

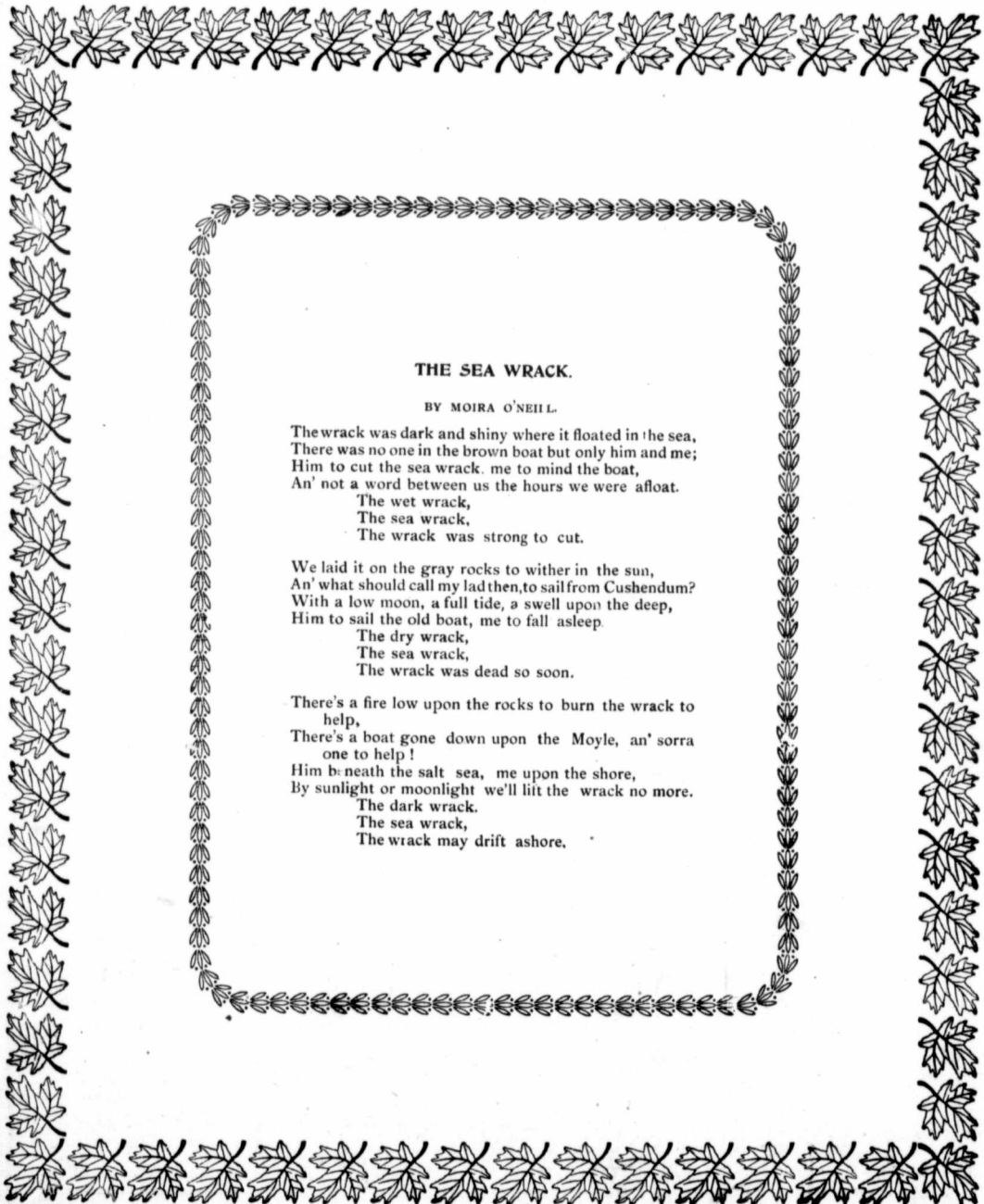
# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG.

Single Copies, 5 Cents



## THE SEA WRACK.

BY MOIRA O'NEIL.

The wrack was dark and shiny where it floated in the sea,  
There was no one in the brown boat but only him and me;  
Him to cut the sea wrack, me to mind the boat,  
An' not a word between us the hours we were afloat.

The wet wrack,  
The sea wrack,  
The wrack was strong to cut.

We laid it on the gray rocks to wither in the sun,  
An' what should call my lad then, to sail from Cushendum?  
With a low moon, a full tide, a swell upon the deep,  
Him to sail the old boat, me to fall asleep.

The dry wrack,  
The sea wrack,  
The wrack was dead so soon.

There's a fire low upon the rocks to burn the wrack to  
help,  
There's a boat gone down upon the Moyle, an' sorra  
one to help!

Him beneath the salt sea, me upon the shore,  
By sunlight or moonlight we'll lit the wrack no more.

The dark wrack,  
The sea wrack,  
The wrack may drift ashore.

**DIED.**

At Toronto, on Monday, Feb. 4th, Wm. Burton, aged 73 years.  
At the American House, Truro, Feb. 2nd., Annie McPherson, aged 91 years, widow of the late Alexander McPherson, of Pictou.  
At Dunbarton, Ont., on Tuesday, Feb. 5, 1901, Wm. Dunbar, in the 86th year of his age.  
At Ste. Agathe, Que. - Feb. 1, 1901, Dr. Geo. Duncan Morrison, son of Duncan Morrison, of Vankleek Hill, aged 21 years.

At Grimsby, of Diptheria, on the 4th Feb., Douglas Lachlan, youngest son of Donald J. and Lizzie Snell McKinnon, aged 6 years and 5 months.

On Jan. 12, 1901, in the Township of Wentworth, near Lost River, Que., Wm. Dewar a native of Glenelg, Scotland, in the 82nd year of his age.

In Montreal, on Tuesday, Feb. 5, 1901, in her 69th year, of heart failure, Lucy Russell, beloved wife of W. R. Ross, and eldest daughter of the late Andrew Russell, of Ottawa, formerly assistant Commissioner of Crown Lands.

**MARRIED.**

At St. Andrews manse, on Feb. 4th, 1901, by the Rev. G. A. W. Woodside, M.A., M. Lloyd McLellan, to Miss Bella Hetherick Turner, both of Ramsay.

At Montreal, on Feb. 1, 1901, by the Rev. F. M. Dewey, M. A., George Grimson, to Ida, youngest daughter, of the late Alex. Clarke, of Valleyfield, Que.

ESTABLISHED 34 YEARS.

**The Ottawa Business College.**

Commercial and Shorthand work most thoroughly taught by teachers of the highest standing. Students may enter any time. Write for catalogue.

**KEITH & GOWLING, Principals**  
174-176 WELLINGTON ST.

**Jas. Hope & Sons,**  
Stationers, Booksellers, Bookbinders and Job Printers,

33, 35, 45, 47, Sparks St., 22, 24, 26, Elgin St., Ottawa.

**THE FRAVINCIL BUILDING & LON ASSOCIATION**

Head Office - Temple Building TORONTO

Authorized Capital \$5,000,000

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

**Permanent Stock par Value \$100 per share.**

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

**Debenture Bonds \$100 Each**

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

Issued for periods of from one to ten yrs.

**TOTAL ASSETS** under sworn valuation \$1,625,000 on which we loan \$750,000 or 45.9 p.c.

**THOS CRAWFORD, M.P.P.,** PRESIDENT  
**ALD. JOHN DUNN,** VICE-PRESIDENT.

FULL PARTICULARS FURNISHED  
**E. C. DAVIS,** Man. Director

**Communion Rolls**  
**Baptismal Registers**  
**DONALD BAIN & CO.**  
STATIONERS  
25 Jordan St., Toronto.

**Cooks Friend BAKING POWDER**

Positively the most popular in the market, after an experience of nearly 40 years.

**NO ALUM.**

**For 35 Years**

**BELL ORGANS**

Have been Favorites for School, Church & Home Use

We make only high-class Organs and invite investigation as to their merits

**BELL PIANOS**

Are chosen and recommended by the Musical Profession as being strictly High Grade

Send for Descriptive Booklet No. 54.

**The Bell Organ & Piano Co. Ltd.,**  
QUELPH, ONT.

**To Sunday Schools**

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

Books sent on approval. Lowest prices guaranteed.

**The William Drysdale Co.,**  
Publishers, Bookbinders, Stationers, Etc.

232 ST. JAMES ST. - MONTREAL

**CLUB FORT WILLIAM... HOTEL** Strictly First-Class.

SAMPLE ROOMS FOR COMMERCIAL MEN.

**JOE MANION & CO.**  
Livery in Connection.  
Rates: \$1.50 per day; single meals 50

**Balmoral Castle Hotel,**  
MONTREAL

Conducted on both American and European plans. Centrally located on Notre Dame St. near to Victoria square  
**RATES** - American plan \$2.00 to \$3.50 per day. European plan \$1.00 to \$2.00

**GREAT WORK**  
Is being done this Term in the **Central Business College** OF TORONTO

Where 12 regular Teachers are employed and over 300 students are in attendance. This is a big school and a popular school to which business firms look for skilled help. Eleven young people went direct from College to situations during one week, ending Feb. 16. Enter any time.

**SCHOOL OF... Practical Science**

TORONTO  
ESTABLISHED 1878  
Affiliated to the University of Toronto

This School is equipped and supported entirely by the Province of Ontario, and gives instructions in the following department:

1. CIVIL ENGINEERING.
  2. MINING ENGINEERING.
  3. MECHANICAL AND ELECTRICAL ENGINEERING.
  4. ARCHITECTURE.
  5. ANALYTICAL AND APPLIED CHEMISTRY.
- Special attention is directed to the facilities possessed by the School for giving instruction in Mining Engineering. Practical instruction is given in Drawing and Surveying, and in the following Laboratories:

1. CHEMICAL.
  2. ASSAYING.
  3. MILLING.
  4. STEAM.
  5. METEOROLOGICAL.
  6. ELECTRICAL.
  7. TESTING.
- The School has good collections of Minerals, Rocks and Fossils. Special Students will be received, as well as those taking regular courses.  
For full information see Calendar.

**L. B. STEWART, S. C.**

**.Prepare Yourself.**

For a Good Paying Position

The most thorough courses of study pertaining to a business life.

Individual instruction. Prospectus on Calendar free.

**NIMMO & HARRISON, Business and Shorthand**

**COLLEGE**  
Corner of Young and College Sts.  
**TORONTO.**

**LADIES...**

We are showing a very large range of Black Goods and

at the prices... they are marked

they are as cheap as can be bought anywhere, and with

the discount we are offering

they are of a double value.

Don't forget the Place...

**THE CROSBY, CARRUTHERS COMPANY.**

COR. BANK AND SOMERSET STS

**METROPOLITAN BUSINESS COLLEGE**  
OTTAWA, ONT.

The most thorough, practical and progressive school of Business and Stenography in Canada.  
Send for handsome Catalogue giving full particulars.

**S. T. WILLIS, Principal**  
Corner Wellington and Bank St.

**St. Margaret's College**  
TORONTO.

A Resident & Day School for Girls

Attendance limited. Application for admission to the residence must be made in advance.

**MRS. GEO. DIEKSON,**  
Lady Principal.

**RIDLEY COLLEGE**  
ST. CATHARINES, Ont.

A Canadian Church School for Boys A new and entirely separate building for boys under fourteen is now being erected. Re-opened Tuesday, Sept. 11th, 1900. For Calendar and full information apply to REV. J. O. MILLER, M.A., Principal.

**Bishop Strachan School**  
FOR GIRLS.

President - The Lord Bishop of Toronto.  
Preparation for the Universities and all Elementary work.  
Apply for Calendar to  
**MISS ACRES, Lady Princ.**

**Presentation Addresses**

Designed and Engrossed by  
**A. H. HOWARD, R.C.A.,**  
52 King St., East, Toronto.

**R. A. McCORMICK,**

CHEMIST AND DRUGGIST.  
ACCURACY AND PURITY

**71 Sparks St., Ottawa**  
PHONE 159.

**THE..... Best Company**

For the Best Risks is the Company which makes a speciality of insuring **TOTAL ABSTAINERS.**

**The Temperance and General**

**IS THAT COMPANY.**  
Hon. G. W. ROSS H. SUTHERLAND  
President. Man. Director

Head Office, Globe Building, Toronto.

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

# Dominion Presbyterian

\$1.50 PER ANNUM.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG

SINGLE COPIES, 5 CENTS

## Note and Comment.

The Duke of Argyle is to publish speedily a life of Queen Victoria. It will be a work of great value.

Almost a century ago on February 18, 1801, it was publicly announced that the sleeplessness of George III was occasioning extreme anxiety to the Royal Family.

The real estate held by the Religious Orders in France is estimated by the government at about \$220,000,000. The orders will defend their property with much skill and spirit.

The Queen's will, it is said, was drawn up more than 27 years ago. The Probate Court has no power over the will of the Sovereign, so that the public has no means of ascertaining its contents.

There are 531 periodicals published in Mexico. Forty-eight are daily newspapers, 224 are weeklies, and 92 published monthly. Seven are printed in English, two in French, and one in German.

By the death of Mr. Osler the Canadian bar loses one of its leading lights. Mr. Goldwin Smith once spoke of one or two of his addresses in court as worthy of a place among the classics.

Dr. Norman McLeod opened a new church at Kilbarchan on Sunday. The building cost £6,000 and seats 1,724. It adjoins the old church, the greater part of which was erected in 1724.

Mr. Zangwill's novel "The Mantle of Elijah" has fallen upon a strange ordeal in Germany. The leading theological journal of that country has just included the volume in its list of foreign theological works.

Ontario finances are in great shape. The receipts last year were \$4,200,000, and the expenditures \$4,000,000, leaving a balance on the year's business of \$200,000. The Government's balance in the bank on Dec. 31st, 1899, was \$836,000; it is now past the million mark.

People of all ranks have been greatly touched and gratified by the promptitude with which the German Emperor has identified himself with the Royal circle at Osborne. His Majesty entertained a profound respect for the Queen, of whom he is said to have spoken of as "the first statesman of Europe."

The total membership of the evangelical churches in the United States is reported as not far from 19,000,000 or about one-fourth of the population. The Standard remarks that even if we discount this 50 per cent for padded statistics, inactive members, etc., the remaining Christian force should be capable of accomplishing great things for God and righteousness.

The foreign diplomats at Washington, always jealous of Britain, growl at the mark of respect which was shown to Queen Victoria when the flag at the White House was lowered to half mast on Jan. 22nd. President McKinley's gentle answer should turn away wrath. He told the offended diplomats that the act of courtesy was not due to the fact that the Queen of England was dead but was a recognition of the worth of Victoria as a woman and of the kindness she always showed to the United States.

A list has been published of the Moderators of the church since 1562, when one "John Knox, Edinburgh," presided over the Assembly. Thirteen ex-Moderators are now living, viz.—Drs. Chrystal, Gray, Gloag, Macgregor, Charteris, Marshall Lang, Storey, Donald Macleod, Scott, Mair, Leishman, and Pagan.

Mr. W. T. Stead has been quoting alleged statements for South Africa on the authority of a "British officer." It turns out that the alleged British officer is simply an "officer" of the "Salvation Army." It is not creditable to Mr. Stead that he should be party to such a fraud. Probably he is a victim of some slim Boer or Boer agent.

In the British House of Commons there are 40 total abstainers. Of these 26 are Liberals, 7 Conservatives, 4 Unionists, 2 Labor and 1 Nationalist. The great preponderance of Liberals is doubtless due to the fact that they contain the bulk of the Nonconformists. In proportion to population nonconformist Wales leads.

A London cablegram says: "There have been more magnificent pageants than the escorting of the body of Queen Victoria from the house where she died to the royal yacht, but never has there been witnessed in recent world history a procession more remarkable in its combination of pomp and splendor with grief and humility."

An English tourist attempted to climb one of the most dangerous peaks of Snowdon, and was lost sight of by a companion. A search party scoured the mountain during the night without success. Next morning the missing gentleman was discovered lying in the snow, benumbed and almost unconscious, on the very edge of an abyss.

In a Presbyterian church in London, the minister, without knowing gave out the Queen's favorite hymn, "Lo, He comes in clouds descending." A member of the Court was in the congregation. "Ah," he said, "how often have I heard the Queen singing that hymn, with strong, clear voice. It was her favorite, and it was never sung with more warmth than by her."

A volume of sermons is to be issued by the National Free Church Council. It will consist of evangelistic addresses delivered by ministers and evangelists of the Free Churches, such as Dr. Monro Gibson, Dr. Horton, the Rev. G. Campbell Morgan, the Rev. F. B. Meyer, Dr. Clifford, the Rev. Hugh Price Hughes, Gipsy Smith, the Rev. J. Tolefree Parr, Dr. Townsend and others.

The ministerial jubilee of Dr. Walter C. Smith, creates an interest much wider than his own congregation. The Edinburgh Presbyterian have fittingly conveyed an expression of the affectionate regard with which Dr. Smith is regarded within and without his own Church. As a poet, as a preacher, but above all as a large-hearted, broad-minded man, Dr. Smith, has won for himself a warm place in the hearts of his countrymen.

The longevity of parish ministers is brought out by the list of men who are returned as having been ordained ministers of the Church of Scotland for fifty years and upwards. There are twenty-four. Dr. Crystal, of Auchmleck, is the eldest his ordination having taken place in 1833. Rev. John Duncan, of Abdie, and Rev. Chaplain Palm,

of Parkhurst, were ordained in 1839; Dr. Jamieson, Old Machar, Dr. Mckintosh, Dxford, and Rev. Robert Boss, Cruden, in and 1843; Dr. Fraser, Colvend, in 1844; five parish ministers reached their jubilee last year.

Two hundred and fifty Chicago saloon-keepers were arrested Monday charged with keeping their places open on Sunday. It is said that action is but the forerunner of the arrest of every saloon-keeper and inn-keeper in Chicago who sells liquor on Sunday.

The Rev. James Macdonald, of Dornoch, a cousin of General Hector Macdonald, is now acting as chaplain to the 3d Seaforth Highlanders. His regiment is stationed at Cairo, and he holds services in the Citadel, attended by some 700 Highlanders. On New Year's Day he held a service in Gaelic, probably the first ever known in Cairo. It was strange, indeed, to hear Gaelic singing in the Egyptian capital.

In Proclaiming, at Pretoria, the accession of King Edward, the wording of the proclamation, describing the new King as "Supreme Lord of and over the Transvaal," is regarded as designed to promote conciliation. While it asserts the supremacy of the British sovereign, yet it recognizes the Transvaal as an entity, keeps it separate from the constitutional empire and places its ancient laws, customs, etc., under the supreme separate rule and protection of the King.

The famine in Shan Si has become so dire that the court has ordered rice distributed in large quantities. A report having reached the foreign envoys that the native Christians were to be discriminated against in its distribution, the Ministers of the United States, Great Britain and France protested to Prince Ching and Li Hung Chang. As a result, an order has been issued, directing the relief officials and Chinese soldiers to treat the native Christians exactly as they do the other Chinese, under penalty of decapitation.

The Queen of Holland and Prince Heinrich have bound themselves by the marriage contract, in accordance with the statutes, to recognize the husband as the head of the matrimonial union, and to provide for and educate the children of the union. The husband assumes the responsibility of representing the wife in all civil actions. The wife promises to obey the husband, but by a special recent act of the Dutch Parliament, she is exempted from the usual promise, "To dwell with him wherever he deems it best to live."

Rev. Dr. Alex. Stewart, well known in Scotland by his pen name of "Nether Lochaber," died on the 17th inst., aged 72 years. Dr. Stewart, who was descended from the historic house of Appin and Ardsheal, was born in Uist and spent his early days in Fort-William and Lorn. In 1851 he was appointed to the charge, which he filled until his death. He was known throughout the United Kingdom as an authority on all matters connected with Highland history and folk-lore. If he had been spared, Dr. Stewart would have celebrated his jubilee as a minister in the course of a few months, an event, which, it is understood, he was looking forward to with much interest.

The Quiet Hour.

Jesus in Gethsemane

S. S. Lesson, 24th Feb. ; Matt. 26 : 36-46  
 Golden Text—Luke 22 : 42.—Not my will, but thine be done.

He took with him Peter and the two sons of Zebedee, v. 37. There are some friends whose very presence, much more than that of others, is a strength and comfort in a time of sorrow. It brings Christ very near to us to notice how, in depression and anguish, He desired the presence of these, His closest human friends. His hour of darkness is now past forever, but He has not forgotten it ; and He who wished to have His friends near Him will never withhold His presence from those who need it.

My soul is exceeding sorrowful, even unto death, v. 38. We may, perhaps, wonder at the extreme distress manifested by our Lord in Gethsemane, and may contrast it with the conduct of martyrs and others who have gone through suffering to death without wailing and without fear. Now, it is probably true that even the physical sufferings of Christ were greater than those of other men ; for suffering depends as much upon the sensitiveness of the sufferer as upon the character of the infliction. The same, no doubt, is true of His mental and spiritual nature. And yet these things do not account for the unexampled agony which Christ endured in the Garden. It is only when we remember that He was bearing the sin of the world, that we understand how it was that His burden seemed almost greater than He could bear.

If it be possible, let this cup pass, v. 39. This prayer teaches us that it is not wrong to shrink from pain and sorrow, and to ask God that, if possible, we may be spared. Human weakness and human fear are not in themselves sinful.

Watch and pray, v. 41. While human weakness and human fear are not, in themselves, sinful, we need to watch and pray lest the weakness of the flesh tempt us to sin. This is not only our Lord's injunction but His example. Satan used all his weapons against Jesus. He tried to lure Him into sin by the glittering baits of ambition (Matt. 4 : 9) ; he sought to persuade Him by the remonstrances of his friends and disciples (Matt. 16 : 22) ; he tried to drive Him by the scourge of pain.

Thy will be done, v. 42. The essence of all sin is opposition to the will of God. It was to this that Satan sought to tempt the Saviour. But he did not succeed. Naturally, Jesus desired to be spared suffering, if it were possible ; but yet more earnestly He desired that God's will might be done. And if it were God's will that He should suffer, if God's purposes could be accomplished only in that way, then He was willing that it should be so. And whoever can express His ultimate desire in the prayer : "Thy will be done," has put Satan beneath his feet.

Notice what this victory is. It is not merely submission to the inevitable. That may be a sullen thing. This is the conviction that God is all-wise and all-loving and that therefore His will, whatever it may be, must always be the best. He who ends his conflict with the shrinking or rebellious flesh, with this conviction, may emerge from the conflict pale and exhausted, but he will be triumphant.

Sleep on now and take your rest, v. 45. The disciples had missed their opportunity

of watching with Jesus. The hour for this was past. It was now too late and as far as that was concerned they might as well sleep on. Men often fail still after the very same fashion. The formative period of life is allowed to pass, character is moulded in wrong forms—they would change now if they could, but it is too late. There are those whom we might have helped but they have gone from us and it is too late. There are lives upon the downward track to day, that might have been saved if we had been faithful. But we missed our opportunity ; it is too late now ; we may as well sleep on.

Arise, let us be going, v. 46. While what has been said above is true in regard to the past, which is irreparable, it is not true in regard to the future, which is still available. Though we may have missed touch that can never be recovered by our failure to watch in the past, we must not despair of the future. We may be forgiven, we may be made strong, we may yet serve acceptably, we may find a humble place in Heaven.

Points and Paragraphs.

Is trouble impending ? Go to prayer ? It is the surest refuge. v. 36.

"O my Father !" "This is the life-line that drew Jesus safely through the sea of trouble. v. 39.

Prayer is not conquering God's reluctance, but taking hold of God's willingness (Phillips Brooks.) v. 39.

The flesh may shrink while the spirit is steadfast. v. 39.

We may desire anything, if our supreme desire is that God's will may be done. v. 39.

The shrinking of the flesh is not sinful, but we need to watch and pray lest Satan take advantage of it to lead us into sin. v. 41.

He remembereth that we are dust." (Ps. 103 : 14.) v. 43.

"Satan rocks the cradle when we sleep at our devotions." v. 43.

Let us watch while we have opportunity ; it will be too late by and by. v. 45.

The past is irreparable ; the future is available. v. 46.

Christ has many enemies ; shall He not have a few true friends ? v. 46.

A friend once called the attention of Napoleon to the blanched face of an officer as he was marching into battle, as showing that he was a coward. Napoleon replied that the man was the bravest officer in his army ; for he saw clearly and felt keenly his danger, and yet went forward into the thickest of the battle.—Peloubet.

I could have wished at times that the three had been able to share that brief vigil with Him, that they could have supported just for one hour that sacred companionship. And yet in my own guilty failure, my own want of vigilance, my own weariness in prayer, I gain a faint consolation from their apathy though I feel a fresh condemnation in my own indignant censure of them, "You could not watch with Him an hour," I say to them, reproachfully ; and they to me, "Nor you either."—Horton.

Have you ever seen those marble statues in some public square or garden, which art has so fashioned into a perennial fountain that through the lips or through the hands

the clear water flows in a perpetual stream, on and on forever ; and the marble stands there—passive, cold—making no effort to arrest the gliding water ? It is so that Time flows through the hands of men—swift, never pausing till it has run itself out ; and there is the man petrified into a marble sleep, not feeling what it is which is passing away forever. It is so, just so, that the destiny of nine men out of ten accomplishes itself, slipping away from them, aimless, useless, till it is too late.—Robertson.

A Servant of Christ.

Paul was a servant of the Lord Jesus. He held himself under obligation to serve. He was called to this, and the whole obligation of life centered there. While the relation is one of sub-ordination to another's will he did not feel any humiliation in it ; on the contrary, gloried in it. What honor can be higher than to be the servant of the highest ? Nor was there restriction of the freedom of his will. In his call there was a radical change in the course of his life, and its peculiar feature was this surrender of the will to Christ. "What wilt thou have me to do?" was his question. Freely he gave himself, and in that service found full range for all his powers and all his desires. In the service of Christ there is the highest freedom, for in it there is harmony with the will of God, which is perfect in rightness, and has for its object the best that can be done for, or made out of man. There is but one law for the servant, and that is obedience to his Lord's will. To know it should be his study, to do it, his constant effort. In so doing he will come more and more into the heart of the Master, and become more and more like his Lord. In that is the supreme blessedness of life.

STATE OF THE FUNDS.

Under date 9th February, Rev. Dr. Warden writes :

I have just made an estimate of the amount that will still be required before the close of the church year for the several schemes. In the first column of the appended table will be found the amount still required, and in the second column the amount received from 10th February to 31st March last year

	Amount still required.	Received from 10th Feb. to 31st March 1900.
Home Missions.....	\$46,000	\$41,500
Augmentation.....	14,500	12,500
Foreign Missions.....	25,000	25,000
French Evangelization.....	10,000	8,000
Pointe aux Trembles.....	3,500	3,000
Widows' and Orphans'.....	9,000	3,250
Aged and Infirm Min..	6,000	4,000
Assembly.....	2,800	2,300
Knox College.....	6,000	3,500
Queen's College.....	3,200	2,100
Montreal College.....	3,400	1,400
Manitoba College.....	1,000	1,500

While several of the Funds are behind, that of the Widows' and Orphans is relatively worse than any of the others. Unless there is a special effort made in this connection, there will not be funds on hand at the close of the church year sufficient to pay the annuitants more than 30 per cent of the amount due.

As the year now ends on the 28th Feb., Treasurers will kindly forward all contributions prior to that date.

## The Healing Touch.

Christ's touch, when he was on earth, brought sight to the blind, healing to the sick, vigor to the limbs of the lame, life to the dead. And you and I can have that touch, far more truly and far more mightily operative upon us than they did, who only had the contact of his finger, and only derived corporeal blessing. For we can draw near to him, and in unison with him by faith and love and obedience can have his Spirit in close contact with our spirits, and strengthening us for all service, and for every task. Brethren, that touch which gives strength is a real thing. It is no mere piece of mystical exaggeration when we speak of our spirits being in actual contact with Christ's Spirit. Many of us have no clear conception, and still less a firm realization, of that closer than corporeal contact, more real than bodily presence, and more intimate than any possible physical union, which is the great gift of God in Jesus Christ, and brings to us, if we will, life and strength according to our need. I would that the popular Christianity of this day had a far larger infusion of the sound mystical element that lies in the New Testament Christianity, and did not talk so exclusively about a Christ that is for us as to have all but lost sight of the second stage of our relation to Christ, and lost a faith in a Christ that is in us. Brethren, he can lay his hand upon your spirit hand. He can flash light into your spirit's eye from his eye. He can put breath and eloquence into your spirit's lips from his lips, and his heart beating against yours can transfuse—if I may so say—into us his own life-blood, which cleanses from all sin, and fits for all conflict.—Alexander McLaren, D.D.

## Morning Hymn.

REV. JOSEPH HAMILTON.

Eternal Father! Throned in Heaven high;  
Yet to thy feeble children always nigh;  
We rise to bless Thee for the morning light,  
And all thy tender care throughout the night.

Strong Son of God! who, e'er creations morn,  
Before the Angels or the worlds were born,  
To die for Sinners wast ordained; O may  
Thy precious blood wash all our sins away.

Spirit Divine! Thou Heavenly Light and Fire;  
With holy Zeal our hearts and lives inspire;  
Guide, guard, control; allay our endless fears;  
Revive our hope, and wipe away our tears.

Thrice Holy Trinity! Thou Three in One,  
Whose love eternal, like the circling sun,  
Sweeps round our sinful world; for this we pray,  
That all the world may see a heavenly day.

Beware of stumbling over a propensity which easily besets you from not having your time fully employed—I mean what the women call dawdling. Your motto must be, Hoc age (This do)! Do instantly whatever is to be done and take the hours of recreation after business, never before it. When a regiment is under march, the rear is often thrown into confusion because the front do not move steadily, and without interruption. It is the same in business. If that which is first in hand is not instantly and regularly despatched, other things accumulate behind, till affairs begin to press all at once, and no human brain can stand the confusion.—Selected.

Never bear more than one kind of trouble at a time. Some people bear three kinds—all they have had, all they have now, and all they expected to have.—E. E. Hale.

## Our Young People

For Dominion Presbyterian.

Trusting in the Lord Jesus  
For Strength.Topic for Sunday Feby. 24th—Phil. 4:  
4-13.

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

Lord what a change within us one short hour  
Spent in thy presence will prevail to make,  
We kneel how weak we rise how full of power;  
Why therefore should we do ourselves this  
wrong  
Or others?—that we are not always strong,  
That we are ever ever borne with care;  
That we should ever weak or heartless be,  
Anxious or troubled when with us is prayer,  
And joy and strength and courage are with thee.  
—Archbishop Trench.

There are Christians who gamble. We do not refer in the present instance to "back-sliders" but respectable Christians who are in the habit of attending Church and Sacrament and enjoy a good name for cultivating the interests of pure religion and undefiled. It may be they do not mean to err in this way but nevertheless their conduct is entirely fruitless, enervating and spiritually destructive. They gamble on their knees. Coveting perhaps the "best gifts" they are wont, like the sportsman to take short and easy cuts to accomplish their ends. With the most praiseworthy intentions they desire to be "Strong in the Lord and in the power of His might" and to be Fervent in Spirit—to be Consecrated—Perfect—but they entirely fail to take into serious consideration the natural and necessary conditions upon which these gifts and graces are invariably bestowed. How many trust for spiritual strength in the same way the gambler trusts for good luck. Instead of trusting like the husbandman for a favorable harvest by working late and early with plough, seeder and cultivator and thereby fulfilling the natural conditions of the case they trust it shall be as they desire because they trust. There is not a Christian but desires to be "Strong in the Lord" but how many will seriously reconsider their relations to the Ten Commandments in that connection; how many will review their motives, surrender their wills more uncompromisingly, inform themselves more perfectly and give themselves more to private prayer. And yet without specially careful work along these lines are they warranted in expecting an increase of spiritual strength? If there is a giving on the Lord's part there must be a receiving on ours, and the measure of His gift will be the measure of our desire.

There is need for warning here; for the spirit of this age is disposed to dwell too exclusively upon the passive side of personal religion and with too many such phrases as Come to the Saviour, Believe in Christ and Trusting in the Lord Jesus Christ are all important. But we must try to understand these terms in the light of Scripture. What did believing in Jesus Christ mean to Nicodemus? What did "following Christ" mean to Matthew and Stephen? What did trusting in the Lord Jesus Christ for strength mean to Paul? Fightings without and fears within. What earnest cure it wrought; what cleansing of themselves what indignation what longing, what zeal, what avenging. Oh for the spirit of the little child—a spirit of steadfast confidence and trust. Oh for a trust in God that would suggest our thoughts, control our actions and inspire our lives,

Oh for a trust that leads us out into the arena of spiritual action making us strong when we are weak, and bold to undertake and accomplish when the heart fails and the grass-hopper becomes a burden. And how strong may we not become in possessing Him who possesses all things? Assuredly Christianity shall not come until God's dear children shall have learned, as they have never learned yet, the open secret of trusting in the Lord Jesus Christ for strength.

## For Daily Reading.

Mon., Feb. 18—The first grace. Matt. 18: 1-5  
Tues., Feb. 19—Trusting God only. 2 Cor. 3: 1-6  
Wed., Feb. 20—The assurances of trust. Ps. 46: 1-11  
Thurs., Feb. 21—Its great gain. Ps. 33: 16-22; 118: 8, 9  
Fri., Feb. 22—Confidence and power. Ps. 62: 1-12  
Sat., Feb. 23—In the secret place. Ps. 91: 1-7  
Sun., Feb. 24—TOPIC. Trust: "Trusting in the Lord Jesus Christ for strength." Phil. 4: 4-13

## Prayer.

Grant unto us, Almighty God, that when our vision fails, and our understanding is darkened; when the ways of life seem hard, and the brightness of life is gone—to us grant the wisdom that deepens faith when the sight is dim, and enlarges trust when the understanding is not clear. And whensoever thy ways in nature or in the soul are hard to be understood, then may our quiet confidence, our patient trust, our loving faith in thee be great; and as children knowing that they are loved, cared for, guarded, kept, may we with a quiet mind at all times put our trust in the unseen God. So may we face life without fear and death without fainting; and whatsoever may be in the life to come, give us confident hope that whatsoever is best for us both here and hereafter is thy good pleasure, and will be thy law. Amen.—Selected.

There are two little words in our language which I always admired—"try" and "trust." You know not what you can or cannot effect until you try; and if you make your trials in the exercise of trust in God, mountains of imaginary difficulties will vanish as you approach them, and facilities will be afforded which you never anticipated.—Samuel Smiles.

I carried a check halfway to the bank. Did the bank therefore pay me half the value of the check? Nay; the bank did not pay me a cent till I went all the way to the paying-teller's window. And then the check was paid in full. Half-trust in God is no trust at all, and gets no reward; and that is why so many Christians lead flabby lives.

God is not a crutch coming in to help your lameness, unnecessary to you if you had all your strength. He is the strength in your lungs. The stronger you are, the more thoroughly you are yourself, the more you need of it, the more you need of Him.—Phillips Brooks.

Faith will intensify effort instead of leading to shirk it; and the more we trust Him, the more we should ourselves work.—Alexander McLaren, D.D.

## Our Contributors.

For Dominion Presbyterian.

### The Evangelism of the Twentieth Century.

REV. DR. J. A. R. DICKSON, GALT.

The great object of the existence of the Church of Christ is the evangelization of the world. There will be no question about that to-day. It has not always been acknowledged and believed, but to-day it is both distinctly acknowledged and cordially believed. And as a consequence, every section of the Church has been pushing its contingent into the battle with ignorance and iniquity at home, and vice and superstition abroad. It has been awaking more and more throughout the second half of the nineteenth century to the clear consciousness of this as its chief work, in which all its varied activity comes to a head. How soundly asleep it was at the opening of the last century is witnessed by this fact, that when Mr. Carey at a meeting of ministers held at Northampton, proposed as a topic of discussion: "The duty of Christians to attempt the spread of the gospel among heathen nations." Mr. Ryland, senior, sprang to his feet and cried out: "Young man, sit down; when God pleases to convert the heathen, he will do it without your aid or mine." In 1829 the Christian people of Aberdeen established among themselves an auxiliary of the London Society for the conversion of the Jews. Dr. Kidd was invited by Dr. Charles Brown and his brother to take part. At first he objected strongly to having anything to do with the project, but after much discussion he promised to open the meeting with prayer. The prayer was full of fervor and fluent as was to be expected, but it must utter the Doctor's deep conviction, which it did in these words: "O Lord, convert the Jews, but they won't be converted till the appointed time. We expect it, but we must wait for it. Let us not be impatient; many are now trying to convert them, but let them not be too confident, for Israel, poor Israel, is fit for nothing as yet but going through the streets crying 'Old Clo'!" These two incidents reveal the Church's attitude towards evangelistic effort at the dawn of the nineteenth century. But that spirit has passed away, and a spirit breathed into the heart of the Church by a better interpretation of the scriptures has taken its place. This spirit works the leaven. It has sent scores of heroic, self-sacrificing men and women into the dark depths of heathendom, and into the slums of our great cities, and among the godless masses of our people, who are so pressed by their physical necessities that they seem to forget that they have a higher nature, and nobler needs.

Evangelists have been both numerous and active, and in many instances eminently successful. They have aroused those who had fallen asleep; stirred to renewed activity those who had relaxed their efforts to walk uprightly; and recovered those who were slipping through the fingers of the Church into worldliness, and ungodliness and sin. They have been a preservative agency, acting very largely upon the body of professing Christians. In the great majority of cases they have made the Church their sphere of operation rather than the world. Or rather should we say, the world within the Church. No

doubt, that was needed. But that is hardly the place of an evangelist, unless he be the regular pastor of the congregation. Yet in how many cases have evangelists from without come into congregations to do the work of the pastor; and in doing that to place the pastor at a discount, and create dissatisfaction, and finally dis sever him from his congregation! The results of this evangelistic service have not always been good. Good has been done, but not unmixed with evil. But into that we have no desire to enter. Our twentieth century is going to witness a great advance on this conception of evangelism. It is going to rise to a more scriptural view of the matter. It is going to return to the first century ideas of evangelistic work. Then, the evangelist ordained and set apart to this special work went out into regions where the gospel was not preached, and presented his message; called men to the faith of the gospel, and to reliance upon Christ Jesus, as the Lamb of God who taketh away the sin of the world. That was his mission then, and it is his mission still. The coming of an evangelist into a congregation that is fully equipped for Christian service is an unnecessary addition. It is a source of several evils, which we may just point out, without discussing at length. It robs the minister of one of the most important functions, for he is himself to do the work of an evangelist. And that is to keep him in touch with the broken, bleeding hearts of his congregation, that are trampled under the iron hoof of sin. That is to bring him into true sympathy with his Master who came to seek and to save that which is lost. That is to put upon him a responsibility that will carry him constantly to the throne of grace, and that will bring him to such a sense of his weakness, that he will seek ever the endowment of power. That is to lay upon him such a strain that he shall feel that he is giving up his life for the brethren. This evangelistic work is the foundation of his work, yea more than that, into its living root, out of which it all grows. Beyond this effect on the minister it has a very hurtful influence on the congregation. No doubt they may get good themselves from the service—but they do nothing. They absorb the truth, but they do not embody it. They sit and listen and look on. They understand that the evangelist is there to do the work, and they let him do it. If the result of such work is considered well, it will be found in the great majority of cases the congregation is deadened, rather than quickened. The very work that it ought to do is given up to another. The congregation is expected to sit idly by, and do nothing in the work that is being carried on. And so it is made to suffer a grievous wrong. It is dispossessed of its rightful heritage. It is placed in a position where its powers must at length be lost. Churches suffer from atrophy as well as men.

Add to these two great evils, a third evil, that is even greater, namely, the loss the world sustains of good which it might receive. That is simply beyond all computation. And more, God is deprived of his due meed of glory.

The evangelism of the twentieth century is going to remedy all this, because it is going to revert to the apostolic method, which was the method of our Lord: "Son go work to-day in my vineyard." "Let him that heareth say,

come!" The Church itself is going to rise up to the enjoyment of its peculiar privilege, and though its members go forth to seek the salvation of men. This is not to be left any longer to evangelists—except these evangelists be the whole body of believers. This is not to be regarded as the work of ministers in pulpits—but of all the saved, whatever their condition or whatever their calling. Each member of the church is to be made to feel that he is saved, not for himself alone but for others. And also that his duty is not done; and the measure of his responsibility is not fulfilled, until his life has been brought to bear as a saving ordinance directly upon some other life. This is the great truth to which the twentieth century is to give realization and embodiment. This is what will give the cause of Christ a host of evangelists; which, in a way not conceived of before, will touch every part of society with sympathetic hearts, and reach every conceivable condition through a genuine brotherly love. The question of the masses and the classes with its intensely worldly feeling, and its invidious distinction, will then, not be heard of; for again the believing man first find his own brother, and every Philip his Nathanael. Believers will fulfil the suggestive figurative representations and be "the salt of the earth," "the light of the world," "the epistle of Christ." Wherever their lot is cast, wherever the stream of their life flows, there will they live for Christ; there will they witness for the truth; there will they work for eternity. The saved body of believers will spread themselves over the community as the Prophet stretched himself upon the dead child, and quickened it into newness of life. Then the command: "Go ye into all the world and preach the gospel to every creature," will be honored by a literal obedience—the whole church being God's great evangelistic agency. This we conceive to be the divine plan for the recovery of a lost world. And it is the only efficient plan. To-day it is proven to a demonstration that ministers in pulpits cannot reach all the people. They never did, and never will. The people must be reached by the people. And that too, without any condescension or con-ferring of honor upon them—which to-day they are often made to feel by those who seek their good. This arises out of the unnaturalness and constraint of the action. But when the believer abandons himself to the impulses of the new life—presents himself a living sacrifice, holy, acceptable unto God, which is his reasonable service—all this clinging of constraint and condescension will be displaced by the freedom of love, and the joy of entire surrender. It will then be as easy to speak of the salvation of God as it is of anything that touches the hearts or interests the mind. The soul will be supreme, and reign.

And this will call into play every Christian grace, so that the man of God will be a stronger and more beautiful and attractive character than ever before. And it is character that wins.

An old Scotch woman, in going to the kirk, was marching along the middle of a very dirty road. The minister meeting her, suggested that she should walk on the footpath. "Na, na, minister," said the old lady "we canna dae owre muckle for the Gospel,"

## Anecdotes of Victoria.

Victoria has always been a student. Even at the age of sixty she undertook the study of Hindoostanee, in order to be able to converse with the inhabitants of her vast Indian empire. She kept Hindoo servants, that she might train herself in their native tongue by talking with them.

Bribery was part of Victoria's character. Six times she was attacked by would-be assassins, and yet she continued to drive through the streets of London fearlessly, and made journeys to Italy and France at times when the Anarchists were most threatening, and when her councillors begged her to run no such risk. In the same spirit she visited Ireland last year.

One of the most striking tributes ever paid to Queen Victoria was rendered by Bismarck. The Iron Chancellor heartily detested women rulers, but after an interview with Victoria he was so impressed by her marvellous memory, her complete knowledge, and her statesmanlike grasp of all political themes, that he went away with an opinion of her that was almost idolatrous.

On becoming queen, Victoria's first piece of writing was a letter to her aunt, the widow of King William, and until his death queen of England. Victoria addressed the letter to "Her Majesty the Queen." "She should now be addressed as the queen dowager," the young girl was told. "I know that," replied Victoria, "but I will not be the first to remind her of her altered position."

The Queen had her way even in the household details where sometimes even royalty must be humble. It has just told how, within a year, the Queen consented to receive the delegates of a large organization of women. She purposed that they be served with tea. "Why your Majesty," her steward objected, "there are thousands of them." "Then we will have tea for thousands," replied Victoria.

One of the canons of Windsor went to visit a sick housemaid at the castle. He climbed several flights of stairs to her room, and was much fatigued; but he found the patient radiant. "The Queen has been here!" she exclaimed. "I have got away from them all!" she told me, "and climbed up here to see you. And do you know how I did it? I managed by sitting down on every third stair!"

Among the sweetest pictures in all history are those of the beautiful young girl, reared in the purest and most domestic simplicity, suddenly brought into the fierce glare that beats upon earth's proudest throne. Her first words, when told of her position in the line of succession, have become immortal: "I will be good." Her first words on that night when she was wakened to receive the news of her accession were directed to the Archbishop of Canterbury: "I beg your grace to pray for me."

During Queen Victoria's long reign seventeen presidents of the United States have administered its affairs; France has passed from the rule of Louis Philippe to the second republic, second empire, and third republic; Germany and Italy have become consolidated from many small states; three Czars have ruled Russia, five popes have reigned, Spain has become a republic and again a kingdom, Austria and Hungary have united; one czar has been assassinated, one King of Italy, one president of France; and two presidents of the United States. What a reign, to be contemporary with all this! What an intellect, to be an important factor in it all!

Says a newspaper correspondent who has often seen the Queen: "The picture that

clings most persistently to me to night is of a young girl queen on the balcony of Buckingham Palace. Beneath, a regiment is leaving for Syria; and, as it passes below the porch, the girl bends, draws off her little satin shoe, and casts it after her soldiers for luck. To-night, sixty years later, she lies dying, the most loved queen of whom history has any record."

The mother of the present Emperor of Germany is Victoria's first child, The present Empress of Russia is the daughter of Victoria's third child, Princess Alice. Prince George of Greece is Victoria's great-grandson. Queen Alexandra is from Denmark. There are few important royal families in Europe that are not in some way allied to England through Victoria's children; and this fact is one of the strongest assurances of the world's peace.

## "A Baptism of Blood."

In addressing the men of the Toronto Garrison in St. Andrew's church on Saturday. Rev. Armstrong Black spoke in terms that many may deem sensational. He is reported to have said:

"Soldiers of Canada, there will come sooner or later a day of trouble in the history of this land. Unless history of every kind is to be falsified by the record of this land, we cannot attain to true and full life until we shall have passed through some great crisis, until, I say, we shall have experience of war in the life of this fair land. History tells us we must prepare for this. Before we come into the full and true and noble work of life we must be consecrated to that work in blood. I know not whence it may come, and I dare not desire the day to come. But come it will and it may come soon. It may be the result of racial questions; it may be a war of religion, or we may fight on account of some old-world quarrels. But come the day will. Come it must. When that day comes Canada will have full measure of that baptism of blood, some of the drops of which have been sprinkled on some of your gallant and noble heads.

On this the Globe remarks

To say that such a conflict is inevitable seems to us to be calculated to weaken the hands of those who are striving for peace; and to say that the baptism of blood is necessary for full national life and nobility seems to be casting a doubt upon the efficacy of that Gospel which Dr. Black preaches. We do not believe that a war of races or creeds in Canada is necessary to the attainment of a full and noble national life. On the contrary, we believe that a war resulting from such a quarrel would lower the standard of national life, check if not destroy our national development, and leave behind it seeds of hatred and bitterness the harvest of which would be reaped for hundreds of years. True nobility will be attained by addressing ourselves patiently and firmly to the task of keeping French and English people, Protestant and Catholic, on good terms, and encouraging them to work in harmony for the building up of a strong and united nation. As to the other contingency that of war with the United States, it may be that some day it will be forced upon us, though we hope and trust that that day may never come. Military preparation, is of course, not unimportant, but the country which is strong in peace, in natural resources, in national character, is strong also in war. Whether the war in which Dr. Black expects is a civil war or a foreign war, we are wholly opposed to the idea that a baptism of blood is essential to full and noble national life.

## Sparks From Other Anvils.

United Presbyterian:—It is the positive declaration of truth that commands attention. Speculation and faith do not go together.

Herald and Presbyterian:—One of the greatest events of the Nineteenth Century has been the abolition of slavery in all civilized nations.

"A Bystander" in Weekly Sun:—It is strange that any thoughtful Roman Catholic should fail to see how much the Pope has gained in spiritual dignity and authority by the loss of his temporal power.

Philadelphia Presbyterian:—Sheldonism is one of the modern fads. It consists in displacing the evening service with a novel on some taking subject. The intention may be good, but its wisdom is of questionable.

Michigan Presbyterian:—Whatever position the ministry may take in regard to comparative religion, new theology, higher criticism, and kindred studies, it must be evident that the pulpit is not the place to air their speculations.

Christian Intelligencer:—The dying Queen clearly recognized that the joint influence of the Sovereigns of England and Germany in promoting peace would go far to insure its prevalence. Her counsel, we are optimistic enough to believe, will be followed, and King and Kaiser will seek to maintain and establish peace.

Lutheran Observer:—Without undervaluing in any way the work that has been done by the Establishment, these non-conformist churches can point to a "historic" past, quite as rich in all the manifold works of Christian activity, and to powerful influences steadily exerted in forcing legislative and administrative reforms, and in securing for Englishmen the liberties which they enjoy to-day.

Canadian Baptist:—He takes the crown at an age that many kings desire to lay it aside, or death takes it from them, and he escapes the snares that ever beset a young ruler, but he is at a giddy height, and no human arm alone can keep him in safety in the perilous trials of state and society that will encompass him. His mother reigned in righteousness and her voice was ever for peace. She left her palaces pure and her royal home sacred. She loved God and served her realm. We shall all pray that her son may follow in her royal footsteps, and deserve honors like hers when the crown is again transferred to another head.

Sunday School Times:—Woman: Wife: Mother: Queen. Four divinely created spheres in one. And it was through the fulfilment of her mission in each of those spheres that the gracious Queen of our mother country held such loving sway over the hearts of millions outside of her own earthly empire. Her summons from God's Footstool to a place high in the Eternal Kingdom leaves such a sorrow-stricken sense of loss and personal bereavement as is not often caused by the death of an earthly ruler. But the very keenness of that sorrow carries with it an equally heartfelt rejoicing and thanksgiving for the singular beauty of the life we mourn. Dark indeed would be the memory if there were no regret at the going. The fourscore years lived in the search light of a world-publicity recorded only lessons of love, and purity, and motherliness, and wisdom, and Christian grace, that are a heritage to the Anglo-Saxon race. May that race rise to the responsibility of honoring in its life the ruler whom its mourns!

# The Dominion Presbyterian

IS PUBLISHED AT

370 BANK STREET - OTTAWA

—AND AT—

Montreal, Toronto and Winnipeg.

TERMS: One year (50 issues) in advance..... \$1.50  
Six months..... 75  
CLUBS of Five, at same time..... 5.00

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

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

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

Sample copies sent upon application.

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

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

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

C. BLACKETT ROBINSON, Manager and Editor.  
REV. D. A. MACLEAN, B.D., Assistant Editor.

Ottawa, Wednesday, 13th Feb. 1900.

## THE POWER OF SYNOD.

The meetings of the Synods will soon be upon us, and there will be the usual effort to give some interest to their seditors by preparing an interesting conference upon religious topics. It is an open secret that were it not for these conferences the attendance at the Synods would be even worse than it is. Yet these conferences have no immediate concern with the business of the Church. They are helpful, certainly, but do not advance the work of the Church.

A remit is now before the Presbyteries to increase the powers of the Synods, giving them jurisdiction over all matters of purely local interest, and making them the Court of final resort for such matters as do not concern any constitutional change. This remit has met with very general approval. Some Presbyteries have merely expressed approval or disapproval; and strictly this is all they are expected to do. Some have added to this an expression of opinion as to the wisdom or the unwisdom of the proposed scheme. These expressions of opinion will be of service, if there is immediate action upon the proposal. If this is possible we hope immediate action may be taken.

There are, however, other considerations involved, and these demand the most careful consideration. If the powers of Synod are increased, and this increased power is exercised to the full, it will result in an immediate relief of the congestion of business at the Assembly. A considerable portion of the time of the Assembly is sometimes given to matters of purely local business. This time could be much more effectively used in the consideration of the great issues of our Church life,—the problems of Missions, Home and Foreign,—the question of education, of evangelism, of Church polity that are calling for earnest consideration, but are perforce thrust aside, because matters of detail must be settled.

## THE DOMINION PRESBYTERIAN

The meetings of the General Assembly are a heavy drain upon some of the men who are annually elected to represent their brethren. It is true that some half-way measures have been adopted to lessen this burden, but it scarcely affects the burden appreciably. Were the power of the Synod increased, so that matters of local interest relating to the congregations and missions and Presbyteries concerned could be definitely settled, with no appeal to higher courts, would there be need for annual Assemblies? Why should not our General Assembly meet triennially, or even quadrennially, and transact the business relegated to it? Let it meet for three weeks, if need be, and in the interval let the necessary business be transacted by an Assembly Commission, of which the Moderator should be the Chairman, and the Conveners of the Assembly Committees should be the members.

But returning to the Synod. Why should the meetings of the Synod be held at the time of the whole year when many of the members find it impossible to be present. A large number of elders are farmers and it is of the first importance that we shall secure their presence. They cannot leave their homes in early May. It is one of the busiest times of the year for them. Why should we not hold the Synod meetings in October? The matters that demand attention in the spring could readily be adjusted. In Manitoba there is an admirable arrangement, which has worked without a jar for some years past. It would work equally well in Ontario and Quebec, the only Provinces that still cling to the May meetings of the Synod.

Another matter that calls for serious consideration in connection with the meetings of the Synod is the proper adjustment of travelling expenses. At present those who would be of the greatest service at the Synod, who could tell us at first hand of the progress of the work in the outlying sections, are unable to be present, because of the cost. The central field is kept before the public in the religious press but of the brother working heroically in the outlying fields we know next to nothing. It would do us good if we could hear from his own lips of the kind of work he is expected to do, and does, for those men are not given, as a class, to disappointing expectation. But this may well lie in abeyance till the greater question is settled. Many who have not the opportunity to ventilate their opinions in the Church Courts have definite judgments upon these matters. Let us have them through the columns of the press, so that the Church may know where all its members stand upon this question of increased power, and its cognate question.

At this distance we cannot form a just opinion of the action of Mrs. Nation and her followers, but one result of her crusade is seen in the Chicago drug store wreckers. The Christian Science women might consistently join forces with the Dowiettes in their operations.

## THE EVANGELISTIC CAMPAIGN

The evangelistic services conducted by Rev. Mr. Meikle in the Dominion Methodist Church and Knox Church, during the past fortnight, closed with a large and impressive meeting in Knox Church on Friday evening. The meetings were not quite so large as those conducted by Rev. Dr. Chapman in the Dominion Church—the break of a week in the campaign no doubt affected the attendance to some extent, and, besides, the extremely cold weather which prevailed probably deterred many from turning out at night. The meetings, however, were well attended, and what was equally important, if not better, was the harmony and brotherly spirit which prevailed among the pastors and their people of the four denominations who took part in the evangelistic campaign, and the realised presence of the Holy Spirit in all the gatherings. The nine to ten o'clock morning prayer meetings in the Y. M. C. A. hall, and the afternoon services from four to five o'clock in the church, were deeply interesting as well as very solemn, and will no doubt continue to bear good fruit. So helpful was the morning prayer meeting at the Y. M. C. A. hall that it has been decided to continue that service.

Mr. Meikle is a powerful speaker and can sing the Gospel as well as preach it; and he preaches "the Old, Old Story of Jesus and His Love" with an intense earnestness which shows that the burden of souls weighs heavily on him. His pleadings to the unsaved to accept the gift of a free salvation and thus be reconciled to God were pathetically touching and moved many Christians of long years standing to tears. At the present moment the results cannot well be fully estimated, but many professed conversion and the fruits will be more apparent by and by. Professed Christians, too, have received a stirring up which they very much needed; and the ministers of the Gospel have had a fresh baptism of the Holy Spirit which is already apparent in their ministrations.

At the Friday evening meeting Rev. Mr. McLeod, of Mackay Church, recalled the fact that he was present at the evangelistic services carried on by Mr. Meikle, in Sydney, C. B., some years ago. One result of that revival was that a number of young men who had intended entering professional life turned their attention to the Gospel ministry and are now doing effective work for Christ—some in Canada and some in the United States. Among the number were the speaker (Rev. Mr. McLeod) and Rev. W. J. McKenzie who volunteered for mission work in far off Corea and died there after a short time of service, beloved by the people who still revere his memory.

The union meetings have closed for the present, but as Mr. Meikle firmly believe, and as the pastors earnestly hope, the revival can still go on, until it becomes in reality the Twentieth Century revival. What shape evangelistic services may take, at the time of writing is not known, but if union meetings are not at present



practicable, we venture to suggest that the pastors of the churches in the city and suburbs should give their Wednesday evening prayer meetings an evangelistic turn, and afford professing Christians an opportunity of doing more personal work for the Master than they have hitherto done.

### STIRRING LETTER FROM DR. CAMPBELL.

#### Plain Statement of Facts.

DEAR "DOMINION PRESBYTERIAN": Statements are so soon forgotten, that I venture to remind your readers that, at 31st. Dec. the Century Fund Committee estimated the position substantially as follows:—"Amounts actually subscribed are, to Common fund, \$470,000; to Debt fund, \$670,000." Estimates of additional subscriptions expected by congregations reporting indicate, in our judgment, that, by 1st of May, these will bring up the Common Fund to \$500,000; debt fund to \$730,000; and the total to \$1,230,000. A further statement was handed out, declaring "that the non-reporting congregations were generally so weak, or debt-laden, that not more than \$2,000 to \$25,000 for Common Fund would likely be subscribed by them; practically not more than might cover shrinkage on the \$500,000 in sight.

On the basis of these facts, the Committee appealed for the \$100,000 needed to make up the \$600,000 called for by the Assembly, for the Common fund; and suggested methods by which congregations might answer the appeals. During the past month, hundreds of personal letters have been written, and many congregations and Presbyteries have had the whole position pressed on their attention. Every opening for work has been attended to, and a good deal of quiet determination has been expressed, from many quarters of the church that this \$100,000 must be and will be raised.

It would be more interesting, no doubt, if every week I could give a resume of the week's efforts in the shape of notes, getting of large contributions, and many additional subscriptions. But the period for that kind of note is past. There was a subscription of several hundreds sent in the other day from an individual in a congregation where the officials were sure that nothing could be done for Common Fund. There were \$50 from another congregation of the same kind. There are many such cases coming to the knowledge of the Treasurer. There were \$50, and \$400 and \$100, respectively, from congregations in the N. West, "given in good spirit though times are trying," as says the agent. "That congregation that has been lagging, will get to work now, and \$500 or \$600 will be raised." "My own will I hope make \$1,500 and at least \$1,300." "We are up to \$4,000 now and may reach \$4,500." "Send us an agent and we will make a thorough canvass." "We have \$4,500, but for the last pull we must try for another thousand." "We are starting out next Monday and every one will be visited." "We must ask the united prayers of those who see that this is a work of love," is the word of one who purposes adding to an already large subscription, and this is indeed the central idea of the whole movement. "In our Presbytery, we will go over the work again carefully in all our congregations." "We have yet one or two places to hear from, but you may be sure that we shall reach the \$14,000 estimated, and not only that, but that that

amount will be paid in." "This Presbytery will be all canvassed before we close."

As I said, the time for striking results is past. We are on the last lap and have not much breath to spare. But these are extracts from recent letters and interviews and I take them as indicating that the work is going on, and that we shall not come far short in what we set out to do. There be prophets of evil—specially amongst those who who "pass by on the other side." But I shall not believe that our people who, almost everywhere, gathered in unwonted numbers at the special communion season, are to be forgetful of His benefits. I believe that prayer will be made, and that His mercies will be meditated on, and that the love of Christ will constrain them to such willing-hearted sacrifices, for His sake, that it will be found on the 1st of May that the whole amount asked for has been secured.

Then I see it suggested, that "some say we are being kept in the dark, and there is more promised, or as good as promised, than has been reported." I answer that by referring again to the facts, and by assuring everyone, that the committee was too anxious to send out an encouraging report to keep back anything. There are no "amounts as good as promised," known to the committee, or to any member of it, which have not been reported. Much diligent work will be needed in the reported congregations, to secure the \$40,000 on which the committee are depending to make up the \$500,000, spoken of for common fund. There must be a going over of the work everywhere, that "here a little, and there a little," may be added, if the additional \$100,000 is to be obtained.

I have to imagine how this idea should have gained any ground, and it looks to me as if some must have dreamed. This dream, for instance: "How easily might a score of men of means in our church make a concerted movement, and provide the \$100,000 in a single day. The Methodist men of means put in over \$200,000 in that way, and no doubt our committee have some such combination in view." Pity it is but a dream!

Or this again: "The 'strong' congregations, who can so easily bear a debt that would crush their weaker neighbors, will come to the rescue and by special effort will square the account." That looks reasonable to "outsiders," but "inside" information does not lead the committee to expect that any large proportion of the \$100,000 will come in that way, though, no doubt, there will be help from the 'strong' congregations.

My conclusion is that it is the pressing duty of all lovers of the church, no more to dream of what wealthy men or strong congregations may do. Let us all wake to the assurance that, in our present position, we need not take "windfalls" into special consideration. We are now in sight of twelve hundred thousand dollars. Rich and poor, and most of all, men in medium circumstances have provided that sum. The one drawback is that by a mistake in our apportionments, we have only \$500,000, whilst we intended to have, and feel that we are bound to have, \$600,000 as a common fund, given thankfully for the Master's work.

How came we to make that mistake? Largely because we dreamed of what wealthy men and strong congregations would do. "There will be men who will lead off with \$20,000 or \$25,000." "They are waiting to see that the church is in earnest, and then \$10,000, \$20,000, even \$40,000 may be

hoped for." Those strong congregations will not think of debt, but, when they set to work they will pile up tens of thousands for the Common Fund." So we dreamed, and said "may divide ours not 6 to 4, but 4 to 6, for our debt cripples us not a little." And now we are awake, and find that we have twelve hundred thousand, but only five hundred thousand for common fund, and need one hundred thousand to set matters right.

Shall we then begin again to dream? Surely not! Wide awake and in earnest we must be for the next three months, and taking hold together, the wealthy, the comfortable and the poor, we can gather the one hundred thousand as we gathered the TWELVE.

We have 110,000 families, and 30,000 single persons, enrolled in our congregations and missions.

In the reported congregations, there are thousands, and, I venture to say, tens of thousands who have not given a dollar yet, and many of them have held back just because they could not give more than a dollar or two, and to put it on the book would make too great a contrast. Now when dollars are in order, let it be known and let everyone be invited to respond to the new appeal. Many will gladly do so. And of those who have already subscribed, it is safe to say that, if properly informed and appealed to, few will refuse to add a dollar or more.

Thus, if in any congregation of ordinary ability, the matter is discussed and planned for, it should be possible to secure as many dollars more, as there are families; and that especially in congregations that are rejoicing over telling reductions of debt.

Then as to the congregations that have not reported, and of which many are weak, there is a similar possibility of getting an average of one dollar per family for common fund. Some of them, of course, will do far more, some of the weakest may have to do less. But if only every one would do, for the help of others, as has been done by others, and by their church, in the past, for their help, there would not be a congregation anywhere but have its share, and as large a share as I am writing of, in the Common Fund.

And then the "strong" could fill up the crannies in the cairn and set a fitting capstone to it.

Or is all this also a dream? I hope not, for at this writing I see no other way in which it can be done. If it should be like a dream may it not be that the Spirit of the Lord may make it as His vision to many, and that He may lead us forward to the doing of the work? For it is to-day, as always, "not by might, nor by power, but by My Spirit, saith the Lord." I am yours

R. CAMPBELL.

Perth, Feb. 9th, 1901.

The teachers in our Sabbath Schools should be able to answer satisfactorily an examination in the leading doctrines of our Church, and in the history of the part of the Bible under study during the year. To insist upon this would go far to better the staff of Sabbath School teachers in our Church.

The disciples were bidden to tarry in Jerusalem till spiritual endowment for active work was given. Tarrying is such pleasant work that some would fain remain after the endowment has come.

## THE WINSTALLS

OF  
NEW YORK

All Rights Reserved.

## A TALE OF LOVE AND MONEY

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

## CHAPTER XIV.

## THE COLORED CHILDREN AT DUKE STREET.

"Now yo see," he said, "dat both David and de bawds rose eahly in de mawnin-very eahly in de mawnin—to praise de Lor. But dere was one mawnin dat David was up befoah de Bawds. He could not lie in bed. And why, brudders and sistahs, couldn't David be in bed? Because dere was glory in his soul. You know he said he would rise at midnight to praise de Lor. No time was too eahly for David to praise de Lor. But dis tuckler mawnin David had to rise eahlier dan usual, dere was so much glory in his soul. And when David opened de window and looked out, de pe z-tree was silent! Ah, brudders and sis ahs, de peezaltree was silent!

De bawds were all sleepin. Dey hadn't begun to sing. David was ahead of the peezaltree. But dere was glory in his soul, and he wanted to sing, and he wanted to play de hahp, and he wanted de bawds to sing along wid him; so he called out to the bawds in de pe z-tree, and he called loud, so dat dey might all heah—"Wak up, peezaltree, and hahp; I myself will awake eahly. And all de bawds in de peezaltree waked up at once, and dey all joined in praising de Lor. And de hahp waked up too; for David played on de hahp along wid de bawds; and dar was a glorious praisin of de Lor dat mawnin. It was like de praisin ob de angels. It was like de praisie ob our faders and mudders in glory. It was like de praisin ob our little chilren in glory. Oh, won't we all praise de Lor in glory? We may all shout den—Wake up, peezaltree and hahp. Oh, my friends, de wakin up ob de peezaltree heah will be nuffin, nuffin at all, to de wakin up ob de peezaltree dar. But let us all wake up now. All wake up and sing—

"Jerusalem, my happy home"

The lanky individual was now in a high state of exaltation. His original "expositionation" was listened to eagerly. This was one of his profound deliveries. The people were proud of him. Even Miss Pearce and Grace were a little carried away. They were not in a critical mood, and they half believed the exposition to be the true one. It was not, it was at least original, and thus suited their present mood just as well. Certainly Miss Pearce had never heard such an exposition as that in Belfast.

But now the hymn is ended, and lo! who would step unto the platform but Methuselah! Strange to say, our two adventurers had hardly given a thought to Methuselah till this moment. They had come specially to see and hear Methuselah, but the excitement of the meeting had quite banished him from their minds: Yet here he was, ready it would seem to fill their cup of enjoyment to overflowing. So they set themselves intently to observe how their own blck prodigy would play his part in this evening's rare entertainment.

Methuselah began by saying in slow, unctuous tones that he was going to speak ab'ut their mission in Africa. It may be explained here that this church, besides assisting many religious schemes of their own

denomination at home, sustained a missionary of their own, together with three native helpers, in Africa. Of late they had been agitating the sending out of another missionary to open up a new district in that dark continent. The missionary was ready; he was a man of their own choice, and seemed well suited for the work; but the funds needed to send him out were not coming in very fast. It was to forward this movement, and stir up a spirit of greater liberality, that Methuselah now appeared.

The theme was a worthy one, and it suited Methuselah, for he believed in the mission, and contributed to it liberally for his means. From the slow and ponderous way in which he began, our friends began to fear they were going to have no more fun that night. "Just a chunk of black ebony, as papa said," Grace whispered to her friend.

In a short time, however, Methuselah began to speak rather louder; then rather quicker; then his eyes began to roll; then his arms suddenly got loose; then he began to stamp about the platform; the whole man was in motion. He whispered and shouted, and yelled, and thundered; he rolled his white eyes; he pounded the desk; he swung his arms; he clapped his hands; he jumped about the platform; he tore his hair; in fact he did everything that a black orator in a frenzy of enthusiasm could possibly do.

Miss Pearce and Grace were absolutely bewildered. They could scarcely believe their eyes and ears. Was this their own quiet self-contained, ponderous Methuselah? Or was it not some other Methuselah into whom their own Methuselah had been transformed? Or had Methuselah another kind of Methuselah inside of him who dominated—clipsed—annihilated the outside one on certain occasions? This last hypothesis seemed the most probable one; but explain, or try to explain it as they might, our young friends were dumfounded. They certainly had more entertainment than they had anticipated.

As to the matter of Methuselah's oration, the words came so fast that they would have defied the quickest reporter. He spoke of their own privileges at home and contrasted their position with that of the heathen. He drew vivid pictures of the smoke and fire and brimstone into which their own brethren in Africa were dropping every moment. He told his audience just about how many had met that doom since the raecting had begun.

Then he scatched the people at home for their meanness in not bringing in the money to send out the missionary. And he drew a picture of the judgment, and told what would happen to those who hoarded up their money instead of putting it into this glorious cause.

His line of thought was not so original as that of the lanky individual, but it was far richer in newly coined words. His torrent of speech was so fast and furious that he simply had to coin words to meet the emergency. But there was really no emergency. Methuselah could coin words faster than even he could utter th m. When Miss Pearce perceived this strange feature of Methuselah's oratory she drew out her note book to re-

cord some of his new words. She was so transfixed, however, by the man's manner that she could not compose hers if to write, and therefore collected but a few of the gems that were flung out lavishly. She was anxious to bring home some of these for Mr. Winstall's edification.

Methuselah's oration over, a stirring appeal was made for a collection to send out the new missionary, and plates were taken round. Miss Pearce and Grace surreptitiously drew out their purses at the same moment, for each wished to contribute something unknown to the other, neither wishing to expose her own weakness. Miss Pearce's sharp eyes, however, detected Grace's movement.

"Do you intend to give anything?" whispered Miss Pearce. "I have not much," said Grace, "but I will give all I have."

"I intend to do the same," said Miss Pearce.

A moment later she noticed that Grace had taken off her bracelet and was fumbling with it nervously.

"You don't intend to give that, surely?" queried Miss Pearce.

"I think I would like to give it," said Grace, "I have so little money."

"I wouldn't do that," said Miss Pearce. "They would have to sell it far below its value. If we liked we could hand something to Methuselah privately to-morrow."

This seemed more prudent, and it was so agreed.

When the plate went round it was evident that Methuselah's appeal had not been in vain. They were heaped with all sort of coins, besides bills and envelopes, and slips of paper, and several pieces of jewelry of uncertain value. Our two friends added their contribution. When the plates were returned to the platform the sight of them brought the lanky individual to his feet who warmly thanked the friends for their liberal offering. Methuselah added a few words, but not in his late red-hot style. He had cooled down now into the normal Methuselah of the Winstalls. His words, however, were wise and weighty, and served to clinch the sonorous periods of his late oration. Then a hymn was sung, a brief prayer was offered, and the meeting was dismissed.

In the crush that followed, as the congregation poured into the street, our two adventurers got separated. Peculiar and striking as they had deemed their appearance to be, it afforded but a slight clue to identification in such a motley throng. After a vain attempt on the part of each to find the other, they both gave it up at the same moment, in eading to take the first car home, with the hope of meeting outside the Winstall mansion. It so happened that they took the same car, but the car being crowded, and Miss Pearce being near the front, while Grace was at the rear, they did not see each other. Alighting two blocks from their destination in a quiet street, they started to walk home. Grace at once noticed a lady walking a few yards ahead of her, and thinking she had seen that costume before, called out—

"Is that you Miss Snowball?" Miss Snowball turned round quickly, and replied—"Yes, Miss Sunflower, this is just myself. I hope you are quite well this evening."

Then the two friends burst into a peal of laughter that made the quiet street ring again.

"Oh, but we have had a great time," said Miss Pearce. "It beats everything. I shall remember this night till I die."

"So shall I," said Grace. "But oh, wasn't Methuselah great? I am afraid I cannot

contain myself now when I see him in the house, I shall have to think of all the most serious things he said to keep from laughing.

"Well," said Miss Pearce, "I hope nothing is going to spoil our fun now. I wish we were safe in our rooms. But Lucinda will do her duty, I am sure. Do you know, Grace, Lucinda is a brick, if she doesn't quite like some of our jokes. She will do her part now, I have no doubt."

"O yes," said Grace, "Lucinda's all right. If she is not funny she is steady, and sometimes that's better. You can depend on her."

The part that Miss Winstall had to play in this little game had been very clearly defined, as indeed it needed to be, to avoid a hitch. The problem was for the two friends to get into the house, and up to their rooms, unobserved. It was arranged, therefore, that Miss Winstall should be on the lookout about the time they ought to arrive; she had to see that the course was clear, or make it clear; at the right moment she had to set the house door slightly ajar. The two adventurers on their part, when they arrived had to hang around the porch, concealing themselves as they best could, until the door was set ajar; then taking that as the signal that the way was clear, they were to slip in and up to their rooms.

The evening was dark enough to favor this adventure. The two friends, moving very cautiously and quietly, arrived at the door. It was closed. So they had to wait. They must be in concealment, yet near enough to see when the door would be put ajar. The two pillars of the porch just suited the emergency. Behind these they waited. Then they heard voices in the hall. The door was opened, and Mr. Winstall with another gentleman came out. They exchanged a few parting words and said good night. Mr. Winstall stood in the porch for a minute or so, and at length was heard to say to him self, "I wish those girls were home." Then, after a pause he added in a lower tone, "She is a wonderful girl. She has certainly brought a brightness into this house which it had not before. How I shall miss her when she is gone." Then he went in and closed the door.

Our two adventurers were now very much on the alert for the preconceived signal. And soon it came. Not more than two minutes after Mr. Winstall had gone in they heard a faint click, and creaking their necks around the pillars they saw a thin streak of light which showed the door to be ajar. Not a moment did they hesitate. Grace stepped forward on tiptoe, gently pushed the door open enough to allow her to pass in. She was followed by Miss Pearce, and the two, like two stealthy black cats, slipped across the hall and up the stairs, without making a sound. The quick ear of Miss Winstall alone detected a faint rustle; it was very faint, but it assured her that the two adventurers were safe. And she was glad that their little scheme had worked so well. She was aiding and abetting these practical jokers to an extent she had not at first intended.

The two black figures slipped noiselessly and quickly along the passage, and into Miss Pearce's room. They realized that they must keep quiet until they could make themselves presentable, for if Mr. Winstall knew they were home he would surely require them to come down and give some account of their adventure. Therefore, to lose no time, Grace slipped out, and passing along the lobby, gained her own room. It then struck her that she did not know the

quickest way of getting off the burnt cork, so she started back to ask Miss Pearce. Now it happened that Lucy Bond, a comely English housemaid, had occasion to be in another room on the same floor, and was just now returning. The consequences was that on turning a corner she met Grace face to face in the passage. The black apparition, so unexpectedly and suddenly encountered, froze the blood in poor Lucy's veins. For a moment she was dumb. Then she uttered a piercing scream, staggered back a pace or two, and nearly fell, but recovering herself a little, turned and fled the other way. But Miss Pearce, hearing the scream, and quite forgetting her own condition for the moment, rushed out into the passage, and met the unfortunate Lucy in the teeth. This second black apparition was too much. Lucy uttered a louder scream, threw up her arms, and fell back in the passage.

Mr. Winstall had just sat down in the library when the first scream sounded through the house. He started to his feet, and stood irresolute for a moment. The second scream sent him bounding up the stairs. There he encountered the apparition of two black demons, dragging Lucy as it seemed, to their torments. For a time he was utterly bewildered. If he had been told he was in some other world he would not have been surprised. There flashed on his mind that exclamation in Shakespeare, "Seize on him, furies, and bear him to your torments." For these two black furies were trying to lift up Lucy, and take her to bed. It seemed to him that they were veritable furies, and that they were dragging Lucy to their torments. But then, dimly realizing that he was still in his own house, he determined to assert his authority, and resist the attempt of the furies. Taking a step or two forward, but not coming too close to the furies, he demanded, in a tone of voice which he did not recognize as his own at all,—

"What black demons are you? and what brings you here? Let go of Lucy, I say. Drop her this instant."

For answer the black demons said nothing, but kept tugging at Lucy who, rather stout, was a little too heavy for the demons to carry off.

But Miss Winstall, having a private clue to the situation, now came to her father's relief. She had followed him up the stairs, and stood a little way behind him, vexed that such a well laid scheme had collapsed so near a successful ending. She now stepped forward, and laying her hand on her father's arm, said—

"Dear papa, they are not black demons. These are two young ladies who went to the nigger prayer meeting, and have just now returned."

"Oh, stuff and nonsense," said he, "are you gone crazy? Do you think that going to a nigger prayer meeting turns people into niggers?"

"Oh, not at all," said Miss Winstall, "but you see these two thought their appearance ought to be in keeping with the place and the people, and so they assumed this disguise."

Mr. Winstall thus reassured, went boldly forward, seized the nearest black demon by the shoulders, turned her face to the light, and tragically demanded—

"Are you a girl or a demon?"

"Oh, please Mr. Winstall," said Miss Pearce—for it was she—"I am only a girl, and a black girl to-night. At other times I am Ethel Pearce, but to-night I am Miss Snowball, and this other young lady is Miss Sunflower."

As the ridiculous side of the situation revealed itself to Mr. Winstall he fell into a fit of merriment in which the black demons heartily joined. It was the more hearty because Lucy had now recovered, and but for certain timid glances which she cast on the demons from time to time, seemed to be herself again.

"Now Miss Snowball and Miss Sunflower," said Mr. Winstall, "I will let you off tonight. You will need some time to regain your usually fine complexions. And your fancy habiliments I presume will need to be toned down a little. Do you think, Lucinda, that Solomon in all his glory was ever arrayed like one of these? Now then, good night. And remember that to-morrow evening you have to give us an account of the nigger prayer meeting."

*To be Continued.*

### My Penny.

A little boy proposed to put a penny into the box for missions. His sister teased him as to the uselessness of so small a gift and said: "It would never be noticed among the large sums given by others." He gave his penny, however, and when the collector reported 6 pounds 5 shillings and 1 penny, he whispered to his sister, "Hear that! that's my penny, you said it was so small it would never be noticed, and the gentleman has told the whole congregation." The most famous gift ever made was two mites. And in the Church to-day there are those to-day whose gifts can be only pennies, which though not "told to the congregation," have the Divine commendation as surely as had the "two mites" of the poor widow of old.

### Nation Building.

The English are nation builders. Other nations are extending their power; they are conquering new territories and planting colonies in distant regions, but there is little more than an extension of territory and enlargement of power. The people are under new administration, feel new restraints and carry heavier burdens, but themselves remain what they were. Great Britain enlarges her domain and raises her flag over other tribes and nations, but she also carries law and life. Security is given to all the people, courts are established and justice of a much higher grade than previously obtained is established, personal rights are maintained, freedom of religion is made secure, schools are established, and the people are taught to think for themselves. Colonies are no longer exploited for the benefit of the crown or the enrichment of the home trades, but the government is administered for the peace, prosperity and freedom of the colonies. It would be difficult to think of a greater weight for any government than India, but Great Britain is lifting it. Fifty years ago no one thought India would, for centuries, perhaps, if ever, be in the position occupied to-day. Although not a colony or possession of Great Britain, Egypt has advanced more since the English occupation than in a thousand years before. So of other colonies and peoples. The "Dominion of Canada," is an instance of nation building which no other power ever gave. And now, the wisdom and grand results of this policy are exhibited in the new name added to the great roll, "The Commonwealth of Australia," in which there is the largest freedom, and beneficent administration under the protection of a mighty power.

## Ministers and Churches.

### Our Toronto Letter.

In many of the homes of our people there are curios that have been brought from other lands, many of them indicating the customs of the people of those lands. It occurred to some members of the Church Missionary Society that these might be gathered together, and a tolerably accurate idea given of the mode of life of those among whom our missionaries are laboring. The idea was a bigger one than it seemed at first sight, and when it was seriously taken up, led to more work than had been anticipated. But the interest grew as the work grew, and an excellent man was placed at the head of it. So there gradually took shape the Missionary Exhibition that has been the sensation of Toronto during the past week.

Those who did not spend at least one afternoon at the Exhibition are regretting that fact now, and saying that, should this idea ever be worked out again, nothing short of grip shall keep them from it. We have come to treat grip with considerable respect this winter, hence the exception in its favor. Some went every day, and then were sorry when the exhibit closed. There was much to be seen, and more to be learned, in the courts into which the \$100,000 worth of curios were gathered.

It was a happy thought to dress some of those taking part in the costumes of the people whose domestic utensils and clothing and weapons were exhibited. Some of those so dressed showed that they were very conscious of the fact that it was a foreign dress, but others, particularly Rev. and Mrs. Heber Hamilton, wore them as if they were to the manner born. Of course they have spent a number of years among the Japanese and were as much accustomed to the graceful Japanese dress as to the European. And to the hundreds who spent a half-hour in the Japanese corner of the life of the missionary to Japan will always be more than it was formerly. Such exhibitions have an excellent educational influence.

The last meeting of the Toronto Presbytery was a long one, but there was more talking than business. Yet the talking has prepared the way for business at the next meeting, and there is a very full docket for March. The Weston congregation came forward with a proposal to support ordinances. The sister congregation of Woodbridge had already indicated her willingness and indeed desire to be separate from Weston. The distance is altogether too great for one minister to work effectively, and by union with Knox Church, Vaughan, less than four miles away, a compact and strong charge could be formed.

The Bolton congregation would thus be left alone, and fears to step up as yet. She has more strength than she thinks she has, but fears to try it. A committee of Presbytery will try to reassure her in the interval; and this is one of the things that will come up for final settlement at the March meeting.

The question of the appointment of Synodical Sabbath School Secretaries has not yet been discussed in the Toronto Presbytery. It is likely that some modification of the scheme outlined in the Remit as sent down to Presbyteries from the General Assembly, will be recommended. It may be held that the Presbytery must either say "Yea" or "Nay" to the Remit, but if it is possible, it is likely that an alternative scheme will be submitted. That, too, will come up at the March meeting.

Lasky and West King has called a man who has more inches than majority of his brethren—the Rev. J. A. McConnell, of Waldemar, in the Presbytery. It will test even Mr. McConnell's endurance to drive the 22 miles each Sunday and preach three times that this charge demands. He will have the pleasure, moreover, of meeting a brother minister twice each Sunday, for the two parishes cover practically the same ground, and form almost the only remaining remnant of the old divisions of Free and Old Kirk. Of course the congregations are loyal Canada Presbyterians but the churches were built for the Free and Old Kirk, and stand quite near each other, two of them being within one mile of each other. It does seem a waste of man power, when the newly settled districts are calling so eagerly for men, and indicated their willingness to support them. His answer will be considered at the March meeting.

The Toronto Presbytery unanimously re-affirmed its decision of last year, approving of the remit to give increased powers to Synods. The Rev. J. A. Turnbull was given another six months in the Moderator's chair. A ministerial

wag hoped he would redeem his record, but if he maintains it he will do well.

The Forward Movement was very fully and sympathetically discussed. It was intimated that definite organization had been tried for work in New York and elsewhere in the United States. Some organization has also been effected in Ottawa, in Montreal, in Winnipeg; and the hope was expressed that similar organized efforts might be begun in Toronto. As a step in that direction Mr. Phillips Hall, who has taken a leading part in this work in New York has been invited to address the ministers of Toronto, on Tuesday the 12th inst., in the Association Hall. Definite action may then be taken for a concerted movement.

### Ottawa and Vicinity.

Rev. D. M. McLeod, of St. John's Presbytery, N.B., has been called to Billings Bridge. Ottawa Presbytery ordered the transmission of the call.

Rev. Mr. McFarlane preached at Bank street church on Sabbath morning, and Rev. F. W. Gilmour in the evening. Mr. Gilmour occupied the pulpit of McKay street church in the morning.

The ministers of Ottawa have already met to discuss arrangements for entertaining the General Assembly, which meets here in June. A meeting has been fixed for February 25th, when definite arrangements will be made.

A few days ago Rev. J. A. Macfarlane addressed the Methodist Ministerial Association on the proposed Canadian Institute and Bible study. The association endorsed the call for a meeting on Friday at the Y. M. C. A. to discuss the matter.

The annual festival of Erskine church Sunday school was held in the hall, Concession street, Friday evening. The attendance of scholars, teachers, parents and others was very large. Tea was served to the scholars between 6 and 8 o'clock, after which an interesting and varied programme was carried out. The acting superintendent, Mr. T. Bowman, who takes much interest in the work, presided.

At the recent meeting of the Presbytery the following Ministers and Elders were elected commissioners to the next General Assembly which meets in Ottawa next June: Revs. J. B. Simcoes, T. A. Sadler, R. M. Ramsay, I. Bennett, A. Logan, Dr. W. T. Herridge, Dr. Armstrong, Dr. Wm. Moore, J. A. Morrison and Moir; the laymen are E. B. Holt Geo. Hay, Dr. Thorburn, K. H. Crowley, F. P. Bronson, Jas. T. Pattison, J. R. Reid, J. C. Campbell, F. A. Colvin, H. Robinson.

A reception was given by the Ladies' Aid of Erskine church on Monday evening to Rev. Mr. Mitchell and Mrs. Mitchell. There was a large attendance, including a number of city ministers. Letters of regret were read from members of Presbytery and others, who were unable to be present. Early in the evening tea was served, after which an excellent programme was rendered. Rev. Mr. Ramsay, who was moderator of session during the vacancy, and is held in high esteem by the congregation, genially presided. After the singing of an hymn, the chairman gave a short address. This was followed by a solo from Mr. C. Watt; an address, Rev. Joseph White, a former pastor; duet, Miss Andrew and Mr. Watt; address, Rev. Mr. Garrett, rector of St. Luke's church; solo, Miss Andrew; address, Rev. Mr. Firth, pastor of the 2nd Baptist church; song, Rev. Mr. Eddie, Hintonburgh; address, Rev. Mr. Mitchell. A cordial vote of thanks was tendered to the chairman; and the reception was voted a decided success.

The children of Knox church Sunday school have held their second festival of the season. The superintendent, Mr. S. J. Jarvis, presided, and an elaborate programme was presented by the pupils. Prizes were presented by Rev. Mr. Ramsay to those present every Sunday during the year; to those in primary classes present 50 Sundays or more; and to those who correctly answered half the questions in the Shorter Catechism. To those on the quarterly roll of honour four times, 8 in number; three times, 10 in number, prizes were given, presented by Mr. R. Masson. Those who merited selected lists of Scripture passages, 21 in number, received prizes donated by Miss Blackburn. Five who introduced three new scholars to the school were given prizes by Principal MacMillan. Mr. Hiram Robinson, another elder, also donated sets of prizes to members of the primary class who recited all the golden texts, and to those

who recited half the texts. Knox Sunday school is well managed, and excellent work is being done by the teachers of the young of the congregation.

### Ottawa Presbyterial W. F. M. S.

The 14th annual meeting of the Ottawa Presbyterial Woman's Foreign Mission Society, was held in Bank Street Church, S. S. Hall, on Tuesday, 5th inst.

The President, Mrs. George Hay, led in the opening devotional exercises. The reports of the different Auxiliaries, Mission Bands and Secretary of supplies were read and adopted. It is gratifying to note that the report of every Society, within the bounds of the Presbyterial represented showed that marked advance had been made, it not in every line of the work, in some at least. Owing to illness in the Orphan's Home, the Paton Mission were unable to present their report.

Numerous suggestions on matters pertaining to the work of each Auxiliary were read by the President, who reminded them, that the Central Committee on the Foreign Missions, created by the World's committee, in connection with the Ecumenical Conference, had suggested to the different Woman's Missionary Societies the carrying out of a programme, for the study of missions, the course to cover seven years. A program for six months will be found in the December number of the "Missionary Tidings."

The officers elected for the year were:— President, Mrs. Geo. Hay; Vice-Presidents, the Presidents of each Auxiliary in the Presbyterial; Treasurer, Miss Gibson; Cor.-Secy., Miss Durvie; Secretary of Supplies Miss M. Masson.

### Afternoon Session

After Hymn 471 had been sung, Mrs. Armstrong read Isaiah 42 chapter, followed by "Prayer for Foreign Work and Workers" led by Mrs. Jarvis.

The Presbyterial Secretary reported the number of Auxiliaries 28; total membership about 700; scattered helpers number 74; contributing \$54.50. Mission Bands number 11, with a membership of about 270. Eight bales of clothing were sent out to the Crowland Reserve, the total cash value being \$570.52. The Treasurer reported receipts of about \$1600.00. The dedicatory prayer was offered by Mrs. Crombie. Miss Hopkirk gave an appropriate solo accompanied by Mrs. Beddoe.

The President read her annual address, saying in part, we have much cause for gratitude, at the beginning of a new period in the world's history, the outlook being hopeful. An earnest plea was made for greater appreciation and more general use of missionary literature, particularly the publications of our owngeneral society. Historical Associations are being organized on every side, but what more interesting history could we have—than that of the lives of our missionaries and the fields they occupy? In the Temple of Fame, in New York, were inscribed the names of many heroes, but in a far greater temple were enrolled the names of our martyr missionaries, who had given up their lives, or spent them in the master's work, both at home and abroad. What shall we do with our inheritance? Do we live up to our privileges? How shall we help on the work? Let me answer first by reading all we can and storing the mind with knowledge of the work. Secondly, by diffusing that knowledge. Again by studying the topic for the month; and lastly by working all together, for in union is strength.

Mrs. Goforth, of Chang 'se fee, China, said curiosity was a prominent feature of the Chinese character. Her interest in missions was first aroused by reading "China's needs and claims," a work written by Hudson Taylor, of the China Inland Mission, and that interest was deepened by reading Proverbs 24th chapter, 11th and 12th verses. She gave many instances of answered prayer—some instant and some long deferred—in their work. She closed her soul-stirring address with an earnest appeal for the prayers of her audience.

At the conclusion of this session the delegates and members were entertained to tea by the "Ladies' Aid of Bank st. church.

### Public Meeting.

In the evening a public meeting was held in the church, at which Rev. Mr. Goforth gave a most interesting account of their escape from the Boxers. The miraculous escapes of his party were so numerous, as to become almost common places. Both he and Mrs. Goforth were ready to go back, eye, were eagerly waiting for the comment "Forward to China."

## Eastern Ontario.

Rev. Mr. Langill, Martintown, has been preaching at St. Elmo.

The induction of Rev. D. D. Millar will take place at Hawkesbury on the 18th inst.

Rev. and Mrs. Goforth, returned Presbyterian missionaries from China, paid Renfrew a visit. In the afternoon Mrs. Goforth spoke to the ladies and in the evening Rev. Mr. Goforth spoke to a mixed audience very acceptably.

The annual social in connection with the Sabbath School of Knox church, Beaverton, was held on Friday evening, the 8th inst. A large number of the parents and friends of the children were present and thoroughly enjoyed the bright programme rendered entirely by the children. The way in which they went through motion songs and the "drill" entitled "The Secret of Canada's greatness," showed how they had benefitted by the time and care bestowed upon their training.

Members and adherents of St. Andrew's, Lancaster, to the number of over 100, met at the manse on Thursday evening of last week and "surprised" their pastor, Rev. J. U. Tanner, by the presentation of a purse of money and other valuables.

The Belleville Sun says: "Rev. D. Strachan, B. A., of Brockville, took both services at John street church and his sermons were greatly enjoyed by all who heard them. He is an eloquent and powerful speaker and one to whom it is a pleasure to listen."

At the annual meeting of the Cold Spring's church (Rev. R. F. Hunter, pastor) Mr. and Mrs. James Thompson, who have for more than twenty years led and assisted in the service of praise were presented with a beautiful silver tea service along with a kindly worded address.

The Rev. Mr. Wishart, of Knox church, Beaverton, who has been suffering from an attack of la grippe, was able to take the morning service on Sabbath the 10th inst. The congregation, and indeed the whole community, sympathize very deeply with him in the death of his brother, and his own recent illness.

At the annual meeting of St. Andrew's, Richmond, the pastor, Rev. S. A. Woods, occupied the chair. The different reports were read and adopted. Messrs. Jas. Nesbitt, Robt. M. Linton, Jas. Armstrong, Samuel Todd, Dr. Danby, Jas. Brown, Jos. Findlay and Robt. Blyth were elected managers for the ensuing year.

The Campbellford congregation, under the pastorate of Rev. A. C. Reeves, B. A., continues to make substantial progress. At the annual meeting encouraging reports were presented. Additions to the membership during the year 19. The communion roll has now 315 names. There were contributed to the Schemes \$422 for the benevolent purposes \$117; and to the Century Fund \$725. After meeting all expenses the treasurer reported a balance on hand of \$22.61. This church has had a succession of able ministers—Rev. Marcus Scott, now in Detroit; Rev. John Hay, who is minister of a large congregation at Renfrew; and Rev. R. Laird, who some months ago was settled over the First Presbyterian church, Brockville. Mr. Reeves is proving himself a worthy successor to these worthy pastors.

## Western Ontario.

Rev. R. Stewart, Melbourne, entered on the ninth year of his ministry last Sabbath, when Rev. S. G. Livingston, of Alvinston, conducted anniversary services.

Owing to continued ill health, Mr. C. Baird, for a long time the faithful and efficient superintendent of the Motherwell Sabbath School, has been compelled to tender his resignation.

At the annual meeting of the Mimosa congregation very satisfactory reports were submitted. The church which is a large and very beautiful one for a country place, is entirely free from debt, with the minister's salary paid three months in advance, and with a nice little balance of cash in hand.

At the annual meeting of Knox church, Midland, all the reports were of most encouraging character. The church revenue for ordinary purposes was shown to have increased \$160 over 1899, and \$360 over 1898. The statement of the century fund committee showed that about \$2,300 had been subscribed, and that nearly half that amount had been paid.

Knox Church, Stratford, (Rev. M. L. Leitch-pastor), is in a prosperous condition. The membership is 1,076. Average attendance at Sunday School 299. The Missionary committee's receipts had been \$1,025.99. The Auxiliary of W. F. M. S. has raised \$204.98. The officers for the year 1901 are: Pres., Mrs. Hylop; 1st vice, Mrs. Leitch; 2nd vice, Mrs. W. I. Scott; 3rd vice, Mrs. D. Stewart; sec., Mrs. Orr; treas., Miss Fraser; tidings sec., Mrs. Wm. Brown.

Anniversary services were conducted in the Egmondville church on the 3rd inst., by Rev. Martin, of Brantford. On Monday evening Miss Graham gave a recital of her own poems, under the auspices and for the benefit of the Women's Foreign Missionary Society of the church. Despite the somewhat stormy night and the bad walking, there was a large audience, the church was well filled, and we are sure that all present felt amply paid for their attendance, as it was in every respect a most successful and highly enjoyable entertainment.

## Barrie Presbytery.

The arrangements for the induction of the Rev. George J. Crow to the pastoral charge of Thornton and Ivy were made as follows: The Presbytery to meet on Tuesday 12th inst. at 2 p. m. at Ivy church. The Rev. J. E. Smith, late Moderator of Session, to preside, the Rev. Mr. Fraser Smith to preach, Rev. Messrs. Burnett and J. T. Hall to address the minister and congregation respectively. Owing to the settlement the call from Angus and New Lowell is fallen from.

At a pro rata meeting of Presbytery held at Barrie on the 8th inst. a call from Esson and Willis churches, Oro, to the Rev. Mr. J. McD. Haig was sustained and the Clerk was instructed to send it with relative documents to the Hamilton Presbytery. It is announced that the Rev. R. Atkinson, of Toronto, will conduct the anniversary services of the Barrie Congregation on the 17th inst.

The next regular meeting of this Presbytery will be held at Barrie on Tuesday, 5th March, at ten o'clock a. m.

## Literary Notes.

Maurice Hewlett, who is well known from his widely-read "Forest Sower," now takes us back to the end of the 12th century and in his *Life and Death of Richard Yea-and-Nay* gives us a fine character-sketch of Richard II of England. The king is shown as lion-hearted, but our admiration for him is occasioned only by his bravery, for the writer shows him selfish and cold-hearted to a degree that is surprising. It is a little hard to understand why he should win so much love, and specially the love of Johane of the Fair Girdle who is certainly a lovable character. Her unselfishness matches the selfishness of her royal lover, and that is saying a good deal. In these days of the historical novel, "Richard Yea and Nay" will be given a high place. It affords a vivid picture of the lawless times in which the scene is laid, and also makes more real the royal personages of the day—Henry of England, Prince John and Philip of France. The Copp, Clarke Company, Toronto.

The Studio, an Illustrated Magazine of Fine and Applied Art, is the best magazine of its kind published in the English language. While to those familiar with art and artists it brings ever new phases of the subject, keeping them in touch with the work being done all over the world, it is no less valuable to those who are desirous of learning something about art. The first article in the January number is by Antonin Proust on "The Art of Edouard Manet." A large number of illustrations give a good idea of the work of this chief of the Impressionist School. An article on Peter Behrens, a German artist, also gives several good illustrations of the work being done, and ends with the following: "If we seek for the men in Germany who are determining the future paths of German art, we shall find that Peter Behrens is among them." The works of Didier-Pouget, Landscape Painter, are also discussed. These are only a few of the very interesting subjects of papers in this number. The pages devoted to Studio-Talk always contain a great deal of information gathered from many quarters. 5 Henrietta St., Covent Garden, London, England.

## British and Foreign.

A movement in favour of cremation is now on foot in Edinburgh.

A rather serious outbreak of smallpox has occurred in Elgin and Burghead.

An apple tree was in full blossom in the garden at Chesters on the 18th ult.

The Duke of Argyll has invented a reversible kilt—tartan one side, khaki the other.

Rev. Kenneth McKenzie, minister of Edra-chillis, is to retire owing to the infirmities of age.

The Rev. Wm. S. Crockett, Tweedsmuir, purposes publishing a history of his native town, Earlston.

The death on the 17th ult. is announced of Mrs. Marcus Dods, wife of the Free Church Professor.

A total of 2755 students matriculated at the Edinburgh University last year, 252 of whom were women.

Miss Wishart, nurse, Burntisland, is now on hospital duty under Lord Kitchener in the direction of Pretoria.

Thomas Newberry, editor of the "Englishman's Bible," has just died at Weston-super-Mare. He was ninety years old.

For the first time in its history the Church Missionary Society has passed the £400,000 point in its annual receipts.

Abroath at the beginning of the last century could only boast 6000 inhabitants. Now the population numbers over 24,000.

Sir Thomas Cleve, of Limerick, who was recently knighted by the Queen, was born in Quebec, P. Q., fifty years ago.

Six new elders were ordained in Crieff Parish Church on the 13th ult. There are now fifteen in all, four of whom are lawyers.

Edinburgh claims to have got over the New Year celebrations this year with less drunkenness and less trouble to the police than ever before.

Rev. Murdoch Macaskill, of Dingwall, has been recommended by his medical advisers to take rest and change, and he contemplates a visit to Italy.

Mr. S. R. Crockett has resigned his position as elder of Penicuik U. F. Kirk. His frequent absences from home prevent him fulfilling the duties.

Lord James of Hereford is said to be the only man living who has refused the seals of the Lord Chancellorship, the highest honour for a British lawyer.

Rev. John Ross, Roschall, Sutherlandshire, has received a unanimous call to become colleague and successor to Rev. George Johnstone, New Marnock.

Rev. C. Campbell Morgan is to edit two weekly issues of "The Mercury," of Hackney, and will make the paper the organ of the Simultaneous mission.

A Glasgow man writing home says there are 25,000 in Cape Town, 12,000 in Port Elizabeth, and proportionately in other towns going idle and starving.

In 1800 there were in all the world less than fifty shipbuilding yards. To-day there are more than 700 shipbuilding yards, turning out a total of 1000 vessels yearly.

Rev. Dr. Marling, who had been well known as a Presbyterian minister in Canada and in New York for many years, died suddenly on Sunday from heart disease at Port Chester, N. Y.

Rev. Dugald Clarke, B. D., at present assistant in West Church, Aberdeen, has been unanimously appointed assistant to Rev. N. Melcod Cule, parish minister of New Kilpatrick.

Lady Roberts brought from South Africa a wonderful collection of plants, which she presented to the Queen, and they are now in the conservatories at Osborne House. Some rare and exquisite orchids, are among them, and several of the curious rock plants found in the Transvaal.

In Windsor Castle, there is a billiard-room, with one table, for the use of equeries and guests. It is of the plainest. There is a rule that neither there nor anywhere else in the Castle may anyone smoke. This rule is as sternly carried out as the one prohibiting the keeping of cats.

No one is useless in this world who lightens the burden of it for anyone else.—Dickens.

## World of Missions.

### The Departure of the Moravians From Greenland.

The December number of the *Missions-Blatt* of the Moravian Church, published at Merrnhut, is almost entirely occupied with a detailed account of the farewell to Greenland. The mission to that country and the mission to the West Indies were the very first undertaken by the little church, under the guidance of Count Zinzendorf. The names of Matthew Stach and Christian David, of Beck and Bohnisch, are indissolubly associated with the heroic inauguration and early struggles of the mission; and the story of Kayarnack, the first convert, is known in all the world. For one hundred and sixty-eight years the mission has been carried on. The withdrawal now is not a retreat nor an abandonment, but a movement inspired by a wise regard to the larger interests of the kingdom of God. The State Church of Denmark now established in Greenland is evangelical and active, and the very success of the Moravian missions and the growing fellowship with the Danish Church called for an adjustment of the relations. The result is the transference of all the six principal stations, with outstations and congregations, to the care of the Danish Church, the Moravians being entirely satisfied with the provision made for their spiritual oversight and for the carrying on of mission work. Naturally the scenes at the various mission stations, when the missionaries took final farewell of their flocks, were very pathetic. On Tuesday, the 11th of September, the last of the missionaries left the shore, and Greenland is no more a Moravian Mission field. The good work, however, which the Church of the Brethren began, is being carried forward; and the energies and resources no longer needed for Greenland will be used in responding to other calls for help. So closes a noble chapter of missionary enterprise.

### The Pastor's Work in Missions.

Dr. Arthur Mitchell, formerly of Cleveland afterward Secretary of the Presbyterian Board, stood before me for years as the finest model that I have ever known of a pastor who had power to interest his people in missions. Do you know how he did it? He took a book and read and mastered it and then went into his monthly concert and gave his people, not readings from a book or magazine, but he took out of them the most interesting, most striking, and most effective incidents that he could find; he clothed them in language of his own, and he infused his people with his own missionary fire; and the consequence was that he was never in a church that did not lead in the way of missions.—A. T. Pierson, D. D.

If, as Dr. William Butler said, the mutiny and bloodshed in India in 1857 brought the redemption of that land one hundred years nearer, what may God's more recent judgments not have done toward ushering in the wonderful twentieth century, which, we pray, may also be a new age of blessing!

Christians will never give as they ought until they begin to keep two purses, one for their own necessary expenses, and one for the Lord's work, from the latter of which they would no more draw for their own use than they would purloin from their neighbor's pocket.—A. J. Gordon, D. D.

## Home and Health Hints.

Try eating onions and horse-radish to relieve dropsical swellings.

Try taking cod liver oil in tomato catsup if you want to make it palatable.

Try taking a nap in the afternoon if you are going out late in the evening.

Salt in the oven under baking tins will prevent their scorching on the bottom.

Salt thrown on a coal fire when broiling steak will prevent blazing from the dripping fat.

The latest ice cream ladle and cleaver are with cut glass handles and silver bowl and blade.

When cooking macaroni throw it into boiling salted water. Let it cook until tender.

A new chafing dish recipe combines tomatoes and eggs. Use one pint stewed tomatoes, and a little parsley chopped fine. Let these simmer in the chafing-dish for ten minutes, then add six eggs that have been well beaten. Stir constantly, season to taste and serve.

After bathing with warm water and drying the face, rub it all over with the ball of the thumb. This stimulates the circulation and strengthens the muscles. If there are deep lines running from the corners of the nose to the corners of the mouth, lay the thumb along them, and then work it from side to side.

Celeried Oysters—To one dozen oysters take one scant tablespoonful of butter, one tablespoonful of chopped celery, one tablespoonful of chopped parsley, salt and pepper, and if preferred, a few drops of Worcestershire sauce. Put butter into chafing dish or saucpan, and when melted add oysters, celery, parsley and seasoning. Simmer until their edges curl, and serve hot on toast.

### Not a New Woman.

From cellar to attic she searcheth  
For cobwebs so filmy and gray,  
And when she quick spys them hanging high,  
She gleefully sweeps them away.

Her worn broom she constantly swingeth  
In sunshine, and even in rain;  
But n'er recks she cobwebs hanging dense,  
Quite dense, in her poor, unused brain.

### Stewed Prunes.

It would appear that so simple a thing as a dish of stewed prunes might always be acceptably served, but they are usually too sweet or insufficiently cooked. All dried fruits—that is, fruits that have been deprived of their natural juices by quick evaporation or sun drying, need to have this juice or water replaced by a long soaking in cool water before being subjected to heat. This softens the cellular tissues so that they can absorb the water, the fruit swells out to nearly its natural condition; and then by the heat applied in cooking, the softening process is continued until every particle of the skin is, or should be, perfectly soft.

Just enough water to cover them, so that all may be equally softened, is all that is necessary, and when the prunes are sufficiently cooked, this should boil down to a thick syrup. Except in some of the most acid varieties no sugar is needed. In fact many prunes are so rich in sugar that a little lemon juice seems to be an improvement. It is understood, of course, that the prunes should be well washed in tepid water before they are soaked.

## La Grippe's Ravages

### A CAMPDEN LADY CURED OF ITS AFTER EFFECTS.

#### She Was Left Weak And Run Down, And Unable to Regain Her Strength Until She Used Dr. Williams' Pink Pills.

In the village of Campden, Ont., and throughout the surrounding country, there are few people better known or more highly esteemed than Mr. and Mrs. Daniel Albright. Mr. Albright has for many years filled the position of village postmaster, in addition to conducting a boot and shoe business. But it is with the postmaster's estimable wife that this article has chiefly to do, as it gives, practically in her own words the particulars of her recovery from a severe illness through the use of Dr. Williams' Pink Pills. To a reporter who asked Mrs. Albright if she would consent to give the particulars of her illness and cure for publication, she said: "If you think my experience will help some other sufferer I am quite willing to give it, for I may tell you that I am a very enthusiastic admirer of Dr. Williams' Pink Pills. For some years prior to the winter of 1898 I suffered with a lame back, which frequently prevented me from doing my household work. Later exposure to cold developed sciatica, and every movement of the body caused intense pain. In this way passed gloomy days and restless nights, until the winter of 1898, when my trouble was aggravated by an attack of la grippe. The first and most severe symptoms of this trouble passed away, but left me in a weak and depressed condition. I did not appear to be able to recover my strength; my appetite was very flicker; I was extremely nervous, and my heart would palpitate painfully at the least exertion. I had been under a doctor's care, but did not recover my strength, and as a consequence I was much depressed in spirits. At this juncture a friend who called upon me advised me to try Dr. Williams' Pink Pills, and I decided to follow the advice and procure a supply. To my gratification I felt an improvement in my condition almost from the outset, and after using the pills for a little over a month I was once more enjoying the best of health, every trace of the trouble that had afflicted me having disappeared. It is nearly three years since I used the pills and I have been well and strong ever since, and I have the best of reason for ascribing my present good health to the use of Dr. Williams' Pink Pills.

Dr. Williams' Pink Pills are a tonic and not a purgative medicine. They enrich the blood from the first dose to the last and thus bring health and strength to every organ in the body. The genuine pills are sold only in boxes with the full name, "Dr. Williams' Pink Pills for Pale People," printed on the wrapper. If your dealer cannot supply you send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be mailed post paid at 50 cents a box or six boxes for \$2.50.

Forty years ago the first contribution was given by a Hawaiian church in Hilo (1,000) for the building of the first Protestant church in Japan, and now missionary work is done in Hawaii by Japanese for Japanese!—*Missionsblatt für Kinder*.

**Presbytery Meetings.**

SYNOD OF BRITISH COLUMBIA.

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

SYNOD OF MANITOBA AND NORTHWEST

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

SYNOD OF HAMILTON AND LONDON.

Hamilton,  
Paris,  
London, 1st ch., London, 12 March 10.30  
a.m.  
Chatham, Windsor 12 March, 10 a.m.  
Stratford, Stratford, 12th March,  
19 1.  
Huron,  
Maitland, Wroxeter, March 5 10 a.m.  
Bruce, Wingham, 12 March,  
Sarnia, Sarnia.  
Brandon, Brandon, 5th March.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Chalmers, Kingston, March  
12, 8 p.m.  
Peterboro, Port Hope, 12th March, 1.30  
p.m.  
Whitby.  
Al. Gray, Woodville, 12th March, 11 a.m.  
Toronto, Toronto, Knox, 1st Tues. ev. mo.  
Brangoville,  
Garric,  
Nicoma, Sudbury, March,  
North Bay, Novar, March 12, 10 a.m.  
Saugen, Knox, Harriston, March 12, 10  
a.m.  
Owen Sound, Owen Sound, 12th March,  
Guelph, Galt, Chalmers, Ch. 12th Mar.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Shepbrooke,  
Montreal, Knox, Montreal, 12 March,  
19 a.m.  
Glenagarty, Maxville.  
Lanark, Renfrew & Carleton Place, Apl  
16, 11 a.m  
Ottawa, Ottawa, Bank St., 5th Feb., 10  
a.m.  
Brookville, 1st ch., Brookville, 25th Feb.

SYNOD OF THE MARITIME PROVINCES.

Sydney, Bridgeport, 26th Jan.  
Inverness, Whyccoonagh, Jan. 29 1901,  
11 a.m.  
P. E. I., Charlottown, 5th Feb.  
Pictou.  
Wallace, Tatamagouche, 4th Feb. 9 am.  
Truro, Truro, 3rd Tuesday of January,  
Halifax, Chalmers Hall, Halifax, 26th  
Feb., 10 a.m.  
Lunenburg, Rose Bay.  
St. John, St. John, St. A.  
Miramichi, Newcastle.

**RICE LEWIS & SONS.**

(LIMITED.)

**Brass and Iron Bed-  
steads,  
Tiles, Grates,  
Hearths, Mantles.**

COR. KING & VICTORIA STS.  
TORONTO.

**ATTENTION!**

—DEALERS IN—

**PHOTO GOODS**

do you handle **CYKO PAPER**, if not  
write for **Special Discounts** for the New  
Century to

**S. VISE,**

513 QUEEN W. - TORONTO.

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

**The Royal  
Bank of  
Canada.**

Incorporated 1869.

HEAD OFFICE, HALIFAX, N.S.

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

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

Branches throughout Nova Sco-  
tia, New Brunswick, Princ Ed-  
ward Island, British Columbia,  
and in Montreal, New York,  
and Havana, Cuba.

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

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

H. J. GARDINER, Manager.

**OTTAWA BRANCH,**

Cor. Sparks and Elgin Streets.

**"My  
Valet"**

We dress, clean and re-  
pair all the clothing con-  
tained in a gentleman's  
wardrobe for \$1.00 per  
month. Extra care taken  
with black goods.  
132 Bank St. Ottawa  
Ring us up. Phone 1546

**Inebriates  
and Insane**

The **HOMEWOOD RETREAT** at  
Guelph, Ontario, is one of the most  
complete and successful private hospi-  
tals for the treatment of **Alcoholic  
or Narcotic** addiction and **Mental  
Alienation**. Send for pamphlet con-  
taining full information to

STEPHEN LEIT, M.D.

GUELPH, CANADA  
N.B. Correspondence confidential.

42 Sparks St., - OTTAWA

**J. R. Carlisle & Wilson,  
STAINED GLASS  
WORKS,**

**BELFAST, IRELAND.**

**MEMORIAL WINDOWS  
A SPECIALTY. . . .**

**Profitable Business Talks.**  
These are the days of advertising.  
It is more essential than capital,  
yet capital can be accumulated or  
diminished in advertising accord-  
ing as it is wisely or wastefully  
done. I have added years of ex-  
perience to years of study in writ-  
ing on placing advertisements  
for many of the most successful  
Canadian firms. I should have  
pleasure in explaining my meth-  
ods and terms to you, either by  
letter or personally.  
**NORA LAUGHER,**  
Writer of Advertising,  
94 Adelaide St. E., Office 17, Toronto

**Don't Overlook This Advertisement!**

It Tells Congregations of an Easy Plan to get a

**Communion Set and Baptismal Bowl**

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

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



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

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

Look at These  
Splendid Offers!

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

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

**THE DOMINION PRESBYTERIAN**  
OTTAWA, ONT.

**DON'T NEGLECT**

To write for our New Catalogue if you are interested in the selection of the Best school in which to train for business pursuits. The Central Business College Toronto, employs 11 regular Teachers, owns 60 Typewriting machines and uses 29 splendid rooms in its work. Its courses are thorough and practical and its students and graduates are in strong demand. **WINTER TERM** from JAN. 2nd. Enter any time after that date. We also give splendid courses by Mail for those who cannot attend our school. All particulars cheerfully given. Address

W. H. SHAW, Principal.



SEALED TENDERS addressed to the undersigned and endorsed "Tender for Elevator Wharf Extension at Depot Harbor" will be received at this office until Friday, 22nd of February, 1901, for the construction of an additional length to the Elevator Wharf at Depot Harbor, Muskoka District, Ontario. Plans and specifications can be seen at this Department at the offices of Mr. R. A. Gray, resident engineer, Confederation Life Building, Toronto; The Resident Engineer, Room 411, Merchants' Bank Building, St. James St., Montreal; Mr. Ph. Island, Clerk of Works, 1st St. Office, Quebec, and no application to be Postmaster at Parry Sound, Ont. For as of tender can also be obtained at the above mentioned places.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures.

The contractor will be required to conform to the regulations to be made by the Governor-General in Council, respecting the accommodation, medical treatment and sanitary protection of the working men employed on the work.

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

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

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

**Delicate Children**

The Most Eminent Physicians Recommend and Prescribe

**Hubbard's Scotch Rusks**

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

50c and \$1 a box.

**GEORGE K. STEVENSON & CO.**

(IMPORTERS)

**PITTSBURGH, P.A.**

Sold by  
C. Jevne & Co.  
Chicago.

Sold by  
Charles & Co.,  
New York.

**A Successful Workman Requires Good Tools**

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

**NORDHEIMER, MASON and RISEH or GERHARD HEINTZMAN PIANO.**

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

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

**THE PROVINCIAL BUILDING & LOAN ASSOCIATION.**

HEAD OFFICE, TEMPLE BUILDING, TORONTO.

INCORPORATED 1891.

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

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

**DEBENTURES:**

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

**Canvassers Wanted!**

**The DOMINION PRESBYTERIAN**

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

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

**OTTAWA & GATINEAU RY Leitch, Pringle & Cameron**

**CHANGE OF TIME.**

Taking effect Monday, Nov. 26th, 1900

Train 1, leaves Ottawa 4.00 p.m.  
Train 2, arrives Ottawa 10.45 a.m.  
Daily except Sunday.

**P. W. RESSEMAN,**  
General Superintendent

Barristers, Solicitors, and Superior Court Notaries.

Solicitors for Ontario Bank.

Cornwall, Ont.

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

**CANADA ATLANTIC RY.**

**8 Trains daily between MONTREAL & OTTAWA 8**

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

Trains leave Ottawa Central Depot, daily except Sunday:  
**6.10 a.m.** Local, stops at all stations.  
**9.00 a.m.** Limited, stops Coteau Jct. only, arrives Montreal 11.25.  
**8.00 a.m.** Local, Sundays only, stops at all stations.  
**4.20 p.m.** Limited, stops Glen Robertson, Coteau Jc. only, arrives Montreal 6.40 p.m.  
**4.20 p.m.** New York, Boston and New England, Through Buffet sleeping car Ottawa to New York.  
**6.40 p.m.** Local, stops at all stations.

**TRAINS ARRIVE OTTAWA DAILY EXCEPT SUNDAY**

**11.10 a.m.** Montreal and local stations, New York, Boston and New England.  
**12.15 p.m.** Limited, Montreal and points east.  
**6.35 p.m.** Limited, Montreal and stations east.  
**9.05 p.m.** Local, daily including Sunday Montreal and local stations Middle and Western Divisions: Armpit, Renfrew, Eganville, Pembroke, Madawaska and Parry Sound.  
**TRAINS LEAVE OTTAWA, CENTRAL DEPOT:**  
**8.15 a.m.** Pembroke, Parry Sound, and all intermediate stations.  
**1.00 p.m.** Mixed for Madawaska.  
**4.40 p.m.** Pembroke and Madawaska.  
Trains arrive Ottawa, Central Depot: **11.0 a.m., 5.55 p.m., and 2.50 p.m.** (Mixed).

OTTAWA TICKET OFFICES:

**Central Depot Russell House Block.**

**Ottawa and New York Railway.**

NEW ROUTE NOW OPEN.

**TRAINS LEAVE OTTAWA CENTRAL STATION.**

**7.40 A.M.** Express—Stops at intermediate stations. Arrives Cornwall DAILY, wall 9.24, Tupper Lake 12.20 p.m. Connects at Cornwall with International Limited for Toronto and all points west. Connects at Tupper Lake, except Sunday, with New York Central for New York city and all points in New York State.

**5.30 P.M.** Express—Stops at intermediate stations. Arrives Cornwall DAILY, wall 7.13, Tupper Lake 9.15 p.m. Connects at Cornwall for all points west and at Tupper Lake for New York City. Trains arrive at Central Station daily at 10.00 a.m. and 7.00 p.m. Mixed train leaves Sussex street daily except Sunday, at 6.00 a.m. Arrives 7.29 p.m. Office, 39 Sparks St. Tel. 18 or 11.30.

**CANADIAN PACIFIC.**

From Ottawa.

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

Arrive Montreal.

Windsor St. Station 8 a.m., 9.35 a.m., 11.10 a.m., 6.10 p.m., 6.40 p.m.  
Place Viger Station 12.55 p.m., 10 p.m. Daily. Other trains week days only.

From Montreal.

Leave Windsor St. Station 19.30 a.m., 10.25 a.m., 4.10 p.m., 6.15 p.m., 10 p.m.  
Leave Place Viger Station 8.30 a.m., 5.40 p.m.

Arrive Ottawa.

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

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

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