

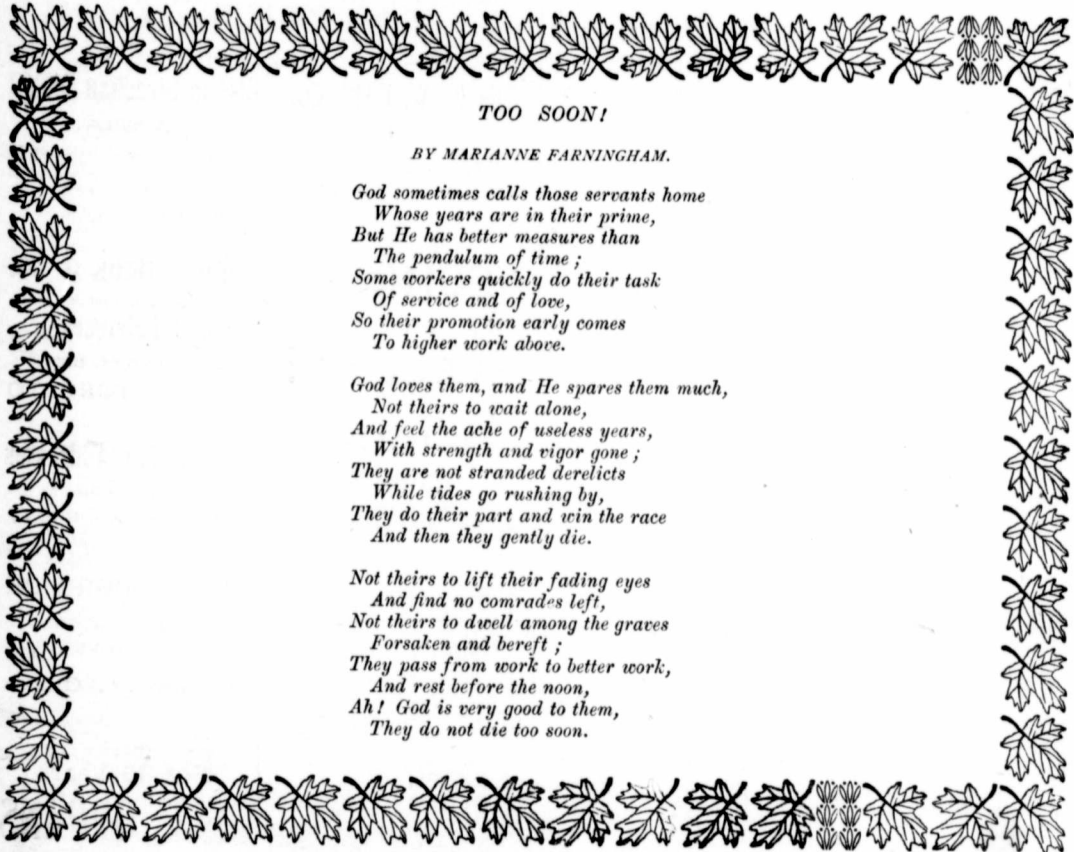
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TOO SOON!

BY MARIANNE FARNINGHAM.

*God sometimes calls those servants home
Whose years are in their prime,
But He has better measures than
The pendulum of time ;
Some workers quickly do their task
Of service and of love,
So their promotion early comes
To higher work above.*

*God loves them, and He spares them much,
Not theirs to wait alone,
And feel the ache of useless years,
With strength and vigor gone ;
They are not stranded derelicts
While tides go rushing by,
They do their part and win the race
And then they gently die.*

*Not theirs to lift their fading eyes
And find no comrades left,
Not theirs to dwell among the graves
Forsaken and bereft ;
They pass from work to better work,
And rest before the noon,
Ah! God is very good to them,
They do not die too soon.*

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BIRTHS.

On Dec. 13th, at Vernon, B.C., to Rev. and Mrs. Robert Wilson Craw, B.A., a son.

MARRIAGES.

On February 3rd, 1903, in West Presbyterian church, by Rev. N. L. T. Mackay, assisted by Rev. J. Turnbull, Mr. William Black of Mimico to Margaret Edgar, daughter of the late Alexander Wright of Toronto.

On January 31st, 1903, at the residence of the bride's father, 2 South Drive, Rosedale, Toronto, by the Rev. G. M. Milligan, D.D., Robert F. Scott of Toronto to Mary, only daughter of John H. Thom.

At the manse, Lunenburg, by the Rev. D. N. Coburn, on the 2nd instant, Mary Lulu, daughter of E. E. Mattice, to R. Sam. Doran, all of Lunenburg.

At the residence of the bride's father, North Winchester, on Jan. 28, 1903, by the Rev. John M. Kellock, M.A., Jennie Elizabeth, daughter of Rodney Marcellus, North Winchester, to Robert Rainy, of Cannamore.

At Nation Valley, on Jan. 21, 1903, by the Rev. J. M. Kellock, Kenneth Kellock Wood, of Bethune Bush, to Sarah Jane, daughter of Ransom Hess, Nation Valley.

On the 15th ult., in St. Andrew's church, Hillsdale, by the Rev. James Skene, Anna Laura, youngest daughter of Gavin Turner, Esq., of Hillsdale, to Mr. A. M. Drysdale, of Flos.

In Egremont, on 27th ult., at the home of the bride's mother, by the Rev. Mr. Little, Alex. Henderson to Lillie, daughter of the late Mr. Wm. Fettes.

DIED.

At 3rd Concession, Lancaster, Ont., on Jan. 30, 1903, Donald T. MacLennan, in his 88th year.

At Cairn Brae, Hamilton, on January 31st, Thomas McIlwraith, in his 79th year.

In Cromarty, Feb. 2nd, Andrew Whitehead, aged 72 years, a native of Dirleton, Scotland.

At St. Catharines, Ont., on Jan. 29, 1903, Joseph Easton McDougall, senior judge of the County of York, and eldest son of the Hon. William McDougall, C.B., aged 57 years.

At West Lorne, on 24th ult., Donald McColl, a native of Lismore, Argyllshire, Scotland, aged 84 years.

At Ottawa, Ont., on the 24th ult., Donald Cameron, in his 84th year; a native of Fort William, Invernesshire.

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Note and Comment.

London is the birthplace of the Young Men's Christian Association, and although it celebrated some eight years ago its semi-centennial it has not become languid.

Rev. Dr. Gillespie, the new Moderator of the Church of Scotland, is to be presented with a national testimonial on his attainment of the highest post in the Church.

There are some 2,000 ministers, probationers, and missionaries in the Church of Scotland. Of these thirty-six have celebrated their jubilees. During the last year thirty-five died.

India's Christian population has increased about 28 per cent. in the last ten years. The exact number of Christians of all denominations in British India, including Burma, is given as 2,930,000.

It is said that Dr. Lorenz, whose surgery without the knife and charming personality have delighted the American people for three months, owes the tremendous physical strength on which he depends for his bloodless operations, to working on a farm when he was a boy.

The early missionaries to Madagascar were told that they might as well try to convert cattle as to make Christians of the natives. But in one of the most cruel persecutions ever known those that became Christians proved to be among the bravest of martyrs.

A service in commemoration of the 1300th anniversary of the death of St. Mungo was held in Glasgow Cathedral on Sunday, and was attended by the Lord Provost, Magistrates, and Councillors. A service was also held in St. Andrew's Roman Catholic Cathedral, where Archbishop Maguire preached.

At the end of 1901 the number of sailing vessels flying the British flag was 7227; of steamers there were 8147. Leaving sailing vessels out of account, it is estimated by various well-informed officials of shipowners' societies that out of these 8147 steamers about 6947 were tramps, and only 1200 were liners.

Near Quebec a railroad bridge across the St. Lawrence River is being constructed with the longest single span of any bridge yet in existence. It is of the cantilever construction, and the length of the great channel span over the river will be 1,800 feet, more by 200 feet than the span of the Brooklyn suspension bridge, and by 100 feet the chief span of the celebrated Forth bridge in Scotland. The towers will rise 360 feet above the high-tide level of the river. Two railroad tracks and two electric railway-tracks besides roads for wagons, will be included on the bridge.

Rev. F. B. Meyer has returned from his visit to Jamaica full of vigour. Since his return he has already held a week's mission in Manchester, and is about to conduct conventions at various large towns in Lancashire and Yorkshire. Subsequently, at the invi-

tation of Count Bernstorff, Mr. Meyer proceeds to Germany for Conferences on the Higher Life. He resumes his regular ministry at Christ Church in April.

The extraordinary increase in the size of the congregation at the City Temple on Thursday morning is the subject of not a little private conversation and newspaper comment. The "Daily News" says that during the weeks which have elapsed since the death of Dr. Parker the Thursday service has proved to be "something of a phenomenon," and adds that Mr. Campbell "has for the time being at any rate, doubled the usual congregation that listened to Dr. Parker at mid day."

Rev. Dr. Meharry, of Crouch Hill, interviewed for "The Free Church Chronicle," said the longer he lived the more he was convinced of the need of house-to-house visitation. "It is, in my judgment," he added, "impossible to make full proof of one's ministry in the pulpit only. The way to the heart of the people lies open through the home, and I lament the decay, from any cause, of pastoral visitation."

In Ireland, as in Canada, the struggle for Sabbath observance goes on. The Belfast Witness says: Londonderry is making protest by a monster petition to the Postmaster General on the question of Sabbath work for postmen. Lately a Sabbath morning delivery has been granted, but a very large section of the citizens are determined not to have this extra duty put on the letter-carriers, and are making a house-to-house canvass in order to convince the authorities that the delivery is not wanted.

Edinburgh Presbytery has adopted an overture to the General Assembly in regard to an institution for training lay workers. Dr. Drummond mentioned that there were 266 lay workers, men and women, for whose training the Church made no provision, and said that the late Dr. Duff long ago cherished the idea of attaching the Professorship of Evangelical Theology to an institution such as was proposed.

A correspondent of the Belfast Witness says: There is no end to Anglican eccentricity. Some time ago a Church parson awakened criticism and laughter by his "service for people in evening dress." but the vicar of Clerkenwell surely out distances all competitors by a "service in the dark." "The church will be absolutely unlighted from the time the congregation assembles to its departure. As prayer-books would be useless under the circumstances, the lessons for the day, the Psalms, hymns, and prayers will be thrown on a large screen by a magic-lantern." And, does anyone ask, "Why in the dark?" One trembles to give the vicar's reason, since it may be considered a slander on the fair sex, but 'tis even thus—"That the minds of female worshippers are apt to deviate from serious thoughts to the inspection of the hats and gowns worn by other lady members of the congregation."

At a meeting of the Council of the National Association for the Prevention of Consumption, held in London the other day,

under the presidency of Sir William Broadbent, the following resolution was unanimously adopted:—"That spitting on the floors of public buildings, on platforms, corridors, staircases, and in public carriages or passenger boats, or in any covered place of public resort, should be forbidden by law."

Lord Cromer's recent speech at Khartoum presents a very rosy picture of the Soudan, which evidently stands on the threshold of a new era. On Lord Cromer's first visit to the Soudan five years ago scarcely a germ of civilization could be said to exist in the country, while to day Khartoum is a flourishing town, and Lord Cromer now forges the land covered with a network of railways, and transformed into a centre of agricultural and commercial prosperity.

Only one woman has taken an active part in the Durbar at Delhi—if we set aside the mother of the infant ruler of Bharatpur, who brought the prince in her arms to take his part in the proceedings. Throughout all India there is only one reigning princess, the Begum of Bhopal, who laid a gold casket at the Viceroy's feet, and talked freely with Lady Curzon and the Duchess of Connaught when she came before the people to pay homage to the Emperor.

Prof Cody, a few days ago speaking in Toronto on his recent trip to the West, said that he welcomed the "American invasion" of the North West, which would give Canada good and thrifty citizens. The Galician, though unclean, had possibilities; for the Doukhobors, in spite of recent observations, he had a high regard, and believed that ultimately they would be absorbed in the body politic. If he were the Government, however, he would not give assistance toward bringing such immigrants here.

The announcement that the Moderator of the Church of Scotland and the Rev. Dr. Blair will speak at a meeting of one of the Edinburgh Free Church congregations has given rise to some conjecture and some criticism. But Dr. Russell and Dr. Blair are so identified with Highland life that their presence in an assemblage of Highlanders must not be taken to mean too much. But even if it is a move to conciliate and win over the remnant to the Church of Scotland, why should the United Free Church complain? From every point of view such a result is in the highest degree desirable. But it is to be feared that it is not yet as near as could be wished.

Says the Scottish American Journal: The advance sheets of the official Catholic directory for 1903 show the total Catholic population of the United States to be 11,289,710, about 2,500,000 below the popular estimate. New York is the largest diocese, with an estimated Catholic population of 1,200,000. Chicago comes next with a round million, but has the largest number of churches, 301. Taking into consideration the newly-acquired possessions of this country the Catholic population under the flag is estimated at 18,850,000. In this country there are 100 prelates, 1 Cardinal, 13 Archbishops and 86 Bishops.

Our Contributors.

Historical Criticism, IX. *

Genesis xi : 1—9.

This passage is from the pen of the Jehovist, and is based like other passages we have examined on an ancient tradition. Whatever its origin, the tradition was in later times associated with a lofty temple, eight stories high which had been erected in Babylon in honor of the city's tutelary deity, Merodach, and which having fallen into ruin was rebuilt by Nebuchadnezzar (604—561 B. C.). This ancient tradition with its germ of historical truth was current in Palestine, and was accepted and preserved by the Jehovist in these verses. But it is not the underlying tradition that gives them their value; nor does their value for us depend upon the truth of that tradition. These verses are valuable because they were written by a true historian. An historian is not a mere chronicler of events, but an interpreter of them. And the best historians are men of the prophetic spirit, who have an eye for the moral significance of things; such an historian is the Jehovist. He takes this tradition and looking at it with a mind nourished by a historic religion, and inspired by the Divine Spirit, he sees and exhibits the moral principles that underlie it. He shows us that these men were banded together for selfish ends. Though they acted in the name of religion, they were worshipping their own power. God, he tells us, was interested in their work; but He could not allow a work done in that spirit to prosper. Selfwill in nations must be repressed as it was in the individual in the case of Cain. And so God brings their work to nought.

The Jehovist here embodies in his picturesque, concrete form a great truth, of universal application and very important for us to lay to heart, viz., that institutionalism is contrary to the moral order of the universe. What do we mean by institutionalism? It is a wrong relation to institutions, a failure to see that they exist for men, not men for them; that they are only scaffolding to the end that men may be built up in likeness to God. We are prone to fall into this error still, and to magnify the external, just as these men did long ago in the plains of Shinar. We think so much of our Church or of our Party that we will sacrifice our Principles if so be that the Church or the Party will be advanced.

But this spirit contains its own Nemesis. When men become institutionalists and lay stress on externals, on matter of form, they soon begin to quarrel among themselves, and so it ends in schism and dispersion. It was this spirit that caused the schism between Jews and Samaritans, between Pharisees and Sadducees. The Pharisees are typical institutionalists in religion. The Chinese too are typical institutionalists. No nation makes so much of external, of mere use, and wont. and no nation is so exclusive so hostile to other peoples. But the principle is at work in our very midst, in politics, in

moral reform, in the temperance question for example. Men who should be fighting side by side are in opposite camps for trifling differences not of principle, but of form.

But God can bring good out of evil. As the curse pronounced upon the earth was for man's advantage, so does this tendency to dispersion yield a blessing. In the Church for instance, the different branches by laying emphasis on different aspects of truth, check and correct each other and prevent one nation from being monopolistic.

But the aim of each one of us should be to so rid our minds of institutionalism, of the tendency to worship the external, that we shall get rid of the "jingo-spirit" in politics, in religion, in everything, and shall no longer glory in the nation, or in the Church, save as they are means to the chief end of man, the glory of God. Then we shall not be divided man from man, but shall love all men, because God is Father of all, and because Christ is the Brother of all. Then we shall be building, not as these men on the plains of Shinar, but upon foundations that shall endure forever, and shall indeed be getting nearer to Heaven and to God.

A Faithful Elder.

BY PROF. W. G. JORDAN, D. D.

Years ago, when I was attending the Presbyterian College in London, I had charge of a small congregation in Kent, eighteen miles from the great city. At that time I received a visit from Mr. Francis Johnston, of Liverpool, who came as one of the deputies appointed by the Synod. He impressed me as a man of high intelligence and broad sympathies; and I thought that it was a great thing that the Church possessed men who were willing to leave their business for two or three weeks, to play the part of Paul or Barnabas towards congregations in places distant from their homes. Mr. Johnston was a specially fine specimen of a Presbyterian elder, and although our opportunities for personal intercourse were few from that day to this I numbered him among my friends. Eighteen months ago, when visiting my native land, after an absence of twelve years, I had the good fortune to meet him again. He was the last friend with whom I conversed just before going on board the steamship; he was of course a busy man but he cheerfully left his office and took me to dine with him at his club, and I thoroughly enjoyed the talk with him on such subjects as the Education Bill, Biblical Criticism and Evangelistic Work. Now there comes to me the sad news that Mr. Johnston has been called to his rest, at the age of 65, when in spite of physical weakness it still seemed possible for him to render much service to his fellow men. To the very last he was engaged in philanthropic work, and showed his unabated interest in great public enterprises.

At an early age Mr. Johnston was thrown upon his own resources. "At a period of life when most boys dream only of football and of cricket, he was entirely engaged in Sunday school work, and was

superintendent of a school. Before he had reached his eighteenth year, he was appointed to the office of the eldership. From youth he passed into manhood with a grave sense of responsibility. Although differing widely in years from those around, he numbered among his friends some of the finest intellects in the church." This is the testimony borne by many reliable witnesses. Mr. Samuel Smith, M. P., speaks of Mr. Johnston's influence over young people, and says: "I know of one member of Parliament who told me that he owed everything to Francis Johnston." He adds, "Few men have left a deeper mark for good in the locality where he lived. Though like most strong natures, Mr. Johnston attracted much opposition, and sometimes made mistakes, I think all will allow that he spent a most strenuous life in the pursuit of a high ideal, and that his impelling motive was obedience to what he believed to be the Divine Will."

Mr. W. S. Caine, M. P., writes; "In the establishment of the Seacombe mission, now so prosperous a church, Francis Johnston was the inspirer, creator, and genius of the whole movement, and his wonderful energy, his fine sympathy, his personal magnetism, and his single hearted Christian character, were the means of giving the start in religion to hundreds of men and women, many of whom have greeted him on the heavenly shore, and many others are still walking that path of the just that shineth more and more to the perfect day." Surely that is strong testimony from a man who knows all the facts and weighs well his words.

A remarkable thing I would note in the life of this active and successful man of business. He did his own work well and yet showed these three qualities in public service: (1) An evangelistic spirit; (2) Practical philanthropy of the most varied kind; and (3) High intellectual culture.

On the first head note his words spoken at a mission started in a district where there was much drunkenness and degradation. The Lord sent this mission into a district desolated by poverty and sin. He taught the workers to look for Himself in every careworn outcast. He was for ever whispering in their hearts "Forasmuch as ye did it unto one of the least of these my brethren, ye did it unto Me." That soul-piercing voice could not be resisted. In self-abasement, but with high hope, they pursued their quest. The new day dawned for this community. Their record of shame in the police-courts ceased. Miracles of grace were wrought in the name of Jesus of Nazareth. The disciples were looking for the Lord in the faces and homes of the people; and through the disciples the people were led to discern the Lord.

This man was, however, not narrow in his views of Christian work; he engaged in all kinds of schemes for the benefit of the poor. He was the guide of young men; he took them to his home and his heart. He toiled for the education of the poor in days when much less interest was taken in that subject. He could work earnestly for anything that would help men, from a penny book or a temperance lodge to a hospital or a university. Whether he was teaching in the Sunday School or setting on the magistrate's bench he was moved by the same spirit of Christian love.

*Notes of the ninth of a series of sermons by Rev. G. M. Milligan, D.D., of Old St. Andrew's Church, Toronto.

But with all this he could care for the culture of the mind in the highest intellectual sense. In the following strain he speaks to literary friend of Carlyle's Sartor Resartus. "In high moments, when the soul, rent as it were, and shed asunder, is open to inspiring influence, this book has determined many a life-work, and shaped many a destiny. To realize the design of the book in such a moment is to be magnetised by it for ever after; and to be true, to be sincere, to be simple without being vulgar, to be loving and helpful to the poor and suffering, to be unable to think with contempt of any but the selfish and the hypocritical, and the idle, to hate all sham and artifice, to seek blessedness rather than happiness, to practice self denial, to despise luxury and selfish enjoyment, and so called refinement, while human creatures, within easy reach of us are living or rather perishing in ignorance and sin, which we might aid in alleviating and ultimately removing; to be and to do all these things, and such as these, will become the passion and all-consuming purpose of the life of him who has partaken of the life blood of this master spirit."

Much more one might say concerning such a faithful worker, without flattery and undue gush; but words are very ineffective in such a case. The best tribute we can pay to the noble men who are taken from us is to seek more fully the spirit of our common sorrow that we may follow with wisdom and patience the path that they have trod.

Queen's University, Kingston.

MISSIONS IN AFRICA.

Topic for 22nd March.

BY REV. R. P. MACKAY, D. D.

Africa amongst the continents is second in size, being next to Asia, and has a population of from 150,000,000 to 200,000,000. The work of evangelization has begun, but at what a sacrifice of life! Of more than seven hundred explorers who travelled in Africa, about five hundred and fifty found there their last resting place. About one hundred missionary societies are working in Africa. Seven of these societies have given one hundred and ninety lives for Africa since 1833. But who will say the cost is too great? It cost 20,897 men and 1,069 officers, and \$825,000,000 to establish the supremacy of Great Britain in South Africa. What price, then, would be too high in order to place Jesus Christ on the throne in that great continent?

For mission purposes Africa is naturally divided into four sections:

I. North Africa.

This naturally falls into three divisions. The Mediterranean Provinces. Morocco, Tunis, Algeria, and Tripoli with a population of 25,000,000.

The "North African Mission" has one hundred workers employed there, whilst the British and Foreign Bible society and other smaller organizations are at work, the North African Mission is the principle agency.

The Sahara—This vast desert extending from the Atlantic to the Nile has an area twice as large as India, but has a population of only two and a half millions. Practically no mission work is done there.

The Nile Provinces—Egypt, Nubia, and Abyssinia. Egypt has been called

"the gift of the Nile." The Church Missionary Society was the first to begin modern Protestant mission work there. They discontinued in 1865, and now the United Presbyterians of America do the principal mission work in Egypt.

II. The Soudan.

South of the Sahara desert, a vast, fertile and populous belt stretches across Africa called the "Soudan" or the country of the "blacks." It is divided into the Eastern and Western Soudan.

The Western includes the coast region which is deadly to the white man. The Moravians were the first, and began work in 1735. In eastern Soudan the work is only begun, a vast population almost untouched—without a ray of light.

III. Central Africa.

In this section there are ten thousand miles of navigable waters on the Congo, the Nile, the Zambesi, the Shiré, and three lakes, Nyassa, Tanganyika and Nyanza.

About twenty five years ago, when a little company set sail to start the Livingstonia Mission on Lake Nyassa, they took two years' provisions, sailed to the Cape and then got a sailing vessel to take them up the east coast to the Zambesi. They then got a little vessel, sailed up the Zambesi, about 200 miles to the cataracts, then had to take their vessel to pieces, carry it seventy miles by road and then again sail to Nyassa another 300 miles. Now there is a railway built from Mombasa direct to Lake Nyassa, 572 miles.

So also is it on the west coast, ocean steamers can sail up the Congo 115 miles to Matadi. Then come 200 miles of cataract, which are overcome by railroad to Stanley Pool. From that point the main stream of the Congo is navigable for 1,100 miles, and on all the tributaries of the Congo there are said to be 7,000 miles of navigable waters.

East: Central Africa is associated with the names of Krapp and Mackay and Hannington and Livingstone. When Livingstone died on his knees at Ilala, all Christendom awoke and turned to Africa. Then began a number of the most interesting and hopeful missions of modern times. The Scottish Free Church took up work on Lake Nyassa, the London Missionary Society took Lake Tanganyika, the Universities' Mission took up Zanzibar and the Church Missionary Society took Uganda on the north coast of Lake Victoria Nyanza. Many other societies operate there, and have in all between 500 and 600 missionaries.

In the Uganda Mission in the last ten years the number of baptized Christians grew from 300 to 30,000. There was then one church; now there are 700 churches. Twenty native evangelists, have grown to 2,000. All these evangelists, the 700 churches, the numerous schools, the entire work is carried on by the native church. Not one penny of foreign money is given for its maintenance.

IV. South Africa.

It would take a volume rather than a paragraph or two to write the story of missions in South Africa. Let us indicate a few lines of study.

"Colonization."—The Cape of Good Hope was discovered by the Portuguese, but they did nothing more.

The Dutch succeeded and made a deep impression on the religion, language and

CROSS BABIES.

HOW TO MAKE THEM BRIGHT, GOOD NATURED AND WELL.

A crying baby is an unwell baby. The little chap is not cross for the fun of it. He cries because that is the only way he has of expressing the fact that he is either in pain or discomfort. Most of his little troubles are due to some disorder of the stomach or bowels and if Baby's Own Tablets are given both the trouble and resulting crossness will disappear. You can take a mother's word for it, and Mrs. John T. Sutherland, of Blissfield, N. B., says: "I think Baby's Own Tablets the best medicine in the world for little ones. My baby was very cross and used to keep me awake half the night before I got the Tablets. Now she sleeps soundly, is good natured and is growing splendidly." You can give these Tablets with perfect safety to a new born babe. They are guaranteed to contain no opiate or poisonous sleepy stuff, and are a sure cure for all the minor ailments from which little ones suffer. Sold by medicine dealers or sent post paid at 25 cents a box by writing direct to the Dr. Williams Medicine Co., Brockville, Ont.

laws of the land. But they came into conflict with the native races and did not know how to treat them, nor did they feel responsible for their evangelization. Over the doors of the Boer churches was hung the sign "Dogs and Kaffirs not admitted." They treated them like dogs, and when missionaries began to interfere in behalf of the natives there sprang up a strong feeling of hatred against missionaries amongst the Boers.

Then came British influence which opened up the wealth and resources of the country, and were the first to protect and deal honourably with the native races.

"Mission Enterprise"—This is a very great and glorious history. There are in all about 345,000 baptized natives and about half a million more who are adherents of the different evangelical churches. We can name but a few of the societies that operate there.

The Moravians were the first. They began amongst the Hottentots, with whom the imperishable name of George Schmidt is associated. There work spread amongst Kaffirs and Bushmen, and is extending.

The London Missionary Society came next, and, above all others, they had famous men. Of these Dr. Vanderkemp, Dr. Phillips, Robert Moffat and David Livingstone are the best known. This has been the pioneering society.—Condensed from Article in Record.

ALLEN'S LUNG BALSAM

will positively cure deep-seated
**COUGHS,
COLDS,
CROUP.**

A 25c. Bottle for a Simple Cold.
A 50c. Bottle for a Heavy Cold.
A \$1.00 Bottle for a Deep-seated Cough.
Sold by all Druggists.

Christian Love.

S. S. Lesson, Feb. 22nd:—1 Cor. 13: 1-13.

GOLDEN TEXT:—1 Cor. 13: 13. Now abideth faith, hope, charity, but the greatest of these is charity.

BY REV. JAMES W. FALCONER, B. D.

A more excellent way, ch. 12: 31. Mark the contrast between chapters twelve and thirteen. The former describes the endowments and talents of Christians, the latter deals with the graces of the Christian character. It is the eternal question of attainments versus character, gifts as opposed to graces. The attitude of the apostle is that of deep and true spiritual insight. The gifts are all from God, and are to be taken and developed; only they must be made servants of love ruling in the heart. The more excellent way is the way of charity.

Though I speak, v. 1. The gift of apt and eloquent speech is most useful, and offers a great sphere of influence. We are all much affected by the magnetism of language. Words filthily spoken, how good they are! But if pride be the cause of the utterance, if vain impulse lead to self display, the result is disastrous, a sounding brass. All gifts that are abused turn into the worst of faults.

Have all knowledge, v. 2. Knowledge is power; its place is high. But far above knowledge is love. We need not grudge his praise to the man who ransacks the vast storehouse of nature and brings to light its long concealed secrets. We may gratefully accept the gifts won for us by his toil. But he is deserving of higher honor who uses his knowledge, be it small or great, to further the happiness of others. It is not the knowledge of the physician, so much as his kindness of heart, that brings him his reward in the affection of his patients. The dying leader on the battle field who refused a drink of water, that a wounded soldier besides him might have it, won by that self-denying deed a place in the hearts of his men, that no mere military skill, without such spirit of sacrifice, could have given him.

Feed the poor, v. 3. It is beautiful to feed the poor and to give to others, one of the most beautiful indeed of all actions. But it is done only to gain popularity and praise it is worthless. Selfishness wilts the flowers of virtue.

Charity suffereth long, v. 4. Since we live in a world that is full of evil, we have need of patience. We are sure to meet with injuries from others. Nor need we expect those to yield easily whom we would persuade to better lives. We may learn a lesson from the sun shining in the heavens. When the springtime comes, and the earth turns its frozen surface more directly towards the sun, it pours down its bright, warm rays steadily day after day, until the frost is melted and the softened soil is ready for the seed. The true way of opposing evil is to keep bringing to bear upon it the constant influence of a loving life. Nothing can withstand such a power.

Is kind, v. 4. "Kind" is from the same root as "kin." Says Archbishop Trench in his book, *On the Study of Words*, "A kind person is one who acknowledges his kinship with other men, and acts upon it; confesses that he owes them, as of one blood with himself, the debt of love." Love leads us to look upon all mankind as one great family, and makes us desire to share with them as our brethren all the good we have. It has wings that fly over the mountains and beyond the seas, and it gives freely to all.

Doth not behave itself unseemly, v. 5.

Behavior is both an index of character and a foundation of influence. It is therefore worth while to learn the secret of true politeness, which is no mere coating of varnish, but springs from deep and abiding sources within. These are none other than love. "Politeness," says Professor Drummond, "has been defined as love in trifles. You know the meaning of the word 'gentleman.' It means a gentle man—a man who does things gently, with love. And that is the whole art and mystery of it."

Shall vanish away, v. 8. Paul is no sentimentalist, even when love is the theme of his praise. His is a hard headed common sense. If you would be truly rich seek after the things which will last forever. (Compare Matt. 6: 19, 20)

We know in part, v. 9. We cannot fully understand God's dealings with us. Many, like Job, are driven by their sufferings to conclude that God is indifferent, even unjust. But such a thought about God must be wrong. His abundant goodness overflows upon a cheap sparrow, and He has revealed His love in Christ. We may be sure that He who has given us such clear proof of His love has a loving purpose in those things also, which are dark to us.

The greatest of these is charity, v. 13. We should be ambitious to make the absolute best out of the life and gifts God has given us. But we should remember that the things we see are temporal. Amid the trials and temptations of this life, or when death approaches, we require a hold upon something everlasting. This love is. It is eternal. It is of the very nature of God; for "God is love." Love will endure after all earthly prizes have perished.

The Riches of Christ.

All wealth, like the Gaul, is divided into three parts. There are the material possessions,—lands, gold, stocks. There are the intellectual possessions,—information, learning, thought. And there are the spiritual possessions,—affections, reverences, faiths. All these are real resources. The world would be poor without its wheat and iron, without its many books and its much learning, and, as Ugo Bassi wrote,

"How poor were earth if all its martyrdoms, if all its struggling sighs of sacrifice were swept away!"

A man rich in the spirit that loves and serves and worships is just as really rich, and in a higher order of riches, as one rich in goods. The riches of Christ are riches because they are a resource, a provision, a possession, and an exceeding satisfaction. A man with a fine house to which to turn has a possession, a man with a fine thought or study to which to turn has a possession, and a man with a fervent faith or a devout hope to which to turn has a possession; but these last are those which, as they grow, become the unsearchable, unutterable, eternal riches of glory in Christ Jesus our Lord.—S. S. Times.

Christianity's Demands.

We are apt to forget that Christianity came to establish a new social living as well as a religion, and that from the first it demanded that all the relations between man and man ought to be regulated on Christian principles. That means now that our national laws ought to conform to the principles of the Gospel; it meant then that all disputes were to be settled within the Christian community, and that nothing was to be taken before the heathen tribunals—Principal Lindsay in "The Church and the Ministry in the Early Centuries,"

FOR DOMINION PRESBYTERIAN.

Bible Study: Four Verses this Time.

Isaiah 55: 10-13; Paper X.

BY ANNA ROSS.

Prayer at the beginning: "Shew me thy thoughts, O Lord—thy thoughts about thine own word."

10th verse, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and causeth it to bring forth and bud, that it may give seed to the sower, and bread to the eater."

God begins now to talk to us about the rain, that He may teach us some of His own thoughts about His word. He is shewing a parallel between the rain and this precious word of His, if by any means He may persuade us to sit down seriously to the feast for which He has been calling "Ho!" If we would get His idea we must attend carefully to the rain in the three points given, and then study God's parallel about His word.

1st, The rain comes from above—"from heaven."

2nd, It comes to stay—"it returneth not thither."

3rd, It comes to produce results—to cause growth, blossoms, seed, nourishment. It comes to do all this, and it does it with a fullness and richness that make eyes and heart glad.

God's parallel to all this is given in the 11th and 13th verses. "So shall my word be that goeth forth out of my mouth. It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

Here is the parallel, in which the three points noticed about the rain are magnificently counterparted.

1st, His word comes from above, like the rain, beyond the rain, for it comes from the very mouth of God.

2nd, It has come to stay—"it shall not return unto me void."

3rd, It has come to produce results—to twine thorns into fir trees, and briars into fragrant and beautiful myrtle trees, and to do these things in so conspicuous and marvellous a way that "it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

May I suggest a very definite reading of this Divine figure? May it be that the thorns represent unregenerate and selfish men, and the briars unregenerate and selfish women? That the appointed mission of the word of God into this world is to twine hurtful and scraggy masculine characters into trees of righteousness—into men whose whole life shall point heavenward, and whose leaf shall be green for they are not careful in the year of drought, drawing continual supplies of refreshing from the river of God's word beside which they are planted; and also to twine prickly and contemptible feminine characters into the fragrance and beauty and humility of the lowly, lovely myrtle tree into women whose adorning shall not be gold and silver, but "the ornament of a meek and great spirit which is in the sight of God of great price."

12th verse, "For ye shall go out with joy and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the fields shall clap their hands."

This verse for many years was a puzzle.

To whom is it addressed? What part has it in the parallel God is drawing between the rain and His own word?

The Bible is magnificent literature. What seems in superficial reading to be a rhetorical blunder usually resolves itself, when really grasped, into only a higher touch necessitated by the wealth of the thought to be conveyed.

To whom is this verse addressed? It will be impossible to apprehend its relation to the context unless this point is clearly seen.

In order to ascertain to whom it is addressed, it will be necessary to study the pronouns. It is very important to study the pronouns in the word of God. Isaiah 35 becomes luminous once the pronouns become clear.

"Ye" in the first part of the chapter manifestly refers to the crowds called to God's feast. "Thou" in verse 5 as manifestly refers to the Son of David Himself. "Ye" in verses 6-9 means the invited crowds again. Has "ye" in verse 12 the same general signification?

If it has—if it is these invited crowds that are here addressed, then the aptness of the statement thus thrown in between two points of the parallel is certainly not apparent, and its meaning when so considered is not clear.

But let us suppose that the people addressed in this verse, are not the crowds called, but those out of the crowds, who have responded to that echoing "Ho"! That these words in the 12th verse are now spoken to those, who came at God's invitation and sat down to study and feast upon God's word of grace, who have been led by that word to the Leader, and have been led again by that Leader back to a deeper study of the word and God's thoughts about the word—to those whose hearts are now so filled with the glory of it all, that their deepest desire is to pass on to others what they have found.

To them God speaks in this twelfth verse. To them He says: "The desire of your heart shall be fulfilled. This word you love shall be in your mouth, of weapons of blessing. You shall go out with joy and be led forth with peace. The mountains and hills of difficulty that stagger human strength, shall break forth before you into singing, and all the trees of the field—all the inhabitants of the earth—shall clap their hands."

Then the results come in the right place. "Instead of the thorn shall come up the fir tree."

Thus the parallel between the rain and the word is completed in proper order. It is more than completed, for there is this fourth point, the work of him who publishes the word, to which the story of the rain offers no counterpart, which is boldly inserted in its right place.

The millennial power and glory of which this chapter is full wait for fulfillment until God's people shall heartily accept His invitation to His own word, shall sit down to it as their chosen feast, find covenant hold in it, and a living Leader in it, and shall finally take fully in God's own expressed thoughts about its power to produce beneficent results on the most gigantic scale.

The Lord make us to delight in the law of the Lord, and in His law to meditate day and night, that we may be like trees planted by the rivers of waters, bringing forth fruit, much fruit, in our season.

Ottawa Ladies' College.

Why should we go through life with bells tolling and drums muffled and flags at half mast when God says, "Be of good cheer, I have overcome the world!"

Ministers' Widows' and Orphans' Fund.

Personal letters have been written to a number of individual friends throughout the Church, presenting the claims of this Fund. These have already met with a generous response. While this is the case, contributions from congregations of the Churches on behalf of this Fund are very disappointing and at the present date, the outlook is far from satisfactory. The committee, in circulars recently issued, sought to lay this matter on the heart of every minister of the Church in the earnest hope that he and his session would take immediate steps to present the claims of the Fund to their people. Unless this is very generally done and contributions forwarded within the next two or three weeks, the committee will not be justified in paying the annuities. The annuities due next month amount to \$11,000 to meet which there is less than \$2,000 on hand at present. Will not every minister and session give their people the opportunity to contribute towards this scheme?

The Glory of Growing Old.

Growing old and getting old are very different things. There are many in the world who get old, but who never grow old at all. Growing old is a progress, like growing wise or growing good. As the years pass by some people, they bring gifts, they add continually to their lives. As they pass others they are forever taking away something subtracting from their lives. One man loses physical powers; he cannot eat as much, or sleep as well; or enjoy his bodily life as thoroughly, and it is all a loss and burden. Another man goes through the same experience, and he discerns it to be God's voice saying to him. "You cannot now live as much in the body as you have been doing; you cannot get your pleasure that way; you must look to the mind and the heart and the soul for pleasure and interest and power in living." The first of these gets old, and it brings nothing to him. The second grows old, and it is enlarging, enriching, beautifying experience. Aging is like every other way of life; if we take it from God, as God meant it to be taken, it is a great blessing; if we miss the divine Providence in it, it may be a misery, and even a curse. In the great French drama one says to Cardinal Richelieu, "Art thou Richelieu?" and he replies, "Yesterday I was Richelieu; to-day I am a poor old man; to-morrow I know not what."—S. S. Times.

A Prayer.

BY SIMON PATRICK.

O Lord, who has breathed into me the breath of life, and endued me with an immortal spirit, which looks up unto Thee, and remembers it is made after Thine own image, behold with grace and favor the ardent desires which are in mine heart, to recover a perfect likeness of Thee. Endue me with more contentedness in what is present and less solicitude about what is future, with a patient mind to submit to any loss of what I have or to any disappointment of what I expect. Fill me, O Lord, with the knowledge of Thy will, in all wisdom and spiritual understanding. Fill me with goodness and the fruits of righteousness. And fill me with all joy and peace in believing that Thou wilt never leave me nor forsake me, but make me perfect, stablish, strengthen, settle me, and be my God for ever my Guide even unto death. Amen.

Flowers in the Wilderness.

A spiritual life may be fitly called a wilderness, by reason of the many sweet flowers which spring up and flourish where they are not trodden under foot by man. In this wilderness are found the lilies of chastity and the white roses of innocence; and therein are found the red roses of sacrifice, when the flesh and blood are consumed in the struggle with sin, and the man is ready, if need be, to suffer martyrdom—the which is not easily to be learned in the world. In this wilderness, too, are found the violets of humility, and many other fair flowers and wholesome roots, in the examples of holy men of God. And in this wilderness shalt thou choose for thyself a pleasant spot wherein to dwell; that is, a holy life, in which thou mayest follow the example of God's saints in pureness of heart, poverty of spirit, true obedience and all other virtues. —Master John Tauler.

Whitefield & Wesley.

Rev. Dr. Stalker writes in his book, "Man and Morals," the following tribute to preaching: "Dr. Johnson told Boswell, that in his native town of Lichfield every householder went to bed drunk every night, and nobody thought the worse of him. Profane swearing was a mark of good breeding. On Sunday the people gathered for cock fighting and bull bating; and even the clergy took part in these cruel sports. Before the century closed there was a complete revolution in public opinion, and the whole tone of manners was altered. And to what was the change due? These things had not been put down by legislation; nor did the educated and cultured classes lead the fashion in the direction of better things. No; but the preaching of Whitefield and Wesley raised up all over England a sprinkling of converted men and women living the Christlike life. Each of these became a kind of mirror in which the age beheld its own hideousness; each became a little window through which people saw out beyond their own evil customs to a better time.

Many a man sneers at faith, but has a fresh fad for every day in the year, and snaps like a Muskoka trout at every 'ism that whirls before his eyes.

Keep your most refined and gentle manner for the home.

Never refer to a mistake that was made with good intentions.

When a wrong is pardoned, bury it in oblivion.

According to the Methodist Kalendar, there are now 45,258 ordained ministers throughout the Methodist world, 104,425 local preachers, 7,529,585 church members, 792,914 Sunday-school teachers, and 6,311,988 scholars.

The blessedness of the future will depend on whether we hang "Thy will" or "My will" over the main entrance.

"The pure, the bright, the beautiful,
That stirred our hearts in youth,
The impulses to wordless prayer,
The dreams of love and truth;
The longings after something lost,
The Spirit's yearning cry,
The strivings after better hopes—
These things can never die."

The Dominion Presbyterian

IS PUBLISHED AT

370 BANK STREET - OTTAWA

—AND AT—

Montreal, Toronto and Winnipeg.

TERMS: One year (50 issues) in advance..... \$1.50

Six months..... 75

CLUBS of Five, at same time..... 5.00

The date on the label shows what time the paper is paid for. Notify the publisher at once of any mistake on label.

Paper is continued until an order is sent for discontinuance, and with it, payment of arrearages.

When the address of your paper is to be changed, send the old as well as new address.

Sample or proof sent upon application.

Send all remittances by check, money order or registered letter, made payable to THE DOMINION PRESBYTERIAN.

ADVERTISING RATES.—15 cents per agate line each insertion, 14 lines to the inch, 1½ inches to the column. Letters should be addressed:

THE DOMINION PRESBYTERIAN,

P.O. Drawer 1070, Ottawa

C. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, Feb. 11 1903.

The Alumni Conference is held at Queen's University during the present week, February 9th—15th. A good programme has been prepared, and members are looking forward to a successful gathering. One of the features will be an address of welcome to the new Principal, the Rev. Dr. Gordon. The late Principal Grant always took great interest in this Conference, and was one of the moving spirits in it; his presence will be missed, but the memory he has left behind, will stimulate many to exert themselves more vigorously to promote an intellectual interest in Christian truth.

Mr. A. E. Ames, in retiring from the presidency of the Toronto Board of Trade, gave a most practical and business-like address, in which he dealt with many important matters. Referring to the objection often made to the referendum vote, that a strong restrictive measure could not be carried out; he made this statement which we commend to all who make that objection: "The difficulty in enforcing sumptuary laws is exaggerated, and I feel strongly that there is no quality upon recognition of which any government may rely more confidently for support than courage in instituting and enforcing wholesome laws."

We direct attention to the twenty second annual statement of the North American Life Assurance Company, published on the last page of this issue. It shows another good year's business for this popular company. The management has always been energetic and enterprising, and at the same time, wisely conservative. We note that the new insurance for 1902 amounts to the grand total of \$6,600,265.00, exceeding the best record of any previous year by over a million dollars. It will not injure the company in the estimation of our readers when we tell them that on the Board of Directors, Presbyterians appear to have a preponderating influence. The President, one of the Vice Presidents and two of the Directors are office-bearers and members of the Church, viz: John L. Baikie, James Thorburn, M.D., J. K. Osborne and D. McCrae.

ECHOES FROM ANNUAL MEETINGS.

Further reference may be made to reports from the annual Congregational Meetings, held throughout the Dominion during the past month.

In one church, we observe, an animated discussion took place, respecting the quality of the musical service. The subject, though delicate, is by no means unimportant. It is delicate, because, strangely as it may sound, congregational discussions about music, frequently lead to congregational discord. It is important, because the Sabbath that lacks an efficient praise service, misses an arm of strength. One sometimes hears an effective song-service placed in comparison with the preaching; whereas they are not antagonistic, but supplementary. The Presbyterian Church may be, par excellence, a preaching Church; and it is a glory that this can truthfully be said. There are other churches that make much of the service; they also are right enough, so far; and if Presbyterians can learn anything from the methods of others, by all means let them do so. No doubt, the effectiveness of the praise service depends a good deal on the minister; fortunate indeed, is the congregation with a minister like the late Rev. D. J. Macdonnell, a good preacher, and a man, at the same, temperamentally and instinctively compelled to a service at once helpful, satisfying, and beautiful. Under the minister, who should never relinquish his responsibility for the musical part of the service, the effectiveness of the praise depends a good deal also on the immediate conductor or choir-master. The personal equation tells here, as elsewhere; a person of frivolous or entirely secularized mind is hardly likely to rivet the impressions made by the sermon. Organists of this irreverent, undevotional type have more than once, jiggled away the effect of some solemn appeal.

We observe one or two city congregations have decided to erect modern Sabbath School buildings of the two-story, circular style, with arrangements for a sufficiency of teaching-rooms, so focussed and adjusted, that they may all be thrown into one converging auditorium. This lends itself also to improved lecture rooms, and conveniences for whatever of social or institutional work falls within the scope of the particular congregation. Perhaps the most gratifying awakening of the modern city congregation, is to the importance of looking after the children. In Christian work in heathen lands, this is recognized as the most paying work, religiously, and often the only practicable method. It is exactly as necessary, and precisely as paying, in Christian lands. The most self-denying work in the congregation is that done by the devoted Sabbath School teacher. The least that can be done for such workers is to provide them with suitable buildings and appliances with which to do their important work. As to the incidental advantages to the church proper, the minister of a newly-established city church remarked to a visitor at a recent anniversary occasion, "Do you see that man and his wife, over there?"

"Yes."

"Why, they formerly went nowhere to

church; but the children came to our Sabbath School, and at the children's anniversary the parents came with the children; now they are regular, worthy attendants at the church services."

We note that in one or two cases assistant ministers have been appointed by congregations. The assistant minister method is not always a success. It is possible that in some cases, a paid lay-assistant, who would make it his specialty to work up the Sabbath School, would be able to supplement the work of the pastor better than even an assistant-minister. Were he a young man, he might be a useful connecting link in working out that most difficult of the Church's unsolved problems—how shall hold be kept on the Young Men?

PARISH POLITICS.

The *Toronto News* gives the following caustic and suggestive criticism on the course adopted by the member for Manitoulin Island. A little of that kind of criticism will, we think, do good. It is natural that every citizen, whether he is a member of the Provincial Parliament or not, should take a special interest in the needs of his own locality; but it is also desirable that every man should check that natural feeling by a wider view. The Province, as a whole, should have our intelligent interest and devotion. A Parliament of men, each one of which would be content to struggle for the advancement of his own "Manitoulin," would not present the most edifying spectacle. We need independence in politics; but not an independence which consists entirely of consideration for local and personal interests. We quote *The News*:

Mr. Gamey deserves the thanks of political philosophers for the engaging frankness with which he explains his decision to support the Government. He now, we are told in the official statement, announces his belief that the Ross Government will remain in power during this Parliamentary term, and in view of that they deserve cordial support in their policy of developing new Ontario. Mr. Gamey's own words are equally direct. He brushes excuses aside, and goes straight to the point. With a strong following, the Ross Government will develop new Ontario. "I am chiefly interested in that; for my own constituency must get a big share of the benefit, and in this respect Manitoulin is my politics." Mr. Gamey's adherence has its limitations, expressed with equal plainness and simplicity. His attitude will be independent. "I will not be a staunch supporter."

Mr. Gamey not only has strengthened a Government, but has enriched our political terminology. "Manitoulin is my politics" should make an excellent motto for the faithful friends of Governments.

A deputation from the Anglican Synod waited recently upon Hon. Mr. Harcourt, Minister of Education, to urge upon him the adoption—and public support to a certain extent—of voluntary schools as a part of our system of public schools. No encouragement was given to the deputation to expect that any change would be made in our public, national system of education in the direction asked. Though no such state of things could arise in Canada as has arisen and now exists in England, the condition of matters there with respect to education is such as to be a warning against our government or people, allowing the thinnest end of the thinnest wedge of sectarianism being introduced into our school system.

STATE OF THE FUNDS.

The following is a statement regarding the Funds of the Church. In the first column are given the receipts to 31st January 1902, in the second column the receipts to 31st January 1903, and, in the third column the amount necessary to be received during the month of February to enable the several Funds to close the year without debt.

	1902 Jan. 31	1903 Jan. 31	Still Required
Home Mission Fund	\$47,824.92	\$44,233.62	\$3,746.38
Augmentation Fund	10,195.90	11,067.69	18,932.91
Foreign Mission "	27,788.86	32,997.31	47,902.69
For. M. from W. F. M. S.	18,000.00	19,000.00	
French Evangelization	3,540.55	11,792.85	13,897.15
Pointe-Aux-Trembles	3,534.46	5,397.64	4,692.36
Wid. & Orphans' Fund	3,633.05	5,432.64	9,747.36
Aged & Infirm Min. "	3,135.46	4,392.75	8,637.24
Assembly Fund	3,541.40	3,691.18	3,260.82
Knox College	3,967.74	2,940.45	8,053.55
Queen's College	1,238.50	956.83	4,543.17
Montreal College	897.74	1,238.24	3,673.76
Manitoba College	2,063.28	1,942.56	657.44

Nearly one half the total amount received for the schemes of the church is received during the month of February, so that, even at this date, it is difficult to form an accurate estimate of how matters stand.

After a careful examination of the receipts to this date, for the last five or six years, the Funds, generally speaking, appear to me, in a satisfactory condition, and, should we receive during February the same amount as was got in that month last year, nearly all of the funds will be out of debt when the books close: on the 28th inst. There are, however, one or two exceptions to this. While the receipts for the French Fund, including Pointe-aux-Trembles, are in excess of those at the corresponding period last year, it should be borne in mind that the revenue, last year, was \$4,000 less than the expenditure in the ordinary French Fund and \$2,000 less than the expenditure in the Pointe-aux-Trembles Fund, so that the receipts for the month of February, this year, should greatly exceed those of last if these funds are to be free from debt.

The two Funds, however, which call for special attention, are the Ministers' Widows' and Orphans' and the Aged and Infirm Ministers'. At the present date, the outlook for these is far from encouraging. The full amount asked by the committee will this year be required; and unless the receipts for the month of February are, in each case, more than double those of February of last year, there will not be money with which to pay the annuities due next month. In addition to increased grants from congregations of the church, are there not many of our people who will regard it a privilege to send special contributions towards these two Funds, so as to render unnecessary any reduction in the annuities? Where congregations have not, thus far, sent a contribution this year, will not ministers and sessions see that one is taken and forwarded for these Funds before the 28th inst? After all, the matter rests very largely in the hands of ministers and sessions, and it is confidently believed that if they heartily present the claims of these two Funds to their congregations, the people, generally, will cheerfully respond. R.H.W.

At a banquet given by the retiring President of the Toronto Board of Trade, Mr. A. E. Ames, Premier Ross made an able speech, in which he pointed out that Canada's three great questions at present are, education of artisans in the production of first class products of all kinds, transportation, and addition to our population of a good class of citizens.

THE CRITIC'S CORNER.

Temperance Work and Temperance Workers.

No one can complain that the Temperance question does not receive sufficient publicity. If the important journals do not advocate prohibition, they, at least give sufficient prominence to the sayings and doings of Prohibitionists. One day we hear that the Temperance workers are about to interview Mr. Whitney, another that they are disappointed with Mr. Ross, and so on. One is tempted to believe that in connection with the temperance agitation, the political side of the movement is too much emphasised and the moral forces neglected, and that so the movement is growing on the outside out of proportion to its inside life. It is easy for a man to go round the country giving flaming speeches on moral reform, criticising in loud tones everything and everybody; to create a higher moral standard and nobler social life is a slow, strenuous process. Political agitation, also causing commotion among parties, is not hard to stir up; but to carry through a measure of reform that shall have some real stability, is not an easy matter. In the one case it is a display of sound upon the surface; in the other it is a real living process.

In England, a new act has just come into force and forms another of these many attempts to deal with this troublesome traffic. Later on I may be able to point out the changes made and the direction in which they are likely to work. At present it is enough to say that the general impression conveyed by them is that they are *individualistic*. I do not think that the bill goes very far in curbing or checking the traffic; but it gives heavier punishment to those who are guilty of excess and to those who encourage such excess. Here are two points: In this matter the British people believe in going slowly, very slowly. To use the sarcastic illustration of the Prohibitionists, having decided to cut off the dog's tail, they think it well to carry out the process an "inch at a time; and in the second place, they believe that personal responsibility must be cultivated at all costs. A bishop once declared that he would rather see England free than sober. I suppose he meant that the highest kind of sobriety is that which comes from inward self-restraint and not outside coercion.

In Canada the "Temperance party" cultivates the other side rather too exclusively. Temperance work means political agitation; interviewing Mr. Ross and Mr. Whitney, making strong statements in the pulpit, and in some cases slandering other workers, who do not come up to the required standard. We may be foolish, fastidious people, but some of us grow alarmed when we see the type of character produced by extreme prohibitionism; and we are reminded of the statement that it is possible to be drunk, but not with wine. We are sorry to see a good cause wounded in the house of his friends. Of all people in the world Temperance people ought to be sober. Our appeal must be to reason and conscience, as these when enlightened are the guides of the individual life, and without their support legal reform cannot have a moral basis.

Let us rejoice then that the work of real Temperance reform is manysided; that there are all kinds of workers and many forms of activity. The man who deals personally with the young men in his charge, may be quite as successful as the pulpit orator, who delights in fiery declamation. Those who quietly teach the young, and strengthen their spiritual life, are preparing for the new and

better generation. Every pure home is a gracious, helpful influence on the side of temperance and righteousness. It is not possible to sweep away all external temptation at one stroke; and if it were, there would still be need for the renewal of the inward man. Therefore, whatever may be our views on the political side of the question, let us not cease to use all the means within our power to set before our young people a high ideal of moral life, that they may learn to follow Jesus Christ as their teacher, in such a way that they shall carry within them the living force, which alone can make the character strong and noble.

VERAX.

A BOOK WORTH READING.*

Dr. Matheson's "Studies of the Portraits of Christ," awakened the hope that he would turn his attention to the study of Old Testament characters. It will give unalloyed delight to Biblical students to know, that there is a good prospect of this hope being realized. The first volume has already appeared and more is promised.

Here we find that rare combination of penetrating insight, poetic imagination, and eloquence, which have made him so widely known, as the poet-preacher of Edinburgh.

The characters included are taken as representatives of distinct aspects of life or incidents of experience. Dr. Matheson leads much further than is our wont, into the inner meaning of Scripture, and the unfolding of the divine purpose in human affairs. His rich resources of philosophic thought, his sound, historical knowledge, fine literary culture and deep inner experience are all in evidence here. The thought is fresh, original, strong and quickening. The reader is led along an untrodden pathway, delighted with new visions and inspired with deep devotion at every stage.

In this volume Dr. Matheson is at his best. He has given us many excellent things, but none more beautiful, enriching and inspiring than this.

WIDOWS' AND ORPHANS' FUND.

The Rev. Dr. Warden acknowledges with cordial thanks, receipt of the following additional special contributions on behalf of this Fund:

Hon. R. H. Bronson, Ottawa.....	\$ 50 00
Mr. C. J. Booth, Ottawa.....	25 00
Mr. C. B. Frost, Smith Falls.....	100 00
Mr. F. T. Frost, Smith Falls.....	100 00
Mr. William Henrie, Hamilton.....	50 00
A Friend.....	50 00
J. A. Allen, Perth.....	15 00
Mr. and Mrs. W. Mortimer Clark, Toronto	250 00

Further contributions will be gratefully received.

The opening article in the January Canadian Good Housekeeping is on Sir William Van Horne, A Railway King at Home. Other articles of interest are: Chinese Women in America, Girl Housekeepers, At Madame Begue's, Baby's Christening Gifts and Music and Health. There are besides many pages devoted to cookery and other home interests. Dominion Phelps, Limited, Morang Building, Toronto.

* Representative Men of the Bible, By Rev. George Matheson, D.D. Cloth 8vo. gilt top, 366 pages. Price \$1.75. London, Hodder & Stoughton, Toronto, Upper Canada Tract Society.

The
Inglenook

FIONA M'IVER.

A ROMANCE OF THE WESTERN ISLES.

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By Arthur Jenkinson
and
Emily J. Jenkinson

CHAPTER XI.

(Continued.)

They are now sweeping past the shores of Ulva and Gomtra, and a hundred rocks and islets rising on every side demand watchfulness. But there is no danger, for the boat is in experienced hands, and Waldegrave gazes on the scene with delighted surprise. Never before had he found himself amid such a phantasmagoria of flashing lights and brilliant ever changing hues. The picturesque bays are ablaze with colour—rich browns, golden yellows, emerald greens; while the sea, overarched with a myriad wavering rainbows, which vanish and reappear amid clouds of mist and spray, is here a crystal green, there a dark purple or pale blue, and breaks everywhere into smiles and laughter.

So they sail away into the dreamy west, singing song after song Staffa is soon left far behind; and now they approach the Treshnish Isles. There is the Dutchman's Cap with its odd conical centre, and there are Lunga and Fladda, and the Cairnburghs, together with many another rocky pile on which fierce Northmen fought a thousand years ago, but now uninhabited and rarely visited. There they lie solitary and inviolate, the haunt and home of innumerable wild birds and of a few herds of Highland cattle. And around their rock-girt shores the Atlantic rolls, to-day, with glassy transparency, drawing low weird whispers from their gloomy caves; but to-morrow, will rise in white fury, and fling upon them all its terrors with a deafening roar.

At last they drew near to Eilean Dubh, and swept into a lonely bay Waldegrave could see no place to land, but Fiona steered towards a jumble of black boulders between which there ran a narrow creek. Here the 'Fionnaghal' was made fast to a jutting rock.

It had been a long sail, and Waldegrave was quite ready to second the suggestion that as soon as possible they should make acquaintance with the contents of the luncheon basket.

Ronald gave a weather-wise glance, and remarked that there would soon be a shower. So instead of spreading out the store of good things which Fiona had provided, on the cliffs, they were carried up to the one solitary house in the island, a 'but' and a 'ben,' only used by men who came once or twice a year to look after the cattle.

While lunch was being got ready, Waldegrave strolled among the heather and bog-myrtle, and then seated himself on a grey boulder commanding a magnificent prospect.

Before him spread the whole island—irregular, wild, and rock-strewn, a mile or so in length, and less in breadth; and beyond it a glorious world of lofty mountains and lovely islands set amid the wide, wide, summer sea.

For some time he sat enchanted with the view. All nature seemed to him transfigured and drawn into mystic sympathy with his own mood. It thrilled with soul secrets and soul life. That immeasurable azure dome of sky, radiant with an inner gold, silently proclaimed immortal love and death-

less hope. Those everlasting hills breathed forth a secret joy. The longer he gazed, the more he was filled with a rapturous sense of eternal beauty, made speechless with the high glory of it, rapt into still communion with something fair and wise and good beyond all earthly seeming.

Such altitudes are not for long, and Waldegrave was brought down from his in the pleasantest way possible.

'I began to wonder whether a sea-nymph had beguiled you to her sea green halls,' said a clear, merry voice.

The spell was broken, and he turned. Fiona, looking a little flushed from her brisk climb, was advancing towards him.

'Ah! I hope I've not kept you waiting,' he said, rising. 'I seem to have been transported into a spirit-world, so you were nearly right.'

'Then I've come to conduct you back to something very mundane,' she replied gaily.

'I had no idea the scenery of these Western Islands was so beautiful,' he said, as he linked his arm with hers. 'And I feel strangely drawn to this spot. We must visit it again some day. It has thrown quite a spell over me already.'

'I'm so glad you love the Highlands,' she answered, turning half round, and gazing up at him. 'But you've been unusually fortunate as regards the weather. It is not always like this. You would find the winter long and dreary. You know we didn't stay here all the year when my dear mother was living.'

And then she cast her eyes down, wondering what would happen when he returned. Would he want her to go away and leave her father all alone? She could never do that. Ought she not to have told him so when he spoke to her in the Priest's Cave? After all, had she not done wrong in confessing that she loved him? It would be absurd to think that he could give up his position and estate and come and reside at Fàs-Ghlaic. These questions had come to her during many sleepless hours, and now returned with double force. They threw into her face a shadow of perplexity.

Waldegrave noticed the sudden change, and divined its meaning.

'I will guess your thoughts,' he said, copying her pretty habit of turning half round and gazing straight into the eyes of her listener.

Fiona gave him a half-startled look. 'You're thinking that if your father sometimes finds life dull now, how could you ever go away and leave him all alone.'

She answered him with another glance.

'I've thought of that,' he went on, drawing her closer to his side, 'and I'll tell you my plan, and you must say what you think of it. As soon as I've fulfilled my promise to Lord Perceval, I propose to withdraw from the army. My mother doesn't care for Waldegrave Manor, she prefers our London house. I would like your father to live with us, and we would reside mainly in Northumberland and spend the summer months here. I've even thought that Ronald Campbell would be a first rate man to entrust with the place while we are away. So, Fiona, you wouldn't

have to leave your father. I've talked the matter over with him, and know that he'll consent. And now, what does my Fiona think of it?

'Are you not proposing to make too great a sacrifice?'

'In what way?'

'By giving up your profession.'

'No; I think not. A man's first duty is surely to his own people and property. The Northumberland estate is very large, and requires much attention. And then there is much I should like to do for Fàs-Ghlaic. Have you any other criticism?'

She glanced at him again with eyes full of happiness and love.

'I think,' she replied, 'that it sounds like a lovely dream, almost too delightful to be true.'

The rough-and-ready luncheon in the old hut passed off without a hitch, interspersed with many a joke and merry laugh; and Ronald—who had suggested this particular excursion partly in view of some pursuits of his own—was satisfied that, so far, it was an immense success. He thought Miss M'iver looked happier than he had ever seen her before, and he was quite sure that Lieutenant Waldegrave was deeply in love with her. The shower, as he had predicted, came while they were under shelter; it was soon over, and then the sky cleared for a fine afternoon.

But though Waldegrave had told lively stories during the lunch, and Fiona had looked unusually happy, a more pensive mood fell upon them when they wandered off together, not so much to explore the island, as to enjoy one of their last opportunities for being alone. The shadow of the coming separation had fallen upon them.

They had, however, not proceeded far when they saw Ronald already ahead of them. A basket was strapped on his back, and he was moving cautiously among the rocks, peering into every hollow, climbing round each jutting crag, and evidently determined to leave no corner unexplored.

'What is he doing?' asked Waldegrave.

'He is a collector of all sorts of natural curiosities. He picks up everything that is likely to interest any chance tourist or naturalist. He will gather the eggs of rare birds, strange shells, or flowers, or bits of rock; and often he gets a good price for them.'

They walked on a little further and then sat down at a point where the shore presented a striking appearance because of the boldness and variety of the cliffs with which it was girt. For the most part they formed steep precipices shelving down to the sea. But here and there they yawned with gloomy caverns, or sprang into curious archways, or rose, sheer out of the sea, in isolated turrets and pillars, around which the tides and currents rushed with ceaseless clamour.

It was not, however, the cliffs, but the mighty Atlantic—so soon to divide them—that drew their gaze. Not a sail was in sight, and far, far away the great waters stretched, here streaked with silver, there a windy green, until away in the dim, purple distance sea and sky melted into one. So they sat with clasped hands, silent, dreading

the near departure, dreaming of the distant return.

Waldegrave was the first to speak.

'It's strange how one's life seems to hang on accidents,' he remarked musingly.

Then he stopped, and threw two or three stones absently into a deep pool below.

'Very frequently,' he proceeded—having turned the thought over again—the things on which one has spent infinite pains come to nothing, while a chance word or accidental meeting turns one's whole life into new channels. And so, looking back on one's career, it's the accidents that appear designed and all important.'

'The same thought has often occurred to me,' said Fiona, wondering what had suggested this train of reflection.

'Another sign that we're kindred spirits, my Fiona; born and sent into the world for one another,' he answered brightly. 'And that brings me to my point. I was thinking: What could look more like a pure accident than the way we were thrown together? But yet we believe that we were always intended to meet. It was so written in the Book of Fate.'

'What!' she exclaimed archly, 'has your new love for the Highlands led you to embrace even our fatalism? You must say nothing against our superstitions again.'

'Ah, you know what I mean, you clairvoyant—you that can read a man's soul through his eyes,' he replied, laying his hand gently on hers, and speaking slowly. 'These are deep subjects—not often to be spoken about—and when they are mentioned one is inclined to hide his thoughts under vague phrases. I am no fatalist; but what does impress me is the strange way in which the All Wise and Beneficent Will works out His designs for us by means that look so much like mere accidents.'

'Yes,' she said sweetly, 'though we've not talked about it, I've been sure that on the greatest of all subjects we thought and felt alike; and I'm so glad.' She gazed with glistening eyes far away over the sea, and then added in a whisper: 'It will help me to feel you near—when you're gone.'

Waldegrave bent over and kissed her. He said least when he was most moved.

Just then Ronald appeared, coming close upon them from behind the cliffs, and Waldegrave released Fiona's hand, rose to his feet, and pursued the aimless occupation of throwing stones into the sea.

A bird flew into the air with a shrill scream.

'I'm afraid I've disturbed a gull and frightened it off its nest.'

'It's a starnag,' said Fiona and Ronald simultaneously.

And while the former explained that the bird was rare, and made some remark about its habits, the latter examined the rock from which it had flown, to see if there was any way by which it could be reached and scaled. It was a rugged mass, rising forty or fifty feet straight out of the sea, and through the dark chasm dividing it from the cliffs the water boiled and raged incessantly.

'Well, Ronald,' called Waldegrave, 'that crag will beat you. No man in his senses would try to leap across that chasm.'

'It is true, the thing ye say, lieutenant,' replied the young crofter, 'but I hef a plan.'

He unstrapped his basket, and without deigning further explanations hurried off across the island.

'I'm curious to see what he'll do; for I don't see how he can reach that crag,' said Waldegrave.

'He's an expert cragsman,' replied Fiona; 'but he'll run no foolish risks.'

It was fully half an-hour before he returned, and then he bore a long plank on his shoulder. It was, in fact, a piece of the wreck of the 'Montreal,' that had been carried out to sea by the winds and tides, and then flung upon the shore of this lonely island. Ronald had noticed it in his ramble among the cliffs, and as soon as the difficulty of reaching the crag had arisen, he recalled it as the means by which he could effect his purpose.

'You'll be careful, Ronald,' laughed Waldegrave; 'for if you fall over into that boiling cauldron, I may not make so good a hand at fetching you out alive as you did me.'

'Ay, sir, I will tak' care,' said Ronald; 'but there was once a Skyeman who tried to cross to a crag this way, and the wind caught the plank when he was laying it across, and he lost his foothold, and he fell over, and he was neffer seen no more.'

'Then I'll see how you do it,' said Fiona gaily; 'so that I may know when I come poaching over your secret haunts.'

Ronald carefully selected his position opposite to a shelf on the crag, and then raising the plank, let it fall forward so as to form a narrow bridge across the chasm. Over this he passed, to secure the starnag's eggs and whatever other treasures he might find.

Fiona watched him for a few moments, and then, moved by curiosity, or by a foolhardy pride in showing off her daring spirit, stepped on the plank and walked quietly across.

Waldegrave, brave soldier though he was, felt his heart stop. He dare not utter a word until she was safely over. Then he cried out in real distress.—

'Oh, Fiona, you ought not to have done that.'

(To be Continued)

Love is Love Still.

Out of the sorrow I waft you a song
Over the valley and mist-shadowed hill;
What of the right, dear, and what of the wrong?
Love is love still!

Out of the sorrow a song, like the light—
Song that shall seek you, to soothe and to thrill;
What of the barriers, deep as the Night?
Love is love still.

Out of the sorrow—the tempest's far sweep,
Song that is sweet with God's wonder and will;
Dark Night is over us; deep calls to deep;
Love is love still!

Out of the sorrow God speaks to us best;
Love's every mission His Angels fulfill;
Here, on Love's breast, is your refuge and rest;
Love is love still!

Stevenson's way of putting value on an income is instructive, and may be helpful. "The price we have to pay for money," he says, "is paid in liberty. Do you want a thousand dollar income or a five thousand or a ten thousand, and can you afford the one you want?" In other words, it is better to deny one's self the luxuries for which one must slave. Extravagance is another name for slavish toil, and economy is a virtue that may mean the getting the very most out of life.

"Say, I've had an offer to go to work for a Chicago wholesale house. What would you do if you were in my shoes?"

Friend (after a careful inspection)—"I think I would black 'em."

CONSUMPTION Prevented and Cured.

Four marvelous free remedies for all sufferers reading this paper. New cure for Tuberculosis, Consumption, Weak Lungs, Catarrh, and a rundown system.

FREE.

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Do your lungs pain you?
Is your throat sore and inflamed?
Do you spit up phlegm?
Does your head ache?
Is your appetite bad?
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Persons in Canada seeing Slocum's free offer in American papers will please send for samples to Toronto. Mention this paper.

The Minister's Collie.

In the old church of Crathie one of the most regular attendants was the minister's collie, whose practice was to "follow Mr. Anderson up the pulpit steps and quietly lie down at the top." "He was always a most decorous, though possibly somnolent, listener, but he was also an excellent time-keeper, for if the sermon was a few minutes longer than usual Towser got up and stretched himself, yawning audibly. When the Queen first came Mr. Anderson feared she might object to such an unorthodox addition to the congregation, and shut up Towser on Sunday. Her Majesty next day sent an equerry to the manse to enquire if anything had happened to the dog, as she had a sketch of the interior of the church in which he appeared lying beside the pulpit, and if he were alive and well she would like to see him in his old place. Greatly to Towser's delight he was thus by Royal command restored to Church privileges."

"Johnny, get up! Aren't you ashamed to lie abed so long?"

"Y-e-e-s, mother, I'm ashamed; but I'd rather be ashamed than get up."

Strive to correct your own faults and study to make the other happy, and be exceedingly careful that you never reverse this rule.

When Your Joints Are Stiff

and muscles sore from cold or rheumatism, when you slip and sprain a joint, strain your side or bruise yourself, Perry Davis' Painkiller will take out the soreness and fix you right in a jiffy. Always have it with you, and use it freely. USE

Painkiller

Ministers and Churches.

Our Toronto Letter.

The presbytery of Toronto met on its usual monthly meeting day, the first Tuesday of the month. It has departed from an old custom, according to which members became moderators in rotation, and now is elected annually. Rev. Wylie C. Clark B.D. of Brampton was elected moderator for the ensuing year. Rev. R. S. Davey's resignation of Chalmers' church takes effect on the 15th inst. Rev. Dr. MacLaren will reach, if spared till June, his ministerial jubilee, and a committee was appointed to arrange for its fitting celebration. The presbytery in a resolution affirmed its sense of the importance of the proper observance of the Lord's Day, and its regret that the Rev. Mr. Ker and party of Scotch curlers should have taken that day to visit the Falls of Niagara. Commissioners were appointed to attend the meeting of the General Assembly to be held in June in Vancouver B. C. A committee was also appointed to suggest names of persons to be nominated for the vacancies in the professorship of Halifax and Montreal colleges. The Caven Library Building Fund is to be pushed forward so as to report to the Board of Management of the College at its meeting in April. Dr. James Bain, Librarian of the Public Library, is chairman of the committee charged with this matter, and Rev. Dr. R. H. Abraham, secretary, is to give a few weeks to the active canvass for funds to raise the \$30,000.00 needed for the purpose. The northwestern part of the city is now rapidly being filled up with an artisan population, and it has been resolved to erect a new church in that section to meet its needs in that respect. The presbyterial union of Young People's Societies in the presbytery met in St. James Square church on Monday, and in the evening a public meeting was held, at which Rev. Dr. E. D. MacLaren, Superintendent of Missions and Rev. Dr. Mackay, Foreign Mission Secretary, gave interesting addresses, the former on Home Mission Work and the latter on the "Need and Benefits of Organization" to do the best work. On the Tuesday evening the presbytery met in Victoria church, Toronto Junction, for the induction into that charge of Rev. G. C. Pidgeon, late of Streetsville. At the last meeting of the Presbyterian Ministerial Association, Rev. Prof. Ballantyne read a paper on the "Apologetic Value of the Study of Comparative Religion" and Rev. Mr. Mitchell, missionary from Honan, China, dealt with political matters in that land.

A very interesting visitor to this city lately has been Rev. Dr. Hartzell, Bishop of Africa of the Methodist Episcopal church in the United States. He strongly supported it will be remembered the British side during the South African war. He spoke on several occasions during his stay here, and quoted language, which he said he had spoken again and again in every continent, "Palsied be the hand, and accused be the tongue that by act or word would do ought to break the friendship between Britain and the United States." The loss of life among whites in Africa, he describes as appalling; it is a black man's country, and the more he studies him, the more he respects him. Our Home Mission work in our Northwest multiplied many times he said, might serve to give some idea of the magnitude of the missionary problem in Africa. Referring to the report of the recall of Lord Milner, he expressed the hope that it would not take place, "It would be a great mistake." The greatest danger in South Africa was that Britain would give way too much; unity would come through slowly."

The fruits of the great victory for temperance on December 4th., are not going to be lost if watchful, persevering efforts to secure them can do so. It is being urged that meetings be called in every constituency, and resolutions adopted calling for legislation along the lines now so often spoken of. Conservatives and Liberals alike should join hands, and act as one in this holy crusade for the country's good. The charges of personation of votes to defeat the act are being pushed, and owing to the seriousness of the crime, full punishment of the offenders is being called for, and it is believed that strict justice will be enforced. There could be no better cause in which to make an example of those who are unfit for and unworthy of the franchise. Leniency in such a case would be a blow struck against one of the most sacred rights of a free people and free government. At the

Temperance League Sunday meeting, Massey Hall, Rev. Dr. Chown, Secretary of Temperance and Moral Reform in the Methodist church, was the chief speaker. He arraigned the press and politicians for either not leading the people or not leading them along right lines on this subject. As for personation, "If government did not grant a commission which would thoroughly investigate this matter it would be an outrage on the decencies of good citizenship; government must shake off the liquor traffic, or it would debase our entire national life."

To accept or not to accept of Mr. Carnegie's offer of \$350,000.00 for library purposes in Toronto, is with some of our citizens a burning question at the present moment. The barbers of the city, a highly intellectual class are opposed to accepting it. By a vote of 77 to 7 the Toronto District Labor Council decided against acceptance in a strongly worded resolution, supported by some still more strongly worded speeches. At a public meeting, attended by about 200 people, a resolution to decline accepting the offer was carried with only ten dissenting voters. Other bodies somewhat more calm in judgment, and citizens of high intelligence take an opposite view, which will in the end no doubt prevail. It may be worth while to mention that, as the objections to accepting Mr. Carnegie's gift are that the means by which he is said, according to common report, to have made his wealth have been wrong, therefore it should be refused. A very good discussion of this question, raised in much the same way, may be found in the "Outlook" of January 10th. In this article strong, and as we think, just ground is taken against objectors in this and like cases. The article is entitled, "The Gifts of Millionaires," and is an editorial."

On the afternoon of January 31st the funeral took place of the late Judge MacDougall. It was very largely attended, and was a tribute of the most sincere respect by the whole community to one who long rendered to it high and valuable service. There attended it in a body, the City Council, the Public Library Board, the School Board, half the Police Force, most of the members of the Judiciary, practically the entire Law Society, not a few leading medical men, and many prominent in business and finance in the city. The services at the house were conducted in the most sympathetic and appreciative spirit by Rev. Armstrong Black D.D., and Rev. Prof. Clark read portions of the scriptures suitable for the occasion.

Members of St. James Square congregation are delighted that Rev. Dr. Gibson, of St. John's Wood, London, and so well known to our whole Church in Canada, has consented to be present and take a prominent part in the celebration of the jubilee of the congregation to be held in the end of May. St. James Square congregation has had an honoured history, and it is intended to worthily celebrate its jubilee by public services, and the publication of a memorial volume, whose preparation is largely in the hands of Sir Thomas Taylor, whose father, Rev. Dr. Taylor, was its first pastor.

Last week the city was graced and honoured by the presence of a large number of journalists, and other members of the press, attending the annual banquet of the Canadian Press Association. The gathering was a very pleasant one, and many happy speeches were made on the occasion.

The Public and High School Boards, recently elected for the year, have held their first meeting and organized. The subject of an amalgamation of these Boards with others to take charge of the educational interests of the city is likely to be a prominent one during the year, and the prospects appear to be hopeful for amalgamation.

Sunday evening lectures on a variety of subjects which would once have been thought hardly the thing for the pulpit on that evening, are just now somewhat in vogue in certain quarters. The following are advertised to be held in the Unitarian church on last Sunday evening; Prof. McCurdy on "The Prophets of Israel"; and on Successive Sunday evenings, Principal Hutton of Toronto University on "Greek Virtues and Theories of Life"; Prof. Coleman on "Evolution and Religion"; Prof. Alexander on "Tennyson's In Memoriam," a struggle towards faith; and Rev. J. T. Sunderland, the pastor, on "What the Churches in

Toronto have in Common, and might do for the higher life of the City." A step further and we may have political speeches on Sunday evenings: Why not as well as literary addresses? and lovers of music, sacred concerts, and their concerts, sacred so-called, but not very sacred.

Special services were conducted in St. Giles church, Oak St., (Rev. R. Atkinson, pastor) last Sabbath by Rev. J. L. Gordon and A. S. Geggie. The offering amounted to \$550.

Ottawa

Rev. J. W. H. Milne, of the Glebe church, has commenced what promises to be a useful series of discourses on "The Men we Meet." The Agnostic has already been dealt with.

Rev. J. A. Dobson, B.D., of St. Giles church, Montreal, will be the preacher in Bank street church next Sunday. The congregation meets this week when an effort will be made to ascertain whether the members are ready to "call."

All the reports submitted at the annual meeting of MacKay church were of a very encouraging nature, and showed substantial increase in all departments of the work. The session report showed 38 new names on the list, 24 of them added on profession of faith and 14 by certificate. The total membership of the church is 271, an increase of 31. There were nine baptisms. The gross receipts, as evidenced by the financial report, were \$2,608.04; balance, \$137.90. Of the total amount \$394 were expended in missions. Motions were passed to increase the salaries of the minister and choir leader. The question of increasing the accommodation of the building was discussed at length and finally handed over to the consideration of a committee consisting of the session and board of managers. The pastor—Rev. Norman McLeod—has reason to be satisfied and encouraged; as he enters upon the duties of another year.

A very happy evening was recently spent at the Ottawa Ladies' College. Mrs. Fraser, the Teacher of Expression, introduced to her youthful audience in a way they will not soon forget, the poetical brother of Eugene Field, J. Whitcomb Riley. The career of the poet was depicted in graphic outline, and then samples of his poems were given to the life. Child Heart, When the World Busts through The Runaway and a good many others, mostly comical, but some very touching. Miss Beatrice Bleakney gave her teacher a few minutes rest by reciting for her one of the selections in her own clear and sympathetic style. A short but strong paper on Expression preceded the poetical treat. Though not so fully understood by the younger students, it held the attention of all, and planted seed thoughts that will bear fruit as they develop.

Eastern Ontario.

Rev. D. Strachan, M.A., of St. John's church, Brockville, was, on motion of Judge Macdonald, re-elected Chairman of the Collegiate Institute Board.

We are glad to notice that Rev. Mr. Logie, of Winchester, is D.D.G.M. for the Independent Order of Odd Fellows. He installed the officers of Finch Lodge in approved form a few evenings ago. Our young ministers have a fine field for usefulness among young men by joining such an organization as the Odd Fellows.

At the recent successful entertainment in aid of the church at Stittsville the chair was ably filled by the pastor, Rev. D. Findlay, and an interesting programme of addresses, choruses, solos, duets readings and recitations was given. Among those taking part were Rev. Mr. Scott of Hull, Misses N. Kerr, F. Scharle, Laura Harten, Bertie Logan, K. Drummond, Bertie Mann, Mrs. and Miss Wright and Messrs. Montgomery, Kerr and Stitt. A very pleasing part was a presentation made by little Miss Laura Harten, and an address read by Miss Ida T. Boyd to Miss Bella Walker, in slight acknowledgment of her services as organist.

At the annual meeting of Calvin church, Pembroke, the Rev. Dr. Bayne occupied the chair and Mr. Andrew Johnston acted as secretary. The Session, through Mr. Johnston, presented a very encouraging report in all departments of church work. The following office-bearers were elected for 1903: Auditors—Messrs. Ralph Ross, B. A., and J. C. Stewart;

Temporal Committee—(To replace those retiring by rotation)—Messrs. W. E. Biggs, S. S. M. Hunter, T. Clarke, Sheriff Moffat, Mr. Mitchell, police magistrate, and N. J. MacLean; Secretary—Mr. T. M. Skinner; Treasurers—Messrs. S. S. M. Hunter and A. Millar. A number of standing Committees were named; and it was decided, in order to the proper oversight of a rapidly growing membership, that the congregation should be asked to elect seven additional elders. The anniversary services of the church will be held this month, and a Committee was struck to make the necessary arrangements.

As usual the reports presented at the annual meeting of the Orillia church left no doubt as to the vigor and success with which the work of this large congregation had been prosecuted during the past year. The total contributions amounted to \$7,038.50, \$1,438 of this was given for Missions. This amount will be slightly increased when the Mission Schemes account closes this month. The Sabbath School report showed an average attendance of 340 per Sabbath. 42,856 verses were recited. Average attendance of scholars of Sunday school at church services, 224. Parents were urged to see that their children memorized the Shorter Catechism. The additions to the membership had been most encouraging, 42 having been added on profession of faith, the largest during any one year in the history of the congregation. The reports from the various societies showed advancement in all departments.

Western Ontario.

Rev. Mr. McKay, of Norval, has been conducting services at Eden Mills.

The presbytery of London nominates Rev. Dr. Fletcher for the moderatorship of Assembly.

Rev. E. W. Panton, of St. Andrew's church, Stratford, has been laid up with a severe cold.

The May conference for Young People's Societies of London presbytery will be held at Rodney.

Princeton church held a very satisfactory annual meeting. After paying all claims there is a balance in the treasury; and the Ladies' Aid have a substantial amount in their hands drawing interest.

At the residence of Mr. E. Waugh, of Lobo township, Miss Lizzie Waugh, organist of the Komoko church, was presented with a well-filled purse in slight appreciation of her useful services to the congregation. An affectionately worded address accompanied the purse.

The anniversary services connected with the re-opening of Knox church, Embro, were conducted by the pastor, Rev. G. C. Patterson, and were well attended. The tea-meeting on Monday evening, in spite of the unfavorable weather, was quite successful. The programme presented was of a very high order.

The Rev. G. C. Little, B.A., formerly of Corbetton, etc., in Orangeville Presbytery, was inducted to the charge of Bothwell, Florence and Sutherland's Corners on Friday, 30th Jan. at 3 p.m., the interim Moderator of the Session, the Rev. J. McInnes, of Thamesville, presiding.

Knox church, Walkerton, held a meeting on the 28th ult., to moderate in a call, and the result was unanimously in favour of Rev. Thos. Wilson, late of King street church, London. The call will be before the Bruce Presbytery on 3rd March, and it is hoped Mr. Wilson may see his way clear to accept. The congregation heard six candidates before proceeding to call.

Mr. George Hart, who has been superintendent of the Brucefield Sabbath school for a number of years, was recently made the recipient of a handsome writing desk, and Mrs. Hart of a finely decorated berry set. The address was read by the present superintendent, B. R. Higgins, and the presentation was made by Messrs. John McQueen and John McKenzie.

Rev. Mr. Martin, of Cannington, conducted the anniversary services at Pefferlaw. At the Monday evening entertainment the Gamebridge choir contributed a number of anthems and solos which deserve special mention, every part of the programme rendered was well sustained, and a substantial sum of money was realized. The reports presented to the annual meeting at Sutton of the various congregations indicated steady progress. Pefferlaw had raised \$1323.65; Sutton over \$1100.00; and Egypt was not behind. Great credit is due to the Ladies' Aid of Sutton, their report showed the sum of \$272.00. The pastor, Rev. D. McKerrill, was unanimously voted \$100.00 addition to his salary.

At Knox church, Hamilton, on Wednesday, Feb. 4th, Rev. R. J. McAlpine, M.A., pastor of Knox church, Owen Sound, was married to Miss Mamie, only daughter of Ald. Stewart, of Hamilton. The ceremony was witnessed by many friends, and was conducted by Rev. Principal Caven, assisted by Revs. E. A. Henry, pastor of the church, and J. L. Campbell, of St. Davids. The bride received handsome presents, from the groom a pearl crescent, from the Sunday School a silver chafing dish, from her father a cheque and from her mother a piano.

Knox church, Stratford—Rev. M. L. Leitch, pastor—is now one of the largest congregations in the denomination in Canada. At the recent annual meeting the membership was reported as 1,151. The session and managers are arranging to open a mission in the Eastern part of the city where there appears to be room for work. From reports presented at the annual meeting it looks as if all the important interests represented by this large congregation are in excellent shape, and prosecuted with energy by the various organizations in charge. The pastor, Session and Managers are to be congratulated.

Northern Ontario.

A purse containing over \$140 was presented to Rev. R. J. McAlpin, of Knox church, Owen Sound, as a wedding present from the congregation; a kindly worded address accompanied the gift.

The Ladies' Aid Society of Knox church, Owen Sound, recently presented their president, Mrs. John Chalmers, with a fancy clock and berry spoon as a token of their appreciation of her services faithfully rendered for many years. A cordially worded address accompanied the presentation, which was a complete surprise to Mrs. Chalmers.

The C. E. Society of Erskine church, Meaford, gave a tree entertainment on the evening of the 19th ult., which proved a gratifying success. The pastor, Rev. S. H. Eastman, occupied the chair and conducted the programme, a leading feature of which was a debate between representatives of the C. E. S. and the Methodist Epworth League on the subject, Resolved, "That man has exercised a greater influence on the history of the world than woman has." The decision was again in favor of the affirmative championed by the C. E. S. representatives. The annual entertainment of Erskine church Sabbath school was held on Friday evening last when an attractive programme was rendered, and an enjoyable evening was spent.

Montreal.

The Rev. Andrew Reid, just returned from a trip around the world, gave a lecture in Taylor church, on a recent evening, on what he saw in Europe. There was a large audience, who gave close attention for an hour and a half, as the lecturer in a graphic and interesting manner, described very minutely the many points of interest that came under his notice in his journeyings. At the close the audience, on motion of Rev. Mr. Stewart, passed a cordial vote of thanks to the gifted lecturer.

Algoma.

The Presbytery of Algoma meets at Copper Cliff on March 3rd at 11 a. m.

Rev. Archibald Stewart, of London, is now supplying the pulpit of Tarbut church, where the late Rev. A. Y. Hartley used to preach.

The work at the "Soo" in both St. Paul's and St. Andrew's is in a flourishing condition, and both churches have a loyal band of workers.

The reports from Thessalon are the most encouraging that have ever been presented, and a hopeful spirit prevails among all the members of this well organized congregation.

Webbwood has had the brightest year in its history during the pastorate of the present pastor. The debt is being reduced and the membership is increasing.

At Copper Cliff the church was packed to the doors, on a recent Sabbath, which is not an unusual occurrence. Activity in mining operations brings increased attendance at church services.

In Sudbury the Presbyterian cause has flourished greatly during the past year; increase in membership in finances, and Mr. J. F. Black, one of the members, gave a beautiful organ to the congregation as a gift, during the holidays. The congregation are very grateful to Mr. Black.

It is difficult to do much in the way of church services at such points as Spragge, Cuttler and Algoma, as they are in the winter like Goldsmith's "Deserted village," though in the summer the centre of much activity where hundreds of men are employed.

Massy field was visited on the 1st Feb., by Dr. Finlay, the superintendent of missions. The outlook is bright. Rev. Mr. Drinnen is winning the hearts of his people for Christ. The congregation visited the home of Rev. Mr. Drinnen and Mrs. Drinnen recently and presented them with an address and a purse of money. A very pleasant evening was spent in social chat and games, all leaving at a late hour wishing Mrs. and Mr. Drinnen a happy voyage in life.

British Columbia.

The presbytery of Victoria held a special meeting in St. Andrew's church, Nanaimo, for the induction to the pastorate of that charge of Rev. John Miller, late of Phoenix. Rev. Dr. J. Campbell, presided; Rev. J. L. Clay addressed the minister; and Rev. Alex. Fraser, the people. Mr. Miller enters upon the charge of this important congregation with very bright prospects of great usefulness.

The annual congregational meeting of First Presbyterian church, Victoria, B. C., was held last week with the pastor, Rev. Dr. Campbell in the chair. It was one of the largest and best meetings held for many years. The reports of the Session, Managers, Sabbath School, Ladies' Aid Society, Junior and Senior Endeavor Societies, and choir were very satisfactory, and showed the congregation to be well organized, and in fine working condition. The ordinary revenue was equal to the expenditure which has not been the case for some years previous. At the end of the year the congregation was absolutely free from debt, the last \$700 of the mortgage on the church, having been paid in December, and the current year begun with a handsome balance on hand. A new organ is to be installed in February, and extensive repairs on the church to be made at once. The revenue during the year was nearly \$5,000. The pastor and people are greatly encouraged to go on now to do more for the great schemes of the church than they have been able to do in the past, burdened with considerable debt.

Maritime Provinces.

Rev. Andrew Gray, of Economy, has tendered his resignation.

Truro presbytery has approved of the site for a new church at Port Dufferin.

Rev. F. S. Coffin, of Lower Steviacke, has resigned, intending to take in post-graduate course of some Theological college.

Rev. F. H. Macintosh, has been appointed convener of the committee on Church Life and Work in Truro Presbytery.

The Rev. Alfred Gaudier, minister of St. James church, Toronto, has been unanimously nominated for the Professorship in Systematic Theology in Pine Hill College, vacated by Rev. Dr. Gordon, who was called to Queens.

Rev. J. D. McKay, who is spending a short time in Earlton before going to Demerara, brought the church there a very fine pulpit Bible and Book of Praise the gift of Dr. Murray, of the Witness.

The presbytery of St. John, N. B., nominated the Rev. Clarence McKinnon, of Sydney, for the vacant professorship in the Halifax Presbyterian College; the Rev. D. J. Fraser, of St. John, for the vacancy in the Montreal College faculty, and the Rev. Dr. Fletcher, Hamilton, Ont., for the moderatorship of the next General Assembly.

At the annual meeting of St. Andrew's church, Hemmingford, the pastor the Rev. A. Lee, presided, and Mr. R. Ellerton acted as secretary. Reports were submitted of the work of the year by the session, and the treasurer of the congregation. These reports were encouraging, and showed that the congregation took a warm interest in missions, as well as in their own church. The contributions for missions showed a slight advance on last year. The addition to the membership at Hemmingford and Robson had been twenty, and the attendance of the Sabbath School also showed an increase in the average. Messrs. G. J. McKay, S. J. Dunlop, F. D. McNaughton, W. C. Barr and J. McKerryher were elected as members of the temporal committee, with Mr. R. Ellerton as secretary-treasurer.

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Brass work can be kept beautifully bright by occasionally rubbing with salt and vinegar.

Equal parts of ammonia and spirits of turpentine will take paint out of clothing, no matter how dry or hard the paint may be. Saturate the spot two or three times, then wash out in soap-suds.

Cocanut cakes.—Three eggs, two breakfast cups sugar, one cup melted butter, one of milk, three of flour, two teaspoonfuls baking powder, one cup desiccated cocanut, added just before putting into oven. Bake rather quickly. This quantity will make a good sized cake.

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Peanut Nougat.—Take two cupfuls of confectioner's sugar, place in a saucepan over the fire, and, as soon as dissolved, throw into it one cupful of shelled peanuts, stirring rapidly. Pour this quickly in a buttered pan, press it into a flat cake with a buttered knife. It will be necessary to work fast, as it cools quickly.

Molasses Candy.—Put one-half cupful of brown sugar, one cupful of New Orleans molasses and one teaspoonful each of molasses and vinegar into a saucepan. Boil until the syrup hardens when dropped into water. Then stir in one half teaspoonful of soda and turn into an oiled plate to cool. When cool pull until white. Draw into sticks and cut into inch lengths.

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World of Missions.

Lies About Missionaries.

With the hackneyed objections to missionaries I have nothing to do; they are as cruel and unjust as they are untruthful. All of the so-called "looting," for which Peking missionaries have been denounced by men on this side of the world, never enriched an individual missionary or his mission by so much as a single tael. When "officers and gentlemen," legations' attaches, soldiers, sailors, and foreign merchants were plundering and helping themselves to everything on which they could lay their hands during the chaotic days that followed the fall of Peking, it is really surprising that a few missionaries did not "loot" more as the only means of providing food for the hundreds of starving converts dependent upon them. Equally outrageous is the charge that missionaries are as a rule men of little education and of less than average ability, who are enabled by their calling to live in China amid a luxury of surroundings that would be impossible for them in any occupation at home. In wretched little Chinese houses in the towas of Shansi and Shensi that are visited by about one white man in every two years, I have had the honor of dining with missionaries who were graduates of universities, who could have filled any pulpit, or who could have graced any assemblage in New York or London. . . . Of all the missionaries with whom I came in contact in the interior, I did not find one who was not both brave and honorable, or who would not willingly have given his life in the cause of the Christianity in which he believed. The faults of missionaries are all of the head, not of the heart—Francis N. Nichols in the December Atlantic.

Not until recently have the Japanese bookstores been willing to carry the Bible in stock, for fear of offending their Buddhist patrons. Now, however, Bibles are so eagerly sought that they are kept on sale in all the prominent bookstores in Sapan.

The Chinese are at Mongolian race, but as the late war clearly demonstrated, there are distinct classes among them. The Chinese are very different from the Manchus, or ruling class. They differ also from the Western Tartars. There are also descendants from the aboriginal tribes, the real Chinese. Many converts have been made among this last class.

The Chinese have many excellent traits of character. Those who labor among them declare their worth. The heroism of the Chinese Christians in the late uprising of the Boxers shows of what stuff they are made. The old slander that the converts were "rice-Christians" will never dare to lift its head again.

Christianity is before the Japanese nation as never before in these modern days. The year 1901 witnessed a wonderful awakening, and the present year is continuing the active campaign against the evil one. The work of 1900 added only about 650 to Protestant church membership; that of 1901 added more than 4,000. "Not by might nor power, but by my spirit," was the motto, and God wonderfully blessed the Japanese Christians as they rallied under this banner.—S. W. Hamblen.

Only a Slight Cold.

Yet it May Lead to Consumption and an Early Grave.

If your blood is poor or watery, a touch of cold or influenza will settle in your lungs, and the slight cough of to-day may turn to the racking consumptive's cough of to-morrow.

Weak lungs are caused by weak blood; weak blood is an open invitation for consumption to lay upon you the hand of death.

Stop that cough by enriching your blood and strengthening your lungs with Dr. Williams' Pink Pills. They make new, rich, red blood. They add resisting power to the lungs. They have saved hundreds from a consumptive's grave. Here is a positive proof that Dr. Williams' Pink Pills cure where other medicines fail. Miss Katie Henry, Charlotetown, P.E.I., says:—"Some months ago I got caught in a rain storm, and the wetting was followed by a cold. At first I paid but little attention to it, but as the cold clung to me and finally developed into a hacking cough, I became alarmed and consulted a doctor, who gave me a bottle of medicine. Unfortunately, it did not help me, and I began to grow pale, lost in weight and my appetite completely left me. I was now regularly under the care of the doctor, who told me my lungs were affected, and I was threatened with consumption. The doctor's treatment did not seem to benefit me in the least. I steadily grew weaker, and finally was compelled to remain in bed. At this time a friend urged me to try Dr. Williams' Pink Pills, and even brought me three boxes before I finally consented to take them. I have reason now to bless my friend's persistence, because I felt better before all the pills were gone, and I gladly continued the treatment, and was soon able to be out of bed and take a walk each day. I am now in the best of health, and weigh ten pounds more than I did before I took sick. I feel that I owe my life to Dr. Williams' Pink Pills, and hope my experience will benefit some other sufferer.

All diseases which come from poor blood or weak nerves can be driven from the system by the use of Dr. Williams' Pink Pills, which may be had from any dealer in medicine, or will be sent post paid at 50c per box, or six boxes for \$2.50, by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont. Remember that substitutes and medicines said to be "just as good" do not cure.

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Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary.
Edmonton, Strathcona, 23 Feb. 2 p.m.
Kamloops, Revelstoke, March, 4 10 a.m.
Kootenay, Nelson, B.C., Feb. 17.
Westminster, Chilliwack, 1 Sept. 8 p.m.
Victoria, Victoria, 2 Sept. 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST

Brandon, Brandon, Superior, Port Arthur, March.
Winnipeg, Man. Coll., bi-me.
Rock Lake, Crystal City, 17 Feb.
Glenboro, Glenboro.
Portage, Arden, 3 March 1.30 p.m.
Minnedosa, Minnedosa, 17 Feb.
Melita, at call of Moderator.
Regina, Moosejaw, Feb.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, 3 March 10 a.m.
Paris, Woodstock, 13 Jan. 11 a.m.
London, London, Glencoe, 11 Nov. 11 a.m.
Chatham, Chatham, 13 Jan. 10 a.m.
Stratford, 11 Nov.

Huron, Goderich, 20 Jan 11 a.m.
Sarnia, Sarnia, 9 Dec. 11 a.m.
Maitland, Wingham, 16 Dec. 10 a.m.
Bruce, Paisley, 3 March, 11 a.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 9th Dec. 11 a.m.
Peterboro, Peterboro, 3 March 9 a.m.
Whitby-Pickering, Jan. 20 10 a.m.
Toronto, Toronto, Knox, 1st Tues. ev. mo.
Lindsay, Lindsay, 16 Dec. 11 a.m.
Orangeville, Orangeville, 13th Jan.
Barrie, Dec. 9th 10 a.m.
Owen Sound, Owen Sound, 3 March, 10 a.m.

Algoma, Copper Cliff, March.
North Bay, Parry Sound, 30 Sept., 9 a.m.
Saugeen, Palmerston, 9 Dec., 10 a.m.
Guelph, Hespeler, 20th Jan, 10.30 a.m.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke, 3 March.
Montreal, Montreal, Knox, 3 March.
Glenarry, Cornwall, 3 March 8 p.m.
Lanark & Renfrew, Arnprior, 20 Jan. 10.30 a.m.
Ottawa, Ottawa, Bank St, 1st Tues Mar.
Brookville, Iroquois, 23 Feb. 4 p.m.

SYNOD OF THE MARITIME PROVINCES

Sydney, Sydney, March 5
Inverness, Whycomagh, 3 Feb., 11 a.m.

P. E. L. Charlottown, 3 Feb.
Pictou, New Glasgow, 4th Nov. 1 p.m.
Wallace, Oxford, 6th May, 7.30 p.m.
Truro, Truro, Jan, 20 10.30 a.m.
Halifax, Chalmers Hall, Halifax, 26th Feb., 10 a.m.
Lunenburg, Yarmouth 10 Feb.
St. John, St. John, Oct. 21.
Miramichi, Chatham, 24th June.

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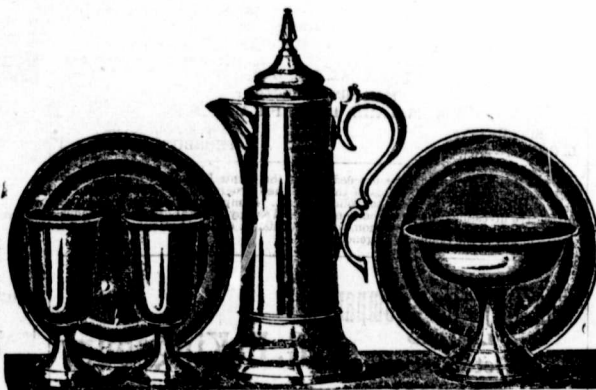
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It Tells Congregations of an Easy Plan to get a

Communion Set and Baptismal Bowl

FREE . . .
**For a Few
Hours' Work**

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Hours' Work**



The quality of this Set is guaranteed by one of the largest and best known manufacturers of electro silverware in Canada, and is sure to give entire satisfaction. The trade price is \$28.00 for six pieces, as follows: One Flagon, two Plates, two Cups and one Baptismal Bowl.

The accompanying cut is a reduced representation of the Communion Set, selected by us with great care, to offer as a premium for the getting up of a club in connection with **The Dominion Presbyterian**.

**Look at These
Splendid Offers!**

- (1) The above set will be sent to any congregation, on receipt of Sixty (60) new yearly subscriptions **ONE DOLLAR** each club rat
 - (2) For Thirty (30) yearly subscriptions, at one dollar each, and \$13.50.
 - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$15.50.
 - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$19.50.
- Extra pieces can be supplied.

This premium offer affords an easy way to secure a Communion Set that will last for years, and at the same time introduce a valuable family paper into a number of homes where it is not now a visitor.

Sample copies free on application. ADDRESS

THE DOMINION PRESBYTERIAN
OTTAWA ONT.

