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AND STILL SHUT IN!

BY MRS. ANNA WRIGLEY.

Shut in! God knoweth why,
That day and weeks and months pass by,
And still shut in;
The busy rush of trade goes on,
The new year come, the old year gone,
And still shut in!

Shut in; but not from God;
His mercy's great; so let me laud
And praise his name;
While others work, be brave and true,
Help me to trust thy will to do,
While still shut in.

Shut in; but there come love,
And peace, and joy down from above,
While thus shut in;
Flowers, fruits and books from friends so
true.
And letters, papers, all so new
To me, shut in.

Shut in; God giveth grace
Unto the lowly of the race,
A princess I,
Joint heirs with Christ, the Father said,
If we in love by him are led—
Yet still shut in.
Shut in! so may it be
Until the day he saith to me,
"It is enough;
Go forth to labor with thy might,
In earthly walks, or field of light,
No more shut in!"

BIRTHS.

In Windsor, on Feb. 11th, to Mrs. (Rev.) J. C. Tolmie a daughter.
On Feb. 12 to Mr. and Mrs. J. B. McDonald, 47 Division street, Kingston, a daughter.

MARRIED.

In Blyth, on January 30th, by Rev. Mr. McLean, Mr. Charles McQuarrie, of Grey, to Miss Ella, eldest daughter of Mr. Wm. McCall, of Morris.

At the residence of the bride's father, on Feb. 6th, by Rev. P. S. Ott, Mr. Alex. L. Stewart, of Galt, North Dakota, to Miss Emily J. Dow, of Fullarton.

At the residence of the bride's parents, by the Rev. J. W. McLean, on Wednesday, Jan. 9, 1901, Wm. A. Dunsmore, of Glenclea, Man., to Margery McNab, eldest daughter of Donald McGillivray, Lochiel, O.

DIED.

On Feb. 8, 1901, at his residence, 268 Wilbrod street, Ottawa, Wm. Gordon Foss, aged 84 years, a native of Golspie, Sutherlandshire, Scotland.

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Note and Comment.

Lord Rosebery says that as Queen Victoria's influence was ever for peace, freedom, and good government, the world has lost one of its best friends.

A London fog is an expensive visitation. A day of it, counting the day at eight hours, is estimated to cost anything from £50,000 to £100,000 in hard cash.

The Duke and Duchess of Cornwall and York will leave England about the end of March or beginning of April, in time to reach Australia early in May.

There was not an inch of railway line in Britain when the late Queen was born; to-day there are 21,000 miles, and a thousand million passengers travel over them every year.

In Chicago the Armour Institute of Technology is to have a magnificent memorial window in memory of the late Philip D. Armour, jun. It is to cost \$10,000, and will show the respect the employees of the firm had for their friend and fellow worker.

Famine has broken out in two provinces of China having a population of twenty-one millions, two-thirds of whom are without sufficient food. Working oxen, horses and dogs are being eaten in great numbers. Thus famine is added to the horrors of war. Instead of killing the Chinese perhaps the allied Powers should rather feed them.

Dr. Campbell Brown, London city analyst, testifying at a beer poisoning inquest at Liverpool, estimated from samples examined that the average weekly consumption of beer in Liverpool in summer time would contain three hundred pounds of arsenic, enough to kill a million people, if administered in equal doses and at one time.

The Scotch Americans say:—The Jersey City Presbytery has decided to appropriate the \$21,000 received from the sale of the Scotch Presbyterian Church to the payment of the debts of the other Presbyterian churches in the city. This church was the late Dr. Cochrane's first charge, and he resigned to go to Brantford; and later on Rev. David Mitchell, when he left Canada, became pastor of the Scotch Church, where he died a couple of years ago.

Rev. Dr. John Watson ("Ian Mac'aren"), Moderator of the Presbyterian Church of England writes:—"It is an inspiration to observe that everywhere the passion for unity is increasing in the Church. While we unite in the prayer of our great High Priest that we may all be one, let us seek after the things which make peace, giving no cause of offence to brethren, recognising the good in those who are not of our fold, but who are of the one flock, and assigning her supreme place to charity."

A letter has been received by the Rev. R. P. Mackay, secretary of the Presbyterian foreign missions, Toronto, from the Rev. J. N. Griffith, of Chifu, China, stating that a great number of the Chinese there are now being converted through the example of the native Christians, who have held so steadily by their religious faith throughout the troubles, even in the absence of the missionaries.

Prof. John A. Fleming, lecturing at Liverpool on the 12th inst., said he had Signor Marconi's permission to make first mention that on the first day of the reign of King Edward he (Marconi) accomplished the feat of sending wireless messages between St. Catherine's, Isle of Wight, and The Lizard, two hundred miles. Perfect communication between the two points has since been established.

Grippe is defined as an infectious disease, coming in an epidemic form, due to the operations of a specific poison in the system, which is favoured by exposure, carelessness, or a weak condition of the individual affected. Mental strain, worry, overwork, improper or insufficient nourishment, are given as potent causes of grippe and insanity; but intemperance in intoxicants is said to be a greater cause than all others combined. There is, therefore, a positive necessity for avoiding all predisposing causes, living temperately and cultivating a calm and equable frame of mind.

A special Act exempts the means and estate left by Queen Victoria from death duties, and so neither her Will nor an inventory of her estate will be recorded as is done in the case of a subject, but rumours get afloat. The latest is to the effect that the Queen has left £140,000 each to the Duke of Connaught, Prince Christian of Schleswig-Holstein, Princess Louise and Princess Beatrice, and includes several bequests for the Duchess of Albany and a number of the late Queen's grandchildren. The bulk of her private fortune, however, goes to King Edward, and both Balmoral and Osborne House are given to the King, two small houses on the Osborne estate are given to Princess Beatrice.

Rev. Dr. Walter C. Smith, Edinburgh, (the author of "Oirig Grange") celebrated his ministerial jubilee on the 14th ult., when he was presented by his congregation with 200 guineas. He is one of the most highly honoured veterans in Scottish literary and religious life. Born and educated in Aberdeen, he was ordained in London to the ministry of the Free Church of Scotland, and has divided more than forty out of his fifty years of public work between Glasgow and Edinburgh, going to the Free High Church in the latter city just a quarter of a century ago. "Oirig Grange," the best known of his considerable writings in verse, dates from 1872. This poem and its successors, published for the most part anonymously, have given Dr. Smith a considerable reputation.

The American Presbyterian Church, Berlin, is attended by many Canadians and American tourists and students. An appeal is now being made for money to furnish a pew for such visitors. Rev. Louis H. Jordan, late of St. James Church, Toronto, has generously promised \$1,000 to aid in the endowment of such a pew. In the past Dr. Lyle and Miss Lyle, of Hamilton; Prof. and Mrs. McComb, of Kingston; Rev. Mr. Scott, Brantford; Rev. R. Liard, Brockville; Mr. Ogilvie, Montreal, and Mr. Mackenzie King, Deputy Minister of Labor, Ottawa, have all worshipped in this church; and we may add that a former minister of our church, Rev. Dr. Dickie, for some time minister of St. Andrew's, Berlin, Ontario, is the present pastor.

It would seem that the Sultan of Turkey has sounded the death-knell of the proposal to acquire Palestine for the Jews, for he has just issued an edict forbidding them from staying longer there than three months. A great exodus of Russian and Roumanian Jews to the Holy Land has been going on for some time, and this, as well as the Zionist movement, the Sultan regards with considerable suspicion. His edict directly concerns traders and pilgrims, but it will also prevent the acquisition by the Jews of any land in Palestine. So far the colonisation of Palestine has been chiefly by German-speaking Jews, and the Kaiser is said to regard the movement not only with great favor but actually encourages it, because he sees how in the future they will increase the influence of Germany in that section of the world. But this new edict applies equally to German, Russian and Roumanian, and hits the Germans harder than either of the other two.

Negotiations are under way for the punishment of the leaders in the recent Chinese outrages. Li Hung Chang and Prince Ching are on the one side and the foreign envoys on the other. The representatives of the powers profess to be much pleased with the attitude of the Chinese government. The representatives of the Chinese declare the willingness of their government to inflict punishment upon the designated officials, but the request is made that in certain instances the form of the punishment agreed upon be changed. The reason for this is that it does not seem becoming to inflict the severest penalty upon those who are relatives of the emperor, and in such cases the plea is made for banishment for life. Prince Tuan is the subject of a special plea. He was the great offender in the outrages, and above all others deserves severe punishment, but he is also the father of the heir apparent to the Chinese throne, and for that reason the Chinese envoys are making an effort to save him. If they get their way, the prince will be banished for life. The representatives of the powers have not yet made it known whether they will agree to the change of sentence. When this matter is out of the way, the rest will find a speedy settlement.

The Quiet Hour.

Jesus Betrayed

S. S. Lesson, March 3rd 1901; John 18: 1-24.
Golden Text—Matt. 26: 45. The Son of Man is betrayed into the hands of Sinners.

A band of men, and officers from the chief priests and Pharisees, v. 3. Surely they were not very brave men these enemies of Jesus! They were afraid to arrest Him in open day, lest a rescue should be attempted by His Galilean sympathizers. They steal upon Him at night, in a solitary place, where He is sure to be accompanied only by the Twelve; and even then they dare not come but with a small army. Everything that is vile and contemptible gathered itself about the slaying of Christ. Cowardice is added to jealousy, treachery, perjury and cruelty.

Knowing all things that should come upon him, v. 4. Many elements combined to make the sufferings of Christ unique. And this was one of the elements, that He knew what was before Him. It is not so with us. In God's great mercy, we do not know the future, and though we may have trial and suffering to pass through, at all events we have not to endure it beforehand by anticipation. But Jesus had long known what the end of His earthly career must be. Even in detail, He had told His disciples what must befall Him in Jerusalem. (Mark 10: 33, 34.) Should it not increase our sense of His marvelous courage and devotion, and of His boundless love to think that, though fully aware of all this, "He steadfastly set His face to go to Jerusalem," and that now, "knowing all things that should come upon Him, He went forth" to certain and shameful death?

I am he, v. 5. They asked for a man—a certain Jew named Jesus. He disclosed to them, if they had but eyes to see and ears to hear, the very God, and the great "I AM," the divine Being who had revealed Himself to their fathers as their God and Redeemer. (Ex. 5: 14.)

Judas stood with them, v. 5. There were just two sides in that group in the garden. Jesus and His disciples were on one side; the enemies of Jesus were on the other. Judas had been a disciple of Jesus. Which side is he on now? He is standing with Christ's enemies. Questions concerned with Christ and His kingdom are always emerging and dividing men—Christ and His true followers on the one side, the enemies of Christ upon the other. Oh, the pity of it and the shame of it, that when such questions arise the professed followers of Christ should ever be seen among His enemies. Surely, when the issue is clearly drawn—right or wrong, God's law or man's will—no one but a Judas will be found standing on the side of wrong.

They went backward and fell to the ground, v. 6. Meanness abashed by nobility of soul, guilt quailing before innocence, the pride of men humbled in the presence of One who has been evidently with God. Could testimony be more emphatic to the sense of God and good that abides in even the most depraved souls? Where the true light shines, darkness must flee away.

Let these go their way, v. 8. "The whole sublime doctrine of the atonement is here emphasized. The Lamb of God has come to earth to make this very sacrifice of Himself, in order that He might die, the godly

for the ungodly, the Redeemer for the redeemed, the Good Shepherd for His sheep. Right where the lightnings of divine wrath against sin are striking, Jesus stands and bids the bolts to fall in their deadly fury upon His own head. Between our enemies and us, the loving Saviour plants Himself and receives the penalty due to us, and bids us go our way, pardoned, rescued, redeemed, protected and saved forever. "Let Me die, but let My blood bought followers go their way."

Put up thy sword into the sheath, v. 11. Peter's action brought back the old temptation that had followed the Lord Jesus all His life, the temptation to make His kingdom a kingdom of this world, and to use worldly methods in attaining it. It was a terrible temptation. If He had yielded to it He would have met the expectations of His nation and been welcomed by them instead of being rejected. He would have avoided the way of the cross and might have walked in the path of glory. Withal, He was conscious of the great powers which He possessed and which He might have used even as an earthly king, for the benefit of humanity. But all this temptation He resisted. First because it was God's will (John 18: 11.) Secondly, because a kingdom that is founded upon force can be overthrown by force (Matt. 26: 52), as history has again and again shown. Jesus would found His Kingdom on self-sacrificing love, and it is the only kingdom that shall never pass away. Thirdly because it was by methods of self-sacrifice, not by methods of violence, that the Scriptures were to be fulfilled (Matt. 26: 54.) The Scriptures had foretold the coming of a Messiah, but He was to be a suffering Messiah, wounded for the transgressions, bruised for the iniquities, of His people and healing them by His stripes (Isa. 53.)

For Dominion Presbyterian.

Jonah: A Character Study.

BY GEO. W. ARMSTRONG.

Jonah is called a minor prophet! Can anything be "minor" that God calls to do? His predictions may not be as numerous as those of Isaiah, or Ezekiel or others, but, as far as they went, they were pregnant with issues of great importance to the nation and people concerned. Jonah seems to have had a two fold mission.—1st as a patriotic politician; or, a prophet to his own nation—Restoring the ancient landmarks 2 Kings XIV. 25; and, 2nd a prophet to a neighbouring nation deeply sunk in ignorance, degradation and sin. "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." This was his commission, How did he respond? His response brings out his paradoxical, his anomalous character.

1st. He was cowardly and timid, filled with fear at the work God gave him to do. He was told to go to Nineveh. "But Jonah rose up to flee to Tarshish from the presence of the Lord."

2nd. He was noble, self-sacrificing and brave. In the midst of a raging storm when "the mariners were afraid," Jonah "lay, and was fast asleep." And when there seemed no way of abating the storm, he acknowledged his sin and "said unto them take me up and cast me forth into the sea,"

for I am the cause of your calamity. Willing to sacrifice himself for the benefit of others.

3rd. Jonah was a devout and deeply religious man. It is a unique place in which to pray, but, "out of the fish's belly" that day there arose one of the world's model prayers, the sincere out breathing of a truly repentant soul.

And here comes in another of the anomalies of his character, arising it may be, 4th, from defective education in the word of God, or from the narrow prejudices of his Hebrew mind. He thought to flee from "the presence of the Lord." He cannot surely have understood that God was Omnipresent; and yet had he carefully considered the Psalms he would have read: "Whither shall I flee from thy presence?" Ps. 139 7. Jonah took refuge in a ship of Tarshish—strong and compact—but again, had he heeded the teachings of these same Psalms he would have known there was no safety against God, who "breaketh the ships of Tarshish with an east wind." Ps. 48 7.

Jonah's prophecies teach us:

1st. That disobedience will be punished.

2nd. That prayer and repentance lead to restoration to the divine favor.

3rd. That none can hide from the all seeing eye of God. "Thou God sees't me."

4th. That God selects and appoints his own workmen. Jonah disobeyed the first, but he got a second commission.

5th. That when men do God's work, with full reliance upon Him, they are sure of success.

6th. That God, though always angry at sin, repents when men repent. "And God saw their works, that they turned from their evil way; and God repented of the evil, and He did it not." Jonah 3:10.

7th. That the manifestation of Divine power has a salutary effect, at times, upon godless men. "Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord and made vows." Jonah 1:16.

Another anomaly displayed in Jonah's character is: *Being displeased with success.* Men generally rejoice at success, but Jonah "was very angry." He had sufficient insight into the moral character and attributes of God to know that repentance and remission were closely allied, but with his exclusive Jewish notions he would rather destroy a whole city and nation than that they should secure God's mercy. "I knew that thou art a gracious God, and merciful, slow to anger and of great kindness, and repented thee of the evil; therefore I fled before into Tarshish."

Some men are better than their creeds: but Jonah is far below, far worse than his creed.

Jonah was a good man, with much that was humane and narrow and bigoted interwoven in his nature and character.

London, Ont.

The world has a right to look worshippers as they come out of church, in the face, and ask them, What do you bring away from your altar, your psalm, your sermon, your benediction? What gifts have you to distribute in your neighborhood?—Bishop Huntington.

It was a wise fellow that said, "The idle man is the devil's cushion." When you are doing nothing for God, you are doing much for Satan. He asks for nothing better than that Christians should just sit down and take it easy.

For Dominion Presbyterian.

"For This Very Reason."

Acts 26:16

BY REV. M. H. SCOTT, M. A., HULL.

Every Christian is the subject of Divine purpose. Paul was converted for a purpose, and that purpose was clearly apparent to himself, and is still apparent to all who read his life story. There is a purpose in each of the rivers of Canada, whether great or small, for each one drains its portion of land and so helps to make our country great. Every animal on the farm is kept by the owner for a special purpose. Every woman has a purpose for each and every article in her kitchen. Well, we are all God's husbandry, we are the vessels for his holy service, and he has a definite object in the salvation of each. Our usefulness and happiness in life depends upon our grasping and following out the purpose of God in us. How few church members there are in whose lives the other members are able to trace anything like a divine idea unfolded. Occasionally we are rejoiced by seeing an elder or S. S. superintendent or church manager, or other church worker who seems to have got hold of his commission and knows it, and others know it also. These are the people who build our congregations, and whose willing hands always find more work than they can do. Each one should try and undertake some special work in the congregation, and develop some spiritual gift within us; and love which is at the foundation of all will unerringly direct us.

For Dominion Presbyterian.

Hints of Heaven.

BY REV. JOSEPH HAMILTON.

The glory of the heavenly world is such as eye hath not seen, nor ear heard, not the heart of a man conceived. And yet, even in this lower world, all around about us here, on this dim and dingy earth, God hath strewn hints of the glory to be revealed. Here, for instance, is a drop of dew. It is suspended from a leaf. It sparkles, and glints, and gleams, in the pure morning light. In that little globe we see all the shimmering, changing, radiant colors of the rainbow. As you look steadily into that drop of dew, in your imagination it enlarges and expands into a world; and what a world of beauty! It seems a very Paradise, where the redeemed of the Lord might walk, where angels might soar and sing. Surely God has given us such hints of heaven here that amid the worries and cares of life our hearts and hopes may be lifted to the imagined glories of the better land.

I have seen a branch tied to a bleeding tree for the purpose of being grafted into its wounded body, that thus both might be one. Yet no incorporation had followed; there was no living union. Spring came singing, and with her fingers opened all the buds; and summer came with her dewy nights and sunny days, and brought out all the flowers; and brown autumn came to shake the trees and reap the fields, and with dances and mirth to hold the "harvest-home"; but that unhappy branch bore no fruit, nor flower, not even leaf. Just held on by dead clay and rotting cords, it stuck to the living tree, a withered and unsightly thing. So also is it with many who have a "name to live and are dead."—Thomas Galt-rie.

Our Young People

For Dominion Presbyterian.

Religious Barrenness.

Topic for Sunday March 3rd. Luke 13:6-9.

BY REV. W. A. STEWART, M. A.

The object of Christ is the parable of the Barren Fig tree is to bring that sense of sin and guilt, we are all so ready to refer to another, home to our own doors.

It was told Christ by certain people standing in His presence of some enormities committed by Galileans and of the summary punishment which so speedily overtook them with such a feeling of Pharisaical pride as suggested the inference that they themselves were supremely happy in their own exemplary innocence and virtue. But Christ as was His custom leads them to take their eyes off others and fix them upon themselves—saying "I tell you, nay, but except ye repent ye shall all like wise perish." When we have learned to see the exceeding hatefulness of our own sins we shall see in the chastisement which has overtaken another the image of that which might justly have overtaken ourselves. The parable of the Barren Fig Tree put the long suffering and the severity of God in their proper places.

The mere existence of the Tree warranted the expectation of fruit, "but he came and sought fruit thereon and found none." Therefore two charges were brought against the tree, it was unfruitful and it was a cumber of the ground. Cut it down. The vine dresser pleads for the tree and would fain suspend if he could not avert its doom. "Lord let it alone this year also till I dig about it and dung it; and if it bear fruit well and if not, then, after that thou shall cut it down."

The primary reference of the parable was, of course, to the Jewish Church which not merely did not bring forth fruits of righteousness itself, but prevented the Gentiles from doing so by hindering the spread of the knowledge of God among that people. "Woe unto you scribes and pharisees, once said Christ, for ye shut up the kingdom of Heaven against men; for ye neither go in yourselves neither suffer ye them that are entering to go in." Matt 23:13.

But is the *Christian Church* guiltless? With not a few evidences of vitality and fruitfulness which we view with encouragement and gratitude how far short does it come of realising the most reasonable expectations? With a captain at the head of the host into whose hands is given "All power in Heaven and on earth," with churches here and churches there so that all over the civilized world one can hardly find a village or even a hamlet without a meeting house of some kind or another with its modest spire pointing up to the skies like a finger and reminding men of God, Heaven and Eternity; with all the professing followers of Christ associated with these churches—like soldiers standing around their fortifications—who have sworn allegiance to King Jesus and to fight bravely under His banner unto life's latest breath—should Christianity be, as it is to-day, only one great religion among a score of others? Should it be a question with so many thoughtful people whether or not the world is getting any better after all? Should so large a part of this limited world be still unevangelised?

In the light of the lesson of the Barren Fig Tree is there not cause in our case also for fear and trembling? For what has been done in the past let us be thankful but at the same time confess that it is not satisfactory. The future must be better. The burning bush must no longer be our ideal. Mere indestructibility will not suffice. In spite of all the flames of opposition the bush must bourgeon.

Then what is true of a church is true also of each separate member and adherent. Is there not a warning here for all lest our own lives be open to similar charges—The fruitfulness on the one hand and on the other our affording examples that may prove stumbling blocks in the way of others—L'Amable.

For Daily Reading.

Mon., Feb. 25.—First wrong steps; Matt. 21: 53-39.
Tues., Feb. 26.—Forgetting the pledge; 1 Sam. 12: 9-15.
Wed., Feb. 27.—Selfishness; Rom. 12: 1-5.
Thurs., Feb. 28.—Hypocrisy vs. sincerity; Jas. 3: 15-17.
Fri., March 1.—At a distance from Christ; Luke 22: 54-62.
Sat., March 2.—Quenching the Spirit; 1 Thes. 5: 15-23.
Sun., March 3.—Topic. *Religious barrenness.* Luke 13: 6-9.

Business men themselves being witnesses, remarks the United Presbyterian, there is nothing more essential to success in secular business than faithfulness in little things. You may regard your presence at or absence from the Wednesday evening prayer-meeting as a little thing; your faithful attendance at the meetings of the committee of which you are a member, your being present promptly at the hour for the meeting of the young people's society, your taking part in the meeting, the visit that you know you should pay the member of your class who has been absent, your speaking cordially to the stranger in the next pew, all these may seem to you to be little things; but just such little things as these are the tests of your faithfulness as a church member and servant of the Lord Jesus Christ.

Only in the sacredness of inward silence does the soul truly meet the secret-hiding God. The strength of resolve, which afterwards shapes life and mixes itself with action, is the fruit of those sacred, solitary moments when we meet God alone.—Frederick William Robertson.

It is sometimes only by the lesser that we can climb up to the greater; it is sometimes by touching only on a little human love that we can rise to the Infinite love; sometimes only by making a little earthly sacrifice that we get a glimpse of the eternal Heavenly Sacrifice.—Rev. R. F. Horton.

A sinner must not only cease to do evil, but he must learn to do good. The Gospel does not contemplate a mere life of negation, it requires the most positive and active forms of right-doing as well as right being.

It is well to be always prompt in the performance of that which is clearly our duty.

A pastor has accomplished a great deal when he has awakened a spirit of earnest inquiry among his people.

Our Contributors.

For Dominion Presbyterian.

The Blessed Strait and the Willing Sacrifice.

BY REV. JAMES MIDDLEMISS D.D.

I.—The Blessed Strait.

There are perhaps few who do not know by experience the unhappiness of the perplexity occasioned by one's being obliged to make a choice between things that are all of them to be dreaded or all of them to be desired. It is proverbial that of two evils we should choose the less; and the same may be said of things that each claims our preference. But it is often very difficult to settle in our own minds which of the things betwixt we have to choose is, all things considered, the better or the worse. How great must have been David's strait when God laid it upon him to choose between war, famine, and pestilence! And what a fine example he set, in respect of the principle which determined his choice, when he said to his seer, "I am in a great strait, let us fall now into the hand of the Lord, for his mercies are great; and let me not fall into the hand of man!" Let us be careful in all such perplexities of choice to decide on spiritual principles, remembering Lot, who, with a view to worldly prosperity, selected to dwell among a people who "were sinners and wicked before the Lord exceedingly."

We can hardly think of a more interesting and instructive perplexity of choice than that which we have in the experience of one of the best of men, as he himself tells us, between living and dying. He was, he says, (Phil. 1. 23-25) in a strait in his choice between the two things, each of them having its own attractions, and both of them being, in his estimation agreeable and inviting. That a man is like Paul in a strait between living and dying is, it will be generally admitted, a great attainment. Perhaps to most even of the best of men such a strait is rather a matter of desire than an actual Christian attainment, as it was in the experience of Paul. That he had attained to such a frame of mind was no doubt owing to his having Christian views of life and death. What weighed with him, that is, in his view of both was something pertaining to Christ. On the one hand, he was drawn by the prospect of the enjoyment of Christ's presence in heaven; and on the other, he was actuated by the desire of serving the Church of Christ; which he knew he could do only on this side of death. To depart and be with Christ was, he says, "far better"—that is, so far as his personal happiness was concerned; but his remaining here was more needful for those who were the fruits of his ministry that their faith might be confirmed "unto all patience and long-suffering with joyfulfulness," Col. 1. 11. And therefore while to depart was to him an object of desire, he was willing to make a sacrifice of the immediate enjoyment which death would bring to him, leaving the time of his departure and all its circumstances in the hand of Christ.

What we then would ask our readers very seriously to consider is, 1. The Christian man in a strait in his choice between living and dying; and, 2. His willingness to make a sacrifice of his preference that the good of others may be promoted.

1. In reference to the strait which the Apostle says he was in, he felt that, so far as his own personal enjoyment was concerned, death was to be preferred; not of course on its own account, but in view of the state into which death would introduce him. That

state, he knew, was a "far better" state than the present could be even at its best; so that to enter on it would be "gain" to him. And, therefore, however repulsive death might be in itself and in its accompaniments and in its effects, in some respects, it was nevertheless to be desired as being the only way of entrance into the "far better" state. For there is in death much that is repulsive to nature and much that makes it formidable to us. It is the design of Scripture, or of the Gospel which Scripture presents to us, to make it otherwise—to give us such views of death as shall rob it of all the terrors with which it is invested to our apprehension as sinners. God there reveals Himself in His Son Jesus Christ, who assumed our nature that "through death," that is, His own death for our sins, He might pluck the sting out of death—"might deliver us, who through fear of death had been all our life time subject to bondage," Heb. 2. 15. Nowhere but in the Gospel can we have such views of death as shall give us solid ground to look forward to it with desire. It is true, men in their folly and wilfulness quarrel with God often to the extent of resenting their very existence. Not content, yea not full of gratitude, as they ought to be, that man was made in the image of God and constituted His deputy in the rule of this lower world, they will, because they cannot be "as gods," throw back in His face the life given them for great and good purposes. "The foolishness of man perverteth his way; and his heart fretteth against the Lord," Prov. 19. 3. He charges God with the evil issues of his folly and wickedness. But our Apostle had no quarrel with life or with God who gave it and sustains it. He knew the value of life and he valued it. Amid all his trials he found the Christian life a happy life, and that especially because it was a life of service for Christ and his fellowmen. But knowing with full assurance, (2 Cor. 5.) that there is a higher and "far better" state at the close of the Christian life on earth, that was the object of his desire.

It is worthy of notice that Paul speaks of his death as a *departure*. No thoughtful reader of the Bible can but have noticed how largely, in referring to death, it favors terms of a *euphuistic* kind. "If," our Lord says, "a man keep my sayings, he shall never see death," John 8. 51. And again He says, "Whosoever liveth and believeth in me shall never die," John 1. 20. He does not mean that such a one shall be exempt from the universal law of mortality (Heb. 9. 27.); but that death, so as to speak, shall be so changed to him that he shall cease to regard it as those do who have not the Christian's hope, 1 Thes. 4. 13. Not only is death in old Testament language one's being gathered to his people; but now that He who is "the resurrection and the life" is risen, the Christian believer in dying does not die but "falls asleep" as did Stephen under the stones of his murderers. His death is a "sleeping in Jesus." It is the "putting off of this tabernacle." It is a "departure." "I desire to depart," as the mariner desires to loose anchor to voyage after long absence to his own country, as the wearied traveller desires to turn his face homeward, as the soldier at the close of his warfare desires to begin his march for home, as the captive desires to leave his chains and his prison house. All these may be regarded as partial representations or images of the death of the Christian believer, according to the thoughts and feelings of our great apostle.

Again we should take very special note of the reason of the Apostle's preference—the reason why he desires to depart. It is that he may "be with Christ." It is this that

makes the state beyond death "far better" than the present at its best. No doubt something is wanting when we depart. We shall be for a time "absent from the body." That is left behind for a little, but only for a little. It, too, will follow in due time. Meantime it is left behind; and all that depends on it is at an end, whether in the way of enjoyment or in the way of suffering or of service. But the *loss* and *want* are far more than compensated for by the *gain* of being "present with the Lord."

In an important sense the Apostle enjoyed the presence of Christ in the present life. It is this, indeed, that makes the Christian's life the happiest of lives, that makes it truly more or less a heaven below. Christ promises to be with His people "always, even unto the end of the world," Matt. 28. 20. He "manifests Himself to them." He even "makes His abode with them." But there is a great difference between the fellowship of the Christian with Christ *now* and his fellowship with him when he *departs*, leaving the body behind. In the present state "we walk by faith, not by sight," 2 Cor. 5. 7. Christ is *really* present with us, and faith apprehends His presence with us to protect and guide us and to provide for and comfort us. But He is invisible to the eye of sense. By none of our senses is His presence apprehended. We have no direct or immediate consciousness of His presence. Our spiritual needs are supplied. We are enlightened, comforted, strengthened, upheld, only in the way of our believing what He says in His word. And hence it is that owing to the weakness of our faith and various adverse influences our fellowship with Him is liable to disturbance and interruption. Yea sometimes we are "in heaven through manifold temptations" for the trial of our faith, 1 Pet. 1. 6, 7. But when we "depart" we are forever free from all disturbing influences. No infirmity and no care of any kind, such as occasion constant annoyance now, shall be known in the "far better" state. And fellowship with Christ shall not be clouded by any of the causes which are constantly operating to cloud it in the present state. High and ennobling as is the Christian's fellowship with Christ now, his present fellowship with Him is not to be compared with what is reserved for him when he is before His throne in the Heavenly world. For then "He that sitteth upon the throne shall dwell among them" that are before it; and "they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of water; and God shall wipe away all tears from their eyes," Rev. 7. 15-17.

Truly to the Christian believer thus to be with Christ is "far better" than the best that can be his experience in the present state. We say *better than the best*. For it was nothing to say that to be with Christ in heaven is "far better" than a life of constant conflict and trial here,—*"far better"* than being like Paul detained and scourged, reproached and having to fight with wild beasts, and being in constant jeopardy from the ungodliness and wickedness of men. But more. It were little to say that to be with Christ in heaven is "far better" than a life of temporal ease, comfort, and enjoyment. Not that the Apostle undervalues earthly blessings. "I know," he says, "both how to be abased and how to abound," etc. Nothing less must be said than that to be with Christ in heaven is "far better" than the best that is attainable here by the saintliest of all saints. To have all the means of grace, to enjoy all the comforts

of the Holy Ghost, to live the very highest a yoke of the Christian life, as Paul did, and, if it were possible, to enjoy at the same time all worldly comforts besides,—even this were not to be compared with the state beyond, which is "far better," even as the day is "far better" than its dawn, as the inheritance is "far better" than its earnest, and as the harvest is "far better" than its first fruits. Then let us sing,

"Thine earthly Sabbaths, Lord, we love;
But thine's a noble rest above;
To that our labouring souls inspire,
With ardent hope and strong desire."

Elora, O.

For Dominion Presbyterian,

A Hasty Punishment.

BY J. HARMON PATTERSON.

The dreary day was drawing to a close; in a few minutes school would be over. Thirty children realized this, and were restless and inattentive. The throbbing pain in my head was almost beyond endurance. A loud whisper startled me. "Who was that," I asked crossly; for I had threatened to whip anyone caught whispering that afternoon.

"Please teacher, it was I," tremblingly replied a little girl. I was ill and angry, and without asking any question I called her up to my desk, and in the presence of the whole school, I whipped her on the hand with a rod. The look on her face almost frightened me, such reproach and shame.

I was sorry the moment it was done, very sorry; and as poor Clara went to her seat with the tears running down her cheeks, my heart ached for her. Why had I been so hasty, for I loved the gentle little thing, as did the whole school. Four o'clock came and I dismissed the children. Clara started out in a hurry, but I called her back. She stopped very reluctantly, turned and took her seat. I went and sat beside her, and put my arm around her. When I saw her little hands covered with tears, I could not keep back my own. She had her arms around my neck in an instant. "Don't cry, Miss Burt," she said. "please don't. I know that you were tired and ill, and I did whisper."

"Oh Clara, can you forgive me," I cried. "Yes indeed," she replied, "I did not mean to whisper; but one of the girls was throwing paper balls at little Martha Bowie, when your back was turned and I said 'quit that,' before I thought. But oh teacher, teacher"—and she began to cry at the memory of the whipping. I comforted her as best I could, and we walked home together. I could see that she was very much hurt, and I repented deeply of what I had done; for I rarely whipped any one and never for a first offence.

Next morning, before the whole school, I explained the matter. It relieved my mind greatly, and put me on better understanding with the children, for they were all angry at my harsh action. How smoothly everything seemed to go to-day! But a dark cloud was rising, and soon the whole sky would be overcast.

A knock sounded at the door. On opening it I found one of the trustees. He asked me to dismiss school at once as diphtheria had broken out in the section, and some of the children from the afflicted home were in school that day. I knew that some of the scholars were ill, but supposed that it was only a cold. I was very much disturbed and bade the children go home. On reaching my boarding place I found the greatest terror prevailing. The doctor said that owing to the children going to school, any

one of them was liable to the dread disease. The fear had somewhat subsided by evening. As the weather was oppressive, I blamed it for my headache and retired early to pass a troubled night. I awoke next morning with a throbbing head and burning throat. I had the diphtheria.

Of the next day I remember little. It is now like a horrible dream! It passed at last and left me very weak, but on the road to recovery. Then they told me that all the time Clara had been to see me every day. She was not allowed in the house, but she had brought me flowers and fruit, and had taken my canary home so that it might not be neglected.

At last I was able to be up, and seated in an easy chair I was moved to the window. Oh how fresh and bright all nature seemed, how clear the air! I could hardly believe it possible, that only a few short days ago I lay in that same room gasping for breath, and longing, Oh so earnestly, for relief from that awful suffocation. So occupied was I with my thoughts that I did not see a figure at the gate, till a merry voice called, "Please teacher, help me with my lesson." There stood Clara looking like one of the birds which sang in the trees over her head. She came every day, and at last the doctor allowed her to come into the house. My first visit was paid to Clara's home.

The dread epidemic was fast dying out. Four children had died of it, and four seats would be vacant in the schoolroom. How I dreaded to see them, to know that I would never see those merry faces again! One day they sent to tell me that my little friend had been suddenly stricken. I hastened over as soon as I could. Clara was lying on her little bed gasping for breath. It was a bad case, the doctor said, but he did his best; indeed he was as anxious as anyone. The poor child did not want me to leave her, but when she was delirious she would beg me not to whip her in tones that almost broke my heart. I could not bear it, and had to leave the room. About midnight I was called by a servant and told me that Clara was dying. I hurried to the room. She smiled as I entered. I bent over and kissed her while my tears fell upon her face. "Oh teacher," she gasped, "don't—fret—because—you—whipped me. I love—you—the same."

"Hush," said the doctor, "you must not talk." But even as he spoke she choked, and we saw that the end had come, and with her arms about her mother's neck, Clara's pure, gentle spirit left her tortured body for a world where there is no sorrow, pain or death. Dear, gentle little girl she was the most missed. Many a day when looking over the school, my eyes would fall on that vacant seat the tears would come unbidden. But I had learned the lesson.

Perry Sound, Ont.

I dare say to some of us the most priceless of all memories is that of one of the sons or daughters of affliction made beautiful by submission to the will of God. There had perhaps been a struggle once; but it was over; and God's will was accepted not only with submission, but with a holy joy which glorified the whole being.

The telegraphic reports announce that Sir Oliver Mowat showed unmistakable signs of infirmity yesterday on the occasion of the opening of the Legislature. Every one will learn this with profound regret. Ontario naturally feels anxious about her "grand old man."

Sparks From Other Anvils.

United Presbyterian:—When a weary traveller asks for the right way, one does not spend time telling him this or that is the wrong way, but points out the right way. Taking it, all others are forsaken.

Michigan Presbyterian:—Our standards of success are not only worldly, they are even at times Satanic. No minister, no church is really successful unless there be a growth in the graces of the Holy Spirit.

Presbyterian Witness:—There should be no trouble about maintaining in the fullest degree sacred to the purposes for which the "rest" on one day in seven was originally intended ("for man")—for man's highest interests, physical, moral, and religious.

Christian Guardian:—Civil war, racial war, on this continent would turn back the march of progress. May the Lord look out of the pillar of cloud and fire and take off the wheels of their war chariots, and confound and confuse the prophets of evil.

Catholic Register:—We differ from Mr. Black. We see no absolute necessity for any such consecration. No matter what history teaches, we hold that a land such as ours and a people such as ours, can attain to its "true and full life" without war or even rumors of wars.

Christian Observer:—Rambling, ill-considered prayer is not for edification, and mars a service seriously, no matter how good the preacher may be. Simple, direct words of adoration, thanksgiving, confession, petition and intercession should be used, and the utmost care should be devoted to preparation for public prayer.

Lutheran Observer:—Anything that hinders the growth of right character must be relentlessly sacrificed. If a man is not willing to deny his sinful self, and surrender his evil habits, he is morally doomed. This is where so many fail. They have aspiration, for good ends, and hours of intense self-dissatisfaction, but their wish to be better does not harden into resolve.

S. S. Times:—Ignorance cannot put God's laws out of court. A man may have a wrong theory of light, but it cannot bring the value of light into question. He may have an incorrect theory of digestion, but if he has good food and a good stomach, Nature will do her work without reference to his reasonings. I may know in part, yet know in fact. Let me set my heart on reality in all divine and human relations, and not allow the things I do not know to disturb those I do.

Belfast Witness:—The new Queen is supposed to have leanings towards Ritualism. But this is quite possibly a mistake due to English ideas of Danish Lutheranism. Even if not so, the responsibilities of high office will call forth Queen Alexandra's deepest and best character, and she may be expected to set a good example as following the wise Victoria and as head of a nation still strongly Protestant. As for the King himself he is expected to exhibit regarding the acute crisis in the Church the same tact and prudence which have marked his public life hitherto. The nation is so largely Nonconformist that no Court influence could now change the drift of that mighty gulf stream, British opinion. But it is desirable that even the Court and the Palace should be on the side of pure primitive Apostolic Christianity.

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REV. D. A. MACLEAN, B.D., Assistant Editor.

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THE SAVING REMNANT.

In the great spiritual movement that is making itself felt over the United States, and that has spread to our own land, great stress is laid upon the work of the layman. Beginning with the minister, the work next lays hold upon those who can effectively co-operate with him in the work of winning souls. There are such in every congregation, but their power is latent. They have never been trained to exercise it, and in all probability are quite ignorant that they possess it. The leaders of this great movement, one of whom is himself a layman, insists that the first duty of the minister is to call upon these men, and train them to be efficient workers. From this little centre the work will then spread outwards, warming the hearts of others as it widens, till at length the outer circumference is reached.

It will thus be seen that this is a spiritual movement whose first effect will be felt by the church member, by the professing Christian, and by those professing Christians whose profession has been most real. There is much to be expected from such a movement as this. It means stronger life, a quicker spiritual pulse-beat, a keener spiritual perception, a deeper interest in the things of the Kingdom of Jesus Christ. Is this not what is most needed? We are engrossed in material things, we do not notice the spiritual opportunity, it passes unimproved, and our spiritual sense has become dulled and unperceptive. That which will put new life into our souls, making them quickly responsive to impressions from the divine Spirit, must result in increased activity, and in greater results among Christ's workmen.

The movement is very quiet. There is little outward stir, and it is all the more hopeful on that account. The outer circle will be reached by and by, or we are much mistaken; but just now the leaven is working.

PROFANE SWEARING.

In Knox Church, on Sabbath evening, Rev. Mr. Ramsay preached an earnest discourse on profane swearing, which has become so clamant an evil that the civic authorities not very long ago published a warning to those who indulge in the practice that the penalties of the statute would be enforced against them if they were convicted of such an offence. Mr. Ramsay took for his text James 5 : 12 "Swear not, neither by heaven, neither by the earth," &c, and spoke very plainly and earnestly. There is need for plain speaking on this subject. The profane swearing which one will hear on the streets, in public resorts and other places, is simply shocking. Men claiming to be gentlemen indulge in profane swearing, and even small boys will be heard taking God's name in vain. Would it not be well for all Christ-an ministers of all denominations to inaugurate a pulpit crusade against this evil, which seems to be growing in virulence.

In describing the wickedness of the children of Israel in their time Jeremiah declared, among other sins, "because of swearing the land mourneth." Christian teachers of the present day may well say the same. The practice of profane swearing is as silly as it is wicked. The practice of taking the name of God in vain, and using the sacred name of the Saviour in the most irreverent manner, is so disgusting that it is a matter of surprise that respectable people, even those who have made no profession of religion, should indulge in it themselves, or pass it over lightly in others.

SOME THRILLING STORIES are told in the February number of the *Missionary Review* of the World relating to the experiences of missionaries who recently suffered martyrdom in China. Dr. John R. Sykes has gathered all the information obtainable, and has told graphically and sympathetically the terrible tale of fire and sword. There are also portraits of some of this "band of martyrs." The well-known Dr. Griffith John also writes on the "Anti-foreign Crusades in China" with special reference to their cause and outcome. Another article of unusual interest is a "Miracle of Missions" by the Editor, Dr. Pierson, who tells of 'Khama, the Christian Chief of Africa' who not long ago visited England. Funk & Wagnalls Co., 30 Lafayette Place, New York. \$2.50 a year.

In view of the twentieth anniversary of the Christian Endeavor movement sketches of its progress are being written from every point of view. Two of these are worthy of careful study, that by Dr. Clark the originator of the movement, and that by the versatile Secretary of Christian Endeavor. It has been a mighty awakening power. Will it have to change its plan of operation now and become an agency for directing and properly utilizing the power it has called into activity?

THE CHURCH COMMITTEES.

The Standing Committees of the Church should be effective. Every member of a committee should be a man who is fully alive to the importance of the work committed to him with his colleagues. He should also be a man who has had considerable experience in the work which, in the interval between the meetings of the Assembly, has been committed to him and his associates. He should be chosen because he is the fittest man available for that work.

The Standing Committees in all Courts of our Church are chosen for various reasons. An Assembly commissioner who innocently moves that a certain course be followed is seized upon as an available committee man, and often made the Convener. He may be a fit man, very often he is not, and a good movement is killed because of unskillful pilotage in committee and on the floor of the Court. It is an unwritten law that would be greatly honored in the breach of it, that in choosing committees, every section of the Church should be represented. Then, too, if there are shades of opinion with respect to the policy to be pursued in one phase of the work of the Church, each shade of opinion must have its representative. The absurdity of such a mode of appointing a committee is seen in the unwieldy and altogether impracticable Sabbath School Committee. In 1899 that Committee consisted of more than one hundred members. It is safe to say that not more than ten of these attended the meetings of the Committee during the year.

Why not put this important work of the Church, in some respects, the most important at the present time, in the hands of ten men at most, who are known as men that have this great work at heart, and who have had practical experience in it. Let them be chosen from a limited section of the Dominion, say within a radius of seventy miles from a central point. They could then meet and consult frequently, keep themselves thoroughly posted in all matters pertaining to that branch of the work, and be prepared with a report for the next General Assembly which does not emanate from one mind, but is the result of the deliberation of ten minds. The next year choose ten men from another part of the Church's constituency, with a different centre, a centre whose circumference touches that of the former year, perhaps, and make them responsible for the work of the Sabbath Schools during that year.

We choose the Sabbath School Committee merely because of its size and the importance of its work; and we choose it as an example. It doubtless does as good work, perhaps on the whole it does better work than any other of the Assembly's Committees. Under the circumstances we think it does marvellously good work. Give it a chance. Give it a corporate body that is not burdened with three score useless appendages, any of whom may suddenly awaken to life on the floor of the Assembly, to announce—"that his name is on that committee, and this is the first

time he has heard of the recommendation that has just been read. For his part and as a member of the Committee he entirely disapproves of it!" That little speech of a half-awake man may effectively kill an excellent recommendation, that is the result of days of careful thought on the part of the ten active members who have attended the meetings of the committee. As a nominal member of that Committee, whose meetings he has never attended his word has a weight that is entirely disproportionate to its real value. It is easy to kill the best of measures. All that is needed is the suggestion that this is a little matter that a few members of the Committee would like to see railroaded through.

Three years ago the Synod of Toronto and Kingston agreed to appoint three members on each Standing Committee. The work was well done, better, we submit than it would have been had there been the usual number of members, of whom the greater part did not hold themselves responsible, yet whose possible opinion the Convener felt himself obliged to seek. So in Assembly committees ten men chosen for their fitness and selected from points that make frequent conferences possible, would do the work of our Church to greater advantage and at less cost than is possible under the present system. Each committee could then come to its respective Court with a clear-cut, well-arranged report, in which the main features of the opinions of all ten were fairly represented, and which would gain immensely in value because it would be the result of the calm deliberation of these ten men, rather than the pains-taking but diffident view of the unhappy man who holds the position of the Convener, and who is responsible for the presentation of some report.

The amount of work done by the women in the churches is being noted now. It is compared with the amount done by the whole congregation, a most unfair comparison. As a rule one tenth of the women of the congregation get together, and with an earnestness that would startle the Church were it to mark the whole congregation, carry through their plans for congregational or missionary work. Most unselfishly have they toiled during the past year, and receive a place for their modest results in the annual returns. The real relation between them is well indicated in the gifts that Jesus saw dropped into the treasury of the Temple, and upon which He commented to His disciples.

We are asked to remind all Sabbath Schools, as well as individual friends supporting pupils at Pointe-aux-Trembles Schools, to forward their contributions to the Rev. Dr. Warden on or before 28th February, so as to enable the Board to meet all necessary expenditures before the books close.

We must not expect to have the patience of Job without his grace.

SYNODS AND ASSEMBLY.

A Frank Discussion of the Subject

Editor DOMINION PRESBYTERIAN:—Your editorial last week on the "Power of Synods" is timely, thoughtful, and well worthy of being studied. It may be doubted if there is a thoughtful man or woman in the Church who if he or she took the time to think it over, would not unhesitatingly disapprove the present arrangements of Synods and Assembly. It is like Dr. Johnson's leg of lamb dressed-ill, cooked-ill, served-ill every way. The Synods have nothing to do and they do it. The Assembly has too much to do and it does not do it. The Conferences that are attached to the Synod meetings, as you truly say, "have no immediate connection with the business of the Church," and they are for the most part not worth attending. The same stale topics are brought up in some form or other every year. Everybody is sick and tired of this.

The Synod is a court of the Church, not a Conference. It is as much so as the Assembly. It is more representative and it is more scriptural. It is far better adapted to do justice to local and district issues than the Assembly can be. What do we in Ontario and Quebec know of the local environment of a question of discipline in British Columbia or Prince Edward Island? The intelligent ministers and elders in those Provinces know and are far more capable of judging and doing justice to an ordinary local issue than a General Assembly, whose members are for the most part more bent, after the leading reports are presented, on returning home or taking a holiday than on minutely examining the merits or demerits of a small local issue in some congregation of which perhaps they never before heard the name.

After forty years of experience and frequent attendance at Assemblies, I have no hesitation in saying that the General Assembly is the worst possible court to do justice to a matter that may be of vital importance to a district or to a congregation concerned; and for two very obvious reasons: first, it cannot deal with it intelligently because of its necessary ignorance of the local environments; and secondly, it will not take the time or the trouble to deal with it patiently and judicially. Synods can do both these things, and do both all the better that they have not before their eyes the fear of an ill-informed Assembly reversing their actions.

And what, if the Synods were given a free hand, is the need of an annual Assembly? It may afford a pleasant outing and an agreeable variety to a number of men who have little to do during the summer months and plenty of money to do it with; but for the average pastor, and especially the country pastor who is anxious to do that part of his visiting work that lies in the remoter parts of his charge while the weather and the roads are good, it is the loss of the best month of the year, the month of June, in which the farmers are not overly busy and the people in the towns and cities have not fled to Muskoka or the sea-shores.

And what is there, if the powers of the Synods are liberally extended, to prevent a judicious commission, with the Moderator of the Assembly at its head—with the army of conveners, agents and so forth in attendance on its meetings, though not

necessarily its member—to prevent the business intervening between triennial assemblies, being attended to quite as well as it is now? We believe that it would be better attended to. We believe that a judicious commission of tried and trusted men, nominated by the Presbyteries, would do better and safer work than an annual crowd of three or four hundred, three-fourths of whom are happily as mute as oysters, and not a few of whom are as indiscriminating as the occupants of the back benches of our legislatures.

Moreover, the expense of annual Assemblies is not only something, but a very great deal to many. How many of us can afford, even once in four years, to spend a hundred dollars in going to an Assembly in Winnipeg or Halifax or St. John? We would be doing the church more true service by expending that amount on our libraries, and our families more justice by paying that amount on our butcher's or baker's bills.

As to the time of meeting of Synods and Assembly, almost any time of the year would be better than the present custom. No farmer can leave his farm in May without loss, and although June is not the most pressing month in the farmer's time, he is always busy making preparations for the harvest. It is true, however, that for the Synod in Ontario and Quebec, as at present constituted, it does not matter much when they meet, or whether they meet at all.

But if things were wisely arranged, if the Synods had anything worth while to do the time would be in October or Nov. The commission would meet when it pleased and as often as it pleased, and the tri-annual Assembly should meet in January or February, and then not meet for a week or ten days, but for a whole month, if necessary, to do the Church's business calmly, judicially and thoroughly. These have been my own views for many years, and I have on many occasions expressed them. I know well that I shall never see them put in practice, but there are those living who will see them, in some measure at least, realized.

F. McCUAIG.

Welland.

A table furnished by Rev. Dr. Warden, published elsewhere, reveals a state of affairs not very creditable to a number of our Presbyteries. It is too bad that so many congregations make no returns. A glance at the table will show that large Presbyteries are the greatest sinners in this regard. We trust that an immediate effort will be made all along the line, so that every scheme the church is pledged to support may receive the full amount allocated to it. It is only by a prompt response to the General Agent's appeal that a serious deficit can be averted at end of the financial year.

Rev. Dr. Moore of Bank Street Church, is recovering from a prolonged attack of the prevailing malady. He was able to take his own pulpit on Sabbath evening, Rev. Mr. White preaching for him in the morning.

The Sabbath school that runs in a groove runs into a grave.

THE WINSTALLS

OF
NEW YORK

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A TALE OF LOVE AND MONEY

BY
REV. JOSEPH HAMILTON.

Author of "The Starry Hosts: a prize book of the
Science and Art Education Council of England."

CHAPTER XV.

ECHOES OF THE NEGRO PRAYER MEETING.

At Mr. Winstall's breakfast table next morning Miss Snowball and Miss Sunflower had lost all resemblance to the black demons of the night before. The fantastic names which they had assumed stuck to them, however, more or less, during Miss Pearce's stay. Mr. Winstall congratulated them on their return to their normal appearance of white folks.

"By the way," Mr. Winstall said, "Whose invention was it to assume such a disguise? Yours, I have no doubt, Miss Snowball."

"Well, wasn't it a handsome disguise?" said Miss Snowball. "Or if not handsome, it was at least effective. How frightened you were when you found us dragging Lucy away."

"Yes, my first thought was that you were two black imps," said Mr. Winstall, "and that you were dragging Lucy to your tortments. But how did you get into the house unobserved? I surmised that Lucinda must have had a hand in this business too. I did not think that Lucinda would consort with witches, or imps, or furies, or demons. Did you all combine to play me a trick?"

"We got in somehow," said Miss Pearce, willing to shield Miss Winstall. "Being imps or demons, you know we can come and go at will, through any house we please, however you may try to keep us out by bolts and bars."

Grace now changed the conversation by making a special request of her father. She wanted her school vacation prolonged until Miss Pearce would leave next week. As soon as she and Alfred came home from the country, she asked leave for a day; and as day by day she and Miss Pearce grew more intimate, the leave had been extended until now. She wanted now a final extension until Miss Pearce would be gone.

Mr. Winstall readily agreed to all these requests.

He had peculiar views about education which he put into practice in the case of his own children. He was intensely opposed to cramming. He held that children were simply stupefied in that way. And he held that they were crammed with far too many subjects. He believed also that technical examinations, such as are held in the schools, are no test of real proficiency. It was his conviction, too, that children are kept at school too long, and would really learn more, especially of useful things, if they were put to business or trades while quite young, but not confined for more than a few hours each day.

To give effect to these views, Mr. Winstall and a few others of similar ideas, sent their children to a school which they supported the selves, and in which their views were carried out. In this school the parents chose the subjects which they wished their children taught, but the teachers were to be constantly on the outlook for special aptitudes in their pupils that they might be given special training, if on consultation with the parents such was deemed advisable. There were no examinations in the school, no certificates, and no graduation. There

were no stated vacations either. The parents gave their children such vacations as they pleased.

Such in brief was the singular method of education. It would certainly fall short of the results of the usual method in some respects, but those who upheld it believed it turned out children of more robust physique, and more originality of mind and character. There was a better chance, too, they claimed of children discovering and following the avocations in life for which they were best fitted, instead of being turned out, ground and polished to one pattern, like so many rows of pins.

Grace's request for an extended holiday brought up the subject this morning, and Mr. Winstall briefly explained the system to Miss Pearce. Asked what she thought of the system, she replied—

"I feel that in the main you are right. In my country as well as yours, we have the evil of cramming—I would say cramming. Many of the subjects are of no practical use. And the style of examination destroys, or tends to destroy, all originality of mind. Of course I could not pronounce on your system in its details, but I wish some such method had been in vogue when I was at school. Here I am now, unfit to do anything well, because a special line was not chosen for me early. I feel I could have done something if I had had a chance of the right thing. But I was pushed up the technical slide till I lost very much both of my power and ambition for anything. The higher branches I especially dislike."

"What you say reminds me," said Mr. Winstall, "of a squib that appeared in one of our serio comic papers some time ago. It purported to be a boy's protest against the higher education, and even civilization generally. Grace, can you remember that poem? I think you committed it at the time."

"I'm sure I don't remember it now, papa," she said. "But I can get the paper in a moment."

Having secured the paper, she read as follows:

A Boy's Indictment of Civilization.

Oh, this horrid education,
And the so-kald civilization
Of our time.

It's a krael fad atrosbus,
It's a wikid frawd teroshus,
That hardly merrits to be put in decent rime.

It surely is a kreme,
In skool to pass our prime;
Or so it seems to me.

It's all a soar vexashun,
And a mighty botherashun,
To be krammed with education
In a kuntry that is free.

And then the hard taxashun
To keep this education
All a goin in the skools:

With so much confounded larin
Stuck in boys as shud be farmin,
No wonder that there are so many fools.

And the skool marm, she loquashus,
And the master's so audashus,

They put me in a fever and a fry;
But I'd stop her shrill loquacity,
And curb his bold audacity,

To keep the educashun
Of this educated nashun
From a gittin up so larnd high.

But we take examinashun
In most awd things in creashun.
And many things outside,
There's history, a botherashun,
And mathemateks, a vexashun,
And verbs with endless iterashun,
And other nasty stuff beside.

Yes, we take examinashun,
Whatever be our tallent or our stashun,
With so many marks and passes.
When boys as shud be free and yellin
Are loaded up with grammar and with spellin,
Are you surprised they sometimes turn out
asses

Sometimes I greatly wonder,
And sometimes I greatly scunder
At the false and flippant ways of men.
It seems there grate ambishun
To attane to some posishun
Where they can simply weeld a pen.

Oh, this sickening adorasshun
That is paid throughout our nashun,
To superfisshil stile,
Better be more sagashus,
Be true and more corageous,
And be a man the while.

But I don't like botherashun,
And etarnel disputashun
About my klose,
The modern way's uneasy,
For I like to be light and breisy,
And I like to be free and easy,
As mama to her kost well noes.

To me it wouldn't matter
If my fashionable batter
Were to move to Jeriko;
And my nobby, nobby tailor,
If he likes may be a sailer
And navigat the Po.

And I tell you I farely holler
When my starched and stifened koller
Holds me tie about the throate,
Like a pig why cant I waller,
Or move like a graistful swaller,
Without koller, pants, or kote?

And I hate the site of brushes,
Whether shoo, or teeth, or such as,
They give me still the blews;
And I tell you it does sadden me,
And often it does madden me,
To kleen my shoos.

And then the silly noshun,
To be allers soapin, soapin,
And a scourin of your skin;
To be for ever scrubbin,
I think is dedly sin.

Oh, this horrid education,
And the modern civilizashun
Of our time.

It's a cruel fad atrosbus,
It's a wikid frawd teroshus,
That hardly merrits to be put in decent rime.

Miss Pearce laughed heartily, and said "Them's my sentiments."

"I think the main fault of our usual educational methods," said Mr. Winstall, "is that they don't recognize our special aptitude and talents; and so life to many becomes a drudgery because, before we can choose for ourselves, we are put to some vocation for which we have not the talent. Yet I believe we have all a talent for something."

"Yes, and sometimes," said Miss Pearce, "We get into very ridiculous positions—positions of honor even, which we had never dreamed of occupying. There was a very amusing case of that kind in the city of Limerick some generations ago."

"Pray tell us about that," said Mr. Winstall, who was more serious on this subject of education than on most others.

"Well, you know," said Miss Pearce, "my cousin is married to a Limerick man—a Mr. Wallace. It was he who told me the story, when I was on a visit there last year, and he vouched for its truth."

"Oh, that's all right," said Mr. Winstall,

'your stories are all so good they ought to be true.'

"Well, it seems," said Miss Pearce, "that when Limerick was incorporated as a city, the twelve city councillors who were elected had to elect a mayor from their number. But each man of the twelve wanted to be mayor, so there was a hitch, as no man would yield his claim to another. Now you might suppose that they would settle the difficulty by a general fight, and let the best man be mayor. But no. When the dilemma had reached its most acute stage one of the twelve arose and proposed a resolution. He proposed that the whole council go out into the street in a body, and seize on the first man they would meet and make him mayor. This unique plan pleased them all, and they all adopted it. Perhaps you have heard of the Peddler's Bridge in Limerick?"

"No," said Mr. Winstall, "but I can imagine it. Please go on."

"Well, the Peddler's Bridge is there," said Miss Pearce, "I have crossed it often. You must remember that this is a true story. Now the room where the councillors met was close by this bridge, and as they crossed the bridge they met a peddler. He was a small man, of rather mean appearance. He was coming into town to replenish his pack with the various articles he needed for peddling through the country. He had a considerable sum of money with him, which for greater security his faithful spouse Rosie, had sewed safely into his waistcoat.

"So this was to be the new mayor. As the councillors drew near and began to surround him with a view to his capture, Patrick drew his stick in self defence, supposing them to be highwaymen, and thinking of the treasure sewed in his waistcoat. As they passed closer he slashed his stick about him with great vigor, inflicting several wounds on the august faces of the councillors. When they explained that their mission was a peaceful one, and that they wanted him to be mayor of the city, he changed his mind about them, and imagined them to be a lot of escaped lunatics. All the more strenuously, therefore, did he defend himself; but as they were twelve to one they soon overpowered him, and removed him bodily to the council room, he wriggling, kicking and screaming all the way."

This description immensely amused Miss Pearce's small audience, especially little Alfred, who roared, with delight. When quiet was restored Miss Pearce went on.

"When Patrick was safely lodged in the council room," she said, "one of the councillors went out and speedily procured a razor and a bowl of soap and water. Then, while the others held Patrick closely down, he was given a clean shave. Then they stripped him, put him into a large tub, lathered him well, and gave him a washing from head to heels. Then one of the councillors brought in a suit of fine clothes in which Patrick was quickly arrayed. When they put him into a large chair on a high platform, he began to realize something of the dignity of his new office.

"What troubled Patrick most was the loss of his money. He cast covetous glances at the heap of his old clothes lying in a corner of the room, and seriously meditated by what scheme he might recover his property. By and by, as the business proceeded, he announced that he wanted a smoke; and going over to his old clothes, he took his small black pipe from his waistcoat pocket. He lingered long enough over this operation to cut the waistcoat open, and slyly transfer the money to his pocket. Now he returned to the chair, lighted his short pipe, and was

soon enveloped in clouds of smoke. The councillors decided with great satisfaction that the new mayor was adjusting himself to the situation.

"The third day after was fixed for Patrick's inauguration. It was a great day for Limerick. Such a procession, they say, was never seen before. I will give you some idea of what it was like; but first we must give some attention to Patrick's wife Rosie.

"You may well suppose that Rosie was anxious when Patrick did not return home. But sometimes he had to stay over for a night to finish his business; so Rosie hoped to see him home next day. But when night fell on the second day Rosie determined to go herself to the city early on the following morning to discover what had befallen Patrick. She arrived in the forenoon, and it was the day of Patrick's inauguration. She saw in the distance an immense crowd, and noted an air of unusual excitement in the citizens, many of whom were hurrying towards the crowd. Soon the press of people was so great that she was carried along, whether she would or no. She found herself in the line of the procession, and a little way in advance of it.

"First came a trumpeter, to clear the way. He was dressed entirely in white, except that he wore a brass helmet. He carried a large trumpet on which now and again he gave a blast of such a terrific quality that people instinctively fell back out of his way.

"Then followed two men, dressed entirely in scarlet, each of them carrying a gold wand with a wonderful air of importance, and walking with serene and awful dignity.

"The next was the mayor himself. And he was robed in such a way that there could be no mistake as to his august personality. He wore a tall red hat, surmounted by a white cockade. He was enveloped in a loose yellow cloak that fell nearly to his heels. His waistcoat was blue, with gold braid and buttons. His stockings were red, and he had patent leather shoes with immense silver buckles. In his right hand he carried a drawn glittering sword, with which at intervals he made certain vigorous passes, as though he were annihilating a foe, and Patrick held his head stiff and high looking straight before him, and maintaining a dignity entirely in keeping with his high position."

"And who came after the mayor?" asked Alfred, whose mind was evidently intent on this wonderful procession.

"Oh, there was a squad of police to protect the mayor," said Miss Pearce. "Then followed the councillors, all dressed in black, each with a red and green sash. After them were four brass bands, all trying which could make the worst noise. Then followed the crowds of people. But I want to go back and tell you about Rosie."

"Oh, yes," said Grace, "tell us about Rosie. Did she find Patrick, and did she know him in his new dress?"

"Well, as we said," Miss Pearce resumed, "Rosie was in a good place to see Patrick as he passed. The moment she saw him a strange thrill went through her. Was not that really Patrick? But how could that be? It could not be he; yet surely there was something that convinced her almost that it must be he. She would try it at any rate. So, just as he passed her she shouted in wild excitement—

"Patrick! Patrick!"

"But Patrick never broke his step, not a muscle of his face moved; not a word he spoke. But there was something else that convinced Rosie she had made no mistake. You must know that Patrick had a certain

twinkle of his eye which he could not suppress when he was excited or amused. So when Rosie exclaimed 'Patrick' his eyes almost twinkled. It did not twinkle fully; he was too dignified and self-possessed for that; but there was an impossible-to-be-suppressed half-twinkle which was just as convincing to Rosie as though Patrick had stopped and shaken hands with her. But Patrick had now passed her. She therefore made a dash through the crowd, got a little in advance again, and awaited Patrick's approach. Just as he came opposite to her his car was assailed by Rosie's vehement—salutation—

"Patrick! Patrick! Acushla, don't you know your own Rosie?"

But Patrick had pulled himself up for the occasion. Not the slightest halt did he make in his step; he made not the least inclination of his head; not even the half-twinkle appeared in his eye. Continuing steadfastly on his way—without abating a particle of his dignity or self-control, he simply replied—

"Oh, the sorry bit of ye I knowed at all at all; and I don't know meself either."

Mr. Winstall wriggled in his chair with merriment.

"Now," said he, when he had recovered a little, "you must really tell that story when we have Mr. and Mrs. Hart here. Even Mrs. Hart must laugh."

Then in the highest good humour Mr. Winstall took his leave for the day.

To be Continued.

A Hint to Housewives

In the north of Scotland on a very hot June day a farm servant's wife sat gazing into a clear red peat fire. She was pretty stout, and the perspiration was running from her brow.

"That's an awfu' guid fire," she remarked. I assented.

"I have a bittie liver in the hoose; I widna care but fry it!" she said.

She rose from the easy chair, and with some difficulty and gasps she secured the frying-pan.

"Oh my! I had clean forgotten I wis roastin' herrin' in't. What wull I dae?"

"Clean it," I suggested. She did not seem to appreciate the idea, but she went to the water pail. It was empty.

"Oh my! And siccan a het day, and the well so far awa." I had nothing to say.

"Oh, weel, they should be hung that can na fa' on some plan."

I wondered what she would do, for how she could manage without water was more than I could imagine. She took a paper and set fire to it, then she threw it into the greasy pan, which burned completely dry on the hearth. She put the liver in the pan and hung it over the fire.

"Noo," she said in a satisfied tone, "that's ae wey o'cleanin' a pan."—A. Findlay.

Room for Doubt.—They were newly married, and were spending their honeymoon at Little Metis. At the expiration of a week they sent a letter to the old home; in which it was written that "the weather was lovely, and that they often indulged in a short row in the mornings." Next day, on returning to lunch after an hour's boating they found a telegram awaiting them, which said—"You say you have had a short row. How do you pronounce last word?—Your anxious father."

Ministers and Churches.

Our Toronto Letter.

Dr. Theodore S. Henderson's visit last week, in connection with the Forward Movement, initiated an organized effort for the deepening of spiritual life in the city. A representative committee is being chosen, and united work will be begun very shortly. The report of that committee will be given in this week, and, will in all probability intimate that the time is ripe, and recommend that special services at different centres begin at once.

By some Dr. Henderson would be called narrow. He keeps closely by the "one thing I do" standard, and does not permit himself to be drawn from the great object of the gospel ministry, preaching Jesus Christ and Him crucified. To the many voices that call for the consideration of other themes in the pulpit he resolutely turns a deaf ear. The Christian pulpit is for the preaching of the gospel of Jesus Christ, and however right these other themes are in their place, and some of them are most necessary, there is no place for them in the pulpit.

In the presence of such a man one feels the responsibility of living. In the world, yet not of it, is little understood at present. We are in the world, and as much of it as possible for professing Christians to be. It is possible for us to be more of the world than it was ten years ago, with less comment upon our course of action. We are disposed to go farther yet, and feel rudely awakened when a man with a message, such as this man bears, comes into our life, to tell us what Christian living really means. And should this movement with which he is identified gain headway, it will be effective, not in the usual line of a religious effort, but because of the higher type of spiritual living it will result in among those who are known as church members.

For a brief space the world stood still when the Queen died, and gazed with real sorrow at the bier where she lay. But the world has turned back to its pleasure again, and the careless laugh is as loud as ever. The mourning drapery has disappeared, and bright colors are in the windows that were all in shadow a few days ago. The concert hall, the evening party, the social calls are again in full swing, and the gay world easily adjusts itself to changed circumstances. Earnest words were spoken by the ministers of Christ in connection with the passing of an illustrious member of His Kingdom. The world listened with more than decorum. But many have already forgotten, and the ministers of Christ must again take up the weapons of aggressive warfare in seeking to enlarge His Kingdom.

Still we have reminders that life's mechanism may be easily disturbed. Two of the ministers of Christ have passed into His presence. One of them, Mr. McCann, an Anglican clergyman of great promise, was called when life lay before him apparently. Another Mr. McEwen, was farther on in the journey of life, and had suffered much, but was still many years from its limit. He was prominent in Baptist circles. His call came suddenly.

Two of our ministers were suddenly laid aside by illness, which has happily been conquered and they will soon resume work again. Dr. Armstrong Black's physician ordered him to bed after the morning service on the 10th instant. Dr. Black is Scotch, and didn't go to bed, but went into the pulpit in the evening, at great personal risk to himself, however. He has been laid aside during the week, but expects to be about again soon.

Mr. J. A. Turnbull was also laid aside on the 10th instant, and has not yet been able to shake off the effect of the illness that so suddenly seized him. He is better, however, and is taking up the work again. The minister of College Street, Mr. Gilray, has had a severe attack of the prevalent malady, but has succeeded in shaking it off once more.

Within College halls the hum of industry is heard, for the term is nearing its close. The men who have been studying life in all its phases have dropped many of their lines of investigation and are confining themselves strictly to the prescribed course of study. The term is a short one at best, and when a student tries to crowd into it more than is laid down in the curriculum, especially when some of the courses of elective studies are not cognate with those outlined for him by the Senate, the end of the term is apt to be an unpleasant surprise for him in some respects.

THE DOMINION PRESBYTERIAN

Western Ontario.

Mr. V. E. Green has been appointed organist of Chalmers Church, Guelph.

Rev. A. McWilliams has been conducting anniversary services at Grimsby.

Rev. E. H. Sawers, Bracefield, has been conducting anniversary services at Hill Green.

Rev. A. L. Budge, Mandaamin, has been confined to the house from the effects of a severe cold.

Rev. S. Acheson, of Kippen, conducted the thanksgiving services at Brucefield on the Monday following the communion.

Rev. T. Eakin, St. Andrew's, Guelph, is announced to preach anniversary sermons in Knox church, Acton, on next Sabbath.

The Rev. W. Erskine Knowles occupied Knox pulpit, Galt, last Sabbath morning and evening, the pastor preaching in Winnipeg.

Rev. A. Stewart, Clinton, preached in the Presbyterian church, Seaforth, on Sabbath last. Rev. F. H. Larkin taking the anniversary services in Mr. Stewart's church, Clinton.

Rev. J. S. Scott, B. D., Brantford, has been lecturing in Knox church, Stratford, on the "Holy Land." The local press speaks of the lecture as "beneficial to all students of the Bible."

Mrs. Johnson, the popular president of the Ladies' Aid, of Preston, has been presented with an address and a purse of gold. The minister's estimable wife is deservedly a great favorite with the congregation.

Burn's Church, Milverton, for the first time in 15 years is out of debt. Pretty heavy calls have been made on the congregation during the past year but they have responded nobly and they have now the consciousness of being able to worship in an edifice free from debt.

The annual meeting of Knox Sunday School, Stratford, was a great success. Mr. C. A. Mayberry, Superintendent, was in the chair. Bibles were given to six girls and sixteen boys as a reward for correctly repeating the Shorter Catechism. Short, useful addresses were given by Rev. Mr. Leitch, Mr. Hunter and Mr. Fletcher, interspersed with music and recitations.

On Sabbath, 10th inst., Rev. J. D. McCullough, Harriston, preached three times at the opening services of the New church, Kirkwall. The building was crowded on each occasion. On Monday evening a tea meeting was held, also largely attended. After tea a fine program was given. Rev. Mr. Robertson, of Morriston, took the chair. Speeches were delivered by Dr. Torrance, of Guelph; Rev. McLean, of Strabane; Dr. McQueen, of Freeleton; Dr. Manes, of Sheffield, and the pastor, Rev. J. McKenzie. The proceeds of the evening amounted to \$200.00.

A letter received by the Zorra relatives of Dr. G. L. Mackay, the Formosa missionary, states that the doctor has been up to the 10th December in a hospital at Hong Kong for treatment for his throat. He expected to remain in the hospital until February 1st. His throat trouble followed an attack of grip. He is attended in the hospital by his secretary, Koa Kow, whose visit to Canada with the doctor a few years ago will be well remembered. Dr. Mackay's eldest son, George, is attending Victoria College in Hong Kong, preparatory to entering the ministry.

Under the pastorate of Rev. W. A. J. Martin, Zion Church, Brantford, is in a flourishing condition. At the annual meeting Mr. Wm. Grant, who has acted as Treasurer for nearly 34 years, in presenting his financial statement, characterized the year 1900 as the best from a financial point of view the congregation has ever seen. The receipts from all sources totalled over \$11,000, of which sum nearly \$6000, has been given for missions and extra congregational purposes, including about \$3,800 paid in century fund subscriptions. Of this latter \$1,500 was subscribed to the debt fund, but \$700 of this sum was given to assist St. Andrew's and Balfour street congregations to reduce their indebtedness. Amount subscribed to general century fund was in the neighborhood of \$4,000, and it is hoped that this amount will be considerably augmented, as a large portion of the congregation has not yet subscribed. Improvements are contemplated in the lighting and ventilation. Mr. Wm. Watt, sr., and Mr. Wm. Grant asked to be relieved of their duties as managers. It was decided to retain their names as members of an advisory board while Mr. A. C. Havil and Mr. Geo. Watt, jr., were elected to fill their places as managers.

Rev. W. Erskine Knowles, the young minister recently called to First Church, Chatham, preached in Knox Church, Galt, for his brothers; and referring to his sermon The Reformer says:—The Chatham church is to be congratulated on having secured his services. He has a future of exceeding promise.

Eastern Ontario.

Rev. D. G. McPhail, Picton, is visiting in New York and Montreal.

Rev. R. M. Hamilton, late of Brantford, has been preaching in St. John's church, Almonte.

Rev. R. Young, St. Andrew's, Pakenham, attended the meetings of Queen's Alumni Association last week.

Rev. W. M. Fee, Merrickville, and Rev. C. H. Cook, Thorold, have been preaching in Knox church, Vankleek Hill.

Mr. W. McDonald, a student of Queen's, took the services at Annprior last Sabbath for Rev. Mr. McLean, who was ill.

The Elders and Managers of the Picton church gave an enjoyable social to the members and friends of the congregation last week.

The induction of Rev. D. D. Millar into the charge of Hawkesbury took place on Monday last. Mr. Millar succeeds Rev. Orr Bennett, who resigned a few weeks ago.

Rev. M. W. Maclean, St. Andrew's Belleville, has been laid up with a very severe cold and his place was taken by Rev. Mr. Glover, Kingston, who preached two excellent sermons.

Rev. Dr. Milligan, Toronto, returning from the Queen's Alumni meeting, preached in John Street Church, Belleville, last Sabbath. The Doctor is a favorite here, and his discourses was greatly appreciated.

The missionary meeting of Knox church, Beckwith, last week was quite a success. The pastor, Rev. Mr. McFarlane, presided, and addresses were given by Revs. Scott and Woodside, of Carleton Place. The collection amounted to \$39.00.

Rev. Prof. Jordan, of Queen's, is announced to conduct anniversary services in Zion church, Carleton Place. There will be a Service in the town hall on Monday evening when a number of addresses will be delivered by resident ministers, and Rev. J. W. H. Mine, of Ottawa.

Principal Grant of Queen's says: "Better not send the gospel to the heathen all than to send it on credit." It is to be feared that many churches would come under the Principal's condemnation, for while they send missionary money abroad there are well developed debts nearer home that remain unpaid.

Inspector Street Mission, Montreal, is holding a series of Tuesday evening entertainments that are proving both instructive and enjoyable. They had an English night recently, the feature of the evening being an interesting lecture by Mr. J. Bert Sutherland, on "England as I Saw it," which was illustrated with some fine stereoscopic views.

A quiet wedding took place at the Presbyterian manse, Renfrew, on February 12th, Rev. J. Hay officiating, when Rev. C. E. Gordon Smith, F. S. Sc., of Montreal, was united in marriage to Miss Curtis, daughter of the late Mr. James Curtis, of Northcote. We join the bride and bridegroom's many friends in hearty congratulations on this happy event.

Mr. P. C. McGregor, M. A., for many years the highly efficient Principal of the Almonte High School, was recently appointed registrar of North Renfrew. A few evenings ago he was presented with a warmly worded address along with a valuable clock. A number of leading citizens and ex pupils were present to do honour to Mr. McGregor; and all who spoke bore testimony to the high standing of the school under his management and expressed regret at his leaving. The Ontario Government could not have made a better or more popular appointment.

Many friends will regret to hear of the death of Miss Annie McKenzie, which occurred on Dec. 18th last, at Seoul, Corea, where she went nearly three years ago as an independent missionary. Miss McKenzie caught cold on an evangelistic trip, and subsequently this developed into typhoid pneumonia. Miss McKenzie was devoted to her work; and her denials, a most at the threshold of her foreign missionary experience, will be mourned by all who know of her devoted zeal and sterling worth.

Ottawa and Vicinity.

The sacrament of the Lord's supper will be dispensed a week from next Sunday in St Andrew's Church.

Rev. Mr. Milne, the Glebe, and Rev. Mr. Herbison, St. Andrew's church, exchanged last Sabbath morning.

Rev. N. McLeod, of MacKay church, preached anniversary sermons at Buckingham, Que., last Sabbath. Rev. Mr. Patterson took Mr. McLeod's services here.

The pupils of the Conservatory of Music of the Presbyterian Ladies' College, will give an Easter recital. Private weekly and fortnightly rehearsals will be held up to Easter.

Rev. N. Macpherson, of Hamilton, occupied the pulpit at St. Andrew's Church at both services Sunday. He preached two very able discourses, in the morning from the text Blessed Are the Merciful, and in the evening on Chastisement, the object of which, he said, was not pain but purity. Rev. Dr. Herridge took the services in St. Paul's, Hamilton.

Rev. Dr. Armstrong preached in St. Paul's church at both services on Sabbath. In the morning he preached on The Institution and Design of the Lord's Supper. In the evening he continued the subject, dealing with doubts and difficulties in regard to observing the ordinance. A number of deaths have occurred in the church during the past year the latest being Mr. D. McLaughlin. Reference was made at the morning service to his death and to the loss the church had sustained.

The parliamentary correspondent of the London Advertiser writes respecting the esteemed minister of St. Andrew's, as follows:—"If a place is to be judged by the able men it sends forth, our Forest City can make a pretty good claim. In Ottawa alone there are enough London Old Boys to make a very respectable branch association. On Sunday evening last I went to hear one of them, the Rev. Dr. Herridge, the noted Presbyterian divine, the pew of whose church are occupied by a cosmopolitan congregation which usually includes many M. P.s. Dr. Herridge formerly resided, now quite a few years ago, in London, with his father, also a clergyman. He went to school there, and from there went to college. Dr. Herridge's sermon was, like his congregation, broad and cosmopolitan. Among other things he said both Protestantism and Roman Catholicism lacked something the other might usefully supply. The doctor, while quite modern as a preacher, evidently favors a service quiet and restful, even a little quaint, reaching back into the past. The organ is an effective one, and the same may be said of Mr. Jenkins, the organist and choir master. The choir, which does not run to noisy effects, is one of the best I have yet encountered in Canada. In St. Andrew's, Ottawa, they sing with the understanding also."

Northern Ontario.

An esteemed correspondent has a grievance against the Orillia Packet. He says he sprinkled sulphur in his shoes and wore salted undershirts, and still he has the grip. To this our contemporary replies:—"That is what comes of being a Presbyterian. He must have been foreordained to take it."

The recent anniversary services, Churchill, were very largely attended, and very interesting discourses were delivered by Rev. W. J. Rizell, of Toronto. On Monday evening the ladies had prepared an excellent supper and although the storm prevented many from coming the church was comfortably filled. The proceeds for Sunday and Monday were \$101.

A branch of the Lord's Day Alliance has been organized at Beaverton. Rev. H. R. Horne, Elora, was present and spoke in behalf of the Alliance. The following officers were elected:—Pres. Mr. B. Madill; Vice Presidents, all resident clergymen; Secretary and Treasurer Mr. G. F. Bruce. The meeting was held in St. Andrew's Church, and the pastor, Rev. D. W. Best, presided.

The annual meeting of the Gamebridge church was held on the 13th inst. A large representation of the congregation was present. Rev. A. C. Wishart presided. The reports showed the affairs of the congregation to be in a flourishing condition and receipts for the year \$648.93. After all obligations were met, and funds allocated, a balance of \$61.50 remains on hand. The congregation also subscribed \$400 to the Century Fund, and Christian Endeavor Society \$45. Total \$445.

The reports at the annual meeting of Knox church, Beaverton, were all encouraging and showed the congregation to be in a prosperous condition, although it was vacant during part of the year. The total amount contributed during the year was \$1,356.67. After all expenses had been paid the treasurer reported a balance on hand of \$190. The congregation also subscribed \$1000 to the Century Fund—Common Fund—\$653.—Debt Fund \$347. Of this about \$500 has been paid. After the business was over, the ladies served tea, and a very pleasant social time was spent by all present.

STATE OF FUNDS.

The following amounts are still required to end the year from debt in the several funds:

Home Missions.....	\$40,000
Augmentation.....	12,500
Foreign Missions.....	22,000
French Evangelization.....	9,000
Pointe aux Trembles.....	3,000
Widows' and Orphans.....	8,000
Aged and Infirm Min.....	5,000
Assembly.....	2,400
Knox College.....	5,000
Queen's College.....	3,000
Montreal College.....	3,000
Manitoba College.....	600

To show how difficult it is to form an estate of what may yet be received, the following table gives the number of congregations in each Presbytery that have not yet contributed for the year ending on Thursday, 28th February:—

	PRESBYTERIES.	COLLEGES.	MANITOBA COLLEGE.	HOME MISSIONS.	AUGMENTATION.	FOREIGN MISSIONS.	WID. AND ORPHANS.	AGED AND INF. MIN.	ASSEMBLY.	FRENCH EVANG. TION.
Quebec.....	10	13	8	6	8	8	9	12	8	8
Montreal.....	24	50	21	21	21	22	22	21	20	20
Glengarry.....	9	15	6	7	6	8	8	8	6	6
Ottawa.....	14	15	13	13	13	14	14	15	14	14
L. and R.....	14	12	10	10	9	12	12	13	12	12
Brockville.....	10	10	8	8	6	9	9	7	10	10
Kingston.....	3	14	7	8	7	9	9	10	6	6
Pelham.....	10	10	8	8	8	9	10	10	10	10
Lindsay.....	5	8	4	5	4	5	6	7	7	7
Whitby.....	5	6	4	6	6	7	7	6	5	5
Toronto.....	24	18	18	18	11	19	18	24	19	19
Or'geville.....	12	9	5	9	8	7	7	4	9	9
Barrie.....	18	23	15	13	10	17	18	13	20	20
N. Bay.....	8	3	5	6	7	8	8	9	12	12
Algoma.....	6	4	6	6	6	5	5	6	7	7
O. Sound.....	7	5	5	5	5	6	6	6	7	7
Saugeen.....	6	4	3	4	4	4	4	4	3	3
Gue. ph.....	9	9	5	5	5	6	6	5	5	5
Hamilton.....	26	25	18	18	19	25	25	17	20	20
Paris.....	10	17	4	7	7	8	8	9	7	7
London.....	13	17	9	9	9	11	11	14	15	15
Chatham.....	12	16	8	9	10	12	12	14	15	15
Sarnia.....	8	9	3	6	3	5	5	7	5	5
Stratford.....	9	8	4	6	4	6	6	5	6	6
Huron.....	5	7	4	5	6	5	5	6	4	4
Maitland.....	7	6	6	6	6	7	7	6	5	5
Bruce.....	9	6	6	7	6	7	8	10	7	7
Superior.....	6	3	4	5	6	6	6	5	6	6
Winnipeg.....	12	9	10	11	13	13	12	13	13	13
Rock Lake.....	8	4	7	8	7	7	7	7	7	7
Glenboro.....	10	5	7	5	7	8	6	8	6	6
P. La P.....	12	7	8	8	9	9	8	10	8	8
Brandon.....	9	6	8	8	9	9	10	8	8	8
Minn.....	8	7	7	7	8	8	7	8	7	7
Melita.....	8	5	6	7	8	9	7	9	7	7
Regina.....	12	7	8	7	9	9	9	9	9	9
Galgary.....	7	3	4	5	6	6	7	7	7	7
Edmonton.....	7	5	6	7	8	8	9	8	8	8
Kamloops.....	10	6	7	8	8	8	7	8	7	7
Rootenay.....	10	8	9	9	10	9	10	9	9	9
West M.....	8	7	7	8	8	8	7	7	7	7
Victoria.....	6	5	6	6	7	7	7	7	7	7

300 445 298 338 337 383 390 391 391

According to instructions of the General Assembly the Agents of the Church, are to publish a statement in detail of all money received from each congregation in the church up to the 28th of February 1901 for the year then ending. From present indications, there are a large number of congregations that will be reported as giving nothing.

It is hoped, however, that before the end of February, the large majority of those who have not yet contributed, will have forwarded their contributions, otherwise there will be heavy deficits in connection with several of the funds.

ROBERT, H. WARDEN.

Toronto, 16th Feb., 1901.

Foreign Mission Notes.

We are indebted to Rev. Dr. McKay, F. M. Secretary for the following items.

The purpose of these regulations is to place the work amongst the Indians and Chinese more directly under the supervision of Presbyteries, and for that purpose presbyteries are asked to appoint committees who will regularly visit the missions within their bounds and report to the F. M. C.

The missionaries at Crow-eand are very much in need of better water-supply. The water so far has been taken from the river, which is some distance away, and during the winter the flow is obstructed and the water becomes impure. They are asking for a well near the mission buildings.

Mr. McKittrick, the missionary amongst the Indians at the Lake-of-the-Woods, is preparing plans for an Indian Boarding School at Shoal Lake, that will accommodate forty or fifty children. The Indians in that region are urgent for the fulfillment of the promise given two years ago, and it is important in dealing with any, but especially with Indians, that promises are strictly fulfilled. Mr. McKittrick also urges the need of a launch in order to expedite travel in visiting the stations.

The Executive of the Foreign Mission Committee met on Tuesday the 12th inst. New regulations for the administration of foreign mission work in the Western provinces had been prepared months ago and submitted to the Western synods for their judgment and suggestions. In the line of suggestions made both by synods and missionaries, these draft regulations were modified, finally adopted by the Executive, and will be enforced immediately.

The ladies in Central India also feel the pressure of so many famine children. They were gladdened a few weeks ago by the arrival of Miss Wallace, who having finished her work in the hospital at Chefoo, came to India on her way home, but with the purpose of remaining there if her services were required. The committee gladly accepted her offer and allowed her to remain to assist her sister missionaries in the struggle.

Mr. Wilkie's arrival in Indore was cordially welcomed by the teachers and students in the college. Mr. Ledingham was in charge of the college during Mr. Wilkie's absence on furlough, and did the work with entire satisfaction. Teachers and students united in presenting an address to Mr. Wilkie, upon his arrival, and another to Mr. Ledingham, upon his departure for Dhar, where he will now continue to do evangelistic work. Both addresses were highly complimentary.

The attention of Presbytery Clerks is called to the startling orders of the Church which require that all documents sent to the General Assembly should be on foolscap paper, written only on one side of the sheet so that they may be preserved in a form convenient for reference. Further, that each separate item of business should be on a separate sheet of paper. The various items of business are frequently referred by the General Assembly to separate committees. It is necessary, therefore, that each be upon a sheet of paper by itself.

The situation in China is not very much changed. It is interesting to learn that new converts are being gathered in, even in the presence of persecution, and in the absence of the missionaries. The loyalty and patience manifested by the converts is making an impression upon their heathen neighbors. Famine is staring North China in the face. Already many are starving. Our missionaries there, out of their own private resources are sending into Honan small remittances, in order to assist Chinese converts. The committee will render some assistance in this respect, which will not only assist the suffering, but testify to the heathen what Christian sympathy means.

Rev. W. Meikle is conducting special services in Wentworth Church, Hamilton.

St. Stephen's congregation, Winnipeg, have decided on a new church building, as the old one has grown too small for the increasing numbers attending the services.

All things are under the sovereign will of God, and He makes all things work together for his own holy purpose.

World of Missions.

A Little Close-Home Story from the Siege of Peking.

One evening, soon after the burial of little Elizabeth Inglis, her mother's heart was moved at finding that fresh flowers had been laid upon the grave by an unknown hand, as well as a cross of life like forget-me-nots made from delicately tinted porcelain, and a broad white ribbon, inscribed: "Suffer little children to come unto me, for of such is the kingdom of Heaven. He shall gather the lambs in his arms and carry them in his bosom."

Upon inquiry it was learned that, about daylight, the English Hospital orderly, young Mr. F., had been seen arranging the wreath. Asked if he were making it for one of the English soldiers, "No," he replied, "I am making this for Dr. Inglis' baby; not only because I feel sorry for them, but because my own little baby was born and has died in the eighteen months since I was home in England. It was our first, so I am doing this for its sake."

The same week Mrs. Inglis was approached by two British marines of "the better sort." They lifted their caps, and one said, stammering and blushing: "Madam, if you will permit us, we would like very much to keep your baby's grave in order. We will brick it around, whiten the bricks, and keep the ground level. We used to see your baby near the Bell Tower. He were a happy little chap—weren't he?"

"He called her a boy, but a soldier cannot be expected to know the identity of a baby," writes Mrs. Inglis. No wonder that these incidents deeply touched her heart, and, as she says, she "could hardly utter" her thanks to the fresh-faced English lad who had the father-heart, though he could never see his child.

Of the thoughtfulness of Lady MacDonald and her sister, Miss Armstrong, Mrs. Inglis makes grateful acknowledgment: "We never received so much kindness from any one. We were given cradle, carriage, mosquito netting, distilled and mineral water, daily, and Lady MacDonald even took her own little three-year-old Stella off from cow's milk to let our baby try it for a change. I shall never forget that morning that baby died, when Lady MacDonald came with tears in her eyes, and said: 'I know what it means to lose a child, for I lost two within four days. How a common grief opens our hearts to that Christ-like sympathy that makes the whole world kin.'—Womans work for Women.

Rev. Geo. A. Sutherland, our missionary to Demarara, reports that after spending three or four weeks studying mission work in Trinidad, he reached Demarara 29 Dec., just in time to take up his work with the New Year and Century. "If I do my share of the work here, I will have some 40,000 people under my charge, with over 1,000 immigrants to receive every year.

The American Presbyterian hospital at Chiang Mai was over-flowing last summer, so a carpenter's work-bench was roofed over with thatch where it stood, under a tree in the compound, and one more suffering heathen was accommodated.

One hour alone with God is better than a thousand in the habitations of the foolish.

Home and Health Hints.

Try breathing the fumes of turpentine to relieve whooping-cough.

Parlor ivy (*Senecio scandens*) is a satisfactory vine for a window plant in winter. It does not object to a dwelling room, and as it grows fast and has nice green foliage it is hard to beat.

Fruit Cake.—One cup brown sugar, half a cup of butter, half cup of sour milk, half cup molasses, half cup strong coffee, 3 eggs, 1 even tablespoonful each of soda, cloves, nutmeg and cinnamon, 1 cup seeded raisins, flour to make rather a stiff batter.

With Baked Rice.—Cover bottom of well-buttered pudding dish with a layer of cooked rice. Add seasoning and bits of butter, a layer of chopped tomatoes next of rice and so on. Cover the top with grated bread crumbs and bits of butter, bake half hour in hot oven. Serve hot.

For a new dessert try the following, called nut cream: Take a pint of hazel or hickory nut of almond kernels, pour over them boiling water, rub the skins off with a coarse towel, and pound to a paste with a little white of an egg. Make a custard of half a pint of milk, the yolks of two eggs and half a teacup of sugar. Set over the fire until boiling; take off; when cool add a teaspoonful of gelatine dissolved in warm water. Stir in the nut paste. Mix well. Whip half a pint of thick cream, add to the mixture, turn into a mold, and set on ice till firm.

Lemon Puff.—Beat the yolks of four eggs smooth with two tablespoons of granulated sugar. Then stir in the juice and grated yellow rind of a large lemon, add two tablespoons of boiling water and cook in double boiler until like thick cream, stirring occasionally. Beat the whites stiff, then beat into them two tablespoons of granulated sugar. When very stiff it is to be beaten into the yellow mixture while the latter is hot, which cooks it enough that the whites do not fall. This looks like a yellow puff ball, is not hard to make, and very good; a nice dessert.

Beef Fritters. When nice slices of beef can be cut from cold beef, fritters may be made. Cut as many slices as you wish, about three inches long and one-half as wide. Sprinkle a little pepper and salt and squeeze a half teaspoonful of lemon juice over each. Make a batter by beating two eggs light, with half a cup of milk and half a cup of flour prepared with baking powder and salt. Dip each slice of beef into the batter and then fry to a golden brown in hot fat. Serve these fritters on a hot dish, garnished with parsley. All dishes of this class can be cooked better if a frying basket is used.

Creem of Tomato Soup.—To one pint can of tomatoes add one slice of onion and one sprig of parsley, stew half an hour, press through a soup strainer and return to the fire. Bring one quart of milk to the scalding point; rub two teaspoonfuls of butter and two of flour together until smooth; add a little of the hot milk and stir until the lumps are smooth, then stir this mixture into the milk and cook, stirring constantly, until it thickens to a cream. Add one teaspoonful each of sugar and salt to the tomato, then one-half teaspoonful of soda dissolved in boiling water. When ready to serve, pour the tomato into a hot tureen and gradually add the prepared milk, stirring briskly. The soup must never be heated after the milk is added, or it will curdle.

Doctors Baffled.

A Case of Sciatica Which Refused to Yield to Their Treatment.

The Patient Spent Nearly Three Months in a Hospital without Getting Relief—Dr. Williams' Pink Pills Restored Him to Health and Strength.

For upwards of a quarter of a century, Mr. Geo. McLean has been a resident of the town of Thorold. He is foreman in the lumber yards of McCleary & McLean, and is known not only to the citizens of the town, but by most of the inhabitants of the adjoining region as well. Many of Mr. McLean's friends know that he was afflicted with a severe type of sciatica, and know also that he has been released from the pangs of that excruciating trouble. Believing that his story would be of public interest, a reporter called upon him, and asked him to what agency he attributed his fortunate release from pain. Mr. McLean's unhesitating reply was: "Dr. Williams' Pink Pills and I never hesitate to say so either." Mr. McLean continued: "I was afflicted with sciatica for a number of years. The most severe attack occurred several years ago, when I was confined to my bed for several months. I suffered horribly with the trouble, and the only relief I could get was from morphine, either in tablets or hypodermically injected. I could not put my left foot on the ground without undergoing intense agony. I was treated by physicians, and at the hospital in St. Catharines, to which institution I had to be taken on a stretcher. I was in the hospital nearly three months, but without being cured. Then I returned home very much discouraged. I next tried electricity, but it had no perceptible effect. I also tried a number of advertised medicines, but with no better results. Finally I was urged to try Dr. Williams' Pink Pills, and as I was willing to try anything that seemed to offer hope of a cure, I got several boxes. I had been using the pills nearly a month before I found much relief, but from that on my recovery was rapid, and in the course of a few months, I was as well as ever I had been. I am now a strong, healthy man, and although I have since endured much exposure, I have had no return of the trouble, and feel that my cure is permanent. Dr. Williams' Pink Pills certainly proved a blessing in my case, and I shall praise them when opportunity offers."

Rheumatism, sciatica, neuralgia, partial paralysis, locomotor ataxia, nervous headache, nervous prostration, and diseases depending upon humors in the blood, such as scrofula, chronic erysipelas, etc., all disappear before a fair treatment with Dr. Williams' Pink Pills. They give a healthy glow to pale and sallow complexions. Sold by all dealers and postpaid at 50c. a box or 6 boxes for \$2.50 by addressing the Dr. Williams Medicine Co., Brockville, Ont. Do not be persuaded to take some substitute.

Try a silk handkerchief over the face when obliged to go against a cold piercing wind.

Try walking with your hands behind you if you find yourself becoming bent forward.

"Heaven is not reached by a single bound." That depends on what way you jump.

Presbytery Meetings.

SYNDOD OF BRITISH COLUMBIA.

Calgary. Edmonton, Strathcona, 19th Feb, 10 am.
Kamloops, Kamloops, last Wednesday of February, 1901.
Kootenay, Rossland, February 27.
Westminster, St. Andrew's, Westminster, Feb. 28.
Victoria, St. Andrew's, Nanaimo, Feb. 24, 1901.

SYNDOD OF MANITOBA AND NORTHWEST

Brandon, Brandon, 5th March.
8 p.m., Fort William 2nd Tuesday March, 1901.
Winnipeg, Man. Coll., bi-mo.
Rock Lake, Manitou, 5th March.
Glenboro, Glenboro.
Portage, Portage la P., 4th March, 8 pm.
Minneapolis, Shoal Lake, March 5, 1901.
Melita, Carnduff, 12 March.
Tegina.

SYNDOD OF HAMILTON AND LONDON.

Hamilton, Knox, 12th March.
Paris, Woodstock, 12th March.
London, 1st ch., London, 12 March, 10.30 a.m.
Chatham, Windsor 12 March, 10 a.m.
Stratford, Stratford, 18th March, 1901.
Huron, Clinton, 9th April.
Sarnia, Sarnia, 11th March.
Midland, Wrocker, March 5 10 a.m.
Bruce, Wingham, 12 March.
Brandon, Brandon, 5th March.

SYNDOD OF TORONTO AND KINGSTON.

Kingston, Chalmers, Kingston, March 4, 8 p.m.
Peterborough, Fort Hope, 12th March, 1.30 p.m.
Whitby, Whitby, 16th April.
London, Woodville, 12th March, 11 a.m.
Toronto, Toronto, Knox, 1st Tues, ev. mo.
Orangeville, Orangeville, 12th March.
Barrie, Barrie, March.
Algoma, Sudbury, March.
North Bay, Huntsville, March 12.
Saugen, Knox, Harriston, March 12, 10 a.m.
Owen Sound, Owen Sound, 12th March.
Guelph, Galt, Central, 12th Mar.

SYNDOD OF MONTREAL AND OTTAWA.

Quebec, Quebec, March 12, at 4 p.m.
Montreal, Knox, Montreal, 12 March, 10 a.m.
Glengarry, Cornwall, 12th March.
Lanark, Renfrew & Carleton Place, Apl 16, 11 a.m.
OTTAWA, Ottawa, Bank St., 5th Feb., 10 a.m.
Brockville, 1st ch., Brockville, 28th Feb.

SYNDOD OF THE MARITIME PROVINCES.

Sydney, Bridgeport, 29th Jan.
Inverness, Whycomagh, Jan. 29 1901, 11 a.m.
P. E. I., Charlottown, 5th Feb.
Pictou.
Wallace, Tatamagouche, 4th Feb. 9 am.
Truro, Truro, 3rd Tuesday of January.
Halifax, Chalmers Hall, Halifax, 29th Feb., 10 a.m.
Lunenburg, Rose Bay.
St. John, St. John, St. A.
Miramichi, Newcastle.

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NORA LAUGHER,

Writer of Advertising,
94 Adelaide St. E., Office 17, Toronto

Don't Overlook This Advertisement!

It Tells Congregations of an Easy Plan to get a

Communion Set and Baptismal Bowl

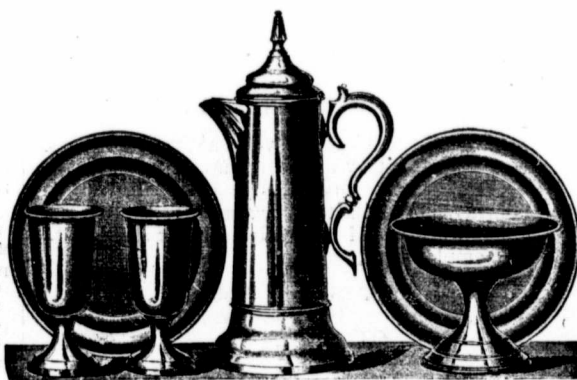
FREE --

For a Few Hours' Work

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!

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



- (1) The above set will be sent to any congregation, on receipt of Sixty (60) new yearly subscriptions ONE DOLLAR each (clubrate)
 - (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.

FREE --

For a Few Hours' Work

The quality of this Set is guaranteed by one of the largest and best known manufacturers of electro silver ware 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 DOMINION PRESBYTERIAN
OTTAWA, ONT.**

DON'T NEGLECT

To write for our New Catalogue if you are interested in the selection of the Best School in which to train for business pursuits. The Central Business College Toronto, employs 11 regular Teachers, owns 50 Typewriting machines and uses 21 splendid rooms in its work. Its courses are thorough and practical and its students and graduates are in strong demand. WINTER TERM from JAN. 2nd. Enter any time after that date. We also give splendid courses By Mail for those who cannot attend our school. All particulars cheerfully given. Address: **W. H. SHAW, Principal.**



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Elevator Wharf Extension at Depot Harbor, Ont." will be received at this office until Friday, 22nd of February, 1901, for the construction of an additional length to the Elevator Wharf at Depot Harbor, Muskoka District, Ontario. Plans and specifications can be seen at this Department; at the offices of Mr. R. A. Gray, resident engineer, Confederation Life Building, Toronto; The Resident Engineer, Room 411, Merchants' Bank Building, St. James St., Montreal; Mr. Ph. Beland, Clerk of Works, Post Office, Quebec, and on application to the Postmaster at Parry Sound, Ont. Forms of tender can also be obtained at the above mentioned places.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures. The contractor will be required to conform to the regulations to be made by the Governor-General in Council, respecting the accommodation, medical treatment and sanitary protection of the working men employed on the work.

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honorable the Minister of Public Works, for twenty-five thousand dollars (\$25,000). The cheque will be forfeited if the party decline the contract or fail to complete the work contracted for. If the tender be not accepted, the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender.

By order,
JOS. R. ROY,
Acting Secretary,
Department of Public Works of Canada,
Ottawa, January 22nd, 1901.
Newspapers inserting this advertisement without authority from the Department will not be paid for it.

Delicate Children

The Most Eminent Physicians Recommend and Prescribe

Hubbard's Scotch Biscuits

They are nourishing, easy of digestion and very palatable, thus being suited to persons with weak digestive powers who require something to tempt the appetite.

50c and \$1 a box.

GEORGE K. STEVENSON & CO.

(IMPORTERS)

PITTSBURGH, P.A.

Sold by
Chas. & Co., Chicago.

Sold by
Charles & Co., New York.

A Successful Workman Requires Good Tools

And a Piano Student in order to achieve good results must have a Good Instrument. It will pay you to purchase a

NORDHEIMER, MASON and RISCH or GERHARD HEINTZMAN PIANO.

They are exquisite in tone and action and are built to last a life time.

SOLD BY **J. L. ORME & SON,**
189 SPARKS ST., OTTAWA.

THE PROVINCIAL BUILDING & LOAN ASSOCIATION.

HEAD OFFICE, - TEMPLE BUILDING, TORONTO.

INCORPORATED 1891.

SUBSCRIBED CAPITAL, \$2,276,400. - ASSETS OVER \$750,000.00.

Thos. Crawford, M.P.P. (President). - Ald. John Dunn (Vice President)
Rev. W. Galbraith, E. C. Davis, J. S. Deacon.

DEBENTURES:

By-law passed at Annual Meeting of Shareholders, March 14th, 1900: "The Board of Directors may, in pursuance of the Loan Corporation Act, and are hereby authorized in their discretion to issue debentures of the Association for any period, from one to ten years, but for no sums less than \$100 each, interest thereon at a rate not exceeding 5 per annum, being payable on the 1st April and 1st October each year by surrender of the coupon attached to the certificate for the period covered." In accordance with the above the Directors have decided to issue \$100,000 at par. Half-yearly coupons payable at the Imperial Bank (Young St. branch), Toronto. Full particulars from **E. C. DAVIES, Managing Director,** TEMPLE BUILDING, TORONTO, May 31st, 1900.

Canvassers Wanted!

The **DOMINION PRESBYTERIAN** Requires the services of several active Canvassers. Exclusive territory can be secured. Good pay to the right men. Ministers in ill-health, retired ministers, or ministers temporarily out of regular work would find this pleasant and profitable employment.

APPLY **©. Blackett Robinson, Manager,**
P. O. Drawer 1070,
OTTAWA, - ONT.

OTAWA & GATINEAU RY Leitch, Pringle & Cameron

CHANGE OF TIME.

Taking effect Monday, Nov. 26th, 1900

Train 1, leaves Ottawa 4.00 p.m.
Train 2, arrives Ottawa 10.25 a.m.
Daily except Sunday.

P. W. RESSEMAN,
General Superintendent

Barristers, Solicitors, and Superior Court Notaries.

Solicitors for Ontario Bank.

Corwall, Ont.

JAMES LEITCH, Q.C., - R. A. PRINGLE
J. A. C. CAMERON, LL.B.

CANADA ATLANTIC RY.

8 Trains daily between MONTREAL & OTTAWA 8

On and after Oct. 14th and until further advised train service will be as follows.

Trains leave Ottawa Central Depot, daily except Sunday.

6.10 a.m. Local, stops at all stations.
9.00 a.m. Limited, stops Coteau Jct. only, arrives Montreal 11.20.

8.00 a.m. Local, Sundays only, stops at all stations.
4.20 p.m. Limited, stops Glen Robertson, Coteau Jc. only, arrives Montreal 6.40 p.m.

4.20 p.m. New York, Boston and New England. Through Buffet sleeping car Ottawa to New York.

6.40 p.m. Local, stops at all stations.
TRAINS ARRIVE OTTAWA DAILY EXCEPT SUNDAY.

11.10 a.m. Montreal and local stations, New York, Boston and New England.

12.15 p.m. Limited, Montreal and points east.

6.35 p.m. Limited, Montreal and stations east.

9.05 p.m. Local, daily including Sunday Montreal and local stations.

Middle and Western Divisions: Ampror, Renfrew, Eganville, Pembroke, Madawaska and Parry Sound.

TRAINS LEAVE OTTAWA, CENTRAL DEPOT:

8.15 a.m. Pembroke, Parry Sound, and all intermediate stations.

1.00 p.m. Mixed for Madawaska.

4.40 p.m. Pembroke and Madawaska. Trains arrive Ottawa, Central Depot: **11.40 a.m., 5.55 p.m. and 2.50 p.m.** (Mixed).

OTTAWA TICKET OFFICERS:

Central Depot Russell House Block.

Ottawa and New York Railway.

NEW ROUTE NOW OPEN.

TRAINS LEAVE OTTAWA CENTRAL STATION.

7.40 A.M. Express-Stops at intermediate stations. Arrives Cornwall 12.20

DAILY. p.m. Connects at Cornwall with International Limited for Toronto and all points west. Connects at Tupper Lake, except Sunday, with New York Central for New York city and all points in New York State.

5.30 P.M. Express-Stops at intermediate stations. Arrives Cornwall 10.15

DAILY. wall 7.13, Tupper Lake 10.15 p.m. Connects at Cornwall for all points west and at Tupper Lake for New York City.

Trains arrive at Central Station daily at 10.00 a.m. and 7.00 p.m.

Mixed train leaves Sussex street daily except Sunday, at 6.00 a.m. Arrives 7.20 p.m.

Office, 39 Sparks St. Tel. 18 or 11.80.

CANADIAN PACIFIC.

From Ottawa.

Leave Central Station 6.15 a.m., 8.56 a.m., 4.25 p.m.,
Leave Union Station 4.15 a.m., 8.45 a.m., 12.35 p.m., 5.45 p.m.

Arrive Montreal.

Windsor St. Station 48 a.m., 9.35 a.m., 11.10 a.m., 6.49 p.m., 6.40 p.m.
Place Viger Station 12.55 p.m., 10 p.m.
Daily. Other trains week days only.

From Montreal.

Leave Windsor St. Station 19.30 a.m., 10.25 a.m., 4.10 p.m., 6.15 p.m., 110 p.m.
Leave Place Viger Station 8.30 a.m., 5.40 p.m.

Arrive Ottawa.

Central Station 12.45 a.m., 6.30 p.m., 9.40 p.m.
Union Station 12.40 p.m., 11.10 p.m., 9.45 p.m., 1.40 a.m.

OTTAWA TICKET OFFICES:
Central Station. Union Station
GEO. DUNCAN.

City Ticket Agent, 42 Sparks St.
Steamship Agency, Canadian and New York lines.