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THE DOUBTING HEART.

BY ADELAIDE ANNE PROCTOR.

Where are the swallows fled?
Frozen and dead
Perchance upon some bleak stormy shore.
O doubting heart!
Far over purple seas
They wait in sunny ease,
The balmy southern breeze,
To bring them to their home once more.

Why must the flowers die?
Prisoned they lie
In the cold tomb, heedless of tears or rain.
O doubting heart!
They only sleep below
The soft white ermine snow
While winter winds shall blow,
To breathe and smile upon you soon again.

The sun has hid its rays
These many days;
Will dreary hours never leave the earth?
O doubting heart!
The stormy clouds on high,
Veil the same sunny sky
That soon, for spring is nigh,
Shall wake the summer into golden mirth.

Fair hope is dead, and light
Is quenched in night:
What sound can break the silence of despair?
O doubting heart!
The sky is overcast,
Yet stars shall rise at last,
Brighter for darkness past,
And angels' silver voices stir the air.

MARRIAGES.

In Chatham, on Tuesday, Jan. 28th, at the residence of Mrs. Echlin, grandmother of the bride, by Rev. W. E. Knowles, pastor of First church, Chatham, Rev. W. A. Brenner, of Knox Presbyterian church, Bracebridge, to Grace Echlin Richardson.

On Thursday, Jan. 30th, at the residence of J. W. Williams, Givens street, Toronto, (brother-in-law of the groom) by the Rev. Alex. Dawson of Indian Road, Miss Anna Gordon, late-matron of the Children's Aid Society, this city, and daughter of Peter Gordon, of Ailsa Craig, to R. J. Robinson, of Violet Hill, Ont.

On Jan. 29, 1902, at the residence of the bride's father, Tullochorum, by the Rev. D. W. Morrison, B.A., Joseph John Bryson, Ormstown, to Janet Gilchrist, only daughter of William Carmichael.

At the manse, Morewood, Ont., on Jan. 29, 1902, by the Rev. J. Kellock, M.A., George Cheney, of Marvellville, to Eva Baker.

On Jan. 29, 1902, at 107 Durocher street, Montreal, by the Rev. A. J. Mowatt, D.D., John D. Fraser, son of the late Daniel Fraser, to Margaret Donaldson, daughter of Robt. Donaldson, both of this city.

DEATHS

On Feb. 2, 1902, at his residence, 30 Stevens street, Danbury, Conn., the Rev. Marc Ami, who was for eighteen years pastor of the French Presbyterian Church of Ottawa, aged 68 years.

At 675 St. Lawrence Main street, Montreal, on Jan. 29, 1902, Margaret Jane Montgomery, wife of Duncan G. Dewar, aged 38 years.

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Note and Comment.

King Edward has conferred the Order of Knight Grand Cross of the Bath upon Marquis Ito, the Japanese statesman.

Emperor William will send Baron von Loen, a large land-owner in Silesia, to the United States to study agriculture and kindred subjects.

Horace Elisha Scudder, the author and litterateur, and at one time editor of the "Atlantic Monthly," died at his residence in Cambridge, Mass., recently in his 64th year.

Lord Roseberry has written a novel, but it is only expected to be published in the autumn. It is said that he has rewritten it three times, but is now putting the finishing touches to it.

John Philip Sousa, the band leader, is so puffed up over the success of his tour through Europe that, rumor has it, he is to write a book. He evidently regards that as an easier route to fame than by regular marches.

American fathers who find it expensive to maintain a son at college may console themselves with the thought that they are not the only ones. The King of Korea has a son at Roanoke College, Virginia, who has managed to accumulate debts of \$30,000 during his one year of college life.

It is gratifying to announce that the committee to arrange for the reception and entertainment of Prince Henry of Prussia has designedly so planned that the Prince of Prussia should not travel on any of the three Sundays he will spend in the United States.

Another denomination to complete its Twentieth Century Fund is the English Wesleyan Methodists. They proposed to raise for this object \$5,000,000, and it was finished by a collection on the last day of December of about \$325,000. This is a very creditable sum for this denomination to raise, and means a good deal for the various causes in which it is interested.

A number of persons who have been experimented with the X-rays, declare that they cause exceedingly violent palpitation of the heart, which after a short time, becomes intolerable. The uses of these rays are so many that it is important to know that the interposition of a metal plate is a very great advantage, and prevents much of the distress which the uninterrupted rays are likely to cause.

It is little wonder that German political economists are appalled at their alcohol problem. An article on drunkenness in the sixth volume of Dr. Konrad's "Cyclopedia of Political Economy" makes the statement that one-fourteenth of the men in gainful occupations are employed in the manufacture and sale of intoxicating liquors, and that

one-fifteenth of the arable land is required to grow the materials for these drinks. The government of Wuerttemberg has statistics showing that 18.8 per cent of the average income of its inhabitants is spent upon liquor. Throughout Germany the average expenditure for a family of five for drink is \$62.50 annually.

America's most historic document, the Declaration of Independence, is no more, according to *The New York Sun*. The ink has faded, and not a work except the title is visible without a strong microscope. Better ink must have been used in preparing the Constitution of the United States, for the text and the signatures of George Washington and others are as clear as if they had just been written.

There is a movement in Japan, says the *Herald and Presbyter*, to establish a daily religious paper in Japan. The purpose is to reach the multitudes who are abandoning heathen religions and drifting into infidelity. The paper will be printed in colloquial Japanese, and will discuss public questions from the standpoint of Christianity. The leading Christian men in Japan are interested, and \$15,000 have been contributed and pledged.

From the carefully prepared statistics of the *Allgemeine Zeitung* of Munich, there are 537,600,000 people classed as Christians, of which Protestants number 163,300,000; Roman Catholics 240,000,000. When we reflect that the Protestant Reformation began only four centuries ago and that Protestantism is outstripping Catholicism in annual growth, it follows that the latter can never be the menace that it has been to the welfare of Christendom.

Bishop Potter, of New York, made a plea not long ago for the toleration of the heathen religions in India and China and praised their good influence upon the natives. Where upon Bishop Robert E. Spencer, of the Presbyterian Board, wrote a reply to Bishop Potter and simply wiped him out. But then Bishop Suerer represents a church that gives a million dollars a year to foreign missions and Bishop Potter does not, and his conscience was doubtless hurting him.

There is a movement in the Southern States towards establishing industrial schools for the colored people, the object of which is to give them practical training for the work to which they are best adapted. The United Presbyterian of Pittsburg approves of the idea, provided it is not to be part of a policy intended to consign the negro forever to the position of a laborer. That paper holds that the negro has as much right to wear the academic cap as the white people; that they need religious teachers and leaders of thought just as much as the whites do; and that they are entitled to whatever place they can fill, just the same as the sons of the northern climes. This is undoubtedly correct; and it is worthy of note that the journals distinctly representing Presbyterianism are taking the lead in pleading the cause of the long down-trodden and oppressed sons of Ham.

The different Protestant churches carrying on missionary work in Italy are promoting a system of co-operation under an organization to be known as "The Evangelical Council of Italy." By and by we may expect to see organized in that country a national evangelical church. Protestantism has made for itself a sure standing in Italy; but it must not be forgotten that it was the sturdy Waldenses who, during many years of persecution, held the Gospel forth successfully against the powers of darkness and intolerance.

Sir Charles Elliott, writing in the *London Times*, furnishes interesting statistics as to the growth of Christianity in British India. Leaving out of the calculation the European element, which is pretty constant from year to year, he estimates that from 1891 to 1901, there is an increase of 550,000 native Christians—a rate of 20 per cent, or more than four times the natural increase of population. This growth of Christian discipleship he considers very encouraging in view of the great antiquity of Indian religions and the obdurate Conservatism of Orientals.

The movement to secure a religious building at the St. Louis world's fair in 1903 is taking on a very aggressive form. The pastors of St. Louis are foremost in the effort to persuade the directors of the fair to include an appropriation for such a building in their estimates. A structure 380 by 460 feet, to cost \$400,000, is proposed by the sponsors of the idea, though where the money is to come from is not yet made plain. Catholics are working with Protestants to convince the directorate of the desirability of such a feature, and an exhibit of relics from the Vatican is one of the possible attractions which are suggested as an inducement.

Evidently the Presbyterian Church of England is making solid progress, as is proved by the statistical returns just published. When the Synod was constituted in Liverpool in 1876 the churches and preaching stations numbered 271; there are now 335, with sittings for 166,391 persons. The members number 76,071. The denomination holds in trust property to the value of £2,000,000 with a small counterbalancing debt, not exceeding 5 per cent on this amount. Seventeen students were in training for the ministry in 1876, now there are 15; whilst there are 333 ordained ministers, including those engaged in professional work, and those who no longer are in active service. Congregational collections have increased from £137,086 to £228,099. The work in the Sunday School has not been neglected, and there are 480 teaching and 7,312 taught. Missionary statistics of this Church show that 33 missionaries are at work, including 13 medical men. The organized congregations in the foreign field number 95, to which must be added 109 preaching stations. There are 285 native pastors and evangelists, 84 theological students, whilst regular communicants number 7,157.

The Quiet Hour.

The Arrest Of Stephen.

S. S. Lesson, February 23rd, Acts 6 : 7-15.

Golden Text—Matt. 10 : 28. Fear not them which kill the body, but are not able to kill the soul.

BY REV. J. MCD. DUNCAN, B. D.

The word of God increased, v. 7. Of no century could this statement be made with more truth than of the century which has just passed. A few figures may help us to see what progress the Christian religion has made during the last hundred years. Only proximate and round numbers are given. A hundred years ago there were about 20 mission stations in the whole pagan world, with not far from the same number of missionaries and a communion roll of about 1,000 converts. There are now 5,000 stations with 15,000 outstations. The missionary force now consists of 13,000 European and American men and women missionaries and 62,000 native helpers, or 75,000 workers in all. Connected with these mission stations are educational institutions, from the primary school to the splendidly equipped college, hospitals, dispensaries and other institutions for the relief of physical suffering. The word of God can now be read in 400 translations by seven-tenths of the human race, as against fifty translations in 1800. Protestant church members in foreign lands now number 1,500,000. The home churches in America and Europe contribute \$17,000,000 annually for foreign mission work.

Full of grace, v. 8. Every endowment and talent is a divine gift. The sovereign of Great Britain reigns "by the grace of God." Those of lowlier station hold their place by the same tenure. The gifts of God are as varied as the features of the human countenance. They include physical beauty and strength, intellectual powers and attainments, natural amiability and social attractiveness, spiritual qualities and powers. Realizing that we have nothing which God does not bestow should keep us, on the one hand, from pride, and on the other from unfaithfulness. From pride, because we have nothing which we did not receive. From unfaithfulness, because the Bestower of our blessings will hold us responsible for the right use of them.

And power, v. 8. We must not miss the significant connection of the two words grace and power. Stephen would not have been full of power had he not been full of grace. In other words, all power to serve God and advance His kingdom comes through dependence on Him. It will not be enough for the church to have the most perfect organization, the most learned and eloquent ministry, the most beautiful music. Behind all these human means and agencies, necessary and good in themselves, must be the living, moving power of the Holy Spirit, unless they are all to be so much dead, inert, useless machinery.

And they stirred up the people. v. 12. These were the same people who so lately were ready to stone any one who should harm the apostles. The populace was as fickle as when it shouted, one day, "Hosanna!" to the Messiah entering Jerusalem, and almost on the next shrieked, "Crucify Him!" The accusation that Stephen was advocating the destruction of the temple

touched their pockets. If the temple were destroyed, foreign Jews would cease to visit Jerusalem in crowds, and their gain from supplying the visitors with food and with animals for sacrifice would cease. It is not uncharitable to look upon the fervid rage of many of them as another case of, "Great is Diana of the Ephesians," Acts 19 : 26 28. The sincerity of our attachment to any cause is put to the test when the interests of that cause run counter to our worldly interests.

Change the customs, v. 14. Ruskin says: "That which is incapable of change has no history, and the records which state only the invariable need not be written." From 1688 till 1792 the Church in Britain undertook no new enterprise, but sank into monotonous apathy. The latter date marks the quickening of spiritual life in the church and the beginning of modern missions. We need not be too greatly afraid of change in the church. There must be change if there is life.

The face of an angel, v. 15. We should look for the glory of God not in any temple made with hands, but in the Christian soul, which is the living sanctuary of God.

Activity a Blessing.

We may overcome depression by duty. It is a blessed thing to have something to do. Some disaster overtakes us or a great sorrow swoops down on our spirit, and it seems as though life can have nothing in store that is desirable. But life still has its wants, it still has its humble duties and we take them up, almost mechanically at first, but before long we find that they are medicinal. Thank God for something to do! The depression of an active spirit frequently arises from enforced idleness. It was after John the Baptist was shut up in prison that he sent his disciples to say to Jesus, "Art thou He that should come, or do we look for another?" Jesus did not reproach the prophet of the wilderness for asking such a question. His forerunner had not lost his faith, but his active spirit was depressed by confinement within the black wall of the mountain fortress of Machaerus.—Advance.

Carelessness a Duty.

There is a difference between improvidence and the care free life which Jesus desires for his followers. The two are at opposite ends of the scale. The man who plans anxiously for the morrow, fretting, and groaning over his losses before they hit him, is not a happy man, but he ranks higher than the shiftless fellow who lives for the day, and trusts to luck for the future. Mr. Micawber is not the sort of saint Jesus had in mind in the Sermon on the Mount. It is the mark of the savage and the criminal that they gorge to day and gorge to morrow. The divine carelessness of Jesus includes wisdom and thoughtfulness, but it adds to them trust in God, and the pre-eminence of higher things. The sordid smallness of worry is eliminated when the kingdom of God is made the primary aim in life, and when righteousness and joy and peace in the Holy Spirit are felt to be more than meat and drink. The acid that corrodes our peace in life's fretting is neutralized when we trust to the Father in heaven.—Sunday School Times.

The Life To Come.

All things that we see have their bounds and limitations. We grasp them and take them in as a whole, and within their narrow bounds we form our convictions and draw our conclusions. The things, however, that are out of sight are transcendently greater than those which are seen. Only a child or a savage has his life bounded by the visible horizon or the limit of the present moment. And no more should the things of the present existence bound our thoughts. We have been endowed with faculties and powers most wonderful in their far reaching, and these have been given us that we may reach far out beyond the present, and even grasp intelligently many of the unseen verities that belong to the life to come.

On what ineffable realities does Christian faith lay hold? This world is a mere starting-point, simply a mere vantage ground for the Christian to stand upon and take in the wide-reaching prospect that stretches out illicitly before him and around him. Beyond lies an eternity as certain as tomorrow, transcendent with glories which the highest human imagination can but dimly paint. We stand on the brink of a sublime future. It does not become us to live with our lives closed to it and our hearts without interest in it. Seadily looked at, there is power enough even in the anticipation to fill us with rejoicing strength, with peace untold, and with victory complete.

Perhaps you are beset with the cares and anxieties of life, the perplexities of bread-winning and of household ordering. Let not these things darken your life with painful apprehension, or fill the whole measure of your thoughts. A few years, and you shall look back on them and smile at the thought that they should have clouded your way for a moment. Are you weighed down with weakness of body, crippling your powers and crushing out your enjoyments? Still keep up good heart and have courage. The divine strength shall be your strength. No athlete, rejoicing in the perfection of manly power, tastes the supreme freedom and joy of the spiritual body that awaits you. Do trouble and care assail you with bitter and heart piercing blows? Rejoice and lift up your head for the time of your redemption draweth nigh. The night is already far spent, and the day is at hand. Already its advancing glory flashes with roseate hues the coming dawn. One hour of that life to come will more than repay all you have done and suffered here.

The homeward traveler complains not at the blustering wind and the pitiless, drenching storm. He hardly feels them, still less cares for them. He knows that just before him lies the blessed home, from whose windows streams the promise of warmth and comfort, and within are the dear ones, the very thought of whom makes him forget the discomforts of cold and storm. Is your life darkened through the absence of loved ones whose presence brightened and glorified it? Remember how the brief parting gave added sweetness to the meeting. The parting now, long though it may seem, is but a moment, comparatively, to the re-union to which you are drawing. Its sweetness, its full certainty of an unbroken future, shall have a depth which the bitterest pang now cannot measure. You are a prince whose kingdom has been bought with a great price, even the precious blood of the Son of God. Do not dishonor him and destroy yourself.

Are you walking in the ways of sin, leaving often your higher life to grovel in the mire of the earth? Oh, be not ungrateful to that wonderful love that environs you! Are you

living a life of careless indifference, a mere animal life of selfish pleasure and low self-seeking? You are turning your back on heaven opening to win you. Or are you, while aspiring and striving for the better things and the better and fuller life, sad at heart because God is yet far off and dim to your sight? Be patient even while you persevere. Never was there such cause for patience as you have. Think how patient God has been with you, and how long that patience has been sustained. The revelation, the awakening, is not far off. You are as a child asleep beneath its mother's eyes. Shadowy dreams are all its mind can compass. A moment more and it shall awake to the mother's kiss and the mother's smile pouring forth to it the unutterable tenderness of her loving heart.

These things are real. Those things are certain. The things of the present life are shadowy and unsubstantial, and shall soon pass away. Here we die, but in the life to come there is no death, no shadows. The Sun of Righteousness shines with eternal brightness, and there is fullness of joy and abundant life forevermore. Let us look into that future often, so that its radiance may fill our hearts, and we may walk worthy of the exalted vocation wherewith we are called.—Christian Work.

Prayer.

Our Father, we would have Thy Spirit in us, a light that never leads us astray, an atmosphere that never dims the day. We would have His light, His warmth, His comfort, we would be led by Him into all truth as into great landscapes rich with harvests, as into infinite palaces stored with treasure, as into the night when all its stars are ablaze and the whole sky is alive with planetary fire. Destroy in us all prejudice, mis-conceptions, false ideas, sectarian notions, and lead us into all the width and gladness and glory of Thy liberty. Comfort us wherein we need cheer, send unexpected light through the gloom of trouble, come to us in the night season and speak hopefully of the coming day. In the seed time tell us that that which we sow cannot quicken except it die. Interpret all mysteries to us lest they turn into temptations, and spare us from such weight as would distress and exhaust our little strength.

A well known contributor to one of our large dailies speaking of children's books, says, "Only the other day I was glancing over the books on the 'children's table' at a leading bookstore and marvelling at the variety and beauty of the publications put into the fortunate hands of the little mortals of the century. The books are so purely artistic in conception and treatment that they are no less interesting to the 'grown ups' than children. If there is any real virtue in beginning education in the cradle, certainly the coming generation should have a keen appreciation of art, everything that surrounds babyhood and childhood is so dainty and exquisite that the very effort to produce these delightful luxuries of child life must influence most beneficially the people whose work it is to fashion them." Time will tell whether these things will exercise any truly refining influence upon the youth of the present day. The seat of all true refinement is really in the heart; but true it is that compared with those now provided for the education and amusement of children, the pictures placed in youth before those now of mature years were little better than mere daubs.

Our Young People

Obedience—Topic for February 23.

1 Sam. 15 : 22, 23 ; 1 Kings 3 : 14 ; Rev. 22 : 14.

Our Leader Speaks.

There is something fine about the way a sharp tool obeys a skilful hand. The plane smoothing off the rough board, the hammer binding two pieces of wood together, the saw tearing one piece of wood in two, the nimble scissors cutting out an intricate pattern, the lathe turning out its finest product in a flash—these all accomplish their wonders because the tools are instantly and delicately responsive to the hand that guides them, and that hand is the hand of an able worker.

So is it with our human lives, if they are held firm under God's infinitely skilful hand. But if the tool fails to obey—that is, if it is dull, or rusty, or bent, or of poor metal,—then not even the most skilful fingers can do good work with it.

Our obedience, however, is more than the tool's for the tool is inanimate, and we are alive. It is more like the obedience the soldier performs for his officer. The officer bids him storm a battery, and he marches forward in the face of death, having no thought of refusal. No officer could win a battle alone, not even if he were Napoleon. Even God—I say it reverently—could not do the world's work without obedient men.

But, if the soldiers mutiny? Or if they are cowardly? Or if they blunder? Ah, it would be better for the commander to be alone than to have such soldiers.

So there is an obedience still finer, and that is the obedience which must be ours. I mean such an obedience as my hand, my foot, my eye, gives me. The tool may fail the workman, but the workman's hand will heed him. The soldier may desert the general, but the general's eye, his arm, will not desert him.

There is only one obedience worth talking about, then, after all, and that is the obedience which comes from receiving Christ into our life so that He becomes a part of our being. Have you done it? Ah, will you not do it?

Daily Readings.

Mon.,	Feb. 17.—Obey your parents Eph. 6 : 1-4
Tues.,	Feb. 18.—Obey your rulers. Rom. 13 : 1-7
Wed.,	Feb. 19.—Obey God. Josh. 23 : 1-11
Thurs.,	Feb. 20.—Obedience rewarded.
Fri.,	Feb. 21.—Disobedience punished. Deut. 11 : 22-28
Sat.,	Feb. 22.—The first disobedience. Deut. 28 : 15-20
Sun.,	Feb. 23.—Topic. Obedience. 1 Sam. 15 : 22, 23 ; 1 Kings 3 : 14 ; Rev. 22 : 14.

Faithful Unto Death.

The greatest proof that can, ordinarily, be given of one's sincerity is the willingness to die rather than to be unfaithful to his convictions. This is what is meant by being faithful unto death. It may mean, also, being faithful as long as life shall last, or until death comes. In either case one has gone to the extreme limit, and has given the supreme proof, in life and death, of his fidelity.

The highest example of this faithfulness unto death that has ever been exhibited was that of our Divine Redeemer, who came into the world for the very purpose of dying

for men. It was this he purposed from all eternity. It was this he faced in every conscious step of his whole earthly existence. He told the disciples that he was to be put to death by sinful men, and yet, even in spite of their expostulations, he held on his way. Though the price was set on his head, he did not remain away from the feast. With Moses and Elijah he conversed in regard to the decease which he should accomplish at Jerusalem. He was going forward not simply to suffer and endure it, but, with triumphant love, to accomplish it for the salvation of his loved ones. When the traitor Judas, unknown to the other disciples, was going out to arrange for the betrayal, Christ did not shrink back, but bade him do quickly that which he was about to do. Even in the Garden of Gethsemane, when his physical powers seemed about to break down, and death came to him there under the terrible strain, his prayer seemed to be that the cup might pass from him then that he might drink it, in all its full bitterness, upon the Cross. Rich and tender is the record that having loved his own which were in the world he loved them unto the end. To the covenant which he had made in the councils of eternity he was faithful even unto that death when he was wounded for our transgressions and bruised for our iniquities.

The apostles were faithful even unto death, it being recorded of them, although not in the Scriptures, that they all of them, except John, died for the faith, and that he was compelled to pass through martyrdom, which was even worse. These men had given themselves to Christ, and it was enough for them that the disciple be like his Master, and the servant like his Lord. Up and down the civilized and uncivilized world they went, carrying the message of life, until they sealed their devotion with the supreme test of death.

The early martyrs under pagan Rome, and the later martyrs under papal Rome, laid down their lives literally by millions for the sake of Jesus Christ. Ostracized, banished, per-secuted, harried, imprisoned, burned, sawn asunder, of them the world was not worthy. Woe to us if we, their lineal descendants in the faith, care not enough for the faith to be faithful even to death itself rather than give up one iota of our adherence, or one syllable of our testimony, to him who died that we might live.

By the slaughtered thousands of Armenia who would rather die than give up their simple faith in Christ, though homes be desolated and dear ones murdered by the Sultan's brutal command; by the thousands of native Christians who in China have just laid down their lives rather than live at the price of denying Christ; by the faithful everywhere who have sealed their faith in their life-blood, we are urged to stand fast and be true. We may not have to die as martyrs. We may, however, be laughed at; we may have to make some sacrifice of time and effort and money to prove that we believe in Christ. Shame on us if we are not willing to make sacrifices. Shame on us if we are not willing to do our simple duty, and prove, by living earnest lives, that we esteem Christ's claim too sacred to be ever forgotten.—Herald and Presbyterian.

Our Contributors

Sacrifices

BY GEO. W. ARMSTRONG.

The sacrifices of God are a broken spirit. A person's experience of a broken and a contrite heart is acceptable and not despised by God.

The offering of sacrifices was an important part in the typical observances of the Jews and without them the training or school master feature, of their religion would have been of noneffect. Essential as sacrifices were, there was still a higher principal: "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice and to hearken than the fat of rams."

Sacrifices might be made and the heart remain in a state of rebellion against God; but none could be obedient to the voice of the Lord and not sacrifice.

The supreme idea of sacrifice was remission, reconciliation, atonement and their end the restoration and perfection of lost character. Obedience, justice, judgment, righteousness and love are more than all burnt offerings and sacrifices and to attain these qualities of the mind and soul was to bring man into close relationship to his offended God.

Sacrifices were a means to an end and when the end was attained then sacrifices changed their nature and instead of being sacrifices for sin they became the sacrifices of righteousness.

Sacrifices from the beginning have been twofold in their character—acceptable and non acceptable. Cain's was rejected, Abel's approved. So it has been from then until now. Isaiah (1: 10 to 15) and Hosea (8: 13) point out unacceptable sacrifices and Malachi describes them thus: And ye brought that which was torn, and the lame, and the sick; thus ye brought an offering. Should I accept this at your hand? saith the Lord. God rejects that which is defective and corrupt—blind or broken, or maimed, or having a wen, or scurvy, or scabbed—the idea being that sacrifices must be perfect, clean, without blemish and the best of their kind, such alone being accepted when offered in sincerity and faith.

Jewish sacrifices at their best were but types of the great Antitype Jesus Christ. Jewish sacrifices could not atone for human sin. The sacrifice of the lesser could not cancel the guilt of the greater. Hence Christ, the divine Son of God—the Lamb of God, came to put away sin by the sacrifice of Himself. He fulfilled all the conditions of sacrifice—obedience, purity, perfection—moral, spiritual and physical. And now we are exhorted to walk in love, as Christ also hath loved us, and hath given himself for us offering and a sacrifice to God for a sweet smelling savour, Eph 5: 2. Further sacrifice for sin is useless, and yet God requires from those whose sins are remitted through the "blood of Jesus" that they make a sacrifice; hence Paul says: "By Him therefore let us offer the sacrifice of praise to God continually that is, the fruit of our lips giving thanks to His name." A sacrifice of benevolence we can also make as did the Phillippians whom Paul highly commended because of the things which they sent which were "an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

London, Ontario.

How Royalty Spends Sunday.

When King Edward and Queen Alexandra were the Prince and Princess of Wales, the following interesting account of how they were in the habit of spending Sunday appeared in "The Quiver." The writer says

"Sunday with Their Royal Highnesses the Prince and Princess of Wales is passed in much the same quiet way as with Her Majesty, the Queen, inasmuch as religious ceremonies are faithfully observed, and the household and servants are spared all unnecessary duties. The guests wend their way, as the hour of eleven approaches, towards the little Church of St Mary Magdalene in the Park. There is a private footway direct from the house to the Church gate; by this, the Royal Family and guests often proceed, driving round by the road only in case of unpropitious weather. Sunday afternoon is quietly spent in the house or park. Dinner is served at half past seven. Occasionally, however, dinner is a little later, as the Prince and Princess may be attending evening service in one of the village churches near. The small station some two miles away, where the Royal Family have their own waiting rooms, is closed on Sunday and no train whatever is run on that day. By this means, the Church is kept clear of an attendance prompted by curiosity and also the men employed have the entire day's rest secured to them. In fact, no unnecessary work in any shape or way is performed on Sunday in any one part of the Prince's domains.

Sunday at Marlborough House differs slightly from Sunday at Sandringham, but the day is spent in comparative quietude. In the morning, Their Royal Highnesses attend Divine Service held in what is known as the German (Lutheran) Chapel. After luncheon, the Princess and her daughters may possibly attend one of the West-End churches to hear some popular preacher or to be present at a children's service. It is not only at Sandringham and Marlborough House that Sabbath observances are rigidly adhered to by the Prince and Princess of Wales, but also in many of the Continental places where they may be staying. There is an old saying that when you go to Rome do as the Romans do, but our Prince honors this rule in a breach, for although he has been a constant visitor to Paris, yet has never seen the French Derby for the simple reason that it is run on Sunday. In a matter where hundreds and thousands of Christians have followed the fashion of the gay capital they are visiting, and indulged their love of horses and of pleasure, the Prince has set a good example and absented himself. In every way, the Prince and Princess have always faithfully observed the Sabbath and we, as a Christian people, may congratulate ourselves that our future King and Queen will steadfastly uphold the sanctity of the Day of God, and the doctrines of the Christian church."

A recent quotation from "The St. James Gazette" of London England, saying that the King had refused to travel from Scotland to London on Sunday and has "stunned society by putting all social functions and entertainments on Sunday under the Royal ban," would seem to indicate that His Majesty's accession to the throne of the "mightiest empire that has been" has not led to the relaxing of his scruples as to how the Sunday should be spent.

If there is any truth in the rumors that are rife about Sunday yachting excursions, mounted paper chases, and the like starting from Rideau Hall, it would seem that His Majesty's example had not much weight with His representative in Canada, nor indeed with society leaders generally at the Dominion capital, where only a few months ago the servant girls had to form themselves into a mutual protective association in order to get deliverance, among other things, from seven-day-in-the-week bondage through having to dance attendance on their mistresses and guests at Sunday dinners, suppers, etc., as well as on all the other days of the week. And we fear that if this Servant's Mutual Protective Association does not extend to other cities, it will not be because there is not about as much occasion for it as there is at Ottawa. Society is fond of following the lead of Royalty in many things. Why not also in the observance of the Lord's Day?

J. G. S.

Personal Work for Souls.

If one were able to secure the conversion of other people by simply speaking to them one by one, it would take him a long time to bring about the conversion of the whole race, supposing him to be the only one interested in securing this result. But if, on the other hand, each person, when converted, should possess equal interest and equal power, and should commence at once to labor for like results, it would be only, comparatively, a very short time until the whole world were bowing before Christ in faith and love.

If one person could be instrumental in the conversion of one other each year, and if he were the only one striving for this end, and the race should remain absolutely stationary, it would take over 1,500,000,000 years for the whole world to be saved. But if each person, when converted, should be instrumental in leading some one else to Christ each year, it is obvious that the number of the converted would be doubled each year, and that if there were only one converted person to start with, it would take only about thirty years for the whole world to be brought to salvation. Arithmetical progression is very slow, being the simple addition of units to the original nucleus. Geometrical progression is startling and almost overwhelming in its rapid advances, as the gain is made, step by step, not by addition of single units, but by the doubling or multiplication of the number. The latter should be the law for the advance of the Church of Christ and the spread of his kingdom if we look at what seems to be the law of human obligation. What seems to be a more natural expectation than that every real Christian should be the means of bringing some other souls to Christ, and that this effort should be maintained throughout the whole life? Here is the difference between a minister when working alone and when having his whole church co-operating with him.

We know we are told that Christ said "the kingdom of God comes without observation" and we are warned against too much counting in matters spiritual. But we must not forget that Christ directed his disciples to sow and to reap and to seed that brought forth some thirty, some sixty and some one hundredfold. We can never do too much counting if

only they be true conversions we report, and figures never stand for anything more precious than when they tell of human souls who have been led to a saved life in Christ.

We should seek for results. It is spiritual sloth and indifference when we are willing to get along without them. When we are doing all we can and yet without visible results, we need to be patient. But it we have no results because we are not doing all we can we would better call ourselves and our methods in question. One of our missionaries among the Indians labored for years without a known conversion, but, now, for many years he has received and baptized more converts than almost any other man in the Church. It is this latter fruitage for which he was working all the time, and, while patient, he was not satisfied until it came.

When Christ was leaving his disciples he told them that it was expedient for him to go away and send the Holy Spirit. The Spirit would make every one of them new centres of power for reaching the world. This is our hope in evangelizing the world. We expect each newly established mission to become a centre of new life and power, from which the Gospel shall spread. Our home mission churches have become, in thousands of cases, distributing centres of life and treasure. Our foreign mission stations and churches are following the same course. We are not to maintain mission dependencies indefinitely. We are to keep on planting new ones, and they are to take up the work in time themselves. We are to grow by the law of geometrical progression and some time the end will soon come, when nations shall be born in a day and all the kingdoms shall become the kingdoms of our Lord and his Christ.—Herald and Presbyter.

Critical Reaction.

Even the secular papers tell us that in Germany there is a reaction against the higher criticism of the Old Testament, and that this reaction seems to be gaining in force and character. Wellhausen's views are sharply antagonized by able men in various universities, even where there is no representative of the old views. Hommel of Munich is set down as the most pronounced opponent of the Wellhausen theory, in university ranks, although Hommel is not a professor of theology. His position is that Wellhausen's teachings are opposed by the latest results in archaeological research. He has not hesitated to attack some of the higher critics' most positive doctrines. Papers of acknowledged scientific standing in Germany have fallen sharply on both the methods and results of the Wellhausen school. There results are declared to be based too much on a critical dissection of the Scriptures, that external evidence is overlooked, archaeological research counted for too little, and as the problem of the origin of Israel's religion is not near solution. In the Munich *Allgermanica Zeitung* it is asserted that Hommel's method tends toward a restoration of the old views of the Old Testament, and is therefore to be welcomed. There have been so many conflicting theories and analyses and so many illogical and inconsequential deliverances that we need not wonder when told that Germany is beginning to feel no little repugnance towards striking analysis and startling hypotheses.—Selected.

Sweetens Our Meditations.

The thoughts over which we brood when alone are not always sweet. Sin is a bitter thing. It has been said with much insight that the delay of repentance of wrong doing is not so much because God will not forgive us as because we will not forgive ourselves. "When I kept silence," the Psalmist says. Who has not thus sulked with him—the reproach of evil too bitter even for words? This is what makes the key brass and turns our moisture into the drouth of summer.

But in another psalm the author says: "My meditation of Him shall be sweet." Running over the joyous verses which precede this rapturous utterance will give us somewhat of insight into the positive as well as the negative cause of whole some meditations. It is not enough to have a clear conscience. We need also—and sometimes it is harder of attainment—a clear consciousness. Such is the key note of Psalm one hundred and four.

It is God who spreads the roseate curtains of the dawn, and shoots them through with far-sent rays of light. The clouds are his chariot, the winds his messengers, the roaring sea his obedient subject. Animate nature but lives to breathe of him. The budding vines, the shooting grasses, the rocky retreats, are proofs of his forethought for the creatures of his hand that shall need food and shelter. Man, like the rest, shares in the overflowing bounty of a sufficient God. Not even the reign of death, the volcano the trembling earth, the fading of type, and the return of living beauty to the soil, dims the eye of the psalmist's faith. It is God still. He has hidden his face. "They die and return to the dust." But he will send forth his Spirit and create them again, or others. The universe is his. It throbs with his life. The elemental forces which play around us are mere reminders of him. On his breast we are rocked as on an ocean. It requires something of the poet of the seer to thus see a beneficent God in all things. A very little fog of sin may obscure that vision. "Blessed are the pure in heart, for they shall see God." A haze of doubt may darken into pessimism. May we have the seeing eye, the open vision that our meditation of him may be sweet.—Christian Advocate.

State of the Funds.

The Rev. Dr. Warden sends us the following comparative statement of receipts to 31st January 1901, 1902

	1901	1902
Home Missions.....	\$34,780.27	\$47,824.92
Augmentation.....	9,049.28	10,195.00
Foreign Missions.....	21,692.18	28,775.86
(W. F. M. S.).....	22,000.00	18,000.00
French Evangelization..	9,090.21	8,849.55
Pointe-Aux-Trembles...	4,982.25	3,534.46
Wid. & O. phans Fund..	3,513.78	3,033.05
Aged and In. Min. Fund	3,236.12	3,135.46
Assembly Fund.....	3,141.45	3,541.40
Knox College.....	2,489.69	3,967.74
Queen's College.....	1,103.73	1,238.50
Montreal College.....	520.85	807.74
Manitoba College.....	1,899.04	2,063.28

Congregational and Missionary Treasurers will please note that the books close promptly on the 28th February so that all contributions should reach the office, Toronto, on or before the evening of that date.

"Sop the flow of Mat. 15:19, by applying Psalm 119:11 early."

Sparks From Other Anvils.

The Western Presbyterian: No pulpit eloquence, however, persuasive, can take the place of hand to hand personal work with the sinner. It is the personal touch which is often the very thing which is needed to fasten the truth in a hearer's heart.

The Christian Intelligencer: The Sunday school and young people's societies must pay particular attention to the critical period when youth passes into manhood. The loss or gain of the young man to the church is decided before he attains his legal majority.

Herald and Presbyter: He who devotes himself to criticism of others, finding fault with them for what they do, instead of himself doing better, is in almost as abject condition as the one who complains that nothing important is occurring and, at the same time, does nothing important himself.

The Morning Star: There is no greater calling than that of the Christian ministry and none offers a sphere for keener and better stored minds. The general advancement in public knowledge, if we may use that term, the wider outlook on life, and the truer appreciation of the relation of the church to social welfare, make a demand for men who can lead in some of the greatest movements that have characterized any age.

The Christian Observer: We earnestly commend to our ministers and people the devout and spiritual observance of the supper of our Lord; and that its observance may have real meaning and deep spiritual benefit, attention is called to the importance of the preparatory services in such form as the circumstances of any church may indicate. By this means, this ordinance may have a deeper meaning and a richer blessing for all the people.

Church Life: The church is not a social club, nor an aesthetic confectioner's, nor an intellectual prize ring, nor a mutual admiration society, nor a spiritual hammock; but a workshop in which you are a worker; an army in which you are a soldier; a republic of which you are a citizen; a body of which you are a member; a family in which the old are not to be arrogant, nor the young presumptuous, but each serving the other.

The Presbyterian Record: Some men pride themselves upon possessing excellence in Christian virtues when this excellence is a peculiarity of disposition. It is no trouble for some to be "slow to wrath," because they are slow about everything. They can be diligent in business because they are naturally industrious. These exhortations are for those of hasty temper and the lazy. Every strong man has his weak place. Let them take a passage applying to that and work on it.

Sunday School Times: Living for Christ is better testimony for him than speaking for Christ. Our words may be doubted or fail of a willing ear, but our Christ-like spirit and bearing will surely be observed by those who are near us, and who see and feel our Christ likeness. As Andrew Borar says, "Christians can sometimes do more by shining for God than by speaking for him." Therefore, as Jesus says, "Let your light shine before men; that they may see your good works, and glorify your Father who is in heaven."

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C. BLACKETT ROBINSON, Manager and Editor,

Ottawa, Wednesday, Feb. 12th, 1902.

"What are we going to do with this great question of Sabbath observance?" is a question which is receiving much needed discussion in the religious press of the United States. One thing is certain, if individual Christians will resolutely determine, each in his or her sphere of life and influence, to "remember the Sabbath day to keep it holy," in the light of the teachings of the Lord Jesus Christ, who is "Lord of the Sabbath," the battle for Sabbath observance will practically be won; for, if the Christian people of the United States and Canada are faithful to their trust, the corporations of Mammon will not be able to enforce a continental Sunday on Christian communities. The greatest danger lies, not in the persistent assaults of the secularists, but in the negligence and unfaithfulness of professing Christians. If they faithfully "hold the fort" all will be well, for "one with God is a majority."

A New York clergyman recently, "touching up" the plausible pleas of the saloon-keepers and their friends for a more "liberal Sunday," neatly characterized their arguments in the following fashion: "Some of those who are urging the 'liberal Sunday' seem to have put themselves in the attitude of driving a close bargain with the Lord. They say to Him, 'Make it a half day, Lord, and we will call it square.' We all know what that will come to in the end. It will be no Sabbath at all." That is putting the point neatly and squarely. The Sabbath was ordained and established by the Most High himself. The Sabbath was made for man—for rest and worship for the welfare of his body as well as of his immortal soul—and not for Satan or Satan's emissaries or for Mammon and Mammon-worshippers. Weak kneed Christians who talk about our "complex civilization" necessitating a "liberalized," that is, a "secularized" Sabbath, are—perhaps without thinking what they are about—simply doing Satan's work. They should not forget the unrepented Decalogue and its Fourth commandment, "Remember the Sabbath day to keep it holy." It is the Lord's ordinance and it was made for man,

THE DOMINION PRESBYTERIAN

THE REV. WM. PATTERSON IN TORONTO.

No Toronto Presbyterian minister, I think we are safe in saying, has ever been more widely or better loved than Rev. Wm. Patterson, the late pastor of Cook's Church. When he left the city, it was felt that the cause of religion suffered a very great loss. It needed no prophet therefore, to foretell that wh never he should first revisit the city, as pastor of Bethany church, Philadelphia, he would receive a royal welcome. And he has. He revisited Toronto, for the first time last Sunday, and appreciation of his ability, capacity and willingness to work was shewn by giving him as much as could well be crowded into one day. He preached to his old congregation morning and evening, and addressed the Temperance League meeting in Massey Hall in the afternoon, with some other additional work thrown in. No higher tribute could be paid to him than the splendid reception which was given morning, afternoon and evening. It had been snowing all morning, and was blowing almost a gale at the hour for the afternoon meeting, but this did not prevent Massey Hall holding about 4000, from being filled to hear him speak on that well-worn, some would say, thrashed out subject of temperance. His address was wise, well-weighed, temperate, but unmistakable in its aim and forceful, lighted up with such turns and flashes of humor as can only come from a native Irishmen.

Half an hour before the time for evening service, the auditorium of Cook's church was filled, and not much room to spare in the gallery. Pews, aisles, platform were all filled, and still people came crowding up, standing and filling the very doorways. It was a great sight to see these hundreds, thousands of faces. The subject of his sermon was Conversion, and he took as the basis of it, three instances of the conversion of three very different representative men, the Ethiopian eunuch, Saul and the Philippian jailer. The preacher felt it to be a great opportunity and he nobly used it. Intellectually it was a sermon shewing great breadth of view and grasp of the subject, and spiritually it was most searching and telling. To see the eagerness of attention and earnestness of that great audience from beginning to end was a very impressive sight. It could not but be fruitful of result for good to many souls. It was an occasion much to be remembered.

One is tempted to ask, looking at that heavy figure, almost uncouth appearance, without polish, and a strong touch of the brogue of the Emerald Isle, what is the secret of William Patterson's power? His face, though far from handsome, has a wide, frank openness and honest sincerity written upon it that makes it attractive and liked. No one could ever doubt his perfect sincerity and he is intensely in earnest. His eye when you see it close to him, is as in it a look of fixed and desperate earnestness like the mind within. With all this he has a play of humor, spontaneous and native to him, but under that is a strong and practical intellect. He is a level-headed man, with ample common sense that never fails him. With skill and clearness and the utmost readiness he

strips and pushes aside from a subject all false and misleading side issues; he knows what he wants to say, and he says it; what he wants to be at, and he goes straight to it. He is a modest and humble man, never poses and is utterly devoid of any affectation. Then he has a big, warm, sympathetic, feeling heart. He has had much experience in dealing with sinning, suffering men and women, and he knows how to make use of his experience. As a preacher he has great power of persuasive and forceful appeal to the heart and conscience. His illustrations of his subject, drawn from his own experience, are not too numerous, but so homely, so clear and to the point that they always tell; the dullest cannot misunderstand, or evade them. Then last, he has a passion for souls, that is what he is after, saving souls, and he speaks, and pleads and reasons with men and women as if he expected to be the means of saving them. This passion for souls so interpenetrates, so glows in and fires all his faculties and powers, as to make of them a mighty instrument in the hand of God brought to bear with all its force upon this one object of saving men.

Toronto's loss, Canada's loss in losing Mr. Patterson was great, but the cause of Christ has not lost him and never can. It is to be feared that a man expending physical, mental and nerve force at the rate which he is doing, must too soon break himself down. Every man, however, must work in his own way and this is Mr. Patterson's. The great thing is not as much to live long as to live well while one lives.

HOME MISSION FUND.

In another column will be found a statement from Dr. Warden shewing the amount still required before the end of this month, when the year closes. It will be seen from this statement that the Home Mission Fund is still short \$36,000 and we fear there is little prospect of this large amount being got unless, over and above liberal contributions from congregations, there be forwarded special gifts from some of the wealthier members of the church. If our people to whom God has given the ability only knew the luxury of giving, many a man whose main object in life seems to be the increasing of riches, would considerably lessen his bank account within the next ten days, and send a generous contribution to aid the great work in which the church is engaged, especially in the North West.

It will be most disastrous to the work, should the committee, when it meets a few weeks hence, find themselves heavily in debt and feel compelled to withdraw from fields that have been occupied, and to considerably lessen the staff of missionaries in the several Presbyteries of the church. There is time yet, however, if all of our readers will lay the matter to heart, and, according as they have been prospered, give a generous contribution to the Home Mission Fund before the month closes.

The Church and the Sunday school are so closely connected that it is impossible for the Sunday school to have a fever while the Church has a chill.

THE STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS.

The approaching Quadrennial Convention of the Student Volunteer Movement for Foreign Missions, which occurs in Toronto February 26 to March 2, 1902, is an event of such importance that the organization responsible for this gathering is naturally attracting much attention. If the enterprise of a few men, most of them of little culture, wrought such great results in the first Christian century, the Movement which promises to bring together in a great missionary gathering in Toronto 2,500 students and professors from nearly 500 institutions of higher education in the United States and Canada and which is represented on the field by over 1,800 missionaries is certainly worthy of consideration.

The significance of this Movement to institutions of higher learning is very manifest to all who can compare the American College of twenty years ago with the same institution to-day. Then there rarely existed so favorable a sympathy even as apathy with regard to the missionary enterprise; there was absolute ignorance or thoughtlessness concerning the subject. In the vast majority of our colleges missionary meetings were non-existent; missionary libraries were as exceptional as fossil toothed-birds; contributions to aid in the world's evangelization and college-supported missionaries were equally infrequent; downright mission study was almost unthinkable; and candidates for the foreign field, feeling the chill of an unsympathetic or scoffing environment, kept their high ambitions locked within their own breasts. To-day these conditions are totally reversed, and almost wholly because of the Student Volunteer Movement and its strong ally, the missionary committee of the college Young Men's and Young Women's Christian Association. Travelling secretaries of the Movement visit some 300 colleges each year, carrying with them the appeal of the non-Christian world and putting new life and methods into existing missionary machinery. Missionary reading and study, missionary meetings and giving, and intelligent prayer for missions are the rule instead of the exception and each year they are becoming more effective. Under this new order missions take a rightful and honored place in the student's estimation. Volunteers, literally by the thousand, are naturally won and begin in undergraduate days a wise study and preparation for their important work. Their association in Boards is helpful to them personally and is an aid to the strong propagation, both within and without the institution, of the missionary idea. Probably no single missionary force outside the missionary boards is so effective as the summer campaign and winter deputation work of these volunteers.

What is the significance to the churches of this great student uprising? When our choicest young men and women are freely offering their lives for the non-Christian world, surely the trifling sacrifice of financial support and the exercise of prayerful interest in these young volunteers, are but as dust in the balance in comparison with the great renunciation which these students have made. No clarion call has come to the churches in

all the Christian centuries that should be so awakening and effective. The Volunteers' watchword, "The Evangelization of the World in this Generation," has put new life and purpose into 5,000 young men and women; and when understood as a sane call to the Church to consider its responsibility toward an unevangelized generation that in a few years must pass beyond her reach, it should be an equally powerful factor in her own thought and activities. It is the divine imperative of the Gospels, plus the inspiring energy that should come from clearly apprehended duty. We may certainly expect that one result of the coming Convention will be to bring before the American Christians, as never before, the solemn issues at stake, and the urgent call to participate in so glorious an enterprise.

PATRIOTISM vs CREED.

We take patriotism in its ordinary sense to be, that love of country which constrains one to serve it by advancing what he considers to be its interests in any way, material, social, intellectual, moral or spiritual. Different classes of patriotic citizens may be impelled to service in many various ways according to their taste, sense of duty, or capacity. The poet Burns, whose patriotism can never be questioned, wished

"For pair auld Scotland's sake,
Some useful plan or work to make,
Or sing a sang at least."

So the teacher, the learned professor, the preacher like the prophets of Israel of old, may all with high patriotic feeling serve their country in their way; and so also may the great leaders in industry, the merchant princes, upright judges, wise farseeing statesmen, single-minded, clean handed politicians. Of all these we have had already in our brief history as a nation many noble instances. Conspicuous among these in our own day have been the late Sir John A. Macdonald, and are now Sir Wilfrid Laurier, Lord Strathcona and many more. At the present moment very patriotic efforts are being made to advance the material interests of the country by improving our transportation facilities, finding new and the best markets for all that our country can produce.

An instance and illustration of this latter kind of patriotism is furnished by the offer of the premier of Ontario, of \$5,000 for five years, to open and keep up in London, England, a sample room to make known to the parent country the products of Canada and increase their sale. Nothing is more alien to the spirit of patriotism, or more dead to every noble sentiment than greed to make money. In the same paper in which we find this patriotic proposal of Mr. Ross made, we see also by individual greed it may be neutralized. Great as the services are which our great railways have rendered to the country in the past, and are now rendering it in promoting its material interests, they are also the greatest sinners in being ready to sacrifice everything, if only they they can increase their dividends. Of course great railways which have cost millions to build, and which cost millions of dollars to keep up, cannot be run at a loss simply from patriotism. But it is not too much to expect that they should deal fairly

and justly by the people who have given millions of their money to help build and maintain them. It is notorious that our railways do not act even justly in this respect, and are unpatriotic to a degree. At the Western Dairymen's Convention, it was shown by one well informed member of it present, that during the season of 1899, Canadians were charged for the transportation of cheese, bacon, butter, apples and cattle produced in Canada, \$1,000,000 more than would have been charged American shippers had the same articles been produced in the United States. Instances of this kind could easily be indefinitely multiplied, not on the part of railway companies only, but in many other kinds of business in which the best directed efforts of patriotism to advance the material interests of the country are thwarted by greed. The men who palm off upon a market home or foreign, at a good price, a Canadian article inferior to what it professes to be, and what the buyer understood he was getting, is not truly patriotic, however loud his professions to the contrary may be.

No advice could be of more value to young men entering upon or engaged in business, than that given out of the fulness of a wide experience by one who has himself won success, especially such success as has made his name known in business circles in the whole Dominion. Addressing a debating club a short time ago upon, "A young man's opportunities and responsibilities." Mr. J. W. Flavelle, of the Robert Simpson Company, Toronto, warned young men against the folly of worshipping at the shrine of money. Comparing opportunities in Canada with those of other countries he used the following language which we earnestly commend to all our young men readers especially to those who fancy their opportunities in this country are very limited. "Trace the extent of this great country, think of her resources, think of her mines, her fisheries, her forests, her streams and lakes, her seaboard east and west, her great and fertile plains, and then get down upon your knees and thank God you are a citizen of no mean country, a citizen of a country with possibilities and opportunities for young men second to none in this wide world—opportunities in letters, in academic life, in Parliamentary life, where men of character and purpose are sorely needed; opportunities in business, in finance, in transportation and all its possibilities. Everywhere there are opportunities, everywhere the field is ripe unto the harvest, and only wanting men. And to you comes the opportunity of supplying this need by fidelity in everyday life and action to the best that is in you."

Men are likely to think that they are living in an age when God is not so strict as in the old days when Achan was slain because of a single disobedience, and the Sabbath-breaker put to death before Sinai. But it is not so. God has not changed, and His laws have not changed. The only difference is that since Christ came we have far more help toward keeping God's laws and living a life of obedience.

Yes, it is safer to be a little bit easy on the poor tramp. It may be that if your home was as bad as his you would be a tramp, too, before to-morrow night!

The Inglenook.

A Diplomatic Mission.

BY SOPHIE SWETT.

"If it doesn't beat all!" exclaimed Mrs. Tackberry as her daughter Olive came along the trim garden path between the rows of dahlias. "Your Aunt Caddy has written, for the first time in six years, and she wants you to make them a visit!" Mrs. Tackberry rocked so vigorously from excitement that the whole porch creaked beneath her ample person. "She says she's afraid that she's coming down with nervous prostration and it will be so hard for her sister Robena. They can't either of them put up with hired help, she says. It sounds as if they wanted you instead of a hired girl. You sha'n't stir a step!" Mrs. Tackberry rocked still more vigorously, and all the boards creaked.

Olive sat down upon the upper step and took the letter from her mother's hand.

"They were always hard to get along with, and I'll warrant you they haven't grown any less so—old maids living alone," continued Mrs. Tackberry, with the candor that was her characteristic. "Curious—your father wa'n't a mite so. He could always get along with folks. They used to send for him to settle disputes."

"She seems to be in trouble, poor Aunt Caddy," said Olive, slowly reading the cramped old-fashioned writing, while a sympathetic pucker appeared upon her smooth brow. "She says she's being worried into nervous prostration but nobody is to blame. 'Robena is a Treat, and she can't help being a Treat,'" read Olive wonderingly. "Do you suppose that she and Aunt Robena don't get along together?"

"I shouldn't wonder a mite, though they never said a word," answered Mrs. Tackberry reflectively. "The Treats and the Tackberrys both had their peculiarities, and such things are not apt to lessen as people get on in years."

Olive meditated, using the letter to ward off a belated bee hovering about the hop vine.

"You've always said that I had father's knack at getting along with people," she said at length. "And they really seem to need help. There are still two weeks before school begins," (Olive taught in the Milford Academy, and it was now close upon September). "Perhaps a little diplomacy would set things right. And, then, I can't help thinking how father would have felt about it."

"I expect he would have wanted you to go," said Mrs. Tackberry, reflectively. "He thought a good deal of his sisters—though he felt as if ought to be more forgiving to poor little Leander, who ran away to sea."

"Little Leander who is coming here with his wife and baby next month," laughed Olive. "Perhaps I can effect a reconciliation between them and Leander," she added with sudden eagerness.

"I wouldn't expect any story book happenings if I were you," said Mrs. Tackberry with the calm superiority of experience. "Caddy and Robena are the kind that brood over things till they see them out of kilter. But I expect you'd better go, come to think of it. A change may do you good." She

looked anxiously at her daughter as she spoke, and Olive flushed suddenly.

"I'm perfectly well and am not in need of any change," she said quickly, "I'm going because I think a diplomatic mission is really in my line."

It was vexatious that her mother would constantly allude to the breaking of her engagement with Frank Thurston as if it were a trouble. Of course she wasn't going to marry Frank when he insisted upon living in that lonesome old homestead of his, a mile from the village, instead of buying Dr. Harsy's pretty new house on the main street. He wanted her to wait until they were better off; he let both his economical scruples and his attachment to the old place come before her feelings, and of course no girl of any spirit would stand that!

She desired it to be perfectly understood that she wasn't going away because she needed a change on account of any lowness of spirits. But when she had made sure that there wasn't a soul from Milford on the Hebron train she cried softly behind her veil, and did not really nerve herself for diplomatic duty until she walked between the geometrical, box-bordered flower-beds to her aunts' door.

After she had thumped three times, with ever-increasing determination, at the brass knocker, Aunt Robena appeared, looking suspiciously out at the smallest possible aperture. She looked worn and worried and there were red rims around her near sighted eyes.

"Did Caddy write?" she exclaimed as she drew Olive into the house, and kissed her affectionately. "I didn't think she could bring her mind to it; she hates anything upsetting, you know—poor Caddy!"

"Is she very ill?" asked Olive solicitously.

"Not a mite!" answered Miss Robena promptly. "Only upset because I moved things round in the sitting room! Oh, if I haven't had a trial! Nobody knows! Of course I shouldn't speak right out if it wasn't to a relation." Miss Robena had led the way to the sitting-room, and she sank despairingly into a rocking chair.

"Now doesn't this room look a sight better?" she demanded, sitting suddenly upright and taking in her surroundings with a sweeping glance. Olive had not seen the room since she was thirteen—six years before—and she was not prepared to commit herself to an opinion. "The old secretary was between the windows. It had been there ever since I was a little girl, and I'm past fifty!" Miss Robena went on as when a long pent torrent bursts forth. "Wouldn't you have got tired of seeing it in just that place? I thought I should die! And there was that discolored place in the paper that it would cover, right there in the niche where it is now. That paper has been just so for twelve years. It—was, was Leander who left his window open—the chamber above, you know—in a terrible snower."

Miss Robena had not mentioned for ten years the name of the boy who ran away to sea, but she was quite carried out of herself now. "The wreath made of Aunt Lucy's hair hung there, and Caddy wouldn't have it changed. Of course it didn't cover that black and yellow and mouldy place at all! I've thought I should sink through the floor when people

looked at it. And I'll own I always was one to like to change things round. You'd think it was a crime, to hear Caddy talk! She says, what a place for the parlor organ between the windows, where people can see us playing on it, when we never touch it except Sunday evenings when the shades are drawn! And she says that having the light stand moved away from that place under the hair wreath makes her feel just as if somebody was dead and gone! Isn't it ridiculous?" Miss Robena paused in the breathless recital of her woes and looked with anxious appeal at her niece.

"They seem small things to care so much about," faltered Olive uncertainly.

"Up in our own room it's worse!" Miss Robena began again, reinforced by sympathy. "She gets hysterical if I don't hang my best dress on the same nail in the closet I hang it on her nail just to see how it would seem. I broke loose all at once. I don't know why it was. We were going to have the Dorcas Club here, and although every woman in it has seen that place in the paper over and over again, I, somehow, felt as if I ought to assert myself and have things different. I felt as if it wasn't proper self respect to give in any longer! So now she says she's got nervous prostration, and she's been and sent for you. And I feel as wicked as can be, and yet I'm not going to give in! I don't know as I could, now I've really broken loose! I feel wild and reckless. I've moved the dining-room clock from the mantelpiece over on to the corner bracket! That was since Caddy took to her bed. I expect she'd send for the minister if she knew it!"

A faint smile, like wintry sunshine, struggled through the gloom of Miss Robena's face.

"What would you do?" she demanded, piteously, scenting sympathy in Olive's unrestrained mirth.

"It—it's hard," said Olive, instantly becoming serious as became a diplomat. "I suppose that when people haven't—haven't large interests, and lead rather monotonous lives, they are apt to exaggerate trifles," she said hesitatingly.

"Trifles! I don't see how you can call it a trifle!" said Miss Robena in an injured tone. "But perhaps I might have gone on bearing with Caddy if it had not been for having the Dorcas Club here for afternoon tea. But there! you must go right up and see her. She'll know you are here, her ears are so sharp, and she'll suspect that I've been talking about her. It makes me ashamed, it seems so disloyal. But, oh, dear, I have borne so long with Caddy!"

In the great front chamber Miss Caddy lay a fragile heap upon the ample pillows. Miss Robena turned away with a little switch of her skirts and left Olive alone with her. Miss Caddy extended a worn, blue-veined hand and pressed Olive's affectionately.

"I had to send for you!" she said in a feeble voice. "I've broken down, and it seemed as if there must be somebody that's a relation to look after Robena. She's so strange and flighty! It almost seems as if something had flown to her head! She's whisking things round out of their places—the places where her father and mother set them, and where they've always stood!" Miss Caddy's voice trembled with emotion. She suddenly raised herself upon her elbow and spoke with shrill insistence. "Do you think there is any need of moving things out of the places where they belong? Don't it appear to you to be kind of crazy?"

"I wouldn't think about it, now that you're ill, Aunt Caddy," said Olive soothingly.

"I've had enough to make me sick!" There came a sudden gush of tears from her pathetic blue eyes. "I've borne so long with Robena! I want you should tell her that it's killing me to have things whisked around so!"

Olive leaned back in the chintz arm-chair, and in spite of herself a little sigh escaped her lips. Diplomacy began to seem so difficult.

"You want a cup of tea!" exclaimed Miss Caddy. "I ought to have waited till you had had a cup of tea, but it's only in the family that you can speak of such a thing, and—and she says that it's to cover up the place where little Leander let the rain come in—"

"Little Leander! he's coming to visit us with his wife and baby next month," Olive interrupted taking heart of grace suddenly, or, perhaps, despatched with perplexity.

Miss Caddy had lain back upon her pillows, but now she sat bolt upright. "Leander in Milford! at your house!" she said h-u-k-ly.

"Father meant to tell you—I thought he did the last time he was here—that Leander had married a Milford girl, a niece of the captain with whom he sailed first," said Olive hastily.

Continued.

Benny's Diary.

Little Benny likes to write, and so he was very much pleased when mamma gave him a diary. It had a red cover, and the date of each day was prettily printed on a separate page.

"You had better keep your diary on the table in your room," said mamma. "Then you will always know where to find it."

"Yes, mamma," said Benny. "What shall I write?"

"This is New Year's day," said mamma, "so you might write some good resolutions."

"What are they?" asked little Ben.

"Why, you might resolve not to lose your mittens and books and toys," said mamma, smiling.

"Oh, yes!" said Benny. So he wrote something on the first page of his diary, and put it in his pocket. He started to carry it upstairs; but he met Rover in the hall; and he had to stop and wish him a happy New Year. They had a good romp together, and then Benny saw that it was snowing. So he ran out to find Tom, who had given him a severe snowballing a few days before; and now there was a good chance to pay him back.

The snow kept on falling for three days, and Benny had so much fun that he quite forgot his new diary. But one day, when Tom was shoveling a path, he saw something red in the snow. What do you think? It was Benny's diary. He had dropped it in a snow bank when he was turning somersaults.

Tom opened it, and this is what he saw in Benny's writing:

"Jan. 1. I am goin' to make a resolution not to be so carelous bout losin my things."

And that was all that Benny had written. How Tom did laugh!

Benny looked sober a minute; and then he began to laugh, too.

"Well," he said, "I am goin' to make a new resolution not to lose anything more, never again."

And mamma says that he is keeping this resolution pretty well for such a little fellow.

—E. H. Thomas, in *Youth's Companion*.

Mrs. Roosevelt's Patriotism.

Some of the new napery for the White House this year will be the product of Porto Rican women. It seems that while on a shopping tour in New York Mrs. Roosevelt was recently shown some of the beautiful linen drawn-work from Poro Rico. She immediately placed a large order for household articles, including table scarfs, covers, doilies and bed linen. Each piece is to be worked with the letters U. S. and will have "White House" embroidered in the center. Mrs. Roosevelt also ordered gowns for herself and daughter of a fine linen fabric manufactured on the island. Those who have at heart the promotion of Porto Rican industries say that Mrs. Roosevelt's action will result in lucrative employment to thousands.—The Congregationalist.

"What He Liked For His Birthday."

Lewis Carroll, in a letter to a child friend, once mentioned a few things that he would like for his birthday. "Well, I like very much, indeed, a little mustard with a bit of beef spread thinly under it; and I like brown sugar—only it should have some apple pudding mixed with it to keep it from being too sweet; but what I like best of all is salt, with some soup poured over it. The use of soup is to hinder the salt from being too dry; and it helps to melt it. Then there are other things I like; for instance, pin—only they should always have a cushion out around them to keep them warm. And I like two or three handfuls of hair; only they should have a little girl's head beneath them to grow on, or else whenever you open the door they get blown all over the room, and then they get lost, you know."

Luck And Labor.

Luck is waiting for something to turn up. Labor, with keen eyes and strong will, will turn up something. Luck lies in bed, and wishes the postman would bring him news of a legacy. Labor turns out at six o'clock, and, with busy pen or singing hammer, lays the foundation of a competence. Luck whines. Labor whistles. Luck relies on chances. Labor depends on character. Luck slips down to indigence. Labor strides upward to independence.—Cobden.

As soon as a maiden is betrothed in Germany she is called "bride" by her sweetheart, who addresses her thus until it becomes time to call her wife. Immediately upon betrothal the lovers exchange rings, which, if the course of true love runs smooth, are to be worn ever afterwards till death parts them. The woman wears her betrothal ring on the third finger of the left hand until she is married, and then it is transferred to the third finger of the right hand. The husband continues to wear the ring just as the wife wears hers when she was bride; so that one can tell easily at a glance if a man be or be not free to marry.

There was once upon a time an Egyptian, so it is said, who built a pyramid and died of melancholy. His name was Dumops. The memory of his tragic history is perpetuated every time we say we are "in the dumps."

There is a department which suits the figure and talent of each person; it is always lost when we quit it to assume that of another.—Rousseau.

The Care of Babies.

A GREAT RESPONSIBILITY RESTS ON ALL MOTHERS—BABY SHOULD ALWAYS BE BRIGHT AND CHEERFUL.

Babies that are well, sleep well, eat well, act well and play well. A child that is not lively, rosy cheeked and playful, needs immediate attention or the results may be serious. Prudent mothers should always keep ready at hand a safe yet effective medicine to administer to their little ones as emergency arises. Such a medicine is Baby's Own Tablets. These Tablets do not act as the so-called "soothing" medicines do. They do not have a deadening or stupefying effect, but on the contrary go right to the seat of the trouble and by removing it cure the child and prevent a recurrence of the difficulty. All mothers who have used this medicine praise it and always keep it in the house. Mrs. G. Baines, Six Mile Lake, Ont., says—"The Baby's Own Tablets which I ordered came just in time. My baby was very ill with indigestion and bowel trouble, but I am happy to say the Tablets relieved him after a few doses and he is now doing splendidly, with just a Tablet now and then when a little restless. I am the mother of eight children, and I must say I have never had a medicine I thought as much of as Baby's Own Tablets, and I have tried all the old remedies. I think mothers ought always to keep them in the house in case of emergency."

These tablets cure all the minor ailments of children, such as constipation, sour stomach, colic, diarrhoea, indigestion, and simple fever. They break up colds, prevent croup, and allay the irritation accompanying the cutting of teeth. They are for children, of all ages, and dissolved in water can be given with absolute safety to the youngest infant. Sold by all druggists at 25 cents a box, or sent post paid on receipt of price, by addressing the Dr. Williams Medicine Co., Brockville, Ont.

Don't Do All The Talking.

If thou be master-gunner, spend not all That thou canst speak, at once; but husband it, And give men turns of speech; do not forestall By lavishness thine own and others' wit, As if thou madest thy will. A civil guest Will no more talk all than eat all the feast.

—George Herbert.

Dean Swift was walking on the Phoenix road, Dublin, when a thunderstorm suddenly came on. He took shelter under a tree, where a party were sheltering also—two young women and two young men. One of the girls looked very sad, until, as the rain fell, her tears began to flow. The dean inquired the cause, and learned that it was her wedding day. The couple were on their way to church, and now her white gown was wet and she could not go. "Never mind; I'll marry you," said the dean. And then and there he married them, their witnesses being present. To make the thing complete, he tore a leaf from his pocket-book and with his pencil wrote and signed a certificate, which he handed to the bride. The certificate was worded as follows:

"Under a tree, in stormy weather, I married this man and this woman together, Let none but Him who rules the thunder Sever this man and woman asunder.

Jonathan Swift,
"Dean of St. Patrick's."

Ministers and Churches.

Our Toronto Letter.

The event of chief interest this week in Presbyterian circles in Toronto, has been the visit to the city and to his old congregation, of Rev. Wm. Patterson. Nothing could show more clearly the strong affection cherished for him in the city, than the crowds which, in spite of a very stormy Sunday, flocked to hear him wherever he appeared. He preached to his old congregation morning and evening, and addressed the Temperance League meeting in Massey Hall in the afternoon, and gave several other talks of a less formal kind. Cooke's is the largest Presbyterian church in the city, but it was quite filled in the morning. In the evening it was packed to the door, and many had to go away unable to get in at all. His preaching was of his own well-known kind, the gospel, the "old old story," declared in his powerful way. It was not only a great day for Cooke's church, it was, we have no doubt, a decisive day for many souls. His sermon in the evening was a most powerful and convincing appeal to all in the audience who had not yet accepted Christ as their Saviour to do so there and then. A large after-meeting was held and a deep impression was visibly made upon many. Massey Hall, despite the storm, was filled in the afternoon to hear his temperance address. Argument, appeal, ridicule, Irish wit and humour and Christian feeling were all blended in a most forcible address which, on a threadbare subject, held his great audience from beginning to end in close attention.

On the 30 day he appeared at the afternoon meeting of the annual Convention of the Young People's Union of the Presbytery of Toronto, held in Knox church, and took charge of the "Round Table Conference." In the evening, he was the chief speaker and had for his subject, "The Need of the Age and the Need of the Church." In the morning of that day, he was present at the regular meeting of the Presbyterian Ministerial Association, welcomed warmly by his brethren and told them in an informal way of his work and his encouragements in it in Philadelphia. On Tuesday evening in Cook's church, he addressed a mass meeting of the city's Christian Endeavourers, and on Wednesday, gladdened with so much happy, faithful work, by the cordiality of his reception, and at meeting with so many old and warm friends, he left for Philadelphia.

Notwithstanding the difficulty, owing to the snow-blockade, of those at a distance getting to the city, the Convention of the Young People's Union of the Presbytery of Toronto held on Monday was well attended, and much interest was taken in the proceedings. Apart from the addresses of Mr. Patterson, the topic of chief interest, was the consideration of the "Proposed New Construction of the Assembly's Committee." The point on which the greatest interest centered was the change of the name from Christian Endeavour to Westminster Guild. A preference was expressed and was shown by many for the retention of the old, familiar and expressive name.

At the regular Presbytery meeting on Tuesday, Rev. J. W. McRae, of Toronto Junction, presided. At that meeting the name "Guild," was preferred, though why one so little associated in its original meaning with Christian work, should be preferred to the happily descriptive one of "Christian Endeavour," is not very clear. The subject of the sale of Knox church to rebuild in some less crowded part of the city, and where it must be nearer than it is now to other Presbyterian churches, has again been before the Presbytery and laid over until next meeting. Should this removal take place, it will to the regret of many, leave a place vacant which has long been held by a historic church in the city, and where, in the opinion of a large number, good work may yet be done and needs to be done.

The Rev. J. W. McRae, of Toronto Junction, whose call to Aylmer in the London Presbytery was noticed in a former letter, has decided to accept the call, and that Presbytery will gain what Toronto Presbytery will lose, an active and useful member, and a good preacher.

As the time draws nearer for the Legislature of Ontario taking action on Prohibition, interest grows keener. The Baptists in their Ministerial Association have taken wise and carefully considered action in favor of restriction of the liquor traffic to the extent of the government's power, and assuring it of their hearty support in such legislation, also asking that it take all

proper steps to make any act effective. On Friday a large, and very influential deputation of business men interviewed the government, and strongly presented some aspects of the question as they appeared to them as business men. It appears to be agreed that any act passed should be referred to the decision of the electorate, and that any legislation on this subject, to have a beneficial effect, must have the support of a large majority of the voters. The crucial point of the whole matter, it is clear, will be the question of compensation.

The approaching meeting of the Student's Volunteer Missionary Conference is beginning to noticeably attract public attention. Great expectations of good are centered in it, and it is the earnest hope of all interested in it, that they be realized to the fullest extent.

The annual meeting of the McAll mission was held during the week, and a favorable report presented of work done, and respecting the state of the funds for the year. Subscriptions to the amount of \$169.00 have been reported so far, in aid of the church to be erected at Landour, India, in memory of the late Rev. Dr. Kellogg so well known there, in the United States and in our Church in Canada. It is hoped that the whole of the \$1000 asked from this country may be made up. Owing to the great urgency of the claims of our Home Missions in the Northwest, four congregations in the city have agreed, over and above their ordinary contributions, to support twelve missionaries in that great region. Let the memory of our late noble leader in this great Christian and patriotic enterprise, stimulate all our churches to keep up and push on the work for which he lived and died, and above all let us do it for our country's sake and for Christ's sake.

Western Ontario.

The Chatham Presbytery has approved of the proposed constitution for Y. P. S.

Rev. Mr. Bradley, of Berlin, has been preaching anniversary sermons at Hawkesville.

Rev. M. Leitch, of Stratford, has been conducting anniversary services at Osborne.

The next meeting of Chatham Presbytery will be held at Windsor on March 4th, to a. m.

The total amount raised for missions last year by McNab street, church, Hamilton, was \$1,270.

At the last meeting of Chatham Presbytery all the remits from Assembly, except that on Term Service were approved of.

Rev. J. M. Millar is acting as ordained missionary at Morpeth, O., in place of Rev. A. A. Laing, who has accepted a call.

At a recent meeting of the London Presbytery council an instructive paper on "The Young Man and the Church" was read by Mr. W. C. Ferguson, B. A.

Florence has been separated from Bothwell and is now connected with Grove Mills as a mission. An augmentation grant of \$150 will be asked for Bothwell and Sutherland's Corners.

In the absence of the pastor, Rev. R. W. Ross, through illness, the pulpit of Knox church, Guelph, was occupied by Rev. B. B. Williams, who preached two thoughtful and eloquent sermons.

The anniversary services of Carmel Presbyterian church were held on Sabbath, February 9th. On the following Monday evening, Rev. Mr. Rae, of Toronto Junction, delivered one of his popular lectures.

Rev. R. W. Dickie, of Orangeville, has declined the call to Knox church, Owen Sound. The Advertiser says that "it will be required that none shall preach trial sermons, but those who are willing to accept a call to the pastorate."

The services connected with the 15th anniversary of Burns church took place on a recent Sabbath, when suitable sermons were preached by Rev. G. C. Patterson, of Embro. The Monday evening social was quite a success realizing \$75.

The past year has been a prosperous one in all departments of the work for Knox church, Stratford. The total receipts amounted to \$6,813.80. After all payments had been made there remained a balance of \$236.12 to the credit of the congregation.

The total receipts of St. Andrew's church, Guelph, for the past year, were \$7,289.96, being considerably larger than in any previous year. A good deal of credit for this state of affairs was awarded the pastor, Rev. Thomas Eskin, whose

salary was unacceptably increased to \$1,800. During the year 59 members had been added to the roll, which now numbers 403.

Central church, Galt, has closed a satisfactory year. At the annual meeting the reports read and adopted were gratifying, showing an increased membership and other evidence of progress. The membership is now about 750. The expenditure was slightly over the receipts, owing to the unforeseen outlay for repairs to the church.

Wentworth church, Hamilton, (Rev. A. Mac Williams, pastor,) reports a membership of 498. The receipts amounted to \$2,820.71 and the expenditure to within \$20.77 of the same amount. The mortgage debt was reported as \$8,000 with nine years to renew; and a suggestion was made for the raising of a sinking fund to wipe it out in that time.

A number of the members and adherents of Caven church, Exeter, met at the manse, recently, to express their esteem for Mr. and Mrs. J. P. Ross, who have left Exeter to reside in Chatham. An address was read, appreciative of their work in the congregation, and two upholstered oak chairs and a hand-some mantle clock accompanied the address.

The Session of Knox church, Hamilton, report 55 additions to the roll during the past year, making the total membership 994. The receipts amounted to \$6,012.38; disbursements were \$3,693.76. Assets are placed at \$40,978.57; and liabilities at \$4,000. A resolution of sympathy with Rev. Dr. Fraser in his illness was unanimously passed; and he was thanked for a donation of \$300.

St. Giles Church, Toronto, of which Rev. R. Atkinson is pastor, held its annual meeting recently. Membership 355; additions 41; Sunday school and bible class 380. Chinese Sunday school 45 scholars, 45 teachers. Revenue from all sources, \$4031; received on the plate, etc., \$3165; missionary receipts, \$340; the Chinese school gave \$93 to support a catechist on the Pacific Coast. Managers closed the year with a balance of \$339 on hand.

The annual report of the Belgrave church shows the finances to be in a most satisfactory condition under the pastoral care of Rev. J. J. Hastie. The receipts are \$1,100.29, balance on hand, \$152.78; the Ladies' Aid spent \$22.30 in church vestry furnishing. The receipts of the building committee are \$747.50, most of which has been expended; \$187.18 was collected for schemes. The Women's Foreign Missionary Society sent clothing to the Northwest to the value of \$27, and have a balance in cash of \$25.10.

The annual meeting of Knox church, Galt, was held on the evening of the 17th inst. The reports showed a prosperous year; the number of communicants at present on the roll is 1210. Rev. Dr. J. K. Smith, who resigned the pastorate of Knox church in 1898, has voted an annuity of \$200 for life. The new pipe organ completed at a cost of \$5000 was to be opened by Dr. Davies last Friday evening. The annual vacation of the minister, Rev. R. E. Knowles, was fixed at two months instead of one as formerly.

At the annual meeting of Chalmers church, Guelph, there were indications of harmony, unanimity and material prosperity. There was a net gain of 70 members during the year, bringing the total up to 730. Mr. Wm. Tytler presented the Report of the Managers, which showed that the amounts contributed by the congregation for all purposes in 1901 was \$6,758.04. He was glad to present the statement of the congregation's contributions to the Century Fund. In 1900 these amounted to \$3,698; they had now been increased to \$4,393.50, of which \$3,067, or 70 per cent., was applied to the common fund, and \$1,726.50, or 30 per cent., to the debt of the church. Only the small balance of \$170 remained unpaid.

At the annual meeting of McNab street, church, Hamilton, the reports presented were most satisfactory, and must have been gratifying to the congregation and to Rev. Dr. Fletcher, who has been the pastor of this church for the last 30 years. The financial statement presented by the Board of Managers showed receipts of \$5,391.50. The receipts for the Century Fund were \$5,362.50. In the report from the Session, as well as in the Sabbath School report sympathetic reference was made to the death of Dr. Macdonald, for so many years a faithful worker in the church, and for eleven years the efficient superintendent of the Sabbath school. A strong missionary committee was appointed with Dr. Fletcher as convener.

A gratifying feature of the annual meeting of Chalmers Church, Guelph, was the enthusiastic adoption of a resolution acknowledging the great indebtedness of the congregation to Rev. Mr. and Mrs. Glassford for their able services and unremitting labors during the past nine years. The harmony that has characterized the congregation during that period—the progress it has made, as well as the good work of the various organizations—are in large measure, under the Divine guidance, due to their prudence, enthusiastic leadership and great devotion to the Master's cause.

Mr. William Seely, who has been for the past four years leader of the choir of St. Enoch's Presbyterian church, Toronto, and who has recently resigned the position, was waited on at his residence, 41 Rose Ave., on Wednesday evening by a deputation representing the session, board of managers, choir and congregations, and presented with an address and a purse of gold as a mark of esteem of recognition of his many valuable services. Although taken by surprise Mr. Seely made an appropriate reply, thanking the gentlemen who had waited on him and feelingly acknowledged the mark of affection and regard from the congregation.

The annual meeting of the Huron Presbyterian Women's Foreign Mission Society was held in St. Andrew's church, Blyth, recently. The different reports read were highly satisfactory. The contributions from all sources this year amounted to \$1,750.50, a small increase over the contributions of last year. At the afternoon session, Miss Campbell, a missionary from India, on furlough, gave an interesting and graphic description of the work done in that country. Miss H. I. Graham, of Edmondville, Presbyterian delegate to the annual meeting of the general society, in Toronto, gave an interesting report of the proceedings of that meeting. Interesting and profitable papers were read by Mrs. Sawers, of Brucefield, and Mrs. Hamilton, of Goderich. This was an anniversary meeting, commemorating the 25th gathering of this society, and many of those belonging to the Huron staff of workers were present, viz., Mrs. Goforth, Dr. Jean Dow, Dr. Agnes Turnbull and Miss Pyke, each of whom spoke encouragingly of their work. At the evening meeting, Rev. Mr. Jamieson, late of India, gave a stirring address on the mission work in that field. Miss Campbell also gave an address, while Rev. N. Shaw, of Edmondville, as a delegate from the Presbytery, conveyed the greetings of that body to the ladies.

The annual meetings of the Parkhill and McGillivray congregations, (Rev. Robt. Aylward, B. A., pastor,) have just been held and, as the various reports showed, the year has been one of steady and substantial progress. The number of families and under pastoral oversight is 135. Seventeen persons have united with the church during the year and the losses by death and removal number 11, making a net gain of 6. The membership roll now stands at 268. The total receipts for the year for all purposes, amounted to \$2598.94 and the disbursements to \$2506.85 leaving a balance on hand of \$92.09. The disbursements included the following contributions to outside objects: For the Century (Common) Fund \$611.35; for Missions, etc., \$256.80, making a total for the schemes of the Church of \$868.15. The pastor presented the following statistics: He had conducted during the year 134 regular Sabbath services and 50 week night services, had dispensed the Sacrament of the Lord's Supper 5 times, had made 125 visits, had conducted 13 funerals, had baptized 7 children and 1 adult, and had performed 9 marriages. In the interests of the congregations he had also driven in the neighborhood of 2000 miles.

Ottawa.

On the 6th instant a very pleasant social was given by the Ladies' Aid of Knox church.

The Women's Foreign Missionary Society of the Stewarton church met on the 7th instant.

The Chinese class in connection with Knox church, Ottawa, held its annual festival last Monday evening.

The annual meeting of the Home Missionary Society of St. Andrew's church, was held on the 7th inst. The Ladies' Aid Society met on the same day.

In Knox church last Sunday Rev. Mr. Singer, of the Jewish Mission, Toronto, preached on the work being done by the Jewish Christians in Toronto and Hamilton. He pointed out that several actual conversions had taken place and he thought the day was not far distant when the entire Jewish population of Canada would become Christianized. In the morning Mr. Singer preached at MacKay Presbyterian church.

Eastern Ontario.

The young people of Knox church, Perth, have organized a Guild, the principal object of which is to develop the social life of the church, and to increase interest among the members in the church work generally.

Sabbath, a week ago, the Rev. Dr. Heine, of Montreal, conducted the continued anniversary services, both morning and evening, in St. Andrew's church, Perth. The previous Sabbath admirable discourses were given by Rev. Prof. McComb, of Queen's University.

The annual meeting of St. Andrew's church, Lanark, was held recently. There was a large attendance. Rev. D. M. Buchanan acted as chairman. The report showed that during the year six new members had joined the church. The financial report, read by Mr. John James, showed an increase in the ordinary collections.

The past year in the Middleville congregation has been a success. The amount raised for missions was larger than usual. The W. F. M. S. made a contribution of \$50, besides shipping a bale of clothing to the Northwest. The congregation and their pastor, the Rev. W. S. Smith, are to be congratulated in their prosperity.

Blakeney Presbyterians joined in the anniversary services of their church Sunday, Jan. 26th. Rev. G. Cowan McLean, of St. John's church, Almonte, was the preacher, and two earnest, thoughtful and appropriate discourses were delivered before large congregations. The anniversary tea-meeting was held on Monday evening. Rev. Mr. Conn, pastor, presided.

The annual meeting of the Lanark and Renfrew Presbyterial was held in St. Andrew's church, Renfrew, last week. The President, Mrs. W. C. Irving, of Pembroke, presided. The address of welcome was read by Mrs. Hay, of Renfrew, and responded to by Mrs. Frost, of Smith's Falls. Dr. Marion Oliver, of India, was unable to be present, on account of illness. The meetings throughout were inspiring and all felt the power of united effort to evangelize the world, especially in giving liberty and gospel blessings to the women of heathen lands.

At the annual meeting of St. Andrew's church, Almonte, Mr. George Patterson, elder, conducted devotional exercises. The financial statement was read by Mr. W. H. Black, the acting treasurer, showing the congregation to have raised during the past year, \$3,899.22 for all purposes, an increase over the preceding year. Reports of all branches of church work were also received and were eminently satisfactory. Of that amount \$307.98 is reported from the session; ladies' aid, \$210.65; W. F. M. S., \$112.34; mission band, \$78.65; Sunday school, \$140.56. New members were elected to the board, as follows: Messrs. W. S. Moore, Dr. Oliver, W. J. Paul and Robt. M. Paterson.

State of the Funds.

AMOUNTS STILL REQUIRED.

The amounts still required to end the year free from debt are as follows:—

Home Missions.....	\$36,000.00
Augmentation.....	11,750.00
Foreign Missions, not including W. F. M. S. Funds.....	18,000.00
French Evangelization.....	11,500.00
Pointe-aux-Trembles.....	5,800.00
Widows & Orphans Fund.....	10,000.00
Ag'd & Infirm Ministers Fund.....	7,500.00
Assembly Fund.....	2,500.00
Knox College.....	8,000.00
Queen's College.....	4,000.00
Presbyterian College, Montreal.....	3,700.00
Manitoba College.....	1,500.00

A very large number of congregations have thus far sent nothing for any of the schemes. The year ends on 28th February and the books close promptly on the evening of that day. It is necessary therefore that contributions that are to appear in the annual printed statement should reach the office of the Church, Toronto, on or before the evening of Friday, 28th February.

R. H. W.

Toronto, Feb. 8th, 1902.

I cheerfully testify to the excellence of Croskery's Eastern Balm as a medicine for coughs and colds. It has been used by different members of my family with the best results. REV. A. H. MCFARLANE, Franktown, Ont. For sale by all dealers and by the proprietor, John Croskery, Perth, Ont.

Northern Ontario.

Recent alterations in the arrangements of St. Andrew's church, Beaverton, have placed the choir and organ in the body of the church in front of the reading desk. The improvement is very marked. The annual report of the church has been published for the year and shows the finances and work of the church to be in a very gratifying condition.

Winnipeg and West.

Rev. James Lawrence has been elected Moderator of Winnipeg Presbytery.

The Winnipeg Presbytery has agreed to organize congregations at Dunria and Nettley.

The Presbytery of Winnipeg has nominated Rev. Prof. Bryce for Moderator of next General Assembly.

The congregation of St. Stephen's, Winnipeg, has decided on the erection of a new church to cost \$25,000 or \$30,000. Last year's reports all indicated increasing prosperity in all departments of congregational work.

At the annual stock-taking in St. Giles' church, (Rev. John Hogg, pastor) the various Christian activities of the congregation were found in a healthy condition. There are 242 members on the roll. The Manager's report declared the year closed the best financially in the history of the church; a balance of \$13.05 had been brought over from 1900, and that, together with the other items, made the income total \$1,668.37; all expenses had been met, and a balance of 49c remained on the credit side.

At the 15th annual business meeting of Augustine church, (Rev. Dr. Wilson, pastor) the reports were of a very encouraging character. Prof. Baird read the report of the session. Thirty-nine new members had been added during the year, to the congregation, and ten removed, leaving 281 on the roll. The revenue for missionary and benevolent purposes amounted to \$899. The revenue for congregational purposes amounted to \$2,300; \$1,312 was collected during the year on account of the century fund, and \$377 had been paid on account of the lots purchased during the summer for church building purposes.

Rev. D. Munro, pastor, took the chair at the annual meeting of Point Douglas church. The manager's report showed such good results for the past year and prospects for the future that they were warranted in suggesting a substantial increase to the minister's stipend, which was at once agreed to. The Sabbath School is in a flourishing condition with an average attendance of 207. The Christian Endeavor, Ladies' Aid and Women's Foreign Missionary Society all show an expansion in their different schemes of Christian work. The treasurer of the century fund reported \$725, which had been secured without any canvas of the people.

The First Presbyterian church, Vancouver, (Rev. R. G. McBeth, M. A., pastor) is in an excellent position. The reports presented at the annual meeting showed that the membership had increased, the attendance at all the services and meetings had grown, the various societies and organizations were in a flourishing condition and the congregation was most harmonious and united in all its work. The missionary giving had doubled during the year and several new departments of work had been opened. The Sunday school had done very important and valuable work and had contributed very liberally to the work of the congregation and the missionary enterprises of the church. The total revenue from all sources for the year 1900 was \$5,874.08 and for the year 1901 it was \$6,747.22, a very gratifying increase of nearly \$900; and the debt of the church had been reduced by \$1,553.50.

Home Mission Committee.

The Home Mission Committee, Western Section, will (D.V.) meet in the Lecture Room of Knox church, Toronto, on Tuesday, 11th March at 9.30 a. m. Ministers, students and others desiring Mission work are requested to forward their applications to the Secretary, Rev. Dr. Somerville, Owen Sound, prior to March 5th. Schedules of claims from Presbyteries for the current half year should reach the Secretary by March 7th.

ROBT. H. WARDEEN,
CONVENER.

World of Missions.

Spiritual Need of Japan.

Rev. Henry M. Landis, writing from Japan, says: "I heard the hope roundly expressed about ten years ago that in ten years or so Japan might be claimed as evangelized to such an extent as to make Foreign Mission effort unnecessary—a prophecy based on the accelerating rate of mission growth of the ten preceding years. Since then, what do we see? The Church almost stationary, Christian schools struggling instead of overcrowded, and their very existence almost threatened. A nationalistic vein formed that, on the whole, thrives on anti-Foreign anti-Christian agitation. Many ardent and even leading Christians bending before the storm or even denying the Master.

"An inquiry into the much paraded Kumamoto Band would in several instances elicit peculiar results now. Keen observers regard it as a fact that the moral life as a whole has deteriorated and is deteriorating. Infidel influences of the West find a ready and fruitful soil. To many, indeed, the question of Japan's evangelization seems surrounded now by difficulties undreamed of ten years ago.

"In addition to all this, partly in consequence of the rage for politics and of a rampant materialism, there exists an indifference to the higher moral and religious elements of life, which is more fatal than any open or covert opposition could be. It is not possible now, except on the rarest occasions, to get an eagerly listening crowd such as the older missionaries so readily got wherever they went seventeen and twelve years ago."

The Missionary Situation in China.

BY REV. J. FRAZER SMITH, M. D.

During the past eighteen months those most interested in the spread of the Gospel have had ample cause for alarm, owing to the difficulties that have arisen in different parts of the world, which have seriously interfered with the regular work of very many missionary societies. Notwithstanding this fact, a careful survey of the whole situation is most reassuring, and should convince all, and especially those who rest securely on the promises of God, that never was the missionary outlook more hopeful than at the present time.

As regards the situation in China, even those who have given the subject the most careful consideration, and who have the widest and most intimate knowledge of the country and the people, are much divided in opinion as to what the probable outcome may be. It should be remembered, however, that for several years past the general feeling on the part of many was that an upheaval of some kind was inevitable. The reason for this is not far to seek. The terrible indifference of the Chinese; their intense pride; their obstinate ignorance; their avarice and deceit, as well as their extreme conservatism and utter contempt for anything and everything foreign, have long been recognized as almost insuperable barriers to the evangelization of that great nation. Add to this the fact that this apathetic and paralyzed condition was felt to be due, to a large extent, to the rottenness of the whole social fabric, and you have sufficient cause, not only for the turmoil of the past, but also, to the extent to which the above conditions still maintain, for anxiety for the future.

At the same time it is freely admitted on all hands that China will never return to the

old condition of affairs again, and so far as this is a settled fact we have great reason to thank God, and with renewed energy press on in the glorious work. Besides, there is still another outcome of the trouble in China which is most encouraging. Never, before, perhaps, in so short a period of time, has the Church at home been called upon to exercise so much patience, resignation and faith in regard to her work abroad. The imminent danger of the missionaries of so many different denominations has deepened the spirit of prayer in the Church at large, and has broadened the spirit of Christian brotherhood which is so desirable. In this way many half-hearted Christians in the home land have become enthusiastic workers. Then the fact that so many native Christians were faithful even unto death has caused the Church of God throughout the world to believe in the power of the Gospel and the value of missionary effort as never before.

Health and Home Hints.

An Envelope Cook Book.

Many of the newest and best recipes appear in departments, such as this, and are either lost or accumulate to the confusion of the housekeeper, if placed loosely in the family cook-book. If they are pasted into a blank book an index is soon needed, but seldom made. Then there are the favorite recipes given by your aunt, cousin and neighborly friend; these also multiply alarmingly. And yet, at this season of the year, when we feel the prostrating effect of dear Old Sol, we cannot afford to disregard the new dishes that add "spice" to our appetite.

All that is needed for an envelope cook-book is a package of stout envelopes, a little larger than the ordinary size. The headings, Cake, Desserts, Eggs, Fish, Meats, Salads, Pastry, etc., should be written plainly near the top. Arrange the envelopes alphabetically, and stand on edge in a paste-board box. It then will only take you but a moment to look over and select something suitable for luncheon, whereas you otherwise would waste a lot of valuable time wandering for something new, and finally end by giving an oft-served dish. And the pleasure of giving a surprise, and being rewarded by a grateful smile and a deep appreciation of the change, all of which would be lost.

Lemons have been so extolled for their virtues as a health-producing remedy that many have suffered serious consequences from their inordinate and improper use. Lemon juice is so strongly acid that it should never be used pure. It should always be adulterated with large quantities of hot water—all one can drink. When so prepared it does not harshly corrode the membrane of the stomach, and passes out of it before the acid has had time to irritate. Then under these directions an occasional draught of lemon-juice—say once a week—does good. Oftener will do harm to many. Oranges are much better and safer. Currants are an improved substitute, as they contain a milder but more effective acid, besides the amount of soluble iron contained in the currants, in a form always acceptable to the stomach.

Sandwiches to be offered at an afternoon tea should not be buttered, nor be spread with the filling mixture quite to the edge of the bread—this to save the gloves of those who will handle them.

HINTS FOR GIRLS.

HOW TO PRESERVE HEALTH AND GOOD COLOR.

PALE, SALLOW, OR ANAEMIA, GIRLS RESTORED TO THE BRIGHT FRESHNESS OF YOUTH BY NATURAL MEANS—GOOD HEALTH WITHIN THE REACH OF ALL.

From The Sun, Orangeville, Ont.

Miss Maggie Brownlee, of Orangeville, is a young lady well known to the residents of the town and greatly esteemed by all her acquaintances. Like thousands of other young girls throughout Canada, Miss Brownlee fell a victim to anemia or watery blood, and for a time, as she says herself, feared she would never again enjoy robust health. Experiences like Miss Brownlee's cannot fail to be of benefit to other pale and anaemic girls, and for this reason she kindly consented to give a statement to the Sun for publication. "My illness," said Miss Brownlee, "came on very gradually, and at first it merely seemed as though it was a feeling of depression and tiredness. I kept getting worse, however, and finally had to give up a good position. I was at times troubled with a throbbing, racking headache; my appetite gave out; the least exertion tired me, and my heart would beat painfully. My limbs seemed to feel like weights, and at other times there was a sinking sensation which I can scarcely describe. I was treated by a good doctor and took a number of remedies, but without any improvement in my condition, and I began to fear that I was doomed to be an invalid. One day a friend who called to see me spoke very highly of Dr. Williams' Pink Pills, and what she said interested my mother so much that she bought a few boxes. I began taking them, and in the course of a few weeks there was no room to doubt that they were helping me. I continued taking the pills for a couple of months or more, when I felt as well and strong as ever I had been. It is about a year since I gave up taking the pills, and I have not since felt the need of any medicine. I think Dr. Williams' Pink Pills a grand medicine, and should be taken by all pale and feeble girls."

Dr. Williams' Pink Pills make rich, red blood with every dose taken, thus restoring the bloom of health, and the brightness and freshness of youth to pale and sallow cheeks. Through their action on the blood they cure such diseases as anemia, nervousness, headache, rheumatism, dyspepsia, St. Vitus' dance, heart troubles, diseases of the kidneys, etc. These pills also cure the ailments that make the lives of so many women a constant misery. Sold in boxes, the wrapper around which bears the full name—Dr. Williams' Pink Pills for Pale People. Can be procured from druggists, or will be sent by mail, post paid, at 50c. a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

TO CONSUMPTIVES.

The undersigned having been restored to health by simple means, after suffering for several years with a severe lung affection, and that dread disease Consumption, is anxious to make known to his fellow sufferers the means of cure. To those who desire it, he will cheerfully send (free of charge) a copy of the prescription used, which they will find a cure for Consumption, Asthma, Catarrh, Bronchitis and all throat and lung affections. He has as all sufferers will try his remedy, as it is invaluable. Those desiring the prescription, which will cost them nothing and may prove a blessing will please address:
Rev. EDWARD A. WILSON, Brooklyn, New York

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary.
Edmonton, Edmonton, March 4, 10 a.m.
Kamloops, 1st Wed. March, 10 a.m.
Kootenay, Nelson, B.C., March.
Westminster Mount Pleasant, 2 Dec. 3 p.m.
Victoria, Naniamo, 25 Feb. 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST

Brandon, Brandon, 5th March.
Superior, Port Arthur, March.
Winnipeg, Man. Coll. bi-mo.
Rock Lake, Manitou, 5th March.
Glenboro, Glenboro.
Portage, Portage la P., 4th March, 8 pm
Minnesota, Minnesota, March 4.
Melita, Carnduff, 12 March.
Regina, Regina.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, 7th January
Paris, Woodstock, 12th March.
London, 1st Tuesday, April, 1 p.m. to finish business, Fir-t Ch.
Chatham, Chatham, 14th Jan. 10 a.m. Stratford.

Huron, Blyth, 21 January.
Sarnia, Sarnia.
Maitland, Wingham, Jan. 21st.
Bruce.

SYNOD OF TORONTO AND KING TON.

Kingston, Peterboro, Cobourg, Mar. 10, 7.30 p.m.
Whitby, Whitby, 10th April
Toronto, Toronto, Knox, 1st Tues. ev. mo.
Lindsay, Lindsay.
Orangeville, Orangeville
Barrie, Almdade.
Owen Sound, Owen Sound.

Algoma, Sault Ste. Marie, March.
North Bay, Huntsville, March 12.
Saugen, Harrison, 11 March 10 a.m.
Guelph, Preston, 21 Jan. 10.30.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke, 10 Dec.
Montreal, Montreal, Knox, 10 Dec.
Glenarry, Maxville, 17 Dec. 10 a.m.
Lanark & Renfrew, Carleton Place, Jan. 21, 11 a.m.
Ottawa, Ottawa, Bank St., 10 am.
Brockville, Morrisburg, 10 Dec. 2 p.m.

SYNOD OF THE MARITIME PROVINCES

Sydney, St. A. March 25th, 10 a.m.
Inverness, Fort Hastings, 25th Feb. 11 a.m.
P. E. I., Charlottown, 5th Feb.
Picton, New Glasgow, 14th Jan.
Wallace, Oxford, 6th May, 7.30 p.m.
Truro, Truro, 19th Nov. 10.30 a.m.
Halifax, Chalmers Hall, Halifax, 26th Feb., 10 a.m.
Lunenburg, Rose Bay.
St. John, St. John, 21 Jan., 10 a.m.
Miramichi, Chatham, 17 Dec. 10 a.m.

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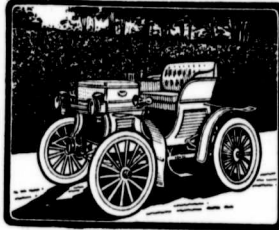
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The ordinary methods of making our MIRACLE PILLS known to the public are too slow—takes too much time. This is the reason we make this offer.

MIRACLE PILLS

are a guarantee for all bowel troubles, appendicitis, biliousness, bad breath, bad blood, wind on the stomach, bloated bowels, foul mouth, headache INDIGESTION, PIMPLES, DYSPEPSIA and HEART DISEASE.

The world is full of people dragging out a miserable existence, unfit for the duties or the pleasures of life, a burden to themselves and others. They suffer from distress after eating, loss of sleep, mental depression, and all because of the failure of the stomach to properly digest their food. ONE MIRACLE PILL after each meal will put your stomach into good working order, and your general health will take care of itself.

Money Returned if you are not satisfied.

REMEMBER, it costs nothing to guess, YOU MAY WIN THE AUTOMOBILE which is listed at \$2,000 by the manufacturers, The Searchmont Motor Company of Philadelphia. All you have to do is to fill out the coupon below and to send the same to us with a wrapper of our MIRACLE PILLS BOXES. COUPON MUST BE ACCOMPANIED BY WRAPPER.

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" " 1 arrives Gracefield.
" " 2 leaves Gracefield. 8.20 p.m.
" " 2 arrives Gracefield.
" " 2 leaves Gracefield. 6.20 a.m.
" " 2 arrives Ottawa, Ont. 9.45 a.m.
P. P. J. Ry.

Train No. 1 leaves Ottawa, Ont. 6.15 p.m.
" " 2 ar. Waltham, Que. 8.35 p.m.
" " 2 leav. Waltham " 7.30 a.m.
" " 2 ar. Ottawa, Ont. 10.15 a.m.

P. W. RESSEMAN,
General Superintendent

MEN AND WOMEN to represent us
\$12.00 A WEEK appointing
BONA FIDE SALARY agents. Some
to travel, others for local
work. Rapid
promotion and increase of salary. Ideal
employment, new brilliant lines; best
plans; old established House.
BRADLEY-GARRETTSON CO., Ltd., Brantford, Ont.

Up With the Times

Progressive cheese and butter-makers use

WINDSOR SALT

because they know it produces a better article, which brings the highest prices

THE WINDSOR SALT CO. LIMITED WINDSOR ONT.

ESTABLISHED 1873

CONSIGN YOUR Dressed Hogs Dressed Poultry Butter to

D. GUNN, BROS & CO.

Pork Packers and Commis. Merchants
67-80 Front St., East TORONTO

John Hillock & Co.

Manufacturers of the

Arctic Refrigerator

165 Queen St. East

Tel 478 **TORONTO**

Good to Investors Notepaper

Lends its influence to the thoughts you express to your friends. Stationery that gives a charming individuality to the writer is our elegant linen finished line

"French Organdie"

made in white—also the most fashionable blue—envelopes to match. Ask your stationer for the stylish Notepaper "French Organdie," manufactured by

THE BARBER & ELLIS CO.

LIMITED

Manufacturing & Wholesale Stationers
43-49 Bay Street

TORONTO.

Important to Investors

If you have money to invest, your firm consideration is SAFETY, and the next RATE OF INTEREST.

THE STOCK of

"The Sun Savings and Loan Co. of Ontario"

OFFERS

Absolute Security

WE GUARANTEE a dividend of six per cent. (6%) per annum, payable half yearly.
DEBITURES sold drawing good rate of interest.
DEPOSITS taken. Liberal interest allowed from date of deposit.
Correspondence addressed to the head office of the Company.

Confederation Life Building TORONTO

will receive prompt attention.

Agents Wanted. Good Pay.

PAGE & CO.

347 Wellington St., Ottawa

Choice Family Groceries

RING UP PHONE 1472

Canvassers Wanted!

The DOMINION PRESBYTERIAN

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

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

THE PROVINCIAL BUILDING & LOAN ASSOCIATION.

HEAD OFFICE, TEMPLE BUILDING, TORONTO.

INCORPORATED 1891.

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

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

DEBENTURES

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

CANADA ATLANTIC RY.

New Train Service BETWEEN

OTTAWA & MONTREAL

4 Trains daily except S'nd'y
2 Trains Daily

Lv. Ottawa 8.30 a.m. and 4.10 p.m. daily except Sunday, and 8.30 a.m. daily. Stop at intermediate points, connect at Montreal with all lines for points east and south. Parlor cars attached. Trains lighted throughout with Pusch gas.
4.10 p.m. for New York, Boston and all New England and New York points through Buffet sleeping car to New York; no change.
Trains arrive 11.45 a.m. and 7.25 p.m. daily except Sundays, 7.25 p.m. daily.

MIDDLE AND WESTERN DIVISIONS.

Arnprior, Renfrew, Eganville, Pembroke, Madawaska, Rose Point, Parry Sound, and Depot Harbor.

8.25 a.m. Thro' Express to Pembroke, Rose Point, Parry Sound, and intermediate stations.

1.00 p.m. Mixed for Madawaska and intermediate stations.

4.40 p.m. Express for Pembroke, Madawaska and intermediate stations. Trains arrive 11.15 a.m., 2.25 p.m., and p.m. daily except Sunday. Railroad and steamship ticket for sale to all points.

OTTAWA TICKET OFFICES:

Central Depot. Russell House Block.
Cor. Elgin and Sparks sts.

New York & Ottawa Line

Has two trains daily to

NEW YORK CITY.

The Morning Train

Leaves Ottawa 7.40 a.m.
Arrives New York City 10.00 p.m.

The Evening Train

Leaves Ottawa 5.30 p.m.
Arrives New York City 8.55 a.m.

and is an excellent way to

TORONTO, BUFFALO, CHICAGO

Ticket Office 58 Sparks St.

Phone 18 or 1180.

CANADIAN PACIFIC RY. CO.

Improved Montreal Service.

(VIA SHORT LINE)

Leave Ottawa 8.35 a.m., 4 p.m.

(Via North Shore)

Leave Ottawa 4.13 a.m., 8 a.m., 2.33 p.m.

6 20 p.m.

(Sunday Service)

(Via Short Line)

Leave Ottawa 6.25 p.m.

(Via North Shore)

Leave Ottawa 4.13 a.m., 2.33 p.m.

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

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