

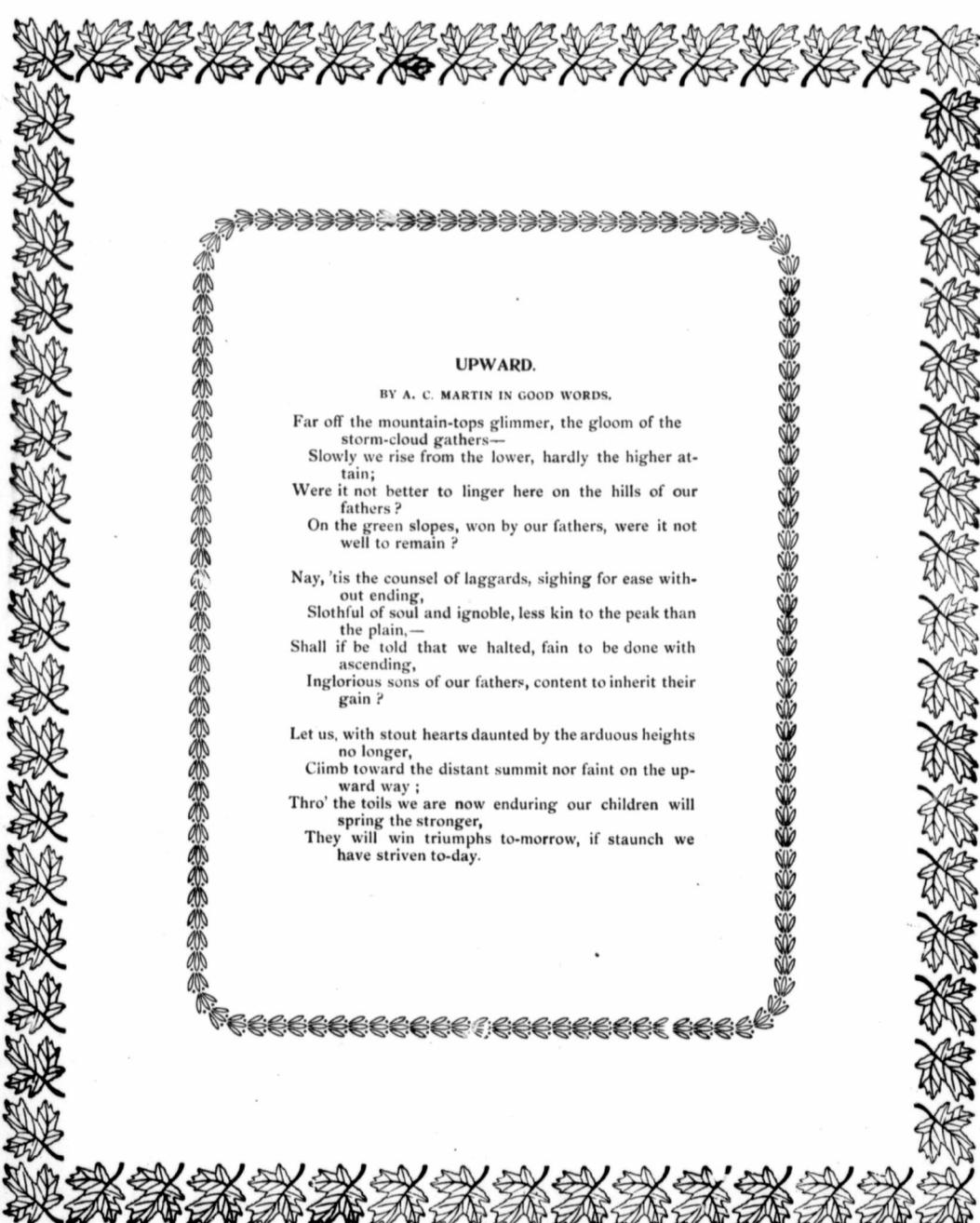
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UPWARD.

BY A. C. MARTIN IN GOOD WORDS.

Far off the mountain-tops glimmer, the gloom of the
storm-cloud gathers—

Slowly we rise from the lower, hardly the higher at-
tain;

Were it not better to linger here on the hills of our
fathers?

On the green slopes, won by our fathers, were it not
well to remain?

Nay, 'tis the counsel of laggards, sighing for ease with-
out ending,

Slothful of soul and ignoble, less kin to the peak than
the plain,—

Shall if be told that we halted, fain to be done with
ascending,

Inglorious sons of our fathers, content to inherit their
gain?

Let us, with stout hearts daunted by the arduous heights
no longer,

Climb toward the distant summit nor faint on the up-
ward way;

Thro' the toils we are now enduring our children will
spring the stronger,

They will win triumphs to-morrow, if staunch we
have striven to-day.

MARRIED.

On Jan. 30, 1901, at Montreal, by the Rev. Jas. Fleck, Edmund Ryder to Alice Ennis.

At the residence of the bride's mother "Evergreen Hall," Cannington on Jan. 18th, 1901, by the Rev. Russell Johnston, P. A. of Penetanguishene, Thomas Henry Foster, of the township of Brock, to Bella, daughter of the late Malcolm Gillespie, Esq., of the village of Cannington.

At Finch, on Jan. 31, by Rev. J. L. Miller, Alexander McPherson, of Berwick, to Miss Mary Servage of Riverside, Finch.

At the residence of the bride's mother, on Jan. 23, 1901, by the Rev. George MacArthur, B.A., Mr. Nathaniel Hunter, of Cardinal, to Miss Bertha A. Miller, third daughter of the late Joseph Miller, Esq., of Edwardsburg.

On Jan. 23, 1901, at the residence of the bride's father, Cedarville, Proton, Co. Grey, by the Rev. John Morrison, assisted by the Rev. H. Broad, Lizzie, second daughter of Mr. Thos. McLaren, to Charles Green, farmer, all of Proton, Ont.

At Strathclair, Manitoba, on Jan. 8, 1901, by the Rev. John McKay, James Kippen, of Silver Creek, to Bella Forbes, of Strathford, Ont.

DIED.

At Ottawa, on Jan. 25, 1901, Chas. E. Moss, R. C. A.

At Dundas, Ont., on Jan. 28, 1901, Hester E. McCausland, wife of A. F. Pirie, and daughter of Joseph McCausland, Toronto.

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Note and Comment.

It is said that the great fire in Montreal last week will incur a loss of over \$2,000,000.

A majority of the Presbytery of Philadelphia favour the repeal of the clause prohibiting marriage with a deceased wife's sister.

The Ontario Legislature will be asked at the coming session to authorize the erection of a statue of Queen Victoria in Queen's Park, Toronto.

Sir Archibald Geikie will retire from the post of Director-General of the Geological Survey of the United Kingdom on March 1st. He has filled the office for twenty years.

It was announced last week that Mr. P. D. Armour left \$1,000,000 to the Armour Institute, and that the Institution would probably become a technical school affiliated with the University of Chicago.

The Hon. Lyman Jones, of Toronto; Mr. A. T. Wood, of Hamilton; Mr. George McHugh, of Victoria county, Ontario, and Mr. Robert Mackay, of Montreal, have been appointed to the Canadian Senate.

Two series of curious Babylonian tablets have recently been placed in the Assyrian room of the British Museum. The characters are said to have been inscribed about 2,400 B. C. The tablets resemble dog biscuits.

The accounts from India on the subject of the famine are more satisfactory. According to a telegram from the Viceroy the total number of persons now in receipt of relief is 200,000, of whom 187,000 are in Bombay.

The native Christian community in South India has attained a population of 608,878. Of these 159,797 are communicants. Since 1878 the community has more than doubled, and the communicants have grown three-fold.

The deaths are announced of two Irish centenarians—one, a man, named Alex. Gordon, at Cookstown, county Tyrone, aged 101 years, and the other, a woman, named O'Doherty, at Draperstown, county Derry, aged 107.

A recent advertisement in an Irish paper says—"Missing, Jane O'Fogerty; she had in her arms two babies and a Guernsey cow, all black with red hair, and tortois shell combs behind her ears, and large black spots all down her back, which squints awfully."

Capt. Horatio T. McKay, the popular Scotch commodore of the Cunard Line, has retired after being thirty years in the service. He has followed the sea since he was twelve years old, and by ability and perseverance rose to the highest position in the Atlantic steamship trade. Capt. McKay is a native of Banffshire.

A letter has been published from the Rev. Dr. Stewart, of Lovedale, who is at present residing in Edinburgh, in which he says it is a pity that those who support the Boers allow themselves to be imposed upon by such words as religion, freedom and independence, when used by unscrupulous and designing men. Messrs. Merriam and Sauer would not, he says, undertake a long voyage home if they did not expect to succeed, through the aid of those who support the Boer cause. It is to be hoped Mr Chamberlain will refuse to see them, and either send them back for an admonition from Sir Alfred Milner, or, failing that, give them an introduction to Mr. Stead.

Great Britain will follow the example of other nations by inaugurating the century with a new penny postage stamp. It is understood that the fresh issue, which will appear shortly, will differ from the present only as regards colour, and that the authorities propose to return to the brick red that did duty for so many years.

The interment of the Queen took place in the royal mausoleum at Frogmore, Windsor, where Her Majesty desired to be laid to rest beside her much-loved and lamented husband. Over the door is carved this inscription:—

Farewell, beloved!
Here at last I will rest with thee,
With thee in Christ I will rise again.

There has been established in London a research laboratory for the investigation of the nature and cause of cancer, a disease that one never hears mentioned without thinking of its essentially hopeless and fatal nature. Some cases are cured no doubt by early operation, but the mortality from the ailment is not only very great, but it is increasing year by year.

Philatelists will be interested in the new issue of stamps at Malta, particularly the farthing issue. It is of the ordinary size, and brown in colour. The design is a scene of the harbour, with a view of the sea. The watermark is a crown and C. A. Malta is the second colony to issue a stamp of this value, Barbados having issued farthing stamps in 1896.

In closing his evening lecture on a recent Sunday night the Rev. K. N. Thomson, St. Bernard's Parish Church, Glasgow, said it gave him much pleasure to inform the congregation that he observed a lady 94 years of age present, the oldest member of the congregation, and that on a night when many of the younger members were absent on account of the cold.

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

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

The death of the Queen will entail a great many changes as regards royal residences. Buckingham Palace being the official London residence of the sovereign, it is expected that Marlborough House will go to the Duke of York. Osborne House and Balmoral formed a part of the private property of the Queen. The former, it is believed, has been left to Prince Henry of Battenberg, Governor of the Isle of Wight, and the latter to the Duke of York.

The municipalities of Scotland are everywhere bestirring themselves on the question of Sunday trading. Edinburgh has through a private Bill secured the right of regulating such trading. Glasgow is seeking similar but enlarged powers, and representatives from various bodies in Scotland have prepared a Bill applicable to the whole of Scotland. The evil is not confined to Edinburgh and Glasgow. In Aberdeen a census discloses the fact that no fewer than 457 shops were open on Sunday, while a similar count in Dunfriesshire revealed the number there as 41.

A correspondent relates that one Sunday he called at a cottage in the south of Midlothian and requested a measure of milk, which was promptly handed to him. He offered the woman who attended to his wants a few coppers, but she curtly responded, "I canna tak siller on a Sawbath!" He thanked her, and was turning away, when she whispered, "Mon, ye can drap the bawbees in that tub wi' the graith (soapsuds) in't. I'll get them out the morn!"

On occasion of Emperor William of Germany's 42 birthday, the other day, King Edward VII. presented him with a field-marshal's baton, and it will be in the uniform of a field-marshal in the British army that the Emperor will take part in Queen Victoria's funeral procession on Saturday. The King has also presented the Emperor with the insignia of the Order of the Garter, set with diamonds, which the late Queen intended to have given him on his birthday.

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

No important changes have occurred in the Chinese situation. The reply of the Ministers of the powers to the Chinese plenipotentiaries regarding to punishments was delivered on Thursday of last week. It emphasizes the point that the signing of the agreement will be without value, unless good faith is shown by acts, and that it will be absolutely useless to expect the removal of troops or concessions on the part of the allies until China has conclusively proved her good intentions. The reply points out that the military arrangements of the powers depend upon the promptitude with which China executes her engagements. They also demand that the death penalty be imposed on four Chinese functionaries.

No important change in the South African war situation has occurred. Martial law has now been proclaimed in every part of Cape Colony except the district of Cape Town, Simonstown, Windberg, Port Elizabeth and East London. It has also been proclaimed in Timbuland, Griguland East and in East and West Pondoland. The most discussed event during the war in connection with the present stage of the war is the announcement by General DeWet that he will have Botha shot the first opportunity. Botha wrote a pamphlet which has had a wide circulation among the Boers. In it he advises them of the hopelessness of continuing the war, and advises them to surrender their arms and go back to work. It is this which has angered De Wet.

As the "Westminster Gazette" forcibly puts it, both in its cartoon and letterpress, the Duke of Norfolk, by his address to the Pope, has got into a pretty mess. The "Westminster Gazette" tells him pretty plainly "it was a pity he did not stick to his mail cart." But the kingdom all round should be thankful that the power of mischief at home is out of the hands of a man who has the effrontery to denounce in Rome the Bible and other religious societies whose aim is to promote the cause of true religion. Said the Duke in his address to the Pope, "Nor can we forbear to express our indignation at the attempts of wealthy proselytising societies to corrupt the faith of the young and poor in this, your city of Rome, and our sympathy with the sorrow thus caused to your paternal heart." This is not bad from this henchman of Cardinal Vaughan, who has publicly stated that one of his objects in his "Catholic Truth Society" is to bring England back to the Roman obedience.

The Quiet Hour.

The Lord's Supper

S.S. Lesson, 17th Feb. 1901: Matt. 26: 17-30.
Golden Text—Luke 22: 19.—This do in remembrance of me.

Where wilt thou that we prepare for thee? v. 17. The disciples did not know what arrangements Jesus had made for the Passover or whether He had made any. But they found, when the time came that everything had been attended to. So it is always. In the way by which our Master leads us, there is nothing unforeseen and nothing unprovided for. Let us consult Him at every turn, and He will direct us to the surroundings and the duty that He has prepared for us.

My time is at hand, v. 18. Jesus is well aware of His approaching death. Yet He is evidently calm. He had made the necessary arrangements for the Passover feast quietly and completely and now He gives the disciples directions for carrying them out. (See Mark 14: 12-16.) Let us be at peace with God and we also shall be able to face death unfurled and unafraid, with leisure for the settlement of our affairs and the comforting of our friends.

One of you shall betray me, v. 21. What sorrow for Jesus to know that one of His chosen twelve could find it in his heart to betray Him! Surely this was one of the bitterest drops in His cup. As He looks from Heaven, does He still see here and there a traitor's heart in the breast of a professed disciple? We have not the opportunity that Judas had to sell His person. But are there not those who act the part of Judas up to the measure of their opportunity? The Lord Jesus still has His enemies. They are opposed to Him and to His cause. He has committed the interests of His cause to us. If we are unfaithful, if by our lives we put a weapon into the hands of Christ's enemies and give them occasion to sneer at His religion, are we not doing what we can to betray Him into the hands of His foes? And is it not true, that men are sometimes bribed to this traitorous conduct by as paltry a consideration as that which tempted Judas to his awful crime?

Lord, is it I? v. 22. We may wonder to hear this question from men like Peter and John, and to think that they had so little confidence in their loyalty to Jesus as to ask it. But it was a solemn and heart-searching hour. God sends us such hours sometimes, when we see deep into the caverns of our hearts and become aware that deadly sins are lurking there, waiting for their opportunity. Let the opportunity come, and like a tame panther, whose savage nature is aroused by the scent of blood, they may spring upon us. We tremble at the awful possibilities of evil that are hiding in us. But this self-distrustful spirit that asks, "Lord, is it I?" may be our safety. When we are weak, then are we strong (2 Cor. 12:10), because in our weakness and despair of self, we fling ourselves on Christ and pray, "Let it not be me! Lord Jesus, keep me from falling!"

Jesus took bread, v. 26. In what He did with the bread, we may see represented the whole process by which He gives Himself for us. First, He "blessed the bread." He consecrated it by thanking God for it and

invoking a blessing. We are thus reminded how Jesus elsewhere tells us that He was "sanctified," that is, consecrated or set apart for His great work of redemption. (John 10: 36; 17:19.) Then Jesus "broke" the bread. And in this we are reminded how Jesus gave His body to be broken on the cross, when He was bearing for our sakes the wrath of God and the punishment due to sin. (See Luke 22:19; 1 Cor. 11:24.) Next, He gave the bread to the disciples. So Jesus offers to us His finished work, offers Himself as our Saviour. As He handed the bread He said, "Take, eat;" and in this, He reminds us that if we are to have the benefit of His salvation, we must appropriate Him by faith, we must "receive and rest upon Him alone for salvation as He is offered to us in the gospel." (Shorter Catechism, Ques. 86.)

This is my blood of the new covenant, v. 28. (Rev. Ver.) This saying of Jesus is like a search-light. Turn it upon sin. "My blood shed for the remission of sins." Now we see what sin is—a thing so awful, so defiling and deadly that only the blood of Christ can wash it away; the death of the Son of God is needed to atone for it. Turn the search-light upon the love of Christ. How great, how wonderful it is. "Love delights to bring her best," and truly Jesus brought His best; He gave Himself. For the remission of our sins He shed His blood. We may turn the search-light also upon the way of salvation. "This is my blood of the new covenant." God enters into covenant with us. He offers us forgiveness and eternal life, on condition that we accept His mercy, and repenting of our sin, believe in the Saviour whom He has sent.

That day when I drink it new with you, v. 29. When Christ comes in His kingdom, it will be a time of feasting and great joy. Every thing will be better than we know here. All things will be made new; we shall be new creatures, we shall have new bodies. So we shall drink a new wine. The gladness of the gladdest of our earthly feasts is as sadness to the surpassing joy of the marriage Supper of the Lamb.

Christ Greater than His Work.

Jesus Christ is the Saviour. It is not the work of Jesus Christ, all-important as is that work, but it is Jesus Christ himself, that saves. Jesus Christ is ever more than all his work. This we are to have ever in mind as we pray and as we trust. Dr. Bushnell used to say, and it was a truth that he loved to emphasize: "Faith always rests on a person. Faith in Jesus Christ is that act by which one person, a sinner, trusts himself to another person, a Saviour." In this sense it is that we may have faith in the Name that is above every name. One's name in Oriental thought is one's self, and more than one's self. Blessed be that Name!—S. S. Times.

As a general rule, it is wise to drop from conversation and, as far as possible, from memory, all that is unpleasant or sad or wrong, unless there be some positive and urgent reason for recalling it. Such things perish far more quickly by neglect than exposure, while everything which is good and just and beautiful is quickened and strengthened by being brought to the light and emphasized.

Historical Sketch of Keene Church. Jubilee of Rev. Francis Andrews.

At this jubilee time the history of the Presbyterian church at Keene is unusually interesting. As will readily be supposed, Rev. Mr. Andrews' connection with the charge dates back to the early days of the church as an organized body in the community. According to authentic information the Presbyterian church at Keene was organized in the year 1833 when the Rev. Archibald Colquhoun was the first minister. He had charge of the congregation for nine years, during which time he and his people worshipped in the school house in the village. The first managers of the congregation were Messrs. Duncan Drummond, George Gillespie, Peter McFarlane, John McGregor, Duncan McIntyre and George Eason, who have since passed away, but who have been succeeded by a posterity that are represented among the present active members and office bearers of the church. Rev. Mr. Colquhoun was guaranteed a salary of £125 per annum by these gentlemen, £50 of which sum came from the Colonial fund of the church of Scotland, the members and adherents of the church at that time numbering about fifty. Rev. Mr. Colquhoun resigned the charge in 1842, and for the following years the congregation was without a minister, services being conducted by ministers of other congregations—Rev. Mr. Roger, then of St. Paul's, Peterborough, Rev. Mr. Gilmour, of the Baptist church, Peterborough, and Rev. Mr. Hayden, of the Independent church, Cobourg. In 1845 the first m.w. was made to the erection of a church building, and a lot was purchased—the site where the manse now stands. The church was built in 1846, on the site opposite the lot on which now is the residence of Dr. J. M. Shaw. The first building was not very pretentious, but cost £300. The building committee was composed of Messrs. Duncan Drummond, John McFarlane, Duncan McIntyre, Thomas Short, John Stark, Alex. Wood, and John Miller. The building was at first seated with planks or boards resting on supports, but these were soon superseded by comfortable seats or pews, each member furnishing his sitting accommodation at his own expense.

The church was formally opened for divine service by Rev. Mr. Roger, of Peterborough, in the fall of 1846. A committee appointed to gather the early records of the church makes this interesting note in connection with the building of the first church: "Among the early records of the church we found in a good state of preservation the first subscription list in aid of the building fund. We read over the names on that list with a great deal of pleasure, and we found from its contents that a feeling of brotherly love must have been prevalent in the community, as all denominations, both Roman Catholic and Protestant, and all nationalities in the place, contributed according to their means in aid of the building fund." This good feeling has ever continued, and was evidenced by the presence of all denominations at the jubilee celebration that has now caused early history to be recalled. The year the church was opened Rev. Mr. Wallace, a graduate of Queen's College, Kingston, accepted a call and was duly inducted as pastor. His stipend was £106. He was pastor only a short time, being compelled to resign on account of ill health. It was during Rev. Mr. Wallace's ministry, however, that the first Sunday School was organized. From 1847 to 1850 the congregation was without a minister, being supplied

by students. In 1850 a call was extended to Rev. Mr. Andrews, and on January 11th 1851, he was duly inducted as minister, and has continued during the years of the half century that has intervened to faithfully preach and minister to the people. In the pulpit his discourses have been characterized by sound doctrine, Scriptural knowledge and great force of power. Rev. Mr. Andrews has seen many changes in the congregation. He has married four generations of the same family. He has entered into all the joys, the trials and the sorrows of his people, and through all has ever kept the love, respect and esteem of his congregation and of the community in which he lived. He has seen his congregation grow and prosper, and at his jubilee anniversary he can look back over fifty well spent years, full of labor but also full of reward and satisfaction. The success which has attended his ministry as far as can be shown by figures or statistics, is evidenced by the facts brought out in Rev. Mr. Duncan's address, and the place he occupies in the hearts of his own people and in the community, where he resides, was indicated in a peculiarly striking manner by the gatherings that marked his jubilee day.

When Mr. Andrews took charge of the congregation he preached at Keene, at Cameron's school house, and at Fife's school house, Otonabee. The last appointment was soon cancelled, but he continued to preach at Cameron's until the church at Westwood was erected. He still holds services at Keene and Westwood.

An interesting fact to be recalled are the members of the communion roll—who then numbered 142—when Rev. Mr. Andrews took charge who still survive. They are Messrs. Alex. Wood, John Wood, Geo. Wood, James Wood, John Hope, Archibald Davidson, Robt. Boland, Thos. Boland, Mrs. Wm. Drummond and Mrs. John Hope.

It is not necessary to follow closely all the changes and events that make up the history of the congregation under Mr. Andrews' ministrations. The magnificent church, the commodious and comfortable manse, the large congregation, the liberal financial contributions each year, the fifty years under the one pastor, all tell the story of a flourishing, well-shepherded flock.

In conclusion the present office bearers may be mentioned. They are:—

Elders—Messrs. Alex. Wood, Jas. M. Drummond, Jos. H. Taylor, W. J. Miller, Thos. Thompson and Hugh McFadden.

Deacons—Messrs. John Lang, D. D. Henderson, Peter Drummond, Peter Comrie, Jas. McNeil, Wm. Campbell and Robt. Wood. Mr. Jas. McNeil is Secretary-Treasurer.

Now.

Perhaps there is now a "shy, solitary, serious thought" in your heart about becoming a Christian. If you let it alone, it may fly away like a bird through a cage door left open, and never come back. Or else a crowd of business cares and plans, or perhaps a host of social invitations will flock in and the good thoughts be smothered to death. You have smothered just such blessed thoughts before. The thought in your heart is to become a Christian now, and the great bells ring out, "Now is the accepted time; behold now is the day of salvation." No soul was ever yet saved, and no good deed was ever done tomorrow. Be careful, dear friend, lest to-morrow shall find you beyond the world of probation! Selected.

Our Young People

Confessing Christ.

Topic for 17th of February.—Matt. 10:32-39.

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

There is perhaps no more delightful sphere of Christian activity than that of Confession. At first it is not usually so. To the young disciple it is generally a serious discipline and confession proves a real stumbling stone and a rock of offence. Because of it many disciples go back and walk no more with Jesus. And as long as the consequences of our actions are too seriously taken into account and a presentiment of personal sacrifice and loss hampers our better judgments. Public Confession of Christ is apt to bring little joy. But as the days pass by, shewing us their wonderful record of God's loving interest in our daily lives and His wise arrangement of all their details for His own glory and our highest welfare, we learn to trust Him more easily and confidently. Faith then becomes bolder and our confession of the Saviour speedily passes into joy and rapture. At this stage nothing can stand before Confession. Herculean tasks are attempted and accomplished with ease. The exaltation of the spirit becomes an inspiration and under the impulse of its deep sweet joy men, even like the Saviour Himself, are ready to set their faces steadfastly to go to Jerusalem, even in full view of the Cross.

The absolute necessity for Personal Confession of Christ, as an essential element of the Christian life, is shewn in our Reading for Tuesday, Luke 12:8-9. There we find it coupled with Faith as an equally necessary condition for salvation. The reason obviously is that Confession is part of Faith as we know these virtues in this world. Faith is the Substance, Confession is the Form. Faith is the condition of the soul, Confession is the corresponding outward expression of the Body; and the two are linked together like thought and speech.

Consider the object of Confession. It is for the greater glory of God and forms the grand medium whereby man accomplishes his chief end.

And, first. It is for the greater glory of God in the individual heart. Whosoever shall confess that Jesus is the Son of God, God abideth in him and he in God—John 4:15.

Second. In the country, through the efforts of Paul and the disciples in Corinth, extending over a period of two years "all they which dwelt in Asia heard the word of the Lord"—Acts 19:10.

Third. Throughout the world, Confession is the elevation of Him of whom it is said "And I if I be lifted up from the earth will draw all men unto Myself." At the name of Jesus every knee should bow and every tongue should confess that Jesus Christ is Lord to the glory of God the Father.—Phil. 2:10 11

Now to accomplish this grand end—the glory of God—by the exaltation of His dear Son. The Church is called into existence by the Wisdom of God. Confession of Christ is its impregnable foundation stone—"Upon this rock I will build my church and the gates of Hell shall not prevail against it."—Matt. 16:18.

And, finally, suitable inducements to confession are offered us in order to tempt our

unaccustomed wings to fly skyward. These are of an earthly kind and a heavenly—(1.) Guidance throughout the pilgrimage of Life, "In all thy ways acknowledge Him and He shall direct thy paths."—Prov. 3:6. Who needs not the aid of a wise pilot? (2.) Happy Home. The Pilot not only carries us safely over the stormy waters of life but sees us into our haven of joy and peace and securely habilitated in the bright and better land. Every one who shall confess me before men I will confess him before the angels of God.—Luke 12:8.

For Daily Reading.

Mon., Feb. 11—Confession commanded.

Rom. 10:4-11

Tues., Feb. 12—Its need. Prov. 3:6; Luke 12:8, 9

Wed., Feb. 13—How it helps us. 1 John 4:10-15

Thurs., Feb. 14—The influence of testimony.

Acts 19:10-20

Fri., Feb. 15—God glorified. Phil. 2:5-11

Sat., Feb. 16—The rock of the church. Matt. 16:13-18

Sun., Feb. 17—TOPIC. Confessing Christ.

Matt. 10:32-39

What we want is wise men with a little courage to stand up for Christ. When Christianity wakes up, and every child that belongs to the Lord is willing to speak for Him, is willing to work for Him, and, if need be, willing to die for Him, then Christianity will advance, and we shall see the work of the Lord prosper.—D. L. Moody.

The only limit to testimony is the limit of experience.—Anon.

The power of public testimony depends on intimacy with Jesus in secret.—James Stalker, D.D.

True Standard of Human Friendship.

In a true friendship there is no thought of service as service, or of duty as duty. That pure and unselfish love which is the soul of all real friendship makes service of any form or in any direction an unalloyed pleasure. The question is not, what does my friend require of me? but it always is, What can I do for my friend? Not, how much must I give to my friend? But rather, how much will my friend consent to receive from me? Nor is there any thought of laying a friend under obligation by any service performed for him. We only love him the more, for the enjoyed privilege of doing for him. Moreover, there is no special fear on our part that we shall fail in proving our friendship for a real friend; or that we shall offend him by any inevitable lack of faithful service toward him. We do not, in fact, worry over the details of duty toward a friend; for we know that we love him, and we are sure that that carries everything with it, since "love is the fulfilling of the law." Nor do we worry over our friend's possible understanding and judgment of us; for "there is no fear in love; but perfect love casteth out fear; because fear hath punishment; and he that feareth is not made perfect in love." And this standard of human friendship is pointed out to us of God as a pattern of the relation which he desires to have between us and himself—Selected.

Our Contributors.

For Dominion Presbyterian.

Out of Egypt Have I Called My Son.

BY REV. M. H. SCOTT, M. A.

God is both good and great, and the Church which is the fulness of him that filleth all in all should be similarly good and great. There is no reasonable correspondence between a great God and a goodly little weakling of a church. When God called Abraham, he whispered into his ear the inspiration to greatness; and as soon as he got him into Canaan the first thing that he did with him was to send him down under stress of famine into Egypt to see what material and national greatness really was.

Egypt was the highly civilized nation of those times, and for Abram to visit it was much the same as the visit of an Arab to London to-day. Egypt at that time was the repository and culminating centre of the original spread of religious and enlightened ideas; but God was preparing the way for a second diffusion of knowledge in which an increased measure of goodness should be infused into the world's greatness. He was leading the way to the great revival under Moses. He was lifting Abraham above the instincts of the Arab, and encouraging the development of what he had whispered in his ear. It was a pity that Isaac stopped half way in the country of Abimelech, and did not see the wonders of Egypt. But Joseph and all his father's house were led thither. There the young nation was born and educated amidst the Sphynxes and Obelisks and Pyramids and great public works of every kind. Moses went to the great University in Heliopolis where Plato and Pythagoras and all the great men of that age were educated. Israel was laying the natural basis for the great spiritual uplifting which was to come to them. So the time came when God called his son Israel out of Egypt, Hos. 11:1, to make of them a nation great and good as the repository of the truth until the third great distribution of heavenly knowledge should come in with the Christ.

The triumphs of Egypt's ancient magnificence still stood in the days of our Saviour. The hand of the Roman had not marred it. Perhaps it was in some way necessary for the education of the boy Jesus that his parents should take him down to Egypt to see the wonders. He was probably too young to take it in for himself, but it would furnish Joseph and Mary with a living theme as long as Jesus was under their care, and would help them to a discernment of greatness just as their scriptures would to a discernment of goodness.

Philip Schaff says,

"It is important to bear in mind the historical influence of Egypt on the world at large. Ancient Greek civilization—nay, in a certain sense, the imperial power of Rome itself—sprung from Egypt; in Egypt the science of christian theology originated, from Egypt proceeded the last universal conqueror, out of Egypt came the typical son of God to found the theocracy."

God's works are great and marvellous, the heavens are great, and the seas, and the mountains, and the rivers, and the trees and the animals both of the land and the sea. And shall not his Church be great? The Patriarchs were great in substance, Israel was great in the days of their approval. It will always do the

church good to look upon Egypt's greatness and incorporate every worthy element of her strength.

God makes the great world powers serve the interests of his church. Egypt served Abram in distress from famine. Egypt served Jacob and Israel the typical son of God. Egypt served the Christ-child at a time of extreme danger. People wondered why the great Napoleon turned his might against Egypt and subdued the Arabs. But the French were long enough in Egypt to discover the Rosetta Stone, and the success of the British arms secured this important relic from the French, and the result has been that by the key of the Rosetta Stone the vast sealed monumental library of all this ancient Eastern greatness has been unlocked.

It was out of the great world power that God called his son Israel. It was with great reluctance that many of them arose and departed. With Moses it was no half-hearted choice. He had more regard for the promises of Israel than for all the honors and pleasures of Egypt. He had set his eye upon Him who is invisible, and knew that if they would only be obedient, he could make his Israel both great and good. So he is still calling his sons and daughters to come out of the world and be separate from it. We are not to be taken out of the world but to be kept from its evil, and to overcome it by our faith. Have you heard his voice calling you out of Egypt? Have you listened to it and obeyed?

Hull, Que.

For Dominion Presbyterian.

Council The king Will Do Well To Follow.

BY REV. T. FENWICK.

What! Is it really a fact that our good Queen Victoria, who has so long swayed the sceptre over us, has "passed over onto the other side," and that, therefore, we shall never again be able to sing "God Save the Queen," save as an historical anthem, and never again be able—as we have so often done—to keep the 24th of May as Her Majesty's Birthday! It is even so. Time is constantly working changes, and the two things just mentioned are instances thereof. When the shadow of Hector appeared to Aeneas, as Virgil tells us, he said to him, "We have been Trojans. Troy has been." So, we can say, "We have been subjects of Queen Victoria. Victoria—as regards this world—has been." The crown and sceptre have not been able to save her from the stroke of the death-angel. O no. As say two proverbs:

"In death, no difference is made
Between the scepter and the spade."

"Pale death with equal foot strikes wide
The door
Of royal halls, and hovels of the poor."

God Himself, in His word, says that all the glory of men is as the flower of the grass. But our late sovereign has come to her grave as a shock of corn cometh in its season—full of years and honors. She has left behind her a noble example. The fragrance of her life shall not pass away while the world stands. How glorious is the life which sends forth a hallowing influence on those around him whose it is. Such a life every one can live, however lowly his place in the world may be. We hope that our good Queen who has just left us, shall receive "on that day" from the Lord, the

Righteous Judge, a crown of righteousness—a crown of glory—ininitely more precious than any of an earthly kind. But her character and her state are now fixed forever.

We come now to our young king—young as a king—her son, Albert Edward, now Edward VII. His reign has begun with the XXth century. His mother just entered on it, and that was all. Now, we must sing, "God Save the King." Now we must keep the 9th of November as His Majesty's Birthday. At one time, some thought that he might, by reason of his advanced years, not live to wear the crown. But though he is now within only a few months of his threescore the Lord has been pleased to permit him to do so. Of course his reign—unlike his mother's—will be a very short one.

The growth of nuptial in public sentiment, helped greatly by the example of his good mother and father, especially that of the former, who strove to surround herself with a court having no "spot or wrinkle, or any such thing," makes his work as the supreme earthly ruler of Britain, all the more difficult. Many things were tolerated, or accounted as mere trifles, at most, in the courts of William IV and George IV—not to go as far back as that of Charles II, which would be tolerated but a very short time in the court of Edward VII. Many have not forgotten many things in which he figured a few years ago.

May He by whom Kings reign, and princes decree justice," strengthen and direct His Majesty in the work to which He has in His providence, called Him. May He give him the unspeakable blessing of wise and godly councillors. When Victoria, then not quite out of her teens, was informed by the Archbishop of Canterbury that she was now Queen, she said, "Oh, will you please pray for me." When the young Solomon ascended the throne of his father David, he besought the Lord to bestow on him all needed blessings. May our new sovereign follow their example—May the Lord "hear his voice in the morning" of his royal life. That will be a good beginning, and if carried out, the end shall be a glorious one.

The foregoing are not, I think, out of place here. But I come now to the counsel spoken of in the title of this article. I shall take it simply by itself, not looking at it *in situ* as geologists say. It is that which those who had been Solomon's advisers, gave Rehoboam, his son and successor. In 1 Kings 12:7, we thus read, "If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants forever." Good had it been for Rehoboam, had he followed this counsel. Well, human nature is the same everywhere and always. Men will rather be led than driven. This is just as true of the British to-day, as it was of the Israelites in the days of Rehoboam. One can conquer by stooping. To have men's love is the most reasonable, the noblest, the surest and the most powerful way of ruling. I could illustrate this by one or two very affecting anecdotes, but lack of space prevents me from doing so. Take just one illustration which is furnished by Her Majesty's last visit to Ireland. It drew the hearts of the people of that country closer to her than they ever were before. If Edward VII closely follows the counsel given Rehoboam by the advisers of his father Solomon, drawing his people "with the cords of love, and with the bands of a man," his reign shall most certainly, be a happy and prosperous one. God grant that it may thus be so.

Rulers are really the servants of those

under them. God has not placed them where they are, for their own power or profit, but for the good of those over whom they bear rule. Paul in his Epistle to the Romans, says that the "power" is "the minister—that is, servants of God for good" to those under him. The more, then, that a ruler seeks the real good of his subjects, the more he fulfils the end of his appointment.

I shall now say a word or two about three other matters not altogether out of place here. I shall close. 1. "Edward VII" by the law of the association of ideas, reminds us of "Edward VI," the last of his namesake predecessors. He died while he was very young, but we have good reason to believe that God guided him by His counsel while he lived, and when He had accomplished all His purposes by him here received him to glory. He was followed by his sister Mary—commonly called "Bloody Mary"—one who was a disgrace to her sex, and to humanity—one whose garments, so as to speak, were dipped in the blood of many of the Lord's faithful ones. Edward VII was preceded by his mother—"Victoria the Good." 2. Victoria was proclaimed Queen in Toronto, in the Old Parliament Buildings, near the Union Station. 3. When William IV died, it took some days, if not weeks, to bring the news to Canada. When Victoria died "the swift winged arrows" of the lightning carried the news to "earth's remotest bounds" in a moment.

Woodbridge, Ont.

For Dominion Presbyterian.

Mourn Not ye Deepes.

By J. HARMON PATTERSON.

Mourn not ye Deepes that tempests wild,
Your calm repose awake;
Lament not if the raging tide
Your peaceful slumbers break;
Complain not at the storm's fierce wrath
That brings you to the light;
For silent was thy sleep and cold
Down in an endless night.

But now all sparkling warm and gay
You bask in Heaven's smile,
Reflecting back the sunbeam's glance
In gleams of white the while.
Then floating high o'er sea and land
Till by refreshing showers;
Thou gladst the hot and thirsty earth,
And cheer the drooping flowers.

Just so my soul be not cast down
Amid the storms of life;
Despair not for the fiery trial,
Of fierce unending strife;
For they will stir thee inmost depths
Before so dumb and still
And bring to life a latent power
To do thy Master's will.

More News About the Moon.

Professor Albert Charbonneau, of the observatory at Melun, France, reports that he has seen an active volcano on the moon through the famous great Paris telescope. This means that the moon has an atmosphere, and that it probably supports life in some form. The discovery upsets all the teachings of modern astronomers concerning the moon. If true, it proves that this is not a dead body, as it has always been supposed to be, but a live one. As it produces fire, it must have an atmosphere, for without that there can be no combustion. It is even possible that there are intelligent animals on the moon, if so, they must have learned to get along with a very different atmosphere from ours. Professor Charbonneau saw the volcano discharging repeatedly puffs of smoke.

If you would outshine your neighbors acquire a good reputation and then keep it polished.

History of the "Hiss."

There is not an actor, an actress, a vocalist, or other public performer, including the politician, but must be interested in the hiss and its organ.

Dr. Ainslie Hollis, in the "Humanitarian," tells, under the title of "Before Babel," of his researches as to the prevailing language before the "confusion of tongues." Referring to the aforesaid awesome word, he writes—"Perhaps the sibilant ss (st, ts, sh) is one of the oldest sounds in animated nature, as it undoubtedly is one of the simplest to produce. Vocalized in the English hiss (hist, hush) we find the pure sibilant adopted by beasts, birds, and reptiles as an expressive note of warning in times of stress. Even the crustacean cirripeds can produce the sound, when 'there is an adjacent source of danger,' although they are not supplied with a proper vocal apparatus. Besides acting as a warning note to its own kith, some predatory animals, as, for instance, some of the smaller carnivores and certain snakes, utter the sound in a minatory manner to ward off objectionable intruders from their lair. Equivalent in the former case to the expressions 'Keep quiet,' 'Stand still,' a hiss is contrived in its more widely known sense among animals of different species as 'Come forward at your peril,' impressing a visitor in search of hospitality much in the same way as did the legend 'Cave canem,' on the threshold of a Roman mansion." The paragraph concludes sagely, "Our English hiss is mainly restricted to the use of dissatisfied playgoers. The sound here retains its primitive meaning—a warning note."

The "Hundred Best Books"

In an interesting interview with Lord Avebury (better known as Sir John Lubbock) in the January "Temple Magazine" reference is made to the famous list of the "hundred best books" associated with that gentleman's name:—

I ought to state (said Lord Avebury) that the books recommended were those which had found most favour with those who were competent to express an opinion, though I must confess to having put in the list a few special favourites of my own. With regard to the "Koran" and the "Analects" of Confucius, I recommended them more on account of the influence they have had upon the lives of so many millions of men than from any intrinsic merits of their own. I think everyone, on the other hand, should read "Marcus Aurelius," "Epicetius," and the "Apology" and "Phaedo" of Plato.

As to the "Republic" Lord Avebury questioned whether it is worth the labor often bestowed upon it, although it is most interesting to those who wish to study the history of human thought.

"Asked as to which of his own books had been the most popular with the public generally, Lord Avebury said:—"The Pleasures of Life," has had the widest circulation; 200,000 copies of the work have been sold in this country, and there have been twenty-five foreign editions. "The Use of Life," having regard to the time since it was published, has had a large sale, and has been translated in many languages. "The Beauties of Nature," has also had a large sale; "Ants, Bees, and Wasps" has gone through six editions; while there have been six editions of "Prehistoric Times" besides three in France, which is rather remarkable.

"The Pleasures of Life," it seems, is also very popular in France, where there have been five editions.

Sparks From Other Anvils.

Canadian Baptist:—Satisfaction with one self is always a dangerous symptom, whether it appears in the pastor the teacher, or in the church at large. If we have done well we may go on and do better. Present attainments should simply serve as stepping stones to higher things.

Christian Observer:—When we read of the marvellous work of God in preserving Shadrach, Meshach and Abednego from the furnace of flames, we wonder and admire. But the suggestion of Chrysostom is wisely made that there was a greater miracle—the keeping of their hearts unpolluted amid the degrading practices and surroundings of the court at Babylon. The miracles in the moral world are greater than in the physical.

United Presbyterian:—The number of college graduates found in every department of life is very great. This means simply that the highest qualifications are required, and the best training is found profitable in the humblest positions. The same is true in the Church. Not only in the ministry but in all departments of work we need the best trained persons. A teacher of a Sabbath school class as well educated as the pastor is not out of place.

Presbyterian Standard:—Nobody knows how near the end of the century is going to find us to the socialism of the New Testament Church. It is true that the fair picture, when they had all things in common neither was there any among them that lacked, is soon blotted and obscured. Ananias and Sapphira were among them, and there were growlers who protested that their widows were neglected in the daily ministrations. And the Church has given up socialism until this present time. But we have always thought that the picture was a prophecy of something yet to be.

Presbyterian Banner:—An industrial supremacy that must be boosted up with "a powerful navy" is on a wrong basis and is not worth having. Our industrial supremacy grows out of the natural conditions, and needs no such fictitious aids. Nobody will attack us, if we behave ourselves. Forever talking about war and getting ready for it is one way of having war. It is not warships and soldiers that measure the strength of a nation and are its true defense; it is rather peaceful ships of commerce and wise citizens. "The meek shall inherit the earth."

Philadelphia Presbyterian:—We expect to see a new impetus given to doctrinal preaching during the twentieth century. People are wearying of man's opinions and judgments and want the pure word of God. The day of feeding on husks is going by, and the demand for strong spiritual pabulum is increasing: Men's brains have been ransacked to keep the pulpit abreast of the age and to make things entertaining and popular, and now there are signs that the thoughtful and Christian are in search for ministers who will give them God's thoughts in his own setting and relation. His word is an exhaustless mine, and all who dig deeply, wisely and constantly into it can bring out of it things new and old for the edification, comfort and salvation of the people.

Mrs. Baldwin—"That husband of mine is a most careless man. I expect he'll lose his head some of these days."

Mrs. Bunn—"I see he's lost the next thing to it—his hair."

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REV. D. A. MACLEAN, B.D., Assistant Editor.

Ottawa, Wednesday, 30th Jan. 1900.

We require a few copies of THE DOMINION PRESBYTERIAN of 23rd January; and will be indebted to any subscriber who can send us a copy of this date.

This is the age when men refuse to respond to repression, but will yield to a stimulus to better things. Show a man a way to something better than he now is, and he will try it.

What is needed in our home is a higher type of living. The child that comes from a home where father or mother is nagging, and hears either parent speaking unctiously in the church, will have a contempt for religion.

If we wish to make the Sunday School more effective, we must show more interest in it. The accommodation made for the average congregation is all that could be desired, while the school gets the old church or a basement room, or such cramped quarters that good work is impossible. Give the Sunday School a chance to do good work.

The Rev. Dr. Thompson, Sarnia, is at present visiting Kingston for the purpose of giving to the Theological Students of Queen's College a course of lectures on Pastoral Theology. Dr. Thompson has been pastor of the same charge for thirty-five years and so speaks from long and large experience. This subject is one that admits of effective treatment by a minister who has been in constant contact with the needs of the people. There are of course many things that students must learn for themselves; but they may be saved from many mistakes and helped into good methods by attending to judicious counsel. Dr. Thompson gives his services freely to Queen's University and takes a keen interest in the life of the College, and his services deserve cordial recognition.

STATE OF THE FUNDS.

The Rev. Dr. Warden sends us the following comparative statement of receipts for the ten months from the beginning of the ecclesiastical year—1st April 1900,—to the 31st January 1899, 1900 and 1901.

| SCHEMES | To Jan. 31 1899 | To Jan. 31 1900 | To Jan. 31 1901 |
|----------------------------|-----------------|-----------------|-----------------|
| Home Missions | \$34,261.69 | \$32,693.56 | \$34,780.27 |
| Augmentation | 9,964.06 | 8,562.08 | 9,049.28 |
| Foreign Missions | 52,528.81 | 25,130.28 | 21,602.18 |
| From W. F. M. S. | 24,000.00 | 24,000.00 | 22,000.00 |
| French Evan. | 15,732.76 | 12,300.71 | 9,090.23 |
| Pointe-aux-Tre. | 4,503.15 | 3,885.01 | 4,982.25 |
| Widows' and Orphans' Fund. | 3,004.52 | 3,362.30 | 3,513.78 |
| Aged and Infirm Min. Fund | 4,137.09 | 5,274.43 | 3,236.12 |
| Assembly Fund | 2,992.31 | 2,996.00 | 3,141.45 |
| Knox College | 3,547.00 | 2,308.80 | 2,489.69 |
| Queen's College | 1,022.67 | 905.50 | 1,103.71 |
| Montreal College | 1,001.50 | 973.86 | 1,200.85 |
| Manitoba College | 1,540.67 | 1,675.47 | 1,809.04 |

The amount still required to end the year free from debt is as follows:

| | |
|---------------------------------|----------|
| Home missions | \$55,000 |
| Augmentation | 16,200 |
| Foreign Missions | 29,000 |
| French Evangelization | 10,500 |
| Pointe aux Trembles | 2,700 |
| Widows' and Orphans' Fund | 9,500 |
| Aged and Infirm Ministers' Fund | 7,000 |
| Assembly Fund | 4,500 |
| Knox College | 8,500 |
| Queen's College | 3,500 |
| Montreal College | 4,000 |
| Manitoba College | 1,250 |

All contributions should be mailed so as to reach Dr. Warden on or before 28th Feb.

In the matter of the Century Fund the Presbyterian Church is setting herself, with stout heart, to the last steep brae of the road. It is a pity that it is so steep for that one of the team that was supposed to be the stronger, but she will win up, if there is an honest effort. Meantime we would respectfully suggest to those in charge of the Fund that the Church be kept informed weekly of the progress made. Some say we are being kept in the dark, that there is more promised, or as good as promised, than has been yet reported. Nothing will satisfy these who thus find fault but full information. Can we not have it regularly and there will then be absolutely no excuse for any one to hold back.

The Rev. J. Carruthers, "Watkins," Lecturer in Elocution, is spending a month of hard work at Queen's College, giving the students instruction, theoretical and practical, in Elocution, a subject to which he has evidently devoted much time and attention. Senator Gowan has offered a prize open to Arts and Divinity students, for ability in reading and speaking. Elocution is also a subject in the Sarah McLelland Waddell Memorial Scholarship of \$120 awarded to a student of the First Year. So it cannot be said that this subject, about which we have heard so much of late, is neglected at Queen's. The College can do something in this matter, but there is a wide-spread and, as we believe, a just impression that for reading and distinct utterance more effective work might be done at an earlier stage, namely, in the Public and High Schools of the land.

ON BEHALF OF THE PEOPLE.

How shall the minister of the congregation lead his people to the throne of grace in the public prayers of the house of God? That many of our public prayers we hear do not bring us into touch with God is only too true. Some are not reverent in language, some are not reverent in spirit, some do not voice any of our needs, some seem just to put in time, and so on. We can easily find a score of faults with those who lead us in the public service. We are not always disposed to listen carefully for what may be of real benefit in that part of the service in which each worshipper should join with all the heart.

The burden of the public prayer bears heavily upon many an earnest minister. He realizes that he is standing between God and man, and that he is seeking to lead a somewhat reluctant man, it may be, into the presence of the Father. His own need presses heavily upon him, but he seeks to put this aside for the moment, and think on that of his brother. Now and then, if you follow him closely, you will know that his own great need has thrust itself in upon him, and an appeal for divine help breaks from him before he can check the words. The listener is conscious of a break, but knows nothing of its significance, and puts it down to one of the failures of his minister to meet his needs. It was the burden of that need, and his own inability to meet it, that wrung from him that abrupt cry for help.

In an admirable paper, read before the graduates of Knox College in their meeting last week, the Rev. W. G. Wallace is reported as saying many helpful things. There is, just now, an expression of desire for greater dignity in the conduct of public prayer. The stately and beautiful service of the Church of England is often quoted, and the wish expressed that our own Church had something approaching a liturgy. To this it is replied that those Churches in which a liturgical form of worship is constantly used, do not show a vigorous spirituality, but on the contrary have in them much of deadness and even rationalism. If there were an optional liturgy, or a partial liturgy, for special occasions, it would meet every need; but to have liturgical forms imposed upon the Church would result in evil rather than good, in deadness instead of life.

Prayer is not addressed to the congregation, but to God. At the same time the congregation can never be out of the mind of the minister as he conducts public prayer, for he is seeking to voice their need before God. This double, or shall we rather call it, middle position between God and the people, not in the old relation of an intercessor for the people, but rather as their mouthpiece, makes the position an extremely difficult one to fill. Little wonder if the minister who realizes his true character as he leads the public prayers of his people, stammers and hesitates, and occasionally cries out for help. Glibness and unctiousness are not the marks of men who are mighty with God always.

With one of the positions taken by Mr. Wallace we most cordially agree, and would give his words wider publicity. They are needed, even in our own Church. He uttered a warning against *eloquence in prayer*. During the day we attended a public function in which several ministers took part, leading the people in prayer. Three were simple, one was an effort. As we turned to leave the building we overheard one man say to another, "That was a beautiful prayer of ———." So it was, in word and tone, but that was all. It touched no heart, nor sank deeper than the ear-drum of any worshipper. It utterly failed of its object. And how the heart of Christ is grieved when the people are led to think of the one who has stood between them and Himself, when they have not caught even a glimpse of Him, because another has thrust himself between.

CLOSES 28TH FEBRUARY.

We again remind our readers that the church year now closes on 28th February, one month earlier than heretofore. According to the instructions of the General Assembly, all moneys which reach the Church Agents on or before that date, shall appear in the detailed list of contributions received for the year, in the annual statistical report to be submitted to the General Assembly.

Hereafter the amounts received for the schemes of the church are to be the amounts actually received by the Church Agents, who prepare this part of the statistical report.

We are requested specially to ask ministers to intimate to the treasurers of their congregations, Sabbath Schools etc, that money should be forwarded prior to Thursday, 28th February.

Does it matter whether Queen Victoria was really an Anglican or a Presbyterian? She was a Christian woman, with a soul large enough to rise above sectarian differences. The petty bickering about the proper church in which to hold memorial services, which began in a large city and quickly spread to many smaller centres, is the one thing in the recent services that has been regrettable. It betrays a smallness of soul that one might expect the Christian of the present day to have outgrown.

We were in a mood to notice the failures of our neighbors the other day, and in the course of a twenty minutes ride in the street car found two or three examples in almost every fellow passenger. They were the most selfish lot of people that we had met for years. A companion afterwards recounted to me more incidents of real unselfishness noted among those same people, in that car, than we could furnish from our list of evil things. We were looking at different sides of life, and he had the better of me.

Literary Notes.

It is reported that Mr. Lovekin, Editor of the Free Press, is preparing a "Hand Book of Parliament" for early publication. Mr. Lovekin's literary ability and intimate knowledge of public men will fit him for such a work.

The musical portion of the February number of *Ev'ry Month* contains two songs, "Come Again, Sweet Dream" and "Many an Honest Heart May Beat Beneath a Ragged Coat," and two pieces of music for the piano, "Romance of the Fairies" and "The Chicken Parade."—*Ev'ry Month Publishing Company, New York.*

The February number of that ever-welcome little magazine, "Table Talk," comes to hand with many suggestions for dainty winter luncheons, as well as hints for the other meals. The illustrated dishes given in *Housekeepers' Inquiries* show what may be done in making a table attractive to the eye.—*Table Talk Publishing Company, Philadelphia.*

The opening article of Frank Leslie's popular monthly for February is "Electricity, the Science of the Nineteenth Century." "An American Artist Abroad" is an illustrated article, describing the home and work of Ridgway King. Of short stories there are several, and the serial, "A Hazard of Hearts," is brought to a happy ending.—*Frank Leslie Publishing House, New York.*

Very attractive is the bright cover of the February *Ladies' Home Journal*, and the contents are no less inviting. The "beautiful woman" of this number is the daughter of Aaron Burr. This series of illustrated stories is of special interest. Marguerite Merington has adapted Mrs. Gaskell's "Cranford" into a charming little three-act play. In an article, entitled "The Poverty Dining Club," menus and explanations are given, showing how four women prepared most recherche dinners for eight people for the sum of \$5 for each dinner. Miss de Forest's letter is as usual full of suggestions.—*The Curtis Publishing Company, Philadelphia.*

The *Bibelot* for January contains a series of striking poems, "In Hospital," by William Ernest Henley. It is a peculiar idea well worked out. The poems are: "Enter Patient," "Waiting," "The Interior," etc. We give a specimen.

Children: Private Ward.

Here in this dim, dull, double-bedded room,
I am a father to a brace of boys,
Ailing, but apt for every sort of noise,
Bedfast, but brilliant yet with health and bloom.
Roden, the Irishman, is 'sieven past,
Blue-eyed, snub-nosed, chubby, and fair of face.
Willie's but six, and seems to like the place,
A cheerful little collier to the last.

They eat, and laugh, and sing, and fight all day;
All night they sleep like dormice. See them play
At operations:—Roden, the Professor,
Saws, lectures, takes the artery up, and ties;
Willie, self-chloroformed, with half-shut eyes,
Holding the limb and moaning—Case and Dresser.

T. B. MOSHER, Portland, Maine

In *The Cosmopolitan* for February Mrs. Burton Harrison has an article on "The First Lady of Our Land," illustrated by portraits of the different women who have been mistress of the White House. For fiction we have "Flingin' Jim and His Fool-Killer" by Joel Chandler Harris; "Mademoiselle de Castlefranc," "The Requiem of the Drum," and instalments of two stories, "The First Men in the Moon" and "The Secret Orchard."—*The Cosmopolitan, Irvington, New York.*

Harper's Magazine for February is full of good reading matter. At the present time special interest is being taken in the letters of celebrated characters, and the Love Letters of Prince Bismarck certainly show the great Statesman in an entirely new light. The second of the series of papers on "Colonies and Nation" will deepen the interest of the readers of the Magazine, the illustrations being specially fine. In the way of fiction there are stories by W. W. Jacobs, George Bird Grinnell, Grace King, and Frederic Remington; while Gilbert Parker's brilliant novel, "The Right of Way," is continued.—*Harper and Brothers, New York.*

The *Modern Priscilla* for February contains a long article on "Pillow Lace" with illustrations to show the different kinds. In the china painting department directions are given for the painting of a cream jug and sugar bowl. This little paper is filled with useful suggestions for those who do fancy work of all kinds.—*Priscilla Publishing Company, Boston, Mass.*

CHAS. M. SHELDON has during the last few years become very well-known as the writer of a certain kind of story, called the "sermon story." These are stories which have been read by him to his congregation at Topeka, Kansas. The new work before us, "Edward Blake; College Student," is dedicated to the President faculty, and student body of Washburn College, and describes some of the experiences of a boy at College. The book will probably find many readers, since Mr. Sheldon's other stories are said to have had a large sale. *Flemming H. Revell Company, Toronto.*

Sunday afternoon addresses are announced as follows for February, March, and April in Convocation hall, Queen's College, on the Outlook of the Twentieth Century:

Feb. 3, "Society," Prof. Shortt; Feb. 10, "Philosophy," Prof. Watson; Feb. 17, "Science," Prof. Dupuis; Feb. 24, "Biology," Prof. Knight; March 3, "Old Testament Criticism," Prof. Jordan; March 10, "New Testament Criticism," Prof. Ross; March 17, "Medicine," Prof. Ryan; March 24, "Surgery," Prof. Garrett; March 31, "Literature," Prof. Cappon; April 7, "The North west," Rev. Dr. Robertson; April 14, "The Empire," The Principal; April 28, General Review and Baccalaureate Sermon, Right Rev. Bishop Mills

THE WINSTALLS A TALE OF LOVE AND MONEY

OF
NEW YORK

BY
REV. JOSEPH HAMILTON.

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

CHAPTER XIV.

THE COLORED CHURCH ON DUKE STREET.

Miss Pearce's visit to her friends in New York was a very pleasant epoch in her life. She had never been so far from home before, and the newness of so many things American was to her a great exhilaration. It is easy to see that she had the gift of seeing the ridiculous side of things; and when there was no ridiculous side she generally managed to see the bright side instead. Besides, she had a very original and vivacious mind, so that without any constrained or self-conscious effort she was a source of constant entertainment. Her friends never had so good a time before. And they did their part well in making her stay a very bright chapter in her life. They drove with her over the city, and not only through the handsome residential portions, but through the lower districts as well, and places that might be denominated slums. Miss Pearce had a large fund of genuine sympathy, and she was interested in seeing how the poor lived. There was no ostentation or arrogance or offensive "slumming" in this, but a sincere fellow feeling with those less fortunate in the world than herself. To be sure, she could barely touch the fringe of the mass of human misery that swelters in poverty and crime in the great city; and she could not relieve it at all; still the mere sight of suffering she felt to be wholesome in helping her to realize the unhappy condition of others, and inspiring more fervent thankfulness for her own. Had she only had the means the world might have heard of her as a philanthropist. At any rate she was serious as well as gay.

Miss Pearce had not forgotten that projected trip on the street cars. She wanted to see how much of the city she could "do" on the cars for five cents, and she reminded Miss Winstall of the scheme. But that young lady had none of the rakish spirit in her whatever, and while she would be glad to oblige her friend, she thought she might now escape, since Grace was on hand, and much more in sympathy with such a frolic. So Miss Pearce attacked Grace, and soon brought her into the scheme.

Miss Winstall favored it so far as to keep it secret from papa. It was agreed they should start after lunch, calculating to be back in good time for dinner. But

"The best laid schemes of mice and men
Gang aft agley."

And this was not a well laid scheme. Except within quite narrow limits Grace knew no more of the city than did Miss Pearce. But they thought if they would take any north bound car they could not be far wrong. The car was bound to go somewhere, and it did not matter much where; they could stay with it, and come back with it if they wished, for it must surely come back. It was not a very clear-cut programme for seeing the city of New York. Still it would do, and might serve as well as a more exact one; and it might give more variety. And their programme did give variety—rather more than they expected. They took the first car going north. They had a very long, pleasant trip. The day was fine; the scenery was

constantly changing; they were in good spirits; they had an enjoyable time. When the car came to a point where it switched off to another track the conductor asked them where they wished to go, to which they replied that they wanted to go as far as they could get for five cents. He gave them transfers, and pointing to another car, told them to take that. Then they had another long trip, and after a while they found themselves at 176th street. If they had then been content to return the way they came it would have been well. But they wanted to see more of the city, so they took another car. It made one or two windings before it got fairly under way, and then they lost all sense of location. After a long time they began to think they were getting away too far. Consulting the conductor, he hailed another ear and told them to take that. Then after a long run they took another. It was growing late. It was long past their dinner hour. What would papa say? How anxious they must be at home. The ladies grew almost desperate. They spoke to the conductor, but he gave them so many directions that they could not follow him. Finding he was going down town they stayed on the car till he turned off the main track. Then they got off. Going into a store they asked for direction. These were given so clearly that they could see what was to be done. They took another car, and in due time transferred to another which brought them within two blocks of their own door.

What a joyful thing it is to get home when one is weary and hungry. These young ladies realized something of that joy, but the joy was marred by the thought of the anxiety their absence must have caused. Mr. Winstall, however, was not a man of the bickering or lecturing kind; and he was so overjoyed to see them back that instead of giving any reproach he turned their adventure into a jest. Especially when he perceived the keenness of their appetites he felt recompensed for all his anxiety.

After this ill luck Miss Pearce felt that she must not be too quick in proposing any new adventure. But she had never given up the idea of hearing Methuselah at prayer meeting. And her time in New York was now drawing to a close. By next Wednesday evening she must have her plans laid to hear Methuselah. So she waited until Tuesday evening, and after dinner launched her scheme. She had concluded to take Mr. Winstall into her counsels this time.

"You know, Mr. Winstall," she said, "how very penitent I was about that trip on the cars. I have, therefore, been slow in proposing any new scheme. But I want to hear Methuselah at prayer meeting before I go away. And so does Grace. You will not try to prevent us, I am sure. But how to manage it—that is the point."

"Oh, I don't think it would be worth your while," said Mr. Winstall. "Methuselah is a ponderous big chunk of ebony—that is all. He does his duty well enough here. But I don't see how he could entertain you at a meeting. Methuselah has none of the risibility and eloquence that some niggers have."

"Oh, I wouldn't be too sure about that,"

said Miss Pearce, "The most ponderous ones, they say, sometimes flare up the most. Of course Methuselah's eloquence, if he has any, is not needed here. Maybe he would be all the more fervent when he gets a chance at prayer meeting. The steam may be gathering in him all week, and he may need to open the valve now and then to keep him from bursting or busting. I suppose he would say"

They all laughed at this strange conceit; yet it might possibly be something more than a conceit. Mr. Winstall especially was amused by the idea of Methuselah's eloquence rising in him every day, like steam in a boiler, till he might become dangerous, and explode.

"Well," he said, "If Methuselah has any exploding to do I hope he wont do it here. I never realized the use of the prayer meeting before. I hope Methuselah will keep on, if that makes him any safer."

"Well," said Miss Pearce, "you agree that we go. And we shall take the cars. It is quite easy, and you need have no fear." She thought, but dare not say it, how much safer they would be than they were on that other occasion of the prayer meeting when they were under the guardianship of Jerry. Mr. Winstall gave his consent. There was one word in what Miss Pearce had said that made him ready to yield any reasonable point. She had said, "Before I go away." He felt there would be a blank in the house when she was gone. She had been here only three short weeks; but what sunshine she had brought with her, and what shadows she would leave behind. So he simply let her have her way. Miss Pearce had been careful not to mention that they meant to go to the meeting incognito. That was a thing which she felt Mr. Winstall might not approve. With herself it was one of the most attractive items in the programme. Lucinda had suggested in the first instance that it would be better not to be recognized. When she innocently made that suggestion, however, she had no idea of the very complete disguise which Miss Pearce might take it into her head to assume. But Grace had already been talked into the scheme; and indeed she did not need a great deal of persuasion, for she had very much of Miss Pearce's love of adventure. Their intention was to use as much burnt cork as would make them as black as Methuselah himself.

This orthodox color, along with some very old fashioned garments they might hunt up, they hoped might enable them to pass muster, even under Methuselah's nose.

Miss Winstall, when made aware of this invention, protested against it strongly. It will be seen that she was a little more conventional and self-conscious than they. So she did what she could do to induce them to forego, or at least to modify, such a wild proceeding. She would compromise on old fashioned, thick, black veils, which she said would suit the purpose. When she found her arguments on that point of no avail, she went a step farther, and suggested old fashioned black bonnets, and would have gone so far as red and yellow ribbons. But she could not move them from their purpose. They were two, and she was but one; so she was in a hopeless minority. But they counted on her all the same, not to divulge their little scheme. And to that she agreed. If she could not enjoy the fun herself she was too magnanimous to spoil theirs.

So the next afternoon there was a rare hunt through old wardrobes for the needed articles of attire. And to Miss Winstall's credit be it said that she took part in searching for and consulting about what was best

to be worn. They found plenty of material, and eventually decided upon what seemed to be two very becoming costumes. Miss Pearce was to wear a faded black dress, and a very yellow shawl. And she had found an old fashioned black poke bonnet, which she judged would be very becoming when trimmed with a quantity of red ribbons. She would wear a pair of faded green gloves, and carry a bulgy, rheumatic looking umbrella.

Grace's dress, it was judged, should also be black; but her shawl was to be a light blue. Her bonnet was to be one of the oldest shape; its color had once been white; and it was to be trimmed with a large bunch of feathers. With a pair of old red gloves and a hymn book, she judged she might make a fairly presentable appearance.

The two took an early dinner, so as to have plenty of time to apply the burnt cork, and get into their new attire. We may well suppose it was a time of great hilarity. The difficulty was to restrain their risibility after Mr. Winstall came in, for if their noisy mirth should attract his attention he might wish to speak to them, and that would place them in a strange predicament. And now that they were ready, how were they to get out, and once out how were they to get in, without being seen by Mr. Winstall or any of the household? This had all been arranged. Miss Winstall was to leave the door ajar; engage her father's attention on something that might interest him; at the right moment give two knocks on the stairs; and the two adventurers were to slip down and out. Once out, there was no more danger; not one in the house would recognize them. The plan worked well. Miss Winstall, accused their absence to her father; engaged his attention on a striking picture in Harper's Weekly; in due time gave the arranged signal; and the two strange figures swiftly and silently passed down stairs and out.

Taking a car they soon arrived at the church. The week night meeting was held in the lecture hall in the basement. Passing in, our friends found the place more than half-filled, and a very general and animated buzz of conversation going on, as the service had not yet commenced. Our friends took a seat near the door in order to see as much, and to be seen as little, as possible. For whatever vanity may attach to the display of finery in black or white congregations our two friends were certainly not on hand to-night for the display either of their own charms or the latest fashions in tailor made dresses, or millinery. The people kept coming in until the hall was fairly filled. Miss Pearce, to say the truth, did not feel at all comfortable in the dusky assembly. Having been so little used to negroes, she was almost afraid of them, and afraid that some of those bright rolling eyes of theirs might discover her to be a fraud and a hypocrite; and if they found her out what might not they do to her? Perhaps tear off all her finery; possibly burn her or eat her on the spot. Grace was not so disturbed or alarmed. She had been in negro company before.

When our young friends by and by began to observe with more composure, they realized that their own costume was quite overdone. The attire of the dark beauties around them was by no means so antiquated as their own. The bright and flaring colors were well in evidence, but the cut and style of garments and head gear closely followed the fashion of white folks. Grace was aware of this when she and Miss Pearce were planning their own attire, but seeing that Miss Pearce's ideas were so extreme, she indulged them, for to Grace this overdoing of the thing was no small part of the joke. Miss

Pearce had got her idea of negroes from books, while Grace had got hers from life.

But now the service begins. This point arrived at, Miss Pearce began to feel more comfortable. The interest of the service might divert attention from her, and she might perhaps escape exposure, with all the dreadful consequences that might follow. In fact she soon ceased to think about herself altogether, she became so interested in the novelty of the scene.

Only a few points in the service we shall try to describe. A tall, lanky individual, about half as dark as Methuselah, came onto the platform, and gave out a hymn, and intimated that after the singing brudder Sim Jones would lead in prayer. The hymn was sung with a melody and sweetness such as Miss Pearce had never heard before. She had often been charmed by the singing of her own Fisher-wick Place choir at home, but there was a swing and go and pathos in the singing of these negroes that touched her more deeply. She was glad she had come. After the hymn brother Jones did lead in prayer, and in a style still more novel to Miss Pearce than the singing. He began in moderate tones; but he soon grew louder; then he became emphatic, clenching his arguments to the Lord by pounding on the chair before which he knelt, clapping his hands, and swinging his head about in an alarming fervor of devotion. After going on in this fashion for a while, he found the kneeling position too constrained for his style of declamation; so he jumped to his feet, and at once rose to a higher key. He shouted and shrieked now, waving his arms, clapping his hands, rolling his body, and at some very emphatic points jumping about two feet off the floor. The prayer was punctuated with sighs, shrieks and howls of "Glory," "Hallelujah," "Amen" from every part of the congregation, until Miss Pearce got into a kind of semi-consciousness, quite uncertain whether she was still on this planet, or had died and waked upon some other.

She was recalled to a clearer degree of consciousness by the ending of the prayer, and the giving out of another hymn by the lanky individual on the platform. This was sung with even more fervor than the first, for Brother Jones's prayer had waked the people up to the proper pitch of devotion. After the hymn the lanky individual said he would read the 108th Psalm, which he did in a manner all his own. He disdained ordinary pronunciation, especially of the proper names in the Psalm. Shechem he called She says-hum; Succoth he made out to be Susey-hoth; Gilead became Gilly-hind; and Manasseh he pronounced Man-and-ass. But there was one word the pronunciation of which appealed to our two friends with such comical force that they could scarcely preserve their decorum. This was the word psaltery. The lanky individual pronounced peezaltree. "Awake up peezaltree and harp; I myself will awake early."

But if the pronunciation of this word so affected our young friends, who can imagine their feelings when the lanky individual, after reading the psalm, came back to that particular verse, read it again, and he said he would offer a few words of 'exposition' on it? Miss Pearce nearly quite broke down, and would probably have quite done so but for the apprehension of the terrible consequences that might follow, together with the loss of what promised to be the rarest kind of a burlesque. So she restrained herself, and the lanky individual read the verse again: "Wake up Peezaltree and harp;

I myself will awake early." And his "exposition" was something like this: "My brudders and sistahs," he said, "Dis is one ob de nicest sentiments in all de Psalms, and de Psalms, as yo know, ere mighty nice. But de berry nicest tinge vulgah eyes don't see. It takes perfound wisdom to go into de depts. Now most of de learned mer don't know nuffin about a nice sentiment like dis. Dey don't understand David at all. David is too deep and fine for po-ah crittahs as hasn't got de spirit of Wisdom. Now I will tell yo what dis means. You see David speaks heah of de peezaltree. What is de peezaltree? Ah, dot is what de larned folks don't know. No, dey don't know what de peezaltree is, and how den can dey expositate de passage? Now you see, bradders and sistahs, dat de peezaltree is a tree. But what kind of a tree is de peezaltree? Yo see David calls on dis tree to wake up. He says, 'Wake up peezaltree. Now what kind of a tree would it be dat cud wake up? Dat's what de larned folks don't undahstand. Ah, it takes perfound wisdom to get into nice points like dese. Now I will tell yo all about dis peezaltree. Dis was a tree dat grew out in de lawn before David's doah. It was a berry large tree, and had many branches, and de bawds would sing in it all day long. Oh, it was a fine tree for bawds to sing in. All kinds of singing bawds were dar, and dey all sang dere own tune, making melody in dere little hights, as it were, to de Lor. And all dese bawds in de peezaltree began to sing eahly, oh, berry eahly, in de mawnin. Dey wanted to praise de Lor wid de berry break ob day. And David, he wanted to praise de Lor too, very eahly in de mawnin. You know David was great foh praising de Lor. And we should be great foh praising de Lor too (Amen, Amen) Yes, we should be great for praising de Lor too. (Amen. Praise de Lor) Yes, brudders and sistahs, we should all be great for praising de Lor. (Hallelujah. Praise de Lor) And we should begin eahly, like David did. Ah, we should begin eahly, eahly, eahly in de mawnin." (chorus of Amens, Hallelujahs, and Praise de Lor)

The lanky individual was evidently warming to his work, and the people were warming up with him. But now, having roused them to the proper spirit of devotion, he went back to his "exposition." Our two friends were more intent on this part of his performance.

To be Continued.

In a certain parish near Dumfries a newly-made elder was summoned to the sick-bed of a parishioner. Being a very bashful man, he was in great anxiety as to the "prayer he wad hae tae pit up," and altogether he wished to avoid going. However, he was persuaded by his wife, and started on his errand. On his return his wife greeted him with the query—"And hoo did ye get on, William?" The elder's face beamed with joy as he answered—"Oh, grand! He was deid!"

When a man leaves our side and goes to the other side he is a traitor, and we always felt that there was a subtle something wrong about him. But when a man leaves the other side and comes over to us, then he is a man of great moral courage, and we always felt that he had sterling stuff in him.—London Tit-Bits.

Ministers and Churches.

Our Toronto Letter.

Saturday was a day of universal mourning. One would have thought that some dearly loved citizen had passed away, so general and so genuine was the sorrow. In all the churches a brief memorial service was held, and in some of them the minister was assisted by some of his brethren who regularly attend his ministrations. At the last meeting of the Toronto Presbytery each congregation was requested to meet at the hour announced by the Mayor of the City, for some form of the service, and other details were left entirely to the Session.

In one church the service was somewhat elaborate. In St. Andrew's the members of the University and other College staffs, who regularly attend services there, were requested to come in their robes, and were given a seat in the front of the auditorium. Upon the platform with the minister were President Leuden, Professors McCurdy and Murison, Dr. Warden, J. A. MacDonald, and Judges MacLennan and Macdougall. All these were in their official robes.

The service was a most impressive one. Before the ministers entered a piper came and pacing slowly back and forth before the pulpit played "The Land of the Leal, and Lochabar no more." As the mournful strains filled the church many Scotchmen, bowed their heads, and more than one eye moistened. The service had been printed for the convenience of the worshippers, and was simple and appropriate. The address of the minister was a eulogy of the home life and home virtues of the late Queen, whom all loved and for whom on that day there was genuine mourning.

The musical part of the service was good. Mrs. Parker sang "I know that my Redeemer liveth," and at the close of the service the Dead March was played, while the audience stood, reverently waiting.

Another feature of the past week in Toronto has been the annual conference of the graduates of Knox College. The numbers in attendance from beyond the city has been disappointingly small, but the interest continued unabated till the closing paper. Some of the papers aroused keen discussion, of others there was little but comment upon the presentation of the subject. The paper by Prof. MacFadyen on Early Hebrew Historians, placed the position of the advanced School very clearly before the audience, and from comments made at the conclusion of the paper many would not care to be ranked as disciples of that school.

The Alumni Association held two very interesting meetings and at the second of the two, considered the programme for the next Conference. An important change was decided upon in the date of the Conference. It was felt that if the meetings were held in the first instead of the second term, many of the students, who now feel the pressure of examinations imminent, and so did not appear at the conferences, would make it a point to be present. Their presence is most desirable, and the programme might easily be arranged so that it would be helpful to them as well as to the graduates. Then, too, it was stated that the time fixed upon would be more convenient to many of the ministers in charges. So it was decided to hold the next Conference in the closing month of the present year, beginning on the second day of December. The annual meeting of the Alumni Association will be held on the Tuesday evening of that week.

In the arrangement of the programme an effort was made to originate a course of study that may be carried on year after year. Two courses were outlined, and in each there will be three papers next year. One in the New Testament, the other in Old Testament study. The Committee is hard at work perfecting the draft programme, and will issue it at an early date. It will be more academic than former programmes, but will still contain much that will be of interest to the layman and to the hard-working minister. It will also furnish a splendid incentive to many a minister who is sorely tempted to become a plodder, preparing for the daily round within his own little circle, to look out into the great world of thought and research and to take something more than a passing interest in it.

The social element was not so prominent this year, though it was not lost sight of altogether. So quietly was all arrangement carried on for the little supper prepared for the Alumni, that some of them did not know of it till a day after it was over. This might be remedied. Every Alumnus

THE DOMINION PRESBYTERIAN

should meet for a social hour, and in the freedom of tea-table talk draw closer and feel the bond of brotherhood to be more real. Let this also be announced as one of the features of the December meeting.

Western Ontario.

The church at Erin is now lighted by electricity.

Rev. A. G. Stewart, Belmore, has been elected moderator of Maitland Presbytery.

Rev. W. T. Hall has accepted the call from Arthur and Gordonville and declined the one from Pickering and Brougham.

Rev. S. M. Whaley, St. Helens, has been appointed inter Moderator of Belgrave and Colvin church, E. Wawanosh session.

At the last meeting of Maitland Presbytery a resolution of sympathy with Rev. John MacNabb, clerk of Presbytery, on his continued ill-health was passed.

At the annual meeting of Knox church, Goderich, the receipts for the year amounted to \$4,580. For the schemes of the church the contributions amounted to \$418.

Mr. Whaley reported to Maitland Presbytery that seven Y. P. Societies contributed \$151 last year to support a missionary in the North West and will have \$100 this year.

Maitland Presbytery has recommended to the ministers and sessions to co-operate with their respective local clergymen with a view to have the Bible used in the Public Schools, as far as the present school law will allow.

At the annual tea meeting of the Preston congregation the pastor, Rev. J. R. Johnston, was made the recipient of a valuable fur-lined overcoat along with a kindly worded address which voiced the love and respect of his people.

The annual meeting of St. John's church, Hamilton, Rev. John Young, presiding, the reports were satisfactory. The receipts were \$4,556.46, and the church debt had been reduced by \$500. Session report indicated a total membership of 496.

St. Paul's church, Hamilton, raised \$15,008 last year. At the annual meeting a bonus of \$200 was voted the pastor, Rev. N. McPherson, and his stipend is to be \$2,700 from the 1st of January. In all departments of the church's work the reports were most encouraging.

Rev. Mr. Larkin, Seaforth, conducted the anniversary services at Kippure. The local report says: "There is nothing sensational about his preaching, but his sermons are eminently practical, plain and instructive, while they are delivered in such a way as to create thought and leave an impression."

Rev. Peter Scott, Cromarty, in resigning his charge after a pastorate of 30 years, applies to be placed on the Aged and Infirm ministers fund. He has well earned respite from toil, and his numerous friends will wish that he may be long spared to enjoy the freedom and ease which retirement from active work will permit.

At the annual Missionary meeting of Chalmers' church, Guelph, President R. L. Torrance in the chair—the total contribution for missionary purposes for the year 1900 amounted to \$1,388.88. This includes the contribution of the W. F. M. S. A very pleasant meeting was held, and the results were considered most encouraging.

The annual report of Duff's church, Walton, for 1900, gives the following particulars: Number of families, 42; No. of members, 110; total receipts for ordinary fund, \$144.75; building fund receipts, \$581.05; Ladies' Aid, \$353.13; Young People's Society of Christian Endeavor, \$51.90; Sabbath school, \$21.02; missionary and church schemes, \$58.80.

St. Andrew's, Sarnia, Rev. Dr. Thompson, pastor, reports a membership of 409, and the total amount raised for all purposes including the Century Fund, to be \$8,365.28. When the many calls for subscriptions which have been made outside the congregation during the past year are considered such an amount as the above is a sure evidence of the strength of St. Andrew's.

The Seaforth church, under the pastorate of Rev. Mr. Larkin, is making satisfactory progress. The very substantial sum of \$3,989.21 was contributed by the congregation last year for the various church purposes. This is exclusive of the subscriptions for the Century Fund, which amounts to \$1,110 for the Century Fund. Of the amount raised for church purposes, over \$7,000 were contributed for missionary and kindred objects.

Knox Church, Guelph, after having been renovated and beautified, has been re-opened by Rev. A. Logan Geggie, of Toronto.

The proposition to erect a new Sabbath school building in connection with St. Andrew's church, London, has been abandoned for the present. Plans have been prepared for such a building, and so soon as \$10,000 are subscribed the work will probably be proceeded with.

The annual statement of the Richmond Hill Church was the most satisfactory presented for years past. Considerable additions have been made during the year to both the congregation and the Sabbath school, and a collection of \$200 is already on hand on behalf of the Century Fund.

Mr. John Mclean has been presented with a beautiful couch and an eight day clock and Mrs. Mclean with an extension table, by the Presbyterians of Cheselhurst, as a slight recognition of Mr. Maclean's valuable services as leader of the choir. Mr. Mclean, in fitting terms, briefly replied to the accompanying address, read by Miss Mary Morrison, teacher.

Rev. Dr. Fraser made feeling reference to the death of Queen Victoria, at Sabbath morning's service in Knox church, Hamilton. He preached from the text, St. Matthew xxvi. 13. "Where-soever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial for her." Mary, he said, because of her faith and love secured the commendation of the Lord. In a measure the good life of the Queen may be compared with that of Mary.

Knox church, London, reports a good year, finances being \$1,268 better than last year; while \$3,000 was contributed to the Century Fund. The membership is now 270. The total receipts amounted to \$5,460.64, being a balance on hand of \$62.60 after paying all liabilities. The treasurer of the congregation for eight years, Mr. John Macpherson, was presented with a hand some wood cabinet containing a valuable and beautiful of sterling silver cutlery in recognition of his valuable services.

Most encouraging reports were submitted to the annual meeting of St. James' church, London. The minister's salary was increased by \$200. Mr. MacGillivray thanked the meeting heartily for this indication of their appreciation of his services. He had, however, made up his mind not to accept any increase unless the financial affairs of the church warranted it, and would prefer that the matter stood for the present. An adjourned meeting will be held to take up the items of business unavoidably left over.

The First Presbyterian Church, London, is in its 60th year, but young and vigorous in all Christian activities. The reports presented at the last annual meeting were the best in the history of the congregation. A sum exceeding \$14,000 has been raised. The membership is now 486. One hundred dollars were added to Rev. W. J. Clarke's salary; a proposition which was practically negated by the pastor declining to accept the increase of salary. Mr. L. Gibson has been elected Clerk of Session. A loyal resolution, moved by Mr. John Cameron, was unanimously passed, and was ordered to be sent to the Governor General for transmission to the King.

Montreal.

Mr. J. Burt Sutherland, Montreal, whose lectures are always well received, has been speaking at Calumet, Cushing, Rawdon, Kildare and Farnham, Que.

Taylor's Church, Montreal, (Rev. W. D. Reid, B. D., pastor) has had a good year. The membership is now 503; and the total receipts aggregated \$9,122.16. The pastor's salary was advanced to \$1,800; but Mr. Reid said he could not accept but half of the advance until the church was out of debt. All the reports presented indicated progress.

St. Giles' Church, Montreal, (Rev. J. R. Dobson, pastor.) Reports presented showed that much energetic work was carried on during the year. The session's report spoke of some of the difficulties encountered; one of the chief was the location of the church, which is situated far north of the majority of its members. In many respects the past year was the best since the founding of the church. At the conclusion of the business meeting the pastor was asked to retire to the vestry, and on his return Mr. Bury announced that the congregation had voted an increase of one hundred dollars per annum to his salary.

Ottawa and Vicinity.

The Ladies' Aid Society of Erskine Presbyterian church elected the following officers at a recent meeting: President, Mrs. J. Whitten; vice-presidents, Mrs. A. Younger and Mrs. F. E. McKnight; secretary, Mrs. Wm. Anderson, and treasurer, Miss C. McCuaig.

Rev. Wm. Meikle continued during the past week the evangelistic services commenced by Dr. Chapman. The attendance has been good and the interest well sustained. This week the meetings are being held in Knox Church, with afternoon and evening services every day till Friday night.

The following were appointed as the board of managers of the New Edinburgh church for the current year: Messrs. J. C. Gordon, J. Johnson, A. McGinnis, R. Clemence, W. Cherry, J. Graham, F. Dawson, B. Slinn, E. D. Holt, W. Fallis, J. C. Hope, L. MacLaren, L. Lunan, W. Perley, John Phair, J. T. McElroy, A. Sharpe, S. Sherwood and P. Macdonald. With such a strong board the business of this thriving congregation should be well looked after.

The Erskine Congregation already know something of their new minister. But with their pastor's wife they have yet to become better acquainted. Mrs. Mitchell will not join her husband here for a few weeks. Meantime we reproduce the following from the address elsewhere referred to. "We would be derelict in our duty did we fail to recognize the value and importance of the ready assistance which Mrs. Mitchell has always given to the work coming within her sphere. She has ever been ready to respond to the calls made upon her, and to her efforts is due a large measure of the success which has attended the work in which the ladies of the congregation have been specially engaged."

The Rev. Mr. Mitchell's first Sabbath in Erskine church was a very busy one. In the morning he preached an intensely practical sermon from the words: "Sir, we would see Jesus;" in the afternoon he spoke to the Sunday School scholars; and then again in the evening he preached very impressively from John 20, verses 21 and 22. Mr. Mitchell's sermons are evangelical in the best sense. His presentation of the truth is pervaded with spiritual thought and eloquent with earnestness. At all the services on Sabbath the hall was crowded; and all were more than satisfied with the choice they had made. Under Mr. Mitchell's leadership Erskine church has made a fresh start in the good work of extending the reign of righteousness in the important neighborhood in which it is situated.

On Saturday memorial services were held in Christ Church Cathedral, in the Dominion Methodist church, and a union service of all the city Presbyterian and Congregational churches in St. Andrews, which was heavily draped in black and purple. The pulpit and communion rail were hidden under the heavy folds of mourning. The choir and gallery were also covered with black and purple. The Dead March in Saul was played as the opening voluntary. All the ministers assisting in the services wore gowns. Appropriate hymns were sung and the choir rendered an anthem. Dr. Moore, of Bank St. church, opened the service with prayer. Rev. Wm. McIntosh, of the First Congregational church, read the first Scripture lesson, and Rev. D. M. Ramsay, of Knox church, the second lesson. Rev. Dr. Armstrong, of St. Paul's church, offered the second prayer. Rev. Dr. Herridge preached an eloquent memorial sermon. At the close of the service Chopin's funeral march was played by the organist.

The induction of Rev. A. E. Mitchell, of Almonte, into the pastorate of Erskine church, took place Thursday evening in the Mission Hall, Concession street. There was a large attendance. Among the visitors was Rev. Dr. Campbell, of Perth, ex-moderator of the Presbyterian Church in Canada, and at present agent of the century fund. Rev. Mr. Milne, on behalf of the Ottawa Presbytery presided. Rev. Mr. Heribson preached an appropriate sermon from Psalm 126, verse 3: "They that sow in tears shall reap in joy." Rev. Dr. Armstrong addressed the minister and Rev. Mr. Ramsay the congregation. These addresses were very practical. At the close of the proceedings Rev. Mr. Mitchell was made a member of the Ottawa Presbytery, and afterwards Mr. and Mrs. Mitchell were introduced to the members and adherents of the congregation, as they were passing out. The settlement is a very happy one and the members of Erskine church are to be congratulated on having secured such an able preacher and pastor.

The Almonte papers contain full reports of the farewell tendered Rev. A. E. Mitchell on the eve of his leaving for this city. Dr. Hailey presided and introduced a short but interesting programme. After this had been disposed of Mr. Jas. McLeod was asked to discharge the task assigned him, who at once proceeded to read an appreciative address which voiced in unmistakable terms, the feelings of warm affection as well as the great respect felt for their late pastor by the people he is leaving. The address was accompanied by a purse containing the sum of \$130 in gold. Mr. Mitchell made a feeling reply. He spoke of the task it had been for him to leave a congregation where he had found so many loyal, warm-hearted, sympathetic friends, and where he had spent nine-and-a-half years so happily, for a new field of labor in which there was no church or manse, and where new friendships would have to be formed; and he assured the audience that the step he had taken was taken but for one reason—because he felt it his duty to do so under all the circumstances.

At the thirteenth annual meeting of the Woman's Home Missionary Society of St. Andrew's church the following officers were elected: President, Mrs. Herridge; vice-presidents, Mrs. Levi Crannell, Mrs. A. N. Burgess, and Mrs. W. G. Perley; corresponding secretary, Mrs. Gillelan; recording secretary, Mrs. Gullcock; treasurer, Mrs. C. C. Ray, and council, Mrs. W. Drummond Hogg, Mrs. Blair, Mrs. Robert Allan, Mrs. John McDougall, and Mrs. Robert Bell. The resignation of Mrs. Gemmill, who held the office of recording secretary ever since the society was organized, was accepted with much regret. The treasurer reported receipts for the year, exclusive of the proceeds of the fair, of \$276.70 and an expenditure of \$182.98, leaving a balance of \$93.72. The receipts of the fair were \$911.07 and the sum of \$1,187.77 was sent to Swan River during the year. Dr. Herridge made a short address in which he alluded to the national sorrow and said it must have been intended to suggest to us the worth of those Christian qualities which distinguished Her Majesty.

Eastern Ontario.

Rev. Prof. Jordan, D. D., of Queen's, preached anniversary services in Knox Church, Perth, last Sabbath.

Rev. R. Young, Pakenham, conducted anniversary services in St. Andrews, Appleton, last Sabbath.

Rev. J. A. Macdonald, St. John's church-Pittsburg, has been presented with a well-filled purse, and his stipend is to be increased in future.

The reports presented to the annual meeting of St. John's church, Cornwall, were most satisfactory. An increase of \$250 was made in the stipend of the pastor, Rev. Dr. McNish.

Rev. Dr. Crombie, of Smith's Falls, had a slight attack of paralysis a few days ago, but hopes are entertained that in spite of his eighty-old years he will soon enjoy his usual health.

At the annual meeting of St. Andrew's church, Appleton, the treasurer's report showed the congregation to be in a healthy and prosperous condition. The church will start the new century with virtually a clear sheet financially.

Rev. W. S. Smith, Middleville, conducted anniversary services at Macdonald's Corners, which were much appreciated. The annual social was a great success. Rev. James Binnie occupied the chair, and a good programme was presented. The financial results were satisfactory.

At the annual meeting of St. Andrew's, Pakenham, encouraging reports were given from the session, managers, Sunday school and ladies' aid, all branches showing an advance with the exception of the Schemes of the Church, which had somewhat decreased, no doubt owing to the big push to pay off as much as possible of the debt on the church this jubilee year.

Calvin church, Pembroke, (Rev. Dr. Bayne, pastor), has had a very successful year. Mention was made of the fact that during Dr. Bayne's ministry of 13 years, 574 were received into the church, while 270 were removed by certificate, death or otherwise. The membership is now 429. Financially, the year closed has been a banner year for Calvin church, the congregation having raised for all purposes upwards of \$9,000. The following are the committee of management: Messrs. A. Millar, H. Jamieson, Hugh Fraser, Jas. Stewart, Geo. Thibodeau, Sheriff Moffat,

W. E. Biggs, S. S. M. Hunter Frank Thompson, Thos. Clarke, T. M. Skinner, H. S. Bowden and J. M. Taylor.

Northern Ontario.

Revs. W. J. Graham, of Dornach, and J. Little, of Chatsworth, exchanged pulpits last Sabbath. The latter's many friends on his old field were pleased to hear him again.

Special evangelistic services are in progress in Chalmers church, Flesherton, Rev. J. Little, of Chatsworth, assisted the pastor last week and Rev. J. B. Simpson, of Thornbury, is assisting this week.

The annual meeting of Knox Church, Normandy, was held on the 15th ult., when very satisfactory reports were presented, showing the church to be in a prosperous condition, financially and otherwise.

Largely attended and deeply interesting evangelistic services have been in progress the past fortnight in Knox Church, Owen Sound. Mr. J. M. Whyte, gospel singer, and Evangelist Kennedy assisted last week.

The congregations of Esson and Willis Churches became vacant on the 23rd December, in consequence of the Rev. A. F. Webster having resigned the charge. At a meeting held 28th Jan., they agreed to extend a call to Rev. A. M. D. Haig.

The annual meeting of Chatsworth congregation was held on the 13th ult., and was a gratifying review of the year's work under the pastoral care of Rev. J. Little. The total receipts were over \$2000 which was a distinct advance on former years. A new manse is to be built for the minister and his family. Special services are in progress, the pastor being assisted this week by Rev. Ellison, of Southampton.

Though having been without a settled pastor for some time the reports presented at the annual meeting of the Cedarville congregation were very satisfactory. The handsome new church in which they now worship is a credit to Presbyterianism in the community. Rev. H. Broad, a recent graduate of Knox College, who was a few days ago ordained and inducted into this charge, enters upon his work with bright prospects for a useful ministry among his people.

The annual meeting of the Durham congregation was held on the 21st, with a good attendance. The congregation has had a very successful year. Marked improvements had been made on the church property for which subscriptions amounting to \$2,800 had been secured and over half paid; \$400 had been paid to the century fund (common); \$200 given to missions; and after all obligations met \$177 remained in the treasurer's hands. Messrs. J. Morice, J. Ireland and T. McFadden were elected to the managing board. In the evening a social gathering was held in the basement of the church, tea was served and a pleasing programme rendered.

Erskine church, Dundalk, and Knox, Ventry, under the pastoral care of Rev. Jas. Buchanan, held their annual meetings on the 10th and 17th ult., respectively, and the reports presented showed that excellent work had been done in these congregations during the year. In Erskine church 35 new members were added to the roll. The revenue from all sources aggregated \$914.64 being \$350 more than any previous year. Out of revenue \$155 were given to missionary and other benevolent purposes. Knox church revenue amounted to \$1223.92. Of the above nearly \$200 was given to missionary and other benevolent work. Preparations are going on for the building of a commodious new church.

The annual meeting of Chalmers church, Flesherton, Rev. L. W. Thom, pastor, was held on the 17th inst., and the reports from the various organizations showed the congregation to have had a prosperous year. The session reported 130 members on the roll, 7 infants and 2 adults baptised. The auditor's report showed the revenue to have been as follows: Cong. Treas. \$509.52; mortgage acct., \$597.23; L. A. Society, \$105.07; Sabbath School, \$117.88; C. E. Society, \$73.53; schemes of the church, \$32.75. Total \$1435.98. The expenditure consisted in \$284 on mortgage; \$250 deposited in bank on mortgage account; \$25 to Indian famine fund, Stipend and all other liabilities fully met leaving a balance in the various treasurers' hands of \$169. Messrs. Jas. M. Mullen, F. Cairns, W. Stewart and A. Gilchrist were elected to a managing board; J. McKee, trustee; A. S. Van usep and J. Blackburn, auditors; T. J. Sheppard, Secy.-Treas., and choir leader and Mrs. J. B. Blackburn, organist.

World of Missions.

Civilization in the South Seas.

Sixty years ago who would have thought it possible? Towkiao is the name of a native king in New Zealand, who edits a small eight page paper, printed in English and the native tongue, and called the *Pleiades of Seven Stars*. And Fiji, which once disputed with New Zealand for the primacy in all things horrible and hellish, has today more than 30,000 in Christian churches!

Rome in the Dark Continent.

Protestant missionaries in Africa will have to reckon with a formidable organization founded by the late Cardinal Lavignerie—"The White Fathers." The order (if it can be so described) has at present 50 stations with a staff of 249 missionaries, 132 nuns, and 642 catechists. This body of more than 1,000 workers has gathered 67,190 *neophytes* and 180,080 *catechumens*. The White Fathers also control 184 schools, containing nearly 6,000 children. The society is led by 2 training colleges or seminaries in Jerusalem, which together have 139 students.

Wise Sayings of Christian Japanese.

At a recent convention these statements were made and sentiments were uttered: "The number of Christian societies now laboring in Japan is 36, or just double the number in 1883, while 85 Christian periodicals are now registered at the office of the home department." "English literature far more than that in the vernacular is molding the thought of educated Japanese to-day." "Charities, like higher criticism, should be in the hands of the friends of Christ and His Bible." "New men, that is, renewed men are needed for the new century."

A Bible colporteur travelling through central Albania, found a peasant following him along the road. He stopped and accosted the man, who said he wished to see the colporteur's books, and bought two copies. A traveller passing by noticed the transaction and said to the man, "Do you imagine you can understand these 'Protestant' books which you have bought?" The peasant took a Testament out of his pocket, and said, "I bought this book years ago, and it has taught me who is the God that created the world, who made you and me, and what are the duties we owe to Him." The traveller passed on his way, and later in the day encountered the colporteur again, when he confessed, "I am ashamed of myself to be so ignorant about Divine Truth, when even the peasants carry the Bible about in their pockets and make it the guide of their life." So he bought himself a Testament, which he said he would try and make the guide of his own life.

The Fijians were cannibals fifty years ago. Now they have collected among themselves 50,000 rupees and forwarded them to relieve the famine stricken in India.

There are 140 mission publishing houses in the foreign field, sending out over 10,000,000 copies of publications, besides 14,500,000 tracts annually.

"There are many Hindu sects in India, but upon two main points we all agree—the sanctity of the cow and the depravity of woman."—Hindu saying.

Home and Health Hints.

A little hot drink to sip between meals for the weak or the aged, and the tired also, is a tonic.

Minced Celery with Egg Dressing.—Scrape, wash and cut the celery in small bits. Rub the yolks of two hard boiled eggs to a paste with one tablespoonful salad oil, add salt and a little vinegar or lemon juice to mix. Pour over the celery and serve at once.

For threatened Pneumonia.—Put the patient to bed with hot water bottles applied to the soles of the feet, palms of the hands, armpits and under the knees. Of course no one with so serious an illness as this should go longer without medical advice, if it can be obtained. Till it comes this is a wise way to proceed.

Indian Pudding. One quart of milk scalded, three tablespoonfuls yellow granulated meal. Cook in the double boiler three hours. Add half a cup of molasses, one heaping tablespoonful of butter, half a teaspoonful of salt. Turn into a pudding dish, pour over one cup of cold milk, and bake several hours in a slow oven.

The following recipe furnishes a light and dainty desert that even the invalid "with a stomach" may enjoy with impunity. Boil one quart of prunes until tender. Sift through a sieve and sweeten to taste. Beat the whites of three eggs until stiff, fold in and bake in a slow oven or cook over the water pan in the chafing dish.

Liquids at meals, if taken too often or too carelessly, are liable to dilute the gastric juices. Take no liquid of any kind when food is in the mouth. Take as little as possible till the close of the meal. The digestive agents themselves being fluids it is reasonable to suppose that an excess of liquids taken with the food will have a tendency to dilute and thereby weaken the digestive juices.

No part of the laundry work is, as a rule, so unsatisfactory as the washing of the woolen garments. The structure of wool fibre is so different from that of linen and cotton that it should receive different treatment in the laundry. Rubbing and wringing cause the wool fibres to knot, thus giving us a thickened and shrunken fabric; therefore woolen goods should be sopped and squeezed to remove the dirt, and the water should be pressed out, not wrung out.

Olive Oil for the Nerves.—If you are neuralgic, anemic or nervous try the "oil cure," and see what it will do for you. However, purchase only pure olive oil, which may be bought in the bulk at from \$2 to \$3 a gallon, and, considering its nutritive value, it is one of the cheapest of foods. Take one teaspoonful three times a day as a "dose" if you are in a hurry for results. Or if you can physically afford the leisure to cultivate an oil taste, begin by putting a very little on some lettuce leaves or any salad combination of which you are fond, adding enough good vinegar to almost entirely disguise the taste. Gradually increase the oil, and lessen the vinegar until you grow fond of the oil, and really enjoy dipping your bread into it, as you surely will in time.

There are 1,100 hospitals connected with Protestant missions in foreign lands, treating over 2,500,000 patients yearly.

Nearly every married woman thinks her husband is smarter than any other man of her acquaintance.

The White Plague.

ONE SIXTH OF ALL DEATHS DUE TO CONSUMPTION.

Its Ravages Spares No Class Rich and Poor Alike Fall Its Victims—How This Dread Trouble May be Prevented.

Consumption has been well named the great white plague. One-sixth of all the deaths occurring in Canada annually are due to the ravages of this terrible disease. Its victims are found among all classes; rich and poor alike succumb to its insidious advance. Only a few years ago the victim of consumption was regarded as incurable, and horror stricken friends watched the loved one day by day fade away until death came as a merciful release. Now, however, it is known that taken in its earlier stages consumption is curable, and that by a proper care of the blood—keeping it rich, red and pure—those who are pre-disposed to the disease escape its ravages. Consumption is now classed among the preventable diseases, and those who are pale, early tired, emaciated, or show any of the numerous symptoms of general debility should at once fortify the system by enriching and purifying the blood—thus strengthening not only the lungs, but all parts of the body.

Among those who have escaped a threatened death from consumption is Mrs. Robert McCracken, of Marshville, Ont. Mrs. McCracken gives her experience that it may be of benefit to some other sufferer. She says:

"A few years ago I began to experience a general weakness. My appetite was poor; I was very pale; was troubled with shortness of breath and a smothering feeling in my chest. Besides these symptoms I became very nervous, at times dizzy and faint, and my hands and feet would get as cold as ice. As the trouble progressed I began to lose flesh rapidly, and in a short time was only a shadow of my former self. I had good medical treatment, but did not get relief, and as a harsh cough set in I began to fear that consumption had fastened itself upon me. This was strengthened by a knowledge that several of my ancestors had died of this terrible disease. In this rather deplorable condition I was advised to try Dr. Williams' Pink Pills. I at once procured a supply and had not taken them long when I noted a change for the better. By the time I had taken six or eight boxes I was able to move round the house again and felt better and stronger in every way. I continued the use of the pills until I had taken a dozen boxes, when all my old time strength and vigor had returned and I was as well as ever. During the time I was using the pills my weight increased twenty-six pounds. Several years have since passed, and in that time not a symptom of my former trouble has made itself apparent, so that I think I am safe in saying that my cure is permanent. I believe Dr. Williams' Pink Pills saved my life, and I strongly advise ailing women to give them a trial."

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

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.
Superior, 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 pm.
Minnedosa, Shoal Lake, March 5, 1901.
Melita, Carnduff, 12 March.
Zocinia.

SYNOD OF HAMILTON AND LONDON.

Hamilton,
Paris,
London, 1st ch., London, 12 March 10.30 a.m.
Chatham, Windsor 12 March, 10 a.m.
Stratford, Stratford, 12th March, 1901.
Huron,
Maitland, Wrozeater, March 5 10 a.m.
Bruce, Wingham, 12 March.
Sarnia, Sarnia.
Brandon, Brandon, 5th March.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Chalmers', Kingston, March 12, 8 p.m.
Peterboro, Port Hope, 12th March, 1.30 p.m.
Whitby.
Lindsay, Woodville, 12th March, 11 a.m.
Toronto, Toronto, Knox, 1st Tues. ev. mo.
Brantville.
Garric.
Nigoma, Sudbury, March.
North Bay, Novar, March 12, 10 a.m.
Saugeen, Knox, Harriston, March 12, 10 a.m.
Owen Sound, Owen Sound, 12th March.
Guelph, Galt, Chalmers', Ch., 12th Mar.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke.
Montreal, Knox, Montreal, 12 March, 10 a.m.
Glenarry, Maxville.
Lanark, Renfrew & Carleton Place, Apl 16, 11 a.m.
Ottawa, Ottawa, Bank St., 5th Feb., 10 a.m.
Brockville, 1st ch., Brockville, 23th Feb.

SYNOD OF THE MARITIME PROVINCES.

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

RICE LEWIS & SONS.

(LIMITED.)

Brass and Iron Bedsteads,

Tiles, Grates, Hearths, Mantles.

COR. KING & VICTORIA STS. TORONTO.

ATTENTION!

—DEALERS IN—

PHOTO GOODS

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

S. VISE,

513 QUEEN W. - TORONTO.

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

The Royal Bank of Canada.

Incorporated 1869.

HEAD OFFICE, HALIFAX, N.S.

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

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

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

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

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

H. J. GARDINER, Manager,

OTTAWA BRANCH,

Cor. Sparks and Elgin Streets.

KINDERGARTEN & SCHOOL SUPPLIES.

SELBY AND CO.

23 Richmond St. w. TORONTO.

Inebriates and Insane

The **HOMEWOOD RETREAT** at Guelph, Ontario, is one of the most complete and successful private hospitals for the treatment of **Alcoholic 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 placing advertisements 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 LAUQUER,

Writer of Advertising.

29 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 - -

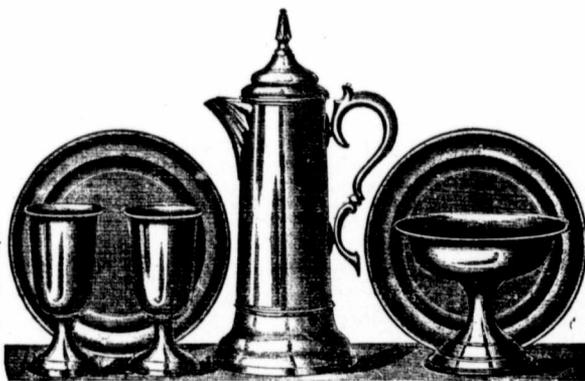
For a Few Hours' Work

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



- (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.

THE DOMINION PRESBYTERIAN
OTTAWA, ONT.

DON'T NEGLECT

To write for our New Catalogue if you are interested in the selection of the best school in which to train for business pursuits. The Central Business College Toronto, employs 11 regular Teachers, owns 40 Typewriting machines and uses 27 splendid rooms in its work. Its courses are thorough and practical and its students and graduates are in strong demand. WINTER TERM from 4 N. 2nd. Enter any time after that date. We also give splendid courses By Mail for those who cannot attend our school. All particulars cheerfully given. Address

W. H. SHAW, Principal.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Elevator Wharf Extension at Depot Harbor Ont." will be received at this office until Friday, 24th of February, 1901, for the construction of an additional length to the Elevator Wharf at Depot Harbor, Muskoka District, Ontario. Plans and specifications can be seen at this Department; at the office of Mr. R. A. Gray, resident engineer, Confed-eration Life Building, Toronto; the Resident Engineer, Room 411, Merchants' Bank Building, St. James St., Montreal Mr. H. Bland, Clerk of Works, Post Office, Quebec, and on application to the Postmaster at Parry Sound, Ont. Forms of tender can also be obtained at the above mentioned places.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures. The contractor will be required to conform to the regulations to be made by the Governor-General in Council, respecting the accommodation, medical treatment and sanitary protection of the working men employed on the work.

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

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

By order,
JES. R. ROY,
Acting Secretary,
Department of Public Works of Canada,
Ottawa, January 22nd, 1901.

Newspapers inserting this advertisement without authority from the Department will not be paid for it.

Delicate Children

The Most Eminent Physicians Recommend and Prescribe

Hubbard's Scotch Biscuits

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

50c and \$1 a box.

GEORGE K. STEVENSON & CO.

(IMPORTERS)

PITTSBURGH, P.A.

Sold by C. Jevne & Co. Chicago.

Sold by Charles & Co. New York.

A Successful Workman Requires Good Tools

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

NORDHEIMER, MASON and RISEH or GERHARD HEINTZMAN PIANO.

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

SOLD BY **J. L. ORME & SON,**

189 SPARKS ST., OTTAWA.

THE PROVINCIAL BUILDING & LOAN ASSOCIATION.

HEAD OFFICE, TEMPLE BUILDING, TORONTO.

INCORPORATED 1891.

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

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

DEBENTURES

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

E. Blackett Robinson, Manager.

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

OTAWA & GATINEAU RY

CHANGE OF TIME.

Taking effect Monday, Nov. 26th, 1900

Train 1, leaves Ottawa 4.00 p. m.
Train 2, arrives Ottawa 10.25 a. m.
Daily except Sunday.

P. W. RESSEMAN,
General Superintendent

"My Valet"

We dress, 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 1546

CANADA ATLANTIC RY.

8 Trains daily between MONTREAL & OTTAWA 8

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

Trains leave Ottawa Central Depot, daily except Sunday.

6.10 a.m. Local, stops at all stations.

9.00 a.m. Limited, stops Cotouac 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, Cotouac 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 Montreal and local stations.

Middle and Western Divisions: Amprior, Kenfrew, Eganville, Pembroke, Madawaska and Parry Sound.

TRAINS LEAVE OTTAWA, CENTRAL DEPOT:

8.15 a.m. Pembroke, Parry Sound, and all intermediate stations.

1.00 p.m. Mixed for Madawaska.

4.40 p.m. Pembroke and Madawaska. Trains arrive Ottawa, Central Depot: 11.0 a.m., 5.55 p.m. and 2.50 p.m. (Mixed).

OTTAWA TICKET OFFICES:

Central Depot Russell House Block.

Ottawa and New York Railway.

NEW ROUTE NOW OPEN.

TRAINS LEAVE OTTAWA CENTRAL STATION.

7.40 A.M. Express-Stops at intermediate stations. Arrives Cornwall 9.24, Tupper Lake 12.29 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 7.15, 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., 12.35 p.m., 5.45 p.m.

Arrive Montreal.

Windsor St. Station 6.8 a.m., 9.35 a.m., 11.10 a.m., 6.10 p.m., 6.40 p.m.
Place Viger Station 12.55 p.m., 10 p.m. Daily. Other trains week days only.

From Montreal.

Leave Windsor St. Station 19.30 a.m., 10.25 a.m., 4.10 p.m., 6.15 p.m., 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.