actual expenditure of the current year.

**ASSEMBLY FUND:** The Assembly Fund has this year had exceptionally heavy expenditures in connection with the Act which is being asked from the several local legislatures for the incorporation of a Board of Trustees for the church, and because of the special grant ordered by last Assembly in connection with the Sabbath School Committee.

**WIDOWS' & ORPHANS' FUND:** There is

reason for greater anxiety at present regarding the state of this fund than that of any of the other funds of the church. The amount required this year from the congregations, is \$10,500. Last year only \$6,222 were obtained from the source. Unless congregational returns are this year 60% in excess of last, the committee will not have funds to continue the annuities to widows on the present scale. The reduction of these will entail hardship and suffering in many instances.

**KLONDIKE NURSE FUND:** A committee of ladies undertook, during the year, to send two Christian women—trained nurses—to the Yukon, and made an appeal to the church for contributions to carry on this work. The two ladies have rendered most efficient service at Atlin. At present time, the fund for their support is exhausted, and contributions are urgently needed for the payment of salaries, etc.

In the western section of the church, upwards of 500 congregations have, thus far, not contributed to the schemes of the church. It is earnestly hoped that the sessions of non-contributing congregations will immediately see that contributions are made and forwarded prior to the 28th February.

**The Character That Saves.**

We often meet with the phrase, "It is character that tells for destiny." Rightly interpreted this is true; but the danger is that it may be given an interpretation that shall culminate, shall find its end, in self-righteousness, as if one could win an inalienable right to heaven by avoiding certain sins and practicing certain virtues. The fallacy in this position is that it excludes confession and repentance, and in this way ignores, if it does not positively deny, the moral relations which exist between a man, a sinning man at that, and the Divine Being. Now, a soul that does not recognize such relation, by that very fact puts himself beyond the possibility of rendering God acceptable service: how can such a one have a right to the divine recognition, who does not admit, but by his very life, by his failure to confess his shortcomings and implore forgiveness, practically denies his obligation to serve his Heavenly father?

On the other hand, one who perceives God, however dimly, who knows little concerning Him—as the centurion Cornelius did at first, as Brainerd's poor Indian woman did, who, when Christ was presented to her, burst into tears and exclaimed, "Ah! this is the one I have been praying for all my life";—do not such show themselves as possessing that spiritual character which saves? And was it not Christ who said, "Other sheep I have which are not of this fold"—and was it not Peter who discovered and declared as the result of his own blessed ex-

perience, that "God is no respecter of persons, but in every nation he that feareth and worketh righteousness is accepted with him"? Yes, "he that feareth" and "he that worketh righteousness"—these are they who are accepted of Him; but this means the recognition of our duty toward our Heavenly Father; it means confession and sorrow for sin, with prayer for forgiveness;—this, and this alone, is the character that tells for destiny—that "saves": and this is as far removed from self-righteousness, is as distant from the thought to earn proprietary rights to heaven by being good citizens, as earth is distant from heaven.

One word more. It is also to be recalled that we are not to be judged simply on the basis of what we have done or failed to do. As a recent writer well says, "A man's sympathies are a mighty factor in a just estimate of his character;—what he desired to do is hardly less important than what he did." And this is all true;—the attitude of the soul, coupled with sincere, persistent endeavor, is really the determining factor. As Canon Liddon has said, "it is the marked characteristic of the believer differentiating him from all others, that he never admits his sin to be invincible." Let us, let all who believe yet stumble, fall yet rise again, remember this to their admonition and comfort. In the words of the old hymn, "The battle ne'er give o'er." No soul ever yet perished at the foot of the cross.—Christian Work.

**Horatius Bonar.**

Some of the sweetest and most impressive hymns in our language are signed with the name of Horatius Bonar. Perhaps the best known of all his hymns is the one beginning,

Fade, fade each earthly joy,  
Jesus is mine!  
Break ev'ry tender tie,  
Jesus is mine!

He was born in Edinburgh, Scotland, in 1808, and received his education at the University of Edinburgh. Deep religious impressions were made on him while he was quite young, and at last his mental conflicts ended in the peace which Christ alone can give. It was probably out of this experience that he wrote the hymn,

I heard the voice of Jesus say,  
"Come unto me and rest:  
Lay down, thou weary one, lay down  
Thy head upon my breast."  
I came to Jesus as I was,  
Weary and worn and sad;  
I found in him a resting place,  
And he hath made me glad.

He was impressed in his early manhood with the conviction that he ought to give his life to the service of God and his fellow men in the work of a minister of the Gospel, and in 1837 he was ordained. Every energy of his life seemed devoted to the one end of saving and elevating humanity.—Christian Work.

## The Quiet Hour

For Dominion Presbyterian.

### Jesus at Jacob's Well.\*

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

At this period of His ministry our Lord thought it advisable to leave Jerusalem, and taking His journey northward to Galilee He must go through Samaria; coming near to a Samaritan town He remained outside while His disciples went in to buy meat. We are told that He was weary and sat on the well at the sixth hour of the day. Then as He thus sat, a Samaritan woman came to draw water, and in this memorable conversation she heard from Him of the living water. The conversation opens quite naturally, we might almost say in a commonplace way, but soon it advances into a region of deepest life and loftiest spirituality. The women is startled that a Jew should ask a favor of her, for fierce sectarian bigotry had destroyed courtesies and stifled intercourse between Jew and Samaritan. Though He was a Jew, faithful to His own nation, and for the time bound with its limitations He will manifest kindness to all. There is however in His life always a great claim and a great condescension standing side by side. He has asked a favor in a most simple way, but when the woman expresses her wonder He presses the great claim:—"If thou knewest the gift of God and who it is that saith unto thee give me to drink, thou wouldst have asked of him and he would have given thee living water." The woman is quick and clever; she sees at once that much is implied in this and she asks in an incredulous tone if the speaker thinks himself to be greater than the patriarch Jacob, who in the first place gave the well. Yes, one greater than Jacob is here. Jacob's well is not to be despised. The gift of pure fresh water is valuable, but man needs other water and must draw from heavenly sources. Then the great claim comes forth explicitly, it comes forth in clear unmistakable words. This water, useful as it is, is temporary and perishable; the water that I give is an inward possession and an abiding treasure. We can imagine the powerful persuasive tones, in which this message was given from the woman's eager cry:—"Sir, give me of this living water, that I thirst not, neither come to draw." This woman expresses her sense of need, her quick, restless desire, though her ideas concerning the gift are no doubt shallow and earthly. This stranger evidently had some great life and joy which gave strength and satisfaction and she whose life was sinful and wandering was poor and helpless. Some true desire had been awakened in her, but she needs to be brought more fully face to face with herself. Our Lord's next word will do this; He will show her that He knows all her life; in one searching question He will lay

it bare, show the real principle of it, or in her own words, show all things that ever she did. It was not that there were details of her life that He showed, but its inward weakness, its moral defect. The woman feels the truth and force of this, but will evade the moral issue; she avails herself of a common method. When one is placed in an uncomfortable corner, brought face to face with one's own weakness and inconsistency, we are tempted to fly off to some technical discussion. So this woman instead of saying:—"Now I perceive you are a prophet and you will show me the way to truth and life," says:—"Now I have found the one who will surely settle this much discussed question as to the true temple and the best place for men to worship." How easy it is to evade the personal application of truth by entangling ourselves in barren controversies! He had come to settle such a question by making it out of date or by showing the spirit in which it can be settled. Jerusalem was for long the legitimate sanctuary, but this day is now dawning when religion shall be freed from limitations of time and place. The great thing now is for a man to have the spirit of worship, to be a true worshipper of the Eternal Father. Such a man will find the place of worship easy of settlement. To put the first things first is essential. The first thing is our real and right relationship to the God of worship. This is the great lesson that He teaches to the Samaritan woman and through her to us. He claims the truth of the old revelation. He does not break abruptly with the past. The past must not be cast away, we must build upon it, or draw out to finer forms the preparation it has given. In the face of the Samaritan pretensions as represented by this woman, our Lord quietly asserts the superiority of the Jewish religion, and the comparatively stronger claims of this sanctuary. This He does not do for a sectarian nor even for a patriotic purpose, but that He may reveal a higher truth, namely, that the hour is now drawing nigh when men may come near in any time and place through One who is their rightful King and their real High Priest. It may seem strange to us that such a great statement is made to a Samaritan woman in an out of the way place, but God's way is not as our way. God's great things are not heralded and advertised with pride and pomp of circumstance. Great truth come into the world as seeds, and when they have taken deep root in the life of the nation and the individual they begin to bear rich fruit. In a sense we may say that the world was not fully prepared for this great truth. Even when it was proclaimed, the church has lived far behind it and the church has not grasped it. In matters of religious thought and life we are still too much bound to secure an outward form. The real spirituality of religion with all that it means is still far from being realized.

If we only knew what this meant; that God is Father, that He is Spirit, that He seeks true worshippers that He may give them something of His own life, our religion would be loftier, sweeter, stronger. He who taught the woman of Samaria is still our teacher, seeking to reveal to us the meaning of our own life that He may reveal God to us.

For Dominion Presbyterian.

### The Holy Sabbath.

BY GEO. W. ARMSTRONG.

Fairest day of all the week,  
When the sweetest rest we seek;  
Rest from earthly toil and care,—  
In communion, praise and prayer;  
Worldly burthens down we lay,  
On the holy Sabbath day.

Gladsome day of joy and peace,  
Worryings and tun-sils cease;  
Basking in bright beams of love,  
Radiant from the realms above;  
Sun of righteousness divine  
In our gloomy hearts doth shine.

Festive day! God's table spread,  
Heavenly manna, holy bread;  
When our souls refreshment find,  
In God's grace so full, so kind;  
We with reverence take our seat  
At our Father's banquet sweet.

Day of worship, when we raise  
To Jehovah songs of praise;  
Lowly bow at Jesus's shrine,  
He, the human and divine;  
Magnify the Spirit's power,  
And the Triune God adore.

Holy day! Serene and calm,  
For earth's cares a soothing balm;  
Worldly pleasures cast aside,  
Hearing words that shall abide;  
Holy day,—the Christ hath blest,  
Sanctified,—a hallowed rest.

London, Ont.

### The Sin of Not Praying for Others.

There is a Scripture word which suggests to us in a striking way the importance of praying for others. Samuel had been set aside by the people in their eagerness to have a king. For a moment, under a special revealing of God, their consciences were awakened to a sense of their sin, and they come to Samuel, as they had done so often before, with a request that he would pray for them. His answer was: "God forbid that I should sin against the Lord in ceasing to pray for you."

Perhaps we are not accustomed to think of praying for others in just this way, as a binding duty, the omission of which is a sin against God. We think of it only as a privilege, and we are in danger of narrowing our prayers to ourselves and our own wants. We think of our own sorrows and trials, our own duties, our own work, our own spiritual growth, and too often do not look out of the window upon our friend's rough path or sore struggle. But selfishness in praying is one of the worst forms of selfishness. If ever love reaches its best and purest it ought to be when we are standing before God.—Christian Observer.

There is no uncertainty in the invitations of Christ. He says, "Come unto me." And His promise is, "Whosoever cometh unto me I will in no wise cast out." Rest on that word, and come to Him without delay.

\*S. S. Lesson for Feb. 18th: John iv. 5-26.  
Golden Text.—John iv. 24.



For Dominion Presbyterians.

**New Testament Holiness**

What Is It? How Attained?

BY REV. JAMES MIDDLEMISS, D.D.

To say nothing of our Lord's Teaching respecting the spiritual scope of the law of God, its demand being conformity of the inward man, the word, the thought, the look, constituting the breach, and subjecting to condemnation, Matt. V. 21-30, He enjoins that, in relation to our fellow-men, we are to act not merely on the principle of mutual helpfulness and of the reciprocity of benefits, but as God deals with us and other men—being kind and doing good to them and to us, in spite of their and our evil doing and ill desert. The people of Israel, the "holy nation," had been enjoined, "Thou shalt love thy neighbor as thyself," Lev. XIX, 18; and their religious teachers had led them to believe that the injunction meant, "Thou shalt love thy neighbors and hate thine enemy," Matt. V. 43. "But," says Christ, "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." "For" as He says, according to Luke's record, "if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them that do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? For sinners also lend to sinners, to receive as much again," Luke VI. 32-34.

Let us note well these words; for our Lord is here teaching just what we want to know, viz.: What is New Testament holiness? If His words mean anything, they mean, if you love and are kind to them who love and are kind to you, no one can credit you with being on a higher level than the publican and those whom you call sinners. As well ascribe holiness to publicans and sinners as assume it to yourselves, in doing no more than they do. All that can be said of you, when you so feel and act, is that you are not chargeable with the baseness of being exceptionally bad men. But to love your enemies, to be kind to the unthankful and the evil, to do good and to lend, hoping for nothing again,—this is to be like your Father in heaven, merciful and perfect, Luke VI. 35, 36,—this is to be building upon the foundation of self-dedication, the superstructure of Christian holiness.

In the same line is our Lord's teaching in Luke XIV. 12-14, when He seems to speak disparagingly of the virtue of mutual hospitality, to which we are elsewhere exhorted, I Peter IV. 9. It is evident, however that He simply means that mutual hospitality is a thing of earth, earthly, as compared with the hospitality which entertains the poor and the helpless who can make no return but gratitude, and may fail even in that, and which the Son of man will remember when He shall come in His glory, and will plentifully repay what has been given to His needy brethren, Matt. XXV. 34-40.

Yet again, in the same line are the apostle's warnings against self-pleasing and his exhortations to mutual preference, Rom. XV. 1-3; Phil II. 3. We are "not to please ourselves," but we are everyone to please his neighbor, for his good to edification. "For even Christ," with whom we are to be of the same mind, "pleas'd not Himself." Of course, we are not at liberty to subject either our conscience or our understanding to any but God. But in matters in which our own mere will or choice is concerned, it is of the essence of New Testament holiness, that we be ready to yield to others for their good to edification, to say nothing of our own good—I might even say, our own safety. I mean our souls' safety and salvation, which is imperilled by nothing so much as by our failing to keep no terms with our own will, the assertion of which is ruin, as it has been from the beginning.

The general forgetfulness that nothing short of forfeiture of salvation is the natural issue and the righteous consequence of a man's insistence upon the carrying out of his own will, warrants our calling very special attention to this matter of self-pleasing. Serious as it is, perhaps above all things, one might almost say, where can the man be found who realizes the sin and the danger of feeling that his having his own way is the one thing above all others that is worth insisting on? When a man, perhaps without any serious consideration, or determined, it may be, solely by self-interest, has adopted an opinion or taken up a position, how even ludicrously evident is it often that the reasoning of an angel would be unavailing to convince him of gross error! Although nothing can be more honourable or manly than the frank acknowledgement of mistake or error,—although it is an honor to a man that he is now wiser than he was a year, a month, or a day ago, yet how rare is such acknowledgement! How few can bear to expose themselves to an unkindly charge of inconsistency! Pride only, of course, is at the root of this folly, for it is the supremacy of folly for a man to adhere to a wrong opinion he has formed or to a wrong line of action he has determined on, because he cannot bear the humiliation of acknowledging his error or mistake. And besides, we forget that, whereas our pride and all its kindred are, according to Scriptures, hell-born, and can have no place in the kingdom of heaven, we find in the New Testament—what, however, is not absent from the Old Testament—that the highest place is given to humility, meekness, unselfishness, self-denial, long-suffering, and such like. Need I do more than remind you of the thirteenth chapter of the first Epistle to the Corinthians, of which a dear friend, than whom I never knew so unselfish a person, often said to me, though I never knew one who had less reason to say it, that it was to her the most terribly condemning chapter in the Bible?

Our time will not permit of our making the numberless quotations that might be made in the line of our Lord's reiterated enunciation of the law of the Kingdom, that "he that exalteth himself shall be abased, and he that humbleth himself shall be exalted," and of the blessing

that He pronounces upon "the poor in spirit." But we cannot but invite your notice to one very beautiful contrast, which places in strong relief the difference between the spirit of the Old Testament saint and martyr and that which should distinguish the New Testament saint. We read, II. Chron. XXIV. 22, that the dying martyr, who was stoned to death by the command of his ungrateful King, prayed, "The Lord look upon it and require it." But such a prayer we could not regard as consistent with the spirit of holiness in a New Testament saint, who remembers the prayer of his dying Lord, "Father, forgive them, for they know not what they do," Luke XXIII. 34. And therefore we read that when Stephen had commended his spirit to the Lord Jesus, his last prayer was, "Lord, lay not this sin to their charge," Acts VII. 60.

When it is said, "Blessed are the meek, for they shall inherit the earth," Matt. V. 5, the reference must surely be to the "new earth," II. Peter, III. 13. For although we have not only heard but known of marvellous vindications of the meek against their oppressors, meekness as yet avails but little for the most part, in the universal scramble that characterizes the present, as it has done the past. As yet mutual preference, Phil. II. 3; Rom. XII. 10, is only exceptionally characteristic of Christians; nor is it, except in rare cases, the distinctive ambition of the Christian to be the minister and the servant, (the diaconos and the doulos) of his brethren; even as the Master "came not to be ministered unto, but to minister, and to give His life a ransom for many." Can we by any effort compel ourselves to think that Christians generally really believe the words of the Lord Jesus, which have come to us from the lips of Paul, when, on a very solemn occasion, His last leave-taking of the Ephesian presbyters or bishops, he reminded them how he had taught them to remember the Lord's gracious saying, "It is more blessed to give than to receive," Acts XX. 35. Elsewhere he says, "To do good and to communicate forget not; for with such things is God well pleased," Heb. XIII. 16. "Remember." "Forget not." We need to be reminded; for we are apt to forget, and many fail to realize the blessedness of giving.

(To be continued.)

Lord, thy servants are now praying in the church, and I am here staying at home, detained by necessary occasions, such as are not of my seeking, but of thy sending; my care could not prevent them, my power could not remove them. Wherefore, though I cannot go to church, there to sit down at the table with the rest of thy guests, be pleased, Lord, to send me a dish of their meat hither, and feed my soul with holy thoughts. . . . I fear too many at church have their bodies there and minds at home. Behold, in exchange, my body here and heart there! Though I can not pray with them, I pray for them. Yea, this prayer comforts me; I am with thy congregation, because I would be with it.—Thomas Fuller.

Christ, by His Spirit, spake in the Apostles, and through them, as truly as when He spake by His own lips, and therefore their teaching is His teaching, —Rev. James Fraser, M.A.

## Ministers and Churches.

### OUR TORONTO LETTER.

The College Halls around Knox took on the old-time look again, when the well-known faces, a little more furrowed, but frank and open as ever, were seen about them. McIntyre was there, as eager to crack a joke, and as good natured when made the butt of one, as ever. Haddow and Hamilton, the former denizens of No. 14 looked as if they could respond as quickly as ever to Henderson's clarion call, or Leg'e's impish chuckle.

Younger men were there too, men of the 90's, some of whom have done stalwart work in the open field, and won a high place, but who dwindled to freshmen again when we met them about the corridors, and they were deferential too, while under the spell of a former time, and we, who mentally doff our hats to the young giants elsewhere, receive the homage as a matter of course.

There was one annoying feature. We could not grow accustomed to the youths who swaggered about as if they owned the premises, and suffered our presence there meantime. They were not only in our haunts, but had actually adopted our modes of speech, our manner and dress. A youth with a fringe of moustache, nondescript coat, pants pockets bulged out by a pair of baseball hands, and down-at-the-heel slippers, seemed a recreation of our our "Bunty," of glorious memory.

The Conference was declared enjoyable and profitable. We have heard several men say so, men whose opinion on any other subject is valuable. So we mark it down enjoyable and profitable. But the number that enjoyed it was painfully limited, and those who profited by it was not more numerous. Some of the papers most frequently commented upon were Prof. Hutton's worthy sketch of "Oxford Type," Armstrong Black's analysis of the Tempest, Haddow's racy sketch of the Religious Thought of the 18th Century, and Prof. MacFadyen's disquisition on The Psalms.

The crowning night was the last. The Alumni resident in the city and suburbs footed the bill for a liberal banquet, and invited thereto their former classmates and also some of the friends of the College within the City and their wives. We were glad to see some of the older graduates present, men who have done their stint of labor and have honorably retired. They are not the least loyal Knoxites. There is too, a class of men growing up, who have not yet reached the close of their first decade in the ministry, whom we have noticed at almost every conference and public function in connection with Knox College. They are not the most outwardly reverent of men, even now: indeed a sad-visaged alumnus shivered visibly when at an opportune moment some of these men joined in the well-known "Varsity" howl, with strong-linged emphasis. But at heart none hold a warmer corner for their College, or would do more for her than they. They were healthy types. They ate well, and drank better: they talked three at a time, and were not careful about personal reflections; they mildly encouraged the undergrad who had to respond to the toast of his class, and audibly reconstituted with the older man who had not learned the differences between an after-dinner speech and an appeal to the Senate. But Knox may rely on these men, perhaps to greater lengths than upon some sad-visaged sons. Still, it is wise to have an annual banquet of this kind?

On Tuesday the Presbytery met. It was Moderator Scott's last day in the Chair, and he was more than visibly relieved when the last item was passed. Rev. J. A. Brown, of Knox Church, Agincourt, succeeds him, and he will make a good successor.

Tuesday was a particularly hard day, not only because there was a heavy docket, but more because several of the members, not many, but enough to materially hinder business, persisted in talking instead of doing business. One cannot help admiring the utter obliviousness of these men to the ill-con-

ceived ennuis of their fellow-members, when they rise to discuss every relevant and irrelevant point. It is impossible to treat them as Dr. John Watson suggests the old minister might be treated, but one would like to hear that certain men were unavoidably detained when there is a heavy docket.

The call of Chalmers Church, Toronto, to Rev. E. S. Davey of Kedbank, N. J., was a very hearty one and was cordially sustained. The call will be transmitted to Mr. Davey, and it is hoped that he may accept, and thus fill another of our prominent Toronto charges. But others are opening. Rev. L. H. Jordan has tabled his resignation, and it will be considered at the March meeting of Presbytery. Rev. A. L. Macfadyen, too, also tabled his resignation and his congregation will be cited to appear at the March meeting. And there are rumors of still other changes.

The Presbytery thought the expense of paying all the travelling expenses of members of Synod, or rather all above \$3.50, would be to heavy a drain on the Synod Fund, and declined to approve of the Remit. But it did approve of the Remit proposing to give the Synod increased powers.

The annual meeting of East Presbyterian Church, Oak Street, was held Jan. 31. The reports submitted by the various organizations were all encouraging. The membership has increased, and now numbers 365. The total amount raised for all purposes was \$8,625.

The meeting held Feb. 1 at Kew Beach Presbyterian Church showed very satisfactory progress. The amount raised for all purposes was \$1,238.81, of which \$965.93 was disbursed in running expenses and \$122.52 in missionary and benevolent purposes leaving a balance of \$179.98, against which there are outstanding accounts amounting to \$115.19, leaving \$64.70 on hand, as part of a promised \$150 towards the reduction of mortgage indebtedness.

### EASTERN ONTARIO.

Rev. D. D. McLennan, of Apple Hill, has been preaching in Alexandria.

Rev. W. S. Smith, of Middleville, has been elected Moderator of the Presbytery of Lanark and Renfrew.

Rev. Mr. Paradis, of Williamstown, has commenced a singing class for training in church music. About 100 are attending.

Rev. J. U. Tanner has accepted the call to St. Andrew's Church, Lancaster, and his induction is announced to take place on Feb. 13 at 2 p. m.

At the annual meeting of the Presbyterian Church, Richmond Hill, reports were presented showing a decided increase in the membership and revenue.

The annual meeting of Knox Church, Merriekville, revealed a very prosperous state of affairs considering all the drawbacks which have fallen to its lot during the past year.

Rev. J. R. McLeod, of Three Rivers, has been visiting Finch, Avonmore and other localities in the interests of the Century Fund. He is meeting with a generous of measure success.

A most enjoyable reception was tendered Rev. A. C. Reeves and his wife on entering the work in connection with the Campbellford charge. We wish Mr. Reeves all success in his new charge.

The resignation of Rev. J. McKenzie, minister of Knox Church, Roxborough, has been reluctantly accepted. His pastorate extended over sixteen years, and he was loved and respected beyond the bounds of the congregation.

St. Andrew's, L'Orignal, has had a good year, and the report presented showed an improved and encouraging financial condition. The Ladies' Aid Society paid off the debt on the furnace and the painting, leaving a balance to their credit.

An exchange says: Rev. Dr. Bayne, of Calvin Church, Pembroke, must be a popular pastor. He

was asked by the committee in charge to spend three months in canvassing for the Century Fund in several of the cities, but his congregation objecting to his being absent from his pulpit so long, he declined the appointment.

The annual meeting of St. Andrew's Church, Belleville, which was held on the last evening of January, showed that the past year was the most prosperous since the fire. The total contributions for ordinary expenses of the church during the year were \$3,167.98, being an increase of \$188.85 over last year. St. Andrews may well feel encouraged by the work it is doing.

At the annual meeting of First Presbyterian Church, Brockville, (pastor, Rev. Robert Laird) the session report showed the membership to be 890. The contribution for schemes of the church amounted to \$768.41, while receipts for purely congregational purposes were \$3,589. The meeting was brought to a close by a social hour, when refreshments were served by the ladies.

A large congregation was present in St. Andrew's Presbyterian Church, Renfrew, on Feb. 3, at the induction of the Rev. John Hay, B.D., late of Cobourg, as pastor in succession to the Rev. Dr. Campbell, moderator of the General Assembly, who resigned his charge after his appointment as general agent of the Century Fund. The Rev. Dr. Bayne, of Pembroke, interim moderator, presided. The sermon was preached by the Rev. R. Young, of Pakenham. The minister was addressed by the Rev. Jas. Rattray, of Eganville, and the people by the Rev. R. Harkins, of Adamston.

St. John's Church, Brockville, held its annual meeting on Jan. 24, when very satisfactory reports were presented. The report of the board of trustees referred to the fire which destroyed their church home, to the steps taken to rebuild the edifice, and placed on record their high appreciation of the loyalty and devotion of their pastor to the congregation during one of the most trying years in its history. Special reference was also made to and thanks given the Ladies' Aid for their substantial support during the year. The treasurer's report showed an expenditure of \$2,218 for running expenses, \$7,370 on restoration of the building, and \$78 on Sunday School. The total receipts for the years including \$9,076 insurance money, were \$11,234.68. Among the items of business was the raising of the salary of the pastor, Rev. D. Strachan, from \$1,000 to \$1,200.

Stewarton Church, Ottawa, held its annual meeting on the evening of Jan. 30. The Kirk session, through its clerk, Mr. J. B. Halkett, expressed satisfaction at the progress made by every agency of the church and intimated that there were 258 names on the Communion Roll on 31st December, 1899. Mr. F. S. Gouldthrite, Congregational Secretary, read the report of the Board of Managers which showed that, besides paying ordinary expenses, the church debt has been reduced \$400, with a substantial balance to the good on the 1st January, 1900. In this connection, the Board gratefully acknowledged the valuable assistance of the Ladies' Aid and Young People's Society of Christian Endeavor. \$100 per annum was cordially and unanimously added to the stipend of the popular minister, Rev. H. Herlison, M.A. Stewarton Church enters upon another year with renewed enthusiasm and with every prospect of increased usefulness.

### NORTHERN ONTARIO.

Rev. J. W. Pennan has been preaching in St. Andrew's Church, Soneya.

Rev. J. K. Macdonald, M.A., of Beaverton, has been preaching at Hartley.

The Presbyterians of Oromeece have purchased property adjoining their church for a manse—a most suitable location.

Very hearty congratulations have been tendered Mr. J. R. McNeillie, on his appointment as county clerk and treasurer of Victoria. Mr. McNeillie

will discharge the duties of the double office with ability, and to the satisfaction of all concerned.

The annual meeting of Knox Church, Owen Sound, (Pastor, Rev. E. W. Waits, D.D.) was held Jan. 25. The session's report showed a membership of 550. The total receipts for the year are nearly \$4,500. The year has been an exceptionally encouraging one, harmony prevailing in all the societies and organizations of the church.

The annual meeting of the congregation of St. Andrew's church, Beaverton, was held on Thursday, Jan. 25. The meeting was well attended, and the various reports submitted showed the affairs of the congregation to be in a very prosperous condition, which is highly gratifying. After the business arising from the several reports was disposed of, Mr. William Turner, Elder, who was retiring from the Board of Managers, was presented with an address and well-filled purse, as a mark of recognition of valued services to the people of St. Andrew's during a period of thirty-eight years.

The annual meeting of the Collingwood congregation took place on the 24th ult, the pastor, Rev. Dr. McCrae, in the chair. The reports from the various organizations were of an encouraging character. The treasurer's financial statement showed the total receipts for the year \$2 814.88, which is a slight advance on last year's amount. The amount contributed to missions was \$897.19. The total indebtedness of the congregation is a mortgage amounting to \$2,250. It was announced during the evening that the contribution to the Century Fund will, when all the names are in, probably exceed \$2,300. Under Dr. McCrae's faithful pastorate the congregation is flourishing.

#### WESTERN ONTARIO.

St. John's Church, Hamilton, has decided to raise \$3000 for the Century Fund and \$700 has been already subscribed.

Rev. W. J. Clark, London, is announced to conduct anniversary services in First Presbyterian church, St. Catharines, next Sunday.

Rev. Dr. McCrae, of Collingwood, has been asked to spend some time in Guelph Presbytery in furthering the interests of the Century Fund.

At the communion services in Knox Church, St. Catharines, the pastor, Dr. Smith, was assisted by the Rev. W. Smyth of the Welland Ave. Methodist church, and the Rev. E. McNab, late of Mattawa.

The Rev. Mr. Malcolm, of Teeswater, preached anniversary sermons in Knox Church, Millbank, last Sunday week. The annual tea meeting was a marked success, realizing along with the Sunday services, the large sum of \$100.40.

Rev. J. R. Gilchrist was inducted into the charge of the Waterloo Presbyterian church, on Feb. 1. Rev. W. R. McIntosh, of Eloro, preached; Rev. A. M. Hamilton, of Winterbourne, addressed the congregation, and Rev. R. E. Knowles, the minister.

The reports presented at the annual meeting of St. Andrew's, London, furnished evidence of very satisfactory work during the past year. The effect of the unsettled condition of church affairs during the past few months was noticeable in some instances.

Rev. Dr. Johnston, of London, has been lecturing at Rat Portage; from thence he proceeded to Winnipeg, where he preached anniversary sermons in St. Andrew's Church last Sunday, and lectured on Monday evening. He is expected home again on Feb. 10. Dr. Johnston undertakes a good deal of hard work, and seems to thrive on it.

On Feb. 5 a farewell was given to Rev. J. G. Shearer and his wife, by Erskine Church, Hamilton, when Mr. Shearer was presented with a bouquet of roses, an illuminated address and a gold watch, and he and Mrs. Shearer were given a travelling case and portfolio. Mr. Shearer's departure is much regretted by the congregation.

The annual meeting of the First Presbyterian Church, London, revealed a very gratifying state of

affairs. There are 486 members on the roll. The various agencies of the congregation presented favorable reports. The regular receipts for the year were \$5,858.48 and the century fund receipts were \$2,828.26, making a total of \$8,681.74. The regular disbursements were \$6,980.91 and the disbursements on century fund \$1,682.26, leaving a balance of \$127.57. Feeling reference was made by the pastor to the removal from the city of Mr. Adam Murray, a member of the church since 1886, and to the recent death of Mr. Robert Reid, who has been an elder for so many years, and whose connection with the congregation dates back more than half a century.

#### MONTREAL.

On Sunday evening last, following his sermon on the confessional of the previous Sunday, the Rev. Mr. Heine preached on the power of "The Keys."

At the concert given in Westminster Church on Jan. 26, vocal and instrumental talent of a high order was displayed by the members of the choir and the other performers.

The French Protestants of the city have formed a Benevolent Society. A concert was given in aid of the new organization in St. John's French Presbyterian Church on Tuesday evening.

The Anglican bishop has appointed next Sunday to be observed throughout the diocese "as a day of united acknowledgement of the power and wisdom of Almighty God, and of seeking that He, in His mercy and goodness, will bring the unhappy war to a right and lasting peace, and over rule all things to the enlargement of His kingdom."

The Chinese New Year was suitably observed by the Christian Endeavor Society of the Mission on Beaver Hall Hill. Dr. Thompson presided over a large meeting. Mr. Dewey delivered an address to the Chinese, which contained good advice. The general New Year gathering of the Chinese scholars will take place in Calvin Church, on Feb. 12.

The Roman Catholic and Protestant controversy fills the air. Flashes of the storm appear daily in the newspapers, and the thunder is heard on Sunday in half the city churches. This time, at any rate, it was not we who let loose the winds from "the rocky cave of Eolus." The responsibility for beginning the controversy rests with the Roman Catholics.

In the recent municipal elections the reform element in the city seems to have prevailed. A clean sweep has certainly been made, and the aldermen who were regarded as false to their trust find themselves for the most part on the wrong side of the door of the City Hall. The complexion of the council has been entirely changed, and the electors have taught their representatives a lesson which the men will scarcely dare to disregard. They have won on the reform ticket, and their votes on matters which come before the council will be looked to for justification of their claim to take refuge under the white flag of good government. They know this, and where principle is lacking, prudence may go far to supply its place.

In the majority of Presbyterian Churches in the city reference is made every Sunday to the war in the prayer of intercession. The ministers, probably without a single exception, have no hesitation in leading their congregations in entreating the Almighty to grant success to our arms. A few, doubtless, questioned the wisdom of the course of some among our rulers who helped to bring on the war, but now that we are in it there is a general belief that it will be better for us to win. They subscribe the advice of Polonius to Laertes: "Beware of entrance to quarrel; but, being in, bear't that the opposed may beware of thee," because they believe that the defeat of Britain would be a setback for the world. But none dream of such a thing.

The annual meeting of the Presbyterians of Valley Field (Pastor Rev. J. E. Duclou) was held on Feb. 6. The total amount raised for all purposes was \$2698.54. The total number of members is 193, 37 having been added during the year.

The annual meeting of St. Matthew's Church, Point St. Charles, showed the church to be in a flourishing condition. 72 new members have enrolled. Total receipts for the year were \$5,128.95 and total expenditure \$4,610.44, leaving a balance on hand of \$518.51. The congregation has resolved to get rid of its debt (during 1901), as part of its contribution to the Century Fund.

#### MARITIME PROVINCES.

Rev. Wm. Macleod, Isaac's Harbor, is recovering from his recent illness.

Mrs. Vans of Buctouche, is recovering from her long illness, to the joy of her friends.

The Presbytery of St. John has nominated Principal Pollok as Moderator of next Assembly.

Waterford, N. B., embraces four congregations, all of which are very small, but together they hope to raise \$1,000 for the Century Fund.

The W. F. M. S. of Stake Road, Wallace, held its annual thanksgiving service on Jan. 16th. The sum of \$13.60 was collected.

Barney's River reports fourteen added during the year, and \$1,818 raised for all purposes. Rev. J. A. Cairns has every reason to feel encouraged in his work.

The "Father" of the Presbyterian Church in Canada, Rev. Lewis Jack, assisted the pastor of St. John's Church, Buctouche, Rev. R. G. Vans, at the January communion.

The Presbytery of St. John will proceed to libel Rev. I. S. Mullin for contempt. If the charges are sustained, as they are notoriously true, he will be deposed from the ministry.

A Lord's Day Alliance has been organized in St. John. It is proposed to push the work with vigor, so as to crystallize public opinion and focus its influence upon the community, and especially upon the legislature.

St. John's Church, Moncton, raised for all purposes during 1899, \$6,090.98, of which \$1,122.47 was for the schemes. 25 per cent. of the Century Fund contributions now being collected, will go to the common fund.

A number of the congregation of St. Columba's, Hopewell, met at the manse on Jan. 19th and presented the organist, Miss Isabella Fraser, with a gold watch, and the choir-master, Mr. Edmund Macdonald, with an easy chair.

Union Church, Hopewell and Middle River, give a good report of themselves. In both sections together, during last year 29 were added to the communion roll, \$1,836 were raised for congregational purposes, \$499 for the schemes and \$110 for other objects.

St. Andrew's church, Truro, is prospering under the ministry of Rev. K. G. Strathie. During last year twenty names were added to the communion roll, \$4,085.40 was raised for ordinary expenses, \$1,819.66 for the schemes of the church, and \$100 for other objects.

Rev. A. T. Boyd has resigned the charge of Pisano St. His work there has been most successful. During his incumbency a manse has been built and the membership quadrupled. It is a pity that the congregation by inattention to its finances should compel him to resign owing to arrears of stipend. The pulpit will be declared vacant on Feb. 4th.

St. Stephen's Church, St. Stephen, is prospering under the pastorate of Rev. A. A. Mackenzie. The contributions last year for ordinary purposes amounted to \$2,119, for missions, etc., \$454, and one Sunday's collections for the Century Fund came to \$897. It is proposed to "try once more" and see how far they can overshoot the \$1,000 mark.

Chalmers Church, Halifax, is still flourishing notwithstanding the arduous situation of a down-town church, owing to the indefatigable labors of its popular pastor, Dr. McMillan. The report last year shows \$4,704.47 raised for all purposes, of which \$918 was for missions, and \$412 for other objects. There are only 127 families connected with the church, but the communion roll numbers 288, and the pastor made 2,004 visits during the twelve month—all of which facts "belong together."

# The Inglenook

## A Discovered Comrade.

"You go right along, Sarey. Nuthin' ain't goin' to happen to me, and I ain't goin' to be a mite lonesome—not a single mite. Mercy on us, 'tain't the first time I've been left in my life, nor 'twon't be the last. I guess I'll manage. I allus hev as fur as I can remember, and 'tain't hurt me none, neither, that I know on. You'd better be startin' right away before it gets too hot."

Mrs. Ray from the window watched Sarah till the honest, quiet, brown-clad figure was out of sight; then she looked eagerly about for news of the day. Great white clouds, adventurous as her own soul, drifted across the sky; against them, and far above her, shone the Giant's Head, scarred and bleak in the strong morning light. Nobody, not even Sarah, understood the trial it had been for this woman, with her passionate love of warm, human life, to be shut away on the lonely mountain side far from the passing of feet; but, denied the companionship of her kind, she accepted that of the mountains and sky, and found it good. Unconsciously her spoken thought was a revelation.

"It's a real nice, friendly sort of a day. I ain't going to be lonesome."

There were many things for her to do.

But somehow she did not move. It was so still up there on the mountain-side, so very still when one was seventy years old, and had the rheumatism, and couldn't go out to catch the messages of the wind. Suddenly she leaned forward, her little face strained to an intensity of listening.

"I do believe," she cried, "yes, I do somebody's coming up the road. I kin hear 'em—O, my land, it's lets of folks, and I kin hear 'em just as plain!"

In her excitement she hurried to the door, and threw it open with trembling fingers. It had been more than five weeks since anybody had passed, and then it was two men. This time there were girls—bless their hearts, how good it was to hear girls laughing!

Up the road came the "lets of folks"—a gay group of young people bound for Giant's Head and the looser adventuring of the old, neglected road. There were girls—half a dozen of them, with sweet, merry faces tingling to bright color under the sharp wind; half a dozen others, brothers and comrades, there were, too; but for these the woman in the doorway had scant notice just then. It was so long since she had seen a girl!

It was at that moment that Rose Dorland glanced up and read it all.

"O Jack!" she cried in a low voice.

Jack turned back instantly. Rose was the pride and delight of her four big brothers, and never appeared to them in vain.

"What is it, Quenie?" Jack asked anxiously. "Are you tired? Is the climb too much for you? I was afraid it would be."

"Not yet," Rose answered, "but—I want to stop here. No, wait, Jack. Look over there in the yard. Isn't she just hungry for company? I've been at the Head before, and I know it's just as well for me not to take such a rough climb. I'll just stay here and wait till you come back."

"Then I stay, too," said Jack positively. "Do you think I'd go and leave you here alone?"

"But I wait to," Rose pleaded. "Please, dear! She wants a girl to talk to for a few minutes; I know she does. But, if you stay, the others will think they have to too; and that will spoil the day for the rest of them. And I'll be contented here; you know I will."

"Anyhow, I'm going up there with you," said Jack, with a sudden inspiration. "May-be she won't want you, young lady; don't you be too sure!"

The merry, laughing group was scrambling on up the road; the two behind them opened the gate and slipped into the yard.

Mrs. Ray waited breathlessly; even Jack saw the look now and inwardly gave up his case as lost, but he began bravely.

"A party of us are going up the mountain," he said; "but my sister isn't quite so strong as the rest of us, and we wondered whether she could wait here for us. If it would be the least bit of trouble—"

He stopped. The little woman was leaning toward Rose, fairly trembling with the joy of it.

"Bless your heart, dearie, come right in," she said. "You're welcome than the sunshine. There ain't a soul been by here for five weeks, and I guess the good Lord knew how lonesome I was goin' to be with Sarey gone to the village. I guess—"

"Five weeks!" Jack whistled involuntarily. Rose, with her hand in Mrs. Ray's, smiled at him from the door-step.

"You can leave my lunch-basket," she said with pretty command, "and then just go, sir. And, if you come back one moment earlier than you expected to, I'll lock the door on you. Do you understand?"

"Yes, your Majesty," Jack answered meekly, and he was swiftly out the gate and swinging up the road after the others.

Alone on the door-step the girl and the old woman looked at each other; they need waste no time "getting acquainted"; they would begin in the very heart of things.

"Only I'd like to know your name, dearie, to say to myself lonesome days," Mrs. Ray began.

"Rose," the girl laughed back at her. "There's a Dorland on the end of it, but that doesn't count; it's just Rose to you."

"Well, now, ain't that nice?" the radiant little woman exclaimed. "It all fits in so with the clouds and the sunshine and the mountains. Won't you come in and set down, dearie?"

But Rose shook her willful little head. "No, I won't come in and sit down," she said, "because you are coming out to sit down right under that big maple in the corner. Which is your comfortablest chair? That one by the window? Very well, the chair shall go first, and then we'll go."

Mrs. Ray stood protesting; she couldn't let her carry that heavy chair down the steps; but Rose laughed away expostulations and set herself to her pretty task of ordering the day. The chair was taken out first, then a rug for Mrs. Ray's feet, then a heavy old shawl where the girl herself could lie and be lazy if she wanted to, and finally they two went slowly down and camped under the shifting green gold roof.

Mrs. Ray drew a long breath of delight. "Ain't this just complete?" she cried. "Jest look at those shadows across the ravine—I can't see the ravine from my window. And there's the old pine on Eagle Mountain. When I was first married, my husband worked over there one winter, lumbering; and every noon he'd go and stand under the old pine and wave his handkerchief to me. Mercy on us, that was forty-seven years ago."

She was silent a moment, wandering in old memories. The girl on the shawl at her feet waited, a tender, hushed look on her face. Forty-seven years—why forty-seven years was centuries! And had she been lonesome all that time? Were there other lonely corners in the world where people waited lifetimes for things? She caught her breath in a gladness that was al-

most pain that she had not passed by. For these few hours, at least, there should be anything that one girl could give.

The old woman aroused in a moment. She began talking about her life when she first came there and the old road was travelled; and they used to keep a chair under that very maple with cakes of maple sugar and apples and spruce gum to sell to the people who passed. The money was all Sarey's money. One year, the year Sarey was twenty-one, she earned enough to buy a real handsome new dress—garnet, 'twas, and she wore a blue ribbon in her hair. Sarey wa'n't never what you'd call handsome, but she looked real nice in that dress. She wished for Sarey's sake they could have moved somewhere else after the new road was made to the Head. Seemed, somehow, as if Sarey hadn't had much in her life; she said she didn't want it; but 'twan't the right way for a woman to live way out of the world so.

The girl let her talk on, and gave her the best—a wealth of sympathy and interest. How she longed with all her girlish power to help! It seemed so pitiful to her, because she was young, and had not learned many things, and did not know of the wondrous gift called compensation. And suddenly, because she wanted it so much, the way came to her. She looked up eagerly at the thought.

"O Mrs. Ray," she cried, "don't you want to belong to something that thousands of people belong to, so that day by day, and week by week, you will know that you and all these people are thinking about the same thing?"

The old woman's eyes kindled with an eagerness that defied age. Then the flash faded. "But that couldn't be—not for an old woman like me way out on a mountain," she said.

"Yes, there could," the girl cried triumphantly. "O Mrs. Ray, there could—there is! Let me tell it to you;" and with quick, vivid words she told the story of the beautiful union, wide enough for all lonely and heart-sick souls, as well as for all glad and eager ones,—the Comrades of the Quiet Hour.

The old woman listened breathlessly. "And there ain't nothing to do but to send my name, and then I'd belong?" she cried. "That's every bit," the girl answered joyfully. "Then you'll belong and not anybody in the wide world could belong more." Mrs. Ray drew a long breath. She did not say anything, but her eyes shone with the solemn wonder of an answered prayer. Fourteen thousand people; that meant people in England and Africa and Australia, missionaries in China, perhaps, she'd always been so interested in China,—and she'd belong,—she, an old woman away off on a mountain! No longer alone or shut away; she and Sarey reading their morning chapters would be two of a mighty, world-conquering army. To what high, soul-stirring strains their days should march "henceforth and forever"! The great words dropped into their place naturally; it sounded like the benediction.

The girl, watching, felt her eyes fill with tears; she never before had realized what it meant. Impulsively she pulled off the little Endeavor pin she wore, and fastened it in the other's dress.

"Many of us wear this," she said. "I want you to have mine for a sign of it. Will you wear it, please, for me? Will—"

She broke off abruptly. Down the old road came the sound of merry voices calling to one another. "What could it all mean? Surely she hadn't been there three hours, and it must have taken that if they had stayed to picnic up there as they had planned. Then in a flash she understood it all; almost, for one disappointed moment, she wished they hadn't; it was so dear alone with Mrs. Ray!

But, when she saw the old lady's delight at her surprise party, all her regrets vanished. "If only 'Sarey' were here!" Rose said to herself.

But they would leave a picnic basket for Sarah, and a note, and her mother would have it all to tell, Sarah, she was sure from the glimpses she had caught in her mother's words, would find nothing lacking.

It was the happiest picnic! Mrs. Ray could not eat much,—she was too excited,—but she looked and listened, and joined in all the games as eagerly as a child. It was good for them all to be learning so, unconsciously, that God's joy is no older at seventy than at seventeen, and that youth is at the heart. And when it was over, and they had to pack up baskets and close the happy time, they left behind a pile of messages, notes, sketches, bits of jingle, to be read on rainy days. Afterwards standing hand in hand, they sang the tender parting, "God be with you;" and then, one or two at a time, bade her good-bye and started down the road.

Rose was the last of all. Putting her arms about the little figure, she whispered softly: "I've loved it so—I'll never forget it—or you! And I'll write the letter for you as soon as I get home, so that it shall start to-night."

The old woman held the warm hands closely, and looked down into the sweet girlish face.

"You can't never know what it's been to me, dearie," she said.

Down the road, before the bend shut the cottage from sight, Rose turned for a last look. The Head stood out sharp and clear against the afternoon blue sky, but its shaggy sides were soft with shadows now. The trees, however, were brave with sunlight still, and the little yard was full of it. And, standing in the doorway, alone once more with the great silent company of the hills, was the new Comrade of the Quiet Hour.—Christian Endeavor World.

### Literary Notes.

The cover of *The Gentlewoman* for February is a very attractive one, being in honor of St. Valentine's day. "Dr. Lumsey's Patient" and "Louisiane" are continued with increasing interest, and there is a short story, "A University Idyl," by L. M. Thurston. The departments in this paper are always helpful. *The Gentlewoman*, German Herold Building, New York City.

The *Bibelot* for January contains "The Orfeo of Paliziano," in the beautiful translation of John Addington Symonds. In its English dress it is a fine piece of literature and may be enjoyed by all. The student of literature will take an interest in it as a flower of the Italian Renaissance, and as a forerunner of the modern drama. We are glad to note that this tiny booklet has entered upon a new year of useful life. It brings within the reach of all specimens of the choicest literature.—T. B. Mosher, Portland, Maine.

The *Bibelot* for February contains a very fine essay on Leonardo Da Vinci by Walter Pater. It is sufficient to mention this fact to recommend it to those who are lovers of refined English. The subject requires keen penetration and subtle sympathy and these qualities the essayist possessed. If we can not get the whole length of the preface and say:—"beyond it the forces of English style have not yet gone—may never go," we can at least cordially commend it to those who wish to know what a refined, delicate English style really is.—T. B. Mosher, Portland, Maine.

The January number of *Blackwood's Edinburgh Magazine* maintains the high standard of excellence for which that periodical has so long been noted. It contains a great variety of good things. Lovers of travel and adventure will be interested in following the reminiscences of an Australian bushwhacker, and lovers of biography will find many interesting anecdotes of illustrious parliamentarians in "Seventy Years in Westminster," compiled from notes, letters, and mss. of the late Sir John Mowbray. "A Cold Day in Mid-Canada" seems to be written from Winnipeg as a view-point.—Leonard Scott Publishing Co., New York.

The *Mistakes of Moses and Other Sermons*, by Rev. Wm. Patterson, Pastor of Cooke's Church, Toronto. This book of sermons by the well-known Toronto divine will be of interest to many. A large variety of subjects are dealt with, and all in the

bright, interesting style which is characteristic of Mr. Patterson. The value of the book is enhanced by the fine portrait of the writer which forms the frontispiece. The book is well printed and is neatly bound in a bright red cloth.—The Pool Printing Company, Toronto.

*Picturesque Edinburgh*, by Katharine F. Lockie. This book, which is dedicated to all lovers of Edinburgh, is wonderfully interesting, chiefly on account of its five hundred illustrations. These comprise views of all the places of interest in and about Edinburgh, and also portraits of many noted men. Anyone who has seen Edinburgh will value it as a reminder of the beautiful city, while those for whom that pleasure is still in store will be fired with desire to visit the spots described so graphically by Miss Lockie, of whom, by the way, we are given a portrait as a frontispiece. The first chapter, that on "The Castle and the Hill" is of special interest.—John Lockie, Publisher, Edinburgh.

Table Talk for February opens with a most interesting article on "Domestic Life in the Philippines," by Katherine Brainerd Barber, the wife of an army officer. The writer gives from practical experience an insight into the home life of the Filipinos which will interest and amuse American women. "Some Good Plants for Table Decoration" will be of interest to who give attention to the attractiveness of their table. "A St. Valentine Festival," giving menu and entertainment, is timely and helpful to those who give entertainment on that day. "Up-Stairs, Down-Stairs, and in My Lady's Chamber," is a valuable article to all who desire to be tidy housekeepers. The department "All Through the Year" is filled with choices information for women. Our readers can obtain a free sample copy of this magazine by sending their name and address to the Table Talk Publishing Co., Philadelphia, Pa.

The *International Journal of Ethics* is a quarterly devoted to the discussion of Social and Ethical subjects, and to the review of books dealing with this department. The present number is up to the usual standard as to variety and strength. We note that the Rev. Dr. J. Lindsay, of Kilmarnock, discusses a paper recently published in this journal by Dr. J. Watson of Queen's on "The New Ethical Idealism." Dr. Watson's strongest indictment was that this so called Ethical Idealism when properly analysed was seen to be a disguised scepticism or agnosticism, and, so far as we can see Dr. Lindsay does not defend the main position attacked but gives us some generalities, which we would all accept, as to the need of guarding against a barren "intellectual" idealism or of resolving the real world into mere categories of thought.—S. Burns Weston, Arch St., Philadelphia.

The Moral Issue of the Transvaal Question by Enid Widdrington. Though this "Ethical Address" was given by an Englishwoman to an audience of Americans it is strongly pro-Boer. Mrs. Widdrington gives a sketch of the history of the dealings of the British with the Boers, and concludes: "This war in the Transvaal then is to be deplored, for it is needless; it is to be hated, for it is unjust. Yet, inconsistent as it may seem, we shall be glad to hear of British victories, and consider our reverses as regrettable in every way. For there can be but one ultimate end to the war—British victory; and the first checks we have sustained have only made our people more determined for victory than ever. So the sooner the end comes the better, as it will save further waste of valuable lives on both sides. And when peace is made let us hope, despite the recent speech of Mr. Chamberlain, that the terms will be such as to minimize the harm wrought by this disastrous war though that will be the work of many weary years—and restore some measure of good feeling and mutual trust in South Africa."—S. Burns Weston, Arch St., Philadelphia.

The *Nineteenth Century* for January has quite a military tone as the first four articles deal in some form with the subject of the reorganization of the army or the strengthening of the Empire's power of defence. It is evident that one result of the war in South Africa will be a thorough overhauling of Britain's military arrangements. The navy is of

course Britain's great defensive arm, but it is quite apparent that the army needs to be made more elastic and efficient. There is an interesting contribution by the Rev. Dr. Wirgmann, canon of Grahamstown Cathedral, on the South African conspiracy against British rule, which shows the position in which loyal subjects of the Empire are placed by this terrible war. Sir Wemyss Reid's review of the newspapers is as interesting as usual. There is a variety of other articles, among them a remarkable one by Dr. St. George Mivart, F.R.S., on the Continuity of Catholicism, from which it appears that Roman Catholicism can have all kinds of changes in its theology and still keep up its continuity if it makes the changes gradually and does not have a visible split.—Leonard Scott Publishing Company, New York.

### New Music.

Messrs. Wm. A. Pond & Co., the enterprising New York music publishers, have recently issued an edition of celebrated classical pieces, and an Album of American Composers. The former is facilitated for small hands, is carefully figured and includes selections from such brilliant composers as Mozart, Beethoven, Medelssohn, Schubert, Chopin, Liszt, Haydn, Gounod, and a number of others, while the latter should be very popular with those who enjoy music of a high order of merit from the more modern masters. We have also received from this company sheet music, among which are the following: "Magnificat and Nunc Dimittis" in G; "In the Land of Paradise," music and words; "A Summer Thought," mandolin and piano; "If only thou art True," song with piano accompaniment. Printed from stone on good paper. Wm. A. Pond & Co., 148 Fifth Avenue, New York.

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## World of Missions.

### Japanese Conceit.

There is published in Tokyo, Japan, a prominent daily paper called The Japanese Times, and edited by a bright cultured Japanese. Recent numbers of this paper contain editorials on the moral condition of Japan that are pathetic from the confessions they make and amusing because of the conceit they display. These editorials appeared in a series under the title, "What is the remedy?" The editor frankly confesses that moral degradation is apparent on every hand. He admits that from a moral standpoint the outlook in Japan is dark. He says: "No sober-minded student of contemporary life and thought in this country, be he Japanese or foreigner, will dispute the fact that our people are now passing through an extremely critical period of their moral development." He further affirms the belief that "the national consciousness is beginning to feel that something is wrong with the country in matters of conduct and belief." The editor then asks, "What is the remedy?" In discussing this question he begins by saying: "We presume a large number of our readers will answer that nothing but religion will save the Japanese from their moral degeneration. Or, to put it in a concrete form, they will say that the only hope for us lies in our conversion to Christianity." The wise editor in Tokyo, wiser than the kings and prophets of old, and wiser than great reformers like Luther and Calvin, or great statesmen like Gladstone, blandly proceeds to make certain admissions in favor of Christianity only ultimately to dismiss this form of faith as too childish and weak for the "educated class" in Japan. He admits that Christianity has done much for the West, and says, "We are also ready to grant that the propagation of Christianity among us will do us much good." But he frankly states (and his frankness is refreshing), that the educated class in Japan "have been too long freed from a belief in any special dispensation of providence," and too intelligent to be benefited by a religion whose sanctions are so childish as are those of "belief in future punishment by an offended God." The editor then takes up Buddhism and Shintoism. He is equally frank in dealing with them. Neither of them will suffice for the modern Japanese. Of Buddhism the Tokyo editor says: "The days of its vigor are long since past; there is nothing to encourage the hope that it will yet revive, at all events in such a form as to teach the imagination and influence the life of the educated class. . . . As to Shintoism, we may dismiss it altogether out of our consideration. It can hardly be called a religion, and as a system of morality it is hopelessly incumbered with a mass of legendary lore which will hardly bear the light of scientific criticism." After thus unceremoniously sweeping the three leading religions out through the back door of his sanctum, we are not surprised that this wise editor should continue thus: "The reader will doubtless ask, 'If you reject the help of all religions, what is your remedy for the complaint you speak of?' To be

frank, we have to confess that we cannot think of any specific cure for the present case, unless some teacher of extraordinary gifts shall make his appearance among us to preach moral truth with a force and authority which belong to true genius." The Tokyo writer then adds, "Such master minds will not be forthcoming for the asking." He recommends "the study of Christianity only as a source from which materials may be extracted for the building up of a new moral edifice. He also affirms his belief that Japan has swung too far away from her old moorings and that there should be a restoration of the precepts and principles of their fathers, and also that "with slight adaptation in the light of new civilization, the old code of morality will serve the purpose under the altered circumstances of the new era." In other words, he recommends an eclectic religion, which, taking as a basis certain principles and precepts from Buddhism and Shintoism, shall incorporate such materials as the reason may approve from Christianity. But even this new system, according to the Japan editor's own confession, will be inert and useless until "some teacher of extraordinary gifts shall make his appearance to preach moral truths with a force and authority which belong to true genius," and thus galvanize the new system into life. Alas for Japan if her only hope is in such conceited leaders! Again and again in the editorials referred to the statement is made, either directly or by implication, that the higher class in Japan are too cultured and intelligent to need the sanctions of the Christian religion. Shades of Thornwell, Edwards, Calvin, Luther and Augustine! But it is gratifying to turn to another paper from Japan, The Weekly Mail, of Yokohama, and read the following from an editorial on these utterances of The Japan Times: "Such an expression of opinion seems to us to illustrate forcibly the cancer that is eating out the vitals of this country. The leaders of thought are basking in the false notion of their intellectual superiority to the rest of the world. Yet we believe that there is silently and steadily at work a force which will regenerate Japan in spite of the arrogant nonchalance of her publicists. That force is Christianity—Christianity dismissed by so many Japanese as a mass of worn-out superstitions, but retaining all its vital strength, and daily producing effects not the less potent because they escape the attention of careless or hostile observers." - The Missionary.

### From China.

We are permitted to make two or three extracts from a letter recently received by Mr. John Gowan, of Gloucester St., Toronto, from his daughter, Miss Annie Gowan, who is one of the China Inland Missionaries stationed at Peking and who was home on furlough last year. The date is Nov. 20: "The Chinese are now greatly exercised over what the French legation may demand because of the two Frenchmen who are reported to have been killed by a Chinese official. Wars and rumors of war, whilst up here we are in great peace. \* \* \* I am most hospitably received into Chinese homes when I go out, and that composes a good deal of my work just now. Here a while and there a while. \* \* \* Three new missionaries have come to Peking since I turned; but others are making preparations to leave the city and go into the interior. One of our number goes where there are three millions of heathen without one person to tell them of the world's Saviour.

### Hindu Morality.

Apologists for Hindu religions either write from a very superficial knowledge of Hindu sacred books or they willfully pervert and withhold the facts. Recently a Hindu gentleman, who is a graduate from an Indian university, has prepared a new translation of one of the sacred books handed down from Arayan times, accompanied by a commentary. In this commentary the translator discusses "the five cases in which it is permissible to tell a lie." He says: "It is not expected that an ordinary man will con-

trol the lust of the flesh, even if he promises to do so. That is, human nature should not be considered a sin. Sarnishita says that the art of giving false evidence in the case of the cows, the Brahmans, the poor and the helpless, is not a sin. The fact is that it is the aim of morality to temper justice with mercy in all cases; for the poor and helpless it is no a sin to speak a lie!" The Missionary.

## A Clergyman's Advice.

### THE ALMOST MIRACULOUS CURE OF JOHN McDONALD, (CAPE NORTH, N. S.)

For Years He Was Afflicted With Spinal Trouble and Paralysis of the Legs Was Treated by the Best Specialist in Victoria General Hospital, at Halifax, Without Benefit - Dr. Williams' Pink Pills Have Restored Him.

Mr. John McDonald, a well known merchant at Cape North, N.S., was for many years a sufferer from spinal trouble, which eventually resulted in partial paralysis. Treatment of many kinds was resorted to, but without avail, until finally Dr. Williams' Pink Pills were used, with the result that Mr. McDonald is again enjoying almost perfect health. Mr. McDonald's story is given as follows in his own words: "Almost thirteen years ago I caught a bad cold which lodged in my back, producing a terrible pain. Liniments were first resorted to, but they had no effect, and the trouble became so bad that I could hardly walk, and could not go out of doors after dark, as I would be almost certain to fall if I attempted to walk. Medical treatment did me no good. I tried six different doctors, but the result was always the same. I spent \$31 for an electric belt, but it was simply money wasted. Years went on and I was continually growing worse until the spring of 1895 my lower limbs would scarcely support me. In June of that year I went to the Victoria General Hospital, Halifax, where I remained for two months under the treatment of the best specialists, but when I returned home I was actually worse than when I entered the hospital. This thoroughly discouraged me and I gave up all hope of ever getting better. I continued to grow worse until about the first of January, 1896, when I had become so bad that I could not stand alone, as my legs were like sticks under me. My only means of locomotion was crutches, and my legs dragged after me like useless pieces of timber: I could not raise them one inch from the floor. About the first of the following April, Rev. Mr. McLeod strongly urged me to try Dr. Williams' Pink Pills. I had tried so many things without benefit, that I did not think the pills could help me, but nevertheless decided to give them a trial. After using six boxes I could see that there was a slight improvement, and I continued using the pills until I had taken thirty boxes and by that time new life and vigor had returned to my legs, and I have since been able to attend to my business behind the counter without the aid of crutches, or even a stick. Under God's blessing Dr. Williams' Pink Pills have restored me to a new measure of health and energy, I never expected to again enjoy in this world.

My restoration has caused a great wonderment in this section, and as a result I have sold many gross of Dr. Williams' Pink Pills in my store, and many of those who have bought them from me tell me they have cured them of their trouble."

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## Health and Home.

### Cooking on Busy Days.

On busy days sufficient food may be cooked on one day to last for two. It is a well-known fact that starchy foods, such as potatoes, rice, or even bread, are made more easy of digestion by a second cooking, provided it is done carefully. Potatoes, either boiled or baked, are much more easily digested if warmed over in cream sauce than they are if eaten when first cooked. The cream sauce also gives them a greater food value. All green vegetables, without exception, may be reheated to their advantage. Not so with the albuminoids, such as eggs and meat. Each re-cooking makes them more difficult of digestion. Steaks and chops should be quickly cooked. An exceedingly thick steak may be broiled in twenty minutes.

Monday, being an exceedingly busy day, light, dainty meals should be the rule. A chatting dish supper may be prepared by the mistress herself, allowing the maid, who has been all day doing the laundry work, to put the kitchen in order, and perhaps to sprinkle and fold the clothes. Where a woman does her own housework, laundry work included, the chatting dish certainly is a great help; she may rest while cooking the supper, and be relieved from standing over a hot stove. If roast beef has formed part of the Sunday dinner, it may be served cold for Monday night's supper; or if a lunch for the family is given, it may be used at that meal. On the eastern and western coasts where oysters are accessible, an oyster supper for Monday night is attractive, and quick and easily prepared. Panned oysters and broiled oysters take but little time to cook. The usual accompaniments for oysters are coleslaw, bread and coffee. Sweets should not follow; they are not wholesome with shell fish.

The second cooking of meats must be quickly done. If the Monday dinner is composed of a ragout or brown stew made from Sunday's left overs, fifteen minutes will be sufficient. If cold boiled potatoes are at hand they may be cut into blocks and added to the meat. Even a cupful of peas, a few cold boiled carrots or beets may be added, making an attractive dish. A little of each, giving variety, is much more appetizing than a single large dish of one sort of food.

The thoughtful housekeeper or maid, on busy days, need not remain in the kitchen for any length of time if she plans her work systematically. She can fix her fire, leave the kitchen and attend to other duties. She knows from experience that in so many minutes it will be ready for her to use.

Dishes of cheese are nutritious and easily prepared. A cheese soufflé, cheese pudding, a Welsh rabbit, all may be served with brown bread and coffee, with perhaps a simple salad following. Do not have a sweet after a heavy cheese dish. Stewed tomatoes with rice, the rice having been left over or cooked the day before; tomatoes stuffed with rice and baked, or tomatoes stuffed with bread crumbs, are easily and quickly prepared. Stews, however, which require many hours for cooking, are frequently less troublesome for the busy days than steak. The cooking is long, but they may simmer over a slow fire without watch, and the first preparation requires but a few moments. Suitable vegetable may be added at the proper time. Thus one pot and one dish will serve for the whole.

A good desert is made as follows - a quantity may be made at one time, as it keeps well: Beat six eggs; cream a quarter of a pound of butter, add gradually one pound of sugar; then add the eggs and stand the bowl in a pan of hot water stirring it until it thickens. When cool, put into a jar and place in the refrigerator until needed.

Stale pieces of bread may be nicely toasted, covered with lemon sauce and served as desert. The sauce is made by mixing a tablespoonful of flour with half a cupful of sugar, adding at once a pint of boiling water, boiling for a moment, then taking from the fire and adding a tablespoonful of butter and the juice and grated rind of a lemon.—Mrs. Rorer in Ladies' Home Journal.

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