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Rev. Dr. Purvis, late of Princeton, preached his first sermon as pastor of Fifth-avenue Church, New York, to a crowded congregation.

The death is announced of Rev. Jas. Smith, Free Church, Farland, clerk to the Free Presbytery of Kincairdin O'Neill. Deceased was educated at Aberdeen University.

Dr. John Watson, Moderator-elect of Synod, will preside at the Queen's Hall missionary meeting in May. The speakers may include Dr. John Paton, of the New Hebrides.

It is stated that the St. John's-wood congregation (Dr. Monro Gitsom) during the past year have raised about £15,000, if such extra-congregational monies as contributions to Westminster College are taken into account.

Church-hill congregation, London, (Rev. J. B. Meharry) reports a membership of 829, an increase of 5, 165 additions and 160 removals and deaths. The income was £3,020, against £2,939 in the previous year. All the sittings in the church are let.

Mrs. Luke, author of the well-known hymn, "I think when I read that sweet story of old," is preparing for publication the story of the last twenty-eight or thirty years of her life. The book will shortly be issued by Messrs. Hodder and Stoughton.

The Father of the Free Church and oldest minister in Scotland has passed away at the ripe age of 97. The Rev. William Nixon, D.D., of Montrose, died at the residence of his daughter, Mrs. Wason, Newton Stewart. He was moderator of Assembly as far back as 1868. His ordination took place in 1811.

In connection with Temperance Sunday in Liverpool Dr. Marshall Lang, of the Barony Church, Glasgow, preached in Rodney-street (Scotch) Church on Sunday morning, and in the evening occupied Dr. John Watson's pulpit at Skilton-park. The Lord Mayor attended Rodney-street Church in the morning.

The annual meeting of the Regent-square congregation (Rev. A. Cunnell) has been held this week. The report dealt with the period during which the minister was on his official missionary tour in the East. The membership stands at 745, against 755 at the close of the previous year, the slight falling-off being accounted for by fewer coming forward for membership owing to the absence of the pastor. The income amounted to £3,463, against £3,129 in the previous year.

The new minister of Ferry Hill Free Church, Aberdeen, is a son-in-law of Professor M'Kendrick of Glasgow University. He is said to be strong on the side of philosophy and social questions. He succeeds two men of considerable intellectual ability—Dr. Iverach and Kilpatrick. He was introduced to his new charge by Dr. George Adam Smith, whose popularity in Aberdeen still continues.

Dr. Patrick, who has accepted the principalship of Winalp College, Manitoba, is a born teacher, and for sound scholarship there is probably no man in Scotland who can excel him. When Dr. James Denney (Dr. Patrick's junior by two or three years) was proposed for a professorship at Glasgow, Dr. Patrick was one of those who took a lead in the nomination. Dr. Patrick is much less a preacher than a teacher. He is a powerful personality, and a chivalrous and loyal friend. The young college of the West is to be heartily congratulated in every respect.—Presbyterian, London.



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## Note and Comment

For many years past Mr. Ruskin's books have given him an income of \$4,000. Yet it is safe to predict that he has not died rich.

Dr. Habershon, the eminent physician who attended Mr. Gladstone has been appointed an elder in Marylebone Presbyterian Church.

In 1898 the number recruits drafted into the British military establishment was 252,382. Of this number only 173 could neither read nor write.

The women of Kentucky are organizing against the reign of violence in the state. They urge that the law against carrying deadly weapons be enforced, as a necessary first step.

A by-law has been passed in Little Falls, N. Y., calling on the police to arrest all boys, under 16 years of age, found smoking cigarettes. The hold cigarettes are getting on children is becoming alarming.

Dr. James Lindsay, of St. Andrew's, Kilmarnock, has been granted three months' leave of absence by Irvine Presbytery to enable him to deliver a course of lectures on "Church History" at Queen's University, Canada.

The religious canvass of the inhabitants of New York, undertaken by the Federation of Churches of that city, shows that the influence of the Sunday School is far reaching, and that the church attendance of Roman Catholic families shows the largest percentage of any other denomination. This is no doubt due to the supreme importance to the Romanist of the services of his church.

A Kurdish chief visited a mission school in Persia, and when he heard the girls recite, saw their exercises in Debarte, their needlework, heard them sing and talk in three languages and the seniors read in four, when he himself had examined the little girls in Turkish and the seniors in Persian, he threw down his book and exclaimed, "Who would think that girls could ever learn to do all these things?"

Last year Russia expended \$150,000,000 for her army, in a time of peace. For the same year she spent \$5,000,000 for the enlargement and reorganization of her prisons, and only \$3,000,000 for the education of her people, 95 per cent of whom are peasants. Ignorance is the bane of the country, and the people cannot farm without robbing their land, and last year 30,000,000 of them felt the stress of famine.

Mr. Spurgeon once said that it is with church members as with dogs. Give the dogs nothing to do and they will whine and fall foul of each other; but set them after a rabbit and they will cease their whining and snapping at each other. The best way to keep Christians from spiritual enmity and dissension is to set them to work. Get them fighting the devil and they will have no chance or stomach to contend with each other. Get people to put their hands to the oars of the life-boat and they cannot tear each other's eyes. It is people with nothing better to do who fall into the temptation of pettiness and selfishness. Satan still finds some mischief for idle hands. Growlers and cranks are not often workers. Workers are not often growlers and cranks.

The \$3, 000 hospital for incurables provided for by the will of the late Robert B. Brigham, of Boston, is a mighty argument for Christian missions. What was done with incurables under the best pagan civilization? What is done with them now in heathen lands?

The British and Foreign Bible Society is having an altogether unprecedented sale of its publications throughout the Chinese Empire. Until within four years the average annual sale of Bibles and portions in China was about 250,000 copies, the highest number being 290,000, but during the first ten months of 1898 the sales amounted to 795,000 copies, and it was expected that by the 1st of January they would amount to over 1,000,000.

Dr. Alexander Whyte of Edinburgh, who is held by many to be "still the greatest of Scottish preachers," was entertained recently by his young men's class and received from them his portrait in oils, a magnificent piece of work executed by Mr. James Guthrie, R.S.A., Glasgow. The Rev. Alexander Beith Macaulay, a former assistant to Dr. Whyte, made the presentation. In acknowledgment Dr. Whyte said that his classes had proved one of the greatest blessings of his life.

The way in which the war spirit is so easily stimulated by war is illustrated by the fact that since the opening of the contest with the Transvaal English children have grown so clamorous for toy soldiers that the supply has been exhausted, and Great Britain is making drafts on Germany to recruit this branch of her military establishment. Queen Victoria showed her usual good sense at Christmas in giving orders that no war toys should be included among the gifts in her household.

The Chicago River has been made to run uphill at the behest of the Chicago drainage Canal trustees. Its waters now find their way into the Mississippi instead of into Lake Michigan. It took seven years' work and \$32,000,000 to perform this feat of magic, but it is better than the magic of the Arabian Nights Tales, in that Chicago will now have sanitary drainage and the nation a thirty-five foot navigable waterway connecting the Lakes with the Gulf.

What between building and renewing the organ says Ian Maclaren and adding stops to the organ and tuning the organ, the organ will cost every year in interest on capital and current expenditure enough money to have kept a missionary in foreign parts or to have supported a minister in a poor district of the city; and what it costs in anxiety to the organist and to the congregation in chronic irritation would, if reduced to money value and multiplied by the number of organ ridden churches, clear the debt of every foreign mission in the whole Anglo-Saxon World.

The Presbyterian Witness says: We have referred to the attitude of Hon. Edward Blake in the British Parliament. We may now quote it as a most remarkable example of the influence of race feeling. He has identified himself with the Home Rule agitation in Ireland, though in some respects the campaign in which he bears a part must be painful to him. In Canada Mr. Blake has been a fervent "Evangelical." In Ireland he finds his associates in a church that has no tolerance for Evangelicalism or any of its ways. In Ireland the great political demonstrations of the Nationalists are on Sundays. Mr. Blake's associates are men that would cheerfully do anything in their power to destroy the British Empire.

Six years ago, the German Emperor issued an army order, forbidding his officers to play cards, no doubt because of the gambling connected with the playing of the games. Recently he has repeated the order and commanded a rigid enforcement of the regulation under severe penalties.

Mr. John Swinton, who spent twenty years of his life in Mr. Dana's office, while Mr. Dana was editor of the New York Sun, tells us that on one occasion the great editor made this remark: "You've got to square this paper with God Almighty and the judgment day every day you live; and that's the only way to edit a paper!" This remark contains a great truth. A man who does not constantly set the Lord before him, and keep the day of judgment in view, will become "a wandering star to whom is reserved the blackness of darkness forever."

In the death of Rev. H. L. MacKenzie, D.D., of Swatow, the veteran missionary of the Presbyterian Church of England, the missionary cause has lost a distinguished worker. Dr. MacKenzie succeeded to the mission in 1860, then newly licensed, and the number of converts awaiting him was three. In 1898 there were 1,800 communicants in the Swatow district alone, two Presbyteries and an organization which gives every promise of stability and prosperity. He was a native of Inverness, and was closely related to the Rev. Donald MacKenzie, of Wes: Zorra, whose memory is still fragrant in Canada.

"Rome has excommunicated the most notable scientist in her Church because he lifted the standard of truth against dogma," said Dr. Horson, referring to the case of Dr. Mivart. "Rome has made the word 'dogma' a terror to candid minds, and has made opponents for Christianity, because men have identified Christianity with her 'infallible' dogmas which are incompatible with reason and truth." The tyranny of dogma he continued, was as cruel as the tyranny of the autocrat. Christians could submit to dogma only on condition that they preserved the right to prove it true.

A new idea in church architecture is to find place in the building that Dr. A.C. Dixon's church in Brooklyn proposes to put up within a few years. Dr. Dixon does not believe in closing churches during the summer, but he does believe in making them comfortable and attractive at all times. So he has adopted the idea that has already been put into practice in other ways, and the plans for his new church provide for a large auditorium on the roof, with open sides to let in all the breezes, and with elevators making it easy to reach the height. When once the plan has been tried, there will doubtless be many imitators and larger summer congregations.

The statue erected to the memory of the "Christian Soldier" in Trafalgar Square, was the scene of many heartfelt expressions of sympathy and respect on the anniversary of General Gordon's death. Several wreaths were sent, two of which are perhaps deserving of special mention. One forwarded by Professor Robert de Dessert, bore the words: "Evergreen his name, everlasting his fame." Another consisting of a large cross, came from the Ragged School Union with the tribute, "In hallowed memory of the Street Arab's 'Kernel' from the boys of the R.S.U." Men like Charles George Gordon are rare enough in any age, and this devoted servant of his country, and his God, inspires the youth of England to-day though his voice is forever stilled - to deeds of noble service. The beloved hero of Khartoum was not a truly great man only, he was a truly good one.

# Our Young People

## REWARDS.

Topic for March 4.—“How God Pays Men”—Matt. 19: 3; 20: 1-16.

### The Rewards of Service.

BY REV. L. G. BUTLER, D.D.

Every promise to pay written in God's promise-book will be paid in full. We live in a world full of unpaid promises. Even Endeavors may not pay the easily kept promises of the Christian Endeavor pledge. God does not always pay, in kind, those who forsake houses or brethren, or sisters, or father, or mother, that they may follow Christ; but as in the Revised Version and in the old as well, the promise is that we shall receive a hundredfold, for every sacrifice we make, even to the sacrifice of life itself, if we follow Christ.

Then, with the intense Jewish hatred of Christ, following Him was literally to forsake houses and family and friends—to be an outcast. In pagan lands to-day following Christ means to be cast out, whilst in Christian lands, the following of Christ—the being a genuine Christian—ordinarily brings honor and esteem and love a hundredfold, even for the ungodly. Consistent Christian living is a passport to the confidence and love of the highest and best and noblest in Christendom—the good name is beyond price.

Whilst our Father sends rain and sunshine upon the evil and the good, that He may win the world to Himself, His best gifts, those which are not temporary, but which enter into our inner and real life; our character, that which abide, when the world vanishes and when this vapory, dreamy life fades out—that which goes with us beyond the grave, and which remains when sun and stars fade out—best rewards are conditioned upon forsaking whatever hinders our following the Saviour, the Pattern, the King, who came to destroy evil within us, and to establish His kingdom of righteousness and peace in our hearts.

No servant of God serves Him for naught, and yet the man who serves from selfish and mercenary motives, merely for the reward promised, fails of that reward. This world and the god of this world bewitch and deceive men by the glittering baubles of present reward; and life is strewn with wrecked homes and hearts and characters, evidences of Satan's broken promises to pay. His servants sow the wind and reap the whirlwind.

The Father's love does not always give what the child asks, but with a paternal wisdom which we can easily understand, discriminates between the good and the evil, withholds the evil and gives the and in abundant measure.

Search every home, and inquire of every heart in the world-round Christendom, but you search in vain for a single witness who will testify that one of God's promises has ever failed. Whether you find follow-

ers of Jesus in palaces or in hovels,—and you will find them in high places and in low—the poor of this world, ordinarily the rich in faith, the testimony of every one is, that God's promises stand forever, and they are yea and amen in Christ Jesus. Heaven and earth will pass away, but the promises of God will never pass away.

In these days of abundant offers of God's gracious love to all men, we must not fail to count the cost of following Christ. The law of self-denial is written over the entrance gate to God's kingdom, and none enter into that kingdom who do not make the denial of self, even to crucifixion, if needs be, the law of the new life in Jesus Christ. We may enter the church and the Christian Endeavor society, and yet fail of the kingdom and its rewards.

To those who love God, self-denying service is a joy, and it is to service that we are called. Even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many. The loving parent, living for the child, knows the joy of paternal sacrifice, and love always suffers and is kind. This atmosphere of love makes earth like Eden, and brings the new Jerusalem down from heaven, making loving service, even in the cup of cold water, its own rich reward. So God pays man. The Bible is His promise-book.

### Life's Story.

BY EMMA S. THOMAS.

Sunshine and shadow,  
Roses and thorns,  
Flower and weed,  
And life's story is told,  
Sadness and pleasure,  
Losses and gain,  
Warfare and peace,  
So life's story grows old.

### For Daily Reading.

Mon., Feb. 26.—The incentives of reward.  
Prov. 25: 21, 22; Heb. 11: 25-27  
Tues., Feb. 27.—Doing good for pay.  
Luke 6: 27-38  
Wed., Feb. 28.—The riches of wisdom,  
Prov. 8: 10-21  
Thurs., Mar. 1.—The great price. 1 Pet 1: 13-21  
Fri., Mar. 2.—Christ's wealth ours. 2 Cor. 8: 2-7  
Sat., Mar. 3.—The wages of sin. Rom. 6: 12-23  
Sun., Mar. 4.—Topic. How God pays men.  
Matt. 19: 30; 20: 1-16

### Our Hope.

You know that kings have some servants in their courts who receive not present wages in their hand, but live upon their hopes. The King of kings hath also servants in His courts, that for the present get little or nothing but the heavy cross of Christ, troubles without and ter-

rors within; but they live upon hope and when it cometh to the parting of the inheritance, they remain in the house as heirs.—Rutherford.

### Some Great Rewards.

God rewarded Daniel with the lions' den—and the third place in the kingdom.

He rewarded Job with loss of all—and its restoration greatly increased.

He rewarded Paul with imprisonment and torture and contentment and the crown of righteousness.

He rewarded John the Baptist with death and with Christ's supreme praise.

He rewarded Christ with the cross—and with "Thou art my beloved Son."

Daily Companion.

### Hints for Talks and Testimonies.

To whom are God's rewards offered?  
What must one do to receive a reward from God?  
What limit is there to God's rewards?  
What decides the size of the reward given to any one?  
How are God's rewards always just?  
How do God's rewards differ from those of the world?  
What rewards come to the Christian in this life?  
Why does not God reward men with worldly prosperity in proportion to their deserts?  
What kinds of rewards are given in the future life?  
What place ought the thought of reward to have in our lives?

### To "One or the Least."

Haydn, the famous composer, when a boy, was employed by the organist of the cathedral at Vienna; but when his voice broke, his master dismissed him from the choir, and afterwards turned him into the streets. A poor musician of the name of Spangler discovered him, and, though he himself lodged with his wife and children in a single room on a fifth story, he offered the outcast Haydn a corner of his garret and a seat at his table. Haydn at a later date nobly repaid the kindness by appointing Spangler as the principal tenor singer in the chapel of the Prince Esterhazy.

### Friendship With Christ.

Zinzendorf, when a boy used to write little notes to the Saviour, and throw them out of the window, hoping that He would find them. Later in life, so strong was his faith in the friendship of Christ and in his own need of that friendship as a daily solace, that once, when travelling, he sent back his companion, that he might converse more freely with the Lord, with whom he spoke audibly. So do we all need friendly converse with whom our souls love. "He alone is a thousand companions; He alone is a world of friends. That man never knew what it was to be familiar with God who complains of the want of friends when God is with him." But who can originate such conceptions of God as are necessary to the enjoyment of his friendship in prayer, without time for thought, for self-collection, for concentration of soul? Momentary devotion, if genuine, must presuppose the habit of studious prayer.—Austin Phelps.

For Dominion Presbyterian.

**God Knows.**

BY GEO. W. ARMSTRONG.

The Lord knows all things first and fast,  
The future, present and the past;  
What e're men do, or think, or say,  
In secret or in light of day.

God knows!

When fierce temptations would oppress,  
And give the mind and soul distress;  
In struggles 'gainst all wrong desires,  
And just that carnal passions fire;

God knows!

When darkness intercepts the way,  
And clouds conceal the sun's bright ray,  
And pain, and fear, and doubt, and gloom,  
Flourish unchecked and grow, and bloom,

God knows!

When troubles, tears and anguish rend  
The heart, because of some lost friend;  
Sorrows assail like sourceries,  
Bereavements and adversities;

God knows!

When griefs and tribulations cease,  
When all is joy and calm and peace;  
When pleasure with her sceptre grand,  
Entrance as with a fairy wand;

God knows!

When conflict ends, and glories crown,  
And victor gains applause, renown,  
For struggle over self and sins,  
An fruit a moral triumph wins;

God knows!

That Christ will help the earnest soul,  
Struggling 'gainst odds to be made whole;  
And overcoming then will crown,  
And raise him to His Father's throne;

God knows!

London, Ont.

**Our Religious Life as Viewed by a Briton.**

Mr. Samuel Smith, a member of the British Parliament, a thorough-going Scotch Presbyterian, an exceedingly well informed gentleman on all religious subjects, especially those in which British statesmen are interested at the present time, visited our country last autumn. He was a delegate to the Pan-Presbyterian Council at Washington. On his return to his own country he was invited to address the Y.M.C.A. of Liverpool A very full report of this address has been published. Mr. Smith spoke chiefly of religious life in the United States and Canada. Speaking of our American people he said:

"The Protestants of America were more Protestant than they were in this country. They were the descendants in the main of the various non-conformist bodies who were persecuted in this country 250 years ago, the Pilgrim fathers, Presbyterians, Quakers, etc., in the reign of the Stuarts. They really founded the American colonies, and the result was to this day the Protestant bodies of America represent a more fervent evangelical Protestantism than is common in this country, and there was little of that nondescript blend between Protestantism and Romanism which they found in England. There was but little of what we would call High Church doctrine there. The extreme sense of freedom prevailing in America made it very difficult to maintain priestly pretensions. One of the interesting features of the country was that Roman Catholicism itself undergoes considerable change, tending much more in the direction of liberty than in Europe. Some of its leading ecclesiastics had been

recently compelled by the pope to abjure their advanced ideas."

On Mr. Smith's recent visit he noticed rather decidedly that the religious life of America developed more upon the social side than it did in the older countries. There was a strong element of kindness in it. He was struck with the brotherly feeling which exists, the readiness to help and show friendship to one another. After speaking of the freedom of American Christians in their intercourse and fellowship with one another, he said:

"There was in American religious life a lack of conventionality. In England they imitated other people's forms of speech and modes of action, and this resulted in a species of unreality. This criticism applied not only to religious, but to all aspects of life. In America people said exactly what they thought and did not copy one another, and follow some imaginary fashion. On the whole, this was a healthy thing and a good sign. Here and in old countries they had too much coldness, stiffness and reserve in regard to all religious matters."

There were certain phases of religious life here which did not impress Mr. Smith favorably. The element of amusement and social enjoyment was sometimes given a prominence, to the serious injury of the devotional element. He then referred to the common habit of strangers who, entering a city, and seeking a place of worship inquire for the most popular preacher, and are sure to be sent to the most sensational one, and suppose that he represents the preachers of the town, Mr. Smith does not regard these as types of the best religious life of the country.

Speaking of our church music, Mr. Smith observes:

"They have choirs, who are often paid enormous sums, performing solos, duets, or quartets, while the congregation sat and listened. This was found in fashionable congregations; not in those cases where the spiritual life was sound and strong; but there was undoubtedly far too much of it."

Referring to the temperance movement in America, the speaker said:

"He was very much struck with the extraordinary temperance of the people. Alcohol was scarcely ever seen on the table. He thought he did not see wine, spirits or alcohol more than once or twice all the time he was in the states or Canada. Practically speaking, it never appeared at the table, and he thought a great proportion of the people did not indulge in it at all. At the same time, there was much drinking at the saloon bars, and the evil undoubtedly existed as it did here."

Mr. Smith evidently did not associate with ward politicians, club men, men of the world, or even with that class of Christians whose religion chiefly consists in showy ritualism.

He does not believe in the union of church and state, and is anxiously hoping for their complete separation. He is a statesman of the Gladstone type, even more pronounced in his opposition to sacerdotalism and the Romanizing tendency of the High Church party in the English establishment than was the "Grand Old Man" himself. Would that both America and Britain had many such men in public life as Mr. Smith!—The United Presbyterian.

**A Word About Sunday.**

Frederick W. Robertson was a man who never could be charged with narrowness or bigotry. He was a broad-minded man and was in full sympathy with the trials and perplexities of his fellow men. In his Life and Letters there are these wise and strong words relative to the Sabbath question: "I am convinced there is a deep truth in the strict view which many take of the observance of Sunday. \* \* I am more and more sure by experience that the reason for the observance of the Sabbath lies deep in the everlasting necessities of human nature; and that as long as man is man, the blessedness of keeping it, not as a day of rest only, but as a day of spiritual rest, will never be annulled." In another letter he writes: "I certainly do feel by experience the eternal necessity of the Sabbath. The soul withers without it; it thrives in proportion to the fidelity of its observance. Nay, I even believe the stern rigor of the Puritan Sabbath had a grand effect upon the soul. Fancy a man thrown in upon himself, with no permitted music, or relaxation, nor literature, nor secular conversation—nothing but his Bible, his own soul and God's silence; What hearts of iron this system must have made? How different from our stuffed-arm-chair religion and 'gospel of comfort?' as if to be made comfortable were the chief end of religion. I am persuaded, however, that the Sabbath must rest not on an enactment, but on the necessities of human nature. It is not necessary because it is commanded; but it is commanded because it is necessary."

**Don't Grumble.**

Don't be a grumbler. Some people contrive to get hold of the prickly side of everything, to run against all the sharp corners and find out all the disagreeable things. Half the strength spent in growing would often set things right. You may as well make up your mind, to begin with, that no one ever found the world quite as he would like it, but you are to take your share of the troubles and bear them bravely. You will be very sure to have burdens laid upon you that belong to other people unless you are a shirk yourself; but don't grumble. If the work needs doing, and you can do it, never mind about the other person who ought to have done it and didn't. Those workers who fill up the gaps, smooth away the rough spots and finish up the job that others have undone—they are the true peacemakers and worth a whole regiment of growlers.

**The Function of Church Music.**

Above all it should be spiritual. What function does it serve, if it does not refresh the tired soul, kindle it anew with enthusiasm, thrill it with inspiration, exalt it with upward, aspiring thoughts, and help it to feel the unity of religion and life, and the nearness of God and heaven? Now if music is to fulfill this function, the first requisite is that it be of such a character that the people can enter into its spirit, and feel its kinship with their own best feelings. If it does not appeal to them, or cause an awakening response within their hearts, it will have failed to serve its purpose.—The Evangelist.

## Dominion Presbyterian

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Thursday, February 22nd, 1900.

Boer and Briton have come face to face, with no intervening ramparts, and the eyes of the Boer have fallen before the steady, honest gaze of the Briton. We cannot wholly restrain the jubilant pulse throb as we hear of the flying Boer and the swiftly pursuing Briton. We have not wholly eliminated the savage from our nature even yet.

◆ ◆ ◆

"Can you make it go?" said a worthy church official to the young minister, at the end of his first year in a particularly hard field. The sordidness of the question made the young man wince. Yet it is a common sentiment. A clever preacher accepts a hard charge and the thought uppermost in the mind of even his brethren who induct him is often—"Will he be able to make it go?" Need we wonder if the same spirit prevades the pew.

◆ ◆ ◆

The popular verdict is often unjust. It is based upon surface manifestations, and a good man rarely shows to the world the best that is in his heart. He shrinks from proclaiming his good deeds and the very effort to conceal them creates an unfavorable impression. An evil heart, too, seeks to cloak its real designs, and the mantle of light with which its real character is cloaked is taken by the people to indicate the nature of the inner motive working beneath.

◆ ◆ ◆

The Southern Church has been wrestling with the question of the part woman should take in the public services of the

Church, and has relegated her to a position which the American woman will not appreciate. Somehow the arguments with which the Synod of Virginia supports its position smell of the archives. The array of Greek letters and fine distinctions between generic and distinctive terms do not help one out much. God has used woman in His service. He has abundantly honored her, and is still honoring her work. Is it not possible that, with the changed condition she now enjoys, a change in her relative position in church work may be anticipated.

### Money For Schemes.

It is hoped that congregational Treasurers will bear in mind the instruction of last General Assembly and forward contributions for the schemes of the church to Rev. Dr. Warden, Toronto, so as to reach him on or before the 28th February. We understand that on the 1st and 2nd of March, Dr. Warden will send a statement to the minister of every congregation, showing for what schemes no contribution has been received for the church year beginning on the 1st of April, 1899.

### A Minister's Wife.

She was a quiet woman, better pleased when home claimed her than when public life called her. In the more public duties she took her place with a quiet dignity that commanded respect, but her heart was not there, and she came back to her home and her children with a restful sigh of happy contentment. And as the years passed, and the minister found the demands upon him ever increasing, the minister's wife seemed to fill up what was lacking in the home. Little wonder that the hearts of the children became so interwoven with her own, that nothing could wholly separate them. Her love was akin to that love of which Paul speaks to the church in Rome.

She is not here now, not in the body at least. She still lives in the character of those to whom she gave her life, and for whom, if need were, she would gladly have laid it down. And in the memory of many another, to whom there was not given such a passionate love as she gave to those who called her mother, she lives yet, a sweet memory, a helpful influence.

A minister's wife was this woman, not of the common type, whose genius lies in organizing and managing the work of a congregation, but of that rare and beautiful sort, whose life is a perpetual benediction to her husband and to her children. She makes his home an ideal minister's home, whose daily sermon is quite as potent as the strongest of her husband's sermons.

It is not the power that is most manifest that accomplishes most, nor is it the

life that is most patent to the public that tells most. An empty life craves popularity and nowhere is the path to popular favor more easy than in certain busy church circles. A woman of culture, as the wife of the minister usually is, can easily keep herself in the popular eye. All honor to those who resist the seductive temptation and who seek to create a home atmosphere that ever maintains its sweetness and stimulating purity and that even when she who was the centre of it passes, still preserves a reminiscent aroma of her presence.

### Ontario's Parliament Opens.

The opening of the first session of the Ontario Legislature under the new administration passed off with the usual formalities, the speech from the throne, however, proposing a progressive policy which contrasts well with others of recent years. As to how the promises regarding the development of New Ontario's great wealth will be kept remains to be demonstrated, but it is gratifying to note that a serious effort in this direction is meditated. The opening of this large area to settlement means a largely increased field for Home Mission activity, of which, no doubt, our church authorities will promptly avail themselves. Another important feature of the address is the proposed increased accommodation for the insane, but this cannot be called a new departure as all Ontario's governments have been prompt in their humane provision for the afflicted. It is to be hoped there will be such a thorough exposure and condemnation of the corruption in West Elgin that greater purity in party politics will be assured.

The new Premier is in many respects, politically, following closely in the footsteps of Sir Oliver Mowat, now Lieutenant-Governor, and also resembles him much in personal character. Like Sir Oliver, Hon. Geo. W. Ross is an active Presbyterian, at present holding office as elder in Old St. Andrew's, Toronto, and for many years previous was similarly associated with St. Andrew's, Strathroy, Ont.

While the prominent feature of all Mr. Ross' methods, particularly in educational affairs, has always been equal rights to every denomination, it cannot but be gratifying to the great mass of Presbyterians that one of our number has again been honored with the highest position in the gift of the Province.

Whether the people's mandate to carry out Premier Ross' proposals shall be given to himself or to his political opponents it is not the province of a religious newspaper to discuss, but we sincerely hope for the sake of the future of Ontario, that, no matter who holds the reins of power, there will be no hesitation in aggressively pursuing the policy which has been so ably outlined.

### Atlin Nurses

Upwards of a year ago, a committee of ladies was organized in Toronto, for the purpose of sending missionary nurses to the Yukon Territory. In June last, two trained nurses Miss Mitchell and Miss Bone were appointed to Atlin. They have ever since been diligently at work, and have been the means of great blessing to many under their care. The expense of sending these nurses out, and providing them with the requisite furnishing and outfit, has been, necessarily, expensive.

Some weeks ago Mrs. Judge Maclellan issued an urgent appeal on behalf of the Ladies Committee for contributions to maintain the work. Thus far, the appeal has not been responded to by many of our congregations or people. At present the fund is exhausted, and the ladies are most anxious that they should be in a position to meet the salaries of the nurses as they come due. It is earnestly hoped that contributions will be forwarded without delay. These should be addressed to the General Agent Rev. Dr. Warden, Presbyterian Offices, Toronto.

It is learned that a hospital building is to be erected in Atlin. The Ladies' Committee, however, have not yet received any official notice of this, nor is it known whether the building is to be erected specially for the use of the nurses employed by our church, or whether it is to be for the community at large.

It is hoped that the friends of the work will promptly provide the ladies with means that they may be able to meet the salaries of the nurses and their expenses in ministering to the sick.

### The Bible Society.

The three-fold object of a Bible Society is: (1) an inexpensive bible issued at cost (or gratuitously if need be), (2) published in every man's language, (3) and placed in every man's hand. The great bible societies of the world are the (1) British and Foreign, (2) the National Bible Society of Scotland, the Hibernian or Irish, and the American. The course of the British and Foreign, the oldest of them all and most important, has been steadily shaped for the field by the organizing and extending of the work of the other societies named, and by the forming of new societies of a national character of late years. These latter, of which the Netherland's Bible Society, organized in Holland, in 1892, is an example—have relieved the British and Foreign of nearly the whole of Protestant Northern Europe, apart from Europe Russia.

The Upper Canada Bible Society, whose territory extends from the Ottawa river to the Pacific coast, is an auxiliary of the British and Foreign. So also are the Western (or London), the Quebec

Bible Society and the societies organized in the Maritime provinces. It seldom happens in any part of the world, or with any of the societies, that one auxiliary is organized within the territory of another, as is the case with the Western of London. The Upper Canada put into circulation 27,185 copies of the Bible—the whole Bible and parts—last year, in 32 languages, giving away 130 Bibles and 127 New Testaments at a cost of \$51.50

The British and Foreign issued upwards of 5,000,000 copies during the year, making a grand total of 160,006,393 in the 95 years of its history. These it publishes in more than four hundred languages and dialects. It employed 725 colporteurs, peddling the Bible from house to house among the nations, who circulated a million and a half copies in the year. The colporteurs of the Upper Canada found 180 Canadian families entirely destitute of the Word of God. The number year by year, going back a year at a time, has been 64, 281, 386, 412, in the last five years. These it has supplied—by sale or gift, in every case where the Book was not declined.

Besides the 725 men employed as stated, the society employed also 552 Native Christian Biblewomen who have read the Bible to them, a weekly average of 31,500 of their illiterate sisters in India, Ceylon, Egypt, Palestine, China and Japan. These women worked under the more immediate supervision of the missions of the churches, to the advantage of all concerned. The society makes possible and secures their employment, at a cost for the year of £3,400.

To show how much the churches, one and all, are dependent upon the British and Foreign Bible Society in their aggressive work of missions let it be said that (1) up to two years ago the Bible and parts of it had been published in 381 languages and dialects: (2) of which 335 of the translations had been made (or been paid for and issued) by the British and Foreign; (3) leaving a total of but 46 translations to the credit of all other Bible Societies and Church Missionary Societies together. The work of translation and revision of translations has gone on a pace in the interval, the number of languages in which active work has been done in the last year being 113, thirteen of these appearing for the first time.

The Society has, by virtue of its work done in reducing languages to written form, become one of the greatest literary enterprises in existence.

There have been difficulties in the way: the more important of those surviving are continental socialism, which is at best unchristian, and Jesuitism. But the society that is constrained by the demands made upon it to issue the Bible from its presses at the average of more than 15,000 copies for each working day of the year, and is

backed by the united prayers and liberality of the churches the world over, thinks little of obstacles. Russia has taken a million of the Society's books in two years. India more than a million, the German Empire over half a million. China alone received from the British and Foreign last year 728,716 copies and an additional 429,815 from the National Bible Society of Scotland, making a magnificent total of 1,158,531. Bibles, mark you, these were Bibles! Read Isaiah 55: 11.

### A Letter from China.

Shanghai, 380 Honan Road,

Jan. 11, 1900.

Dear editor,—I arrived here Nov. 8, began work next day and have been at it ever since. I thought I should like to vary my work by having two things going on at the same time. So one book is for the heathen and the other for the the church, symbolical of the two departments of our Society's work, for we reach a hand to each. The respected principal of Queen's College has furnished me with the matter for one work in his little book on the religions of the world. Andrew Murray has furnished the materials for the other. May I ask the prayers of your readers all over the country in behalf of all our staff now numbering six, how sadly inadequate to the needs may be inferred from the following list of books much needed still: *Ecce Deus*, *Bernard's Progress of Doctrine*, *Liddon's Divinity of Christ*, *Bruce's Stalkers*, *Spurgeons best books and sermons*, *Book on God as Father*, *Bushnell's Character of Jesus*, *Books on Christian doctrine of Sin*, *Books on Conscience*, *Consolation in Affliction*, *Professor Drummond's most approved*, *Mission of the Comforter*, *Law's Serious Call to a Holy Life*, *Evidence of Christian Experience*, *Self-Support Literature*; *Lives of Spurgeon and Gladstone*, *Books relating to the Christian Home*. We will welcome suggestions from any one in Canada who thinks of these matters and has an idea that will help us. Yours faithfully,

DONALD MACGILLIVRAY.

### Mahommedans and the Lord's Prayer.

Mr. Hay, in his "Western Barbary," gives the following striking example of the power of Christ's words. He says—

"I remember on one occasion travelling in the country with a companion who possessed some knowledge of medicine; we had arrived at a door near which we were to pitch our tents, when a crowd of Arabs surrounded us, cursing and swearing at the 'rebellers against God.' My friend, who spoke with a little Arabic, turning around to an elderly person, whose garb bespoke him a priest, said: 'Who taught you that we were disbelievers? Hear my daily prayer, and then judge for yourself.' He then repeated the Lord's Prayer. All stood amazed and silent, till the priest exclaimed: 'May God curse me if I ever curse again those who hold such belief! Nay, more, that prayer shall be my prayer till my hour be comé. I pray thee, O Nazarene, repeat the prayer, that it may be remembered and written among us in letters of gold.'"

# The Quiet Hour

For Dominion Presbyterian.

## \*Jesus Healing at Capernaum.

BY WAYLAND HOYT, D.D.

They (v. 21). Peter, Andrew, James, John, whom Jesus had just now called to special discipleship (see Mark I : 16-19), and Jesus.

Capernaum (v. 21) was the chief centre of our Lord's Galilean ministry. It was a city on the northwest shore of the Lake of Galilee. Many great words and works were said and done by our Lord in Capernaum.

Not as the scribes (v. 22). It was the scribes' duty to "copy, read, study, explain, and 'fence round' the law with the 'traditions of the elders.'" Their teaching was routine, second-hand, wearisome and endless hair-splittings, contending about little matters, counting the letters of the Scriptures, and all that. Their teaching had little relation with the daily life, righteousness, the real hunger of the soul. They kept on with their "Rabbi-So-and-so said," and "Rabbi So-and-so," one so on endlessly. But our Lord's teaching was "as having authority." It was full of a grand "Verily I say unto you." It fed and filled the soul's hunger. There were about it no poor guessings and perhaps. And through it all there sounded the tones of a wonderful and strong sincerity. And such is still the quality of our Lord's teaching, as the record of it has come down to us. It is tremorless, assertive, and at the same time infinitely gracious and winning teaching. Let Him be your teacher then. Make this the rule for your thinking and doing : What Christ says shall be authoritative with me.

There was in their synagogue a man with an unclean spirit (v. 23). Literally, "in an unclean spirit"; as if under the empire of the bad spirit, the poor thrall of it, his personality seized and ruled by a bad and other and dominating personality. As another says, concerning this matter of possession by demons, the reality of it, "the only alternative belief to that of the reality of possession is that Jesus allowed the popular belief in the reality of possession to pass uncontradicted, and acted as if it were true, because He knew that the people were not prepared for any other way of dealing with subject." But, as this writer says, such theory of accommodation appears to cast doubt on the moral sincerity of our Saviour. I wholly reject such theory of accommodation. Christ constantly spoke and acted as if possession by demons was both a possible and a real thing. That is enough for me. I utterly believe that there was, in our Lord's time, the actual possession of men by evil spirits by demons. I am not so sure that there

may not be actual possession by demons now.

Art Thou come to destroy us? I know Thee who Thou art, the Holy One or God (v. 24). Mark the repulsion of the unclean spirit from the Holy One of God. There must be such repulsion of sin from holiness. This is the explanation of future retribution. Heaven, the place of God's special and manifested presence, could not be heaven to a soul given over to evil. Such a soul would necessarily fly from God as darkness does from light. And such repulsion from God, such moral and awful chasm between God and the soul, is destruction, the spiritual death of which the Scriptures tell. This is the utmost doom, though the soul exists, the separation of the soul from God.

The unclean spirit, tearing him and crying with a loud voice, came out of him (v. 26). Mark the cruelty of evil; convulsing the poor man and violently protesting, the evil spirit takes his flight. And this is the great, deep lesson we ought to lay to heart, that our refuge from sin's possession is Jesus Christ.

They questioned among themselves (v. 27). Jesur stirs up questions; He did then; He does now. But do not simply question about Christ; let your questioning lead on to personal acceptance of heaven.

They came into the house of Simon and Andrew, with James and John (v. 29). "Mark alone indicates, by one of his quick and unstudied references, that the brothers Simon and Andrew lived together and that James and John went home with them from the worship in the synagogue as friendly guests—a pleasant glimpse of social and family life, with Jesus in the midst."

Lay sick of a fever (v. 30). "Was burning with it," literally. Tristram says, "Country fever is to this day very prevalent in this seething plain and on its borders."

Took her by the hand (v. 31). Here is a beautiful parable of the way in which Jesus treats us. There was a great deal of this sweet, close hand-work with Jesus; if we would help people, let us follow Jesus, let us follow the gospel of the hand-grasp.

She ministered unto them (v. 31). Learn the true use of blessing to ourselves; it is ministry to others. Another has suggested these practical lessons, from this household incident, well worth our heeding : "1. Let us, like Simon, welcome Christ into our houses, our homes. 2. Let us, like this household, tell the Saviour of those members of the family who have special need of Him. 3. Let us place all confidence in Christ's power and willingness to bless. 4. Let us, healed and pardoned by Christ's grace take every opportunity of showing our gratitude, by engaging in His service; and, by ministering to His people, let us minister to Him."

At even (v. 32). Because the Sabbath was past.

He suffered not the devils to speak (v. 34). Our Lord would have nothing to do with evil; He would not let evil bear testimony to His Messiahship. Let us keep ourselves from sin's contamination; let us refuse collusion with wrong.

For the Dominion Presbyterian.

## Psalms IV.

A NEW VERSION BY W. M. M.

When I call, answer me, O Lord,  
God of my righteousness,  
Who hast delivered me of old,  
When I was in distress.

How long, ye mortals, will ye turn  
My glory into shame?  
How long will ye in vain reel,  
And urge your lying claim?

Know that the Lord hath set apart  
The godly for His friend;  
The Lord will hear me when I call,  
And in His strength confide.

Oh, who will show us any good?  
Inquire the wavering crowd,  
Lord, let Thy countenance's light  
Shine on us through the cloud.

Thou hast but gladness in my heart  
Far greater than their cheer  
When corn and wine most largely crown  
The labors of their year.

In peace and confidence I will  
Both lay me down and sleep;  
For it is Thou, O Lord, alone,  
Who dost me safely keep.

## The Only Hope of India.

When Julian Hawthorne delivered his famous lecture on India at Syracuse University, he produced a profound impression as he described, as an eye witness, the social and religious condition. He had travelled extensively through India, and, as an intelligent and unprejudiced observer, he gave us many sad pictures of the terrible plague and famine that had ravaged the country, and in three years had carried off more than 20,000,000 of the inhabitants.

The noted lecturer gave ample proof of the moral degeneracy of India, and the absolute lack of the spirit of humanity. He declared that the only pleasant feature that he saw in India was the work and influence of the Christian missionaries. He repeated the statement that the native Christians of India were a surprise to him, for they were the loveliest Christians that he had ever seen.

He paid the highest tribute to the character and influence of the missionaries, and twice declared that the Christian missionaries are the only hope of India, for the only way to save India is to Christianize her, and that Christianity is the only local influence that can overthrow the system of castes in India, for there is no hope in Hinduism. That was high and reliable testimony to the absolute needs of India, and the effective work of our faithful missionaries, and should inspire the Church with greater confidence and devotion to the cause of Foreign Missions, for the gospel is still the power of God unto salvation to every one that believeth.—Lutheran Observer.

Once we can say, "The Lord is my Shepherd," we can say, "I shall not want."

\*S. S. Lesson for March 4th : Mark I : 21-34.

Golden Text—And He healed many that were sick.—Mark I : 34.



For Dominion Presbyterian.

**The Cope-Stone.**

AN ANALYSIS, BY N. A. G.

"The stone which the builders rejected, the same is become the head of the corner. Whosoever shall fall upon that stone shall be broken, but on whomsoever it shall fall, it will grind him to powder."—*Luke 20: 17-18.*

"What is this that is written" in Psalm 118: 22, 23? O scribes! O Jews! O people now rejecting Him! Do you not see the prophecy fulfilling? "The stone which the builders refused is become the head stone of the corner." The traveling Christ is teaching sinners that when His hope is fulfilled the exalted Christ will prove to be the people's salvation.

It is as though the Master-Builder and faultless architect, each stage of the structure superintended first and then inspected, receives now his due need of praise. He has been maligned meanwhile for His very greatness of thought, His originality and coloring. The faulty workmen, neither understanding nor knowing the value of the plans, have been both unwilling and unable to follow them out. "It is the Lord's doing" in the course of the generations, the centuries, the ages, and "it is marvellous in our eyes." It is a prophecy of the Christ, exalted of God to become the Redeemer and Saviour of men, now being exalted and continuing to be exalted by the sinners to whom He came.

It was not a premature message. Salvation had long and often been despised. The flood in Noah's day marked the rejection of Christ. (For He who is our ideal now was the only possible ideal then, only less fully revealed than than now to us.) So did the second giving of the law. And the desire of the people to turn back into Egypt. The captivity of degenerate Jerusalem also. And the immaculate text itself of Holy Scripture, alongside the coldness and growing formality of the religion. Spiritual degeneration is ever the consequence of the builder's rejection of the Stone which they would not have for their foundation stone, but which is destined to hold the more exalted place in spite of their rejection of Him. "I, (said He) if I be lifted up from the earth, will draw all men unto me." The exaltedness signified by "the head of the corner" is the same salvation message as is conveyed by the cross, the same precisely as was set forth by the brazen serpent upraised by Moses at God's command. Look up and receive uplift.

Our Lord's comment (v. 18.) upon the prophecy to which He has drawn attention (v. 17.) is significantly illustrated by the combined work of the quarrymen and the builder in stone. The Egyptian pyramid is the style of structure that suits our purpose best. The stones are cut and numbered in the quarry. Transported to the construction site, they are fitted one by one in place. Here is an odd stone: four-square at the base, tapering to the apex on each side. It is the pyramid in miniature. To the master-builder it is an inspiration, exquisite in quality, of perfect form and prophetic of the accomplished undertaking. But to the workmen it is an enigma. They stumble over it at the quarry and are hurt, for always are there two or one angles upturned. It is therefore transferred to the

scene of building activities. For days and months it is shunned as an offence. A day comes, however, when there are no more numbered stones to lay, nor room to lay them. Yet the structure is not complete. Amid the accumulated debris lies this "rejected stone," half forgotten. The order is given to bring it. Now all see its meaning at a glance. It is the cope stone. The scaffolding is ready; the hoists are adjusted; and the ponderous stone that is to withstand the tear and wear of storm and time is being slowly raised to its position. Ah me! the tackling gives way! there's no time to cry "Look out below!" the stone crashes through the stout scaffolding; and men, "broken" before by falling upon it, are now "ground to powder" when it falls on them. "Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."

To withstand Christ is to imperil our highest interests. It avails not to oppress Him, for He must occupy His rightful place. Let Him slay sin in you, that your soul may not perish from before Him. Let Him stand out in bold relief in your character and life—like the cope stone of an imposing structure.

Among men He was a stranger to men. They tried to bury Him with earth and ignominy, but He arose. And still He rises in the esteem of men and nations. We have done our best to sit up the ocean of truth with earthly sediment. But it has all been to ourself-condemning. He must occupy His rightful place—the acknowledged and adored Son of God, Saviour of men, King of the Kingdom, and "fill the whole earth." (Daniel 2: 34-35.)

**She Hath Eternal Life.**

I thought to find some healing cline  
For her I loved; she found that shore,  
That city, whose inhabitants  
Are sick and sorrowful no more.

I asked for human love for her;  
The Loving knew how best to still  
The infinite yearning of a heart  
Which but infinity could fill.

Such sweet communion had been ours,  
I prayed that it might never end;  
My prayer is more than answered; now  
I have an angel for my friend.

I wished for perfect peace, to soothe  
The troubled anguish of her breast;  
And numbered with the loved and called,  
She entered an untroubled rest.

Life was so fair a thing to her,  
I wept and pleaded for its stay;  
My wish was granted me, for, lo!  
She hath eternal life to-day.

—British Weekly.

Let us remember that we have to deal with a God of unspeakable righteousness, a God who will bear no shams, a God who is in quest of realities through the lives of His children. And if we do not take up the stewardship of privilege that God has given us, then He will say to us, as He said to the man in the parable: "Render an account of Thy Stewardship, for thou canst no longer be stewards."—*Rev. George Wilson.*

Men talk about the higher Christian life. I do not know about that. What is wanted is the lower Christian life. The difficulty with men and women is that they will not come down to Christ's standard.—*Rev. John Smith, D.D.*

**The Minister's Salary.**

Do not measure your minister's salary by your own expenses; measure his salary by his position and his expenses. If you were in his place for just one month you would find out many things you had never known before. Possibly, nothing would surprise you more in your new position than your unexpected expenses. Possibly you would be better able to preach than to pay your bills. An exchange says: In the discussion of the amount of salary that their minister should receive two members of a city Presbyterian Church thus expressed themselves: One, a lady, said she "couldn't see why a preacher couldn't live on twelve hundred dollars; she could, she knew"—so she could, for her life was a very obscure one compared with her pastor's, and her necessary expenses were about one-half his; the other, a business man in a small way, thought "fifteen hundred dollars a very abundant salary; he had never had that much himself"—yet the market value of that man's pastor for any position requiring tact, education, breadth, knowledge of men, and downright administrative ability would have been five times greater than his own. And thus people sometimes gauge the salary of a minister by their own earnings and style of living, when the true and just standard must be found in the demands and necessities of the order to which he belongs.

**Sabbath on the Farm.**

The farmer's Sunday if he is a religious man at all, is a better Sunday than the city man's. It is more completely the Lord's day. In some cities—even on Sunday the business houses, if they are not open, are still for ever before your eyes, suggesting man's business and not "the Father's business." Streets are crowded with people; street cars and railroad trains are running; saloons and theatres and dance halls and billiard halls are wide open; baseball or football games, horse races and prize fights go on; men must have their Sunday business letters; the Sunday newspapers, full of the world, the flesh, and too often the devil, are cried into your ears and creep into your houses and drive God and church and the things of your soul out of your mind altogether. No wonder the city man has to fight hard to keep his religion, and above all the Lord's day, as he ought to. But the farmer, even the most worldly, seldom thinks of working on Sunday, after the necessary chores are done. Other things will let him alone if he will let them alone. He can go to church if he wants to. And when he gets there, he hears a simple sermon which he can understand, takes part in a simple worship which he can follow, meets only familiar friends and neighbors instead of a lot of utter strangers, gets some good in this way out of the service; and if he has to talk a bit, outside after church, it is still about weather and crops and stock, with which God has still something to do.

Thank God, then, if you are a Christian at all, that you are also a farmer, and have about you all the time these constant appeals to your religious sensibility. This makes it all the easier for you to be a Christian and to stay one.—*Bishop Boyd Vincent.*

## Ministers and Churches.

### OUR TORONTO LETTER.

The Alumni Conference at Queen's College, claimed some of the Toronto ministers last week. The old St. Andrew's people missed the usual evening lecture on the Book of Job, but Prof. Ballantyne was an excellent substitute.

Rev. J. Wilkie preached in Old St. Andrew's in the morning, and in Bloor st. in the evening. Mr. Wilkie always leaves one impressed with the idea that life for him can hold no work comparable to that of leading India to Christ. It does one good to meet a man so thoroughly in earnest, and so convinced of the paramount importance of his work.

Will Knox Church move up town, and to what point? More than one Board of Management is somewhat anxiously asking these questions. At least your congregation could give Knox pointers as to where she should not cast covetous eyes, and if all your counsels were heeded, the only remaining site would be an aerial one. But the old site is not sold yet.

St. James' Square session and congregation were last Sabbath cited to appear before Presbytery at its next meeting. Rumors are floating about connecting certain names with the prospective vacancy, but one well-informed tells us that the congregation has as yet no one in view. Much will depend upon the choice now made, and upon the speed with which a decision to choose is reached.

Close upon the announcement that our Methodist brethren had magnanimously given the second position in a common undertaking to a Presbyterian, comes the announcement that the Methodist brother who holds the first position has found richer pastures across the line. And some are uncharitably enough to ask,—I wonder how long he has had that pasture pre-empted. Some people never are contented to play second fiddle.

At the Presbyterian Ministerial meeting Rev. L. H. Jordan read a paper on "The Inner Mission of Germany." Rev. Joseph Hamilton of Mimico presided.

### WESTERN ONTARIO.

Mrs. (Rev.) R. E. Knowles, accompanied by her daughter, Knox, leaves for the south on the 27th inst.

The Rev. Dr. James, of Paris, preached both morning and evening in the St. George Church last Sunday.

The choir of the First Church, London, will give a sacred concert in the Episcopal Church at St. Mary's shortly.

W. J. Macdonald and Frank C. Macdonald, B.A., sons of the Rev. D. B. Macdonald of Scarborough, will be appointed to the hospital corps of C. Battery.

Dr. Hamilton, of Motherwell, will preach in the Central Church on Sunday. Rev. Dr. Dickson conducting anniversary services in Dr. Hamilton's Church.

The Galt Ministerial Association met at Rev. Dr. King's. The Rev. R. E. Knowles was the essayist, and his subject, "The Working Church of the Twentieth Century."

Rev. W. J. Clark delivered a lecture on "Life's Essentials," at Zion Church, Brantford, Monday evening, which the Expositor refers to as "thoughtful, suggestive and brilliant."

Mr. W. G. Barron, of the London Conservatory of Music, assisted by soloists, elocutionists and a chorus of 35 voices, gave a grand concert in the Bethel Presbyterian Church, Proof Line road, before a large audience.

During the past week special religious services have been held nightly in Knox Church, London, and the attendance has been very gratifying. Revs. Messrs. Clark, McGillivray, Wilson and Stuart addressed the meetings.

The C. E. Society of Knox Church, Ayr, gave an enjoyable social on Monday evening last. On account of the unfavorable weather the attendance was small. The programme consisted of singing, reading, piano solos, etc.

Rev. H. A. McPherson, of Aton, conducted anniversary services in Monkman's Presbyterian Church on Sunday. The services were well attended. On Monday evening Mr. McPherson lectured on the subject, "The Music of Life."

Rev. Dr. McKay of Woodstock, is meeting with much success in his canvass for the Century Fund. Chatham and Windsor each contributed \$15,000, and Petrolen not far behind. Mr. John McDonald an old reformer of the latter place, subscribed \$500.00.

The Central Church congregation, Hamilton, has come to an amicable settlement of their difficulties. They have agreed to accept the resignations of the managers, who have withdrawn them. It has been decided that the Board shall control all paid officials of the church with the exception of the minister.

A meeting of the Grimsby branch of the Lord's Day Alliance was held in the Presbyterian Church on Sunday evening. Rev. J. G. Shearer, Field Secretary gave an excellent address on the aims and work of the Alliance, Revs. Messrs. Smith and Brown, and Messrs. Woolverton, Forbes and Calder also spoke.

The annual meeting of the Guelph Presbytery was held in St. Andrew's Church, Guelph, beginning on 11 a.m. Wednesday. The meeting was favored this year with the presence of Miss Tolmie, of India, who has been through the famine, and Mr. Gault, of Formosa, who addresses an opening meeting on Wednesday evening.

The anniversary of Knox Church Sunday School Hamilton was held on Friday last and was a most successful meeting. Rev. Dr. Fraser was Chairman, and during the evening distributed prizes to the following for correct recitation of Shorter Catechism; Ella McConnell, May Truscott, Bessie Warmington and Harry Truscott.

The King Street Church choir London, under the leadership of Mr. D. H. Dolbin, went to Tempo last night and furnished an excellent programme in the Presbyterian Church there, before a large and well-pleased audience. Supper was subsequently furnished for the choir members, and the evening was a pleasant one for entertainers and entertained.

Rev. Mr. MacWilliams, of Hamilton, preached in the Seaforth church last Sabbath, and will preach there again next Sabbath, administering the communion. Mr. MacWilliams is a graduate of the Seaforth Collegiate Institute, and does credit to his early training. He is an eloquent and able preacher, and his numerous friends were pleased to have this opportunity of listening to him.

Principal Cruickshanks, of the Brantford Ladies' College, has arranged a special course of lectures for the benefit of the pupils and patrons of that Institution. The one delivered on last Friday was by the Rev. D. Y. Ross, M.A., on the subject of "Ancient Egyptian Literature," a topic which that gentleman from research and study is very well fitted to handle in an instructive and interesting manner.

The C.E. Society of the St. George Church has given expression to their sympathy with their pastor the Rev. D. Y. and Mrs. Ross in the death of their son Chester, by a very sympathetic and appropriate address, which had been handsomely engrossed in Toronto and neatly framed. This was quietly presented to Mr. and Mrs. Ross about a week ago adding another to the many tokens of regard and sympathy which have been received by them and so greatly appreciated.

Large congregations gathered in Erskine Church, Hamilton, on Sunday last to hear Rev. Geo. Booth, D.D., of Erie, Pa. In the morning the reverend gentleman spoke upon "Christ, the Ideal Help." The speaker illustrated his points aptly. In the evening "Hereditry and Environment" formed the subject of an earnest, impressive discourse. The text selected was, "Unto the pure, all things are

pure, but unto them that are defiled and unbelieving is nothing pure, but even their minds and conscience are defiled."

A special meeting of the Presbytery of London was held in the school room of the First Church to arrange for the induction of Rev. James Wilson, of Drummond Hill, as pastor of the Glendon Presbyterian Church. Rev. J. G. Stuart, of South London, presided. The induction was set for March 1 at 2 p. m., Rev. John Lloyd, of Crinan, to preside; Rev. Isaac McDonald, of Mossa, to preach; Rev. Dr. Johnston, city, to address the minister, and Rev. Robert Stewart, of Melbourne, to address the people. Mr. Wilson succeeds Rev. Mr. Ross, who has accepted a call to Guelph.

### EASTERN ONTARIO.

The Rev. Mr. McKenzie of Roxton, Ont., has been appointed to the Presbyterian ministry at Scotstown.

The 15th annual meeting of the Brockville Presbyterian W.F.M.S. will be held at Spencerville on Monday and Tuesday, 25th and 27th Feb.

Rev. A.E. Mitchell, of Almonte, is popular with the young people. On Wednesday and Thursday of last week he married four couples.

The annual social of St. Paul's Church, Ottawa, was held on Thursday night; and on Friday night the annual Sunday School entertainment was held.

The Rev. Dr. Bayne, of Pembroke, and Rev. Mr. Laird, of the First Presbyterian church, Brockville, exchanged pulpits last Sabbath.

Rev. R. Haddon, of Watford, has been conducting anniversary services in Stewart church, Courtright. He also lectured on Jack Canuck and His Friends.

Rev. A. S. Grant, B.D., conducted service in the N. Williamstown Church on Sunday. On Wednesday evening he gave a lecture on the Klondyke, where he has spent two years.

A full rehearsal of Kebekeh was held recently in Knox Church, Ottawa. The concert will be held in Knox Church on Thursday night, March 1st. Miss Jennie Andrews will be the soprano soloist.

On leaving Moore Creek for Scotstown, Que., Rev. Mr. Mackenzie was presented with a kindly worded address along with a well filled purse by the people who had reluctantly agreed to his resignation.

Rev. A. A. Scott instituted a new mission station at Lanark recently holding the services in the Town Hall. Rev. Dr. Crombie of Smith's Falls, occupying the pulpit in Zion Church, Carleton Place, in the pastors absence.

Anniversary services of Zion Church Carleton Place are announced for Sunday, when Rev. R.P. McKay, M.A., of Toronto, is to preach and special music will be rendered by the choir. On Monday evening a meeting will be held in the church, to be addressed by Rev. Mr. McKay, the local ministers taking part and a musical programme to be rendered by the choir. A silver collection will be taken.

Last Sabbath Rev. J. B. McLaren, of Columbus, preached in the Presbyterian Church, Orono and in Kendal. At the close of the service in the morning the Elders and Managers agreed to set before the congregation the sum of four hundred dollars as the amount they should endeavor to give, and as there is no debt on the church property, this should all go to the common fund. The Elders and Manager at Kendal, at the close of the afternoon service, agreed that they should aim at raising \$125, and arranged for a canvass of the congregation.

The Presbyterial Society.—The annual convention of the Presbyterial Society, which includes all the W.F.M.S. Societies in the Lanark and Renfrew Presbytery, was held in Amprion last week. Several interesting and instructive papers were read and the meeting was a most successful one. The

election of officers resulted as follows:—Pres., Mrs. W. C. Irving, Pembroke; 1st Vice Pres., Mrs. C. H. Cooke, Smith's Falls; 2nd Vice Pres., Mrs. W. A. Patterson, Carleton Place; 3rd Vice Pres., Miss Taylor, Lochwinnoch; Cor. Sec., Miss Beatty, Pembroke; Rec. Sec., Mrs. Wilson, Appleton; Treas., Mrs. Greig, Almonte. Mrs. McFarlane, Mrs. Scott and Mrs. W. A. McKay were appointed delegates to the general meeting in May at Ottawa. Carleton Place was chosen as the next place in which to hold the annual meeting.

The young people of the Presbyterian church, Westport, have organized a "Mutual Improvement Society." They are to meet every Monday evening. Many pleasant and profitable evenings are anticipated.

Dr. Smith, D.D., of Toronto, who will preach anniversary sermons on Sabbath in the Hastings Church, will be remembered by the two excellent sermons he delivered at the opening of this church two years ago. The ladies of the church will give a tea in the basement on Monday evening.

The Ladies' Aid of St. Andrew's Church, Belleville, gave a very pleasing entertainment Tuesday night. A debate was held on the subject. "Resolved that a Republic is a better form of government than a Monarchy." The cause of the Republic was upheld by Miss C. Urquhart and Mrs. MacIain, while the Monarchy was defended by Col. Fanton and Mr. W. J. Douglas. The debate was decided in favor of the Republic by the audience. Solos were sung in good style by Miss Bawden, Mr. W. Cochran and Mr. J. S. McMurray. Miss Haines contributed a recitation and Mrs. (Col.) Campbell gave a piano solo. Refreshments were served during the evening.

The Presbyterians of Vankleek Hill have let the contract for a new church to cost about twenty thousand dollars. It is to be a handsome modern structure of stone and the greater portion of the material is already on the ground. Its completion is expected early next autumn. This is one of the noted congregations of Eastern Ontario and is largely made up of Highland Scotch and their descendants. Such names as McCuaig, McIntosh, McLeod, Morrison, McKee, Cameron, McCrimmon, McMurray, and many others as unmistakably Highland in their origin, abound. The Rev. J. McLeod, M.A., a graduate of Queens, is the much-loved pastor of the congregation and he is indeed a workman needing not to be ashamed.

McLeods are numerous about Lochiel, in Glenarry. A minister in that neighborhood once said he had 61 of that name on the communion roll. But there are many McLeods in the ministry of the Presbyterian Church in Canada. They are all good preachers, too. Three of them preached on successive Sabbaths for Rev. D. D. McLennan, of Apple Hill, viz., Rev. J. R. McLeod, M. D., of Three Rivers, Rev. Jas. McLeod, of Vankleek Hill and Rev. N. A. McLeod, of Ottawa; and it is not too much to say that the people were well satisfied. The dead and gone McLeods of the old land have left a succession of gifted ministers on both sides of the Atlantic.

The anniversary services were held in St. Andrew's church, Appleton, last Sunday. Rev. Mr. Conn of Blakeney, preached morning and evening to large congregations. On Monday night the annual tea-meeting was held, which was largely attended, the church being packed. St. John's church choir of Almonte, furnished excellent music. Dr. Oliver of Almonte was also present and delighted the audience with a patriotic song and also assisted the choir. Rev. G. T. Bayne, the pastor, was chairman and called on the following speakers, who gave humorous and interesting addresses: Rev. A. A. Scott of Carleton Place, Rev. Mr. Burnett, Ashton, Rev. Mr. Gauld of Formosa, Rev. A. E. Mitchell of Almonte and Rev. Mr. Woodside of Carleton Place. The proceeds amounted to a large sum and the congregation are to be congratulated on the success of their anniversary meeting.

## NORTHERN ONTARIO.

The Ladies' Aid Society at Eugenia held a successful parlor social at the home of Mrs. Robert Purvis on the evening of the 9th inst.

Rev. I. W. Thom, of Flesherton, has commenced special services in his recently added congregation at Proton Station, Rev. J. Little, of Chatsworth will assist.

Rev. John Little, of Chatsworth, has recently been given a tangible expression of the esteem in which he is held by his congregation in the presentation of a purse \$103, and an increase to stipend of \$100

Miss McDuff, organist in Cooke's Church, Markdale, was recently presented with an appropriate address and purse containing a sum of money in recognition of her valuable services to the congregation during the past three years.

The congregation of Cooke's Church, Markdale, has organized for work in connection with the Century Fund. Misses P. McCullough, T. Wilson, A. Walker, J. Cunningham, F. Graham, J. W. Whitby, R. L. Stephens and the pastor, Rev. J. Hunter, are the committee appointed to prosecute the canvass.

Rev. Dr. Somerville was chairman for an interesting debate in Division St. Hall, Owen Sound, on Wednesday of last week. The subject was "Can Britain's Course in South African War be Justified." The affirmative was maintained by Messrs. T. A. Brough and W. Douglas; the negative by Messrs. W. H. Jenkins, and H. S. McKellar.

St. Columbia Church, held their annual tea meeting on the evening of the 14th inst. and met with the usual success attending this annual event. The pastor, Rev. J. Matheson presided and addresses were given by Revs. Buchanan, of Dundalk, McDonald, of Cedarville and Humphreys (Methodist), of Pricerville. The choir of Chalmers' Church, Flesherton, furnished excellent music.

At the last meeting of Owen Sound Presbytery the following notice of motion was given to be considered at next meeting, viz. that the General Assembly be humbly overtured to send down to Presbyteries under the Barrier Act the following: "Congregations so preferring by majority may elect elders or deacons for a term of years not fewer than five, who shall be eligible for re-election at the end of such term."

The annual meeting of Knox Church, Beaverton, was held on Feb. 5, and was largely attended. The reports from the various organizations, showed the congregation to be in a prosperous condition, and that good work had been done during the year. The total amount raised was \$1,526, of this \$308 was given to missions. Gamebridge had its annual meeting on Jan. 31st. The total amount raised by that part of the congregation was \$799, of this \$250 was given to missions. Total amount raised \$2,316. Total to missions \$558.

Rev. William Gauld, a returned missionary from Formosa, preached in St. Andrew's church, Almonte, last Sunday forenoon and in St. John's church in the evening. He delivered two excellent discourses, in which he gave a graphic sketch of the history of mission work in that far away but beautiful land. In the absence of Rev. Mr. Hutcheson, who was in Kingston attending the annual meeting of the Queen's Alumni Theological Association, Rev. Mr. Mitchell preached in St. Andrew's at night.

## MARITIME PROVINCES.

Rev. A. W. Lewis is supplying Loggieville, N.B. St. John's Church, St. John, expects to raise \$1,600 for the Century Fund

Rev. T. Cumming lectured last Thursday evening in Ebenezer Church, Saltsprings, on "Travels in Bible Lands." The collection was in aid of Foreign Missions.

Mabon and Port Hood report 25 additions to membership last year. The total receipts for all purposes were \$1,481, of which \$320 went for the schemes of the church.

Rev. D. McGillivray preaches in St. John's Church, Yarmouth, during the absence of Rev. E. D. Millar, who is canvassing Lunenburg county on behalf of the Century Fund.

A missionary meeting was held in the Hall at Cavendish, P.E.I., on the 15th inst. Addresses were delivered by Rev. M. MacIntosh and Alex. Stirling. Collection devoted to schemes of the church.

Wood Island will give \$500 to the Century Fund, Clifton, P.E.I., gives \$1000; Montague, \$90, and Brookfield \$13000. In one Island congregation part of the fund is raised in memory of an honored departed minister.

St. John's Church, St. John, had a narrow escape from destruction by fire last Monday. The smoke was perceived by a milkman who was passing about six o'clock and the fire was extinguished without doing much damage. Hot ashes the cause.

Rev. Wm. MacLeod, Isaacs Harbor, received an agreeable token of the esteem in which he is held. He was welcomed back to health and duties by a number of both Presbyterians and Baptists who "surprised" him with a well-filled purse and a receipted doctor's bill.

St. Andrew's Church, Chatham, N.B., presents its report in printed form. There are 215 members on the roll. The total receipts for the year were \$1,948. \$529 were given to the schemes of the church in addition to this. \$5,498 were spent on renovation of the church. The Sabbath school has 189 scholars.

St. Andrew's Church, New Richmond, Que., is prospering under the pastorate of Rev. J. F. McCurdy. \$1739 were raised for all purposes last year of which \$120 went to the schemes of the church. The total membership is 242 and the number of families 125. There are seven Sabbath schools with a total enrollment of 160.

There came to the Amherst postoffice last week a letter with the superscription "Please hand to any Christian." Postmaster Purdy puzzled over the responsibility thrust upon him until a bright idea struck him, "If the mayor is the first citizen of a town altogether Christian, then he has the best claim on the missive." Mayor Dickie, fit is said, appreciated the delicate compliment, but the "Amherst Press" calls it a joke at his worship's expense.

## Births.

On February 17th, 1900, at Woodville, Mr. and Mrs. C. E. Weeks, of a daughter.

## Marriages

At the First Presbyterian Church, Collingwood, 14th February, by the Rev. Dr. D. L. McCrae, Mr. Charles S. Proctor of Hamilton to Margaret Ferguson, eldest daughter of Capt. P. M. Campbell. At Hillsdale farm, Malshide, in the County of Elgin, Ontario, the residence of Samuel Tedford, on Feb. 8, 1900, by Rev. D. R. Drummond, B.A., of St. Thomas, Ont., Alexander A. McCrimmon, M.D., of St. Thomas, to Florence M. Tedford, daughter of Samuel Tedford.

## Deaths.

On Tuesday, February, 13, at 13 Madison avenue, Toronto, Agnes Douglas, widow of the late Rev. Wm. Burns.

On Monday evening, 19th February, Alexander Matheson, very suddenly, at his late residence, 99 Maitland street, Toronto.

# The Inglenook

## Leading a Soul to Christ.

Emily Powers sat in her room one evening in a retrospective mood. She had fallen into that discouragement which such moods are apt to induce. The trouble was about her work. Ever since she had joined the church, at the age of fourteen, she had taught in the Sunday school, engaged in mission work, and among the needy and at home had tried to become a living embodiment of that principle which was the characteristic feature of her Lord's life when on earth: That the Son of Man came not to be ministered unto, but to minister. Six or eight years had passed away, but in all that time she was never allowed to know how much of an impression her small but earnest efforts had made, nor how far into the darkness her little light had cast its beams. She could not tell of a single soul whose wandering feet she had been the means of guiding into the strait and narrow way.

As she sat in the deepening twilight a gentle tap at the door aroused her, and a cheery "Come in," which carried sadness in its tones, was followed by the entrance of a bright and beautiful girl somewhat younger than herself.

"I am glad I have found you here and alone. No, do not light a lamp. I love this twilight hour," said she, with a certain sweet impulsiveness in her tones as she sat down on a footstool beside her with an air of almost childish docility.

To take a first look at Lizzie Day, a stranger might fancy that her bright color, glistening brown eyes and general carriage and decided suggestion of chic in all that she wore, were the sum and end of Lizzie's consciousness and attention. Especially when it could not be seen that the best and most eligible of all the youthful swains were vying with one another in their attentions to her at all the evening gatherings which the students were now and then allowed to attend, and that some young and chivalrous knight was generally at her most devoted service, when needed, at the evening parties in which the prettiest girl in the school was ever the reigning belle. She was certainly the last girl in the school whom Emily had ever suspected would be interested in religious matters. She was, therefore, much surprised when, after a little friendly exchange of greetings and some small school girl talk, Lizzie brought the subject gradually around to Professor Mann's weekday prayer meetings, which were arousing a deep-felt and earnest interest in the whole school.

"Emily," she said, "do you know that for a long time I have really wished to become a Christian? The only trouble is I do not understand what it is to be a Christian. You know I have been brought up well and I always attend church and Sunday-school. I can't say I have really been very, very wicked, you

know. I know I am wicked enough, but I have always tried to do as well as I could. But the more I see real live Christians, know how they live and hear them talk, and see what a happiness and peace they enjoy, the more I want to know their secret. But there I stop. I do not know what to do or how to live any different from the way in which I am living now.

"Lizzie," she replied, after a moment's thought, and a glad, sympathetic pressure of her hand, "I can not think of any better help to give you than that our Lord gave to all who were in doubt about the way. You know he said that if a man would do the will of his Father he would then be able to prove whether his doctrine was from God or not. It seems to me that this saying of our Lord just covers your case. You may not know the peace and joy of resting in God; you may not be able to understand fully what the life of a Christian is; but there is one thing you can do. You can begin from this night forward to do all that God requires of a servant of his. I think, then, that you will see this sacred mystery gradually unfolding itself to you."

"Please tell me, Emily, all that a Christian must do," said Lizzie.

"Take it for granted that he believes in God, and that Christ, the Son of God, lived and died for the whole world. I should think the next thing for him to do would be to seek Christ in his daily devotions, and to endeavor to imitate so far as possible the example of his Master's life. It seems to me that Christ's chiefest thought was to do the will of his Father, to follow the path of duty, no matter where it lay nor to what it led. That was his underlying motion in all his work. His actual life work was one grand, noble sacrifice for others. He went about doing good. His whole life of sorrow and suffering was lived and endured not for himself, but for the world that rejected him. I think if you will try to see where your path of duty lies and strive to follow it, letting your actual labor be to minister to others, you will soon discover the happy secret. You know, dear Lizzie, He is not far from any of us."

"Emily," she said softly, "I will try your plan." Then the two girls parted.

Some time passed away; Emily's time was much occupied. She saw but little of Lizzie, and then only from time to time, and Lizzie did not mention the subject again to her. Then came the summer vacation, and the two girls went to their homes. In the fall both returned to finish their school work, and it was not until the January week-day prayer-meetings were begun again that Emily was to know what had sprung from such sowing. One night when the students were all gathered in the chapel, and the interest was more than usually manifest, and a profound, serious impression was evident in most of

the faces present, Emily felt her heart almost springing up in her throat as she saw Lizzie rise in her seat for the first time and express her devotion to her Master, Christ.

"For a long time I have wished to be a Christian," she said. "When I was in doubt about the way, I went to a friend who told me that if I would take upon myself all the duties of a real Christian, seek Christ in my daily devotions, and in all things strive to imitate His blessed example, she thought then I would gradually come to understand and experience something of the blessed peace and happiness which I longed for, and which I saw was possessed by all His followers. I tried this plan, and to-night I am happier than I ever was before. I now love the Master, whom I have endeavored to serve. I thank Him for drawing me to Him, and my friend for the helpful words which she spoke to me on the night I asked her for counsel."

As Lizzie spoke, her cheeks flushed and her winsome face shone brightly with the light of her new and joyful experience, and before she finished large tears welled up into her beautiful eyes, overflowed the tender lids, and dropped from the long lashes on her cheeks and rested there. Emily could with difficulty restrain her own tears. She felt almost like exclaiming:

"Now lettest thou Thy servant depart in peace."

As Lizzie was a great favorite in the school, her testimony made no small impression on those present. One and another, encouraged by this beautiful young girl's example, arose and made their first confession.

And this was not all. As the meetings continued, the interest increased and spread throughout the whole school, and Emily had the joy of speaking with many more, who were blessed with the helpful words, and thus influenced to follow the call of the Master.—Observer.

## Living at Our Best.

Do not try to do a great thing; you may waste all your life looking for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win his smile of approval, and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all and do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ.

To fulfil faithfully the duties of your station; to use to the uttermost the gifts of your ministry, to bear chafing annoyances and trivial irritations as martyrs bore the pillory and the stake; to find the one noble trait in people who try and molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil, to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and flowers, or now and again a thirsty sheep; and do this always, and not for the praise of man, but for the sake of God—this makes a great life—F. B. Meyer.

### The Girl Nobody Liked.

She was sure that nobody liked her. She had told herself so again and again, with a queer tightening about her heart that was like real pain. And then she had tossed her head and set her lips in a defiant little smile. Nobody should know that she cared. Never!

It was on her eighteenth birthday that Aunt Elizabeth made a suggestion which caused the girl to open her eyes, and then to laugh a little. It was such an odd idea, so like Aunt Elizabeth!

"Then I'm to 'hold up' everybody I meet till I've said something brilliant," she observed.

"Not exactly," and Aunt Elizabeth smiled, unruffled. "But I've noticed that you pass your acquaintances with a mere nod or a curt 'good morning.' I wish you would try the experiment of saying something pleasant to each one, unless there is some good reason against it."

"It will grow rather tiresome," said the girl, and she shrugged her shoulders.

"Try it for a week," suggested Aunt Elizabeth; and rather to her own surprise, the girl found herself promising.

She came very near forgetting her pledge when she met Mrs. Anderson on the street next morning. In fact she had passed with her usual uncompromising nod, when the recollection of her promise flashed into her mind. She prided herself on being a girl of her word, and she turned quickly.

"How is Jimmy to-day?" she said, speaking out the first thing that came into her head.

There was a good deal of detail in Mrs. Anderson's answer. Jimmy had been sick with the measles, and then had caught cold and been worse. Mrs. Anderson poured out her story as if it was a relief to find a listener, and as she talked on, that particular listener found herself more interested than she would have believed possible in Jimmy and his mother. She said that she had some old scrap-books which Jimmy might enjoy looking over, and Mrs. Anderson flushed and thanked her with more gratitude than the slight favor seemed to warrant.

At the very next corner was Cissy Baily, and the girl wondered if her promise covered the washerwoman's daughter and people of that sort. But she did not let herself wonder very long.

It was very kind of you to bring home the clothes so early last week, Cissy. I was in a hurry for that shirt waist.

Cissy Baily did not know what to answer. She smiled in an embarrassed way, and looked up and then down. But the girl whom nobody liked had seen something in the uplifted eyes which warmed her heart, and made that one-sided conversation something to remember.

The day went by, and she did not find opportunity to say anything very brilliant. She stopped Mrs. White to ask her if she would like to read the book she had just finished, and she patted little Barbara Smith's soft cheek as she inquired if the new baby sister had grown at all. When she could think of nothing else she said, "Hasn't this been a beautiful day?" And her earnestness rather surprised some people who had not had her opportunities for realizing that there was anything unusual about the day.

By the time the week was over the girl whom nobody liked had learned a valuable lesson. She had found out that hearts respond to cordiality and kindness, just as the strings of one musical instrument vibrate in unison with the cord struck in another. It is not a new discovery, since long ago it was written in a certain wise Book: "A man that hath friends must show himself friendly," yet this is one of the truths that each person must rediscover on his own account. And the girl who was learning to love everyone, and was tasting the joy of being loved, thanked God that she had not waited any longer before finding out the wonderful secret for herself.—Young People's Weekly.

### A Long Ways Home.

"It's a long ways home"—but I seem to see her eyes,  
Like stars, a-twinkling—twinkling in the far and friendly skies;  
Skies that are only friendly because I think that she  
Is waiting where they're bending with a welcome  
Kiss for me!

"It's a long ways home!" I say it, and I seem  
To think this life is sweeter for just that heavenly dream!  
It was so sweet on earth to live, ere death had made  
us part,  
But sweeter till I meet her—till love beats heart to heart!

"It's a long ways home"—yet life is not so long  
As the music that comes thrilling from the echo of a song;  
And I've only come to think of home as far beyond  
the skies  
Because I miss the love-light in my darling's tender eyes.

"It's a long ways home"—but in even the darkest night  
In which my soul lies dreaming there's still a gleam  
of light;  
And it glimmers in the darkness across the river's foam,  
And leads me to my darling in the dearest land of home!

—Frank L. Stanton, in Atlanta Constitution.

### Reading Aloud.

Reading aloud to the children and in the family circle—how fast it is becoming one of the lost arts. What multitudes of children in former days were entertained and instructed by this practice and how few there are who are so entertained and instructed nowadays! Children now, after being taught to read, join that great army which takes in the printed word swiftly and silently.

Most parents doubtless are too busy to spare time to educate their sons and daughters by reading to them, and as the children grow older they find their hours too crowded to devote any of them simply to listening. "What is the use?" they would say, if asked. "Tastes differ, and we can read what we want in a fraction of the time that would be consumed if we had to sit still and hear it."

This is all true enough, but is there not something lost in having the custom of reading aloud lapse so entirely? As a sign of the times, the change is another proof of the rush and hurry of life, and in the family, it is more or less to be considered an evidence of the tendency to "independence" on the part of the younger members. Common interest in a good book read aloud by father or mother, is enough to have some attention paid to it. The opposite of "skimming" a book,

it develops certain mental faculties that it is well to have developed, and as an exercise in elocution for the reader it has distinct advantage. Books so read are remembered, and their influence on character far exceeds that of many a volume whose pages are turned in a desperate effort to reach the last. Reading aloud is a salutary check on the habits of reading too much and reading too fast.

It would certainly be worth while to take up the practice in families, where the conditions favor it, as an experiment. The winter evenings are long, and as one looks back on them he can find at least a few hours that could have been devoted to reading or to listening. Reading aloud is a quiet enjoyment, to be sure, but it is an enjoyment.—Hartford Courant.

### What We Owe Others.

BY REV. J. R. MILLER, D. D.

The world is very full of sorrow and trial, and we cannot live among our fellow men and be true without sharing their loads. If we are happy, we must hold the lamp of our happiness so that its beams may fall upon the shadowed heart. If we have no burden, it is our duty to put our shoulders under the load of others. Selfishness must die, or else our own heart's life must be frozen within us. We soon learn that we cannot live for ourselves and be Christians, that the blessings that are given to us are really for other people, and that we are only God's ministers to carry them in Christ's name to those for whom they are intended.

## Are Your Lungs Weak?

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

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Nearly everybody you meet will regard it as a kind of insult to be asked if they have weak lungs. All seem to have a solid faith in the soundness of their own breathing machine. In cases of trouble they will admit there is a "heavy cold" or a "touch of Bronchitis," or even a "spell of Asthma," but as to weak or unsound lungs—never—NEVER. Even the poor consumptive, who scarcely speaks without coughing, whose cheeks are wasted, hollow and bear the hectic flush of doom, will assure you with glistening eyes that his cold is on the mend, and he will be all right when the weather changes.

Never was there a cure for lung trouble equal to the newly-discovered Dr. Slocum treatment. This forms a system of three remedies that are used simultaneously and supplement each other's curative action. It cures weak lungs, bronchitis, coughs, consumption, and every other ailment of the pulmonary region. It destroys every germ that can effect the respiratory system, and even in advanced stages of lung trouble positively arrests the tubercular growth, while it also builds up the patient so that his system is enabled to throw off all other wasting diseases. Thousands of cases cured already prove these claims. Thousands of grateful people bless the discovery.

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## World of Missions.

For Dominion Presbyterian.

### Protestant Missions in Africa.

BY JAMES CROILL.

It is difficult to realize the vastness of the Dark Continent. It is 5,000 miles from north to south and 4,800 miles in greatest breadth. It has 16,000 miles of sea coast and an area of 11,500,000 square miles. It is nearly eight times the size of India. The Nile is 3,500 miles long, the Niger, 3,000, the Congo, 2,900. Lake Victoria Nyanza is almost as large as Lake Superior; Lakes Nyassa and Tanganyika are each much larger than Lake Ontario. The Sahara Desert is 1,600 miles long and 900 miles wide. The population of Africa is usually estimated to be about 200,000,000, but it is probably a great deal more.

The northern coasts, long since passed from the aborigines, are now peopled by Arabs, Turks, Italians, French and Moors. The African races present a remarkable variety of the human species. The handsome olive-colored Berberene in the Nile district; the intelligent Moor of magnificent physique in the Northwest. The vast belt of country south of the Sahara—including Sengambia, the Soudan, and Lower Abyssinia, is the home of the genuine negro, with his woolly head, flat nose, long receding forehead, prominently check bones, thick protruding lips capacious mouth. South of these, on the Guinea coasts are to be found the fighting women of Dahomey, and the stalwart Ashavtee, notorious for the shedding of human blood.

In the southern provinces the graceful and kindly Kafir, the dull docile Hottentot, and the crafty Boer. On the East Coast, the quick-witted Zulu and treacherous Abyssinian. In the interior there are many noble tribes, such as Makoloda, and many other reverse of noble—blood thirsty Camilals. Besides these are also some of the very lowest samples of humankind in the diminutive Bushmen, scarcely as yet, a single remove above the gorilla in intelligence. I say, as yet, for the time may come when even the degraded Bushman will learn to say—understanding what he says—"Our Father which art in Heaven." It was Victor Hugo, I think, who said,—"The nineteenth century made a man of the negro; in the twentieth, Europe will have made a world of Africa! A greater than Victor Hugo has said "God that made the world, has made of one blood all nations of men far to dwell on all the face of the earth."

Until very recently, little was known of the interior of this great country, save that it was land of pestilential fever, and that it abounded in gold, ivory and apes. It was reserved for the nineteenth century to discover that the benighted Kafir and Hottentot had souls capable of receiving Christianity and being benefited by it. Sad to say, in some quarters that discovery has not yet been made, and natives are spoken of as "black cattle," and treated accordingly by "white trash"! Africa is to-day one of the most interesting, and not the least hopeful of the mission fields of the world. At the present time there are 25 great missionary societies represented in Africa—ten Americans, twelve British, thirteen Continental; these have together about 700 European missionaries, 230 native ordained ministers, 100,000 communicants, 250,000 pupils in schools, and a million of others more or less under the influence of Christianity.

In the Northern provinces, Tunis, Tripoli, Algiers and Morocco, the great body of the people are Mohammedans. Not a vestige of the early Christianity that once flourished among them remains. In these provinces there are as many as one hundred Protestant missionaries. French, German, Swiss and British—laboring faithfully and hopefully, if with but small proofs of success. The only field mission to the Aborigines of Egypt is that of the United Presbyterian Church of the United States of America, which employs a staff of 23 American missionaries, 30 native ordained ministers, 17 licentiates and 370 other workers. They report 6128 communicants and 182 schools and colleges. The people among whom they labor, resemble in appearance and in their manner of living their remote ancestry who built the pyramids!

The church of Scotland has vigorous missions to the Jews at Alexandria. The Church Missionary Society is similarly engaged in Cairo. Both are chiefly occupied in educational work.

The Republic of Liberia on the west coast, was colonized by Freed men from America many years ago. It has a large population. American Presbyterian, Episcopalian, Methodist and Baptist missionaries are all in evidence there; likewise the Salvation Army, which reminds me of an amusing incident I witnessed in Exter Hall, London, a few years ago. The annual meeting of the Salvation Army was being held. General Booth, in the course of his remarks referred to Liberia, stating that one of their trophies from that field was on the platform. Sure enough there sat on his right hand a little old lady of the Soudanese type of beauty, neatly dressed in black, with a poke bonnet trimmed with crimson flowers. She had come to London of set purpose to see Queen Victoria, and had received a gracious reception from Her Majesty. She had called on the Lord Mayor, who took her out for a drive in his coach-and-four, and now she was the centre of attraction in a gathering of 5000 people. She could not speak a word of English, but when pointed reference was made to her, she quickly took in the situation and gave vent to her joy and gratitude by rising from her chair and dancing with all her might on the platform. Had Aunt Martha been able to voice her feelings just then it might have been in words like these:—

"I have found a precious Saviour.

He has washed my sins away;

Now, rejoicing in his favour,

I am happy all the day.

Passing the Gold Coast, the Ivory Coast and the Slave Coast, we come to the mouth of the Niger, and following its northerly course for hundreds of miles we find flourishing missions of the C.M.S.—long under the care of the eminent native Bishop Crowther of romantic history—the first black Bishop since the decadence of the primitive Christian Church in Africa. The first missionaries sent out by this Society were to Sierra Leone in 1801. It is now largely represented in South Africa. Bishop Hamington, who fell a martyr in Uganda in 1885, and the late Alexander Mackay of missionary fame, were both sent out by the Church Missionary Society. The S.P.G. Society has also been an important factor in the evangelization of Africa. From at first sending out Chaplains to the Cape in 1820, it has gradually extended its influence and is now fully represented in Stellenbosch, Capetown, Grahamstown, Lululand, Maritzburgh, Pretoria, St. Helen's and other important centres combining mission work among the native tribes with ministerial work for the colonists. There are no less than fourteen Bishops of the Anglican Church in South Africa.

The United Presbyterian Church of Scotland has long had a successful mission at Old Calabar. Farther south, the Baptist M. Society has taken possession of the Congo and its tributaries with a fleet of small steamers and a noble band of missionaries. The climate there, and indeed along the whole of the West Coast, is very trying for Europeans. It has only too truthfully been styled "The Missionary's Grave." Six members of the Comber family, one after another, in quick succession, laid down their lives for Africa and were buried beneath the palms on the banks of the Congo.

Scottish Presbyterians are to be found in the Cape Colony, in Rhodesia and in the lake countries. The German Societies and also British and American Methodists are active in Namangaland the field of Bishop Taylor's self-supporting mission. The Berlin M. Society is specially influential in the Transvaal and Orange Free State, and the Paris M. Society in the Zambezi districts.

The first Protestant missionary in Africa was George Schmidt, a humble artisan, sent here by the some 20 miles north of Capetown, in 1687. He labored faithfully for nine years, and had gained 47 converts when he was expelled from the country by the Dutch government. Fifty years later, the mission was revived by three other artisans from the same quarter, and in lapse of time Genadenthal became a centre of light in the Dark Continent.

(To be continued)

## With God in the Dark.

Groping in the darkness when one is not sure as to the way, is neither pleasant nor safe. Walking in the light with right and reason to guide, is not always sure: one may even then err or fail. But to walk by faith, instead of by sight, is to be surely in the right path for one who sees and trusts Him who is invisible. Therefore it is that the glad soul sings:

"I would rather walk in the dark with God  
Than go alone in the light."

## PALE AND LAUGUID

### THE CONDITION OF VERY MANY YOUNG GIRLS IN CANADA.

They are Subject to Headaches, Heart Trouble, and an Indisposition to Exertion—Parents Should Act Promptly in Such Cases.

Miss Alma Gauthier, daughter of Mr. Adeldard Gauthier, proprietor of a well known hotel at Three Rivers, Que., enjoys a wide popularity among her young friends, and they have recently had occasion to rejoice at her restoration to health after a serious illness. When a reporter called to ascertain the facts of the case Miss Gauthier was out of the city on a visit, but her father very gladly consented to give the story of her cure. He said:—"I believe that had it not been for Dr. Williams' Pink Pills my daughter Alma might now have been in her grave, and I would be ungrateful indeed if I did not at all times say a kind word in favor of the medicine that restored her to health. My daughter's health first began to give way several years ago. At first the trouble did not appear to be serious, and we thought she would soon regain her accustomed health. As time went on, however, this proved not to be the case. She grew weaker, was troubled with headaches, poor appetite, dizziness and a feeling of almost constant languor. She was treated by a good doctor, but still there was no improvement. She seemed to be gradually fading away. If she walked upstairs she would have to stop several times to rest on the way. She lost all her color and her face was as white almost as chalk. Her trouble was that which afflicts so many young women entering womanhood, and we feared it would develop into consumption. One day a friend of the family urged her to try Dr. Williams' Pink Pills, and she consented, and procured a couple of boxes. Before they were quite gone there was a slight improvement in her appetite and we looked upon this as a hopeful sign. Another half dozen boxes were procured and under their use she day by day acquired new strength and new interest in life. She is now as healthy a girl as there is in Three Rivers, with every trace of her palor and languor gone. This is entirely due to Dr. Williams' Pink Pills and I am rejoiced to be able to say so publicly."

The case of Miss Gauthier certainly carries with it a lesson to other parents, whose daughters may be pale, languid, easily tired, or subject to headaches, or the other distressing symptoms that mark the onward progress of anemia. In cases of this kind Dr. Williams' Pink Pills will give more certain and speedy result than any other medicine. They act promptly and directly, making new, rich, red blood and strengthen the nerves and correct all the irregularities incident to this critical period.

Sold by all dealers or sent post paid at 50c a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont. Do not be persuaded to take some substitute.

## Health and Home.

Puddings when steamed do not require so much liquid in them as when baked. The dry air of the oven dries them; steaming keeps them moist.

Glass spoons are advisable for the taking of medicines which may tarnish silver. Still better are the glass tubes, which keep powerful drugs from contact with the teeth.

Drink less—breathe more. Eat less—chew more. Clothe less—bathe more. Ride less—walk more. Sit less—dig more. Worry less—read more. Preach less—practice more.—EX.

Indian Griddle Cakes.—One quart buttermilk, one tablespoonful of butter melted, two eggs, two tablespoonfuls of soda, a pinch of salt; make a thin batter with two-thirds Indian meal and one third wheat flour.

A new and very satisfactory use for lemons is to cut them and rub tarnished brass, iron, and lead remain on for a short time; then remove with a damp cloth, and you will be pleased with the result so easily obtained.

Eat Carefully.—A sick headache is often caused by eating too much and too rich food, and taking too little exercise. Substitute a simple, plain meal and a desert of fruit for too much meat and too many rich dishes. Take exercise. Nature abhors lazy people, and still more laziness accompanied by gourmandizing.

Best Time to Take Medicine.—According to Professor Moritz, writing in a German medical periodical, the most speedy absorption of a drug into the human system is secured by administering it with water on an empty stomach. In many cases, he says, a definite effect will thus be produced, when no effect would be perceptible from the same dose administered shortly after taking food. Food taken immediately after medicine retards the absorption of the drug.

### Musical Don'ts.

The London Musical Herald offered a prize and certificate for the best set of twelve don'ts for pianists. The prize winner, Miss Janet Lawson, sent the following:

- Don't thump.
- Don't begin to play until you are ready.
- Don't count to your playing, but play to your counting.
- Don't jerk your hand when you put your thumb under.
- Don't play one hand after the other.
- Don't play with your arms.
- Don't keep the pedal down all the time.
- Don't gallop over the easy part and then stumble over the more difficult.
- Don't neglect posture when practicing.
- Don't nod your head when you play an emphatic note.
- Don't pass over a difficult bar until it is mastered.
- Don't be late for your lesson.

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