

Dominion Presbyterian

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OTTAWA, MONTREAL, TORONTO AND WINNIPEG.

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'Tis Always Morning Somewhere.

BY MARGARET E. CANNON.

"'Tis always morning somewhere in the world,"
Always morning somewhere,
Sit ye in darkness? Know the morn will come.
Not always yours to bear,
The sorrows and the burdens of the world,
For he hath borne your share,
That ye may be no longer stricken-dumb.

"'Tis always morning somewhere in the world,"
Always morning somewhere.
See'st thou already yonder breaking dawn?
The morn bids thee beware!
Flee darkness! rise with sun to cheer the world.
He will thy soul prepare,
And give thee strength and courage to press on.

"'Tis always morning somewhere in the world,"
Always morning somewhere.
And souls are waiting for your loving tone,
Your willing hand to share
Their burdens, make for them an easier world,
They are too weak to bear
Temptations, and life's trials all alone.

"'Tis always morning somewhere in the world,"
Always morning somewhere.
How we rejoice to feel and understand
In part, his tender care,
And know his hand doth lead through all the world,
Doth all our burdens bear,
And safely guide to other side the strand.

"'Tis always morning somewhere in the world,"
Always morning somewhere.
And soon for us will dawn on sea and land,
Resplendent morn most fair:
Its glory then will fill the whole wide world,
And he will own us there,
On that eternal morn—at his right hand.

MARRIED.

At Lachute, Que., on March 18, 1901, by the Rev. N. Waddell, Mr. Robert Leishman, of Arundel, to Miss Keziah Jane McDonald, of Lachute.

At the residence of W. J. McWhinney Bedford Road, Toronto, on March 20, 1901, by the Rev. W. G. Wallace, M. A., B. D., Jessie Strahlen, youngest daughter of Mr. and Mrs. Wm. Thomson, of Toronto, to Franklin Bates Peason, also of Toronto.

On March 12, 1901, by the Rev. Dr. McCrea, Mr. Chas. A. Scott, of Westminster, to Martha, daughter of Mrs. Angus McLougall, of South London.

At the residence of the bride's father Montreal, by Rev. J. R. Johnson, Wm. McNaughton, Dalhousie Mills, to Maria, daughter of J. F. McCaig, Montreal.

By Rev. W. K. Shearer, Drumbo, on March 19, L. Wilson to Miss E. Mama.

March 12th, by Rev. J. Binnie, M. A., Mr. Austin R. Leslie, of Watson's Corners, to Miss Ida J. Fair, daughter of Mr. Andrew Fair Dalhousie.

March 14th, at the residence of Mr. Joseph Shaw, brother-in-law of the bride, by Rev. Mr. Anderson, of Wroxeter, Mr. David Rae, to Miss Annie McDonald, of Wroxeter formerly of the 4th line of Grey.

March 13th, at the residence of the bride's father, Campbellford, by Rev. Arpad Givan, brother of the groom, Walter Given of Katpew, N. W. T., to Janet Pollock (Nettie), only daughter of F. M. Dinwoodie.

At Finch, on March 20, 1901, by Rev. J. L. Millar, assisted by Rev. H. C. Cameron, F. E. Farlinger, of Morrisburg, to Elizabeth Alice, daughter of the late Alex. McLean, of Finch.

DIED.

At her residence, 76 Finkle street, Woodstock, on March 20, Mrs. Agnes McLeod, widow of the late Jas. McLeod, aged 79 years.

In Vankleek Hill, on March 12th Margaret R. McInnes, aged 35 years.

On Wednesday morning, March 20, 1901, Wm. Byrd, contractor, aged 49 years.

At the manse, on March 14, 1901 after four days' illness, of pulmonary hemorrhage and pneumonia, Maggie A. Miller, beloved wife of the Rev. A. Drinnan, pastor of Cam-lachie and Aberarder Presbyterian Churches, aged 42 years.

On March 20, at the residence of her son-in-law, A. M. Smart, London, Ont., Eliza Maria Blinn, widow of the late George Mackenzie Gunn.

At her residence, 91 Gore street, Kingston, Ont., on March 12, 1901, after a brief illness, Mrs. Garrett, relict of the late Rev. Richard Garrett, Barriefield, in her 79th year.

At Whiby on March 14th, 1901, Gertrude Frances, aged 2 years, 1 month and 12 days, youngest daughter of Geo. A. Ross.

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Note and Comment.

There are ninety men in the Scots Guards averaging six feet two and a half inches in height. Not one is under six feet, and twelve are six feet four inches.

Twenty-six per cent of the entire population of the world lives under the Union Jack, 9 per cent under Russian rule, 6 under French, and nearly six under America.

Mr. Carnegie has written definitely to Mr. G. R. Maxwell, M. P., that he will give \$50,000 to Vancouver for a free library if Vancouver gives free ground and spends \$5,000 a year in sustenance fund.

The Shanghai correspondent of the London 'Standard' mentions a report that the allies in the event of the failure of the Emperor Kwang Su to return to Peking intend to proclaim his brother, Prince Chun, as regent.

The little town of Wantage in Berkshire, has a unique history. It is the birthplace of Alfred the Great, who stands through all ages as the founder of the commercial and political supremacy of the British Empire.

The Duke and Duchess of Cornwall and York have started on their tour around the world, its special object being that the Duke, as heir to the British throne, shall open in person the first meeting of the Parliament of the new Australian federation.

Henry Brown, an Auchttermuchty man, has died at the age of 102 years. He was a bit of a humorist. About two years ago the parish minister complimented him on his fleetness of foot. "Nae winder, man," was the retort, "I've had langer practice than you!"

The Capetown correspondent of the London 'Daily Mail' says he learns on good authority that the British Government will almost certainly adopt the dual language system in the new colonies, a decision, which, he adds, will cause disappointment in Capetown.

The average number of children per family in European countries is lowest in France, with 3.03; Switzerland 3.94; Austria and Belgium, 4.05; England, 4.08; Germany, 4.10; Holland, 4.22; Scotland, 4.46; Italy, 4.56; Spain, 4.65; Russia, 4.83; while Ireland is highest, with an average of 5.40 children in each family.

Father O'Leary, who was attached as Catholic chaplain to the first Canadian contingent in South Africa, was often under fire, and marched here and there among the men encouraging them. "Seek cover, Father, seek cover," an entrenched trooper would say. "Faith, I'm all right, boys," he would reply; "the bullets don't come my way." He had a remarkable record of escapes.

A fisherman on the coast near Cork said to a priest, a friend of Lord Morris, who had a villa near, "They tell me, yer riverence, that these judges has a power of money from the Government. I hear Lord Morris has £1000 a year!" The friend said, "He has £5000." To which the other replied, "£5000! Now to think of that, and that man passes my door every day, an' I've never seen a sign of drink on him!"

Russia is refusing to support the demands of other Powers for further punishment of Chinese officials. In view of the horrible atrocities and wholesale slaughters perpetrated by Russia on the Amur river last summer and fall, this leniency to the Boxer leaders will be attributed not so much to genuine desire to shew mercy as to a purpose to pose as China's friend, and thereby gain further concessions from the Chinese Government.

Early next month says the Scottish American Journal, the 145th anniversary of the foundation of the Scotch Presbyterian Church, Central Park, New York, will be held. Among those who will assist in the celebration will be Rev. Dr. Henry C. McCook, Philadelphia; Rev. Dr. T. G. Purves and Rev. Dr. S. M. Hamilton, the last named of whom is the only-living ex pastor. A reception will be tendered to the pastor, Rev. Dr. D. G. Wylie, who will then have been ten years in charge.

Not since the days of the famous Dr. Cumming, when the narrow streets in the neighborhood of Crown Court, London, were lined with the carriages of dukes and duchesses, and the resources of the church were strained to the utmost to find seating accommodation, has there been such a congregation in the old Scottish Church, Covent Garden, as on Sunday, the 3rd ult. The occasion was the special Gaelic service, which was organized by the London Gaelic Service Committee in memory of Queen Victoria.

People in Scotland are greatly exercised just now over a report published by Dr. Clouston, superintendent of the Royal Edinburgh Asylum for the Insane. It sets forth several rather startling facts. He declares that 115 of his cases last year—being a quarter of the total admissions—were attributable solely to drink; and so he urges that men should be taught how to use their money, as well as how to earn it. Another striking fact which he brings out is, the greater prevalence of insanity among the poor in the Highlands than in the cities, but two contributing causes for this may be mentioned. First, the population of the Highlands is largely denuded of its strongest and most energetic elements for behoof of the cities and towns, and so the Highlands are largely populated by the weak and aged; and second, intermarriage has often been carried to an alarming extent in the Highlands.

At a recent meeting of the board of governors of McGill university it was announced that Sir W. C. Macdonald had made an additional donation of \$150,000, of which \$50,000 will be used for the endowment of a chair of chemistry; \$62,500 endowment for a chair of botany, and \$12,500 additional for a physics chair. The sum of \$150,000, released by the donation, will be applied to the extension of the arts curriculum. Miss Jessie Dow has donated \$60,000 for the establishment of a chair of political economy. Montreal has the money as well as the generous spirit.

A bill has been passed by the British House of Lords, and doubtless will likewise be passed by the House of Commons, which should tend to discourage habitual drunkenness in England, to which country alone it applies, but possibly it may yet be extended, to both Scotland and Ireland. Among other things this Bill provides that habitual drunkenness shall be regarded as persistent cruelty, and shall entitle a wife to divorce from a drunken husband. It further provides that no liquor shall be sold to drunkards, and also inflicts a severe penalty on a person who becomes intoxicated while caring for a child.

Sir Walter Scott, of course, figures a good deal in the record, "Edinburgh in the Nineteenth Century." The publication of 'Marmion' took place in 1808. The price of the work was £1. 11s. 6d. but the book was "received with great enthusiasm by the public." One of the first acts of George IV. on his accession in 1820 was to make the great novelist a baronet, and it is related that when the King reached the Firth of Forth in 1822 and was told that Sir Walter was alongside the Royal Yacht, he exclaimed, "Sir Walter Scott! the man in Scotland I most wished to see. Let him come up." It was not, however, until 1827 that Sir Walter, at a Theatrical Fund dinner, publicly avowed himself to be the author of the Waverley novels. Sir Walter died 21st September, 1832.

Glancing at the statistics of Canada we find that the connection between crime and creed is recognized to the extent of giving the religious denomination of the criminal. No church escapes the sorrow and the shame of persons in prison, who bear its name. No church to-day can proudly repeat the challenge of Tertullian. Last year's report of criminal statistics shows that in Canada 5,248 were convicted and sentenced to imprisonment, &c. Of these 174 were Baptists, 2428 were Roman Catholics, 984 Church of England, 566 Methodists, 429 Presbyterians; and besides these 533 are set down as "Protestants." For the hundreds, or the thousands, here set down the churches are in a sense held responsible. There is an element of justice in this,—for if all the churches did their whole duty there would doubtless be a much smaller list of criminals than now offend the eye.—Presbyterian Witness.

The Quiet Hour.

Jesus Appears to Mary.

S. S. Lesson. April 14th 1901; John 20: 11-18.
GOLDEN TEXT—Rev. 1: 18. Behold, I am
alive for evermore.

Mary, v. 11. This is Mary Magdalene, out of whom the Lord had cast seven devils, now the first to whom He appeared as the risen Redeemer. Says Dr. Alexander Whyte, in his "Bible Characters": "While the world lasts, and as long as there are great sinners and great penitents to comfort in it, let Mary Magdalene be often preached upon, and let this lesson be always taught out of her, this lesson,—that no depth of sin, and no possession of devils even, shall separate us from the love of Christ."

Why did Jesus select this woman as the one to whom He should make His first appearance after His resurrection. He allowed John, the disciple who loved Him and stood by Him at His trial and death, and whom He had given to be in His own place to His mother, to come to the tomb and retire after examining the empty tomb, and to him He made no sign. It was the utter need, and complete dependence and utter love of Mary that drew Jesus to her side as the magnet draws the iron to itself. Wherever there is a soul that feels that there is nothing so good as to know Jesus and to be like Him, to that soul He will come and turn its mourning into joy.

Mary was standing without at the tomb weeping (Rev. Ver.) v. 11. Mary might have been spared her tears, if she had but understood the words of Jesus when He spoke of His rising again on the third day. If she had accepted His words more simply and had trusted Him more fully, she would have been persuaded that Jesus would not allow death to prevent His returning to His disciples. But though her understanding and her faith were both at fault, Mary's love to her Lord was strong and constant. It was love that brought her with the other women to embalm the body of Jesus with spices, that drew her back the second time after she had told Peter and John about the empty tomb, and that held her there weeping because her Lord had been taken away. And when Jesus rewarded the love of Mary by appearing to her, He taught us that He will not allow our love to Him to go unrewarded, even though our knowledge is small and our faith weak.

And she beholdeth two angels in white, v. 12. Glorious as were these heavenly visitants, they could give Mary no comfort. There was but one Person who could soothe her sorrow and that Person was Jesus. He can give us the comfort in our troubles which we can get from no merely human friend; no, not even from the angels themselves.

Knew not that it was Jesus, v. 14; even though, with her own eyes, she "saw Him standing" there. Knew Him not, because earthly sorrow had blinded her eyes, and because she had allowed the lamp of faith and hope within her to go out. Heaven and heavenly things, Jesus, His beauty and grace, are clearest to those who have most of Heaven within their hearts, and the clearest and loftiest views of who Jesus is, and of the riches of blessing He is eager to bestow. To have our thoughts above, to allow expectation to give wings to our souls, to have the windows of the soul open wide to heavenly things, is to make sure of recogniz-

ing our gracious, heavenly Lord when He stands near by us to comfort and strengthen. It is but a poor compliment to His thousand promises of help and cheer to look to the grave of our dead hopes instead of straight into His face, and helplessly to weep over our helplessness when we might be crying in joy, "Rabboni, my Master!"

Touch me not . . . but go . . . and say, v. 17. True and highest honor to our heavenly Master consists in a just balance between the emotional and the practical. To love, that is to honor Him. To labor, that, too, is to honor Him. But to spend ourselves in pouring out our hearts in love, in loving prayer and loving song, when our feet should be running on His errands and our tongues busy with His message is to mar the perfection of His honor. Mary was in peril of so doing. Her love absorbed her. It was enough that her love had been given back to her. Let her cling to Him, have Him all to herself. But no, that very Lord and Master who loved her, even as she loved Him, but with a wiser love, breaks the spell. "Go," He says, "There is work to be done which only you can do. Haste to do it." And, think you not, was there not, even in this breaking away from the Master whom she had just rediscovered, a still deeper, fuller joy than there could have been in embracing His feet and lingering with Him; the joy of obedience, of service rendered because of love?

Go unto my brethren, v. 17. We may no longer see Jesus with the bodily eye or touch Him with our hands but it is enough that He has called us His brethren. If He is our brother, then His going to heaven does not mean that He has forsaken us, but that He is gone where He can do more for us than He could have done had He remained on earth. And to increase our confidence, He speaks of His Father as our Father and of His God as our God.

Neath the Shadow of thy Wing.

BY CHARLOTTE ARCHER RANEY.

When the shadows darkly gather
Round my pathway here below,
And the floods of sore affliction
Threaten me to overflow;
No trials can me move,
When I creep into safe shelter
Neath the shadow of thy wing.

Let me learn the blessed lesson
That, behind the blackest sky
The sun of love is shining,
And the clouds must soon roll by.
May I know the sure, safe shelter
Neath the shadow of thy wing.

Resting sweetly in thy keeping,
Folded safely in thy love,
No evil can come near me,
No trials can me move,
When I creep into safe shelter
Neath the shadow of thy wing.

Are You Getting What You Lived for?

Most men get what they lived for. They usually get a great deal more than they expected or desired to obtain when they made their choice, but they have in the end, the inevitable result or consequences of their supreme choice. What has been your supreme choice, as evidenced in your life course? What is to be the result, to you and to others?

The Incarnation.

If we accept the fact of Jesus we must accept the fact that he is the Son of God in our nature. We must accept him as he came to us. He came as the Son of God, and gave ample proof of his divine nature by his life and his works. He would not allow himself to be otherwise received than as coming from the Father and as being one with him.

There was a necessity for this. He came to save. In order to this it was necessary that he reveal God to us. We are drawn by the known, not the unknown. We are drawn to God by what we know of him. In Christ God is manifest, is visible as men are seen. His perfectness and his love for us are revealed in the life and death of Jesus. When Jesus is lifted up on the cross men are drawn to him, and so to the Father. In order to save it was necessary to make the atonement for sin. A body, a perfect humanity, was given him that in it he might walk with us, and having so far revealed God, die for our sins. He has borne the iniquity of us all. This is the glorious fact that lifts man up and gives him glory. Christ is the Son of God incarnate, our brother, and so our Saviour.—United Presbyterian.

Wanted: Revived Christians.

"While it is true the world needs converting, it is still truer that Christians need reviving." These words should be iterated and re-iterated perpetually; they contain the message for the age; and, in substance, they are what the great evangelist often proclaimed with a prophet's fire and a prophet's power.

I recall similar words that were frequently on the lips of John Angell James, of blessed memory—"Before there can be a better world, there must be a better Church!"

Altering a little the significant sentence—reversing it—we may put it thus—"The way to convert the world, is to revive the Church!"

Make it Plain.

The most important message in the world should be made so plain, men cannot misunderstand it. This is the Gospel.

God says "the wayfaring man, though he be a fool, need not err therein."

Yet how much preaching is utterly incomprehensible to the plain people, and that means most people. Such preaching is an unknown tongue, according to Paul, and is not worth the time or the breath in its delivery.

Jesus preached so plainly, the "Common people heard Him gladly." That cannot be said of some, so called, big preachers now. They do not preach like Jesus, nor Peter, nor Paul, and do not succeed like these greatest of preachers.

Take the Sermons on the Mount as a model; even children may understand it. So let all preach who would win souls to Christ.

So preach that men can understand and be saved.—E. O. G. in Christian Observer.

The heathen sorrowed without hope. A shattered pillar; a ship gone to pieces; a race lost; a harp lying on the ground with snapped strings, with all its music lost; a flower-bud crushed with all its fragrance in it,—these were the sad utterances of their hopeless grief. The thought that death was the gate of life came not in to cheer the parting, or brighten the sepulchre.—Bonar.

Prayer.

Our Father, we come to Thee for help in all our life. Its necessities are as numerous as its moments. Our life is one great crying want. Let it be turned into a sacred prayer by being turned upwards towards heaven, and no longer left to grope in the earth. As for burdens, we shall forget them if Thou dost increase our strength; our sins shall be cast behind Thee, our duty shall be our delight, and our whole life a glowing and acceptable sacrifice. Guide men who are in perplexity; soothe the hearts that are overborne by daily distress; save from despair those who think they have tried every gate and beaten upon every door without success or reply. Be round about us in business; save us amid a thousand temptations; take hold of our hand every step of the journey, and in Thine own good time bring us to rest, to death—to life. And this we ask in Jesus' name, Amen.—Selected.

The Preciousness of Christ.

To the young, Christ is not always as precious as he is to those who are further advanced in life. As the years come and go, and the day of life is lengthened by experience of sorrow and trial and affliction, we come to know Christ better and better, and to love him more and more. Philips Brooks says: 'Christ, to the Christian growing older, seems to be what the sun is to the developing day, which it lightens from the morning to the evening. When the sun is in the zenith in the broad noonday, men do their various works by his light, but they do not often look up to him. It is the sunlight that they glory in, flooding a thousand tasks with clearness, making a million things beautiful. But as the world rolls into the evening, it is the sun itself at sunset that men gather to look at and admire and love.'

The Growth on the Countenance.

Do I need to ask if the tide is going down when I look at the estuary, and see the buoys all heading down channel, and the sandbars drying in yellow barrenness? Do I need to ask if the early sense of spirituality is ebbing away for lack of the inrush of the sanctifying power of Christ when I see that strange and unmistakable secularizing of countenance growing on one who, refusing to let Christ enter and fill the inner life, is becoming used to the hard, muddy facts of sin?—Charles Cuthbert Hall.

God's Poems.

BY REV. J. K. WILSON, D.D.

Paul says, "We are His workmanship." The Greek for "workmanship" is "poieima," the root of our English word, "poem." So that we may read it, "We are His poem." God's work in us, then, is not that of the mechanic, dealing with foreign substances, such as wood or stone; but that of the poet, fashioning with infinite patience and tenderness that which is to express most beautifully and fittingly his deepest thought, his truest self. God's poems! But do our lives rhyme with God? Is there a spiritual lilt and cadence in them? And can they be sung to heavenly music?—Christian End. World.

The greater and more original a character is, the less dependent is it on the peculiarities of its environment. It is fed from deep wellsprings within itself.—James Stalker, D. D.

Our Young People

For Dominion Presbyterian.

General Topic—Dead to Sin; Alive to Christ.

Eph. : 2 1-10

BY W. A. STEWART, M.A.

Three short phrases sum up the points in this lesson. Dead in sin; dead to sin and alive to Christ.

But in the first place it would be well for us to be seized of the profound significance of those weighty and oft recurring terms Life and Death. Life! how wonderful, how precious—the best of all blessings joyful happy life. And Death! so grim and sad. The mother of all sorrow; that blights our hopes and breaks our hearts. Of the full import of those terms who can tell? But in connection with the subject they will probably suggest to most of us an analogy at once scriptural and impressive, but after all simply an analogy. The analogy of course is between life and death in the natural and in the spiritual worlds. But is there not something more than an analogy here? To one who is able to appreciate the spiritual principle of nature, who realizes that time and eternity are but parts of one grand whole in which our experiences in this world are designed to prepare us for others higher in the world to come; is there not in the grand and solemn facts of physical life and death a proof of the reality and to a large extent of the character of facts as grand and awful in connection with the spiritual world. The proof may not appeal to all. It is not to be seen perhaps by the natural eye or understood by the carnal heart; but is there not in this concord the witness to a divine harmony that can be manifestly seen by the eye of our spiritual understanding that is trained to discover and appreciate the laws of the Kingdom of God.

"What if earth
Be but the shadow of Heaven, and things
therein
Each to other like, more than on earth is thought?"

The power of these analogies, says Archbishop Trench, lies in the harmony felt by all men and which all deeper minds have delighted to trace between the natural and spiritual worlds, so that from the first they are felt to be something more than illustrations happily but yet arbitrarily chosen. They are arguments and may be alleged as witnesses, because the world of nature proceeds from the same hand, grows out of the same root and is constituted for the same end as the world of spirit.

Dead in Sin—This motto serves to shew the hopelessness of the situation. It simply means dead through sin. Death has closed the case. So long as our first parents abstained from eating the forbidden fruit the issue was uncertain; but the moment they broke the law they came under the curse. "In the day thou eatest thereof thou shalt surely die." And forasmuch as we have all sinned we have all come under the curse. How hopeless is the situation! What an awful reality is expressed by those familiar words Dead—Lost. A drowning man could no more lift himself out of the water by the waist band of his coat than could we save ourselves from the curse of the law.

Dead to Sin. Expresses the hopefulness of the situation. Sin has now spent its fury upon us. The law has done its worst. It

has pursued to the uttermost. It has accomplished our death. But now it can do no more—As a dead man escapes from all obligations to the civil law in virtue of his death as those who have died with Christ—whose sins have been borne in His body upon the tree freed from all further obligations with respect to sin and can say with Paul—There is therefore now no condemnation to them that are in Christ Jesus. "Reckon, ye yourselves then to be dead unto sin."

Alive to Christ—Expresses the natural result of our redemption—The mastery which sin had over us is now transferred to Christ. Having been redeemed by the precious blood of Christ we are become his purchased possession—His bond servants. How sweetly reasonable is the logic of Scripture! Sin destroyed us and but for Christ in death we should have continued. But Christ made us alive and quickened us. "Ye are not therefore your own, ye are bought with a price. Therefore glorify God in your body and in your spirit which are God's."

L'Amable.

For Daily Reading.

Mon.,	Apr. 1.—How to live.	Gal. 2: 16-20
Tues.,	Apr. 2.—Jesus our hope.	Col. 1: 21-28
Wed.,	Apr. 3.—Facing toward Jesus.	
		Acts 3: 11-20
Thurs.,	Apr. 4.—Its natural result.	Isa. 55: 6-9
Fri.,	Apr. 5.—Kept by Faith.	1 Pet. 1: 3-9
Sat.,	Apr. 6.—Hid with Christ.	Col. 3: 1-10
Sun.,	Apr. 7.—TOPIC. Dead to sin, alive to Christ.	Eph. 2: 1-10

It seems hard to say it, but it is true that the greater part of our grief for our dead is either rank selfishness or rank infidelity. Either we do not believe that heaven is the place of perfect happiness which Christ said it is, or else we would like to bring our loved ones back from that joy to our troubled earth.

Why is it ordained for man that he shall walk, all through the course of life, in patience and strife, and sometimes in darkness? Because from patience is to come perfection. Because from the dark cloud is to come the lightning flash which opens the way to eternity.

The man who says he would like to get rid of his bad heart, but is not willing to get rid of his bad business, probably only means that he is willing to have a better reputation, if it will not require him to have a better character.

Whosoever is not in Him as the Life is dead in sin.—John Hall.

You cannot dream yourself into a character: you must hammer and forge yourself one.

Speaking in Central Church, Galt, last Sunday, Rev. Prof. Baird said: "Manitoba College is best known to Central church through the late Dr. King, who gave his life to the College and its welfare. On coming from Scotland, this church was one of the first to which he was called. It was not his destiny to be actively identified with Central, but there was always a close affection between Dr. King and this congregation; and I believe that though he has been called to his reward, his memory, so fondly cherished by Central church, will include Manitoba College, ever his pride and hope."

Our Contributors.

For Dominion Presbyterian.

"Nevertheless."

John xi. 15.*

BY REV. JAS. MIDDLEMISS, D. D.

Men are often altogether too confident in themselves and in their resources. How often do they begin enterprises which they cannot finish, and raise expectations which they cannot fulfil! It is true indeed that one man can do what another man, perhaps most other men, cannot do. But there are things in which all are equally at a *non-plus*; for all creature differences are only *comparative*. One man, for example, may be able to break a stronger rod than another can; but bring both to the mast of a ship, and the stronger of the two is as helpless as the weaker. One physician may effect a cure where another cannot. But there are cases that are utterly and equally beyond the skill of all physicians. It may be that the disease is too far gone—that application to the physician has been made too late; or it may be that the specific medicine or the specific treatment has not yet been discovered.

But there is *One* who is never too confident of Himself,—one who always preaches Himself; because there is no other whom He can preach. There is no case, however bad or far gone, beyond His grace and power; no one whom death has not already consigned to the perdition of the ungodly, has ever said, or can ever say, that He trusted Him in vain. We need not say that we speak of Jesus Christ, who as the Son of God, "doeth all things that the Father doth," and who, as our Mediator, is invested with "all power in heaven and in earth." "Nothing is too hard for Him." "He saves to the uttermost all that come to God by Him." "His blood cleanseth from all sin." His grace is such that "He will in no wise," i. e., for no reason whatever, "cast out him that cometh to Him." And there is nothing beyond His power. His word is the Almighty word that created and upholds all things. He is Himself the "Word of God." "He speaks and it is done." And His word is enough to heal the centurion's servant, so whatever "He commands stands fast." By a word, He *raises the dead*. For "even as the Father raiseth up the dead and quickeneth them, so the Son quickeneth whom He will."

Therefore it is that, though Lazarus is dead, He says "Nevertheless let us go unto him." Note it well that He does not say, "Let us go unto them," but "Let us go unto *him*." He does not say, "Let us go to the *living* Martha and Mary, to comfort them in their bereavement; but, "Let us go to the *dead* Lazarus. Do they say "Lord, it is too late to go to Lazarus? Lazarus, thou hast said, is dead. Hadst thou been there before he died, he would doubtless not have died; but now that he is dead, it is too late," what would the answer be? He could only say, "Yes, indeed, too late for *you*, but not too late for *me*. I can never be too late; and I am glad I was not there, to the intent *you* may believe." For, remember, as we have said, Christ always preaches Himself, because He cannot do otherwise. "For there is none other name under heaven given among men, whereby we must be saved." "Too late," then, He might say, "for *you*, but not too late for *me*." He has been dead four days, and putrefaction has begun. But "I am the resurrection and the life; and

though Lazarus cannot hear *your* voice, he can hear *mine*; for mine is the voice which, when the hour is come, all that are in the graves shall hear, and shall come forth. Therefore, let us go to him. Come with me to the grave of Lazarus, and see with your own eyes" (for such is the implication) "your Master's power over death and the grave: come and see, not only that He has power to heal the sick, but that He has the keys of hell and death."

We have put at the head of the present article the word "Nevertheless," as being in its connection everywhere in Scripture emphatically suggestive of the Divine all-sufficiency. That is, it emphatically suggests, as we hope to show for the relief of sincere and anxious souls, the adaptation and adequacy of Christ's resources—of His grace and power—to every case and condition, or to every need of humanity, temporal or spiritual, for time or for eternity. What, in view of this all-sufficiency, would you think of the disciples, if they had persisted in saying it was *too late* to go to Lazarus, and had declined, or even hesitated to accompany Him to a place where His life was in danger, though they might be willing to die with Him o v 8, 16? But are we not chargeable with the same unbelief, when we decline or hesitate, as we too often do, to cast ourselves on the grace and power of Christ; when we decline or hesitate to take the path Christ indicates, because, as we think or fear, no good but probably evil may result from it? Is it not, on the contrary our duty and privilege, and our highest wisdom, to be fully assured that, whatever path Christ points out to us—whatever He calls us to do or to bear—He will go with us and before us, and that every obstacle and difficulty must give way before His grace, wisdom and power? Every difficulty you see—every impossibility in your apprehension—He meets by His "Nevertheless;" which is as much as to say, "However great and insuperable the difficulty is to *you*, it is nothing to *me*." Whenever, therefore, He says, "Go forward," let there be no shrinking or hesitation, but the assurance that the greater the difficulty, the more He will be honoured and the more you will be profited. Though the sea may be before you, let His word, "Go forward," be enough. For He says, "when thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flames kindle upon thee."

Probably there are those, perhaps many, who have never thought of the depth and wealth of meaning that is contained in this word, "Nevertheless," and who will perhaps be startled when we say that it may be used as the very "shield of faith, whereby they shall be able to quench all the fiery darts of the devil," of which we shall say more anon. Let us therefore endeavor to show what use may be made of it in "fighting the good fight of faith."

We all readily admit *in words* that the *all-sufficiency* of Christ should be our encouragement at all times, and in all circumstances, in relation both to ourselves and to others, and in relation both to temporal and to spiritual anxieties and troubles. But all Christian believers know how apt we are *in practice* to limit His grace and power, and to question His wisdom. We need to be constantly reminded to beware of "the sin which doth so easily beset us"—the damning sin of unbelief, which is the inlet to every other sin. For this unbelief is ever ready, with its *ifs*

and its *buts*, to excuse and justify itself; and it will insist on having the *last word* in opposition to the all-sufficiency of Christ, and in contradiction of the promises that are "all *yea* and *amen* in Him." He says we are to "cast all our cares upon Him; that we are to be careful for nothing;" that He will in no wise cast out him that cometh to Him; and that His blood cleanseth from all sin." But we are prone to make *exceptions*, and to plead, in justification of our unbelief, peculiarities in our own case and in the case of others. We say we could, without any difficulty or hesitation, cherish hope, *if* it were not for this, that, or the other peculiarity in the case, whether it is our own or that of others. In our own case, for example, when He says He will in no wise or for no reason whatever, cast us out when we come to Him, we shut ourselves out and will not come to Him, "because," we say, "we have sinned far beyond others who have not been favored with our privileges and advantages, or that, besides long continued indifference and opposition to God, we have at our best been guilty of frequent and great relapses into carelessness and sinful ways." In other words, we justify ourselves in our unbelief, by pleading that our case is not an *ordinary* one, and in saying that but for that, we could trust Christ for pardon and everything else.

And in the same way we feel and speak in relation to others. Of such a one we say, "He has sinned against so much light and privilege, or has persisted so long in a course from bad to worse; or is so thoroughly committed in his opposition to the truth, and is so rooted and built up in it; or is so entangled in evil associations, that all hope of him is vain, and all endeavor for his good sure to be thrown away." Now we ought to know that in all this and the like, we are but cutting the sinews of our strength, and that we cannot by anything so much dishonour God and stand in the way of our own well-being and Christian usefulness, as made when we allow ourselves in the *ifs* and *buts* of unbelief, which derogate from the all-sufficiency of Christ. If therefore we cannot, by any of our own resolvings, have done with them conclusively—if they will insist upon a hearing—let us confront them with the "shield of faith," the "Nevertheless" which assures us that they are nothing to the grace and power of Christ. Are we, for example, trying, in the sphere in which God has placed us, to do Christian good, and finding that we are in contact with the most impracticable materials? Is the minister fearing that, under his preaching, the hearer is becoming more hardened and impenitent? Is the heart of the father or mother breaking because of the folly and frivolity, or because of the waywardness and wickedness of a son or a daughter? Is the Sabbath School teacher disheartened by the carelessness of the pupil whose parents, besides being destitute of interest in their child's religious well-being, exert an influence on him that is all and only for evil? No matter what the case may be, or whatever discouraging aspects it may present, only let recourse be had to Christ. Let us call *Him* in; thinking, among other things, of his journey to the grave of Lazarus; and, in the face of all unlikelihoods and discouragements, let us, each of us, say "Nevertheless," let me persevere in the use of appointed means, and let me, by faith and the prayer of faith, engage the grace and power of Christ. Let the minister feel of his hearer; let the wife have the full persuasion regarding her husband, the parent regarding his child, and the teacher regarding his scholar, that while the case is altogether be-

* Will the reader "compare" (I Cor. II 13,) in reference to the *all-sufficiency* of *Divine grace and power*, Judges II, 15, 16; Neh. IX:31; Ps. CVI: 7, 8?

yond his or any other human effort, "Nevertheless" it is not beyond the grace and power of Christ. He can make the dry dead bones to live, for "He quickeneth whom He will." Verily, verily, Christ's "Nevertheless" reminds us, we "are not straitened" in Him or in the faithful men who preach him. It is only in ourselves that we are straitened: and this one word, if there was no other, makes us inexcusable, when we persist in limiting His grace and power. "He does not many mighty works among us, because of our unbelief." Whereas, did we only believe—did we only labour and pray in the faith that will take no denial, we would find that "all things are possible to him that believeth."

An Appeal to Ministers and Others.

Editor DOMINION PRESBYTERIAN: All the Societies in the United States, having for their object the preservation of the Lord's Day, have united in a request to ministers and Christian workers generally to observe the week, April 14th to 21st, inclusive, as a week of prayer and instruction or exhortation in behalf of the Lord's Day, its preservation and better observance.

Would it not be a wise thing and worth while, for the Christian people of Canada to observe this Lord's Day Week, coming as it does just before the summer season opens with its round of pleasure and its more than ordinary temptations to Sabbath-breaking?

If pastors generally would devote at least one service on either the 14th or 21st to the considerations threatening our Canadian Lord's Day, and what may be done to preserve it in its integrity and sanctity, adding an earnest exhortation to its right observance; and if Sunday School superintendents, Christian Endeavor workers, Y.M.C.A. secretaries and the like, were to give it some special place in their programmes for that week, undoubtedly much might be accomplished in promoting the great cause of the Sabbath in our country.

Earnestly hoping that these suggestions may be generally adopted and acted upon, I am, sincerely yours,

J. G. SHEARER, Secretary.
Toronto, March 23, 1901.

Our Duty.

AN OPEN LETTER TO THE MEMBERS OF THE PRESBYTERIAN CHURCH.

We have a duty to do to-day, and if we forget it, that particular duty will never be done, and we shall thereby be the poorer forever. May I then, as a member of the Executive of the Century Fund and Convener of its Literature Committee, speak a word to you regarding this present duty?

No matter how much may be subscribed for local debts, the aim that successive General Assemblies had and the work they cast upon the conscience of the Church, in the name of its King and Head, will not be accomplished, unless six hundred thousand dollars are paid in for the Common Fund before the month of May. There is no likelihood of any such sum being sent in, because the Church, as a whole, seems scarcely to have taken the matter to heart. The reason for its indifference may be our dislike to what we perhaps consider an effort of the spectacular kind, or ignorance of the necessity and comprehensive scope of the Fund, or an uneasy suspicion that the Church is thinking too much about money, or simply the lukewarmness which is so natural to all of us, when giving instead of getting is suggested. We cannot plead poverty, for if we had the will, we could give twice as much. We

cannot say that we disapprove of the cause, for it includes all the objects, educational, missionary and benevolent, which the Church has been led to undertake since the union of 1875. We are not required to give to all these objects. We can choose those we consider most important. If anyone disapproves of all, he is acting inconsistently by remaining in connection with a Church which, he thinks, has been foolishly and fatally misled, in regard to all Christian work for a quarter of a century.

The fateful words "Too late" need not be pronounced yet. There is still time enough to gain the victory. We can gain it without further canvassing or organizing, save what is needed to finish work which has been already commenced. We have only to use the means and the organization that lie ready to our hands. Let every session, whether it has or has not a minister, resolve to put all other objects aside for the time, and devote the givings of every Sunday—over and above the ordinary collection—for the next five or six weeks, to the Common Fund, and let us unite in believing prayer to God to bless the work. Let this be done, no matter how much or how little we may have given already, and success is assured. We can attend to the discharge of local debts and other duties after May, but if this duty is not attended to now, it remains undone forever, and in this failure of the Church, each of us loses moral power as well as repute, to his discredit and weakness as long as he lives. G. M. GRANT.

Queen's University, Kingston, Ont.
14th March, 1901.

Literary Notes.

THE ATTACHE AT PEKING, by A. B. Freeman-Mitford, C.B. This work consists of a number of letters written by the Attache from different points in China in 1865 and 1866. A number of the chief cities are described, and the customs and manners of the Chinese are treated of in a very delightful manner. The book gives a vivid picture of Chinese life and of the difficulties which are encountered by foreigners there. Perhaps the most valuable part of the book is the preface, which is a lengthy one, and which tells in a most interesting way of the ascendancy gained by the Jesuits two or three centuries ago. The author says: "These letters were written many years ago, but in China, and especially at Peking, the old order changes slowly, and they are at any rate a faithful record of the life which was led by those whose duties lay, as the Chinese say, 'within the walls.'" He then goes on to discuss the causes of the later atrocities: "Various causes are commonly assigned for the fanaticism against foreigners, which has from time to time broken out with fatal consequences in different parts of China. Some blame missionary enterprise; some commerce in general; others the opium trade in particular. My belief is that it is due to neither of these in itself, but to the dread of reform which haunts the official mind, and which in the end must win its way." The book is well worth a careful perusal. The Copp, Clark Company, Toronto.

Next week Mr. Fisher Unwin will publish in his Colonial Library a new novel by William Barry, the author of "Arden Massiter," "The Two Standards," etc., entitled "The Wizard's Knot." It is a Celtic story, with its scene laid in the Southwest of Ireland half a century ago; and is described by the author as "a pure tragedy, shot through with the Irish April lights of frolic, folk-lore and old customs,

Sparks From Other Anvils.

Michigan Presbyterian:—We have often in listening to evangelists felt that they showed us how to do things: and again we have felt that they showed us how not to do things. It is easier to learn the latter than the former.

Christian Guardian:—Many evangelistic efforts have been injured by wasting vital energies in singing insane songs, and tolerating flippant preaching, and also by a lack of downright seriousness, love of souls, and a concentration of purpose.

Herald and Presbyter:—Let us use heart, hand, money, social influence, voice, and all else we have, that we may lead some to a saved life in Christ, and let us remember that for the things we have, not for those we have not, we shall be held responsible.

Presbyterian Witness:—Every criminal hurts not only himself but brings disgrace upon his creed, and grief and shame to his church. The drunkard, the thief, the man of violence and lies and impurity injures himself indeed, but the injury he inflicts extends to the family the Church and the State.

Presbyterian Banner:—Dr. Brooks was charged with disbelieving the supernatural facts of Christianity, but his pulpit utterances never lent any color to this charge, and these volumes clear up the last suspicion on this point. He stood firmly on evangelical grounds. But he was broader than any denomination, and belonged to the Church catholic.

Christian Observer:—Each one can do something. Neighbors who are unsaved can be invited to church; children who are growing up without any religious instruction can be gathered into the Sabbath school. To every one there is a work of this kind to do. The church and her people should feel that they are a life-saving station and crew, watching for the ship wrecked, and seeking to guide them into the harbor of safety.

Lutheran Observer:—Life produces after its kind. It cannot change its quality from forces operating within its own self. Hence the impossibility of the natural life becoming spiritual, Christian, without laying hold of supernatural and spiritual powers, is grounded, not in any arbitrary decree of God to that effect, but in the nature of things. To transcend itself the natural life must be linked to the transcendent forces that have been brought within reach and freely offered to us in Jesus Christ.

Presbyterian Standard:—The Catholic Church has just given another example of the freedom of thought for which it stands. The Index Expurgatorius is the title of the work that forbids the reading of certain books, some 3,000 now, in all, according to the latest edition. It includes the works of Bossuet, Fenelon and Pascal, all the philosophers of the eighteenth century, Victor Hugo's Les Misérables, Mignet's History of the Revolution and other books that tell the truth and do men good; but of course the church must protect itself from the truth of history by not allowing people to read; that is the only way,

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

Ottawa, Wednesday, 27th March, 1901.

A SPLENDID RESPONSE.

It is but three weeks at most since we stated that there was a prospect of a deficit of \$20,000 in the Home Mission Funds of our Church for the past year. We confess that at that time we had no hope that we should be able to make the statement that the report to the General Assembly would show a clean balance sheet. But it will, and more. It will show that some money that might have been used, if needed to meet the deficit, has been set aside for the purpose for which the donor originally intended it.

We have learned a lesson. After this we shall have faith that our church will rise to the emergency. That she has the ability to meet the demands made upon her no one doubts. That she has the mind to exercise herself many did doubt till this response came. So long as her members have confidence in those who have been placed at the head of her enterprises, she will honor their drafts upon her.

We would like to be let into the secret of some of those responses to the appeal of the last few weeks. One day brought \$11,000. Some sent twenty-five cents, one sent five thousand dollars. The latter asked that his gift should be placed to the credit of the Common Fund of the Century Fund, if not absolutely needed for the deficit. It will not be needed. It will go to the Common Fund. These are but two. There are many other incidents worth recording could we get at them, but it may be as well that they are known only to those who took part in them and God. It is so easy to arouse the spirit of emulation, which is good if wisely directed, but within which lurks a deadly evil.

We are proud of the Church which has so nobly risen to meet the occasion, and we hope it may be no spasmodic effort. Now that she is coming to know her strength, we may hope that she will enter upon her true inheritance. She should hold Canada for Christ.

THE DOMINION PRESBYTERIAN

THE MINISTER'S SUPREME TASK.

There are some things that a man states freely and gracefully of his own impulse, and there are other things that are extracted from him. When a statement is dragged out of a strong, reserved man, there is a fierce strength in the speech. So it was with the Apostle Paul; there is a grand enthusiasm, a mighty passion, a magnificent glorying in his speech when he declares that he is ready to preach at Rome because he is not ashamed of the gospel of Christ; but there is a different tone when he says to the Corinthians "For Christ sent me not to baptise, but to preach the gospel, not in wisdom of words, that the cross of Christ should be made void. "For the cross of Christ is to them that are perishing, foolishness; but unto us who are saved it is the power of God." There is a rush of indignation, a spirit of protest, a painful positiveness.

In a certain sense we may say that Paul is the Protestant apostle. It is not meant that we Protestants worship him as a patron saint and despise Peter; that would be to commit the very sin against which he is fighting when he uses these strong noble words. No! If we belong to the real Catholic Church Peter, Paul and John are all ours; and the Church is Head over all. The Church is built on the foundation of the prophets and apostles, Jesus Christ Himself being the chief corner stone. But as a matter of fact Paul was the great Protestant of his age. He had to protest against a powerful tradition which threatened to fetter the new Church even as it had bound Judaism; against a bigotted ceremonialism which lays the greatest stress on outside things, and is in constant danger of sacrificing the life of religion to the outward form. He attacked these things not in the Spirit of Scepticism but in the name of Jesus Christ, and for the sake of a higher life. He was not a favorite, he did not despise the past and profess to carry all light and inspiration in himself. He was a true patriot as well as the first great missionary; he loved the history of his native land and prized the oracles of God. He desired that Peter and John should have a fair hearing as well as himself; and his supreme desire was that Jesus Christ shall be recognized as Head over all in such a way that childish sectarianism shall be driven out by a nobler spirit.

It is interesting then to note what to such a man is the minister's highest task. This springs out of his character; he is an apostle, an ambassador, a representative of Jesus Christ. He does not represent himself or speak for some small party; he stands forth in the name of the Head of the Church. He may baptise, he may visit the sick and console the bereaved; these things he ought to do, and must do; but his supreme business is to evangelize, to herald the glad-tidings, to preach the gospel. The world may not estimate this highly, and even the church sometimes loses the sense of its importance; but to Paul it is a sublime mission. This is the greatest, the most important thing; if he can do this well he will, by the grace of

God, be the means of lifting men up into fellowship with Jesus. What does this mean? It means that the preacher has a message direct from God to man; a message that can conquer despair, inspire hope and quicken love. The message must be delivered so that the Cross of Christ is not emptied of its meaning, and preaching become a mere display of human philosophy and men's skill in speech. But this is not the parrot like repetition of a few religious phrases. It means carrying the Spirit of the Cross into all things, and involves sweat of brain and anguish of spirit.

To the world this word of the cross is foolishness. That does not mean to unbelievers, or to those who are doubting in the intellectual sense, but to those who are "perishing" i. e. deteriorating, being eaten up by the selfish spirit of the world. To such the word of the cross is foolishness. God's highest revelation seems to be an absurdity. A solemn thought that that our moral condition determines our relation to the highest truth. We judge ourselves by our treatment of God's word.

To the hungry, empty, seeking soul, the word of the cross is the virtue, the strength of God. Religion is not simply a creed, it is a life; salvation starting in, its act of surrender is a living, growing process. Those who are touched by this power see that what seemed to be foolishness is the highest wisdom of God. Paul will not confound the dynamics with the mechanics of the Church. He will not have it that baptism or any outside thing is supreme. It is possible to have all ordinances correctly administered to a dead church. The church must have light and power, strength to bear down opposition, electric influence to enlighten and attract. The centre must always be the light and love of God manifested in the Cross.

The Presbyterian Church of the United States, says the Belfast Witness, has approved of a Declaration like the Declaratory Act of the Free Church of Scotland, intended to be explanatory of some points in the Westminster Confession. This course will enable many eligible men for office in the Church to sign the Confession, who up to now have been unwilling to do so. It is also proposed that negotiations and conferences be opened with other Churches of our faith with a view to formulate a common creed for all the Presbyterian Churches of the world. This sounds ecumenical, and worthy of earnest effort.

We offer no apology for giving so much space to Home Missions. Too little attention has been given to the work of our Church at home. In his address last Thursday evening Dr. Robertson made the startling statement that one in three in Scotland never darkened a church door. They are awakening to the fact that while they have had an excellent Foreign Mission policy, the home field has been neglected. In addition to those who are born among us, we have the great tide of foreign born immigrants each year to whom we must minister. Great as is the call from abroad, that from the Home field is the more insistent, and should have the first answer.

THE HOME MISSION OUTLOOK.

During the next year the Home Mission Committee will ask for a considerably increased contribution from the members of the Church, in order that the work that ought to be done may be overtaken. The members of that Committee are not visionaries. Among them are men of considerable experience, who will not be too much moved by the impassioned plea of the man from the mining district, or his equally earnest brother from the lumber camps. But they have keen vision to see the opportunity of the Church, and their experience takes them back far enough to know what our Church has lost because she did not make use of a similar opportunity in the early days of our own Province. We can trust these men.

They tell us that this year will be a year of splendid opportunity in the North and the West and the Far West. For there are degrees of "westness" in this Canada of ours. Among the lumbermen in the North, and throughout New Ontario there are openings of which we have not dreamed before. The interest taken by our Church in these men is met more than half-way by them and by their employers. If we take this tide at the flood good work will be done, lasting work, that will tell in the future of that vast territory. But we must act quickly, and together. It will be more than worth while for us to do so.

On the Coast and in the Yukon a few men are working night and day, like physicians in a plague-stricken city, to beat back disease and restore health. The awful passion for gold holds men in its grasp there. To obtain it and get it quickly, men sell years of life, toiling under conditions that no man can endure for long. In the elusive hope of gaining in a night what would take years to gain by honest work, they gamble, lose all, and begin again, but with diminished strength. To gain gold women sell themselves and become beasts, mere animals whom gold alone can arouse. For gold men trade upon the lives of their fellows, coolly preparing that which will de troy life, because it will bring them gold quickly.

Into this repulsive mass of de-humanized beings some of our men have gone. They have preached the gospel of help and brotherhood by act rather than by word, and there has been a marvellous response. Perhaps it has been because in that mad scramble, where men thought only of themselves, in which if men fell it was like falling in the van of a stampeding drove of cattle, there was no rising from it, the very surprise occasioned by a man stepping to the side of the fallen one, and lifting him up, and caring for his life, even at great personal sacrifice, opened a heart that had been seared in selfishness, to better things. The contrast was so striking that the hardened gold-seeker, gambler, rake, whiskey-trader, sot felt it, and something in him responded to it.

The thrill that stirs the heart of the Christian when any soul, through his instrumentality, looks into the face of the Saviour is never forgotten. But when

that soul looks out through the eyes of a man or woman from whom all that is purest in our humanity turns with repulsion, the whole being is stirred as nothing else can move it, unless it be the glance of the Saviour, as that one is brought into His presence. It is the passion of the gold-seeker sanctified. The tremendous energy that one man turns to gain yellow dust another turns to save the souls of men. Such men are on the Coast to-day, and in the defiles of the Rocky Mountains.

Shall we back them up in this work? That is the question we have now to settle. Shall we enter in some measure into their spirit, and partake of this grand passion for saving men who have sold themselves to the world, and whom the world tosses aside if they are not a success? If we can make the men and women of Ontario, for this is our burden, see this struggle as it is really being fought out, there is no fear of the response. There is not one man in one hundred who will not come to the help of another who is being hard pressed. Shew them the plucky fight of our men in the Yukon, and in the mountains, and on the plains and they will not see them beaten. One hundred thousand dollars is a small sum when such returns can be promised as are offered in the work of our Home Missions. So let our effort be to give every information, and there will be little need for future appeals.

Home Mission Fund.

Permit me through your columns, writes Rev. Dr. Warden, to express very cordial thanks to the many numerous friends who responded to the appeal in connection with the shortage in the Home Mission Fund. I do not remember any appeal more generously and promptly responded to.

The Rev. Dr. Robertson last week returned from Britain. From three generous friends there he received £1,200 sterling. This sum, together with the responses to the appeal in Canada, has enabled the Home Mission Committee to close the year without debt. One open hearted friend in Ontario sent \$5,000 to make good the shortage. Not being needed this sum has with the donor's consent, gone into the Century Fund.

At the meeting of the committee last week applications for help for the year just beginning, were carefully considered and grants made amounting to \$97,000. This is nearly \$25,000 in excess of the normal revenue of the year just ended. The committee, however, were most reluctant to decline applications made for the opening up of new fields and for the expansion of the work generally, and they took steps with a view to securing special contributions for the support of individual missionaries from congregations and sabbath schools, as well as individual friends of the work. The average expense of maintaining a missionary, over and above what the people contribute, is \$250. per annum. A considerable number of congregations and friends have indicated their readiness to support each a missionary, and it is hoped that this number will be largely increased within the next few weeks. A small sub-committee was appointed to assign fields to those contributing \$250. per annum, and to see that correspondence is regularly kept up between the missionary in the field and the donor.

Will the ladies respond to the invitation to come to the help of the Home Mission Committee in raising the additional amount of money required for next year. If that be the only reason for asking them we hope they will decline the invitation. We think it was unfortunate that the report given to the press left that impression. We think it would be well if there were Home Missionary Societies among the ladies, who have shewn their ability to manage the work of the W. F. M. S. so admirably. There are difficulties, and it seems to us at present, insuperable difficulties in the way of widening the scope of the W. F. M. S. so as to take in Home Missions. We see no great difficulty in organizing another Society devoted entirely to the work of Home Missions. We need the enthusiasm of the ladies in our Home Missionary work.

Mr. Fisher Unwin announces for immediate publication "A Daughter of Patricians" by F. Clifford Smith. This is a dramatic French-Canadian novel turning on the curious marriage laws of the Province of Quebec which are producing so much excitement in Canada just now. The recent Delpit case furnishes an instance of the abuse of those laws. The contracting parties were married in 1893 by a Unitarian minister, although Roman Catholics at the time. The husband having presumably tired of his wife, the marriage was annulled by Rome and the Civil Courts were asked to ratify the annulment. The case has been proceeding for some months, and at present stands thus: So far as the Church of Rome is concerned, both parties are free to marry again, but upon the wife is placed the stigma of having lived in concubinage for seven years, and upon her three children the stigma of illegitimacy. Two Roman Catholic newspapers, which commented upon the dishonourable nature of Mr. Delpit's action, have been rebuked by Archbishop Bruchesi, of Montreal, who even threatened to forbid Roman Catholics to read the papers unless a complete retraction was made. Several other remarkable cases are coming to light in this connection, and Mr. Smith, as may be seen has had good material for his plot. The famous Canadian shrine of Bonne Sainte Ann, the Canadian Lourdes, is also a factor in the story; and love is a predominant element. The book is illustrated.

Quebec.

The thirtieth anniversary of the ordination of Rev. A. Rowat, of Atholstan was recently celebrated. Special services were held on Sabbath, conducted by Rev. Prof. Ross, of the Presbyterian College, Montreal, and these were followed by a successful social at which a musical programme of considerable merit afforded much pleasure to all present. At the close Mr. Wm. Anderson, Herdman, in behalf of the congregation, presented Mr. and Mrs. Rowat with two rocking chairs, a purse containing a sum of money, and an autograph quilt, made by the ladies of the congregation. Mr. Rowat has only spent a portion of his ministerial career in his present charge; but here, as elsewhere, he is greatly beloved for his many good qualities as pastor and preacher; while Mrs. Rowat and family are also highly esteemed.

MARRIED—At Sunny Lane Farm, on the 6th inst., by the Rev. John Morrison, assisted by Rev. Geo. Kendall, Sara Annie, only daughter of R. Fraser, farmer, Egremont (niece of the late Rev. D. Fraser, B.C.) to Rev. Neil A. McDonald, B.A., Lorneville, and son of Mr. D. McDonald, Hermitage, Sutton.

THE WINSTALLS A TALE OF LOVE AND MONEY

OF
NEW YORK

BY
REV. JOSEPH HAMILTON.

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

CHAPTER XX.

THE REV. CHARLES EDWARD SYMINGTON.

The Minister of Bethany Presbyterian Church was the Rev. Charles Edmund Symington. He was a young man of about twenty-eight; very tall, clean shaved, with a mass of long fair hair, which he always brushed back behind his ears. Some ungodly people did say that he cultivated this style in imitation of a certain famous preacher not far from New York city. But there was some other features of that famous preacher which Mr. Symington did not imitate so successfully. However, he took on certain features of his own which might atone for any possible deficiency. He wore fine clothes of the very latest clerical cut; his hat the very widest clerical brim; he usually appeared in a pair of spectacles which gave him an awfully studious air; when he did not wear the spectacles he stuck in his right eye a gold eye glass which he kept dangling on his breast, ready to be pressed into service at a moment's notice.

Two years before, this exquisite had been settled over Bethany Church. It might be deemed strange that plain country people would call a man of such superlative exterior. Would they not prefer a plain man something like themselves? The fact was that some of the people were flattered that such a splendid city looking man would entertain the call at all. It flattered them, and led them to think that they themselves must be very refined kind of people to attract such a man. More than that, Mr. Symington was very strongly recommended by the Principal of the college where he had graduated. Some ill natured people did say afterwards that he was recommended on the principle that when a thing is inferior it simply needs stronger recommending. Besides all this, the largest contributor in the church was an uncle of Mr. Symington, and he largely swayed the action of the congregation. With these combined influences Mr. Symington received the call.

But now, after two years of varying degrees of toleration, Mr. Symington's best friends would have been delighted if Providence had given him a call to some other field. His foppish, supercilious ways were unbearable to these plain people. He always read his sermons, too—a thing they did not like. More than that, he read with the blue glasses, and that was hard to bear. It was still worse, however, when at intervals in the pulpit, when he did not need the blue glasses he would take them off, stick in the gold eye glass, and glare at the congregation.

For the more intelligent of his people Mr. Symington had a worse fault still. He read his sermons in such an affected tone of voice and with such want of emphasis or feeling, that it did not seem possible for them to have come from his own heart or brain. There was an intelligent old farmer in the congregation named Taggart who, because of the minister's airs, came to church but rarely. About a month before the visit of our friends Mr. Taggart happened to be in church. As the preacher proceeded with his sermon Mr. Taggart thought he had heard or read something like that before.

After going home he took down a volume of Dr. Philip Cook's sermons, and glancing through it soon found the sermon of the morning word for word. It may well be supposed that Mr. Taggart did not fail to give a wide circulation to an incident which reflected so favorably on his own smartness, at the same time that it dealt a damaging blow to the minister whom he held in such contempt. The result was that Mr. Symington so fell in the public estimation that he realized that his days in that church were almost numbered.

An amusing incident also happened which impressed Mr. Symington in a painful way. Shortly after Mr. Taggart had made his notable discovery he had occasion to ride past the minister's lodging. Mr. Symington was standing on the verandah, and as Mr. Taggart approached, Mr. Symington stuck his glass in his eye, and glared at the passer by. On that instant Mr. Taggart disengaged his foot from the stirrup, and putting it to his eye, glared through it at Mr. Symington. This incident of course got wind too, and induced many a hearty laugh at poor Symington's expense.

Things had indeed come to a critical pass, but the crisis was precipitated in a way nobody expected. Mr. Symington executed a coup which no one would have thought him capable of. On the very next Sunday after Mr. Stuart's visit he made an announcement to the congregation. He intimated that he intended to resign his charge, the resignation to take effect in three months. He said it had always been his ambition to keep abreast of the world's latest ideas in philology, ethnology, teleology, biology, theology, Egyptology and Assyriology. He had done what he could, he said, in these special studies, but the cares of a large congregation prevented him giving that full attention to them which they demanded. It was therefore his intention to add to his stores of knowledge by a course of travel and study abroad, where such branches of learning alone could be pursued with full success. He said he would take Lectures at Oxford, England, from an eminent specialist in Biblical criticism, and he would take a post-graduate course at Berlin, Germany. Professor Stakwhakker, he said, was a man of fine Oriental attainments, and might be able to give him some special points. Herr Krust Spinnaker, he said, was the most eminent Hebraist in the world, and he made some new discoveries in ancient Hebrew syntax which he, Mr. Symington, could not afford to be without. To be sure, he patronisingly admitted, our own institutions of learning on this continent are good of their kind, but narrow, and a man of real culture needs larger and more critical points of view. He rejoiced, too, in the fact that some of the best German authors had been translated—or attempted to be translated—into English. These translations were certainly useful to those who could have nothing better, or who did not know German; but the genius of the German language could not be reproduced in a translation, and a man of deep culture and learning needed to go to the fountain head. He concluded by saying that he believed the studies that he intended

to pursue would be the means of equipping him for even better work in the ministry than he had done in the past. He was sorry to leave his many affectionate friends from whom he received so many tokens of appreciation.

It so happened that Mr. Taggart was in church on the day when Mr. Symington made this surprising announcement. Mr. Taggart went oftener to church now, for his remarkable literary discovery had brought him much local fame, so he was flattered by the many compliments he received. Some of the simpler folk believed that Mr. Symington could preach no sermon whatever of which Mr. Taggart could not find the source as surely as Stanley found the sources of the Nile.

A young minister named Wallace was paying a visit to Mr. Taggart at this time, and was also at church. As Symington proceeded with his statement it was noticed that Mr. Wallace showed a disposition to burst into uproarious mirth, and it was only by the greatest effort that he restrained himself until the Benediction. Then he hurried out to the horse shed, and indulged in prolonged convulsive laughter. Mr. Taggart coming on the scene, hustled his friend into the buggy and drove him off, lest people might imagine him to be insane.

"What's the meaning of this idiotic mirth?" asked Mr. Taggart. "I saw nothing very funny in the sermon, or the talk that followed."

"Oh, well, but I did," said Wallace. "A funnier thing never happened. The idea of Symington taking a post graduate course! And the biology, and teleology, and all the other olog'es he is going to take! Oh, dear, I hope he will not take them all, but leave a small morsel of them for others. And he wants the pure German at the fountain head! No translations for him! Oh, dear, no! I wish some of the other fellows had heard Symington this morning."

"Oh, I forgot that you were a classmate of Symington's," said Mr. Taggart. "Is that what makes the thing so enjoyable?"

"Well, I should say so," said Mr. Wallace. "The fact is, the fellow has not four ideas in his head. He was put back three times. Nothing could be hammered into him. And he never would have passed but for the special influence of our Principal, Dr. Swivel. And now he is going to get the very latest ideas to keep himself abreast of the age! Oh, I do wish some of the other fellows had been here to day."

"But how did he strike the idea of the post graduate course?" asked Mr. Taggart. "And how did he reel the thing off so slick? How did such a thing ever get into his brain?"

"You've got me there," said Mr. Wallace. "But there are two possibilities. You know that sometimes a shrewd idea is concealed under a shallow pate, and when the idea comes forth everybody wonders. Now that may be the case of Symington. But I suspect another thing. I imagine the hand of Swivel is in this thing. Symington would likely consult with Swivel as to his growing difficulties here, and Swivel might put him up to the post graduate racket."

"But how will that relieve Symington of any difficulty?" asked Mr. Taggart. "Won't he simply have to lose time, and begin over again?"

"Bless your soul," said Wallace, "This post-graduate trick is the best in the world, and the most modern. You see it's the most fetching thing can be. In the first place, a man makes a show of wanting more culture than our own colleges at home can

supply. That makes a man superior at once. His capacious and critical mind wants the best. This is a great send-off at the start. Then he has to go abroad to get this higher culture. The very fact of a man going abroad for learning strikes some people with a feeling akin to awe. Then our literary aspirant is supposed to come into close touch with the greatest thinkers of the world, and that gives him a wonderful prestige and profundity. Then studying and writing and talking in a foreign language lifts a man in the popular conception into quite another sphere. The result is that the man is supposed to come back with a weight of learning sufficient to crush an ordinary mortal."

"What is the actual value of such a course then?" asked Mr. Taggart.

"The actual value in most cases is nothing, or worse," said Mr. Wallace. "Take Symington's case. He will certainly learn nothing whatever. He does not go to learn anything, but to make a show of doing so. He may know a word or two of German—no more. The language is no use to him either to hear, think, speak or write in. If he did understand the language he would not understand the subjects. And if he understood the subjects, the most of them are impudent fancies, of no use to anybody. But there will be no attempt to know anything. Our friend will loiter about the city, with many others of similar ilk, and may hear a few Lectures, not a word of which he understands. But he is taking a post-graduate course—certainly. And he may call at Oxford too, and hear a lecture or two there. And he will be careful to send home to the papers here very fine reports as to how he is studying this and that great subject under Doctors So and So. He will intimate, too, about what time he will be home, and how successful he has been in his studies. The result will be that when he arrives there will be a contest among vacant churches as to which shall secure the services of a man so learned, so profound and especially so Oriental. And this whole process, mark you, will take only a few months, a far shorter time, probably, than Symington would have to candidate before getting settled, if he simply resigned and began to look for a place. Oh, it's a great idea and no mistake."

"Do you think Symington will have much of a chance when he comes back?" asked Mr. Taggart. "Chance!" said Mr. Wallace. "No, he will have no chance. He will have an absolute certainty of a good settlement. I believe you might want him yourselves, only you would have no chance to get him. He will come back fairly loaded down with importance. He will wear even longer hair and bluer glasses, and look still more profound. If his sermons cannot be understood people will think that it is because they are beyond them, but they might hope to get up to them in time. And if he mumbles, and has no delivery, that will be put down to his credit on the ground that very profound men are invariably poor speakers. Chance! No, Symington will have no chance. He will have a dead sure thing. See if he doesn't."

Whether this prediction was fulfilled may possibly appear later on.

Continued.

Kindergarten Work for Mothers.

Another of the earliest plays of mothers with their babies is that known as "Peek-a-boo." The mother's face is present to the baby's sight; it is withdrawn; it appears

again. Here is an experience simple in itself, yet opening up a whole field of intellectual perception. There are objects distinct from one's self which move independently and are sometimes present, sometimes absent. This involves the idea of altered conditions—what was seen is now unseen, what was here is gone; but it will return. It is this return for which the baby watches. And bound up in such experiences as these is the recognition of the present as distinct from the past, the future as the outgrowth of the present.—Harper's Bazar.

The Kurd and the Camera.

The Seyyid—hacker and nothing more—exacted the deference due to him, all along the road. Once beside a deep, sluggish stream we came upon an encampment of nomads, who had come down out of the mountain ranges to wash and shear their animals. They were hard at work, the boys holding down the sheep and goats, while their elders removed the fleeces. The women, to whom health lent a buxom kind of beauty, and who, after the manner of mountain-women, were lax about the exposure of their faces went about among the flocks, drawing milk into earthen vessels. As I leaped across the stream, camera in hand, a great cry of protest went up, and the chief of the outfit, a bronzed, bearded, and rangy gentleman, who missed his proper place in the world by not being born where he could play right guard on a Princeton eleven, came running with half a dozen of his retainers and a dozen Kurdish sheep-dogs at his heels. He was roaring lustily and waving his arms in mandate to me to get back to the other bank, and reaching for a sort of brush-hook that he carried to make the argument good. In the wildest plunge of his onslaught, he caught sight of the Seyyid's green belt. He stopped as if some thoughtful person had pulled an air-brake on him, and began to kowtow.

With wrath and reverence struggling in him, he asked the Seyyid what sort of being I was and what I was going to do to his people with that "box which had the Evil Eye in the end of it." It was explained to him. He looked doubtfully at the camera, then whispered to the Seyyid, "Is it a sin?" "No," said the law giver.

The chief relaxed his hold of his snicker-snee, and put his entire company, men, boys, sheep, goats, and rosy-cheeked women, through their paces while the Evil Eye winked knowingly and often.—John Kimberley Munford, in Harper's Weekly.

Strategy Of Insects.

An instance of ant sense that came under my notice several years ago was as follows:

I had just killed a wasp and left the carcass on the ground, waiting for my friends the ants to remove it. Along came one fellow, walked all around the wasp's body, making notes evidently of size, quality of flesh, etc., and off he went and brought up a small army of his brothers. Of these some fell to and devoured the soft portions of the body which would not keep, while others began to dissect ready for storing the harder portions which would keep for winter consumption. The day was gusty and my attention was attracted in particular to one little chap who was trying to get to his ant-hill with a wing he had severed from the body. He would struggle along two or three inches, when a sudden gust of wind would blow him and the wing back further than he had advanced. He put up with

this till he found it hopeless, then carefully laying the wing down and piling the largest grains of sand he could lift on it so that the wind would not blow it away, returned to the body of the wasp and got three of the ants who had been feeding while he worked and brought them back to where the wing was, at the same time evidently explaining to them the difficulty of carrying such a bulky piece on a windy day.

They all got on the side of the wing where the heavy strengthening rib is and began to roll the wing up just as one would roll a flag around its staff. When this roll was finished three cuts were made through it by three pairs of ant mandibles, and the four short, easily hauled rolls of wasp wing were successfully carried to the ant-hill by four industrious ants.

A curious instance of the ability of an insect to successfully measure distance was evidenced once while I was traveling through northern Argentina.

I first made the acquaintance of my friend on the back veranda of a little village tavern. I was lying in a hammock. About two feet from me was a 3x3-inch handrail of wood, supported by wooden balusters. As I lay there I noticed a fly alight on the top of the wood. While I watched him the fly apparently turned into a spider. I could not believe my eyes, but on closer inspection I saw that a spider jumped from somewhere and alighted on top of my fly. I thought this worth watching, and found that this was his method of procedure. A fly would alight on the top of the railing, the spider would take in the distance at a glance and would disappear down the side of the rail, walk along toward the fly, but out of sight, until he reached the place on the top of the rail at right angles to the position occupied by the fly when he last saw it. Then he would walk nearly to the top of the rail and fasten his web, then walk down, paying out his web as he went till he was as far from the place where he had fastened his web as was the fly, then one vigorous leap, the web swinging him round in the arc of a circle, and he would alight on the top of the fly.

I have never seen one miss this seemingly difficult leap, except when the fly left his position before the spider had finished his preliminaries.—E. A. Suverkrop, in Scientific American.

Spring Wraps.

A piece of news that will be largely welcomed by the feminine population of the country, says Harper's Bazar, is that that most useful garment, the taffeta jacket, will be fashionable again this summer. There have been few fashions so practical as this silk coat. It is a smart and becoming jacket, warm enough for a cool day, and yet cool enough to wear in hot weather, provided it has no lining and is made so it can be worn with a false front instead of a regular shirt waist. These jackets intended to wear in the middle of summer are best made without lining, or if one is used, it must be the very thinnest silk. There are two or three different shapes this year,—the tucked Eton, the tucks arranged on the bias to form a point in the back, the side-pleated blouse jacket, and the longer coat with a position at the back. The majority of these jackets have very small revers that are faced either with lace or with satin ribbon. In the latter case, white is always used—a cream white is the most becoming shade.

Li Hung Chang is reported to be a physical wreck and in danger of collapse, but mentally as bright as ever.

Ministers and Churches.

Our Toronto Letter.

The meeting of the Home Missionary Committee during the last week has been the principal event in Church circles. The impression prevails in certain quarters that this annual meeting is of very little moment, that the work is practically done in the Presbyterial committees, and that the Assembly's Committee merely approves of what has been done. That may have been the way at one time; it is not the way now. The work of some of the presbyteries is very perfunctory; the work of the Assembly's Committee is most systematic and thorough.

They met for three days this year, and there was more time for the discussion of matters other than those of routine. There was a good attendance of members also, representatives being there from all parts of the Dominion, except the Eastern Provinces, which really manage their own Home Mission affairs. The amount of business put through in those three days would make some sleepy presbyters, who think the member of the Committee who goes to Toronto in its interest has a good time, open his eyes. That it is so thoroughly done is due to the fact that each member has his own affairs at his finger ends, and this is the very best preparation for taking an intelligent interest in those of his neighbors.

After the work of the Committee was over, there was an interval of a few hours for shopping and calling on friends, then all met at the invitation of the Convener and Mrs. Warden in the parlors of St. James' Square Church for a social hour. Here the ministers of the city and their wives were also gathered, and in the throng we also noticed the missionaries home on furlough, and many of the ladies and gentlemen who are interested in the mission work of our Church. It was a happy idea to bring all these workers together. The interchange of opinion will be most heartsome and helpful, and the manner of their meeting was of such a character that all were at once at their ease and disposed to be at their best.

It is not well to repeat all that is said in an after-dinner speech, but some of the remarks made at the call of the Chairman, were to the point. One of the laymen, who apologized because he was a business man, and was attempting to do what it was the business of most of those present to do daily, made the speech of the evening. He touched upon the proposal to request the ladies to come to the help of the Home Mission Committee, and invited the members with distrust of the Church. Why not attempt to educate the body of the church members into systematic giving, or rather acknowledgement of indebtedness to God. Teach them persistently that all belongs to God, and that what we give back to Him is but our acknowledgement of what we have received from His hands. There will then be no need for special pleas at the last hour of the Church Year, in order that a threatened deficit may be made up. There will be more than enough to meet the obligations, and the Committee will be obliged to enlarge its plan of operation and oversight.

At the evening meeting Dr. Robertson spoke. He is just back from Europe, and is full to running over of experiences gathered during his tour. He has been as active as three ordinary men, and more successful than his friends hoped he would be. His experiences were unique, and he tells them in his own inimitable style. His story of the grey headed singer whom he met in a Crief ballroom, whom the Dr. fully absolved from all blame three days after when he came with a cheque to help on his work, is rich enough for Ralph Connor to dress up. The incident of the Magyar College Principal, whose own people are crying out for men, but who will send out two or three to our land, and educate two others if we will send them there, will touch some heart to respond to the generous offer. There will be a more kindly feeling in the heart of many toward the Austrians, who caused the British National Anthem to be played every day at dinner, while Dr. Robertson was there. In cold type these are not attractive. With the voice and gesture of Dr. Robertson they spring into life.

There were other speakers that evening, and they spoke well, but the "Nestor of Western Home Missions," as one of them aptly dubbed the last speaker, outshone them all. He has a story to tell that our people should hear.

May we offer a suggestion that grew out of

the Thursday evening meeting. Why should not the Church Committees meet simultaneously in one of our cities each year. Special rates could be secured, for there would be at least sufficient to obtain one and one-third fare rate. If Home Mission, Augmentation, Foreign, Sabbath Schools, Benevolent Funds, and Colleges met say during the third week in March in Toronto, as the Church Officers are here, the mingling of these men, each interested in their special department of the work, with those who are as strongly interested in other departments, could not but have an excellent effect on all parts of the great work in which the Church is engaged. Then, too, if the Ladies Department of Missions, with their splendid enthusiasm, and admirable administration, could also meet that week, the effect would be still greater, and the impulse given to each would be most marked. Let Tuesday, Wednesday and a part of Thursday be given to business, and let the brethren of Toronto arrange for the entertainment of all the members of each of the Committees on Thursday evening, with a grand public rally afterwards. Such an event might be made one of the most stimulating experiences for the workers in all departments that would mark the year.

Eastern Ontario.

Rev. Mr. Sutherland, formerly of Minnedosa, Man. occupied Knox church pulpit, Vantleek Hill, for the past two Sabbaths.

Rev. Mr. McLean, of St. Andrew's Church, Arnprior, was recently presented with a flattering address and an elegant writing desk. This was to mark the 30th anniversary of his pastorate.

Last week brief reference was made in these columns to the dedication of the new church at Moose Creek. After the paper had gone to press a kind friend sent in a more extended notice which would have been used had we received it a day earlier. The new edifice, we learn, is a credit to all concerned. It is built of brick and will comfortably seat six hundred. It is beautifully lighted by sunlight gas which gives excellent satisfaction. In fact all who have seen the new building say that Moose Creek has the finest church edifice of its size in the Glangarry Presbytery.

The anniversary services of St. John's Church Cortwall, were held on 17th inst., it being the twentieth anniversary of the opening of the new church. The morning service was conducted by the Rev. James Hastie, of Knox Church, who preached an excellent sermon. The services were closed by the Rev. J. S. Burnet, of Summerstown, with prayer and the Benediction. In the evening Rev. Hugh Cairns, of the Methodist Church, occupied the pulpit and preached an earnest sermon. On Monday evening the Ladies' Association of the church held their customary social in connection with the anniversary. Despite the counter attraction and the inclement weather, there was a good crowd present. The choir rendered the beautiful cantata by Herbert, "The King in Zion." Rev. Dr. MacNish occupied the chair and delivered a short address. The following ladies and gentlemen took part in the cantata which was exceedingly well rendered: Misses Mary and Martha Scott, Mrs. E. H. Liddell, Miss Grace Maclellan, Miss Maggie Maclellan, Miss Susie Whittaker, Miss Rena MacNish, Miss Lena Whittaker, Miss Rose Whittaker and Miss Irene Rowan. Messrs. J. G. Harkness, John Whittaker, J. Skelton, Herbert Brydges and Herbert Pollock. Miss Paradis assisted at the organ. After the cantata refreshments were served by the ladies and an hour was very pleasantly spent in social intercourse.

Winnipeg and West.

Rev. Mr. McLean, of Oak Lake, has been offered the position of assistant pastor at St. Andrew's church, Winnipeg.

Miss Kirkland, formerly of Winnipeg city, has been appointed organist of the first Presbyterian church, Vancouver.

Rev. P. Strang, Virden, has been appointed moderator of Brandon Presbytery. Home mission matters were carefully discussed. Several valued and successful missionaries are giving up the fields, and their places will require to be filled. The financial and statistical report of the Presbytery showed that the work has been progressing favorably in spite of crop failure last year. The amount raised for stipend and ordinary revenue exceeded that of the preceding year, and, indeed of any previous year. The sums allocated to the schemes of the church, however, showed a slight decrease.

Northern Ontario.

Chatsworth congregation is building a \$2,400 manse.

Bruce Presbytery disapproves of the remit from the General Assembly on Aids to Social Workship.

The Presbytery of Lindsay approved of remit to Book of Forms for Social Workship; and pronounced in favor of Field Secretary for Sabbath Schools.

Dr. Waits, in the Owen Sound Presbytery, presented the report on augmentation and the following grants were applied for: Hepworth \$225, Johnson \$120, Markdale \$50, and Knox Sydenham \$175 per annum.

At Bruce Presbytery Messrs Leslie, McEachern, Mahaffey, Conning and McLennan were appointed commissioners to the General Assembly; the elders were also appointed from Paisley, Chesley, Allenford, Pinkerton, and North Bruce.

The Rev. A. Findlay, D. D., Superintendent of Missions, was present at meeting of North Bay Presbytery and as a corresponding member took a leading part in considering the several subjects that engaged the attention of the court.

The Rev. Thos. A. Nelson, formerly of Bristol, Que., was appointed by Owen Sound Presbytery, subject to ratification by the Home Mission Committee, ordained missionary for two years from April 1st, in Desboro and Williamsford and his name added to the roll of Presbytery.

The following were chosen by rotation as Commissioners to the General Assembly by Barrie Presbytery, viz: Rev. Dr. Gray, Craw, McConnell and Fraser Smith, and the following were elected to go: Dr. Grant, D. D. McLeod, Skene and Rollins. Nine elders were also nominated.

Owen Sound Presbytery considered the question of the remuneration of Catechists taking occasional services in the Presbytery, and on motion the following was adopted: for the first service two dollars and one dollar for each additional service, together with travelling expenses to and from the congregation.

The following Commissioners to Assembly were appointed by Owen Sound Presbytery by rotation—Dr. Waits, Dr. Somerville and Mr. Rodgers; by election—Mr. Little and Dr. McRobbie. Elders were chosen as follows: by rotation from Sessions of Johnson, Keady and Latona, and by election Messrs. J. Armstrong and R. Harkness.

At last meeting of Barrie Presbytery Rev. J. J. Elliot presented an excellent report on Church Life and Work within the Presbytery. The report was hopeful in many respects, there being only two discordant notes, namely, the lack of the spiritual revival which it was hoped would be the result of the Century Fund effort; and the increase of drunkenness in our towns and villages. The report with its recommendations re Sabbath observance, contributions, spiritual life and temperance was adopted.

The Rev. D. D. McLeod presented a lengthy resolution for adoption by Barrie Presbytery and transmission to the Synod regarding special services during the year. The plan outlined by him has been followed for several years past by the Free Church of Scotland. Twelve ministers within the Synod are to be chosen to be called Missioners, these are to go in pairs; hold religious services for several weeks in each place within the Synod for the deepening of Spiritual life, but especially for the conversion of the unsaved. These pulpits are to be supplied by others in their absence.

At last meeting of Owen Sound Presbytery Dr. Fraser presented the report of the committee on Aids to Social Workship, which was adopted, and instruction given that the book with the changes suggested by the committee, be forwarded to Dr. Herridge, of Ottawa, who has the matter in charge for the General Assembly. A curriculum for the examination of Catechists who seek the endorsement of the presbytery was adopted on motion made by Dr. Fraser, who presented an overture to the General Assembly praying it to adopt a uniform examination for Catechists and Students who have not completed their first year in Theology, before being employed in any of our Mission Fields. The overture was adopted by Presbytery, and instruction given that it be brought before the Assembly's Home Mission Committee by Dr. Somerville and sent to the Synod for transmission to the General Assembly. Dr. Fraser was appointed to support it before the Synod and Dr. Somerville,

Dr. Waits and Mr. Armstrong before the General Assembly.

North Bay Presbytery has done but comparatively little for the Century Common Fund but it was agreed after last meeting that congregations and individuals should be urged to augment the common fund before the first of May. Revs. Beckett, Johnson, Childerhose, and R. Wiseman, G. Morrison and A. Thom, elders were appointed Commissioners to the General Assembly. The next meeting of Presbytery was appointed to be held at Powassan on the 2nd Tuesday of July.

Montreal.

Mr. J. Burt Sutherland, of this city, whose lectures have proved so useful and attractive in connection with Sunday School and church entertainments in many places, has a varied list of subjects from which his patrons may make choice when asking him to lecture. Among his themes are the following: "What I saw in Italy"; "A Peep at England and the Continent"; "A Look at Germany and the Rhine"; "Great Preachers I have Listened to"; "Celebrated cities of the Continent"; and many more.

A few evenings ago Dr. J. T. Reid delivered an address in Stanley Street Church, on the subject of the life and customs of the Doukhobors and Galicians of Manitoba. A year's residence amongst these people has made the doctor quite familiar with all their manners and customs, many of which seem strange to us, and the information imparted proved very interesting. After speaking of the poverty which is present among these people in general, their want of medical attendance and the like, Dr. Reid declared that humanely speaking, it was not yet opportune to send missionaries among them. What was now needed was a display of Christian spirit and love. This ought to take the form of charity in order to prove to them they were regarded as brothers. Something in this line had been attempted by the pastor of the Stanley Street Church, but it was only a beginning. Others should follow this worthy example, for love of country as well as for love of God. The importance of this last consideration was made apparent by the statement, on the authority of a close observer, that in twenty-five years the city of Winnipeg would be in the hands of foreigners. Thousands were sure to invade the great North West before that time, and if they were neglected in education or religion, the country would suffer.

Presbytery of Quebec.

This Presbytery met in Quebec on the 12th March. There was a good attendance, and a very large amount of business was transacted.

The grants to Home Mission fields—English and French—were revised and recommendations made for the ensuing year. Much time and earnest consideration were given, at this and at former meetings to the circumstances of augmented congregations, and the reductions made in grants to these by the Assembly's Committee. The Presbytery was unable to see their way to recommend a reduction in any case.

A conference on French work within the bounds was held, at which several of the missionaries were heard. The tone of all the addresses was hopeful.

The following Commissioners to the General Assembly were appointed, viz.,—Ministers, Revs. J. R. MacLeod, J. Mackenzie, A. T. Love, A. D. Reid, Jas. Sutherland and Duncan MacLeod; and elders, Messrs. Robt. Brodie, Robt. Stewart, Dr. Thompson, Thos. Wark, Jas. Muir, Jas. Davidson.

Rev. Dr. Robt. H. Warden was nominated for the moderatorship of the next General Assembly; and Rev. Dr. Kellock for that of the Synod of Montreal and Ottawa.

Mr. Louis Abram was appointed as ordained minister to the French field of St. Valier. The resignation of the Rev. N. Mackay, of Marsboro, which had been on the table for some time, was at Mr. McKay's request, accepted, because of his continued ill health. Rev. D. MacLeod, of Hampden was appointed Moderator of the Session. A call from the congregation of Levis, in favor of Rev. J. M. Callan, of Metis, was sustained. Mr. Callan accepted the same; and his induction was fixed for the 4th April. Rev. J. Turnbull, ordained missionary at Kennebec Road, tendered his resignation because of age and infirmity. The resignation was accepted to take effect on the 12th June next.

Western Ontario.

Miss Lily Taylor has been appointed organist in the Brucefield Church.

Rev. S. Lawrence, Vanneck, has been called to Dunwich and McBride.

Rev. John Milloy, now in his 80th year and the 43rd of his ministry, desires to resign.

Rev. R. McIntyre has been elected Moderator of London Presbytery for ensuing six months.

Rev. D. B. McCrae of Cranbrook preached in Bethel church, Moncrief, last Sabbath evening to a large congregation.

Rev. and Mrs. P. A. McLeod, of Atwood, were made the recipients recently of a handsome and costly silver tea service, the gift of the congregation.

Rev. Prof. Baird, B. D., of Winnipeg, who has been visiting friends in Galt and vicinity, occupied the pulpit of Central Church last Sabbath evening.

London Presbytery appointed the following a special Temperance Committee: Dr. Johnston, Dr. R. Drummond, J. H. Courtenay, and Messrs. Tait and Greenless.

Rev. Dr. Jackson, a former pastor of Knox Church, Galt, now minister of a large church in Cleveland, Ohio, has been invited to preach in his old charge on the 7th April.

Rev. A. McD Haig has accepted a call to Esson and Willis Churches, Oro. Dr. McIntyre was appointed to be Moderator of Session and to declare the vacancy on March 31st.

Guelph Presbytery sent forward the following names for the Chair of Apologetics in Knox College: Dr. Halliday Douglas, Cambridge; Dr. Kennedy, Callendar, and Dr. Beattie, Louisville, Ky.

The Synod of Hamilton and London will meet in Knox Church, Stratford, on Monday 29th of April. On Tuesday afternoon a conference will be held, when important papers will be read and discussed.

Rev. A. M. Bradley, B. A., Berlin, has been granted three month's leave of absence to visit Great Britain. Rev. Mr. Gilchrist, Waterloo, will act as Moderator of Session during Mr. Bradley's absence.

Hamilton Presbytery nominated Dr. Forest, Scotland, for the Chair of Apologetics in Knox College. Mr. Jansen was appointed to supply Locke street, Hamilton, till Dec. 31st. St. David's and Merritt were to be supplied by the sessions and H. M. Committee. Waterdown obtained leave to proceed with a call.

At a social held in the Wilton Grove Church, under the auspices of Y. P. S. C. E., an interesting programme was rendered, and Mr. Hutchinson presented Dr. McCrae, with a well-filled purse, on behalf of the young people. Dr. McCrae, in his reply, said that the kindness received from Westminster since his coming amongst them had been simply unbounded.

At Guelph Presbytery a report was presented by the committee to whom had been referred the request of Melville Church session, Fergus, for advice as to the keeping of a retired or reserve list to the communion roll, which closed with the statement that in their opinion members leaving any congregation should be urged to take their certificates of membership with them, and unite at once where they go.

Anniversary services in St. James' Church, London, were conducted last Sabbath by Rev. A. Gandler, of St. James' Square Church, Toronto, who preached stirring sermons to large congregations both morning and evening. During the year this church has added 175 new members, and its growth has been, in every particular, highly satisfactory. The collections for the day amounted to \$535.

According to rotation the following ministers were appointed by London Presbytery as commissioners to the next General Assembly: Messrs. J. F. Scott, Thomas Wilson, George Gilmore, Walter Moffat, J. J. A. Proudfoot, Dr. Johnston, R. McIntyre, D. K. Drummond, J. H. Courtenay, J. Lindsay. The appointment of elders was left over, with the exception of the following gentlemen, who were also appointed: Mr. J. L. Coote, St. Thomas; Mr. Teller and Mr. George Cairncross.

Mr. Wm. McPhail, who with his family, is about removing from Acton to the neighborhood of Brandon, Man., was made the recipient of a well-filled purse, along with many other tokens of good-will, by his fellow members of Knox Church. As member of Session, and Sabbath

School superintendent for ten years, Mr. McPhail's services were highly valued, and his going leaves vacancies difficult to fill. The West has need of just such man; and Acton's loss will be Brandon's gain.

Commissioners appointed to General Assembly from Hamilton Presbytery were: Ministers—Dr. Fletcher, F. McCraig, J. H. Ratcliffe, W. J. Dey, N. Smith, J. Robertson, C. H. Lowry, A. Barclay, G. A. McLennan, Dr. Lyle and J. Muir. Elders—S. D. Cowper, J. B. Wilson, J. B. Hamilton, J. Charlton, J. McCulla, F. Reid, R. A. Thompson, A. P. McKenzie, R. McQueen, Leckie and Leitch. Hamilton Presbytery nominates Dr. Warden as Moderator of Assembly.

On Sabbath last anniversary services were conducted in Chalmers' Church, London, by Rev. J. W. Clarke and Rev. J. G. Stewart, when there was a large attendance at each diet of worship. This congregation, since its formation four years ago, has shown marked signs of activity and zeal, the attendance has so increased that it was felt to be absolutely necessary to rearrange and complete the seating of the church. This has been done and much added comfort secured.

The following are the commissioners to General Assembly from Guelph Presbytery: Ministers—Rev. Dr. Wardrope, Rev. Dr. Dickson, Rev. A. Blair, B. A., Rev. R. J. M. Glassford, Rev. A. J. Mann, B. A., Rev. M. Lennan, Rev. Dr. Middlemiss, Rev. H. R. Horne, B. A., L. L. B. Elders—Messrs. Wm. Slimmon, Knox Church, Guelph; Major G. B. Hood, Chalmers' Church, Guelph; Robert Johnston, Knox church, Guelph; Lt.-Col. David McCrae, St. Andrew's church, Guelph; James Hall, St. Andrew's church, Hawkesville; Henry Duckworth, Hespeler; Robinson Anderson, Nassagaweya; James E. McLean, Puslinch.

"Estimates" Will be Reached.

DEAR DOMINION PRESBYTERIAN—"Is there anything being done towards making up the threatened deficit in common fund? No doubt many are asking that question, and some waiting till they have assurance that something is being done, before taking action themselves.

Speaking first of amounts that were not included in any "conservative estimates" which were sent to the Executive, I can inform enquirers that within the last ten days, at least \$15,000 have been reported to me, either as individual subscriptions, or as results in congregations where ground had been broken, or "estimates" had been over passed. That is satisfactory, because such scattering reports come as indications that friends are at work, and it only needs well directed and continuous work to carry us through.

Further, I have, from a number of Presbyteries and congregations, assurances that the estimates will be reached, if not overpassed, in their localities. This is a most important point, and should be steadily borne in mind in all congregations who sent in "conservative estimates." None, I am sure, intended to delude themselves or the committee with figures. Friends expected that they would reach the figures that they submitted. And they will do so, if only they set vigorously to work and see every one on whom they depended for further contributions. The indications are that every where there is determination that this shall be done.

"Let there be no delay," is the word now, for May is drawing near.

A word of invitation in conclusion to those who are almost persuaded that their congregations are so weak, or so oppressed with debt, that they can do nothing. Looking over the returns, I find much satisfaction in noting cases in which the persuasion was that, though they could do but little, they would cheerfully join with those who could do much. "The mission stations in our Presbytery will make up \$800," is one report. Another, from a missionary Presbytery, is: "We have only three or four places to hear from now, and we hope to have them all, except perhaps one;" and that Presbytery is away up on the roll, just because every little place has "done what it could." Some gave only a mite, \$20, \$50. Some did astonishingly well, \$150, \$200, even \$300. Why should not every congregation, of every Presbytery, similarly help on the work of the church from which it has received, or is receiving help? I am, Yours sincerely,

R. CAMPBELL,

Perth, March 23, 1901.

World of Missions.

Women Missionaries in China.

C. J. R. Allen, formerly British Consul at Foochow, at a recent missionary meeting made these statements, which are well worth careful consideration: "It is of no use to shut our eyes to the fact that the employment of unmarried women in mission work in China constitutes a serious difficulty, and that it may be necessary to take special steps regarding them. Every thing that a European woman does is what Chinese etiquette says she ought not to do. Her behavior in meeting men abroad, or receiving them at her house, is most reprehensible. Her dress is indecorous, and even her manner of walking, especially if she is a strong young woman, with a freedom of limb acquired by playing tennis and hockey, and bicycling, is most improper. The Chinese say, 'Even if her mother has been too poor or too remiss to have her daughter's feet properly compressed when young, she might at any rate walk slowly with mincing steps, with her arms held carefully to her sides, instead of striding along like a man.' Ladies in our lay communities refuse to be bound by the Chinese code, and find, that in spite of such disobedience, that they can gain the confidence and respect of the natives with whom they come in contact. But a woman missionary has not such a free hand. Whatever she does it is sure to be wrong. If she adopts the Chinese costume, she pledges herself to a strict observance of native customs, a pledge which she has the greatest difficulty in keeping. Her constant mistakes in trying to keep up the character of a Chinawoman expose her to contempt and ridicule, and often to suspicion; on the other hand, if she refuses to resign her status as an Englishwoman she remains an outsider, and can make but little headway with the native woman, who may look on her as a teacher from the outer world, but never as her sister. I admit that I have my own opinion, which is that the latter course is the wiser, but the conclusion to be drawn is that we must not dogmatize. One practice may suit one part of China, and be quite unsuitable elsewhere. One woman can do successfully what others may not venture to try. But this I will say, that if it is necessary for a man missionary to temper his enthusiasm with prudence, it is ten times as necessary for a woman to do so."

Liverpool and Manchester, England, are convinced that while the overhead trolley system for street cars may be well enough for rural districts, it is not suitable for centres of population. Recent fatal accidents have developed a condition not far from panic in each of the cities named, and the authorities in both are considering the advisability of a change.

Silken fabrics, especially white silk handkerchiefs, should not be damped, but ironed with a moderately warm iron when taken from the line.

TO CONSUMPTIVES.

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

Rev. EDWARD A. WILSON, Brooklyn, New York

Home and Health Hints.

The Ideal Bed Chamber.

"The importance of the sleeping and bathing arrangements of a house is not half appreciated," writes Maria Parloa, in the November Ladies' Home Journal, giving some suggestions as to furnishing the house. "Every bedroom should be provided with the essentials for healthful sleep and the daily sponge bath. As nearly as possible, the room should be kept free from anything that would tend to contaminate the air. It should be as large as one can afford, and the windows so arranged that they may be opened at the top and bottom. If possible the floor should be bare and the rugs so small that they can be taken outdoors with ease for cleaning and airing. Everything about the room should be washable. The bed should be light and fitted with strong casters, so that it may be readily moved; the springs ought to be firm and strong, and the mattresses of a kind that will not allow the heaviest part of the body to sink, and so cause the sleeper to lie in a cramped position. My own preference is for a cheap hard mattress next the springs and a light one of hair on this, but any kind of a firm mattress is better than one that is too soft. Above all do not overfurnish the bedroom.

Try swallowing saliva when troubled with sour stomach.

Try eating fresh radishes and yellow turnips for gravel.

Fresh air and exercise are the best tonics for young folks, but too much of the latter will do harm to a child.

Eggs are excellent food for children, especially those who are nervous. They are easily digested when lightly or undercooked, but only one child in ten can digest the white of a hard-boiled egg.

For stuffed apples select small perfect apples; core but do not pare; stuff cores with mincemeat; dust lightly with paprika; stand in a baking dish, baste with a little melted butter, and bake in a moderate oven a half hour. Just before taking from the oven baste again with butter, dust with bread crumbs, and serve with roasted duck or goose.

When hot grease is spilled on wood or stone, if an absorbent like a piece of butcher's or blotting paper, is not at hand, throw cold water on it quickly. This will solidify the grease and prevent it being absorbed. The oiling of bicycles or roller skates on the stone walks or stoops, if carelessly managed, often leaves stains ineradicable if not instantly wiped off.

After an investigation into the effect upon the eyesight of the incandescent electric and the incandescent gas lamp, the University of Heilberg has decided that neither light, if properly placed, has any bad effect upon the eyes. On the question of lighting, the committee in charge decided that for the lighting of rooms, especially concert rooms and lecture halls, where many people remain for long periods at a time, the electric light is without doubt to be preferred to all others from a hygienic point of view.

Pineapple Frappe—Grate one pineapple; put one quart of water and a pound of sugar over the fire to boil; boil for five minutes, add the juice of one lemon and the grated pineapple; take from the fire, and when cool turn into a freezer and freeze, turning the dasher very slowly until the mass is like soft, wet snow. Serve in glasses.

SUFFERING WOMEN

A MESSAGE OF HOPE TO THE WEAK AND DEPRESSED.

A GRATEFUL WOMAN TELLS OF HER RELEASE FROM THE AGONIES THAT AFFLICT HER SEX AFTER THREE DOCTORS HAD FAILED TO HELP HER.

The amount of suffering born by women throughout the country can never be estimated. Silently, almost hopelessly, they endure from day to day afflictions that can only fall to the lot of women. The following story of the suffering and release of Mrs. Charles Hoeg, of Southampton, N. S., ought to bring hope and health and happiness to other sufferers. Mrs. Hoeg says:—"For nine out of the thirty-two years of my life I have suffered as no woman, unless she has been similarly afflicted, can imagine I could suffer and yet have lived. Three weeks out of four I would be unable to move about, and, indeed, at no time was really fit to attend to my household duties. I consulted physicians—three of the most skillful doctors in the county of Cumberland at different times had charge of my case. These all agreed in their diagnosis, but the treatment varied; and while at times I would experience some relief, at no time was there any hope given me of a permanent cure. Many a night when I went to bed I would have been glad if death had come before morning. I never had much faith in proprietary medicines, but at one time I took a half dozen bottles of a blood-making compound that was highly recommended. This, like everything else, failed to help me. There seemed to be not a particle of blood in my body. My face was absolutely colorless, and my appetite almost entirely deserted me. I often saw in the newspapers letters testifying to the merits of Dr. Williams' Pink Pills, but nine years of suffering and discouragement had made me too sceptical to see any hope of relief, when doctors had failed to effect a cure. But at last I came across the story of a cure near home—that of Mr. Moses Boss, of Rodney. I knew that at one time he had been regarded as a hopeless consumptive, and his cure through Dr. Williams' Pink Pills determined me to try them. I had not taken two boxes before I began to feel better, and grew confident of a cure. I kept on taking the pills all the time feeling new blood in my veins, actively returning to my limbs, and the feeling of depression gradually wearing away. To many women it may seem incredible that the mere making of new blood in my veins could restore to a healthy condition misplaced internal organs, but this has been my happy experience. My pains have all left me, and I am now as healthy a woman as there is in this place. This health I owe to Dr. Williams' Pink Pills, which have rescued me from a life of suffering, if not from the grave."

Dr. Williams' Pink Pills are especially valuable to women. They build up the blood, restore the nerves, and eradicate those troubles which make the lives of so many women, old and young, a burden. Palpitation of the heart, nervous headache and prostration speedily yield to this wonderful medicine. These pills are sold only in boxes, the trade mark and wrapper printed in red ink, at 50 cents a box, or six boxes for \$2.50, and may be had of druggists, or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary.
Edmonton, Strathcona, 19th Feb, 10 am.
Kamloops, Kamloops, last Wednesday of February, 1901.
Kootenay, Rossland, February 27.
Westminster, St. Andrew's, Westminster, Feb. 26.
Victoria, St. Andrew's, Nanaimo, Feb. 24, 1901.

SYNOD OF MANITOBA AND NORTHWEST

Brandon, Brandon, 5th March.
S. J. Fort, Fort William 2nd Tuesday March, 1901.
Winnipeg, Man. Coll., bi-mo.
Rock Lake, Manitow, 5th March.
Glenboro, Glenboro.
Portage, Portage la P., 4th March, 8 am.
Minnedosa, Shoad Lake, March 5, 1901.
Melita, Carleton, 12 March.
Tegina.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, 12th March.
Paris, Woodstock, 12th March.
London, 1st Tuesday, April, 1 p.m. to finish business, First Ch.
Chatham, Blehertin, July 9th, 10 a.m.
Stratford, Stratford, 2nd Tuesday May, 1901.
Huron, Clinton, 9th April.
Sarnia, Sarnia.
Maitland, W. Rocket, March 5 10 a.m.
Bruce, Paisley, 9th July, 10.30 a.m.
Brandon, Brandon, 5th March.

SYNOD OF TORONTO AND KING TON.

Kingston, Chalmers, Kingston, March 12, 8 p.m.
Peterboro, Fort Hope, 12th March, 1.30 p.m.
Whitby, Whitby, 16th April.
Leisday, Woodville, 25th June, 11 a.m.
Toronto, Toronto, Knox, 1st Tues. ev. mo.
Orangeville, Tuesday in May, 10 a.m. the week of Synod meeting.
Barrie, Barrie, March.
Owen Sound, Knox, Owen Sound, April 9th, 10 a.m.
Algona, Sudbury, March.
North Bay, Huntsville, March 12.
Saugoon, Knox, Harriston, March 12, 10 a.m.
Guelph.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Quebec, March 12, at 4 p.m.
Montreal, Last Tuesday of June, 10 a.m.
Glenagary, Alexandria, 2nd Tues, July.
Lanark, Renfrew & Carleton Place, Apl 16, 11 a.m.
OTTAWA, Ottawa, Bank St., 5th Feb., 10 a.m.
Brookville, Cardinal, 2nd Tuesday July 3 p.m.

SYNOD OF THE MARITIME PROVINCES

Sydney, St. A, March 28th, 10 a.m.
Inverness, Whyconmagh, Mar. 19 1901 11 a.m.
P. E. L. Charlottown, 5th Feb.
Pictou.
Wallace, Oxford, 6th May, 7.30 p.m.
Truro, Truro, 19th March.
Halifax, Chalmers Hall, Halifax, 29th Feb., 10 a.m.
Lunenburg, Rose Bay, St. John, St. John, St. A.
Miramichi, Chatham, 25 March, 10 a.m.

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"My Valet"

We press, clean and repair all the clothing contained in a gentleman's wardrobe for \$1.00 per month. Extra care taken with black goods.
152 Bank St. Ottawa
Ring us up. Phone 15

Inebriates and Insane

The **HOMEWOOD RETREAT** at Guelph, Ontario, is one of the most complete and successful private hospitals for the treatment of **Alcoholism or Narcotic addiction and Mental Alienation.** Send for pamphlet containing full information to

STEPHEN LETT, 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 according as it is wisely or wastefully done. I have added years of experience to years of study in writing an interesting advertisement for many of the most successful Canadian firms. I should have pleasure in explaining my methods and terms to you, either by letter or personally.

NORA LAUGHER,

Writer of Advertising, 91-2 Adelaide St. E., office 17 Toronto

Don't Overlook This Advertisement!

It Tells Congregations of an Easy Plan to get a

Communion Set and Baptismal Bowl

FREE

For a Few Hours' Work

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

Look at These Splendid Offers!

This premium offer affords an easy way to secure a Communion Set that will last for years, and at the same time introduce 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.



- (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.

DON'T NEGLECT

To write for our New Catalogue if you are interested in the selection of the best school in which to train for business pursuits. The Central Business College Toronto, employs 11 regular Teachers, owns 60 Typewriting machines and uses 20 splendid rooms in its work. Its courses are thorough and practical and its students and graduates are in strong demand. WINTER TERM from JAN. 2nd. Enter any time after that date. We also give splendid courses By Mail for those who cannot attend our school. All particulars cheerfully given. Address
W. H. SHAW, Principal.

Home Mission Committee.

(WESTERN SECTION.)

The Home Mission Committee will (D.V.) meet in the Lecture Room of Knox Church, Toronto on Tuesday, the 18th March at 9.30 a.m.
 The semi-annual and annual schedules from Presbyteries should be in the hands of the Rev. Dr. Somerville, Owen Sound on or before the 15th March. Applications for appointments should also be forwarded to Dr. Somerville prior to the same date.
ROBERT H. WARREN,
 Convenor.
 Toronto, 22nd February 1901.



BINDER TWINE

UNTIL further notice, Binder Twine will be sold at the Kingston Penitentiary to farmers, in such quantities as may be desired, for cash on delivery, at the following prices:
 Beaver 84 cents per pound.
 Sial 7 " "
 New Zealand 64 " "
 Monarch 84 " "
 Pure Manila, 650 feet 10 " "
 to pound. 10 " "
 Address all communications, with remittances, to J. M. PLATT, Warden Penitentiary, Kingston, Ont.
 Papers inserting this notice without authority from the King's Printer will not be paid therefor.
 Kingston, March 20, 1901.

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.

The Best Pianos Up With the Times

...AT...
Lowest Prices!

The Finest Stock in Canada to choose from, including

- STEINWAY
- KNABE
- NORDHEIMER
- MASON & RISCH
- GERH D HEINTZMAN
- MENDELSSOHN, and
- MORRIS PIANOS
- ESTEY ORGANS

Sold only 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). - Aid. John Dunn (Vice President)
 Rev. W. Galbraith, E. C. Davis, J. S. Deacon.

DEBENTURES :

By-law passed at Annual Meeting of Shareholders, March 14th, 1900 :
 "The Board of Directors may, in pursuance of the Loan Corporation Act, and "are hereby authorized in their direction to issue debentures of the Association "for any period, from one to ten years, but for no sums less than \$100 each, inte- "rest 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.

C. Blackett Robinson, Manager.

APPLY **P. O. Drawer 1070, OTTAWA, - ONT.**

OTTAWA & GATINEAU RY Leitch, Pringle & a meron

CHANGE OF TIME.

Taking effect Monday, Nov. 26th, 1900

Train 1, leaves Ottawa 4.03 p.m.
 Train 2, arrives Ottawa 10.25 a.m.
 Daily except Sunday.

P. W. RESSEMANT,
 General Superintendent

WINDSOR SALT

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

THE WINDSOR SALT CO.
 LIMITED
 WINDSOR ONT.

ESTABLISHED 1873

CONSIGN YOUR

Dressed Hogs Dressed Poultry Butter to

G. GUNN, BROS & CO.
 Pork Packers and Commis. Merchants
 67-80 Front St., East
 TORONTO

CANADA ATLANTIC RY.

8 Trains daily between 8 MONTREAL & OTTAWA 8

On and after Oct. 14th, and until further advised train service will be as follows.
 Trains leave Ottawa Central Depot daily except Sunday.
6.10 a.m. Local, stops at all stations.
9.00 a.m. Limited, stops Coteau Jct. only, arrives Montreal 11.20.
8.00 a.m. Local, Sundays only, stops at all stations.
4.20 p.m. Limited, stops Glen Robertson, Coteau Jct, 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 for New York and local stations Middle and Western Divisions: Amherst, 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: **11.00 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 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 12.15. Tupper Lake 10.15 p.m. Connects at Cornwall for all points west and at Tupper Lake for New York City.
 Trains arrive at Central Station daily at 10.00 a.m. and 7.00 p.m.
 Mixed train leaves Sussex street daily except Sunday, at 6.00 a.m. Arrives 7.20 p.m.
 Office, 39 Sparks St. Tel. 18 or 11.80.

CANADIAN PACIFIC.

From Ottawa.

Leave Central Station 6.15 a.m., 8.56 a.m., 4.25 p.m.
 Leave Union Station 4.15 a.m., 8.45 a.m., 2.35 p.m., 9.45 p.m.

Arrive Montreal.

Windsor St. Station 8 a.m., 9.35 a.m., 11.10 a.m., 9.10 p.m., 6.40 p.m.
 Place Viger Station 12.35 p.m., 10 p.m., 1 daily. Other trains week days only.

From Montreal.

Leave Windsor St. Station 5.30 a.m., 10.25 a.m., 4.10 p.m., 6.15 p.m., 110 p.m.
 Leave Place Viger (Station 8.30 a.m., 5.40 p.m.)

Arrive Ottawa.

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

OTTAWA TICKET OFFICES:
 Central Station. Union Station
GEO. DUNCAN.
 City Ticket Agent, 42 Sparks St. Steamship Agency, Canadian and New York lines.