

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG.

Single Copies, 5 Cent



**Presbyterian
Ladies
College . . .**

OTTAWA

Re-Opens January 8th

ADVANTAGES:

It is the only Ladies College owned by the Presbyterian Church.
 It is in the Capital of the Dominion.
 It employs only up-to-date teachers of good professional standing.
 Its CONSERVATORY OF MUSIC has as conductor Mr. Puddicombe, who has
 no superior in this country as a teacher of the piano.
 Its education is thorough in all its departments.
 It invites inspection.

REV. DR. ARMSTRONG,

REGENT.

MRS. ANNA ROSS,

PRINCIPAL.

SEND FOR CALENDAR.

11 2nd JAN 1901
 CHAS. G. BROWN

Dominion Presbyterian

\$1.50 PER ANNUM.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG

SINGLE COPIES, 5 CENTS.

Note and Comment.

During the siege of Peking, the beleaguered occupants of the British legation ate 80 mules. No wonder they came out alive and kicking.

Ex-Provost Moncur, of Dundee, Scotland, has generously increased his gift towards a sanitarium for consumptives from £10,000 to £15,000.

In order to promote the cause of good roads cyclists in New Zealand are advocating the imposition of taxes upon themselves and their machines.

The inland revenue returns for the port of Ottawa for November amounted this year to \$29,678, an increase of \$7,460 over the same month last year.

Lord William George Armstrong, inventor of the Armstrong gun and a writer upon electrical and scientific topics, died a few days ago at his home at Craigside.

Accounts for the Province of Ontario, made up the eleven months ending November 30, show that the receipts were \$3,700,000, and the expenditures \$3,600,000.

A Brisbane, Australia, despatch says the wheat crop of the Darling Downs district is expected to beat all records. In some instances it will yield 52 bushels to the acre.

Mr. Bastedo, the fishery commissioner for Ontario, has a scheme for placing next year a number of land-locked salmon from Quebec and black bass in the Muskoka lakes.

Says the Vancouver World: Vancouver cannot "hello Victoria" just yet but the new century will not be far advanced before the citizens of the two towns may talk over the wires.

A West Point cadet has died of a hazing, in which tobacco sauce and red pepper were administered internally. The ingenious Mikado who favored belling oil and melted lead would have been a hale fellow with these hazers.

An institution was opened in Belgium for the alleged cure of tuberculosis by the exclusive raw meat diet. After a trial of a few months, the experiment was abandoned, as it was found that there was no efficacy in the Richet cure.

There is, apparently, some improvements in the China situation. The Powers seem to be nearer an agreement as to the demands that should be made on China. But it is unsafe to say that may be reported as done or to be done to-morrow.

Says the Christian Intelligencer: The young Canadian soldier, Mulloy, who lost his sight while serving in South Africa, will study for the ministry in the Baptist Church. He left College to enlist, and though seriously handicapped by the loss of sight, he is taking up his work cheerfully and with determination. He will, doubtless, succeed.

Rev. Dr. Parker has closed his week's editorial labors with a severe pessimistic spasm; and seems to be surprised that the world has not improved under his week of editorship. "The letters I received," said he to his congregation on Christmas, "from nominal Christians during my editorship disgusted me. Christians are becoming invalids, and the Church is a hospital. Nurses are wanted. Manliness is dead." Dr. Parker has discovered, like many another, that a good way to get a knowledge of human nature and to see life without its veneer is to become an editor.

Lord Balfour of Burleigh has accepted the Chancellorship of St. Andrew's University.

Word has been received in the city that Wilfrid Dougall, nephew of John Dougall, of the Witness, has been seriously wounded in South Africa, having had his eyesight destroyed and his nose injured. Dougall went to Africa with the second contingent.

Lord Strathcona has, it is reported on reliable authority, completed the purchase since his return to England of another mansion. It is situated in Grosvenor Square, London. This will make the seventh mansion of which the High Commissioner of Canada in London is the possessor.

A large Catholic Congress was held some weeks ago at Reims, France. Subjects of living interest were discussed. Sabbath rest, improved clerical education especially in science, greater attention to sociological questions, abstinence from strong drink, and other subjects were under favorable consideration.

Dr. Jno. G. Paton handed over to the missionary society the \$70,000 of profits on his biography. Doubtless it is the spirit underlying this act which has been one of the secrets of the great blessing upon his work in the New Hebrides. The last year 1,102 islanders have been won from cannibalism to Christianity.

A portion of the fruit exhibit of Ontario at the Pan-American exposition has been sent to Buffalo to be placed in cold storage. On its arrival there duty was collected on it, contrary to the department's expectation. It is thought, however, that the Pan-American officials will be able to secure a rebate of the duty collected.

A Russian medical man has decided that the electric light is less injurious to the eyes. He says that the oftener the lids are closed the greater the fatigue, and consequent injury. By experiments he finds that the lids would close with different illuminations per minute: Candle light, 6-8; gas, sun, 2-2; electric light, 1-8.

Tuberculosis has been placed among the diseases which are subject to quarantine. The United States commissioner of immigration has so decided in the case of a Japanese who arrived at San Francisco from Japan ill with this lung trouble. It was decided that the patient could not land, but must return to the port from which he sailed.

The amnesty bill, designed to cover cases arising out of the Dreyfus affair, has been the subject of debate in the French Chamber of Deputies, and an effort was made to amend the bill by excluding forgers and false witnesses from benefiting by it; but this was defeated in response to an appeal from the prime minister, and the bill was adopted.

Sir George Newner, who financed Mr. Borghrevink's recent expedition to the Antarctic zone, has placed the whole of the scientific spoils collected by the late Nikolai Hansen, the scientist in the expedition, at the disposal of the Natural History Museum at South Kensington. The collection comprises birds, beasts, fishes and an assortment of other innumerable curiosities. The authorities at the museum will select all that they require, and transfer them to the experts in the respective departments to be duly examined and annotated.

Dr. Cuyler remarks that our finest hymns were not composed by our greatest poets; that a perfect hymn need not be artistically a perfect poem, but that it must point upward, must be prayer or praise, or both combined. The greatest hymn, he says, is Toplady's 'Rock of Ages,' the second is Charles Wesley's 'Jesus, Lover of My Soul.' Dr. Cuyler asks if there is any American hymn

that can be named after these crown jewels of British hymnology. He thinks Ray Palmer's 'My Faith Looks up to Thee' may be 'The author wrote at the age of twenty-two, and said that the words were 'born out of his own soul.' The fourth great hymn, according to Dr. Cuyler, is Charlotte Elliott's 'Just as I Am.'

Sweden has done a great deal towards the cause of education, and the city of Stockholm now claims to be the possessor of the most palatial elementary national school in existence.

The bishops of the Catholic church all over the United States now pledge the girls and boys at confirmation to abstain from intoxicating liquors until they are twenty-one years old. When the bishop leaves his parish after confirmation, the responsibility rests with the parish to see that these boys and girls are organized into total abstinence societies.

Chicago will be the first city on this continent to have regular passenger transport by automobiles in opposition to the street railway cars. The Hub Motor Transit Company is prepared to provide the new conveyances. It has fifty omnibuses now in course of construction for use in Chicago, each of which is built to accommodate forty passengers at five cents each.

Dawson news under date Dec. 10th says that an epidemic of typhoid and pneumonia is prevalent at Dawson. Both St. Mary's and the Good Samaritan hospitals are filled with patients. Major Z. C. Wood, commanding the Northwest Mounted Police, and Capt. Scarth are both afflicted with typhoid pneumonia, and are confined to their beds. Their cases are not dangerous.

"College professors," said President Jones, of Hobart College, in a recent address, "are miserably paid. The full professor in a New York State college gets an average salary equal to that of a railroad engineer, an assistant professor the same as a fireman, while an instructor is equally rewarded with a brakeman." It is probable that an examination of salaries paid Canadian professors would reveal a similar state of affairs in this country.

If Sir Wilfrid Laurier represents Canada at the inauguration of common-wealth of Australia he will have seen the birth of two new nations. Word comes from Sydney that there is in New South Wales and Victoria, especially the former, a dearth of candidates for the Federal Senate. Prominent Roman Catholics, who are an important section, are afraid of coming forward in consequence of the sectarian bitterness aroused by a recent attack on Protestantism by Archbishop Redwood, of New Zealand.

The Rev. Robert McClelland, hon. chaplain 1st Cameron Highlanders, writes to 'The Times'—I have just received from a man signing himself "W. T. Stead" a letter and a document headed "What is now being done in South Africa." As one who has just returned from the front after nine months' service, and seen the whole campaign from Norval's Point to Pretoria and back again, I have no hesitation in saying that both statements, taken as a whole, are simply a tissue of base calumnies and vile falsehoods against British officers and men. Even where a grain of truth occurs here and there it is so perverted and exaggerated as to be real falsehood. The statements about the degradation of Boer women are, to the best of my knowledge, unmitigated slander. It is useless to argue with this man, who I fear a one-eyed partisanship has driven to extremities. I simply write this to warn all Christian ministers and people to be on their guard against these statements. Let the anonymous "British officers" disclose himself, and let us remember that Tommy, in writing home, is apt, quite innocently, "to pile on the agony." My experience of our officers and men is summed up in the words "Heroes and gentlemen."

The Quiet Hour.

The Triumphal Entry.*

Connecting links.—It was Passover time, and the pilgrims were going up to Jerusalem from all parts of the country. Many went to Bethany to see Jesus, and being convinced that He was the Messiah, believed on Him, which greatly angered the rulers. (John 12: 9-11.) He remained at Bethany over Saturday, the Jewish Sabbath, and on the following day, Sunday, He made His public entrance into the city. The supper at Bethany of our last lesson was in the evening before, after sunset, which was the close of the Jewish Sabbath. Matthew gives the account of the supper out of its proper order.

V. 1. Drew nigh unto Jerusalem. Leaving Bethany, which was about two miles from Jerusalem, Jesus and his disciples, accompanied by others, set out for the city, probably taking the southern, or main road. It was perhaps near noon, as the entrance into the Temple seems to have been late in the afternoon. (Mark 11: 11.) (For the proper names see Bible Dictionary, page 6.) Then sent Jesus; showing a deliberate intention of publicly entering Jerusalem as Israel's king. He is no longer encouraging popular enthusiasm (Mark 5: 43) through fear of arousing opposition from the Pharisees (Mark 2: 7-16), who could no longer interfere with His work. (Mark 1: 45.) His work as teacher was almost finished. There remained only Gethsemane and the Cross.

Vs. 2, 3. Go into the village; of Bethpage, mentioned in the previous verse. Ye shall find an ass. In the East the ass was and is highly esteemed (Judges 5: 10; 12: 14); but "it is the common beast for everybody to ride, and has been so from the days of the patriarchs and prophets." The Lord hath need of him. The owner may have been a secret follower of Jesus; or, sharing in the enthusiasm of the crowd, he would willingly grant the Master's request.

Vs. 4, 6. All this was done, etc. Matthew finds in the incident the fulfilment of Zech. 9: 9. The quotation is not literal. Free use is made of the prophets' words. Behold thy king. The horse was used for war purposes, but the ass being domestic, was, therefore, a symbol of lowliness and peace. The incident is in keeping with the character of the Prince of Peace.

V. 7.—Brought the ass and the colt. Jesus rode upon the colt (Mark 11: 7), and Mark informs us that no man had ever before ridden him. The mother was naturally taken along that the colt might go the more quietly. Put on them their clothes; their outer robes, or cloaks, instead of a saddle. It was a royal procession. One thinks of Sir Walter Raleigh spreading his mantle on a miry place that his queen might cross.

V. 8. The most part of the multitude (Rev. Ver.). Not all, for the Pharisees, like evil birds of prey, were hovering around. (Luke 19: 39.) Their garments; their cloaks, or outer garments. Branches; from the date palms (John 12: 13) that grew upon the Mount of Olives. The leaves were often ten feet long. The palm was an emblem of victory.

V. 9. The multitudes that went before; those who came out of the city to meet Him (John 12: 12), and who turning round pre-

*S. S. Lesson, 13th January 1901—GOLDEN TEXT—Matt. 21: 9. Blessed is he that cometh in the name of the Lord.

ceded Him. That followed; from Bethany, and from other parts of the country, as they were coming up to the Passover. Hosanna; literally, "Save now" or "Save, I pray"; the opening words of Ps. 118: 25. Compare our "God Save the Queen." Blessed is he. These words from Ps. 118: 26 were held to refer to the coming Messiah and were sung at the great festivals. In applying them to Jesus the people show that they accept Him as Messiah. The same is implied in the title "Son of David." Hosanna in the highest; i. e., in the highest heavens. It was a prayer that their "Hosannas on earth might be echoed and ratified in heaven." (B. Uce.) But our Lord, knowing how little this popular applause meant, wept over the city as He saw it from the crest of the Mount. (Luke 19: 41-44.)

V. 10. When he was come into Jerusalem. The procession, having crossed Kidron Valley, probably entered the city through the Sheep Gate on the north. The city was moved; literally "shaken," the word used for an earthquake. Excitement ran high in expectation of a revolution, when their own king should take the place of the hated Romans.

V. 11. This is the prophet, Jesus, from Nazareth (Rev. Ver.); the answer of the pilgrims in the procession, many of whom came from Galilee. Jesus entered the Temple and then quietly withdrew to Bethany.

V. 12. Jesus went into the temple; on the following day, Monday. (Mark 11: 12, 15.) Cast out. The Temple market was in "Court of the Gentiles," the outermost part of the Temple, where oxen, sheep, wine, oil, salt, etc., were sold for sacrificial purposes.

V. 14. The blind and the lame. The Temple was a common resort for such seeking alms (Acts 3: 2). Healed them; thus, as it were, restoring the Temple to its proper use as a house of mercy.

V. 15. The chief priests. Their authority was called in question and they did not like it. The children. Even the little ones caught the enthusiasm and recognized Jesus as the King.

Vs. 16, 17. Hearest thou? It seemed to them blasphemy to ascribe to Him the title of Messiah. (Luke 19: 38, 39.) Have ye never read it; in Ps. 8: 2. They had read, but did not understand that "if the Scriptures had already taught that even the unconscious admiration of the infant is a tribute to God's glory, how much more might children of maturer age be suffered to join in acclamations to His Son." (Alexander.) He left them; to spend at before the night in peace and quiet at Bethany, and thus refreshed Himself for the morrow.

It is helpful to believe that there is as much devotion to-day and as many really pious men and women in the world as there ever was. Were God to inspire some one to write the life of some man of God or some mother in Israel it would read much like the life of Abraham or Hannah. Some of these are God's hidden ones. Nevertheless they exist, and when it suits God's purpose he manifests them to the world.

"Now is our salvation nearer than when we believed."

Prayer.

Heavenly Father, we beseech Thee to make us followers of Thy dear Son in all things. Thou, O Father of mercies, lovest the stranger. May we love Him, and love our neighbor as ourselves. Thou carriest the lambs in Thine arms. May our hearts go forth in tenderness to all young children, and the babes in Christ. Thou carest for the laborers and them that toil in rowing on the waves of this troublesome world. Help us to lighten, by sympathy, the burden of life to some over-burdened men, and to cheer the hearts of all with whom we have to do. May our presence bring solace to some that are tossed by tempest and not comforted, and assist the faith of things unseen in those who are caring too much for the things seen and temporal. Make us, O God, in all our works the servants of our Lord Jesus Christ; and teach us to look not only on our own things, but also on the things of others.—Selected.

Influence.

A characteristic story is told of Spurgeon that when an independent young woman objected to assenting to those questions in the marriage service which implied the superiority and authority of the man over the woman, he said to her in a fatherly way: "Come, now, let him be the head and do you be the neck and turn him which way you please."

This is a good illustration of the supreme potency of influence. Merely nominal precedence or authority does not amount to much. Almost every head has a neck that can turn it. How often the wife proves to be the ruling, directing spirit of a household, instead of the husband and father. Who has not known organizations in which the real controlling power was wielded by some member or members not officially recognized? The essential thing to seek is the power of influence—not so much the grasp as the neck-ship of affairs. Anybody can be a figure-head, provided he gets a chance in that capacity. But it takes genuine merit and faculty to be what is called "a controlling spirit." Let no mean, petty spirit of envy actuate us in our dealings with others. Position, outward honor, need not, and very often does not, mean real power, real supremacy. That belongs to influence—the quiet, subtle force which moves so-called authority as the neck of a man moves his head.

Self Forgetfulness.

Jesus seemed never to think of himself, while we seem seldom to think of anybody else. If he was tired and sought rest for body and brain, he quickly forgot it all if some one met him who needed his help. What a different institution the Church would be if every member lived a life of self-forgetfulness! What a society yours would be if each member imitated the Divine Model in this respect! How quickly would the world be brought to Christ if all who bear his name would deny self for the sake of the perishing millions who never will be saved until the love of souls takes the place of the love of ease and pleasure which now so largely control us all. Presbyterian Journal.

Flowers were at the funeral, and though doubtless the lovely dead walks the streets of the celestial city and enjoyed the things eye hath not seen, yet a visit and a bunch of flowers while living would have been most acceptable. This thought is old, but it needs to be repeated again and again, "Let thy kindness be done to the living and not to the dead."

Where Has the Old Year Gone.

JOHN IMRIE, TORONTO.

Where has the Old Year gone?
Gone to join the mystic ages,
One more leaf in history's pages,
To be read by fools and sages:
There has the Old Year gone!

Where has the Old Year gone?
Gone the circle of the earth,
Grief to some—to others mirth—
Back to God who gave it birth:
There has the Old Year gone!

Where has the Old Year gone?
Gone with promise false or true,
Gone with loving friends we knew,
Hid for ever from our view:
There has the Old Year gone!

Where has the Old Year gone?
Gone with all its hopes and fears,
Gone with all its joys and tears,
Dead and buried with the years:
There has the Old Year gone!

Where has the Old Year gone?
Gone till God recalls the past,
Good or ill—the die is cast,
Judged by it we are at last:
There has the Old Year gone!

Where have the Old Years gone?
Gone! and left their scars for ever
On our hearts. Erase them? Never!
Till we cross Death's chilly river:
Ah! there have the Old Years gone!

The Character in the Face.

BY JOSEPH PARKER, D.D.

The face is an open book. Every blot shows blackly upon it. Blessed be God! a man cannot be a villain without showing it. Pamper himself as he may, the bad lines on the face will come out now and then. Marvelous is the writing of the human countenance. Not that you find what is technically termed beauty there as a proof of moral excellence, mere form of feature or line of bone or tint of skin; we are not speaking of such superficial things in this connection; but the expression of the face, its sudden expressions, its expressions when it supposes itself to be inexpressive, the very concealment of the character which brings a kind of luminous vacancy into the eyes.

Can a man drink deeply, and yet not show it in his face? Can any man think bad thoughts lovingly—can he roll iniquity under his tongue as a sweet morsel and gloat over it and dream about it and hulk it in the morning and bless it at night without that loved demon working its wizardry on the face, taking out of the voice its solemn murmur, and casting into the gait of the wanderer the lurch of the vagabond? Men do not know this in all its reality. They have recourse to mechanical means for adorning themselves, for obliterating the traces of evil conduct; but they fail; the buried things lift itself up and casts off the flower that was meant to hide its presence.

A sudden expression reveals a character. "The show of their countenance doth witness against them;" they have lost their spirituality, their ennobling reverence, their simplicity of soul, their genial smile, their inexpressive and self-interpreting frankness; they lurch, they wait, they glance furtively, and they blush; they show themselves to be devotees of sensuality. There is, amid all their claim to the contrary, a porcine look, a tone and manner which even the simplest can hardly misunderstand.

The other truth, the beautiful truth, is equally vivid. What wonders grace works in a man! How it fills even an ordinary exterior with light! How the Spirit of the indwelling God ennobles and dignifies the living house which he sanctifies by his presence!

Our Young People**The Why of It.**

BY REV. JOHN F. COWAN, D. D.

Early consecration is easy, because there is a formative period in which to shape anything as it should be,—a house, a tree, a character; is easier than it is to tear it down and reshape it after the hurtful influences have been allowed to misshape it. Because formation is easier and better than reformation, we ought to consecrate our lives early to Him who can form them aright.

2. Youthful consecration is fairer than death-bed repentance. The whole life belongs to Jesus Christ, and every day He is kept out of His kingdom an injustice is done. "Ought to be a Christian" and "not a Christian" are equivalent to robbery of God. Early consecration is equitable conduct.

3. There are strong business reasons for youthful consecration. The horseman wants the colt, not the matured horse. The naval and military academies want the youth under sixteen. The trades, the professions are calling for youth. Usually an early start in his life work counts heavily in a man's favor.

Still another business consideration. The study of the industrial world now is to reduce the cost of production to a minimum. Factory plants are being perfected with a view to cutting down expenses. Youthful consecration means superior conditions for service. There will be fewer blemishes of character to be eradicated, fewer roots of evil in the heart to contend against. What sort of a plant have I for Christ's use? That depends on how early in my youth I turned the control and perfecting of it over to Him.

4. Then there is the prudential view of the matter. It is safer to consecrate myself early to Christ than to delay. Insurance men have their table of probabilities, so has conversion. The chances of one's becoming a Christian diminish by a regular ratio as age increases. The sensible youth, the fair-minded youth, the business-like youth, the prudent youth, will consecrate himself now.—Christian Endeavor World.

For Daily Reading.

Mon., Jan. 7.—Given to God. 1 Sam. 1: 24-28

Tues., Jan. 8.—Early service. 2 Chron. 34:1-7

Wed., Jan. 9.—A child's work known.

Prov. 20: 11; 1 Sam. 16: 4-12

Thur., Jan. 10.—Foundations of life.

Mark 10: 17-22

Fri., Jan. 11.—Example of Jesus.

Luke 2: 42-50

Sat., Jan. 12.—Promised care.

Ps. 27: 10; 91: 9-13

Sun., Jan. 13.—Topic. Youthful consecration.

Ecl. 12: 1.

Have you ever thought how much home reading has to do with the formation of the character of the young? How subtle is its formative influence; touching to the very quick the roots of moral impulse; opening the hidden fountains of desire and resolve, and cutting channels for their flowing; and so secretly—in ways that may not be even suspected by the reader determining his character, and fixing the issue of his life?—Dr. F. B. Paton!

New Year Resolutions.

We have again come to that period of the year which is so well suited to the forming, recording and keeping of new resolutions. It is highly proper that this turning time in the onward sweep of the year and of the century should be recognized and observed as suited for "turning over a new leaf"—as a time for putting away bad habits, old enmities and evil influences. It is a good point of time from which to start in a new direction to find a nobler, better manhood and womanhood.

Form your resolutions with the firm purpose of keeping them. Do not let the fact that you formerly failed cause you to sink to that level where good resolutions cease to be formed. Call for Divine aid and arouse all the nobler qualities of your manhood for a new struggle. Resolve upon victory and the battle is half over—the victory is already being realized. But by all means let nothing dissuade you from making the right and the necessary resolutions.

Concerning the forming of good resolutions, the editor of the Advance says: "Shall we make them? Why not? Because we do not keep them. But grant even this, and are we sure that they do not have some value as confessions of shortcoming, as a verdict which we deliberately enter up against ourselves that our lives are not right? What a man thinks of his year's life on its last day is apt to have in it something of the cool, calm judgment of the great day of accounts. It is well to confess judgment and remember, if nothing more, how the account stands.

"But there may be something more. Resolutions enter largely into the formation of character. They have been the brake which stopped many a down-hill run. The world would have gone to pieces long ago if all the people who started wrong had kept going wrong. But they paused, turned around and went the other way, and usually a good resolution was the pivot on which they turned. 'I will go to my father,' said the prodigal. The 'I will' faced him around and sent him the other way. The gospel views men as already started wrong, and all the power of its persuasions is centered upon the purpose of turning them around. This purpose is helped by everything that startles us or gives us pause. When a man is walking upon ice and it begins to crack, he stops. This break in time is a warning. It says to the man in slippery or dangerous places, stop, turn back. A good resolution at such a time is a part of prudence.

"It is not easy to find the biography of a useful life which is not marked by resolutions. When Mr. Finney determined on a Sunday evening to settle the question of his soul's salvation, a new era in his life began. When Martin Luther made a vow out in the thunder-storm that he would dedicate himself to the service of God, the Reformation began to be at hand. Even those who do not move by such leaps and bounds, usually make resolutions or vows stepping-stones to higher things."—Lutheran Observer.

No coin is current with God without love's stamp upon it.

The first step in our consecration is always taken by God.—Rev. G. H. C. Macgregor.

The Queen of Canadian Commerce.

BY ELIZABETH CUMINGS.

A Pen Picture of Montreal.

Human motives are complex. At this distance it is difficult to imagine that any small self-seeking had part in moving the delicately-nurtured men and women who founded Montreal to cross the Atlantic in the dirty little ships of their day and start a mission for filthy savages in the most dangerous spot in Canada. They were of the most refined society on earth. They believed the region full of demons. They aspired to make it the abode of angels. They did not seek religious liberty like the Pilgrims at Plymouth, nor trade like the Dutch at Manhattan. "Vill marie" was solemnly dedicated at Notre Dame, Paris, to the Holy Family, and was to consist of a seminary of priests, dedicated to our Saviour, a hospital of nuns, dedicated to St. Joseph, and a school, dedicated to the Virgin, each an engine to convert the Indians.

Jacques Cartier had penetrated to this center of a great inland navigation in 1535 on his second visit to Canada. The Indians told him that the upper river was haunted by devils, with wings like bats, horns like buffaloes, and tails like alligators. Storms and frosts as terrible as the devils also hid upon its shores. But he sailed on into an enchanting landscape all crimson and gold, purple and bronze, and on the second of October drew up at the foot of St. Mary's current, about where the end of Dezery street now is. Indians welcomed him and led him through the woods and past fields of maize to their village, the mysterious Hochelaga, a palisaded stronghold snuggled at the foot of the mountain. There, like the Iroquois, they dwelt in long houses of poles, thatched with sheets of bark. When the chief took Cartier to the summit of the mountain the Frenchman grasped the value of the situation at once. Six hundred and twenty miles from the sea, and here is a seaport! The beautiful river, coming from the west, and the purple-brown stream, from the north, must drain great regions. He called the mountain "Mount Royale," and took possession of it for his government after the manner of white explorers.

Sixty-eight years later Champlain came. Hochelaga and its copper-complexioned citizens had vanished. "One soul saved is more than the conquest of an empire," was his oft-repeated motto. But to convert savages one must have a fort, so he landed near a little river flowing into the St. Lawrence and built one, and called the spot "Place Royale." The custom-house stands upon it now, but the old name has been restored. The wooded island opposite, now a park, he named for his bride, "St. Héène."

Meanwhile a great revival was in progress in the Roman church in France. A receiver of taxes in Anjou thought he heard heavenly voices commanding him to assist in converting the savages of the Western wilderness. A young priest at Paris thought he heard a voice commanding him to found a seminary for priests at Montreal, which was then as the jaws of death. The tax receiver went up to Paris. He met the priest. These two induced four others to form with them the Society of Notre Dame of Montreal. They raised seventy five thousand dollars, found a pious and knightly leader, Paul de Chomedey, Sieur de Maisonneuve, and in 1641 with forty men and four women sailed for Canada. When they arrived it was too late in the season to start the settlement at Montreal. The people at Quebec exhorted them to cast in their lot with them, "You will be

slaughtered by the Iroquois," they said, "all the winter."

"I was sent out to form a colony at Montreal, and must go if every tree on the way is an Iroquois," was Maisonneuve's invariable answer. May eighteenth, the next year (1642), he landed at Place Royale with fifty-five men and five women—a few recruits had joined the company at Quebec. A solemn high mass was celebrated, and Montreal had begun to live.

Past and present jostle each other in and all about the city. One who arrives from the west will pass the gigantic web of the Canadian Pacific Railroad bridge at Lachine, and then the Victoria bridge near the city, said, when completed in 1862, to be "one of the greatest engineering marvels of the world," and will land near the old Bonsecours church, whose foundation stones were laid by that first sainted school ma'am of Montreal, Sister Marguerite Bourgeoys. On the gable nearest the river is a small image of the Virgin, "our lady of gracious help," a precious, miracle-working image brought over by Marguerite herself, and invoked still by every pious Catholic in the region when in extremity. A perfect forest of masts and funnels rises from the wharves, and cargoes are being taken in by the latest appliances, steam or electric; but stepping into this little church one will fancy himself in some old church in Brittany. Plain people are there in dozens, praying. Their baskets of fish, vegetables, chickens—what not, are by the door outside, though the neighboring market and the queer eating houses all about are thronged.

The Bonsecours market just beyond occupies the site of the home of Sir John Johnson, the terror of New York during the Revolution. On Jacques Cartier Square, a little way down St. Paul Street, is a monument to Lord Nelson, the figure, curiously enough, with its back to the water. Here, in reprisal for their horrible treatment of French prisoners, Count Frontenac had four Iroquois burned in 1696. Just round the corner is the place where Benjamin Franklin started a newspaper. On one corner of this square, Du Luth, the explorer of the upper Mississippi, built a house in his later years. Here for a time dwelt the brave Montcalm, and Levis, the last French commander in Canada. On the next street, St. Vincent, stands the house of the first projector of the Lachine Canal, Gedeon de Catalogne. Further down St. Paul Street dwelt Le Moyne, one of the companions of Maisonneuve, and there were born his sons, d'Iberville and de Bienville, the explorers of the lower Mississippi and founders of Louisiana.

From Customhouse Square, the Place Royale, one enters the Place d'Armes, the spot where Maisonneuve held off the Iroquois single-handed until every one of his men was safe within the fort. To the right rise the stiff, tall towers of Notre Dame, the modern representative of the tiny bark chapel of the founders. In one tower is a big bell rung only on great occasions, such as the death of the pope. In the other is a chime of ten bells, which it requires eighteen men to handle. More than ten thousand people may worship in this church.

If one goes up in the towers he may look down upon the spots where dwelt for a time the illustrious La Salle; Cadillac, the founder of Detroit; Mackenzie, the Scotch Highlander, who discovered the mighty river bearing his name, and Fraser, who also discovered a river, in the springs of whose source are sands of gold and whose delta is a garden. Down in the Place d'Armes itself one will have pointed out to him the

sleeping place of a most astute and, according to his light, patriotic Indian, the Huron chief, The Rat. Walking northeastward, down Notre Dame Street, one comes to the first Protestant church ever built in Montreal, the St. Gabriel Street Presbyterian. Before its building, in 1792, the congregation worshipped Sunday afternoons in the church of the Recollect Fathers. On their departure, in token of kindness received, they presented the fathers with a tun of communion wine and many pounds of candles.

The city unfolds like an exquisite panorama as one rides slowly up that extinct volcano, Mount Royal. First, there are the great water reservoirs, blasted out of the solid rock; then McGill College and its allies, the gift of generous Montreal merchants, and beautiful homes, deep in clustering maples; then the Gray Nunnery, where old men and women, little children, and that forlornest class of the desolate, called by the sweet old saint who showed us about, "The Innocents," find refuge and tender care; then the thronging shipping and the matchless river bearing with it one third of the fresh water of the world. From the summit one can see that Montreal is an island. To the northwest shines the lake of Two Mountains, and beyond it rises the Laurentian range, the oldest hills known to geology, then, dividing, the purple-brown waters of the Ottawa flow south and northeast seeking the St. Lawrence, and we remember that it was up the Ottawa that the city's most adored Dollard, with his devoted seventeen, took his way to death that Montreal might be saved. Everywhere we look there are schools and churches. The air is as sweet and bracing as if just blown over new fallen snow. We catch a glimpse of the boats slowly moving westward along the Lachine canal, and reflect that not many years may elapse before they pass on to the Mississippi and the Gulf of Mexico. Then we return by way of the great Hotel Dieu, the modern representative of the first hospital set up in the wilderness that gives its blessing yearly to multitudes of sick.—Forward.

Lord Kitchener.

Kitchener is a man who, while not cruel for the mere delight of being cruel, apparently has no soft side to his nature. On one occasion an officer who had been away for some days on a delicate and dangerous mission, which he successfully accomplished, returned to headquarters early in the morning. Without waiting to wash or change his uniform, travel-stained and with a week's growth of beard on his face, he reported to the commander in chief. Kitchener listened in silence until he had finished, and then his only comment was, "The officers of my command do not wear beards." Despite this, no officer anxious to distinguish himself hesitates for a moment when offered an opportunity to serve with Kitchener. They know that he does things, and they admire him for his ability.

His Ondurman campaign was not so much a military triumph as it was the triumph of organization. The obstacles to be overcome were at times seemingly unsurmountable, and the question of finance was a serious one, yet the difficulties were successfully met, and the expenses of the war kept within limits of the appropriation. There was no haste, no anxiety about his preparations. He waited until everything was ready, and then he struck. It is told of him that one day a drunken Egyptian soldier was arrested and locked up. There were other Egyptians, soldiers and civilians, in the

prison, and they talked of many things, to which the soldier listened. He was released later on an order from Kitchener. Some days later Kitchener astonished his chief intelligence officer by imparting certain information. How he obtained it no one knew, but long afterwards it came out that Kitchener was the drunken soldier, and he had had himself arrested to find out what the natives talked about among themselves.

Dunrobin Castle.

Lord Ronald Gower, uncle of the present Duke of Sutherland, and at one time M. P. for Sutherlandshire, has a very interesting article in a London magazine on Dunrobin Castle and the Sutherland family. Of the sixth Earl of Sutherland, who was married to a sister of King Robert Bruce, Lord Ronald says:—

"There is still at Dunrobin a trace of Princess Margaret in the old walls which enclose her garden; she appears to have had the love of flowers in her nature, and planted fruit trees among the flowers, as one finds often in the old Scottish houses; and even in those days Dunrobin must have had the supreme beauty and choice of flowers and fruit trees under its old castle walls, and the gardens, which, under my mother's perfect taste, became the most beautiful in the North of Scotland. This Royal marriage proved a sterile one, and none of the blood Royal of Bruce came into the House of Sutherland through this union, although the Sutherlands have, as well as the Gowers, several Royal descents; but I must not rival my cousin, William Harcourt, in parading this accident."

The 15th Earl, who succeeded in 1703, was known, we are informed, by the nickname of John Roy, doubtless owing to his rubicund complexion:—

"It was in the reign of Earl Roy that the wine-house in the garden at Dunrobin, now converted into a museum, was built—and there the gentlemen would indulge in their Homeric drinking bouts, which sometimes lasted for whole days and nights, and only ended either with the exhaustion of the cellar, or the total insensibility of the toppers."

Referring to the museum and the Queen's visit in 1872, Lord Ronald says:—

"No one could explain the contents of the Dunrobin museum to the Queen better than Mr. Joass; and it is owing to his great knowledge of early Scottish antiquities, and to his high artistic skill, that the museum has now become one of the most complete and interesting in the North. Mr. Joass informs me that among the contents of this museum, besides the ordinary types of flint and bronze implements from the district, which is rich in the former, the collection boasts of three bronzes which are of great rarity; the one being the only known British example of an anvil of the bronze period, and the other a swivel, which, as far as yet ascertained, is unique."

There are no very remarkable works of art at Dunrobin. One, however, which hangs in the library, is the so-called Orkney portrait of Mary, Queen of Scots, which is traditionally supposed to have belonged to her illegitimate brother, the Earl of Orkney. Lord Ronald does not think it genuine:—

"The face is a lovely one, and I wish I could take it on faith that this is a genuine likeness of Scotland's hapless Queen; but although such good authorities as Sir J. W. Gordon, Laing the historian, and Woodburn of the Art Gallery all believed in the genuineness of this portrait, I cannot. It is evidently a painting of the time of Charles II; the style of the painting betrays it. In

this library are three genuine and interesting portraits; one of Sir Robert Gordon, the family historian in the days of Mary; a circular portrait on panel of old George Buchanan, the terrible old pedagogue and the tutor of that King of pedagogues, James I; and a portrait of Daniel Defoe, who came up as far north as Dunrobin, when he had been sent to Scotland on a secret mission relating to the Union by Harley."

Lord Ronald records with natural pride that it was his parents who created the new Dunrobin, "not touching a stone of the old building, but practically surrounding it with a palace, and with gardens of perfect beauty of perfect taste, and of exquisite symmetry."

Winter Sowing.

BY REV. EDWARD A. COLLIER, D. D.

The seed we sow in earthly soil
Must in its season scattered be,
Else vain our utmost care and toil,
Nor bloom nor harvest shall we see.
But who, with loving thought aglow,
In hearts a word of kindness leaves,
All times are his, and seed will grow,
And harvest bring its joyful sheaves.

The Carthage of To-Day.

A railway now runs to Carthage from Tunis. The summer palace of the Bey may be visited, but superficially. A walk through the courtyards is allowed, surrounded by thickly latticed windows, but one may not stand still within the precincts. Not on the direct road to Carthage, but easily reached during the same drive, is the museum at Bardo, opened in 1888 in the old harem adjoining the Bey's public palace, and full of most interesting results of recent North African excavating. Catalogues can hardly keep pace with discovery and additions, so that of many beautiful things a verbal description by the intelligent attendant comprizes all available information. Especially rich in mosaics, the museum contains room after room filled with fine examples of wall and floor decoration, those found in Suza (Hadrumetum) being generally in a better state of preservation than the Carthage remains. The ancient inhabitants would seem to have pleased themselves by reproducing with their bits of colored stone many familiar scenes; and so "fishing," with men and boats and nets, a seashore banquet, quite elaborately worked out, the "chase," with dogs, hunters and flying game, appear. In 1897 a very large pavement design was discovered near Zujhrin, representing the signs of the zodiac in a circle, surrounded by the seven days of the week. In addition to the earlier mosaics, there are many exhibiting Christian designs, but mosaics by no means comprise the chief wealth of the museum. Hundreds of puny lamps of earthenware are gathered simple but showing graceful forms and decoration, weird masks with ingenious varieties of contortion in the features, tear vials and water jugs, and fine bits of sculpture. Three statues have been recently excavated together at Carthage, perhaps the most beautiful at Bardo. The central figure in this exquisite group is thought to be a Ceres, and is more perfect than the others. A few fine relics in gold and silver are shown, and altogether the Musée Abou would be an enthralling spot for months of study.

Martyrdom has tracked the church from age to age. Last June, when excavations were made in an Augustinian convent at Santiago, Chili, a number of calcined human skeletons were found, mute evidence from a past generation of what was done in secret, when the Spanish Inquisition no longer dared to burn heretics in public.

The Power of Love.

A little girl was standing one day at a railway station, holding her father's hand. It was a busy scene—some hurrying for tickets, some looking after their luggage, and all too much taken up with their own affairs to pay much attention to other people.

But there was one man there whom nobody could fail to notice, for he was a prisoner handcuffed between two policemen, who were keeping a firm hold upon him. I do not know what crime he had been guilty of, but he had been sentenced to twenty years' penal servitude, and was now on the way to the place of his imprisonment. He was a dark, desperate-looking man, with the wickedness with which he had spent his life stamped upon his face. If ever a man were beyond the power of love, you would have said he was. Ah! we none of us know what love can do.

The little girl I have mentioned caught sight of the prisoner; a wide gap, you might have thought, between her life and his, yet was there something that could bridge it over! She let go her father's hand, tripped across the platform, and looked up into the man's face. "Man, I'm so sorry for you," and ran back again with her eyes full of tears. The criminal made no answer, nor made any sign that the love of this childish heart had touched him; he seemed to look even darker than before.

A minute passed, and then the little girl was at his side again, with another look and another word for him. "Man," she repeated, "Jesus Christ is sorry for you." Then the train came up, the passengers all got in, and the man and the child met no more.

But was it all over? Oh no. The prisoner had been so violent and troublesome that notice had been sent to the warden where he was going that he would have a hard task to keep him in order. But instead of that he found that he gave no trouble whatever. He was quiet and subdued; showed no signs of ferocity, and was often of an evening reading his Bible. It seemed very unaccountable, and the warden at last sought an explanation. Ah! have you guessed? It was the loving sympathy of the little child which broke his heart, though he was then too proud to show it outwardly. God, by His Spirit, had sent those simple words to wake up the memory of a dead mother—of long past days.

It was years since anybody had spoken to him like that. It brought back to him all that she used to teach him when he was a child at her knee. "And oh, sir," he said, in broken accents, "I could not rest until I had found my mother's God; and now, through the grace of our Lord Jesus Christ, I'm saved I'm saved."

We think it a beautiful picture—a young heart in its simplicity pitying one so depraved and outcast. But her love was but a drop out of an overflowing fountain. The love of Jesus is that fountain; let it lead us to think about that. There is no earthly love like His. "Greater love hath no man than this, than a man lay down his life for his friend."

Dean Hole recently told a capital story of two Indians dining in England for the first time, when one of them took a spoonful of mustard, which brought tears to his eyes. The other said: "Brother, why weepest thou?" and he replied: "I weep for my father who was slain in battle," and he passed the mustard. The other then took a spoonful, and he had a tear trickling down his cheek. Said the first Indian: "Why weepest thou?" and he replied: "I weep because thou wast not slain with thy father."

The Dominion Presbyterian

IS PUBLISHED AT

370 BANK STREET - OTAWA

—AND AT—

Montreal, Toronto and Winnipeg.

TERMS: One year (10 issues) in advance..... \$1.50
Six months..... 75
CLUBS of Five, at same time..... 5.00

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

Paper is continued until an order is sent for discontinuance, and with it, payment of arrearages. When the address of your paper is to be changed, send the old as well as new address.

Sample copies sent upon application. Send all remittances by check, money order or registered letter, made payable to THE DOMINION PRESBYTERIAN.

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

THE DOMINION PRESBYTERIAN,
P.O. Drawer 1070, Ottawa

C. BLACKETT ROBINSON,
Manager and Editor.

Ottawa, Wednesday, 2nd Jan. 1900.

THE man with a vivid imagination and the man with a confused brain, and some others, are puzzling themselves about the New Century, and buttonholing the busy man on the street with, "Say, don't you think the New Century began a year ago?" If you begin to demonstrate that man's folly, you had better hunt up a comfortable corner for the rest of the forenoon. This beginning of the Century affair is epidemic, just like "grip," only worse. The best antidote is an immediate change of companionship when the first symptom appears.

WISHES for a happy New Year would be more effectual if the accounts between the man who expresses the wish and the man who receives it were squared. We do not refer to financial affairs alone. There are other little scores, some of them of long standing. It is quite within the ability of all to clear these off, and to begin the New Century with a clean sheet as between man and man. Nothing would contribute more to the happiness of both parties than the mutual hand-grasp over the grave of all the petty causes of separation that have come into the life of each.

PROMISES are often made in order to get rid of a persistent applicant. The unjust Judge of Scripture has his modern counterpart, and many an one who left with a promise has passed weary months waiting for its fulfilment. It will not be fulfilled. It was never the intention that it should be fulfilled. It was merely a temporal clearing of the way, perhaps with the hope that something would turn up to release the one who made the promise from the obligation. The time has apparently gone by when it could be said of men in general that the word was as good as the bond. Some remain of those whose word may be implicitly taken; but they make few promises, and the chances are that they bear the reputation among men of being somewhat churlish. Better that than to be reputed a man who has no regard for his word, and who keeps a promise only when he cannot avoid doing so.

THE MASTER'S QUESTION.

Most of us will be taking stock during these early days of January. The inventory of those things that lie outside ourselves we may well pass by; they have at best a depreciating value, and every year we shall have to write off a larger margin on that account. There is another inventory with which we are more directly concerned. It deals only with what is a part of personal character and moral possession. In it, somewhere, at some appreciation, is a soul.

What value has been placed upon it by the average man? One of Nature's seers has said

"Man is more than half of nature's treasure,
Of that fair beauty which no eye can see,
Of that sweet music which no ear can measure."

It is safe to say, however, that this is not the appreciation of most of men. Rather we shall find the soul at the end of the inventory, as something that cannot well be left out, but whose demands shall be satisfied with what remains after other claims have been met. The spiritual comes after the temporal in the estimation of the most of us. If we must either miss the car or miss family worship, we return a hasty thanks at the breakfast table, and hurry out to catch that car.

Valuing our own soul at so low a price, we naturally concern ourselves little about the souls of others. Many a man would do more to save another man's credit in the market than he would do to save that man's soul. That is not put in the most polite form, but it is a fact that needs to be put into plain language. Few of us would hesitate to convey an acquaintance home by the quietest way possible, so that his credit should not be injured, if we found him drunk on the street, or by the roadside; but nine out of ten among us would not take the first chance to speak to that man about the eternal interests he was jeopardizing by his conduct.

Yet who can estimate the value of that word, spoken with misgiving, yet spoken, that has been instrumental in awakening the all but destroyed life in the heart of the man on the down-grade! If at the end of the first year of the New Century one man shall come and look into our face and say, "I owe my life, under God, to you," it will be better reward than any other can give. In the past the God of self has claimed us, and we have gone with him. In the future shall not men become more deaf to his call, and appreciating the things of the soul life at something more nearly approaching their true value, yield to the higher voices that call them, and spend life so that other lives may receive blessing through them.

FRANK LESLIE'S Popular Monthly for January opens with an article on "The Reign of 'Soapy' Smith," which is said to be the true history of the famous Boss of Skaguay, the story of Bossism, pure and simple, stripped of the complexities of modern civilization and reduced to its simplest form. "The National Convention of Cuba" occupies an important place in this number. There is the usual amount of fiction, including a short story by Zang, will

State of the Funds.

Rev. Dr. Warden sends us the following comparative statement of receipts for the schemes of the Church for the nine months ending 31st. December, 1898, 1899 and 1900:—

SCHEMES.	1898.	1899.	1900.
Home Missions	\$20,804.61	\$18,926.92	\$19,886.86
Augmentation	3,751.48	3,159.67	3,211.55
For. Missions	35,102.07	37,072.49	32,106.71
French Evang.	8,139.15	8,442.45	5,878.73
Pointe-aux-trembles.	2,477.95	1,809.39	3,166.47
Widows & Orphans Fund	1,643.08	1,051.06	2,096.19
Aged & Infirm			
Mins. Fund	2,312.58	3,492.15	1,675.24
Assembly Fund	2,074.49	2,397.89	2,229.98
Knox College..	2,258.92	1,325.03	1,293.81
Queen's college	358.55	200.46	399.95
Pres. College, Montreal..	339.66	188.69	277.27
Man. College.	629.97	329.12	1,163.39

The attention of ministers, treasurers of congregations, Sabbath schools, &c is especially called to the fact that the ecclesiastical year now ends on 28th February. All contributions received on behalf of the schemes are to be published in a detailed report by the Agent of the Church, to be presented annually to the General Assembly. Only the contributions received on or before 28th February will be included in this year's report.

The opening article in the January number of Table Talk is entitled "The Goose to Cook and Serve." There is also an article on "Peanuts," and under the heading "Some Household Insects," miscellaneous insects are discussed. The department of Housekeepers' Inquiries is as usual full of helpful recipes. Table Talk Publishing Co., Philadelphia.

ONE of the best preparations for better living is a quiet hour alone with memory, which at your bidding will call up the past in its relation to the service you have rendered and to that you might have rendered. It is by the latter you will be judged. Not what we have done, but what it was in our power to do will condemn us. The servant who hid his talent in the napkin and returned it safely was condemned, because he had failed to do with his one talent what might have been done. So look during this quiet hour into the possibilities of the past of life, and the future will be more full of active service.

Every seventh year, and every fiftieth year in old Israel, old scores were wiped out, legally. Doubtless there were some who acted on the principle of the modern Christian, who piously says, "I will forgive, but I cannot forget," which simply means—"I shall say nothing about this, because as a Christian I am expected to pass it over, but I have it against you." The New Year season now upon us gives an opportunity to wipe out old scores. Friend meets friend with many happy greeting, and impulses are felt often to greet even those whom we count our enemies. Act upon the impulse, and it will surprise you to find your old time enemy ready to meet you more than half way. Try it with one this year.

BEING BY DOING.

There is at the present day a danger that the contemplative life shall be too strongly emphasized. The longing for spiritual purity finds expression naturally in a separation from the world, and in communion with God. But that this separation may result in increased strength and purity more is needed than withdrawal from the defilements of secular life. Saul had spent thirty years of separation and contemplation, and the result was an attempt to fight against God. No sooner was he called to the apostleship than he was sent out to active service, and bidden to mix with that sort of life from which he had striven all his days to keep himself separate.

It is out in the world that we gather our strength. While the disciples remained with Jesus they were deplorably weak men. When they were forced to go out and stand among men and enemies they grew strong as giants. Let us not suppose that strength will come by keeping out of the way of sin. It will come, just as strength comes in all of the rest of life's battles, when we stand up against sin, strive with it, fall perhaps yet more often winning, and so rising to better things.

One of the resolutions men will make during these days will be that they shall keep clear of certain temptations under which they have gone down the past year. Why not resolve to face them and not fall? Do you say you cannot do it? Then form a Company and try your united strength. There is one who is willing to put into the effort more than you have yet ventured; accept his offer. Of course He asks that He shall have the controlling interest, but it will pay you to grant His terms, if this will enable you to keep your self-respect, and make it unnecessary for you to sneak away from a struggle in which you ought to conquer.

This strenuous life will have its effect upon character. Many men know but do not do, and these men are never strong. But the man who as soon as knowledge comes, instantly casts about him for opportunity to transform knowledge into life, is the man upon whom other men will bank.

And all this is but following in spiritual things what men do in financial things every day. The merchant makes one thousand dollars from the transaction he has just closed. He doesn't bank that sum, except as a last resort; and then only till he can find another investment. But the ordinary Christian is a very poor spiritual broker.

Should the minister deal with social problems, and with the methods proposed for their solution, in the pulpit? That depends. He has been commissioned by his Master "to preach the preaching that I bid thee whether men will hear or whether they will forbear." Most preachers find that this occupies all their time, and taxes their strength to the utmost. Some may still have time on their hands, and if so they could not spend it more profitably than in the study of some of these social questions. But they should be very sure that they are not neglecting a spiritual duty to attend to this more attractive, and in some cases, more popular call.

We can do nothing well unless we do it consciously for Christ.—Mrs. Prentiss.

Literary Notes.

The January Ledger Monthly is full of good things for the family circle; and the publishers promise an unusual variety of excellent reading during the year. The illustrations in this number are numerous and of a high order of excellence. New York; or collar a year.

The January number of The Cosmopolitan contains several good short stories by well known writers. Brander Matthews has an article on "Americanisms Once More," and Dr. Clark, the president of the United Society of Christian Endeavor, writes of "Some Chinese Oddities." These are but a few of the good things of the number.

THE NINETEENTH CENTURY for December contains a good number of specially interesting articles among which we may note "A Visit to the Boer Prisoners in St. Helena," by Mrs. John Richard Green. This visit was undertaken in a kindly spirit and with the permission of the British authorities and Mrs. Green gives a true picture of the gloomy sadness which must always be found in such a camp of prisoners. It will awaken sympathy for the Boers and deepen the desire for a real end of the war. Leslie Stephen contributes a characteristic article on "Thomas Henry Huxley. Military matters are still reported in "The Strategic Value of the Channel Islands" and "Negligence in Recruiting." Prince Kropotkin deals with "Recent Science," and there are other contributions bearing on social and political questions.—Leonard Scott Publication Co. New York.

A Bit of Canadian Presbyterianism.

Prof. F. R. Beattie, D.D., in Christian Observer.

As is well known, there are many points of resemblance between the Presbyterianism of Canada and that of the Southern States. The two Churches are of about the same size and strength, and in many respects they represent the same side and temper of life and thought in regard to the things of the Gospel. As these two branches of the Presbyterian family come to know more of each other, it may be a gain for both.

A recent visit to Galt and Guelph, the Mecklenburg of the Presbyterianism of Ontario, suggests a few reflections, which we set down for the interest of our readers. Guelph has a population of 11,000, and has three vigorous Presbyterian churches, with about 1,600 members in all. Galt, with a population of scarcely 9,000, has also three Presbyterian churches with an aggregate of about 2,300.

The largest of these in Galt is Knox church, with a membership of almost 1,200, the second largest congregation in the Canadian Assembly. Here able and devoted men have labored in the past. Dr. Bayne, a preacher of great power, laid the foundations broad and deep over sixty years ago; and Dr. Smith followed with a notable pastorate. The present minister is the Rev. R. E. Knowles, B.D., a Canadian by birth and education, and he is greatly beloved by his people, who, under his leadership, are doing noble things in the service of the Lord. He is a young man, scarcely yet in his prime, and his wife, the mistress of the manse, is a native of New Berne, N. C., which fact is another proof of the affinity be-

tween Canadian and Southern Presbyterianism.

The place of worship of this large congregation has been under repair and improvement for five or six months past, and is greatly improved and beautified. It seats over 1,800 with comfort, and 2,200 can be accommodated within its walls. It was the privilege of the writer to conduct the re-opening services in this place on the 16th of December. The audiences filled the entire building both morning and night. The night assembly was even larger than the morning, and it was said that scores were turned away from the doors. It was refreshing to see such interest in the worship of the sanctuary, and in the things of religion. It was so reassuring; for it testified to the power of the Gospel to hold men; and it was easy to preach to such an assemblage of earnest souls.

This great congregation is thoroughly organized. It has nearly 500 families, many of whom live some miles out in the country. There are twenty-eight ruling elders, and the welfare of the church is attended to by the session in a systematic way. The ladies and the young people are well organized and active, so that much is done for religion in the community, and for the cause of Christ abroad.

The Central church, whose place of worship is a most beautiful structure, stands near by Knox church, and has nearly 800 members. The minister of this vigorous church is Rev. Dr. Dickson, who has done splendid work here, and who is well known by his devotional and instructive writings, some of which have been published by the Presbyterian Board of Philadelphia.

The Third Presbyterian flock here is the United Presbyterian church, whose ecclesiastical relations are with that body in the United States. This is one of a very few such organizations in Canada. The minister of this body of noble people, of nearly 400 members, is the Rev. Dr. King, who has labored faithfully here for many years, who is greatly beloved by his people and who is held in the highest esteem.

Such is a bit of compact Canadian Presbyterianism. The people are chiefly of Scottish origin, and in many respects this community has retained the characteristics of Scotland to a marked degree. The people are prosperous and industrious; they have cleared the forests, made fine farms and built a solid town. They hold the Lord's Day in sacred regard, and retain earnest devotion to the church of their fathers. They are law abiding and honorable in their dealings, and retain to a great extent the old ideas of home life.

It may be added that within ten miles of Galt there are at least eight other Presbyterian churches, with from one to four hundred members each, so that the blue banner of Presbyterianism has many adherents in all this region. Then Guelph is only sixteen miles away, with its three large churches; and within ten miles of this centre there are at least half a dozen Presbyterian centres of work and worship. These facts fully justify the statement already made, that this region is the Mecklenburg of Presbyterianism for Ontario. Charlotte, N. C. in the county of Mecklenburg, may equal, but can scarcely surpass, the region of Ontario, Canada, of which we are now writing. Happy is the man who has been reared in such surroundings, and happy the minister whose field of labor is found under such conditions.

THE WINSTALLS

OF
NEW YORK

All Rights Reserved.

CHAPTER X.

A JOYFUL SURRENDER.

On the Sunday morning following Jerry's unfortunate break the whole Winstall family drove to church. We say the whole family, for the two younger members of the family had returned home the previous evening. These two were Grace, now aged fifteen; and Alfred, aged six. They had been on a visit to their grandfather in the country for the past two weeks. Grace was not so tall as her sister, and evidently not destined to be so tall; but she had a strong frame, and was stouter. She had her mother's brown hair and eyes, and her father's rattling gay humor. She was strong, healthy, and full of life; given more to romping than to study. But she had a serious—even a spirituelle—cast of countenance withal, suggestive of great possibilities of development. In the meantime her free, romping, rattling spirit was in the ascendant.

Alfred had never been strong. He had been the one anxiety of the family. He would have occasional spells of increased strength, but these would be followed by times of weakness and languor unusual for a child of his age. There was nothing that seemed to excite the father's solicitude so much as the health of his youngest born. The child seemed to inherit the delicacy of his mother in her later years. He resembled her too, in appearance and manner more than either of his sisters. He had a far away look at times, that strongly recalled the mother's, and when the father would perceive this look it would smite him as with a sudden pain. Would little Alf go the way his mother went? Ah, how parents feel the impending blow, and the chill of the coming shadow.

As soon, then, as the season at all justified the step, Grace and Alf were sent out to grandfather's for a change. Now they had returned, and Alf seemed stronger and more buoyant than he had been all the winter months. Thus the whole family drove to church on Sunday morning.

When Jerry beheld the scene of his humiliation and defeat a few evenings ago, he was smitten with a renewed feeling of regret and shame; and this feeling was not mitigated when three or four of the small boys of the street began to hoot at him, and give imitations of his late harangue. But with Jerry's regrets there was now mingled a strong feeling of thankfulness and hope that wonderfully sustained him. "Even that disgrace," thought he, "will be a blessing if I take it as a warning not to fall again."

It was a fine Sunday morning, and the church was almost full. And it was a wealthy, fashionable congregation. Both Miss Winstall and Miss Pearce were mentally contrasting the appearance of the congregation this morning with that of Wednesday evening last. Why didn't more of these people turn out for the week night service? Wasn't Mr. Stuart just as interesting and instructive then as now? The fact was, they were not generally interested in Mr. Stuart's talks on social topics. Some of his people thought it was not his business to touch such questions at all. Why didn't he preach the

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.*

Gospel? Others were opposed to his views. They thought him too socialistic. They were wealthy, and any recognition of equality in any sense between themselves and less fortunate people they did not desire. Others had no interest in such subjects whatever, because they had never felt the pinch of any hardship or injustice. Thus Mr. Stuart's week evening audiences were small. There were few, if any, who went so far as to show Mr. Stuart any opposition. They were too well bred for that; and besides, they liked him; therefore they simply let him alone. Some of the more kindly disposed allowed that a man must be a bit of a crank in some way, and that Mr. Stuart's peculiar views would do no harm.

This easy-going, luxurious disposition on the part of the people had one result which perhaps not one of them was aware of. It had the effect of inducing Mr. Stuart to give them a very clear, straight, urgent Gospel on Sunday. Whatever socialistic opinions he then expressed, he did not call them by that name, to scare anybody away; but he preached the same earnest truths many a time on the authority of some very evangelical text. We have seen how a week ago he sought to arouse his people from their selfish slumbers by an appeal for work. The most rabid socialist could desire no better text. To-day Mr. Stuart took a very simple and short statement of truth which went to the foundation of character. It was this: "Him that cometh unto me I will in no wise cast out."

It was a very simple, earnest, Gospel sermon. The preacher dwelt first on the graciousness and freedom of the invitation. Then he named various classes of people that ought to accept the invitation, and the certainty of their receiving what they needed. Every one of us, he said, needed to come for pardon. He showed how by virtue of the atonement pardon could be received; and, he gave instances both from scripture and secular history, of very wicked sinners and very moral sinners who had been saved. Then the preacher invited all who were carrying heavy burdens to come, and showed how Christ could make their burdens light. He invited the sorrowful to come, setting forth Christ as the 'One that comforteth the mourners.' He invited all who were seeking the truth to come. Him who is the very Truth personified. He invited all who wanted to live more useful and noble lives to come to Him who lived the ideal life, and who could give wisdom and strength to walk in his steps.

Such lines of thought as these the preacher followed with growing earnestness and intensity. That he held the attention of the congregation there could be no doubt. The tense interest was sustained to the close. The rustle of relief that followed the last word was more impressive than the heartiest burst of applause.

Mr. Stuart could not help feeling that the truth had told somewhere. We may hope it had its effect upon many, but there was one especially to whom the word came that day with power. That was Miss Winstall. For some time her heart was being prepared to receive the good seed of the word. To-day she had been touched deeply with the

scripture lesson that preceded the sermon. Mr. Stuart had chosen that pathetic account of the sinful woman who, in her penitence came to the Saviour's feet, washed those feet with her tears, and wiped them with her hair. As the Lord spoke the word of pardon and peace to that penitent woman, Miss Winstall prayed that he might speak the same word to her. When, therefore, in the sermon the invitation was given to come just now to him for pardon, Miss Winstall's heart was very full. Surely, she thought, this is the accepted time for me; this is my very day of salvation. She bowed her head, partly to hide her emotion, and partly to lift her heart in prayer; and she asked the same pardon for all her neglects and sins. But there was more to follow. When Mr. Stuart later on invited all to come who were not satisfied with their frivolous, useless lives, Miss Winstall was deeply moved again. Surely this sermon was for herself. How did the preacher know her case so well? She had never given him any hint that she was ill at ease. But now she recognised that it was the Saviour Himself who was speaking through the preacher, and speaking directly to herself. Would she listen to His voice? Would she respond to His call? Yes, she would listen, and respond, and obey. In faith she came for the light and guidance she needed, and she realised that she was not disappointed. The joy of the new life entered her heart. She had found the two things she wanted—pardon for the past, and grace for the future. Surely indeed, this was her day of salvation.

It may be hoped that other hearts also responded that day to the truth so faithfully proclaimed. At any rate there seemed to be a marked and unusual solemnity on the congregation in the singing of the closing hymn:

"Just as I am! Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because thy promise I believe,
O Lamb of God, I come!"

"Just as I am! Thy love unknown
Has broken every barrier down,
Now to be thine, yea thine alone,
O Lamb of God, I come!"

As the Winstall family drove home from church their manner was for the most part subdued and thoughtful. Miss Pearce and her new friend Grace were chatting about the church, and the preacher, and the people; but there was no flippancy or hilarity in their manner. If Mr. Winstall was at all affected he did not show it; in fact the Sunday service never seemed to affect him beyond giving him a little relaxation. Alfred talked little, as his manner was, only asking his father some questions about things that interested him on the way. As for Miss Winstall, she spoke but rarely. She was glad that Grace was present now to entertain Miss Pearce, for she herself wished to commune with her own heart. So she was left very much alone, but she was not lonely; deep spiritual communings were going on within, and she had a light in her eyes that was neither of the land nor sea.

To be continued.

Paul hadn't forty aims; if he had, you would never have heard of him. He threw his whole life into one channel.—D. L. Moody.

A majority of persons take years off their lives through eating too much, while all the time they are under the impression that they are indeed being strictly moderate.

A Lost Mother.

It is no uncommon thing for policemen to find lost children upon the streets, and restore them to their homes, but here is an interesting story of an officer who had the pleasure of restoring a lost mother to her family.

One morning as the policeman was sitting on a box in front of a drug store, he was startled by seeing a strange-looking animal crawling up his trousers' leg. With a quick motion of the hand, he caught it by the tail. At first he thought it was a rat, but it was unlike any rat or mouse he had ever seen. Plainly it was neither squirrel nor gopher, nor could he think of any animal known to him to which he could liken it. He took it to police headquarters, where it was kept on exhibition for a time, but no one—not even a learned college professor who chanced that way—could give it a name.

At length, as one of the officers was passing a fruit store, he saw in a small glass show case a nest of seven baby animals exactly like the one at the police station. The fruit dealer told him they had been found in a bunch of bananas just received from South Africa. Returning at once to headquarters, he fetched the animal imprisoned there, and placed it in the show case with the babies. They at once ran up to it, and showed by unmistakable signs of joy that they had found a lost mother.

Finally there appeared a "wise man," who said that they were South American mice, otherwise known as kangaroo rats. In shape and general appearance they resemble a kangaroo, but have feet like the hands of a monkey, having thumb distinct from the fingers and toes, and, like the monkeys, they hang by their long tails. Having satisfied their hunger, the little ones went to sleep with their tails coiled around the tail of their mother, which she had turned over her back.

The officer declares that when he first discovered the strange animal crawling up his leg there was an appeal for help in its eyes—the look of a stranger in trouble in a strange land!

The Skill of a Mouse.

One day a naturalist lay motionless on a fallen log in the forest, and silently watched an animal at play in the grass near by. This was a large brown-backed mouse—a meadow mouse, that had come out from his home under the log, and, when tired of play, had sat up to make his toilet. Using his forepaws as hands, the mouse combed the white fur on his breast, and licked himself smooth and sleek. Satisfied at length with his appearance, he began to search for food.

He did not have far to go, for a few stalks of wheat grew among the thick weeds near at hand. The mouse was so large that he could probably have bent the stock down and brought the grain within reach. If not, he could certainly have climbed the stalk. He did not try either of these plans, however; for these were not his ways.

Sitting up very straight, he bit through the stalk as high up as he could reach. The weeds were so thick that the straw could not fall its full length; and the freshly cut end settled down upon the ground, with the straw still erect and the grain out of reach. The mouse again cut the straw in two, and again the upper portion settled down. In this way he bit off five lengths of straw before he could bring the grain within reach of his paws. These forepaws were very skillful little hands; and he deftly husked a grain and ate it, sitting erect, and holding it to his mouth as naturally as a boy would hold an apple.

Keep Your Temper.

"I never can keep anything!" cried Emma, almost stamping with vexation. "Somebody always takes my things and loses them." She had mislaid some of her sewing implements.

"There is one thing," remarked mamma, "that I think you might keep if you would try."

"I should like to keep even one thing," answered Emma.

"Well, then, my dear," resumed mamma, "keep your temper; if you will only do that perhaps you will find it easier to keep other things. I dare say if you had employed your time in search for the missing articles, you might have found them before this time, but you have not even looked for them. You have only gotten into a passion—a very bad way of spending time—and you have accused somebody, and unjustly, of taking away your things and losing them. Keep your temper, my dear; when you have missed any article, keep your temper and search for it. You would better keep that, although you lose all the little property you possess. So, my dear, I repeat, keep your temper."

Emma subdued her ill-humor, searched for the articles she had lost, and found them in her work bag.

"Why, mamma, here they are! I might have been sewing all this time if I had kept my temper."

Temper is sometimes hard to keep, but God will help you, if you ask him.

Who is Lovely?

Who is lovely? She who gives
Kindly words and pleasant smiles
To her little friends and neighbors,
And their every grief beguiles.

Who is lovely? She who gives
To her parents honor due,
To her brothers and her sisters
Rich affection, deep and true.

Who is lovely? She who never
Speaks a harsh, ungentle word;
From whose lips of grace and sweetness
Naught but love is ever heard.

Who is lovely? She who weeps
With the sad and weary heart,
And who gently prays the wayward
Now to choose the better part.

The Bird's Intelligence.

During a high wind this summer a young oriole was thrown from its nest to the ground. It was picked up by kind hands, and kept in the house till the storm was over, and then placed on the roof of the piazza. A watch was kept behind the closed blinds of a window near by to note proceedings on the part of the parent birds. They, in the meantime, had seen the little one borne away, and had followed it to the house, and, as it was kept near the open window, its cries had apprized them of its whereabouts. They soon came to it on the roof and hovered over it, doing much talking and consulting together. Finally they alighted near the little one, and the female slipped her wing under it and seemed to urge some course of acting upon the male, who fidgeted about, coming to the little one, spreading its wings over it, then flying to a tree, when the female followed him, and brought him back, and again slipped a wing under the little one. Finally he seemed to understand or to get his nerves under control and, slipping his own wing under, together they made a sort of cradle for the birdling. And, each flapping its free wing, they flew to the tree.—Christian Intelligencer.

Deep Breathing.

Consumption kills more people than the sword, pestilence, or famine? No child was ever born into the world suffering from tuberculosis? Compulsory deep breathing in schools would wipe tuberculosis off the face of the earth in two generations?

The daily practice of deep breathing, acquired in childhood, will make every human being, whatever his tendency or ancestry, proof against the inroads of the bacillus of tuberculosis. There should be two half hours given up during the day's schooling to the practice of deep breathing, in the morning and afternoon sessions. There are three methods of breathing: (1) abdominal, (2) rib, (3) upper chest. The right method to teach the young is the long, deep breath which is a combination of all three, beginning with the abdomen and ending with the upper chest. As much air as possible, please, followed by gradual exhalation. That method can be taught to a child in about two minutes.

Compliments.

An honest exchange of compliments is always an agreeable thing. A New England minister, recently married, had desired one of his neighbors to secure a horse to be driven in the new phaeton which the clergyman had bought with a view to his bride's pleasure.

The minister's wife made her first appearance at church on the Sunday after the wedding, and was approved by the entire congregation for her sweet face and simple manner.

The next afternoon the minister took his wife for a drive, and passing his neighbor on the road, he stopped to say pleasantly, "You bought us a very good horse, and we thank you for that Mr. Wilson."

"You're welcome," said the parishioner, with gravity; "and you've chosen an excellent minister's wife, sir, which is about as difficult. The whole Church thanks ye for that."

A Singular Nesting Place.

As we know birds frequently choose curious places to nest in, and we have seen in the papers instances of this. In one of the journals we are told of a nest having been built beneath a lump of coal in a wagon.—Last year several trucks of coal were sent for shipment to Grangemouth. The ship having been loaded, it was found that one truck was not needed, and so it was shunted into a siding. By-and-by the shunter noticing a bird flying about the truck, examined the wagon and found a nest in the middle of the coal and found a nest in the middle of the wagon and found a nest in the middle of the lump of coal which somewhat protected it from weather and dust. The birds were not disturbed until the family were old enough to fly. It is very singular that this particular truck was twice moved up for unloading and put back each time. But for this the birds would have had to nest elsewhere." It was fortunate for the birds that the nest was discovered before the coals were tipped out of the truck.

Mrs. Maxwell—"They tell me that Catherine is engaged to the new preacher." Mrs. Gamewell—"She isn't certain. She don't know whether or not he was proposing last night when he talked for two hours on the text—'Where thou lodgest I will lodge.'"

Ministers and Churches.

Our Toronto Letter.

The ministers in Toronto have held meetings for prayer and conference every week on Monday evening, in Central Church. These meetings have been the means of drawing minister and elder closer together, for the members of session were also invited to be present and take a part. There have also been meetings held, usually on Monday, of the ministers of all denominations. These have drawn the different denominations more closely together. On Friday evening there will be a union meeting at Broadway Methodist Tabernacle, at which the ministers of several denominations will take part. All these meetings have had the one subject of discussion, how to secure a deeper and stronger current of spiritual life. The effect has already been seen in action, in the special meetings that have been held in different quarters of the city, and in the success that has attended these. The results have been more evident in the quickening of the spiritual life in believers than in the ingathering of those who have not as yet believed. But the latter result will follow the former.

Christmas Day services are held in some churches, but the New Year service is held in all. It is most fitting that the first act of the New Year, on the part of the Christian, should be the consecrating of all new effort to God. It may be that this has little meaning on the part of some, nothing more than conformity to custom, yet it is worth while. Everything that brings responsibility to God for the life that we are living and that even suggests the dedication of that life wholly to Him, is good, and will result in good to the participant. And in these brief morning services from year to year, direction is given to the aspiration that may be followed later if not now.

There is usually a fly in the ointment of the most carefully appointed feast. The citizens gladly welcomed Colonel Otter and the brave men whom he led for Canada and her Queen in South Africa. At the opening of the banquet there was everything that could be desired, and some things that might have been dispensed with. The free flow of strong drink overcame many before the banquet was over, and for some at least the closing scene resembled an orgy more than anything else. It is a pity that it has been so, but such abuses seem inseparable from an unlimited supply of that which is the curse of many a character that would otherwise reach nobility.

In many of the congregations next Sabbath morning the sacrament of the Lord's Supper will be observed, and in some of them the observance will take the simplest form possible. The customary distribution of communicants cards will not be made, but all who wish will be invited to be present at the table of the Lord. The object is to emphasize the fact that this communion is not that of a congregation, but a church that is wide as the Dominion. Many of the Presbyteries have commended the proposition to observe the sacrament at this time, and while it would be too much to hope that it will be universal, we believe the exceptions will be comparatively few, and these when compliance could not be given. There will be inspiration in the thought that upwards of two hundred thousand are gathered together, pledging their allegiance anew to Christ their Lord.

Western Ontario.

The collections in Knox church, Galt, on the 30th ult., amounted to nearly \$300.

Rev. R. M. Hamilton, Brantford, has been presented with an easy chair by members of his Bible class.

Rev. Joseph Hamilton, Mimico, has issued an appropriately worded New Year's card, which bears a suitable motto for the new century.

Rev. C. T. Tough, of Hornby, whose health has been unsatisfactory of late, is under orders to rest for three months. His health is improving.

At the small congregation of St. Andrew's church, Kippen, the annual report showed the affairs of the congregation to be in a highly prosperous and satisfactory condition.

Rev. A. H. Macpherson, Acton, owing to some disarrangement of the manse furnace, was nearly asphyxiated on a recent Sabbath morning. The whole family was affected by the dangerous fumes and prompt medical treatment was needed to neutralize the deadly effects.

Mr. David Brown, superintendent of the Paris Sunday School, was presented with an address and a beautiful gold watch and chain by the members and adherents of the church.

The members of Knox congregation, Hullett, presented Miss Aggie Scott with a handsome gold watch, on Wednesday evening of last week in recognition of her services as organist in the church and Sunday School for a number of years.

Rev. Dr. Smith, St. Catharines, preached anniversary services at Knox church, on Sunday, the 30th ult., both morning and evening. There were large congregations and each sermon was an eloquent and practical exposition of the Word of God.

The Rev. A. McLaren, Port Colborne, has made quite a record this winter among the Sun-dog schools of his neighborhood with his stereoscopic views. A correspondent writes us that they are much better than many of the high-priced entertainments of the professionals.

The pulpit of St. Andrew's church, London, was occupied last Sabbath evening by Rev. J. F. Dickie, the distinguished pastor of the American Presbyterian church, Berlin, Germany. When Dr. Dickie was in London before, he preached on the last Sabbath of the late Dr. Scott's pastorate.

The death is announced of Mr. Alex Jardine, a successful Toronto manufacturer, and for many years an active elder of Old St. Andrew's church in that city. Mr. Jardine was a brother of Rev. Dr. Jardine, for many years minister of John St. church, Brockville, and was held in high esteem by his fellow citizens.

Rev. Thomas Eakin, St. Andrew's, Guelph, in the closing sermon of the old year said: "We are today what yesterday made us; tomorrow will find us the products of today; and we begin the new year on the plane on which the old one left us. Tell me that tomorrow has no connection with today and I shall be inclined only to act for today; but let me feel that today is the vestibule of the morrow and that this year is moulding me for the next, and I shall receive a wonderful inspiration."

"What the twentieth century holds out for this congregation no one can tell," remarked Rev. R. J. M. Glassford in his sermon on the 30th ult., in Chalmers church, Guelph. "With harmony in our ranks, and untrammelled by reason of little financial burden, the new century calls us to better service. New doors will open, may we enter? New methods will be needed, may we have wisdom. New difficulties will arise, may we have discretion. New battles will face us, with bravery born of confidence in God may we enter the battle arena. Above all, may we be baptised with the Holy Spirit. Filled with His power our best effort will be called forth, and then will we find even more abundantly than in the past that results will take care of themselves."

Eastern Ontario.

Rev. J. R. Conn, Blakenay, and Rev. Mr. Woodside, Carleton Place, exchanged pulpits on the 30th ult.

Peterborough Presbytery disapproves of the Assembly's remit on the appointment of a Sabbath School field secretary.

Rev. Lachlan Beaton, who has just been inducted at Roxborough, preached most acceptably in the Brick church, St. Elmo, on a recent Sabbath.

The jubilee of the venerable Rev. F. Andrews, Keene, will be celebrated on the 11th inst. A competent committee of Peterborough Presbytery has the matter in hand.

The two Presbyterian congregations at Almonte, St. Andrew's and St. John's, will hold a joint communion service in St. John's church on the evening of Sabbath, Jan. 6th.

The board of management of the Gravel Hill church have put some very fine lamps in the church, which add greatly to the appearance and also to the comfort of the congregation.

On the evening of Christmas Day there was a pleasant gathering in Knox church, Lancaster, when a cantata was well rendered; and the Bible class presented the Rev. A. Graham with a purse of \$25.

The lecture in St. Paul's church, Smith's Falls, by Rev. J. A. Sinclair, lately returned missionary from the Yukon, was well attended and greatly enjoyed. Mr. Sinclair gave his audience a fund of information regarding that far-off country, and illustrated his lecture with a number of pictures of people and phases of interest.

The congregations of Glenvale, Wilton and Harrowsmith, have called Rev. W. Cram, M. A., B. D., a native of Carleton Place. He is a graduate of Queen's and has been acting as an ordained missionary in the Bath church.

Rev. Prof. Jordan, D. D., of Queen's Kingston, took both services in St. Andrew's, Belleville, for the pastor, Rev. M. W. MacLean who was suffering from a severe cold. Prof. Jordan is a favorite with Belleville Presbyterians.

The Woman's Foreign Missionary Society of Carp Presbyterian church, elected the following officers at its annual meeting: President, Mrs. Sinclair; vice-presidents, Mrs. H. MacDougall, Mrs. Alex Andrews; secretary, Mrs. E. F. Wilson; treasurer, Mrs. Alex Andrews. The treasurer stated that the receipts of the year had been \$48.84.

On Christmas night the members of the Avonmore church presented Rev. George Weir with a valuable coat, and Mrs. Weir with a well-filled purse. The presents were accompanied by an address expressive of good wishes and hope of a prolongation of the kindly relations which have always existed between pastor and people. At the close of a recent service John H. Wert, Hugh M. Campbell and Wm. Alquire were solemnly ordained and inducted to the eldership.

The Christmas tree festival of the Berwick Sunday school was greatly enjoyed, and the proceeds amounted to over \$25. Rev. Mr. Miller addressed the audience in a few well chosen words, and Dr. Stark gave one of his patriotic speeches. There were two presentations, one to Miss Marcellus being a parlor lamp, accompanied by an address from her class. A large bible was presented to Mrs. P. D. Strader from the Sunday school as a token of their appreciation of her services as organist.

The new organ now being placed in Knox church, Perth, will contain about three thousand five hundred and fifty feet of tubes, and eight hundred and sixty-three speaking pipes. There is a Crescendo pedal which brings on all the stops of the organs. The case is made of oak, the front pipes are ornamented in gold and colors. A water motor will be used to supply the instrument with air. The action throughout is tubular pneumatic. Mr. Collins, who is putting the organ together, told the Courier: "You cannot say too many good things about this organ; it is a splendid instrument."

At the last meeting of Peterborough Presbytery Rev. Mr. Potter reported on Home Mission Work within the bounds, showing that for the first time during the winter months, all the fields are occupied by good men. A very interesting conference, introduced by Mr. R. Harrison, was held on the subject of the supply of the lumbering camps of the district with religious services. Consideration was also given to the needs of the mining camps within bounds. The Home Mission Committee was authorized to secure missionaries for these fields as soon as possible. Rev. Mr. Lord reported that over \$25,000 has already been pledged for the Century Fund.

The Sunday school of St. John's church, Cornwall, says the Freeholder, which a couple of years ago found that there was as much pleasure in not more in giving than receiving, held their annual social recently. All the children brought to the social a pound or more of something, which was sent to the General Hospital, and the pile of "pounds" showed that there were many generous hearts in the school. Mr. C. J. Mattice, the superintendent, presided, and the little folks rendered an excellent programme of recitations, etc. At the conclusion of this programme Rev. Dr. MacNish took the chair, and Mr. D. Monroe, on behalf of the teachers and friends of the Sunday School, presented Mr. Mattice with a morocco bound hymnal, as a slight recognition of their untiring services in connection with the school. Thanks were expressed by the surprised and deeply grateful recipients and after kindly expressions all around a very pleasant gathering came to a close.

DIED.

At 307 Wolfe street, London, Dec. 22nd, Isabel Pirie, youngest child of Rev. W. J. Clark.

In London on Monday, Dec. 31, 1900, Robt. Morrison, formerly of Belfast, Ireland, aged 80 years.

Suddenly, at his residence, Davenport road, Bracadale, on December 30th, 1900, Alexander Jardine, in his 63rd year.

At Dunnville, Dec. 31st, Donald Lalor MacLean, beloved son of Aggie and Malcolm MacLean; aged 1 year and 10 months.

Ottawa and Vicinity.

Rev. Mr. Milne preached anniversary sermons at Manotick, on the 30th inst., the Rev. J. A. Moir taking Mr. Milne's pulpit at the Glebe.

By a typographical error the re-opening of the Ottawa Ladies' College was fixed for the 9th of January, instead of the 8th. The students will bear in mind Tuesday, 8th inst., and be present on that date.

The Presbyterian Church, Aylmer, has purchased a new organ—a Vocalion—to aid in the service of praise. The Christmas entertainment was quite up to the high standard of previous years. The pastor, Rev. John McNeil, acted as master of ceremonies to the great gratification of old and young.

On New Year's eve, from 11 till shortly after midnight a short service—very appropriate and very solemn—was held in Bank street church, which was well filled by an attentive congregation. Dr. Moore officiated, and at the close offered hearty New Year's greetings to all present, as they left the church.

The annual Christmas festival of Knox Church Sunday School was quite a success. After tea there was an entertainment, consisting principally of Christmas carols by the Sunday school choral class, under the direction of Mr. J. Edgar Birch. An azalia in a handsome jardiniere, was presented to Mr. Birch, on behalf of the choral class by Charles Wood.

At the Christmas Social in Zion Church, Hull, Rev. M. H. Scott, was presented with a kindly worded address accompanied by a valuable gold chain. The presentation was made by Mr. S. S. Cushman in suitable terms, and Mr. Scott made feeling acknowledgement of the congregation's kindness. The young people enjoyed themselves immensely at the social, which was pronounced a great success.

Northern Ontario.

The congregation of Thornbury has purchased a manse at a cost of \$4,000.

The Presbytery of Owen Sound is announced to meet in Knox church, Owen Sound, on Jan. 8 at 10 a.m.

At last meeting of Owen Sound Presbytery a petition was presented praying that Desboro and Williamsford be erected into a pastoral charge, and leave granted to call Rev. Mr. Nelson. Dr. Waits is to visit the field and report at March meeting.

The Presbytery of Owen Sound approved of the remit of assembly regarding the extension of the power of the synods. Messrs. Eastman, Somerville and Armstrong were appointed to prepare an overture to the General Assembly on appointment of an Advisory Committee to assist the moderator in the appointment of the committees, other than the standing committees of assembly.

The Loring people spent with their friends a very pleasant evening at their Christmas tree gathering in the village church. When tea was over a varied programme was rendered apparently to the delight of everyone present. What most delighted the children was the dispensing of the presents that clustered thickly on the tree provided for the occasion. The proceeds were some \$30.

Presbyterianism at Loring has just cast aside its swaddling clothes, having been raised last fall to the standing of an ordained mission field, and having recently had placed over it its first ordained missionary in the person of Rev. R. V. McKibbin, M. A., who is energetically pushing the work. Since 1885 it has been under the fostering care of the Knox College Mission Society by which it was then founded. The prospects of the field are bright, a railroad is likely soon to pass through the district (Parry Sound); hopeful mining operations are going on in the neighborhood of Loring; the public lands are rapidly being taken up by incoming settlers; and best of all there is quite a number of devoted people in the field who work faithfully for the cause of Christ and give liberally towards its support. The congregation just now is in the process of adding two members to its session.

Dr. Somerville (in the Presbytery of Owen Sound) called attention to the fact that Rev. Mr. Rodgers had been fifty years in the ministry of the church on the 4th December, and moved the following motion, which was seconded by Mr. Acheson and carried by a standing vote: That the Presbytery extend to the Rev. R. Rodgers its hearty congratulations in having reached his jubilee as a Presbyterian minister on the 4th Dec. Ordained in 1850 as a U. P. minister, his

field in those pioneer days was wide and called for much self sacrificing labor and hardship, which we are convinced he ever endured cheerfully and with hopeful earnestness. Although most of his active service was rendered to the church beyond the bounds of this Presbytery we know that his management of the large mission interest in the wide district north of the Presbytery of Barrie for a number of years has placed the whole church under a debt of gratitude for his self-denying work. Since retiring from the active work, and while resident in the bounds of this Presbytery he has ever been willing, according to his strength and beyond, to aid the Presbytery in supplying its mission fields, and his kindly genial disposition has ever prompted him to aid his brethren of the Presbytery whenever called upon for help. We congratulate our beloved father of the church on the service he has been permitted to render to his Master and Lord, on the hale and hearty vigor of mind and body with which a kind Providence has blessed and still blesses him, and our prayer is that he may long be spared to go in and out among his brethren of the Presbytery.

Maritime Provinces

Rev. J. B. MacKay has been appointed to supply Murray Harbour North and St. Peter's Road pulpits during the ensuing six months.

Rev. James Burgess, West End church, St. John, N. B., has been presented with a handsomely bound Bible and a library chair by the young people of his Sunday School.

At the last meeting of Presbytery of Prince Edward Island the resignation of Rev. John Gillis, of the pastorate of Murray Harbour North, was accepted. Sympathy with the congregation in losing their pastor was expressed, while congratulations were offered on their excellent financial standing. Rev. W. H. Spencer, Montague, was appointed interim moderator of session.

The Presbyterian Witness thus takes leave of the new pastor of St. James Square church, Toronto:—"Rev. Alfred Gandier, B. D., has been pastor of Fort Massey, Halifax, for above seven years. He bids farewell to his people and to this city tomorrow. We join in the universal regret for his departure, and in the desire that his future work in the ministry will be worthy of his record hitherto. He has proved himself a faithful and powerful preacher of the Gospel and a successful pastor, but he has been a public spirited and useful citizen. He has manifested deep interest in the whole work of the church in the Maritime Provinces, and he leaves Halifax amid the regrets and best wishes of all our churches."

Happy New Year.

What will you do in the year that is new,
Little maid?
Will you make it a happy New Year to you,
Little maid?

Will you keep your heart full of sunshine, dear,
Though skies be cloudy and days be drear?
Will you help the mother, and lighten her care?
Be ready in duties to take your share?
Will you aim to make little ones happy and glad.
Be cheery and hopeful when others are sad?
Will you aim to have life hold a little less pain
For those whom sickness and want enchain?
Will you strive to be gentle, brave and sweet,
And to follow the Master with willing feet,
Little maid?

If this you do in the year that is new,
'Twill be truly a happy New Year to you,
Little maid.
—Emma C. Dowd in Our Youth.

MARRIED.

At St. George's church, Montreal, on Dec. 26, 1900, by the Very Rev. Dean Carmichael, assisted by Rev. Prof. Cody, of Toronto, Rev. Donald Bruce Macdonald, principal of St. Andrew's College, Toronto, to Theresa Kate, only daughter of Albion Parfit, Esq., London, Ont.

At the residence of the bride's father, Toronto, by the Rev. Armstrong Black, D. D., Georgina, daughter of A. L. Riddell, Esq., to S. D. Cushen, of Hamilton, Ont.

At the residence of the bride's parents, on Christmas Day, by the Rev. F. Smith, Donald Sutherland, youngest son of Mr. Wm. Sutherland, to Elizabeth Jane, eldest daughter of Mr. John McAfee, all of West Gwillimbury.

At Lancaster, on Dec. 26, 1900, by the Rev. J. V. Tanner, B. A., Joseph J. Leaper, of Montreal, to Julia McGill, of Lancaster.

British and Foreign Items.

Diphtheria is epidemic in Edinburgh.

There are said to be five thousand Jews in Glasgow.

A telephone line is to be laid between Turrieff and Huntly.

Rev. Mr. Wallace, Inverness, has been elected minister of Abercorn parish.

Edinburgh ice-creamers say Sunday closing spells starvation to them.

A Glasgow minister warns his fellow clerics against "seeking popularity."

Edinburgh U. F. Presbytery has not appointed a Disestablishment Committee.

Rev. Mr. Wright has been appointed assistant to Rev. Dr. Caesar, Tranent.

Inverkeithing Established church has been completely renovated internally.

The proposed improvement of the surroundings of Paisley Abbey would cost £20,000.

During the last four years the death rate in Eskdalemuir has only been 4 per 1000.

The Rev. John A. Duke has been elected pastor to the United Free Church at Langholm.

The resident population of Wick is 8,500, but during the fishing season it is at least doubled.

The recent census shows that about 12 p.c. of the population of the United States is colored.

Rev. M. Fraser, Petty, for 36 years clerk to the Presbytery of Inverness and Bona, has resigned.

Of the 16,000 islands scattered between Madagascar and India only about 600 are at present inhabited.

It is proposed to raise a public memorial to the late Rev. John A. Clark, of the First Charge of Brechin Cathedral.

Scotch whisky prospects are not bright, and it is feared that the lack of profits may cause some concerns to bust.

At Ayr Established Presbytery on the 5th inst. it was reported that there had been a large increase in intemperance lately.

In proportion to numbers Denmark has more cyclists than any country in the world. England comes second, and Belgium third.

A marriage has been arranged between Mr. George M. Brown, M. P., and a daughter of the late Mr. Thomas Nelson, St. Leonard's.

The Irish Industries Exhibition has been a very great success from every point of view. Quite a large sum of money has been raised.

Rev. James K. Wilkin, formerly assistant at Tullibody Kirk, was on the 5th inst. inducted minister of Ladoepe Parish church, Galashiels.

"Take me, I'm needin' a few days' rest," is what a Paisley woman said when arrested for the theft of a pair of boots. She got seven days' rest.

The parish minister of Fordoun says John Morley should be thrown into the nearest horse-pond. Leyds he calls the biggest liar of the age.

It is reported that there are being fed by the British within the British lines in South Africa between 8000 and 9000 Boer women and children.

Mr. Renshaw, M. P., says Wallace's oak at Elderslie has gone, but his yew tree still stands. The village can claim to have given the world as great a hero as ever lived.

The Rev. Dr. Ross Taylor has taken the Rev. J. K. Cameron, Brodie, to task for saying that the United Free Church does not accept the whole Bible as the Word of God.

The minister of Tenantry parish intimated to his congregation on the 2nd ult. that he would decline to officiate at any funeral at which spiritual refreshment was offered to mourners.

In Germany when the vote of the jury stands six against six the prisoner is acquitted. A vote of seven against five leaves the decision to the court, and on a vote of eight against four the prisoner is convicted.

In Britain the farmer's own daughter is being compelled to buckle on the armour and supply the place of servant maids who cannot be got. Work in the kitchen is not incompatible with piano-playing in the parlor.

Edinburgh University circles have been discussing the impending retirement of Sir William Muir, the revered Principal. Sir William is over 81 years of age, and has been Principal since the death of Sir Alexander Grant in 1885.

World of Missions.

The Story of Lau Mahok.

BY PASTOR TAN SIU CHHOOG, AMOY.

Mahok was born and brought up in Phang-be China. He was of a straightforward disposition and benevolent. From a youth he was a fisherman and was diligent in business. He had some property, but unfortunately he met with an unexpected trouble. His fishing boat was wrecked, so he left his native place and went to Soapi, where he was employed as a captain.

But God calls men in unexpected ways. When he was thirty-three years of age he, along with his sister and his son, went to chapel and heard the Gospel. At that time I was teacher in the school. I saw him come in and stand listening in an interesting way; then he sat down with dignity and listened to the truth in a praiseworthy manner.

When the service was over the preacher and I asked about his history. He mournfully said: "I am a sinful man. If I had known the Lord earlier, why should I have come to my present misery? In my youth I was led astray by false religion, so that my business and property were destroyed; and worse than all, I could not care for my father in his old age, neither could I care for mother, wife, and children. All this trouble was through idolatry."

When he had finished his tears fell like rain. The preacher and I, having heard about his troubles, could hardly restrain from weeping. We then tried to comfort him, saying, "If you will now repent, it is not too late." Afterward every Sunday he brought his mother, wife, and child to our services, and resolved to have done with heathenism.

From that time I planned to help as to his trade. After he had worshipped with us a year the church regarded him as a godly man and soon he was baptized by Mr. Sadler. Before long Satan tried him. His fellow-villagers gave him trouble and his family persecuted him. Before long the members of the church at Bang were many of them misled by Roman Catholics, but Mahok remained firm, and was one of the pillars of his church, and worked and prayed with his minister to bring back members who had been deceived. His efforts were not in vain, and the church rallied.

In 1891 he was appointed to the office of deacon. Day and night he toiled in his office, not seeking gain or fame, and not avoiding trouble. When the Christians were ill he cared for them; when they were poor he helped them, in persecution he comforted them. Those that were weak in faith he strengthened. When they went astray he brought them back. He sympathized in the joys and sorrows of all, and in his work and goodness he was like a Stephen.

When he was living at Lam-bang all his living depended upon his trade; but he did not grieve over his lack of money—he rejoiced in the Gospel, and would travel a long way to get to church by Sunday. Even when he could have earned a good deal of money by Sunday labor he feared to set a bad example. I secretly rejoiced over his zeal, thinking that for the church to have this kind of deacon would lead to success.

Alas! his eldest daughter caught the epidemic last year. He went to see her. Three days after the daughter died. I saw how distressed he was, and advised him to go home. Afterward he himself caught the disease. Medicine was of no use, he became worse. I went to see him, and tried to comfort him, saying: "You have now nothing left in this

world; prepare your heart to see the Lord, and don't be anxious about anything."

He replied: "My former sins have been pardoned, but I regret that I have no relatives to care for my wife and children." When I heard this I paused. He further said: "Teacher, you and I are friends; do what you can to care for my wife and children." After this I shed tears and comforted him, saying, "The seed of the righteous shall not be forsaken. Be at Peace."

At that time his eldest son was not present, but the wife and younger son were at hand. The dying father said to them: "I am leaving you; you must be zealous in the service of the Lord, and careful in managing the family. Do not have an expensive funeral for me. I am now going to wear robes of light and dwell in glory. Be not over sad." Having said this he departed in peace.—Chronicle of London Missionary Society.

Work for Little Children.

BY ALICE MAY DOUGLAS.

What must the little children do
Who never heard of God,
Who in their heathen lands ne'er learned
To love their Christ and Lord?

Who never read his blessed book,
Who never sang his praise,
To whom no Sabbath ever came,
That blessed day of days?

O let us send these little ones
God's own inspired word.
Then shall their prayers and songs of praise
Within his courts be heard.

The Opening of Tibet.

The Roman Catholic Bishop Biet, vicar-apostolic of Tibet, is authority for the statement that the strict laws which have closed that country hitherto on pain of death against all white men, and especially against missionaries, have been repealed, and that henceforth religious liberty is vouchsafed in the land of the grand lama. The New York Tribune explains this astonishing news on the basis of the hostility which for centuries has existed between Tibet and China holding that the Tibetans see in this move at this juncture a fine opportunity for injuring their hereditary foes, one of whose chief defenses has been the position of "the forbidden land," guarding against intrusion into their western frontier. If Tibet has thrown in her lot with civilization, the control of China by the great world forces will be doubly easy.

A Humane Chinese Official.

We must not, even in China, judge all by the many. It is said by some Swedish missionaries who escaped from the province of Shensi, that the governor of the province, upon receipt of the edict of the empress dowager to kill all the foreigners, was moved to tears. He concealed the edict, and immediately issued proclamations favorable to the foreigners. He offered safe conduct to the missionaries even beyond the borders of his province, and it was due to his kindly services that the missionaries escaped. To thus aid the despised foreigners at great personal risk shows an appreciation of their services and worth, and an unselfishness truly rare in a Chinese official.

The Zenana Bible and Medical Mission of London has recently sent out eleven new lady missionaries to India. These are only sufficient to fill the most pressing vacancies,

The Reformers in China.

According to missionary Fladd, in the Basel Magazin, we have less occasion than we had supposed to regret the present defeat of the reform plans of the young Emperor Kwang Su. "For altho Khong Ju Wei"—the emperor's chief adviser—"owed the best of his thoughts on reform to his intercourse with Christians and to the reading of Christian books, yet he was in no way inclined to acknowledge this. To be sure he appeared to be kindly disposed toward the Christians, but in his heart he hated Christianity, and, in fellowship with influential men in Japan, was forging projects against it, and indulging the hope that when he should once have come to the helm, he might be able to exterminate the detested sect. Letters from Japan have proved this beyond dispute.

"In his view there was only one means of deliverance for China; Western culture and sciences with Confucian morality as the foundation. Therefore, much as, in one aspect, we lament that his plans of reform have been stifled in the germ, even after the emperor had set them in motion, yet we can not but say, that such a reform movement on such a foundation would have brought China no blessing, and Christianity no advancement. Possibly the miscarriage of his plans may have opened the eyes of the man, and given him to see, that all hangs on God's blessing, of which he made no account; and that without a Christian foundation, it is no longer possible to help the Chinese commonwealth."—Rheinische Berichte.

First Converts Usually Men.

In an article dealing with the position of women in Burma, in a missionary magazine, the writer says: "It is a significant fact that when the Gospel is first preached in Burma, the converts are men generally; as women are taught to read they become Christians. In the older churches, in Rangoon and Moulmein, where schools have long been established, the women in the congregation may predominate; while in the new districts, the church members are principally men. They meet for worship on the Sabbath, while their wives and daughters are at home working, or in many cases, planning some desecration of the Christian Sabbath. As soon as a heathen woman learns that a church disciplines a man for whipping his wife, she takes advantage of this circumstance, and does all she can to vex her husband."

At present Protestant Christianity in Japan has 493 missionary stations, 143 mission stations, 864 out stations, 11,872 pupils in the mission schools, 196 theological students, 308 native ordained ministers, 714 unordained preachers and helpers, 373 Bible women, 423 organized churches, and an adult membership of 40,981.

In Europe as a whole Protestantism has grown 23 per cent. in the last decade and Catholicism 21 per cent. In the foreign field after three centuries of work there are 3,000,000 baptised heathen to the credit of Catholicism, while Protestantism after one century claims 2,500,000 converts.

Powdered alum possesses very strong purifying qualities. Four gallons of water may be purified by simply throwing in a teaspoonful of powdered alum. In a few hours' time the impurities will be precipitated to the bottom of the vessel, leaving the bulk of the water fresh and clear.

Health and Home Hints.

Care of the Coffee Pot.

An actual experience, and a testing of the daily coffee pot by the mistress, will sometimes reveal the fact that it has not been cleansed in a manner to insure good coffee.

In how many kitchens is the remnant of the morning coffee left on the back of the range for a mid forenoon cup for the cook, when not only the rank flavor is extracted from the long-steeped grounds, but a certain deposit is made upon the sides of the pot which adheres with great pertinacity, and which only a most careful washing will remove. This deposit, if left on, will surely taint the coffee that is subsequently made in the pot, and even to a taste not over critical will injure the flavor of the best coffee in the world. The cook is proverbially sensitive with regard to the coffee pot, insisting that it is clean when it is not, and it sometimes requires not a little diplomacy to effect the cleansing of the coffee pot and preserve the sweetness of the cook's temper at the same time. The reward will be a much better cup of coffee.

The golden rule in cold weather is undoubtedly to keep the extremities warm.

It is a great improvement to mix a little ground rice with flour for scones or pancakes.

Chocolate Caramels.—One cake of Baker's chocolate, 1 cup of sweet milk, 1 cup of molasses, 1 pound white sugar, a piece of butter the size of an egg; season with vanilla to taste—half a teaspoonful will probably suffice.

Stuffing for Ducks.—One cup of onions boiled and chopped, one cup of bread crumbs, one teaspoonful of salt, one teaspoonful of pepper, and eight sage leaves dried and powdered, mix well, and stuff the duck as usual.

Marsh-Mallows.—Dissolve three tablespoonfuls of gum arabic in five of cold water; strain the mixture, and add fifteen tablespoonfuls of powdered sugar. Cook until it is about as thick as honey; then stir in the white of one egg well beaten, pour the mixture into a pan, and set it away to cool.

Boiled Onions.—Cut off a thin slice from each end of the onion, then remove the brown skin. Soak in cold water five minutes. Put into boiling salted water to cover, and after ten minutes change to fresh boiling salted water. When very tender drain off the water, add milk or cream to slightly moisten, and a sprinkling of salt and pepper. Heat again until the milk boils, and serve hot.

In case of illness, if you have no night-lights at hand, you can make a candle burn equally as slowly by lighting a new candle and allowing it to remain till the top surface is flat; then blow it out, and sprinkle finely-powdered salt over the surface and up to the black part of the wick. The illuminating power of the candle is made very much smaller.

Few laundresses wash fine embroidered handkerchiefs properly. Too often they go to pieces in the wringer, or are rubbed into holes on the washboard. The dainty bit of cambric that is carried more for show than for use may be washed by the owner in her own bowl. This done, all dust should be wiped from the large window-pane, and the handkerchief, while it is still wet, spread smoothly over the glass, all creases pressed out, and the corners kept flat. When the handkerchief is dry it will be crisp and new in appearance.

“Yours in all Truth.”

is rendered more emphatic—and appeals infinitely more to the recipient of the letter when the words are written upon good and stylish notepaper

Our new Papereries, the “Military” and “Imperial” cream, white and nebula blue, with envelopes to match, are in special demand because they are unprecedented in value. Handled by all up-to-date stationers and booksellers.

—MANUFACTURED BY

The BARBER & ELLIS CO., LIMITED, TORONTO, ONT.

THE PROVINCIAL BUILDING & LOAN ASSOCIATION

Head Office, Temple Building, Toronto

INCORPORATED 1891.

Subscribed Capital, \$2,276,400. Assets Over \$750,000.00

DIRECTORS:

Thos. Crawford, M.P.P. (President.) **Ald. John Dunn (Vice President)**
Rev. W. G. Ibraith, **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 direction to issue debentures of the Association for any period, from one to ten years, but for no sum 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.
 Full particulars from E. C. DAVIES, Managing Director.
 TEMPLE BUILDING, TORONTO, May 31st, 1900.

Rice Lewis & Sons

LIMITED)

Brass and Iron Bedsteads **Tiles Grates Hearths Mantles**

Cor. King & Victoria Streets
TORONTO

The City Ice Company, Ltd

26 Victoria Square
Montreal

R. A. BECKET

PURE ICE—Prompt delivery.

KINDERGARTEN & SCHOOL SUPPLIES) **SELBY & CO.**
23 Richmond St., West, Toronto

NEW BOOK

By F. B. MEYER, B.A.

The Prophet of Hope

Studies in Zechariah 75¢

JUST READY

the Second Series of

Dr. George Matheson's

Studies of the Portrait of Christ \$1.00

Upper Canada Tract Society

102 Yonge St., Toronto.

THE INGREDIENTS OF THE... COOK'S FRIEND



are equal in quality to those of the highest priced brands on the Market.

It is sold at a more moderate price and therefore the more economical to use. It is the best to buy and best to use.

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 60 Typewriting machines and uses 20 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.

The Merchant's Bank of Halifax,
After January 1st, 1901.

The Royal Bank of Canada.

Incorporated 1869.

HEAD OFFICE, HALIFAX, N.S.

President: Thomas E. Kenny, Esq.
General Manager: Edouard L. Poise.
(Office of General Mgr., Montreal, Q.)

Capital Authorized - \$3,000,000.00
Capital Paid up - 2,000,000.00
Reserve Fund - 1,700,000.00

Branches throughout Nova Scotia, New Brunswick, Prince Edward Island, British Columbia, and in Montreal, New York and Havana, Cuba.

Highest rate of Interest paid on Deposits in Savings Bank and on Special Deposits.

Letters of Credit issued, available in all parts of the world. A General Banking Business transacted.

H. J. GARDINER, Manager,
OTTAWA BRANCH,
Cor. Sparks and Elgin Streets.

ST. ANDREW'S COLLEGE,

"CHESTNUT PARK" Toronto.

A Presbyterian Residential and Day School for Boys.

The College has been very successful 88 pupils are now in attendance. SEPARATE RESIDENCE for juniors. Five masters in addition to the Principal live in Residence. Full collegiate work. Boys received from eight years up.

Strong Staff, Thorough Instruction, Careful Oversight. Re-opens for WINTER TERM on January 9th, 1901. Write for information, etc., to

Rev. D. Bruce MacDonald, M.A.,
Principal.

Meneely Bell Company TROY, N.Y., and 177 Broadway, New York City
MANUFACTURERS
Superior Church Bells

R. A. McCORMICK,
CHEMIST AND DRUGGIST.
ACCURACY AND PURITY.

71 Sparks St., Ottawa
PHONE 159.

A Successful Workman Requires Good Tools

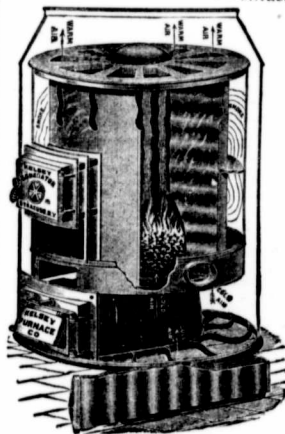
And a Piano Student in order to achieve good results must have a Good Instrument. It will pay you to purchase a

NORDHEIMER, MASON and RISCH or GERHARD HEINTZMAN PIANO.

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

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

Kelsey Generators



WATER PATENTED.
ARE . . . Heat Makers, Fuel Savers..

The Kelsey assures you, most heat with least fuel, mild, warm, healthful air. Freedom from gas and dust, cool cellars, warm housetops. No fire-pot to replace, more years without repairs. Most sanitary system of warming

The Kelsey is the only warm air device that will give proper warming and ventilation in churches, schools, large residences, etc.

Our Kelsey Booklet will make it quite clear why these generators do all we claim for them. Why not write for one?

Made in Six Sizes.

5,000 to 100,000 cubic feet capacity. Most heating surface. Most capacity for warm air.

The James Smart, Mfg. Co.,

LIMITED.

Exclusive makers for Canada.

BROCKVILLE, ONTARIO.

Church Hymns & - - Gospel Songs

Adopted by Mr. Moody's Northfield Conference, Ocean Grove Association and other prominent assemblies this season

Contains 327 of the Choicest Standard Hymns and Gospel songs. It is the best Prayer and Revival Meeting Hymn Book published. Board covers 25¢ per 100. Sample copy, post free, 20 cents. Send for list of Phonograph Records of Gospel Songs made by Ira D. Sankey.

The Biglow & Main Co.

THE YERK COUNTY

Loan & Savings Co.

Plan suitable for those desiring to own their own homes instead of continuing to pay rent. Literature free.

Head office, Confederation Life Building, Toronto.

JOSEPH PHILLIPS, President.

TURKISH BATHS.
88 SLATER STREET.

Hours for Ladies and Gents
Send for prospectus.

To Sunday Schools

We have just opened up a fresh supply of Sunday School Books from the best English publishers.

Books sent on approval. Lowest prices guaranteed.

The William Drysdale Co.
Publishers, Bookbinders, Stationers, Etc.
212 ST. JAMES ST. - MONTREAL.

THE Provincial Building & Loan ASSOCIATION

Head Office - Temple Building
TORONTO

Authorized Capital \$5,000,000

Our revised plans are now complete and copy of pamphlets may be had on application.

Permanen Stock par Value \$100 per share.

Interest not exceeding 6 p.c. per annum payable half yearly on 1st January and 1st July.

Debenture Bonds \$100 Each

Interest 5 p.c. per annum payable half yearly on 1st Oct and 1st April.

Issued for periods of from one to ten yrs.

TOTAL ASSETS under sworn valuation **\$1,625,000** on which we loan \$710,000.00 or 43.8 1/2 p.c.

THOS CRAWFORD, M.P.P. PRESIDENT
ALD. JOHN DUNN. VICE-PRESIDENT.
FULL PARTICULARS FURNISHED
E. C. DAVIS, Man. Director

OTTAWA & GATINEAU RY.

CHANGE OF TIME.

Taking effect Monday, Nov. 26th, 1900.

Train 1, leaves Ottawa 4.01 p.m.
Train 2, arrives Ott-awa 10.25 a.m.
Daily except Sunday.

P. W. RESEMAN,
General Superintendent

42 Sparks St., - OTTAWA.

J. R. Carlisle & Wilson, STAINED GLASS WORKS, BELFAST, IRELAND.

MEMORIAL WINDOWS A SPECIALTY.

J. YOUNG (A. MILLARD)
The Leading Undertaker
350 Yonge St., Toronto
Telephone 679.