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Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA

a. Klegary, Lethbridge, 8 Sept.
Edmonton, Edmonton, 4 Sept., 10 a.m.
Edmooops, Kamloops, last Wednesday
of February, 1901.
Kootenay, Rossland, February, 27.
Westminster, Vancouver, 1st ch., Dec.
1, 2 p.m.
Victoria, 2nd ch., Nanaimo, Feb.
21, 1901.

SYNOD OF MANTOBA AND NORTHWEST.
Brandon, Brandon, December 4.
Superior, Fort William, 2nd Tuesday in
March, 1901.
Winnipeg, Mar. Coll., 11 Sept., 10 a.m.
Rice, Lake,
Glenboro, Glenboro,
Portage, Neepawa, 3 Sept.
Minnesota, Island Lake, March 5, 1901.
Melita,
Regina.

SYNOD OF HAMILTON AND LONDON.
Hamilton, Hamilton, 8th Jan., 10 a.m.
Paris, Paris, January 15, 1901.
London, St. Thomas, Knox church, 2nd
Tuesday in Jan, at 11 a.m.
Chatham, St. Andrew's, Chatham, Dec.
11, 10 a.m.
Stratford, Stratford, Knox, January 15
1901.
Baron, Scarborough, 15 Jan, at 10:20 a.m.
Maitland, Waukegan, Jan 15, 10 a.m.
Bruce, Paisley, Dec. 11, 11 a.m.
Sarnia, Sarnia, Dec. 18.
Brandon, Brandon, Dec. 4

SYNOD OF TORONTO AND KINGSTON,
Kingston, Kingston, Belleville, Dec.
15, 10 a.m.
Peterboro, St. Paul's, Peterboro, Dec.
15, 9:30 a.m.

Whitby, Whitby, Lindsay, 15th Dec, 11 a.m.
Toronto, Toronto, Knox, 1st Tues, ev, mo.
Orangeville,
Barrie, Barrie, Dec. 11, 10:30 a.m.
Algoma, Sudbury, March.
North Bay, North Bay, March 12, 10 a.m.
Owen Sound, Division St., Owen Sound,
Dec. 18, 10 a.m.
Sauguen, Mt. Forest, Dec. 11, 10 a.m.
Guelph, Guelph, Guelph, Nov. 29,
10:30 a.m.

SYNOD OF MONTREAL AND OTTAWA,
Quebec, Sherbrooke, Dec. 11, 8 p.m.
Montreal, Knox, Montreal, Dec. 11, at
10 a.m.
Glenora, Maxville, Dec. 18, 11 a.m.
Lanark, Renwick & Carleton Place, Jan.
15, 10:30 a.m.
Ottawa, Ottawa, Bank St., 7 Dec., 10 a.m.
Brookville.

SYNOD OF THE MARITIME PROVINCES,
Sydney, Sydney, Dec. 5, 10 a.m.
Inverness, Whyteconagh, Jan. 29, 1901,
11 a.m.
P. E. I., Charlottown, 7 Aug., 11 a.m.
Pictou, Pictou, 7th Aug., 10 a.m.
Truro, Truro, 3rd Tuesday of January,
Halifax.
Lunenburg, Rose Bay, 4th Sept., 10:30.
St. John, St. John, N. A., 18th Oct., 10 a.m.
Miramichi, New Brunswick, Dec. 18, 10 a.m.

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Union Station 12:40 p.m., 11:10 p.m., 9:45 p.m., 1:40 a.m.

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Note and Comment.

Most of the British regiments in South Africa have their own newspapers, which are published once a month.

Russia proposes to increase the number of its troops on the German and Austrian boundaries to 300,000 men.

There has been one Dutch, one English, one Swiss and one Portuguese Pope. Two hundred and one have been Italian.

An expedition has been sent to Kingston, Jamaica, by Harvard Observatory to observe the planet Eros in its approaching opposition.

Mr. James Robertson, president of the James Robertson Company, with branches in Toronto, Winnipeg and other cities, died at Montreal.

It is stated that the Jungfrau Railway in its entirety is to be abandoned, but the section already built and under construction will undoubtedly be very popular.

It is planned to establish in Boston a day nursery for blind babies who are not received in other nurseries because they require more time than the matrons can give.

Canadian Pacific engineers just returned from an exploring expedition of the Canadian Rockies report the discovery of magnificent water-falls, one dropping from a height of 1,300 ft.

Statistics show that in the whole Dominion of Canada there have only been 271 divorces granted in 32 years; in Prince Edward Island, with a population of 100,000, there has not been a divorce in 30 years.

The city of Toronto gives notice of an application to Parliament to amend the Bell Telephone Company's act to prevent the charging of excessive rates. The Bell Company is asking power to increase its capital stock.

Mr. Roblin, premier, announces his intention of introducing at the next session of the Manitoba Legislature an act which would make the attendance at school of children between the ages of six and fourteen compulsory.

The Pekin Observatory, which for two centuries has been one of the chief glories of Pekin, has been looted, and half the instruments will go to Berlin and half to Paris. The instruments were erected by the Jesuits.

In excavating for the drainage system which is being installed in the city of Mexico, a number of articles were found which belonged to a period previous to the invasion of Cortez. Some of the articles found were golden ornaments with which the Aztec Gods were decorated.

There has been placed in the parish church of Lochbroom, Ross-shire, a handsome marble tablet in memory of the Rev. James Robertson, generally known in Highland annals as "Am Mhinistear Laidir," a notable clergyman of the eighteenth century, famous throughout the Highlands.

The British Parliament was dismissed Saturday until the middle of February, with the Queen's speech. It was as follows: "My Lords and Gentlemen: I thank you for the liberal provision you have made for the expenses incurred in the operations of my armies in South Africa and China."

The Tiber at Rome has been swollen by heavy rains, and the water in the Forum was six feet deep on December 2. The Protestant cemetery is inundated, and it is impossible to get within 2,000 feet of St. Paul's Without the Walls. A large landslide occurred on the bank, and the arches of two bridges have disappeared. The dwellers in the lower section of the city are in great distress.

English capitalists are endeavoring to secure control of the salmon canneries of British Columbia. It is the plan of the English capitalists to run seventy-three canneries on the co-operative plan. Japanese labor will be excluded. White fishermen will be paid good wages and receive a share of the profits.

The War Office is said to have disallowed the pay of 300 volunteers who were in a camp of instruction because they returned by a train which started seven minutes before the completion of the fortnight. The officers who had advanced the men their pay are wondering how they will get it back. So much for War Office red tape!

The annual report on the changes in rates of wages and hours of labor in Great Britain during the year 1899 has just been issued. The prosperity of the country was such that the percentage of the unemployed was the lowest recorded since 1860. The changes of wages last year aggregated a rise of \$575,000 per week, an increase of \$100,000 over the year 1898.

A committee of scientific men who were appointed to investigate the matter state that an eruption of Mr. Vesuvius may be expected at any time. It has been some time since there has been a dangerous outbreak. The experts in the observatory say that an eruption may occur at almost any time, but they are not ready to predict the strength of the eruption.

Professor George Adam Smith denies the report that the churches of Glasgow are losing their grip on the working man. He says that an eight years' study of social conditions in the city has revealed to him much activity among the wage-earners in the East End churches for their fellows, and that were it not for the working classes the evangelical tone of religious life in Glasgow could not be kept up a week.

Twelve months ago Kruger could stand on the veldt, look as far as the horizon and say "these are my lands"; today he owns not a single acre in all South Africa. A year ago Kruger was president of the Transvaal and declared that God was on his side; today he is an exile, and all European courts are closed against him. Instead of the so-called republics of a year ago in South Africa the "Union Jack" now waves from Pretoria to Cape Town.

This item from the Scientific American is interesting as well as suggestive:—A suburban electric street car line in St. Louis has fitted one of its cars with a telephone, says the Railway Review. The instrument is placed in the rear of the car, the negative wire being connected permanently through the wheels to the rail, and the positive wire being fitted with a simple device resembling a jointed fishing pole by which connection is secured to a private overhead wire paralleling the trolley.

The Colonial Office has announced that it has received a further warning from Sir Alfred Milner that no one should yet go to South Africa with a view to obtaining employment in the new colonies, unless he is in a position to maintain himself for a considerable time. He says that no one ought to go out at this juncture without a definite appointment already secured, or ample private means. Others will only find themselves destitute in a very expensive country, and increase the burden of the rapidly dwindling relief funds.

The Belfast Witness says:—Dr. Ryle, of Cambridge, a Broad Evangelical, and son of the late Evangelical Bishop of Liverpool, has just been made by Lord Salisbury, Bishop of Exeter. The new Bishop of Liverpool, Dr. Chavasse, is Evangelical, and has announced that he will perform no Episcopal function for clergymen who violate the law and seal at naught the decisions of the Archbishops. Further, Mr. Ritchie, the new Home Secretary, has pronounced against the Romanisers, and he declares that legislation in this Parliament will be necessary unless the extreme Ritualists mend their ways. These are small gains, perhaps, but they are gains, and better than nothing.

Lord Strathcona has delivered his inaugural address as Lord Rector of Aberdeen University. This is the first time such an honor has been conferred upon a Canadian, and in Lord Strathcona's case it is considered a deserved recognition of the public services of the Scotchman who entered the employ of the Hudson Bay Company in boyhood and is now High Commissioner for the Dominion. Lord Strathcona has offered to donate \$125,000 to the funds of the University, provided double this sum is raised from other sources.

The authorities of the British Museum have recently secured the exhaustive collection of 20,000 moths from Western China which formed part of the collection of the late Mr. J. H. Leach, and is the finest collection of lepidoptera in the world. The Museum paid \$5,000 for the right to choose what they desire from the collection, which will be about 12,000 specimens. Mr. Leach had specimens of several moths not to be found in any other collection extant. Sir George Hampson, Bart., who classified the moths of India for the Indian government some years ago, will make the choice and arrange them in the British Museum collection. The work will occupy about twelve months.

Sincere sorrow was, says a Kirkealdy correspondent of the Scottish American Journal, felt throughout the district on the 2nd inst., when it became known that the Rev. J. C. Baxter, D. D., was dead. The reverend gentleman, who was a man of high scholarly attainments, began his ministry as pastor of Wishart church, Dundee, more than fifty years ago, and spent the larger part of his long and gifted ministry in that sphere. He afterwards became the first pastor of Stanley street congregation, Montreal, and also deeply endeared himself to that congregation, giving them effective assistance in overcoming their special difficulties, and on return to Scotland again he left behind him a splendid name throughout the denomination in the Dominion. Dr. Baxter's next and last sphere of labor was at Kirkealdy, where he became the pastor of the new church in connection with the United Presbyterian church in Loughborough road.

At a recent Thursday meeting in the City Temple, Dr. Parker made the following characteristic reference to the leaving of Rev. Campbell Morgan for the United States:—It is too bad. It seems to me that America would take away from us all our best preachers, teachers, and evangelists, if it could; and yet America in doing so is quite right. I begrudge this last Christian burglary. Words fail me, but what they fail in I believe they will have in strength. England ought not to have let Mr. Campbell Morgan go. Poor, old, sleepy England! Give me Campbell Morgan, John M. Neill, W. R. Lane, and several captains and colonels of the Salvation Army and we should do a great work, if the churches were united and enthusiastic in the matter. I do not want these brethren to go. The whole place will be colder and barer without them, they are so gracious, so devout, so full of the best faculty for Christian work. Can we stand by and watch some of our best and strongest men go to other fields? I will say to my dear friend Campbell Morgan, as he sits in front of me today, Go, with our blessing; go, with our confidence; and may God's great benediction rest upon you, and when you have had a long, blessed day yonder, may there be a light for you at eventide.

Power of a Mother's Love.

A father's love is the chief feature of the Divine image; it is the key to the Divine heart. The parent knows best Him who pitieth "like as a father." At the outbreak of the Trojan War, Ulysses, who did not wish to leave Ithaca, feigned madness and set himself to ploughing the sand. Palamedes, famous for his inventive genius, placed Telemachus, Ulysses' little son, in the line of the furrow, when the father instantly diverted the course of the oxen, and thereby proved himself to be possessed of the crowning attribute of manhood. It does not require a Palamedes to discover that there is many a father who has lost his fatherly heart, who is no longer sane, who deals the fatal stroke to his child, or makes his life one long agony until the law steps in and the monster is deposed from his forfeited throne.

Holier than a father's love is the love of a mother. Wherever it exists paradise is not all lost. A bit of heaven's azure is still visible. That love burns on in constant flame amid poverty, coldness, neglect, believing all things, hoping all things, until the last message is delivered and the lips are motionless for ever. It knows no geographical limits, is not bounded by parallels of latitude or longitude—

See by Greenland, cold and wild
Rocks of ice eternal piled,
Yet the mother loves her child.

Henry Drummond says that the aims of organic nature was to make a mother, affirms that this is the greatest thing she has ever done, and draws a graphic picture of the first mother warming herself at the hearth of her child's love, and when she feels its thrilling response, placing a new creative hand upon the world. Here is a fact which no human mother can regard without awe, and no man can realize without a new reverence for woman that the goal of the whole plant and animal kingdom was the creation of the family. And yet the mother's love is exercised by a stronger passion, and the result of creative cycles is frustrated by the entrance of a foul spirit whose demands are so imperious that love for aught else—even a mother's love for her child—is incompatible with the relentless sway of its unlimited sceptre. Surely the mother's love is from God, who comforteth as a mother and pitieth as a father; surely a mother is His noblest work, and surely the power which destroys it is from the Adversary of God and man; and here every thoughtful mind is conducted to the strait gate, and and pressure is brought to bear upon him as to whether he will enter it or not.—Selected.

Take God at His Word.

BY REV. JOHN MCNEILL.

Some years ago in Russia, a man was condemned to be put to death. When the moment came for the sentence to be carried out, the Czar, who presided over the execution, asked him if there was any one petition that he could grant him. All the condemned man asked for was a glass of water. They went and got him a tumbler of water, but his hand trembled so that he could not get the water to his mouth.

The Czar said to him: "Your life is safe until you drink that water."

He took the Czar at his word, and dashed the water to the ground. They could not gather it up, and so he saved his life.

My friend, you can be saved now by taking God at His word. The water of life is offered to "whosoever will." Take it now, and live.

Our Young People

A New Year For Christ.

Topic for January; Scripture References: Phil. 3: 12-14.

BY REV. FRANCIS E. CLARK.

The best day in all the year—the best day for a hundred years—to take a forward look is the first day of January, 1901, the first day of the new century.

I am sorry for the man who makes no use of anniversaries, whether they mark his own birthday or the century's. He must have a dull and sluggish soul, indeed, who is not stirred by the thought of the new century with all its wondrous possibilities.

St. Paul, would, I believe, stand on this mountain-top of opportunity and speak to us some such words as he spoke to the Philippians: "Forget the past. Forget the mere mechanical triumphs and scientific glories of the nineteenth century. Forget your personal achievements and victories. Do not rest satisfied with what you have attained. Look forward. Stretch forward. There are better things ahead."

The new century may be a year of unspeakable blessing. Vastly stronger churches; better Christian Endeavor societies; a deeper personal religious life. Apprehend the things for which you are apprehended of God. Understand why he has called you into the Christian life. Grasp the possibilities that He has put within your reach. They are close to your grasp to-day.

The revival is here. Will you share in it? This first year of the new century may be known through all coming time as "The year of the great awakening." Will you let God use you to bring this about?

The most dangerous place for any man to reach is the summit of his ambition. The great sin of the Rich Fool consisted not in his acquisition of houses and lands and barns filled "with much goods laid up for many years," but in the fact that he cared for nothing but well-filled barns, and that he said to his soul, "Take thine ease." He had reached the top. He wanted nothing more. He took no forward look.

Will you be a follower of St. Paul or of the Rich Fool?

It all depends upon whether you take the Forward Look, or are content with the backward look.

God help us to look and live.

For Daily Reading.

Mon. Dec. 31.—In a new century. 2 Pet. 3: 1-13.
Tues. Jan. 1.—Freedom from the past. 2 Cor. 5: 14-17.
Wed. Jan. 2.—Long views helpful. Deut. 34: 1-6; Acts 7: 55-59.
Thurs. Jan. 3.—Looking upward. Ps. 121: 1-8.
Fri., Jan. 4.—Concentrated purpose. Eccl. 9: 10; Matt. 22: 35-39.
Sat., Jan. 5.—The end of the race. 2 Tim. 4: 6-8.
Sun., Jan. 6.—Topic. A forward look. Phil. 3: 12-14.

If any of us failed to take a new start on New Year's Day, or if, since our new start then, we have had a setback, let us call this, the sixth of January, our New Year's Day, and let us begin a new year for Christ right here. A thousand years are as one day with Christ, anyway, and He cares far more for deeds than for dates.

Seed Thoughts and Illustrations.

The longer I live, the more I am certain that the great difference between men, between the feeble and the powerful, the great and the insignificant, is energy, invincible determination—a purpose once fixed, and then death or victory.—Fowell Buxton.

The great thing in this world is not so much where we stand, as in what direction we are moving.—Holmes.

"What do you intend to become?" asked Lord Melbourne of young Benjamin Disraeli. "Prime minister of England, my Lord," promptly, confidently, came the answer. And although few young men in England had smaller promise of attaining this object than had Benjamin Disraeli, yet, by persistently keeping to his determined purpose, he at last, to the amazement of the world, realized that object.

One thing is sure: we shall not accomplish anything this year if we expect to accomplish nothing. If a man walks along a road, he sees a thousand things he didn't expect to see when he started out, but he sees them because he started out. Who ever launches forth on God's promises may not get where he thought he would, but he will get somewhere.

The Blessedness of Giving.

That saying of our Lord, recorded by the apostle Paul—"It is more blessed to give than to receive"—does not apply alone to the giving of money. Peter had neither silver nor gold, but he gave to the lame man something which money could not buy. Any man worthy of the name desires to do something for God's glory and humanity's good.

Now, there is no place in which one can render service so easily, so well, and so fruitfully as in connection with the Church of Christ. The Church abides while instrumentalities of good outside of it have a more or less brief currency. If their roots strike down into the soil of Christianity which is made fertile by the streams which flow from Mount Zion, they are virtually a part of the Church, and partake of its abiding character.

So let it be repeated that he who is ready to test the truth of our Lord's utterance will find that he can do the best and most effective work in the Church rather than outside of it.

Further, the work that the Church does is at the foundation of things. It aims at regeneration rather than reformation. He who would have the blessedness of giving service may have the comfort of feeling that through the Church he is exerting influences that will go on from generation to generation.

Still further, it is work so varied that one can find therein opportunity for the exercise of any talent of which he may be possessed.

We are coming to understand this variety better than ever before. We are learning how many lines of service open out before the Christian worker. It is no narrow field that the Church presents to him who would give personal endeavor to be of use among his fellow-men and who would find that giving is more blessed than receiving.—New York Observer.

A Few Thoughts on Church Membership.

BY THE REV. H. VANDERWART.

Church membership is not so much a question of count of weight. He who measures the strength of the church by the number of nominal Christians, is sorely deceived. Christianity is not volume; it is force. It cannot be settled by figures. We are apt to estimate the strength of religion in any community by the numerical strength of the churches. That's another mistake. Frequently the size of a church is its source of weakness. Many a church would be stronger if it were smaller. The active, pious members of a church are able to accomplish but little, because the effects of their work are neutralized by the worldly minded. There is a good deal of spiritual inertia in every church and it requires a prodigious amount of consecrated energy to overcome it. The worldly member is not only useless himself, he is a clog on the wheels of others. Sometimes the earnest souls cannot understand why nothing moves when they pray so earnestly and toil so arduously. This is simply a question of clogged wheels. A horse can draw a ton on a macadamized road, but in deep sand and with dry axles he can hardly draw the empty wagon.

Church membership may signify much or little. It means little to those who have no relish for the weekly prayer meeting. It signifies little to those who cannot rise early enough to attend Sunday morning service, but can stay out till 12 Saturday night attending theatre. It signifies but little to those who, while the pastor is preaching and praying for souls, are out to progressive church or at home reading the Sunday paper. Certainly Christianity cannot be measured by churchianity. There must be a higher standard and that's the deep sense of individual responsibility, and the amount of spiritual power that remains after the spiritual inertia has been overcome.

The Widow's Mite.

The Christian Register says that the remark about the widow's mite is often distinctly out of place:

The widow gave all that she had. Reference to this example becomes ludicrous when a lady drops from a well gloved hand a silver coin, which happens to be all that is left of the "spending money" of the week. The following anecdote recorded in the Christian Life of London suggests a spirit more in accordance with that which has made the widow's mite famous: "An old lady, humbly dressed, came to the Mission House, and patiently waited until the officials had time to grant her an interview. "What do you want?" she was asked. "I want," said the lady, "to contribute my humble mite to my poor suffering brethren in India." And she handed in a small packet, was thanked, and withdrew. The secretary to the lord mayor thought it enclosed a few shillings carefully wrapped up—as is often done—and he threw the packet across the table to his assistants. They opened it, and saw a scroll of paper with the following text: "Inasmuch as ye have done it unto one of the least of my brethren, ye have done it unto Me." This scroll accompanied notes to the value of £1,000. The secretary was thunderstruck at this munificence from a timid, modest, humble woman, who would not give her name. He reported it to the lord mayor, and men were immediately sent after the unknown donor. But the lady had disappeared as mysteriously as she came."

The Quiet Hour.

For Dominion Presbyterian.

The Passing of the Century.

BY H. ISABEL GRAHAM.

Back to the vault of the past, borne on the shoulders of Time
Goeth the Century old, marked both by progress and crime;
Blest by Philanthropy's touch, crowned with the best from above,
Age of discovery, skill, commerce, religion and love;
Cursed by the carnage of hell, massacre, famine and strife,
Red with the blood of the slain, rapine and pestilence rife;
Glorious with trappings of wealth, learning and genius rare;
Great opportunities lost, mad with the cries of despair,
Furrowed by frenzy for gain, power, position and lust
Dragging with merciless chain brother-man down to the dust.
Earth showers gifts on the pier, flowers of art from each clime,
Beauty and valorous deeds, literature, music and rhyme.
Fair Christianity lays close to the heart of the dead
A mystic strangely-carved cross with passion and thorn o'erspread;
Science her offering brings, star-illumined portals ajar
Wrestling the secrets of spheres, harnessing forces afar.
But Life's lilled lute lies still, its glad strains can wake no more
The throbbing pulse of the years that beat for the world of yore.
Friend of our fathers and ours, sadly we bid thee farewell;
Reverently kiss thy mute lips, solemnly list to thy knell,
Buried alone in the night, hid by the angels of God,
Up, on Eternity's height ages and ether the sod,
Sweet be the rest of thy soul, covered, forgiven thy sin,
Lo! we must turn to the new, welcome the Century in!
Seaforth, Ont.

Jesus Anointed at Bethany.*

V. 6. Now when Jesus was in Bethany; a quite little village near Jerusalem, where Jesus frequently rested and lodged when visiting the latter place. After raising Lazarus from the dead He had left Bethany for a few weeks, owing to the opposition of the Pharisees, (John 11:54.) He now returns, on His way to the Passover. The date of His arrival and of the supper is not fixed by Matt. 26:2, for Matthew is not writing in the order of time.

In the house of Simon the leper. A banquet was given Jesus in Simon's house. (John 12:5) possibly by His disciples and friends in Bethany, "to express their gratitude to Jesus, and their veneration for Him, in consequence of raising Lazarus." (Reith.) We know nothing further of Simon. Some think he was the husband of Martha, or that it is another name for Lazarus.

V. 7. A woman; Mary, the sister of Martha. (John 12:3) She is not to be identified with the woman "which was a sinner," of Luke 7:37. An alabaster box; an Oriental flask with a long, narrow neck made of alabaster, a variety of gypsum. But flasks of different other materials were sometimes called "alabasters." Of very precious ointment. Mark says "ointment of spikenard very precious."

Spikenard was a costly perfume "made from the head or spike of a fragrant East India plant which yields a juice of delicious odor." Poured it on his head. John (12:3) says that she anointed his feet. The head was probably anointed first and the feet afterwards. The anointing of guests was a common act of courtesy; but this was rare ointment and the anointing was that of faith and love. As he sat at meat; as he reclined at the banquet, resting on a couch upon His left arm, His feet extending outwards from the table.

V. 8. When his disciples saw it. It was Judas who raised the objection (John 12:4, 5), and he doubtless misled some of the other disciples. To what purpose is this waste? The word rendered "waste" is the same word that Jesus applies to Judas himself (John 17:18), and is there rendered "perdition."

V. 9. For much; for three hundred pence. (Mark 14:6) A penny, or the Roman denarius was about 17 cents, or a day's wage. (ch. 20:2) The whole amount would be about \$50. Given to the poor. His charitable pretensions were utterly false. It was the loss of a few coins, as treasures, that aroused the evil spirit within him. See John's scathing denunciation of him in John 12:16; and John, himself one of the Twelve, ought to have known.

V. 10. When Jesus understood it. There was silent disapproval at first. (Mark 14:4) Whispered murmurings followed (Mark 14:5) and then came the louder tones of Judas. Christ hearing, replied, Why trouble ye the woman? or "the lady." The rough remarks would embarrass Mary, and Jesus comes to the rescue. Mark (14:6) adds "Let her alone." He is indignant and His rebuke is sharp. She hath wrought a good work. To have sold the ointment would have benefited but few, but the love which anointed Jesus has enriched the world.

Vs. 11, 12. The poor always with you; and, therefore, opportunities in abundance of aiding them. But me ye have not always. In view of His near departure Mary's special act of apparent waste was justified. She did it for my burial. In some way, we know not how, she had caught the secret of His death. It was the insight of faith and love, and her offering was all too poor. Anointing as a preparation for burial was common. (2 Chron. 16:14; John 19:39,40)

V. 13. This gospel. He had doubtless been proclaiming the gospel of salvation, the gospel of Christ's kingdom, at the table. Shall also this . . . be told. In that loving act Mary erected to her memory a monument that shall stand forever.

V. 14. Then one of the twelve. The words express the utter amazement of Matthew that one of the disciples should prove a traitor. Christ's reproof had angered Judas. He knew, too, from Christ's words (v. 12) that His death was near. He would, therefore, save Himself from what seemed a failing cause by going over to the enemy. Verses 14-16 are later than the anointing at Bethany. They are connected in time with verses 2, 3, probably on the following Tuesday evening. The supper at Bethany is introduced here by Matthew to account for Judas' treachery. Went unto the chief priests. They had decided on His death, but were afraid of popular feeling. (vs. 3-5) But Judas gives them their opportunity.

*S. S. Lesson, January 6, 1901—GOLDEN TEXT—Mark 14:8. She hath done what she could.

As Others See Us.

BY EDITH JOHNSON.

Samuel Wilson pushed back his empty plate. "Well?" he said. There was a note of defiance in his voice.

His wife smiled nervously and glanced at Susie, their little daughter, who was calmly eating her bread and milk. "It's Christmas eve, Sam, and," she said.

A frown gathered on the man's brow. "Christmas?" he exclaimed, "I'm sick and tired of all this talk about Christmas! What's the good of it anyway? A senseless expense, filling the children's heads with non—"

He stopped and looked at Susie who was watching him wonderingly.

"Ain't too glad because Santa Clause is tum'n?" she enquired gravely. He got up, and without a word began to pull on his overcoat. His wife followed him to the door.

"Samuel," she said, tremulously, "You'll bring some little thing home tonight for Susie, won't you? Just some little thing; it needn't cost much, but it will make her happy, and—You will, won't you, Samuel?" she finished imploringly. The man shook himself free from her detaining hand and went out, pulling the door after him with a slam.

He walked quickly along, giving but a surly answer to the greetings of those whom he met. The cheerful light streaming from the shop windows annoyed him; the genial faces of the passers by irritated him; he felt cross and quarrelsome and miserable. Entering a large general store he pushed his way through the busy crowd, and sat down in a quiet corner. One or two looked up and nodded to him as he entered, and then, engrossed in their own affairs, forgot all about him.

Sheltered from the public gaze by a bale of dry goods, Samuel Wilson sat quietly watching the customers. His face wore a look of contemptuous amusement. Several laboring men with their wives were making their Christmas purchases. Now it would be a pound or two of cheap candy and a couple of gay tin horns; now a picture book, a doll and a rattle. How happy they were looking over their mean purchases! Why, he, Samuel Wilson, could buy the whole store out if he wished, but then he was not such a fool.

Two men standing near were talking quietly toge her. Some scraps of their conversation drifted over to his ears. He started as he heard his own name spoken.

"Samuel Wilson? 'Mean Sammy' we call him around here. No, I don't suppose they'll have much of a Christmas at their house. Thought I saw him in here a few minutes ago. Didn't take long to buy all he wanted, I'll be bound. The meanest, most selfish old skinkint I ever met. Couldn't do a generous thing to save his life. His wife's a nice woman, too,—wonder what in the world she could see to like in him? Got to go now? Well, I guess I'd better be going too."

The two moved off. Samuel sat quiet for a long time. There was a queer little smile about the corners of his mouth. "As others see us," he was thinking.

The crowd kept thinning as the evening wore away; finally the last customer had gone—and the tired clerks began to straighten up the displaced goods to be ready for Christmas. Sammy got up slowly and walked over to the counter. The clerks looked at each other in astonishment, which they politely tried to hide.

"Have you been waiting long, Mr Wilson?" one of them asked.

"Yes," answered Sammy quietly, "quite a spell. Have you got any oranges? I'd take a dozen of your best."

Unconsciously he was repeating the words he had overheard in a whisper. I'll take a pail of mincemeat—the meanest—five pounds of almonds, five of walnuts and a box of raisins—the most selfish old skinkint—I'll take that doll there, not the little one but the big one with the blue dress and that doll's carriage to go with her, and that silk hood and two or three picture books, and— He stopped for want of breath and smiled a little at the dazed face of the clerk who was writing down his orders.

"Now," he said, "I'll have a look at your dress goods," and he led the way to another counter. He felt as though he must buy, buy, buy, to drown the accusing whisper, *the most selfish old skinkint, couldn't do a generous thing to save his life.*

Half an hour later he started home, his arms filled with parcels. The streets were almost deserted. Lights burned in but few of the houses. Someone on the other side of the street was whistling, "Hark the Herald Angels sing." Sammy found himself humming the tune as he hurried up the path to the house, and he smiled to think of the joy his gifts would bring.

He opened the door cautiously and went in, depositing his bundles on the hall floor. He peeped into the sitting room. It was empty, but a lamp turned very low was burning on the table. The odor of the cheap oil filled the room. He turned up the wick and looked over at the fireplace: a lonely little stocking hung there. He went over and felt it. No, it was not empty, for there was something hard in the foot and a soft package half-filled the leg. He took it down carefully and emptied it out; then he looked ashamed. A little home-made candy and a rag doll lay before him. Gently he replaced them and went out into the hall for his purchases. He picked up the little stocking again and filled it to overflowing; then he hung it on its little peg and placed the parcels it would not hold on a chair beneath it. He placed his wife's gifts on a table and sat down before the fire to have a "think."

The sound of a breaking clock struck sharply into his meditations. He sighed. "I'm kind of glad I heard those fellows tonight, though I can't say they were extry polite."

Then a look of satisfaction crept into his face. "I guess this old Santa Clause had better get to bed," he said.

The Instinct of Eternity.

"They desire a better Country."

By JOHN WATSON, D. D. (Ian McLaren.)

The instinct of eternity in our souls helps to explain the enigma of our present life. One day we seem to be at home in this present world, settled and content, and the next our nest is scattered to the winds, and we are houseless before the tempest. One hour we seem to catch a glimpse of the land lying in the sun, fair and green, studded with homesteads of peace, and the next the cold, thick mist has closed in again, and we are tossing on the grey, sullen sea. Upon one side of our nature we seem perfectly suited to live for ever here; upon the other side we are harnessed by faculties which are ever hungering and crying out for the bread which cometh down from Heaven. We may not be encompassed by delusion; we are certainly being led on by illusions. If this be

our final dwelling-place, something has gone wrong with the adjustment; but if this be the place of our education, so arranged as to suggest the spiritual, to allure us after the unseen, to teach us to rise above the material then our weakness explains this present world, where, as in a nest, we must be reared during our callow days; our wings which flutter even in the nest, and tempt us into the air, prove the world to come.

This instinct also dignifies the present life for it assumes that those few years are but the opening chapter in our history. The faculty of life is apt, at times, to discourage us and to sap the springs of our endeavor. How short is our allotted span from youth even to age; how much there is to do; how much to conquer; how much to learn! Has God dealt wisely or kindly with us in giving us so curious a mind, and in assigning us such an ideal of holiness, when four-score years, or very much less for most of us, close our opportunity. Yes! if it were so. But it is not so, and our Task Master has no shame. It is a vast demand that we should grow into the likeness of Christ, and character comes very slowly to the harvest. But let us make a brave beginning, fighting the sins which do most easily beset us, and carrying the Cross in the discharge of commonplace duty. There is a long time before us, during which we may follow the Lamb whithersoever He goeth. Do not let us be dashed by our stupidity or the perplexity of things, for what we know not now we shall hereafter. "It is hardly worth while going deep into the subject," said one, "I am too old." "But," answered his friend, we have Eternity." It was a true and inspiring word. The mind was never made of God to hunger after truth, and to perish without being satisfied. Job will take up his tangled skein; St. Paul pursue his magnificent speculations; Newton follow out his lines of discovery, and William Blake read the riddle of his visions. "God forgive me," said Charles Kingsley, in face of death, "but I have a great curiosity." There was need of forgiveness. We shall have the same curiosity when we are leaving school, and our hope shall not be in vain. The imaginations of the soul are shadows whose reality does not vanish. We have all looked into the West when the sun was setting, and seen the golden clouds make themselves into a city and there have we placed our honour and our glory—those whom we love and that which we have desired. The light faded, and the airy battlements disappeared; we turned and went into our darkened homes, sad and cheerless. But God has not befooled us, neither will he be ashamed. Our hopes and prayers—yes, and our dreams—are real, and remain in the city whose walls are jasper, and its streets pure gold.

Teach the Children Reverence.

There is nothing more beautiful than to see a church in which there is a godly sprinkling of little children. Dr. Stuart Robinson used to say, "If the exercises of Sunday school and church are too tiresome for the little ones, leave off the Sunday school and bring them to church—the habit of church-going is established in childhood."

A clergyman was dining in a hotel with some commercial travelers, who made jokes about him. He moved not a muscle of his face, and after dinner one of them approached him, saying:

"How can you sit quietly and hear all that has been said, without uttering a rebuke?" "My dear sir," said the cleric, "I am chaplain to a lunatic asylum."—Selected.

A Leaf From My Diary.

BY GEO. W. ARMSTRONG.

On one occasion, when on a commercial journey, I stayed at the Railway Hotel, in the town of L—. Diaper was just over, and I was left with but one other commercial gentleman in the room. We had not been long in conversation when a youth was ushered in, who had to transact some business with my companion; after the boy had stated his message and was on the point of retiring he was asked: "What would you like to take?" The lad stood in amazement, wondering what he should reply, when certain intoxicating beverages were suggested to him from which to select—rum, sherry, port, brandy, etc. The boy was even now more bewildered, and mechanically said: "Brandy, please sir," which was immediately ordered.

I sat thinking what ought I to do under the circumstances. Etiquette suggested: "Mind your own business!" Duty seemed to say: "Speak to the lad; a word of warning may save him from ruin." I waited until the brandy appeared, and just as the lad was about to lift the glass, I made bold to speak. "My boy, before you drink that brandy, I should like you to hear what I have to say. You are not accustomed to have brandy offered to you, are you?" "No, sir," was the reply. "Well then, before you put that glass to your lips, think for one moment, that that which this gentleman has been kind enough to offer you is the cause of more mischief and misery in the world than anything else; that and drinks of a similar nature fill our prisons, poor-houses and asylums with their inmates, and more persons find a premature grave from drinking intoxicating drinks, than from any other cause," and turning to the gentleman I said: "Is not what I state correct?" He replied: "I am not in a position to deny it!" Then speaking again to the lad I said: "Now my boy, if drink causes all this misery in the world, and you hear this gentleman cannot deny it, don't you think it is the wisest policy to have nothing to do with it?" He simply replied, "Yes, sir," and then left the room.

Three months afterwards I had business in the same town. Walking along one of the streets I saw a boy running towards me, smiling all over his face, and his eyes intently fixed upon me. When we met he accosted me with, "Good morning!" I replied, "you seem to know me, but for the moment I don't remember you; have you met me before?" He heartily, and with boyish sincerity said: "Yes, sir, don't you remember me coming to the Railway Hotel one day, two or three months ago?"

"Well, yes, I do remember a boy coming there, and I think something I said prevented him drinking a glass of brandy; was it you?"

"Yes, sir, it was; I was so glad you spoke to me for I didn't want the brandy, but I didn't know how to get away. I have thought a good deal about what you told me, and your words led me join the Band of Hope at Sunday School; I signed the pledge and I intend to keep it!"

"A word in season how good is it."
London, Ont.

The Prayer Meeting.

We find the following helpful hints on this important subject in the St. Andrew's Quarterly, the congregational periodical of St. Andrew's Church, King Street, Toronto.

At the outset of the winter the minister and elders press this hour of worship between the Sabbaths upon the attention of the con-

gregation. In the heart of a busy week, and in the evening of a day of work, an hour of prayer and meditation is pleasant and refreshing to all who, while they are "diligent in business," are yet "fervent in spirit." It is to them like "drinking of the brook in the way." The joy and power of a Prayer Meeting are, however, increased when many hearts there make united supplication: and therefore, "for our friend's and brethren's sake," as well as for our own, we should remember our stated weekly meeting for Prayer. It should be a trysting-place where the faithful of the church may meet one another during the week. There must in a large congregation always be some who are "worned in the greatness of the way," and others who have received spiritual help, and are therefore strong and joyful; and they should meet, bringing their hope and their joy or their sorrow and their fear with them that they may in christian fellowship both bear one another's burdens and share one another's joys. This fellowship might be very helpful to all: and its influence would be diffused quietly and in-obtrusively like the dew and the rain from heaven, rather than with force "like the mighty rushing wind." Earnest and united prayer, the thoughtful reading of the Scriptures, and the singing of songs of evening praise together, are well fitted to keep up the tone of our christian life as we pass through a week; and it is for this end that we appoint this spiritual tryst with one another on the Wednesday evening. Whether "the little one become a thousand" or no, it is felt by many at the service between the Sabbath that "it is good for us to be here," and we are at least in the line of blessing wherever, as christians, we are "all with one accord in one place."

Numbers of Presbyterian Churches.

How many different Presbyterian Churches are there, in the world? The question is more easily asked than answered. In Scotland there are four, the Established, the United Free, the Original Secession, and the Reformed Presbyterian. England has two, the Presbyterian Church of England and the Scottish Church of England, in connection with the Church of Scotland; Ireland two, the Presbyterian Church of Ireland and the Reformed Presbyterian Church; and Wales one, the Welsh Presbyterian Church. Austria has the Evangelical Church, Helvetic Confession; Hungary the Evangelical Reformed Church; Belgium two, the Union of the Evangelical Churches and the Missionary Christian Church; France two, the Reformed Church and the Free Evangelical Church; Germany four, the United Evangelical Reformed Church of Hanover, the Reformed Church of Alsace and Lorraine, the Old Reformed Church of East Friesland, and the Reformed Church of Lower Saxony; Switzerland, Greece, Italy, Russia and Spain, one each. In Asia there is one Presbyterian denomination in Ceylon; China has a Synod of Amoy and a Presbytery of Tie-Hui; Japan has two, one of the Church of Christ, the other the Presbytery of Tainau; and Persia has one, the Syrian Evangelical Church. Africa has its Dutch Reformed Church in Cape Colony, in Natal and in the Transvaal, and in addition to these three there is the Presbyterian Church of South Africa. In Canada there is but one Church; in the States, however, there are no fewer than eleven. The tendency to isolation and to the maintenance of distinctive principles and independent organizations appear to characterize Presbyterianism all the world over.

SPARKS FROM OTHER ANVILS.

Presbyterian Standard:—We may be sure that our Lord would not have given so much attention to the Pharisees if they were not to continue as a class among men. May we not go further and say that most of us have a tendency to Pharisaism?

Canadian Baptist:—It is well said that the devil can never injure the Lord's work except as he gets into the Lord's people. But when he gets possession of any of the Lord's people he is sure to work mischief. He very often does tear and rend churches and cripple their work.

United Presbyterian:—A church full of young people is a church full of promise for the future. A church that is not attractive to the young people is a church that has seen its best days. A pastor who is not in sympathy with the young people is a pastor who is perilously near the "dead line."

Presbyterian Banner: The critical hour for a church is not when it is small and poor and struggling, but when it is big and rich and thinks it has need of nothing. Prosperity is a curse to a church when it becomes a current on which it drifts away from the gospel out into the sea of the world.

Lutheran Observer:—Is the financial support promised to your pastor paid promptly? Do you know whether it is, or don't you care? If he is not paid, even though you have paid the amount you individually promised, you are yet under obligation to see that others also pay promptly. Your full duty is not done until the promised amount is placed in his hands at the promised time.

Herald and Presbyter:—The Roman Catholic doctrine of prayers for the dead is at the root of the greatest system of ecclesiastical bargain and sale which the world has ever known—a system in which deluded widows and orphans pay money to have the departed saved from purgatory; and under which many put off their soul's salvation in the belief that after they are dead their friends will pray, or pay their admission to heaven.

Sunday School Times:—Not all work can be done in a day. The most important work for today is today's work. In the day of rest is the most important work. In view of this fact, God has so ordered things in nature that a man can do more work in six days than in seven, week by week. In other words, man can do more at any time in serving God than in defying God. Therefore let us serve God.

Belfast, (Ireland) Witness:—After all, the church of Christ exhibits elective affinities. It draws "all who labor and are heavy laden," it invites "whosoever is athirst," it summons from streets and lanes the wedding guests. Those who make light of it and prefer their business or their pleasure will not be attracted by altering the shape of the wedding tables, or by spicing differently the dishes provided by the Master of the feast.

Christian Guardian:—It is a serious thing to draw near the close of any year. We may treat it lightly at times, and make our joke about turning over the new leaf, but there is a solemnity about it that it is difficult to escape. We may speak of all divisions of time as merely arbitrary, but they are real to us, nevertheless. And as we stand with the virgin page of the new century spread before us, we must be impressed with the thought that these hours are really hours of decision in the destinies of individuals and churches and nations.

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C. BLACKETT ROBINSON,
Manager and Editor.

Ottawa, Wednesday, 26th Dec., 1906.

How many little children know the meaning of the Christmas story better because of its telling once more? Will some of them wonder what it means that such wars as those in South Africa and in China are going on while we sing so heartily, "Peace on earth goodwill to men"? More than the children are trying to reconcile these things with the Christlike spirit.

As friend greets friend during the present week the changes that occupation makes will be noted. If these are mentioned they will be charged to the ravages of time. It is not time that changes us so much as the mental food we have lived upon in the interval since last we met. If our daily thought has been how we can overtake the work that demands our attention, the eager hunted look, the contracted brows, the forward stooping gait will mark the fact. If we have habituated ourselves to plan work and then quietly to accomplish it, we shall show it in our contented looks. If we are grubbing after what is to be found on earth our faces and our whole manner take on a sensuous look. If we are looking more often upwards and the future has grown more real to us, this fact will not need to be told to the friend we meet.

What a different world this would be were our aim always to shew others the best that is in us! We are rarely absolutely alone. The constant effort to bring up our better side would cultivate it till the darker side would be all but forgotten, except for the struggle to keep it down. It would make the home a different place. Too often we give up the struggle when we pass through our own doors. The strain has been upon us during the day, and we relax when the door shuts us in from the outer world. Those about us see us, not as we are indeed, but as we would be were we to give rein to our baser passions. Might it not be well to make this one of the good resolutions of the new century, that our best should be shewn to those at home, and that the effort of our lives should be centered there.

THE DOMINION PRESBYTERIAN

AT THE CROSSING.

We have thought much upon the imaginary line we shall soon cross into the new Century. Old men have nursed the flickering life in the hope to see the opening hours of it, at least. The sufferer has forgotten pain for a time in the thought of what the New Century might mean of larger, fuller life. It holds much for each of us. In our less imaginary moods we know the present is as full of opportunity as the future can be, and that the passing of the midnight hour is as fraught with importance as the opening hour of a new Century. But we like to have some waymarks to mark life's monotonous round less dreary, and this makes a convenient one.

But in these closing days we often find ourselves looking back, rather than forward. Memory is our guide for a part of the way, and there are, in almost every gathering of friends at this season, those who can supplement our lack, till the greater part of the Century is covered. What progress has been made! One will take you to the spot on his farm where he felled the first tree in what was then an unbroken forest. As you look about you the statement seems almost incredible. Prosperity and comfort are manifest everywhere. An old elder will tell you of the first sermon preached in a district where now there are a score of churches and a thousand workers for Christ. The mere recital of it will still the oft-repeated cry that "these days are not like the old days when worship meant something." No they are not, they are better, much better.

Each department, as it is passed in review, education, commerce, social life, home life, marks a magnificent advance upon the earlier days of the Century. Then as to opportunity, there is simply no comparison. To-day the opportunity to do work for Christ, which after all is what makes life worth living, is as one hundred to one compared with former years. In the home, in the Sabbath school, among the young people, a neglected factor many years ago, in church circles, in mission fields, among the poor everywhere there are opportunities for service that will tax our best effort to utilize. So let us turn to face the New Century with a true appreciation of what it holds for us. With increased facilities, with increased forces, with increased spiritual powers what may we not hope for in even the opening days of the Twentieth Century. Only let us come with a consecration equal to the opportunity, and it will open its richest stores for us.

In these days of generous giving to ourselves and to others we should not forget that cause so dear to the heart of Him whose servants we proclaim ourselves to be. True, if our gifts have been well directed, each one of them has been given to Him, but too often the spirit of selfishness enters into the Christmas present. But in this year of plenty the cause of Missions should markedly shew our gratitude.

GALICIANS AND DOUKHOBORS.

The Rev. Dr. Warden desires to express cordial thanks to the many friends who so generously responded to the appeal made for clothing on behalf of the Galicians and Doukhorors and especially to Mrs. J. C. Hamilton, and other ladies who kindly interested themselves in the matter. As the result, four large bales, nearly one half ton in weight, were yesterday shipped to the Medical Missionary of our church at Sifton, Man. In a letter just received from him, he says: "The needs of these people are great. They all came here very poor, and have not yet been sufficient time in the country to make much headway. In a few years they will be prosperous farmers, fully capable of helping us in nation building. They are frugal, energetic and industrious, but not having the means with which to buy machinery, etc., they have not yet made much headway on the land." "Clothing of all kinds for the winter, and for all ages, is needed, but more especially for children. In this district many of the children cannot, in winter, attend school, owing to this great lack. Lady Minto has generously sent us a bale of clothing. So also have some friends in Montreal and Hamilton, but in this colony of 9,000 people, most of whom are exceedingly poor, the clothing sent has already been distributed and yet there are still needy people, incredible as it may appear, for ten times as much as has been received. Efforts of this nature will doubtless be most acceptable to Him who has said "I was naked and ye clothed me."

In addition to clothing, there is great need for drugs and medicines. Already a few have responded to the appeal on this behalf. About \$600 are required. Contributions will be thankfully received by the Rev. Dr. Warden, Presbyterian Offices, Toronto.

Presbytery Clerks.

Dr. Torrance, Convener of the Committee on Statistics, asks us to say that, in the month of November he sent out to Presbytery Clerks blank forms for collecting and compiling returns from congregations and mission stations. Of the fifty-two Clerks thirty have acknowledged the receipt of the parcels, and one replied to a circular card that had been sent, that the parcel intended for him had not arrived—thus calling for another in place of the missing one. On the 21st December he mailed to each Clerk another parcel containing a sheet for tabulating the returns sent in; one for a second copy of the roll of Presbytery made from that sheet, and to be sent to the Rev. Dr. Warden, Church offices, Toronto; and one showing changes that have taken place in the course of the year. He would regard it as a favour if Presbytery clerks advise him of the arrival or non arrival of these. Clerks and others will receive considerable assistance in preparing their returns by consulting pages 312, 319 of the appendix to the printed minutes of Assembly for 1899.

AN INSPIRING THOUGHT.

On the first Sabbath morning of the New Century the Presbyterian church of Canada will present herself before the Master, and renew her allegiance to Him. As a body we shall come to Him, responding as one man to His invitation. May it not be expected that great results shall come to the church because we are in that hour of one heart and of one mind. While nothing should be allowed to distract the mind from the great thought of the Divine Presence, and of His dying love to us, we may well give more than a passing thought to the thousands that are at the same moment at the Lord's Table.

The universal searching of hearts that will precede this act cannot but have salutary results. The communications between distant friends will bear the impress of the inner thoughts, and these will again react upon the mind of the recipient. Plans that have been half-formed, in accordance with the spirit of the world, will show themselves in their real character, and some of them, at least will be abandoned. In the presence of the Divine Light, that irradiates the soul, Christian men will find it impossible to yield to the selfish spirit by which daily commerce is governed, and even before we meet, the influence of the prospective act will make itself felt.

At that meeting we pledge ourselves to service, to truer service. "Lord, what wilt thou have me to do?" will come from many a light-blinded one, while others will respond to the Divine call joyfully. Here am I, send me!" Unity of plan should be one of the first results of this meeting, and from this one-heartedness again great results may be expected. May we not at least look for them, anticipate them, and so prepare ourselves for them. They will not come unaided. We shall take some part; and upon our readiness to take our little part will depend in large measure the fulness of blessing we shall individually receive.

WIDOWS' AND ORPHANS' FUND.

Mr. Joseph Henderson, convener of the committee, writes: In allocating the missionary money at the end of the year, ministers, sessions and missionary committees are asked to bear in mind the needs of the Ministers', Widows' and Orphans' Fund. The expenditure of the fund has rapidly increased of late years, owing to the large number of deaths in the ministry. The amount required from congregations this year is \$4,000. Last year only \$3,433 were got from congregations, and in consequence, the balance at the beginning of the year was wiped out, and a debt of \$1,533 contracted. If the receipts from congregations this year do not exceed those of last, there will be nothing on hand with which to meet the half yearly annuities to the widows of ministers, due in March next. This would not reflect credit upon the church which entered into an agreement with these ministers, promising to see to the partial support of their widows, on con-

dition that they contributed a specific annual rate to the Widows' and Orphans' Fund. The ministers in their lifetime did this and the church is now expected to implement its engagement.

The committee cherish the hope if the claims of this scheme are duly presented to every congregation and session in the church, the result will be such as will enable them to pay in full the annuities to the one hundred and twenty widows and ninety-three orphans connected with the Fund, in March next.

MISSIONARIES NEEDED.

The Rev. Dr. Warden, Convener of the Assembly's Home Mission Committee, writes: There are upwards of 15,000 men in the Presbytery of North Bay without any opportunity of attending religious services from week to week. These men are employed in connection with lumber camps.

The Home Mission Committee has made a grant to enable the Presbytery to pay for the services of several missionaries for this work. Only one missionary, thus far, has been secured. It is earnestly hoped that as soon as the great need is made known, there may be offers of service from several suitable men, willing to give three or four months continuous work. Applications should be addressed to the Rev. A. MacVicar, Huntsville, Ont.

Letter From Dr. Campbell: An Interesting Statement.

DEAR DOMINION PRESBYTERIAN: I take the opportunity of the Christmas season to thank you for your advocacy of the Century Fund movement. I send you also a few notes and reflections which you may find space for, and so continue your helpful service.

A feature of the last month's work has been the gratifying success attending the canvass in the Synod of Manitoba and the North West. There was some apprehension that the partial failure of the crops would make it difficult to secure subscriptions. But the reports coming from Dr. Wright, Prof. Baird and Mr. Paterson are most encouraging. "The city of Winnipeg is responding handsomely and each congregation is making up its quota for common fund." "Morden will reach \$2,700;" Gladstone \$900; "Brandon \$1,176, subscribed, notwithstanding the new church;" "Carberry \$500;" "Minnedosa Presbytery from \$2,500 to \$3,000;" "Rapid City blots out debt of 18 years standing." The figures given are for common fund, and already it is being evident that in no part of the Church will the response be more general, or up to a higher average. Amongst the causes for thankfulness that our church and people have at the end of the century is this, that the friends whom we helped in days past in that great west land are thus taking the lead in providing help for "the regions beyond." Thus, we are repaid for any self-denial made in the past, and encouraged to go on denying ourselves till in our own land, the gospel is preached everywhere.

Similar tidings might be given from Ontario and elsewhere. "Boston Church, Esqueving, Grimsby, Beamsville are all looking to the \$1000 mark, or over for the common fund. Sudbury \$260, and will be more;

Chalk River \$200, &c. One wonders how Missions like Sudbury and Chalk can make such contributions, when there are so many old and comfortable congregations who plead poverty or debt. I suppose it is because the little ones have not forgotten what has been done for them, and all the blessing of it to them. Why should any forget?

Sometimes sessions and managing boards look into this Common Fund question and say:—"We fear nothing can be done in our congregation." "The new church or the repairs of the new organ or the manse taxes them to the utmost." Then comes from some loving hearts in these very congregations, a note enclosing a contribution with some such words as these:—"We want to bear a part in raising the common fund to the \$600,000 standard, even though our church here has made no move in the matter." If some of the official boards knew how often this is the case, they would hesitate before interposing themselves between the congregations they represent, and the Assembly's request, that "every congregation shall be asked to contribute to the Church's great common work." They would rather set to work and have the Assembly's desire carried out, even though the result might be somewhat small.

"We don't care to go to the people ourselves;" "if it is to be done some one must come from outside," so many ministers and so many sessions have said to me. Always I persuade them if they will only try it, they will find a hearty response from the people. And, so often, when it has been done, I get a letter of which this is a sample:—"I think every one who was appealed to gave something and many regarded the opportunity of giving a great privilege. When I made apology for the failure of an agent from outside to conduct the canvass, I had the satisfaction of being told that the congregation would do as much for myself as for any agent that could be appointed." That is the experience, as I know, of scores of our Ministers, and I am persuaded that if the Minister and Elders of any congregation go to work in a kindly spirit they will be more than pleased with the result.

After the new year we enter on the last stage of the campaign and I trust that these notes may stir up all waiting congregations to two good resolutions. First.—Our congregation shall have an opportunity of helping the common fund. Second.—We are dependent on outside help and if that is not available we shall see that the work is thoroughly done by ourselves.

We are going to get the \$600,000 if all lay the matter even a little to heart, and easily if all set to work with right good will. I am, yours sincerely, R. Campbell.

Perth, December 22nd., 1900

The churches owe more to the religious newspaper than many a church member is aware. A church without a religious paper, says a contemporary, is like a wooden bucket set out in the sun. The paper helps to keep the hoops on the church water-tight. There are many other figures as apposite which might be cited to illustrate the value of the press to the church.

This is a good time to introduce THE DOMINION PRESBYTERIAN to a neighbor. After a trial, few families will do without a religious paper.

This is a good motto for the New year: "Trust in the Lord with all thy heart. In all thy ways acknowledge Him and He shall direct thy paths."

THE WINSTALLS

OF
NEW YORK

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A TALE OF LOVE AND MONEY

BY
REV. JOSEPH HAMILTON.*Author of "The Starry Hosts: a prize book of the Science and Art Education Council of England."*

CHAPTER IX.

JACK AND JIM.

The next morning found Jerry deep in the valley of humiliation. He was bitterly grieved and vexed with himself for his fall, and the more so that he did not know to what extent he had gone, and what wild and wicked things he might have said or done. He saw that the horses and carriage had suffered no damage, and that was some relief. But how did the horses and carriage ever get home? He had a dim memory of Mr. Stuart getting up beside him on the box. That was all he could remember, and he guessed the rest. But besides this feeling of humiliation, Jerry was in a very sulky and irritable mood, such as usually comes to a man in his condition. Not only so, but he had a wild dash for recklessness. He expected to be discharged, and he became defiant. He would go now. He would not be discharged. What did he care about the Winstalls?

Methuselah found him sitting in the harness room in this moody and sulky frame of mind. Methuselah felt much disposed to give him one of his solemn lectures, of which he had quite a repertoire, suited for different occasions. Seeing Jerry's condition, however, he judged it better to defer what he had to say until Jerry would be in a more receptive state of mind. He therefore mildly exhorted Jerry to start to his work, reminding him that when a good man falls he rises up again. But Jerry was not in the humor for work. He protested that he would be discharged, and that he wanted to go anyway.

"Now," said Methuselah, "don't be a fool. Just start in on work as usual. You may be wanted to go out in the afternoon, and you ought to be ready. Between you and me I think you may not be discharged. Just start in, and go ahead as usual. I may find out something. And mind, don't do anything rash."

Methuselah then went to his little room—partly office and partly store—and looked out for a chance to see Miss Winstall privately. From her manner on the preceding night, when she told him to keep quiet about Jerry, he judged she had some scheme in her mind which she might wish to work out personally with Jerry. As she crossed a passage that overlooked Methuselah's office he gently beckoned her, and with an air of importance and mystery, told of Jerry's condition, and the danger he was in of going away to avoid being discharged. He concluded by hinting with great deference that it might be well if Miss Winstall would herself speak to Jerry.

Thus she was fairly caught. She wanted to help Jerry, but did not know how. She had been only on the most distant speaking terms with her servants, and she realized now at what a disadvantage this had placed her. But her heart approved of Methuselah's suggestion, and without in the least knowing how to manage the interview, she responded.

"Yes, Methuselah, I will speak to him. Where is he now?"

"In the harness room, missie," said Methuselah, "shall I bring him in here?"

Miss Winstall assented; Methuselah withdrew; and soon Jerry appeared, very crestfallen upon the whole, but with a gleam of defiance in his eye that showed he was ready for any eventuality.

"Jerry," said Miss Winstall, cheerfully, "I wanted to say that we are going out in the afternoon, so be ready at three." It was only this moment she had discovered that she wanted to go out; and why didn't she send her order through Methuselah as usual? It was an awkward beginning, she felt; but if she had seen Jerry's heart she would have known that the awkward beginning was not quite a failure. Jerry was amenable to kindness, and this hint of being wanted again, with the gracious tone and manner in which the hint was given, touched Jerry in a tender spot. But he could not look up, or make any immediate response in accordance with his feelings; so Miss Winstall feeling that she was floundering, thought she must make a new start.

"Ah, Jerry," she said, "I think you are hardly so bright this morning as usual. Perhaps you are sorry for what happened last night. Well, I am sorry too; very sorry; but it might have been worse." Oh, yes, it might have been far worse. There was a certain compensation in the mishap of last evening on which Miss Winstall did not enlarge. But in that compensation Jerry had no share; his was only the misfortune.

"Sorry!" he said, "sorry wouldn't name it. I am sorry, vexed, angry with myself. But what's the use? Your papa, Miss, won't want me any more. Why should he? I am not fit to serve you, and I don't want to stay."

"Now Jerry," she said, "it is right to be sorry, when we do wrong; but we ought not to despair. You can serve us if you will; and I want you to stay. More than that, papa does not know anything of last night, and he will not know if you start in again, and be a man, as I know you are."

This was a great speech; it had a magnificent ring about it. But the one word that "fetched" Jerry—to use a slang term—was the little word *wie*. "When *wie* do wrong! *Wie* ought not to despair!" Did Miss Winstall, then, class herself with Jerry and all other sinners? Was she on the same level as himself? Did she do wrong too? And was she in danger of despair sometimes, just as he was now? Ah, there was a whole revelation in that one word. It was a revelation of sympathy. It unsealed a fountain of tenderness in Miss Winstall's own heart as well as in Jerry's; for the very utterance of the word put them on the same plane. So Jerry was coming to himself rapidly; indeed had gone beyond himself; but a difficulty remained.

"Miss," he said, "I don't like secrecy. Your papa ought to know the worst about me, and then if he keeps me, all right. I would like to serve you, and do better for the future. But I don't feel right in deceiving Mr. Winstall who has been so kind to me. And if I did try it, Methuselah knows all about last night, and so does Mr. Stuart. So your papa is sure to know any way."

"No," said Miss Winstall, "We have taken care of that. We made an arrangement that we would all keep this matter quiet. I feel sure it is best so. I want to have a chance of helping you if I can. I don't know how I can do it. I might have been more thoughtful in the past. I did not give you any aid, or advice, or sympathy, which possibly might have strengthened you against temptation. By the help of God I would like to do better. And if I can do any good, I want you to count me as a friend with whom you can take counsel in any difficulty or trial."

"Bless your kind heart," said Jerry, "I am not worthy of your thought. But I will do as you say. And may God help me never to bring you any trouble again. What my old mother taught me is true—it is only by God's help that we can ever amount to anything."

Miss Winstall felt the force of this simple remark. Had she not proved its truth this very hour? She had been anxiously casting about in her mind how to aid poor Jerry, and she could see no way clear. But the opportunity was providentially made for her and trusting simply to her heart's own impulse—or rather to the Spirit that was moving in her heart—she had been successful beyond all expectation. Yes, Jerry's mother might well say that but by the help of God we never amount to anything. What a lesson it was, too, in the gracious truth that when we try to help others we are helped ourselves. To give the interview with Jerry a cheerful as well as helpful ending, Miss Winstall made another remark which showed more tact than we might have supposed her to possess. Perhaps her awakening sympathy was developing a new tactfulness.

"Did you not think, Jerry," she said with a smile "about those two horses of yours when you spoke of going away? How could you get on without them? And wouldn't they be breaking their hearts for you? Now, for an Irishman, that did not show much heart."

"Thru for you miss," said Jerry. "But I would have thought of the craythurs before going away, and a sorry parting we would have had. What would poor Jack and Jim do without me? There are no two such horses in New York. And the darlings are so cunning that they almost know what I am thinking about. Thank ye, miss, for putting a better spirit into me this day. I'm going to stay with Jack and Jim."

It may be explained that these two favored horses were bright bays; Mr. Winstall was fond of bright colors. They were also of the same height and of similar build; in fact were a most perfect matches. If Jack had one white foot such as Jim did not possess, Jim had a larger white spot on his forehead, which being more conspicuous, fully offset Jack's white foot. In temper, Jack was rather the more lively, but Jim was the more sagacious. On the whole they were as well mated, and got through the world as comfortably together as most human beings whose interest is to pull together. Of more horses than of men in this world it can be said that they will do their best in any work they are put to. It is said that the Rev. Henry Ward Beecher, on hearing this encomium passed on a certain horse, remarked, "I wish he was a member of my congregation."

So to Jack and Jim it was Jerry's happy lot to return. And if he cared them well before, he cared them still better now. He made them as worthy as a man could of the character he often gave them—that of the two finest horses in New York. And it may

be presumed that this closer bond of affinity between the man and his horses let them still further into the secret of what he was thinking about; especially Jim, whose cunning look sometimes resembled that of an owl.

Miss Winstall, too, after this interview with Jerry, took more interest in the horses herself. She got into the habit of going betimes into the yard, and of glancing in at the stable. She began to bring lumps of sugar, and biscuits and apples for the horses, and they were quite willing to encourage her friendly overtures on these terms. But she soon found that horses, like men—and some women—can be jealous. She had to be especially careful about Jim— If he saw any preference for Jack he would show more of the white in his eyes than was comfortable to look at, and his ears would fall back a little, in a way that was not suggestive of entire good will. The fact is, Jim was not content with his share. You might give Jack and him pieces of sugar alternately, and he would take it not amiss, only he had always to get the first piece and the last piece. When Miss Winstall discovered this peculiar trait of Jim's character she regulated her favors accordingly. She thought it would be easier to do this than to instil the principle of justice into Jim's mind. The pity is there are so many men like Jim—only worse.

This friendship for the horses gave Miss Winstall a new influence over Jerry; and that, with the better opportunities which he had of availing himself of her advice, gradually strengthened him in his bent towards a better life. Then she would send him illustrated magazines and religious literature, calculated to help him mentally and morally. She meditated other things, too. But in the meantime the outlook for Jerry became more happy and hopeful than it had ever been since the day he sailed from the Green Isle.

The Kitchen as it Should be.

When I furnish a kitchen as my workroom some idea as to convenience and the saving of time and steps modifies the arrangement of things. All the utensils are kept as near as possible to where they will be needed. The tin covers of saucepans and kettles are on a rack within reach of the range. The cooking forks and spoons have their niches just below. The little paring knife I like best is not in the knife box amid carvers and mixing spoons, but where I can get it without leaving the low rocker where I sit when preparing vegetables. The bread knife and cutting board (which last is apt to be the cover of a grape basket, light and clean) are always convenient to the bread jar. Two or three favorite saucepans are kept hanging abroad in full view near the water faucet, for is not the first step toward cooking almost everything the preparing for some freshly boiled water?—Good House-keeping for October.

Salary and Salt.

Many, many years ago, salt was so hard to obtain, but so necessary to have, that Roman soldiers were paid part of their wages in salt. Now the Latin word for salt is sal, and from that came the word salarium, meaning salt money. Finally the soldiers were paid only in money, but the term salarium was still used to designate these wages. From this old Latin word comes our English word salary. Do you see then why we say of a worthless fellow that he "is not worth his salt!"

Little Walter's Story.

Little Walter was out for a walk in a public park, accompanied by the collie, which was the pet of the family. The dog was greatly enjoying the run, when a policeman put in an appearance and remarked—"Ye must ha'e a string that dug, my laddie." "Oh, but he couldn't run about," was the simple reply. "Weel, I maun ha'e yer father's name, and ken whaur ye live," was the pompous answer, as a greasy-looking note book was produced. "What; don't you know us? Why, we know you," answered the laddie. "Your name's Alec M'Pherson, you know; and our cook has your likeness in her workbox, and you often—But further revelations were cut short by the "bobby," who for once in a way, allowed duty to be left unperformed.

A Song of Snowtime.

Sing a song of snowtime,
Now it's passing by,
Million little fleecy flakes
Falling from the sky;
When the ground is covered,
And the hedge and trees,
There will be a gay time
For the chickadees.

Boys are in the schoolhouse,
Drawing on their slates
Pictures of the coasting-place
And thinking of their skates;
Girls are nodding knowingly,
Smilingly about,
Thinking of a gay time
When the school is out.

Three o'clock, four o'clock,
Bang! goes the bell;
Get your hats and cloaks and wraps,
Hurry off, pell-mell!
Bring along the coasters, all,
If you want some fun;
Up to the hilltop,
Jump and slide and run!

Steady now! Ready now!
Each in his place!
Here we go, there we go,
Down on a race!
Sing a song of snowtime,
When the flakes fall;
Coast-time, skate-time,
Best time of all!

The relations existing between the mistress and maid in Australia are aptly illustrated in a recent issue of a Queensland paper, in which a girl advertises for a situation as caretaker of a laundry or dairy. She can cook, and understands housekeeping, and adds: "None but a respectable mistress, who wishes to leave her servant in uninterrupted discharge of her duties, need apply."

Good Temper a Duty

When it comes to be recognized more generally, as it ought to be, that good temper cannot only be cultivated, but is a Christian duty, and that one has no moral right to inflict gloom and despondency upon the community, we shall doubtless see a marked change for the better. Doubtless a sunny disposition is natural to some and not to others. But all may acquire this as well as any other virtue, and its possession is one of the strong recommendations of one's religion. There is no reason why one member of the family—say the unselfish mother—should supply all the sunshine for the home.—Watchman.

The aim in life is what the backbone is to the body; without it we are invertebrate.—Gannett.

You Can Wait Till Morning.

BY FREDRIC L. BALLARD.

It was a hot day, and the teacher used an old illustration without much enthusiasm. "You cannot take wrong thoughts out of your hearts," she said, "but you can let right thoughts in. They will soon crowd out all that is wrong. When a room is very dark at night, what does your mother do?"

The children, who were all very little, were not comfortable on a high church bench. They moved restlessly. One child said, "She lights the gas." This pleased the teacher. The answer suited her perfectly. "Or a lamp," said the girl in the leghorn hat. "Or a candle," echoed her slightly smaller sister. Three responses were more than the teacher expected.

The beautiful boy in the corner looked up wisely. "I know another way to get light," he cried. "You can wait till the morning!"

It was the teacher's turn to learn to-day. Lessons that we know, but forget, are sometimes more important than "brand new" ones.

How many artificial lights we use in these latter days! How we seek to hasten what so far as our dimmed minds can know, may be best brought about by slow natural process!

The child deals so little with artificial light in the world of things.

"I have to go to bed by day," his singer sings for him. So in his religion. The child grows naturally, quietly, maybe slowly, into grace and favor with God and man. There is nothing sudden in the development of his God-ward life. He waits till the morning—until the time appointed—for his daylight, and grows as gradually into his goodness. It is much the more beautiful way,—this way the dear boy reminded me of. But it is a much forgotten way. Also it is God's way.

She Kept The Bucket Clean.

A writer in an English paper says the following is a true story that actually happened. A man from the new house near by came in at the alley gate and to the kitchen where a mother was working for the comfort of her family. He asked for a bucket. The men working on the brick wall were thirsty, and he would take them a drink. The bucket was brought. The lady, remarking on the discomfort of working in the hot sun that midsummer day, offered to fill the bucket at her well. The water was so cool that men from offices or the stores near by often came or sent for water from the well.

Reaching out for the bucket the man declined the water, saying in a friendly tone that the men would like beer better than water—he only wanted a bucket to carry it in. Steadily the bucket was held back as the lady said: "I am sorry, I can not loan a bucket of mine for beer. Why I dare not! I have three boys, and what would they think if I let beer be carried in anything from my kitchen? I am sorry you wanted it for that. Should my boys drink liquor when they are grown they must not say that they ever saw beer in anything belonging to their mother—not with her consent. Good day." "Good day."

The single compensation to be wrested from the disagreeable things of life is to do them in such a way that they will never fester in the conscience like thorns broken off in the flesh.—James Lane Allen.

Ministers and Churches.

Our Toronto Letter.

Preparations are being made for the induction service in St. James Square on the 3rd instant. Rev. W. G. Back, who was appointed to preach the introduction sermon, finds it impossible to do so, and Rev. Dr. Parson has consented to take that service. The charge to the minister will be delivered by Rev. Principal Caven, that to the people by Rev. Dr. Armstrong Black. The Presbytery will meet at half past seven on Thursday evening, 3rd of January, the public service being held at eight o'clock, p. m.

Rev. A. B. Winchester cannot reach Toronto till the end of the second week in January. His induction will take place on Tuesday, January 13th, at 8 p. m., in Knox Church. The Rev. Alfred Gandler, of St. James Square, will preach the induction sermon; Rev. Dr. Carmichael, of St. Andrew's, King, will deliver the charge to the minister, and Rev. Alex. Gilravy, of College St., Church, Toronto, will address the people.

In many of the churches there were special Christmas services on Sunday last. The music was suitable for the Christmas season, and the subject chosen with reference to the birth of the Saviour. Presbyterians are coming to pay more attention to the day, and surely this is good. We do not need to go to the extravagance of the Ritualists and Roman Catholics though we give special outward prominence to a suitable Christmas service.

Western Ontario.

Rev. Mr. McAuley, Mitchell, has been preaching in Knox Church, Stratford.

In the absence of Rev. W. J. West, Rev. Mr. Ballantyne, of Moleworth, preached in the Presbyterian church, Bluevale, last Sabbath afternoon.

Mr. Smith, a graduate of Knox College, has been inducted into the pastoral charge of Lucan and Fraser churches by the Stratford Presbytery.

At the annual meeting of Acton Knox Church S.S., encouraging reports were presented, and Mr. Wm. McPhail was elected Superintendent, and Mr. J. J. Lawson Assistant Superintendent.

Duff's Church, Walton, has been re-opened after undergoing a thorough renovation. The opening services were conducted by Rev. S. M. Whaley, St. Helen's. The collection on Sunday and the proceeds of a tea meeting on the following Monday evening amounted to \$194.

The congregation of Knox church, Tavistock, held a successful tea meeting to celebrate the eighth anniversary of their new building. Rev. M. L. Leitch, Stratford, was called to the chair; and Revs. Ferguson, Shearer, McAuley, and the pastor, took part in the interesting programme which the chairman submitted. Dr. Steele made the gratifying announcement that the church was now free of debt.

A deputation of young ladies of St. Andrew's church, Stratford, gathered at the home of Mr. Robt. Dass, and on behalf of the congregation presented Mrs. Dass, who has been the valued leader of St. Andrew's church choir for some years, with an address and a mahogany music cabinet, a flower urn and a candelabrum, as a mark of their appreciation of her good services to the choir and the church. Rev. E. W. Panton, pastor of the church, made the presentation, and read an appreciative address to which Mr. and Mrs. Dass made appropriate replies.

The Seaforth anniversary services were conducted by Rev. Prof. Caven, D. D., of Knox college, Toronto, who preached two most able, earnest, but simple sermons, to large congregations. This is the first time Professor Caven has been in Seaforth, says The Expositor, and we have no doubt that many were pleased to have this opportunity of listening to one who occupies so high and honored a position in the church, and we are sure that all who heard him on Sunday will be glad to have another opportunity of listening to him. The pastor, Rev. F. H. Larkin, presided at the successful tea meeting on Monday evening.

Referring to the re-opening of the renovated and beautified Knox church, Galt, the Reformer says:—"Beautiful is Zion. And, lovely is Knox, whether with the sun shining through the charmingly colored chancels, or the two hundred incandescent illuminants throwing their golden gleam on the sacred interior; a dream, yea, more, a vision of art and attraction. Sanctified

is Knox by its good and glorious past, through whose paths saintly men and women trod the road of righteousness to the heavenly home, and on Sunday, after some weeks closed, it reopened with manifest measure of beauty and blessing. Once more the members sat in the pews, occupied, in the long ago, by loved ones gone before. Again they beheld their pastor in his accustomed place, but the surroundings were richer and more regal than previously and the House of the Lord was a thing of beauty and a joy forever. And with the tangible triumph of the aesthetic artist, came memories, surging and thronging, remembrances glad, recollections sad, but all combining to a spirit of love divine and hope sublime. Thus, with pleasure for the senses, and profit for the soul, was observed the re-inauguration of Knox church, happy and historic, beneficent and benevolent, grateful and gratifying. The duty, at once delightful and responsible, of conducting the exercises, devolved on the Rev. Prof. F. R. Beattie, D. D., of Louisville, Ky., a gentleman peculiarly fitted for the task. A Beverly boy, but one tenderly reminiscent of the Rev. Dr. Bayne and the early days at Knox, he was proud of Galt and of Knox, and with sweet sentiment but eloquent utterance, recalled the church as he knew it. Prof. Beattie was at one time privileged to preach for the Rev. Dr. Smith, and he had not forgotten the distinction, nor the impression formed then, nor Knox career since. Knox has been fortunate in its incumbents. Dr. Beattie drew a vivid word picture of Galt, when he was a youth—he is still on the right side of sixty. St. Andrew's church stood on the hill. The Melville church, progenitor of the present Central, welcomed its worshippers then and Dr. Bayne preached with precision and power in the auld Kirk on the site of the present vegetable market and the Methodist church. The speaker paid grateful tribute to Dr. Smith. Then he remarked, "You have now in Mr. Knowles, one who preaches the gospel as few can preach it." Dr. Beattie's sermons were sound, impressive and memorable." The young minister of Knox, Rev. R. E. Knowles, is well known in Ottawa, where for several years he was pastor of the Stewarton church. He has now the second largest congregation in the denomination with a membership of 1,149.

Ottawa.

Rev. Colin D. Campbell, of Stayner, Ont., was married in this city to Miss Isabella G. Alexander. The ceremony was performed by Rev. Dr. Wardrope, grandfather of the bride, assisted by Rev. J. C. Campbell, brother of the groom. The bridesmaid was a sister of the bride, and Rev. Mr. Ross, of Merivale, was best man. The young couple carry away with them to their Western home the best wishes of a large circle of friends for their future happiness.

At the annual meeting of the Young Peoples Association of St. Paul's church, the reports showed a most satisfactory year's work and an increase in membership. The officers elected were: Hon. President, Dr. Armstrong; president, Miss Gallagher; 1st vice president, Miss M. Watters; 2nd vice president, Mr. F. Daubney; secretary, Miss Dunnet; treasurer, Miss Jacques; executive committee, Misses Cummings, A. McNab and C. Daubney, Messrs. M. Esdale, C. McKinley and G. Lindsay.

The Ottawa Ministerial Association has arranged for an exchange of pulpits to take place Sunday, January 13th, as follows: First Baptist church, date to be arranged—Rev. S. P. Rose; McPhail Memorial—Rev. R. Heribson; Fourth Avenue Baptist—Rev. J. W. Milne; Zion Congregational—Rev. D. M. Ramsay; First Congregational—Rev. Robt. McAmmond; Dominion church, date to be arranged—Rev. A. A. Cameron; Eastern Methodist—Rev. Dr. Armstrong; West End Methodist—Rev. M. H. Scott; Bell St. Methodist—Rev. Robt. Edey; McLeod St. Methodist—Rev. Dr. Moore; Hintonburg Methodist—Rev. H. Horsey; Knox Presbyterian—Rev. G. W. McIntosh; St. Paul's Presbyterian—Rev. S. Frith; Glebe Presbyterian—Rev. A. N. McMaster; Bank St. Presbyterians—Rev. W. W. Timberlake; New Edinburgh Presbyterian—Rev. A. Cameron; Hull Presbyterian—Rev. J. Scanlon; Hintonburg Presbyterian—Rev. W. J. Wood; Erskine Presbyterian—Rev. H. Jones; Emmanuel Reformed Episcopal—With minister in charge of Erskine Presbyterian. Any minister who finds that it is not convenient to exchange on the date set, are requested to inform the secretary, Rev. J. W. H. Milne,

Northern Ontario.

The Presbytery of Bruce passed a resolution of condolence to be forwarded to Rev. H. McQuarrie on the recent death of his wife.

Rev. Dr. Hamilton, Motherwell, has been unanimously nominated for the moderatorship of the General Assembly by Bruce Presbytery.

The remit on the powers of Synods was approved by the Bruce Presbytery; and that on the proposed Sabbath School Secretary was not approved. The remit on aids to social worship was referred to a committee consisting of Revs. Leslie and Conning and their representative Elders to be considered and reported thereon at a meeting.

Below we reproduce, in part, resolution passed at last meeting of Barrie Presbytery on motion of Rev. Dr. Grant: In passing from the old century to the new we desire to consecrate ourselves anew to the Master, whose we are and whom we serve, and to express the hope that the incoming of the new century may be marked by a great outpouring of the spirit on all our congregations. We respectfully suggest to all sessions, congregations, and mission stations, under our charge, that in accordance with the recommendation of the General Assembly, the dispensation of the Sacrament of the Supper be made the first public service of the new century, and that during the last days of the old and first days of the new, appropriate services be held in all our congregations. We also affectionately counsel all our office-bearers and members to make the closing days of this century and the opening days of the next, a time of earnest prayer to God for a revival of His work throughout the whole church.

Eastern Ontario.

Mr. W. W. McLaren, of Queen's University, who so acceptably supplied in old St. Andrew's church, Lanark, last summer, has been preaching there the past two Sabbaths.

Communion service was held in Zion Church last Sunday week, when a number of new members were added. Rev. Mr. Mitchell, of Almonte, conducted the preparatory service on Friday evening.

Rev. A. A. Scott, Carleton Place, preached an able sermon on the temperance problem on Sunday evening, his remedy being to educate from youth up, and so starve the traffic that it would die a natural death.

The anniversary services in connection with St. Andrew's Church, Pakenham, will be held on Sunday, 30th Dec. Rev. John Hay, B. D., of Renfrew, will preach morning and evening, and on Monday evening there will be a musical and literary concert. A big effort will be made to clear off the debt on the Century fund plan.

Montreal.

The next meeting of the Presbytery, of Montreal will be held in Knox church, Montreal, Jan. 11th at 8 p. m.

Mr. J. Burt Sutherland has been lecturing at Lachine on "Men and Women whom I have seen and known"; and in Montreal on "A Look at Germany and the Rhine." Mr. Sutherland's lectures are highly spoken of.

Rev. R. L. Ballantyne, Tamworth, has accepted the call to St. Andrew's, Q., recently rendered vacant by the resignation of Rev. Dr. Patterson. The induction was fixed for Monday, 3rd Jan, at 2 o'clock; Rev. Dr. Patterson to preside; Rev. Mr. Boudreau to preach; Rev. Mr. Fraser to address the minister and Rev. Mr. Waddell the people.

Rev. Dr. Robert Campbell asks us space for "A Word to Ministers." Assembly's committee meets January 3rd 1901. It is of supreme importance that the exact position of the fund should then be known, otherwise the winter campaign cannot be arranged. Yet some of you may have forgotten to report to your Presbyterial convener. Then a New Year's gift from you, that I shall greatly prize, will be a card despatched at once, saying, what has been done for common fund; for debt fund; or what you expect for these funds; or even that "nothing will be done." May I not rely on having this?

At the recent meeting of Halifax Presbytery a resolution was passed taking leave of the Rev. A. Gandler, who is leaving for St. James' Square, Toronto, and expressing the Presbytery's high appreciation of his services.

Maritime Provinces.

Rev. A. D. Fraser, of St. George, preached at a combined Christmas service of all the city congregations at St. David's church, St. John.

The resignation of Rev. S. J. MacArthur, Maitland, was accepted, to take place the end of year. Rev. W. Forbes was appointed interim moderator of session and Rev. W. B. Backay to preach the pulpit vacant.

Rev. Geo. F. Johnston B. D., honor graduate of Dalhousie and Pine Hill colleges has received a call to Westmount church, Montreal, at a salary of \$2,000. Mr. Johnston took a post graduate course at Harvard, and studied in Edinburgh and Germany.

The report of the Home Mission Committee was received. Rev. J. A. Greenless was asked to suspend work at Bell Island until the spring and take charge of the Bay of Islands. Rev. Mr. Thompson was appointed to supply Harbour Grace for four months.

In the evening Rev. J. S. Sutherland was inducted into the pastorate of St. John's church as successor to Rev. H. H. McPherson. Mr. Sutherland is a young man, an eloquent preacher and an energetic worker. He is a graduate of Dalhousie and Pine Hill Colleges. Rev. J. R. Douglas, of Annapolis, preached the sermon, Rev. J. E. Dunstan put the usual questions and Rev. Dr. Black spoke to the minister and referred to Mr. MacPherson's long pastorate. Rev. Principal Pollock addressed the people.

At a special meeting of St. John Presbytery the resignation of Rev. Dr. McKenzie, of St. Stephen's, was accepted and Rev. T. F. Fotheringham, Dr. Morrison and John Willet were appointed a committee to draw up a minute expressing of the Presbytery's regret at his resignation as well as appreciative of his work in St. Stephen. Rev. F. W. Murray was appointed moderator of session, with power to declare the pulpit vacant. Considering the call from Lower Musquodoboit to Rev. D. H. Campbell, of Waterford, the Presbytery urged him to remain in present field, and he asked time to consider.

Notes from the Mother Land.

The Marylebone congregation, London (Rev. Dr. Hanson) contemplates erecting additional church buildings, at a cost of between £5,000 and £6,000.

Lord Mountstephen has intimated to the Lord Provost of Aberdeen his intention of clearing off the debt on the Aberdeen Infirmary, amounting to £25,000.

In the Established Church of England there is a strong demand for more and permanent deacons. At present the young cleric passes as quickly as he can to the rank of "priest." The Bishop of Worcester, however, has ordained two lay-readers, and at Christmas is to ordain a third, to the office of deacon on condition that they will remain deacons. There is a further desire that those in deacon's orders should be freed from the rule which forbids clergymen to follow "secular" callings.

The Selection Committee of the Congregation of St. Enoch's, Belfast, has approached the Rev. Dr. Ross, of New-castle-on-Tyne, to ascertain if he would encourage a call, but Dr. Ross has not seen his way to give any encouragement. The congregation will now call the Rev. John Pollock of Glasgow. St. Enoch's church has two galleries, one above the other, seats about 2,000 people, has over 1,000 families connected with it, and a whole network of day-schools which the minister has to manage. There is enough work for four ministers.

Did you ever see 300 Theologicals join hands and sing "Auld Lang Syne"? I did the other day (writes a correspondent of the London Daily News), and the sight was good. It was after luncheon—no, no alcoholic drink was present—in connection with the jubilee of New College, and about 300 past and present students were there. Mr. Henry Spicer, the chairman, had given the toast of "Our Alma Mater" over coffee and cigars, and then some audacious individual started the magic song. The effect was electrical. Hands rushed to hands like wild-fire, the black-coated 300 arose as one man, and the youngest student and grey-haired veteran sang a verse or two of the time-honoured song with vigour and with fervour, beating time the while with their clasped hands in most orthodox fashion.

Literary Notes.

THE SUPREME LEADER, by Francis B. Denio, D. D., Boston: The Pilgrim Press. Montreal: Wm. Drysdale & Co. The work of the Holy Spirit, which is the theme of this book, is the most vitally important doctrine to the life of the Church in the whole realm of theology, and yet one might almost say with justice that it is the most neglected of doctrines. Professor Denio has arranged his material admirably both in the full and elaborate historical presentation of the doctrine and in his own study of the Scriptural and logical statements of it, and no one can use the book as a basis for study and meditation without being helped to deeper spirituality and greater efficiency in Christian service.

Among other important articles in the Missionary Review of the World for December we would especially call attention to the Round-Table conference on "Cooperation in Mission Work," conducted by Rev. Dr. Gracy, and "The Causes of the Crisis in China" by Rev. J. S. Whitewright, of the Baptist Missionary Society. Other readable and timely papers are those on "The Zionist Congress in London," "Church Burning in China," by Prof. I. T. Headland, and "In the Heart of Brazil," by Dr. James A. Graham. A full list of Missionaries known to have been killed in China is given. Funk and Wagnalls Co., 30 Lafayette Place, New York.

Rev. Dr. Mackey, of Woodstock, is being congratulated on the reception accorded his "Pioneer Life in Zorra" by his countrymen in the North of Scotland; and the *Times* ventures to predict still greater success for his work now in the press, entitled "Zorra Boys at Home and Abroad, or How to Succeed in Life." Such writings as Dr. Mackey's are doing much towards cultivating not only a Canadian spirit, but the spirit of Imperial unity throughout the British Empire.

A Prayer for All.

BY MARIANNE FARNINGHAM.

A little child,
Kneeling at evening prayer,
And bending low
Her head of golden hair,
Knowing how love
Forgave her with a kiss,
Asking for many things,
Asked always this,
Smiling solemnly,
Sure of love's reply:
'Kiss me, dear Jesus Christ,
Before I die.'

The kiss means pardon;
Will not you and I
Need to implore it
When our night is night?
Much sinning, much forgiven,
Sorry at last,
For grieving One who loved us
Through the past,
We may find comfort
In the child's soft cry,
'Lord Jesus, kiss me, too,
Before I die!'

Fifty Years an Elder.

Mr. George Hay Honored by Knox Church.

An event, somewhat uncommon in the history of our church, took place last Monday evening in Knox church, Ottawa, when the 50th anniversary of the ordination of Mr. George Hay as an Elder of the congregation was celebrated. Having been unable to be present we make use of the *Citizen's* report.

A supper of unusual excellence was served by the ladies of the church at 6.30 p.m.

When the chairman, Rev. D. M. Ramsay, rose to give his address, he faced an audience that represented all the Presbyterian churches of the city. On the platform with Rev. Mr. Ramsay were seated Rev. Dr. Wardrope, who inducted Mr. Hay as elder 50 years ago; Rev. Dr. Moore, Rev. Dr. Herridge, Dr. Thorburn, Mr. Hiram Robinson, Mr. John MacMillan and Mr. George Hay.

Rev. Mr. Ramsay read messages of regret at inability to be present from Prof. Maclaren and Prof. Ballantyne of Toronto, and Rev. M. Farries, former pastors of the church. It had been expected that Prof. Maclaren and Prof. Ballan-

tyne would have been present, but they were prevented from so doing and wired messages, in which they expressed regret and congratulated Mr. Hay on the celebration of the anniversary.

Rev. Mr. Ramsay gave a brief address of welcome and congratulation. He referred to the able assistance to the church that Mr. Hay had rendered during his long connection with it.

THE ADDRESS.

After a musical selection by the choir, Mr. John MacMillan, chairman of the committee that arranged the affair, read the following address:

Knox church, Ottawa, Dec. 20, '00.

Mr. George Hay:

Dear Sir,—On behalf of the session and the congregation of Knox church, Ottawa, we embrace this opportunity of tendering to you our sincere and hearty congratulations on the remarkable fact that, having been ordained on the 15th of December, 1850, you have just completed a long and faithful service of fifty years in the eldership of this congregation. Not many has God given so long a term of service in the eldership, and not by many have the responsibilities and opportunities involved in that service been more faithfully faced or more worthily appreciated. The sole survivor, now among us, of that gallant Christian band who founded, organized and developed this congregation, you have the unique experience, throughout its whole history, of having a very large part in moulding its character, guiding its destinies and sharing in all its trials and triumphs.

After referring to the quality of Mr. Hay's services to the congregation, to his attendance on Presbytery and Grand Assembly meetings; as well as to the numerous positions of responsibility and trust which he had been called to fill by his fellow citizens, the address goes on to say:

You have ever been a staunch and sturdy upholder of the doctrines and the policy of the Presbyterian church, but we well know that no part of your Christian work has brought you more unalloyed joy and satisfaction than that accomplished by you as president of the Ottawa Auxiliary of the British and Foreign Bible society. In recognition of the signal service rendered during the thirty-five years you have been president of the Ottawa Auxiliary you have been counted worthy of being appointed an honorary governor for life of the British and Foreign Bible society, an honor conferred upon only a very few in any colonial possession of Great Britain.

It affords us special gratification to notice the vigour of body activity of mind, and elasticity of spirit which still characterize you, and we earnestly pray that God may still give you many years of Christian usefulness. He calls you home to share in that richer and fuller service with all those who through faith and patience are now inheriting the promises.

As a slight expression of our high esteem and warm affection we beg you to accept the accompanying gift.

Signed on behalf of the session and congregation of Knox church, Ottawa; D. M. Ramsay, John MacMillan, chairman; B. M. Northrop, H. Robinson, C. R. Cunningham, John Henderson, John Mackellar, J. Eagleson, R. A. Campbell and Thomas MacJanel, secretary.

At the proper moment, Mr. Robinson presented Mr. Hay with a handsome mantel clock. The address was tastefully illuminated and on it was a portrait of Mr. Hay.

Mr. Hay made an eloquent reply in which he fittingly expressed his gratitude for the congregation's mark of esteem. He gave an interesting account of the history of the church and of its progress. Its early struggles and subsequent success were described. In concluding, Mr. Hay asked that the Divine blessing be vouchsafed to the church in the future as in the past. Mr. Hay received a most enthusiastic welcome, the applause being hearty and prolonged.

Congratulatory addresses were given by Rev. Dr. Wardrope, Rev. Dr. Herridge, Rev. Dr. Moore, Mr. J. MacMillan, Mr. J. Henderson and Hon. Wm. Paterson.

The meeting closed with the singing of the National Anthem. Then everybody present pressed forward to shake hands and congratulate Mr. Hay.

No better New Year's gift can be sent an absent friend than a twelve month's subscription to THE DOMINION PRESBYTERIAN. One Dollar will introduce the paper for a year.

World of Missions.

The Jew in Canada.

Rev. John McCarter, Superintendent of the Montreal Jewish Mission, has sent us a statement of the present position of the work from which we make the following extracts:—

Canada has a Jewish population roughly reckoned at over thirty thousand, which is rapidly increasing. The present summer has witnessed the fresh arrival of many hundreds in consequence of expulsions from Roumania. They hail the American soil as a land of Goshen. Here they find the widest liberty of conscience and the amplest opportunity for occupation.

The largest Canadian centre of this Jewish population is Montreal, which, by their own estimate, contains over eleven thousand, and this ever increasing. The Protestant School Board reports over eleven hundred Jewish pupils attending the Public Schools. These as a rule are keenly ambitious to learn taking more than their share of the honors, and some already risen to professions—the medical, the legal, etc.

For the religious welfare of those thousands no Protestant church is doing anything. Mission work is being carried on in Toronto, where there are from three to four thousand, and I am doing similar work in Montreal. These two missions are on similar bases, being supported by voluntary associations. That at Toronto has been longer existing, and is financially the stronger of the two.

This Mission work in Montreal was commenced four and a half years ago, by myself and wife. In order to begin I voluntarily laid down a pastoral charge in the Presbyterian church in favor of what seemed a more needy if a more arduous field. We took it up looking simply to God and to such of his people as we might find sympathetic and helpful. We have found the work indeed arduous, but it has taught us lessons in the school of prayer; difficulties have been removed, the way opened, and such progress made as gives us occasion to thank God and take courage.

What We Have Done.

We first hired vacant premises in the Jewish quarter, which we fitted up for public meetings. The Presbytery of Montreal gave a supply of Scriptures and tract literature in several languages, with some other furnishings. We had also the offer of volunteer help from two or three young Jews, members of Christian churches in the city. We knelt down together in the vacant room, and commended the whole matter to the care of God.

We commenced with evening meetings twice a week, and house to house visiting, and soon began a Sabbath School, and girls' sewing class, superintended by Mrs. McCarter with several lady helpers. Also three nights a week we gave lessons in English reading and writing to several foreign Jews, who were anxious to learn our language.

We still follow the same lines of work, but have had to modify in several ways. The Jewish volunteers did not continue long. I found it preferable to give up the hired meeting room, move my dwelling into a Jewish quarter, and concentrate all under one roof. This, as the work expands, begins to be a grave inconvenience, but it has sufficed so far, and it was not practicable to do otherwise without running into debt. Our Sabbath School was scattered twice over by the persistent opposition of the Jews, and our girls' sewing class shared the same fate. Our Sabbath meetings have also been tampered with,

Mrs. McCarter has found great acceptance in visiting Jewish families in health and sickness. As we have opportunity we also circulate the Scriptures and tract literature in English, Hebrew, Yiddish and German, and occasionally in Russian, Polish, and Roumanian. I have baptised one, several have left the city, who had come very near to a creditable profession of their faith, and I have refused the ordinance to several applicants, not being satisfied with their fitness. But much that we do in helping Jews cannot be tabulated.

Support.

Our income, asked of God in prayer, has come from annual gifts of about two hundred donors, in sums from one dollar upwards, each year showing a little increase on the previous. Last year it was, all told, just \$866. This was to clear all expenses. It went first to necessary expenses of the work; in printing, purchase of literature, and charitable help; and the balance went to the living of the Missionary and his family. Any one acquainted with Montreal will know that no family can live on such a sum without the very strictest economy, and much self-sacrifice. We find a few warm sympathizers in nearly all the denominations, and our income comes mainly from individuals, but in part also from societies namely, Congregations, S. Schools, Christian Endeavour Societies, and Kings' Daughters' circles. However meagre the total may appear, we regard it as our Father's answer to prayer, as a sign of His approval and a pledge of much greater things which He may send.

CHINA.

The eyes of many nations turn on thee,
Dark land of sleep! gauge-point of coursing
Time!
For thou art dormant while toward their prime
The younger peoples, better nursed and free,
With swift steps move. They shape thy destiny,
Assail thy borders, bid thee wake and climb;
Or ring thy knell with loud, world-echo'd
chime—
Either to be renew'd or cease to be.

But in the womb of chance what mischance lies,
For thou art cruel in thy strength of sleep,
Inert as death; yet in their seeming death
Mayhap are hidden menace and surprise.
To those who venture on an unknown deep
And call up storms with one united breath.

—The Academy.

What Women are Doing.

When God wanted the Gospel carried into Europe He opened the heart of a woman, Lydia, the first to receive the message. It is only of late years that women have organized into women's societies and unions, but in the churches of Christ they have been one of the most potent factors since churches were first organized. In these later years women have organized into mission societies, and these have united into unions and boards, until there are now 120 such organizations at work, fifty of these in our own country. Their gifts for home and foreign missions aggregated last year over \$2,500,000. There are 702 medical missionaries in the world, and about one third of these are women. Besides the wives of missionaries, there are 3,403 single female missionaries. Christ honors women. Christian women love to honor their Lord.

China is to be redeemed, the Church of God in China, freshly baptized by blood of martyrs, to be solidly established and developed from the threshold of the empire to its heart—this legacy the expiring Nineteenth Century bequeaths to its successor.

The Outlook for Missions.

(From The Belfast Witness.)

In a well-informed article on Christian missions in the "Encyclopaedia Britannica," the writer states that at the close of the third century of our era the proportion of Christians to the total population of the world was only one in 150 of the human race. It is now one in three. No one thinks the apostolic or sub-apostolic age was a failure on mission fields. But facts demonstrate that we now occupy an infinitely more hopeful position in reference to the conquest of the world for Christ than the early Christian centuries occupied. Unless some great and unforeseen calamity should overtake the human race, it seems as certain as anything can be that there are young men and young women now living who will live to see the whole world drawn into the Christian fold. Of course, we do not draw this inference from statistics alone; but the statistics, taken with other considerations, favour it. The other considerations, favour it. The other considerations include improved missionary methods learnt by experience, the development of native agencies, the spread of missionary enthusiasm at home, the rapid decay of Pagan religions, the espousal of missions by Christian Governments, the attrition of race in the machinery of civilization, the wondrous adaptation of the few cardinal and essential doctrines of Christianity, and, above all, the baptism of the Holy Ghost which God has promised in the last days, and for which all evangelical Christendom seems now to be thirsting.

All told at the end of a hundred years of work, Christian missions cannot show more than three millions of native Christians on all the mission fields of the world! What are they in comparison with the 1,100 millions of non-Christian populations? Three millions of native Christians! "It is nothing," exclaims the unbelieving critic. "You have been all at work for a hundred years, and that is all you have to show!" Yes, that is all we have to show, and we are not ashamed of it. And we shall state why. At the close of the first century of the Christian Church there were only 200,000 Christians in all the world, about the fifteenth of the net result of the nineteenth century aggressive missionary effort. There were critics in the early time like Celsus and others, who proclaimed that the Christian mission was a failure, that Paul and his fellow Apostles were dreamers and fanatics, and that the New Testament was a collection of fables. What was right then? The Apostles were right, and the Christian Church was right, although it contained only 200,000 members. In the nineteenth century we have a Christian population on mission fields of 3,000,000 as the direct fruit of aggressive enterprise. This is not a failure. This is God's way of giving success. These three million of native converts in the hands of God are able to do what the 200,000 were able to do in the early times. They will be the rod of His power by which He will break in pieces the religions of the heathen and subdue Asia to Himself. Christ must rule. The Gospel is the only universal religion on the earth. The nineteenth century has authenticated the fact. The followers of Christ should go forth into the new century with a song of triumph upon their lips, and a new-born hope should generate new efforts and new zeal in the discharge of the world-wide obligation that the King Himself has laid upon His Church,

Home and Health Hints.

To relieve pain of a badly pinched or bruised finger, plunge it immediately into very hot water.

In sealing a letter, if you drop the wax on your hand the burn will be trivial if you allow the wax to remain till it cools.

Shoes without heels are much more healthful for the young, because they strengthen the ankles. If a child's ankles seem weak, rub them with a little alcohol.

Jelly Cake—Three eggs, keep out one white, size of egg of butter, one half cup milk, two teaspoonsful baking powder, flour to thicken. Bake in two large-sized jelly tins.

Steamed Apples.—For steaming good-sized tart red apples are chosen; slit the skin slightly from the stem end; stand the apples in a steamer and steam quickly for 20 minutes. Serve hot with whipped cream.

Laces are going to be used on everything this fall, from chiffon to fur. Just now many bargains are to be found, as the merchants are clearing out stock, and the designs and quality are fully equal to those that will be shown later at double the price.

Do not force children to eat what they very distinctly dislike. It makes their childhood miserable, while nothing good is gained, as nature is a pretty good guide as to what the body needs. The variety in foods is now so great that all tastes can be wholesomely and easily suited.

Whipped Cream Dressing.—Beat the yolks of two eggs light, add one teaspoonful of salt, one saltspoonful of pepper, and two tablespoonfuls of vinegar; set the bowl on a steakettle of boiling water, stir constantly until it thickens and set aside to cool. Whip one-half a cup of cream to a stiff froth and gradually add the dressing, beating until smooth.

Kitchen Weights and Measures.

Four teaspoonful of liquid make one table-spoonful.

Four tablespoonfuls of liquid, one gill or a quarter of a cup.

A tablespoonful of liquid, half an ounce.

A pint of liquid weighs a pound.

A quart of sifted flour, one pound.

Four kitchen cupfuls of flour, one pound.

Three kitchen cupfuls of cornmeal, one pound.

One cup of butter, half a pound.

A solid pint of chopped meat, one pound.

Ten eggs, one pound.

A dash of pepper, an eighth of a teaspoonful

A pint of brown sugar, thirteen ounces.

Two cupfuls and a half of powdered sugar, one pound.—November Ladies' Home Journal.

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DEBENTURES :

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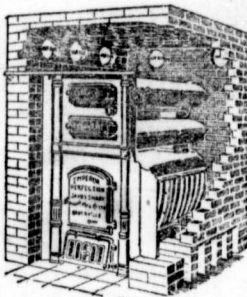
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