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BIRTHS

At Watson's Corners, on Wednesday, Jan. 1st, 1902, to the wife of Rev. J. A. Leitch, a son.

MARRIAGES.

On Jan. 15th, 1902, near Clyde, Ontario, at the residence of the bride's parents, by the Rev. J. A. R. Dickson, Galt, David Mulroy, of Puslinch, to Ellen Bryce, of Beverly Township.

At Plantagenet, Ont., on Jan. 15, 1902, by the Rev. John McLaren, William Thistlethwaite McMartin, Berwick, Ont., to Jessie Alexander, second daughter of James McDonald, Esq., of South Plantagenet, Ont.

At the residence of the bride's father, Campbellford, Ont., on Jan. 15, 1902, by the Rev. A. C. Reeves, B. A., William Watters, of Seymour, Ont., to Clara M., eldest daughter of Joseph Marsden.

At Knox manse, Lancaster, on Tuesday, Jan. 14, 1902, by the Rev. A. Graham, B. A., William D. Chisholm, of Williamstown, to Henrietta M. Adams, of Summers-town.

On Jan. 14, 1902, at her mother's residence, 128 Seaton street, Toronto, by the Rev. R. D. Fraser, assisted by the Rev. Don Martin, Cannington, George D. Hardy, Belmont Gold Mines, Cordova, Ont., to Grace A. Laing.

On Jan. 15, 1902, at the residence of the bride's mother, 228 Johnson street, Kingston, Ont., by the Rev. Dr. McComb, assisted by the Rev. John Mackie, Capt. Thos. Donnelly, Lloyd's inspector, to Florence May, daughter of Mrs. R. L. Chapman.

On Thursday, January 16th, at No. 9 Walmer Road, Toronto, by Rev. W. G. Wallace, Charles W. Pitt to Ella A. Bertram.

DEATHS.

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Note and Comment.

The earliest mention of shoes is in an Egyptian papyrus, written about the year 2200 B. C.

One hundred and nineteen persons lost their lives in the Swiss Alps last year, a much larger number than in 1900.

A library of 18,000 volumes, all written by women, has been left by a lady bibliophile who has just died at St. Petersburg.

It is proposed to endow a cot in one of the children's hospitals in London in memory of the late Miss Kate Greenaway.

The revenue of France from indirect taxation in the year 1901 shows a deficit, as compared with the Budget estimates, of no less than £4,440,000.

Almost since Bloemfontein has been captured a theatrical company has been playing there without intermission, and has been doing a good business.

The Department of Education of Mexico has suppressed the teaching of Latin in the great preparatory school, substituting for it a thorough course in English.

In New Zealand there is absolutely no distress, but general prosperity. Industries are flourishing, and the number of factory hands has doubled in five years.

Lack of rain is causing grave fears for crops in several parts of California. There was no rain in the greater part of December and only a trace has come thus far this month. The result is that in the southern countries all the crops are suffering severely.

The Rev. Principal Rainy, D.D., the great Scottish ecclesiastical statesman, celebrated last week his seventy-sixth birthday. Dr. Rainy began his ministerial work in 1851 at Huntly, and was appointed Principal of the New College, Edinburgh, twenty-seven years ago.

Mr. John Morley, says the "Daily News," has been almost entirely engrossed of late in his biography of the late Mr. Gladstone, which is well advanced at the printer's. In reading the proofs Mr. Morley has had the assistance of Mr. G.W.E. Russell, while he has had help from several old friends, notably Mr. Charles Stewart Parker. It is now believed that the Life will be ready during October of this year.

The Lutheran Observer says: Dr. John G. Paton did a noble service for the world when he pleaded for a law, to be enacted by all civilized nations, forbidding the sale of firearms, opium and intoxicating liquors to the islanders in the South Pacific. We are glad to know that such a law has been passed by the United States Senate, and only awaits the action of the House of Representatives. Other nations are understood to be ready to co-operate in such a prohibition.

The life-saving service of the United States is very efficient. Last year they assisted in saving 422 vessels, with cargoes valued at \$3,000,000. They warned 231 and aided 548 others. Only 17 lives were lost from the wrecked vessels. They patrol the coast when there is danger.

The soldier in the German army is now taught how to put together a novel form of military boat. The materials consist simply of sixteen lances in ordinary use and an outer cover of strong sail cloth supplied with loops, through which the weapons are placed. A handful of soldiers can not only put it together in a very few minutes, but are able to pull it to pieces at a moment's notice.

A sketch of Ralph Connor appears in "St. Andrew," a Scottish Church journal, December 19th, 1901. The Reviewer, in the same issue, says: "So far as 'The Man from Glengarry' is concerned I can speak only from a perusal of a few instalments of the tale as a serial in the American 'Outlook,' where it gave me the impression of a breezy, 'preachy' story not perhaps of the highest order of art."

The sovereign who reigns over the smallest monarchy in the world is the King of the Cocos, a group of Islands near Sumatra. These islands (states the "Siccle") were discovered about 300 years ago by the captain of the Keeling, but were comparatively little known till 1825, when Mr. Ross, an Englishman, visited them, was struck by their beauty, and took up his abode there. It is his grandson, M. George Reiss, who now holds sway over the Cocos.

The expedition investigating the site of ancient Babylon has discovered the throne room of the great King Nebuchadnezzar, an enormous place about 66 feet broad and 170 feet long, the entrance being immediately opposite the alcove on which the throne stood. On each side of the throne on the north side of the hall are richly coloured architectural adornments. The expedition has also discovered a large number of inscribed bricks. These have been translated, and are found to be letters, psalms, contracts, for the study of the Old Testament.

It is stated that Professor Paul Ehrlich, of Frankfurt-on-the-Main, has been enabled to devote himself to a special study of the disease of cancer in consequence of a bequest of the interest for three years of a sum of 500,000 marks dedicated to this purpose by a Frankfurt banker, the late Herr Theodor Stern. Other sums contributed by private individuals will bring the amount up to be devoted to this special investigation of cancer by Dr. Ehrlich to 40,000 marks or £2000 a year. In Berlin there exists a special committee for the investigation of cancer, which studies pathological accounts of cases and collects statistics and medical literature on this subject. Professor von Leyden is at the head of the committee, and Professor von Kirchner, of the medical department of the Ministry of Public Instruction, is one of its members.

The linen manufacturers of Berlin have now submitted a petition to the Reichstag, in which appear the following statements with regard to the various fruitless attempts made in Germany to produce linen equal in quality to Irish linen. In former years the opinion was held that the better quality of the Belfast linen was due to the superior methods employed in the manufacture. Now, however, it is known to be the fact that the quality is to a considerable degree attributable to the peculiarity of the Irish climate. The comparative warmth and the dampness of the air, and the fogs, form the principal factors in the bleaching process, which cannot be made up for in any way in Germany. The German linen mills have established this fact by very expensive and difficult experiments. One firm brought over about twenty Irishmen, hoping to produce a fabric similar to the Irish linen, but all to no purpose.

A quaint but very forcible appeal was recently made in a missionary address by an American preacher, in which he indicated how much a hen might do for missions if the products of her industry were consecrated year by year to that end. This whimsical suggestion has been actually embodied in one of the projects of the Twentieth Century Fund in New Zealand, where it is proposed that all people who raise chickens shall devote a hen and her products for twenty months to the cause in question. It is estimated that at least ten thousand hens will be set apart for this purpose in the colony, and that in the period indicated there ought to be 2,400,000 eggs produced, worth 25,000 d. ls. Every church member ought to be able to contribute to this great enterprise of missions at least half as much as an industrious hen might accomplish, working steadily through the year for this cause.

The mining of phosphate rock constitutes the only real mineral industry of which Florida can boast, says George H. Eldredge, in Mining and Metallurgy. Some building brick is manufactured in the State, and Florida is our only important domestic source of supply for Fuller's earth, but these industries are comparatively unimportant. The first discovery of phosphate rock was made in the vicinity of Bartow, about thirteen years ago, and 3,000 tons of rock were produced in that year. In the following year the pebble deposits of the Alafia and Peace Rivers were discovered, and a small portion of the 4,100 tons of phosphate shipped that year was river pebble. From this small beginning the industry has grown until in 1899 nearly three-quarters of a million tons of phosphate rock was produced. This is nearly 200,000 tons, or about 30 per cent more than the largest production ever obtained in South Carolina in any one year, although mining in that State has been carried on since 1867. In the twelve years from 1888 to 1899 inclusive, the production of phosphate rock has amounted to 4,362,799 long tons, valued at the shipping point \$15,960,117.

The Quiet Hour.

The Sin of Lying.

S. S. Lesson, 9th February, Acts 5: 1-11.
Golden Text—Eph. 4: 25. Wherefore putting away lying, speak every man truth with his neighbor.

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

But . . . Ananias, with Sapphira . . . sold a possession. v. 1. We cannot miss the contrast between the conduct of Barnabas and that of Ananias and Sapphira. His was the genuine coin, theirs the base counterfeit. He acted out freely the impulse of a generous heart, they became slavish imitators. He was sincere, they were hypocrites. The existence of the counterfeit witnesses to the existence of the genuine coin. Men do not imitate that which is valueless. The anxiety of mean men to appear generous is a measure of the esteem in which generosity is held. Hypocritical profession of the Christian virtues proves the reality of these virtues. There would have been no Ananias and Sapphira in the early Church if there had been no Barnabas.

And kept back part of the price, v. 2. The action of this man and woman is described by the same word as the sin of Achan (Joshua 7: 1), and in Titus 2: 10 this word is translated "purloining." Ananias and Sapphira robbed God of more than money; they robbed Him of love and devotion. The two things which they valued most were gold and the praise of men. They were willing to give up just enough of the former to win for themselves the latter. The world had in their hearts the place which belonged to God.

Why hath Satan filled thine heart? v. 3. As hypocrites imitate good men, so Satan imitates the Holy Ghost. There is an inspiration which comes from hell as well as an inspiration which is from heaven. By their fruits we are to distinguish these two kinds of inspiration. Barnabas (ch. 4: 36), a man "full of the Holy Ghost" (ch. 11: 24), was sincere and generous; Ananias filled with Satan was hypocritical and covetous.

To lie, v. 3. "Never tell a lie. Truthfulness is the only condition on which human intercourse is possible, and it lies at the foundation of all personal character. No matter how bad a man is, there is room for hope with respect to him if he is essentially truthful and honest; but if he is a liar, there is nothing to build upon. Hence the terrible denunciations against liars and hypocrites in the Bible." (Peloubet.)

Did it not remain thine own? . . . was it not in thine own power? (Rev. Ver.), v. 4. There is nothing compulsory about Christian service. The Christian army is composed, not of conscripts, but of volunteers. The walls of the kingdom of heaven are rising, not through the forced labor of unwilling slaves, but through the loyal enthusiasm of cheerful toilers. To the Christian all service is thanksgiving. As King David won the hearts of his followers so that three of them were willing to risk their lives to bring him a cup of water from the well of Bethlehem (2 Sam. 23), or as Alexander, by sharing the privations and hardships of his soldiers, evoked their enthusiastic devotion, so that they cheerfully made their bodies his shield in the hour of deadly peril, Christ, by His life and death of matchless unselfishness, conquered the hearts of His disciples, so

that every task is easy and every burden light when taken up for His sake.

Thou hast not lied unto men, but unto God, v. 4. The power which is at work in the church is not human but divine. The energy which throbs in the heart and moves in the arms of the church, is not of men, but of God. The church was born when the Holy Ghost descended from heaven, and so her's is an indestructible life, a certain growth. It is not the apostles who wrought miracles, but Christ (4: 10); it was the God of Abraham, who gave the power of healing (2: 13); it was the Holy Ghost who was grieved by the sin of Ananias. How puny are the forces of evil compared with the power of the Almighty! And what folly for man to set himself in opposition to God!

And Ananias . . . fell down and gave up the ghost, v. 5. How consuming is the zeal of God for righteousness! In the days of Noah, He sent the waters of the flood to destroy a whole race, that He might save the world from wickedness. In the days of Abraham, He poured forth fire and brimstone on Sodom and Gomorrah, to cleanse the world from impurity. In the days of Jeremiah He drove the Jews into captivity, to purify them from idolatry. Forty years after the death of Christ, He hurled the Roman battalions against the Holy City and razed it to the ground, to purge away the iniquity of the murderers of His Son. In the awful judgment which fell on Ananias and Sapphira at the very beginning of the Church's history, we see the finger of God pointing to the truth written so large in the history of mankind, that God loves truth and purity and hates falsehood and uncleanness.

Ye have agreed together, v. 9. Men are emboldened by evil companions to do deeds from which they would shrink if alone. Here husband and wife, who should have stood between each other and temptation, became tempters of each other and encouraged each other in applying a profane test to the Spirit of God. Do our companions encourage us in good or in evil?

How to Cultivate Reverence.

There are two elements in reverence, love and awe. We love God because he is our Father; we fear God because of his majesty and holiness. To reverence him as we ought we must have a child's affection and a sense of the difference between our weakness, sin, and ignorance and his infinite power, wisdom and purity. The irreverent man is ignorant both of God and of himself. It must be confessed that it is in many ways an age of little reverence. So much that men held sacred has been called in question, so confidently have the overturners of accepted beliefs spoken their own belief that Christianity has been overturned, so thoroughly has the crust of ancient prejudice and observance been broken up, that in some quarters it seems as if the fear of God and the respect for man alike have departed from the earth. Some of us who would fain be reverent find ourselves caught in eddies of unbelief from which it is difficult to escape. We feel, as all right thinking men must feel, that we must approach God with humility, but we know not how to cultivate in ourselves that spirit of reverence which we know is befitting.—Congregationalist.

The Gift of the Spirit.

No one can read the Bible without being struck by the variety of gifts which are bestowed by the Holy Spirit. It was He, for instance, who in the beginning of the world moved like a dove on the face of the waters, and it may well be by slow and gradual processes, wrought out for us that world which in its beauty and in its order was pronounced to be very good. It was that same Holy Spirit who, in the language of Holy Writ, breathed into man's nostrils the breath of life, so that man became a living soul. I believe in the Holy Ghost, the Lord and Giver of life. Wherever we see life—life in the plant or in the bird that sings to us, or in the little child that is playing in our nursery; life natural or life spiritual, there we see the handiwork of the Holy Spirit of God. He also spake by the prophets. Prophecy came not in old time by the will of men, but holy men of old spake as they were moved by the Holy Ghost. That same Holy Ghost makes men able to seek out cunning inventions, and gives us also what is beautiful and wonderful in art. We are told that it was the direct inspiration of the Spirit which wrought in the artisans of tabernacle and temple, and made them cunning architects to build up houses for God, fragrant with cedar, and beautiful with color, and bright with ornaments of gold; and that same Spirit which gives us our treasures of art, gives also what is beautiful in action. It was He who inspired in David his courage, and who gave to Samson his strength, and filled Gideon with his spirit of patriotism, and gave to Solo-non his understanding heart. There are diversities of gifts. To some men God gives to be able to work miracles of healing; to others He gives the power of great inventiveness; to others skill to interpret for us and discover the secrets of nature; to others eloquence: to others perhaps the best gift of all, the pure and simple heart. But in all these worketh the one and the self-same Spirit, dividing to every man severally as He will. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variation, neither shadow that is caused by turning.—The Watchman.

Prayer.

Our heavenly Father, our life is one crying want. We have nothing that we have not received; Thou art the Giver of every good and every perfect gift. We humbly desire to thank Thee for all the mercies we enjoy, for all the grace which has strengthened and soothed our life, for all the hope which has inspired us in the dark and cloudy day, and for the manifold comfort which has consoled us when the help of man was vain. Lift up those that be bowed down. Soothe the sorrowing, dry the tears of grief. O Thou sanctify the discipline of life to us; give us control over events and circumstances so far as to enable us to feel that Thy shaping hand is moving amid all the chaos of life, and that Thou art working out Thine own wondrous order and beauty. Enable us all, whether tottering on the brink of the grave, or looking out from earliest life upon all the wonders of existence, to know that Thou art our Father, our Redeemer, and in Thee may we have our being. Give stimulus and strength to every man in whom there is high aspiration, to every heart in which there is noble purpose. We ask all in Jesus' name. Amn.—Joseph Parker.

Do your best, but do not try to outdo yourself lest you undo yourself!

God's Love In Nature.

Nature is one aspect and manifestation of God's love toward us. We are immediately conscious of this at many points. Its grand machinery so exquisitely balanced and regulated, its beautiful arrangements of soil and shower and sunshine, wheatfield and fruit tree, spring and stream, to supply our physical needs, the perfection with which it fits and satisfies our senses, the beauty that is so lavished upon landscape and leaf, sea and sky, flower's petal and insect's wing, are evidences of the good will of the Creator towards us, our Father's love displayed in the house he has built for us. Yet there is another side to nature that seems the opposite of love. Its storm and lightning, the treacherous sea and the pitiless desert, and especially disease and pain and death, the many arrangements that seem only as cunning traps to catch us, the multitudinous microbes that are so many unseen assassins, are these the manifestations of love? Faith affirms that they are, and reason can do something towards making good the affirmation. The hard side of nature has its beneficent uses and may be just as kind to us in the outcome as its soft side. Nature makes us toil for our bread: this sometimes seems hard, but toil is a great teacher; by means of it we grow physically, mentally and morally. The people in the tropics, by as much as they are released from toil, fall in the scale of manhood. In this northern region where we must wrest our bread from rocky soil and frost fingers we grow masterful in the struggle, but machines can work out

Our Young People

The Pathway to Peace.

Topic: for February 9. John 14: 25-31. Isa. 26: 3.

If I were asked what words of the Bible I find it hardest to believe, I almost think I should repeat those two words of Isaiah, which are part of our lesson this week: "Perfect peace." If Isaiah meant heaven, I could understand it; for in heaven, I know, there will be no sin, no pain, no sorrow, nothing to disturb peace. But Isaiah did not mean it for heaven, but for earth; and how can we expect to have perfect peace on this earth, where there are so many troubles and frets, so many fears and uncertainties, so many sicknesses and disasters? Has any of us ever passed a day in perfect peace? What, then, did Isaiah mean?

I think he meant just what he said. I am sure the Bible makes no mistake. It tells us that there is such a thing as perfect peace, and that any one can have it. We have only to trust in God, and it will come to us. If we do not have it, it is only because we do not trust enough in God.

For it is God's peace. That is where our New Testament reference comes in. "My peace I give unto you," Christ said. His peace was perfect peace. Even in the hours of sore temptation in the wilderness it was perfect peace. Even when His neighbors in Nazareth thrust him out, He was perfectly at peace. Even before His cruel judges, His peace was untroubled. If it is His peace that we are to have, it may well be perfect peace.

Our life is like the great desert of Sahara, with its hot, arid surface, swept often by the winds, and with rare pools of water, easily dried up. But they have found broad subterranean lakes, deep under the surface of the desert, stretching out underneath that barrenness, and men have only to sink their wells, and the desert blossoms with flowers and glows with verdure.

If we live surface lives, we shall find them desolate as any desert; but if we choose to reach down into the depths of God's love which underlies all existence, we may bring an unending supply of peace—the perfect peace which seems to the world so impossible of attainment. I pray that at this meeting many will seek the well of Living Water, of which if any one drinks, he will never thirst.

Daily Readings.

- on., Feb. 3.—Peace with God. Rom. 5: 1-10
- ues., " 4.—Peace with men. Luke 2: 8-14
- ed., " 5.—Peace with self. Phil. 4: 4-9
- urs., " 6.—Making peace. Matt. 5: 1-9
- ti., " 7.—How peace comes. Rom. 12: 16-21
- t., " 8.—How peace goes. Isa. 48: 16-22
- on., " 9.—Topic. *The pathway to peace.*

Our Members Testify.

When Martin Luther was in trouble he used to calm his spirit by singing the forty-sixth Psalm, "God is our refuge and strength." We get peace in the same way.

We have most of us read the life of that noble missionary hero, John G. Paton, and we know how full it has been of hardships and dangers. He says in one place that whenever he has faced death for Christ's sake, though he could not say that he was entirely without fear, yet out of the darkness he could always hear Christ's words, "Lo, I am with you always." That was the secret of his peace.

In one of Longfellow's best known poems he gives us the secret of the perfect peace which the Christian longs for. It comes from doing God's will. Longfellow's lines are these:—

"Let us then labor for an inward stillness,—
An inward stillness and an inward healing;
That perfect silence when the lips and heart
Are still, and we no longer entertain
Our own imperfect thoughts and vain opinions,
But God alone speaks in us, and we wait
In singleness of heart, that we may know
His will, and in the silence of our spirits,
That we may do His will, and do that only!"

A sentence that is likely to become one of the most famous ever written is the one that gives its name to our lesson this week. "The Foot-path to Peace" was written by Henry Van Dyke, and it is well worth trying to memorize. Here it is:—

To be glad of life because it gives you the chance to love and to work and to pray and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think: seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can with body and with spirit in God's out-of-doors,—these are little guide-posts on the foot-path to peace.

To be my very best this very hour, to do the very best for those about me, and to spend this moment in a spirit of absolute consecration to God's glory, this is the duty that confronts me.—D. J. Burrell, D. D.

If I can put some torches of rosy sunset into the life of any man or woman, then I feel that I have wrought with God.—George MacDonald.

"We are not here to play, to dream, to drift. We have hard work to do and loads to lift. Run not the struggle—face it, 'tis God's gift. Be strong."

Yes, God helps the man who helps himself, but we would think He would rather help the man who helps somebody else!

Children will put up with very poor teaching on Sunday, providing they are very sure the teacher loves them all the week.

Our Contributors

Forecast Fully Realized.

The Editor:—At the meeting of the Century Fund Executive this week, it was found that the forecast handed out at the end of December, had been fully realized. Including contributions for special objects, we are a little past the mark; but the unanimous feeling was that we should have the full amount, both subscribed and paid, for the purposes originally named. "We can do that, and we will do it" be the determination all along the line. Then it shall be done.

The payments were very encouraging. The Eastern Synod, as is fitting, leads the way here. They pledged a minimum of \$85,000. If they would content themselves with that, they might at any day gather up the fragments and close the accounts. But the vision is of \$95,000 now, and not a doubt but it will be realized, for they have it nearly all subscribed, which just means that it will be paid. Here is the way it will be done. Inverness Presbytery has all paid in but \$15, and that will be in a day or two. More than that, for already nearly \$200, not promised, have been sent forward. Not long will Inverness hold the post of honor alone. There are others well in sight of the position, and the end will be. They shall all be there, and rejoicing that they have given willingly to God's service.

It may serve to give an idea of the progress in the Central Provinces if, instead of making comparisons, it be stated that in the three Synods 938 congregations or stations, have subscribed nearly \$450,000; that 617 of these congregations had paid in full at 31st December—more than that now—and that the payments aggregated \$397,000. Some may have questioned as to the number "paid in full" but now we have the facts and they are creditable, and such as invite all to aim at like results. Here, also, we have two Presbyteries practically paid up, others within easy distance, and the lists show that it needs no great effort to reach similar results all along the line.

In the farther West, where the work had to stand till this year, we could not expect it to be so well advanced as yet. But, in two or three months, they should come into line with the rest of the church. The great leader who would have cheered and urged them on to this, has been taken from their head, and they and we mourn his loss. His thought was always of the great help there would be in this fund towards bridging over the critical period in Western work. He rejoiced greatly in this view of it. May every minister there, have given him largely the spirit of our Elijah and, these days when they and their people remember, they will rise and do the work as he would have called on them to do it. Then the West will bring such an offering as he would have rejoiced in, and reap rich blessing in laying it on the altar, for God's cause and their great country's weal. One cannot imagine that this shall not be done.

What further? At 28th February, there will be distribution of the funds on hand. Not less it is thought than \$500,000 will be thus applied to the church's work. Why should there not be at least \$550,000? Should we not, in the clear month for work, accomplish as much as that, and then in March, press on to the \$600,000. They will be at work on that other \$10,000 in the East. That is certain. A month's collecting will make great inroads on the \$60,000 balance in the Central Provinces. The West

may need two months, for the distances are great there, to make the great ingathering spoken of. But we should have \$550,000 on February 28th.

How can that be assured? Hundreds of meetings of Century Fund Committees, on an early date, and the minister there to advise and plan; hundreds of appeals to a people who have proved themselves not unwilling to respond. Then work. Work together, work till there is enthusiasm about the matter in Church and Y. P. Society and Sabbath School. Let it be as those days before your new church was to be opened; earnest, cheery, self-denying men and women working, all with one accord. Surely we may expect as much as this, as we set ourselves to the winding up of the movement which means so much for the up-building of Zion and the extension of God's cause in our own and other lands. If we work thus together, we shall rejoice together at the month's end.

R. CAMPBELL.

Perth, Jan. 25th, 1902.

"Never Forget The Note Of Thanks."

In the DOMINION PRESBYTERIAN of Dec 18. is the following:—

"Never Forget The Note Of Thanks." Be sure to send a note of thanks for a gift received at the earliest possible moment. Write it before your ardor cools. Make it hearty, spontaneous, enthusiastic. You need not be insincere. Even if you do not like the gift, you must like the spirit that prompted it. Never deter writing with the idea that you will thank the giver in person. You may do that as well when opportunity offers, but do not risk delay. Nothing is more discourteous than belated thanks."

The article just quoted, though short, is thorough—sound—an excellent illustration of much in little. Many act as if they knew nothing of the duty which it states. In this class, ministers can some times be found. I have sometimes sent them presents worth a very great deal more than the price of a post card. I received no answer. After waiting an abundance of time, I wrote to them, asking if they had received what I had sent them. The answer which I received, was, sometimes, a most silly one.

The brightest authority bids us do to others as we would they should do to us, and be courteous.

Here is the way in which I have, more than once, treated those who have treated me as I have described. I have sent them a cartoon of which the following is a description. A gentleman is handing a small boy a present. The latter has it also in his hand and is looking up to the giver. The gentleman says to him; "Now, what do you say for that?" The small boy only stares at him. The gentleman says: "Say: 'Thank you sir!'" "Ah!" says the gentleman: "Now that's right. All good boys say 'Thank you,' when they get a present."

Woodbridge, Ont. T. FENWICK.

The Reformed Synod of Warsaw.

Dr. G. D. Mathews, general secretary of the Presbyterian Alliance, a few months since attended the meeting of the Reformed Synod of Warsaw, in Russian-Poland, and gives an account of his visit in "The Quarterly Register." Shortly after the Reformation there were nearly 400 Reformed ministers in Poland. Some were chaplains to noble families, ministering to the households and the tenantry on their estates, but a large number were pastors of self-supporting congregations. The dark days came and Rome acquired sufficient power to become a pitiless persecutor, so that in many places the Reformed congregations entirely disappeared and were succeeded by Roman Catholic churches. Since the partition of Poland in the last century the Russian Greek Church has sought to exterminate both the Reformed and Catholic churches, and with such success that there are now less than twenty-five ministers of the Reformed faith. The Reformed congregations in Russia are not permitted to have a general organization. Little groups of congregations constitute synods but they are isolated. There are only ten or twelve congregations in the Warsaw Synod. The meeting of the Synod was opened with the communion service on the Sabbath. The proceedings were with closed doors, a relic of the days of persecution, and yet a wise precautionary measure. Under close surveillance of the Russian authorities intercourse with these brethren has to be brief and extremely guarded.

Moral And Religious Problems.

Under the caption of "Gratitude and Obligation," the Presbyterian Standard, of Charlotte, N. C., indicates that the Presbyterians of the Southern States are addressing themselves to the problem of evangelizing the negroes of that section of the United States. These negroes now number some 8,000,000, and our contemporary presses the point that now is the time to promote the work of evangelization, if possible danger in the near future is to be averted. The time is opportune because better relations are gradually growing up between the two races, a fact which accentuates the obligation to give the negroes the Gospel in the fullest sense of the term, not by spasmodic efforts, but by a carefully devised plan which the Standard indicates by the term "African Presbyterian Church"—"educating and training a Christian ministry for the colored people." Probably, owing to the conditions which have long existed in the South, this is the only practicable solution of the negro problem. In earnestly pressing for the active promotion of evangelical work among the negroes, our contemporary says: "It is as certain as that God reigns that if the Gospel, the great peace-maker and civilizer, is not given to the negroes, the degeneration which has already begun since their emancipation will continue, and by natural law the white race will be dragged down too. Every other solution than the Gospel is an impracticable alternative."

We have no negro problem in Canada, but we have some other serious problems to be dealt with, and some of them are pressing as well as serious. We have the Anglo-French race problem which is occasionally stirred by senseless politician. There is, however, good reason to hope that the sound common sense of the people and public men of Canada, both English and French, will prevent political fire brands doing very serious mischief.

We have, however, some moral and religious problems on hand which must have our earnest attention. One of these is the evangelization of our French Roman Catholic fellow citizens. Some good work is being done in the Province of Quebec, but it is only as a drop in the bucket compared with the great work that requires to be done. To allow such a work to languish would be evading—or rather seeking to evade—the obligation resting upon us to give them a pure Gospel; for, as our Charlotte, N. C., contemporary, the Presbyterian Standard, said in connection with the negro problem in the Southern States, "God never yet, in all history, let a people go unpunished for the sin of ingratitude involving the denial of an obligation"—a serious thought which our people would do well to bear in mind.

We have also a grave problem in the North-west—that of evangelizing the 60,000 Slavs from Central Europe who have settled in that country. This is a pressing and serious problem and our people dare not seek to evade it. To do so would be to imperil the future of our great Northwest, if not the whole nation. They must not only be given education, but they must also be given a pure Gospel, the great peace-maker and civilizer, if they are to be assimilated by our Canadian institutions and transformed into moral and law-abiding citizens. And now

is the time to inaugurate the campaign and carry it on effectively, if the problem is to be satisfactorily solved.

Then, on a smaller scale we have the Mormon problem in Alberta, and the Japanese and Chinese problem on the Pacific coast. It surely is our duty, not only in our own interests but in the interests of the empire also, not only to give the Gospel to the Mongolians, who have come to our shores, but also to familiarise them with our civil and political institutions and to treat them so kindly and well that when they go back to their own country—as the great majority of them undoubtedly will—they will give Canada and the Canadians a good name and thus indirectly promote the development of larger and closer commercial relations between this country and the Orient. It will pay us in dollars and cents and in national reputation to treat the Japanese and Chinese well—to accord them British fair play. Surely the Christian people of this country would never think of doing otherwise.

Then we have the drink problem which is admittedly a great moral curse to Canada. What shall we do with it? One says, enforce higher license. Another says, adopt the Gothenburg system. And still another says give us prohibition. The two former may be dropped as outside the realm of practical politics. They might be useful in partially controlling the traffic, but they would never cure the giant evil of drunkenness. Prohibition will not do that either to any great extent unless we have behind it an overwhelming consensus of public opinion which will give reasonable assurance that it can be effectively enforced. What then? Why, educate the people, and particularly the young and rising generation, in the dangers of the liquor traffic, and bring the Gospel of the grace of God, through the teaching and preaching of the Living Word, to bear on the victims of the traffic and on those exposed to its dangers.

The Gospel, backed up by enlightened Christian sentiment and practicable legal and moral suasion, will pave the way for the adoption of legal prohibition which will prohibit. Let us have the campaign of education first and have it now. Step by step the victory can be won.—Presbyterian Layman.

Admiral Sampson.

The many friends and admirers of Admiral Sampson will be glad to know that he may yet pull through his severe illness. In reply to a letter of sympathy from Rev. Joseph Hamilton, the Admiral's former pastor, Mrs. Sampson writes:

My Dear Mr. Hamilton:

I cannot bear to let your most kind letter to Admiral Sampson go unanswered, though he is too ill even to understand its receipt. But its kind words do reach him by ministering unto me—a conundrum which I am sure you can solve. Admiral Sampson is indeed very ill, though I cannot yet give up the hope that he will improve with the spring days, and renew something of his former strength.

Thanks for all your good words and wishes.

I am, sincerely yours,

ELIZABETH B. SAMPSON.

1613 New Hampshire Ave.

Washington, D. C. 16 Jan'y, 1902.

Sparks From Other Anvils.

The Presbyterian Banner: It is a matter of rejoicing that the blessed Spirit is making clear to the minds of Christian teachers in Sabbath schools, now as never before, that they are first of all to be winners of souls.

The Christian Intelligencer: The educated man is not the man who has merely gained much out of books, but the man who is able to transmute knowledge into life. The relation between us and all nature, is not summed up in knowledge but in life.

The Morning Star: The revival that we wish for the churches is one that makes God more real, duty more supreme, service for man more abounding, and every member like a light that is set upon a hill even though he live in the woods and be blind in both eyes.

The Herald and Presbyter: There is too much trifling, too much playing church, too much indifference as to sacred things. If the whole body of professed Christians were fully committed to carrying out the full meaning of the Christian pledge this whole earth might speedily be won for Christ.

The Michigan Presbyterian: To pray "Thy will be done" is to utter the best possible wish for ourselves or others. For heaven is the place where his will is perfectly done, and heaven is the place where there is no crying nor tears, no sorrow or pain because there is no sin.

The Presbyterian Record: Do not live a single hour of your life without doing exactly what is to be done in it and going straight through it from beginning to end. Work, play, study rest, whatever it is, take hold of it at once and finish it up evenly, then to the next thing, without letting any moment drop between.

Christian Observer: When a minister has carefully prepared a sermon, he must aim to give it the most effective presentation. To this end the hymns should reflect the spirit of the sermon and enforce its appeals. Hence the necessity that the hymns be selected by the preacher himself, so that they shall deepen the impression made by the other parts of the service. Often when the sermon has left some one "almost persuaded," meditation of the hymn has led to a decision for the right.

Sunday School Times: However diverse the conditions of our lives may be, the choice that confronts us is the same for all,—the allurements of the world, or the call of God; the passions of the flesh, or the yearnings of the spirit; the glittering present, or the shining eternity; self-righteousness and pride, or humility and the grace of God; selfishness that promises satisfaction and gives emptiness, or love that demands surrender and gives joy. What a choice it is, and how trivial other things seem beside the issues that are settled in the depths of the soul!

The United Presbyterian: The evil of sin ought to be taught with plainness and emphasis. It is a theme which is too much neglected at the present day. Conviction of sin leads men to seek the Saviour. If one does not feel his guilt, why should he seek forgiveness? The great means of reaching conviction is a view of Christ and him crucified. That he should come from heaven to suffer and die for us proves the evil and danger of sin. Only by a vision of the cross, made effective by the presence and power of the Holy Spirit, are sinners "pricked in their hearts."

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C. BLACKETT ROBINSON, Manager and Editor.

Ottawa, Wednesday, Jan. 27th, 1903.

The latest ecclesiastical union movement is on the tapis in New Zealand, where a project is on foot to unite the Presbyterian and Congregational churches. Noting this interesting fact the Belfast Witness remarks: "The bodies are so very near to each other in so many ways that it is altogether a pity they should continue apart any longer. Here in Ireland it would be hard to find any justification for the separate existence of Presbyterian and Congregationalism." And, pray, is there any valid reason why a union of Presbyterians and Congregationalists should not be effected in Canada.

We hear but little at present about the dead line in the ministry. The following statement from a contemporary newspaper indicates the need of some line being drawn with respect to the work of a certain class of public men. "There is a County Judge who is deaf, who is 83 years of age, and whose memory, as might be expected, is seriously impaired. Three other judges have passed, or are near the age of eighty years." Had these men been in the gospel ministry and not in the employment of the country as officials their services would long ago have been dispensed with whether or no provision was made, as is the case with judges, "of such an allowance as will enable them to live in comfort for the rest of their days."

Mr. Jas. A. Troutman, President of the Kansas State Temperance Union, replying to the assertion that the prohibition States obtain a supply of liquor from those in which prohibition has not been adopted says: "Suppose these other States also had prohibition, where would the supply come from? Liquors of all kinds are sent into prohibition States and surreptitiously sold, but the quantity is small indeed compared with that consumed in license States of equal population. When all the States are in accord with the seven prohibition States the importation evil will cease." So will it be in Canada.

THE DOMINION PRESBYTERIAN

DRAWBACKS OF CRITICISM.

Prof. W. D. Kerswill, B. D., of Lincoln University, Pa., recently sent to the Westminster an article on this subject suggested by Dr. McCurdy's statement as to the merits and limitations of what is called the "Higher Criticism." Professor McCurdy is quite able to take care of himself and there is no need for anyone to interpose in his defence. To answer in detail Prof. Kerswill's article would require a series of volumes on all the debatable points of Old Testament scholarship; such an answer has been written during the last two centuries and will continue to be written in various ways. It cannot be reduced to a few smart sentences or presented in popular form. But the article in question does certainly invite a little gentle criticism, and to begin with the title "drawback" is not a fitting term for the defect of "the higher criticism" from Mr. Kerswill's point of view. From his standpoint this method is "naturalistic" and "sceptical," wholly wrong, utterly bad. This is wholesale condemnation with a vengeance. Men who believe that the historical method of treating the old Testament is fully justified and can be made subordinate to spiritual ministry as well as fruitful in the sphere of science, cannot very well reply to a charge of that kind. If you tell a devout, thoughtful, scholarly man that he is sceptical in his way of treating the scriptures, that his scepticism is the real thing in his life, and that his faith is an inconsistency, an illogical survival, what is the result? No self-respecting man can meet such an attack; he is driven to take refuge in silence because there is such an utter lack of comprehension of his position on the part of his opponent. The "drawback" to Mr. Kerswill's criticism is that it deals in generalities and abstractions, and suggests that all who differ from his own view, a view which he does not take the trouble to state, are sceptics. For example, modern criticism "has rejected the old, open, simple, straightforward view of the old Testament etc." What does this statement mean? That is not very clear but so far as we understand it we venture to say that there never was an 'old, open, simple, straightforward view' of the origin of the old Testament and the interpretation of its particular parts. Men must face facts even if they have to give up some 'old, open, simple' view. It is however, cold comfort to be told that the slightest deviation from tradition leads straight to infidelity. We know that weak people can be frightened by the bogey and give up thinking or seek shelter in the Roman church but not thus does a Luther or any real leader of men face the problems of thought and life. Mr. Kerswill has several divisions to his sermon but they all came to the same thing. The great body of scholars who believe that the modern view of the old Testament history and literature gives a clever presentation of revelation and a nobler doctrine of inspiration are met with the statement that they are intentionally seeking to discredit the old Test-

ament. Such wholesale denunciation brings us to the fact that each case must be met on its own merits, and that discussion to be real and helpful must be specific. These general charges of "naturalism," "scepticism", etc., hurled at men who have devoted their best strength to the exposition of the old Testament may create alarm in the minds of people who do not know the facts of the case, but to the real student they give no light.

One of the difficulties constantly encountered in effecting moral reforms, so far as they may depend upon legal enactments, is the uncertainty of the terms employed in statutes and the decisions of judges, magistrates and courts. Illustrations of this, among others, can easily be found in legal enactments bearing on temperance, gambling and Sabbath observance. What are precisely the powers of the local legislatures in the way of restriction or prohibition of the liquor traffic has been bandied about for years from one court to another, and it is only now that we are beginning to get some clear light upon this subject. So also with gambling. Those charged with carrying out the law against it, and really anxious as public servants to do their duty, declare that it is exceedingly difficult to do anything effective because of the vague and uncertain state and interpretation of the laws bearing on this important matter. The officebearers of the Lord's Day Alliance constantly meet with the same difficulty in the enforcement or interpretation of the law. The supreme court of one province interprets one law in one way that of another in the very opposite way, while the government in another, although professedly and also probably really anxious to honestly carry out the law, finds itself very much at sea and hardly knows what to do. It ought surely to be possible to remedy such a state of matters. In the meantime the elasticity and uncertainties of the law and of legal judgments are to the ordinary lay mind most wonderful and mysterious.

Lord Kitchener reports on January 21st, that since the 13th, the Boers killed were 31, wounded 13, made prisoners 170, and surrendered 41. This is a specimen of what has been laid before us for weeks and months past. It is most gruesome reading, and yet, because we are all so deeply concerned and so earnestly watching, we might say praying for the termination of this war, there is a reasonableness of such information being given to the public. All the same it is to be deplored, and cannot but tend to blunt our sense of the value and sacredness of human life. When peace comes, what wisdom, patience, magnanimity and kindness will be needed to heal the bitterness that will be left especially on the mind of the Boers and their descendants; and yet we hope and believe that the enjoyment of the privileges and advantages, civil, political and religious, that will come with the close of the war, will, in time, not only reconcile them to their lot, but will, as has been the case in so many instances of races conquered by Britain, transform them into good and loyal subjects.

THE PRAYER MEETING.

It is becoming a burning question—*we speak more particularly of Presbyterian churches*—how the congregational prayer meeting can be made a happy reflex of the growing life of the church. Without pretending to discuss the question at length, we suggest one or two points worthy of consideration.

Are not the services of our congregational prayer meetings too stereotyped and formal? We have singing, reading of the scriptures, prayers by a few people called out by the pastor, and then an address by the pastor—all right for a mid-week preaching service, but lacking too much the social element, which should be a feature of the prayer meeting. Why should the pastor be expected to prepare and deliver a set or formal address every Wednesday evening? The congregational prayer meeting should be, *par excellence*, the people's meeting, presided over and kept in line by the pastor, the responsibility of making it interesting and profitable being largely thrown upon the people themselves—three to five minutes' address by members of the church frequently taking the place of a fifteen or twenty minutes' address by the pastor. Two practical benefits would arise out of this method: (1) the people would feel enlarged responsibility for the efficiency of the service, and this in turn would induce a larger attendance; and (2) the prayer meeting would thus become a good training school for the rank and file of the church and heighten searching and study of the Word of God. Such results would materially strengthen the pastor's hands for his pulpit services and his pastoral work. An enlarged attendance and increased interest on the part of the people in the prayer meeting, would enable the pastor to realize that his hands were being up-held by the Aarons and Hurs of his congregation.

The greater variety might be given to the topics treated in the prayer meeting. One evening might be given to an exposition of a portion of scripture; another to foreign missions; another to home missions; another to French evangelization; another to the duty of Christians to give the Gospel to the foreigners who are coming to our country—the Galicians, Doukhobors, Chinese, Japanese, &c.; another to a service of Gospel song; and occasionally a symposium of short addresses on the B attitudes, the visit of Nicodemus to the Saviour by night, the interview between the Saviour and the Samaritan woman, &c. Services of this kind would be helpful and stimulating to both pastor and people and could hardly fail to awaken the interest of the young people in the mid-week prayer meeting service.

And, then, would it not be advisable to have the services frequently partake largely of an evangelistic character, with a view to leading to decision many who are "almost persuaded" and may be holding back because they are not brought into contact with the direct personal effort which is so naturally associated with evangelistic services.

We submit the foregoing as suggestions that, if acted upon, may help to solve the congregational prayer meeting problem in the right direction. Well attended, live, earnest and warm prayer meetings cannot fail to stimulate the spiritual life of congregations and immensely strengthen pastors' heads in their pulpit and pastoral work.

PULPIT THEMES.

No one whose memory of the past extends over one generation and still more over half a century, can fail to notice the great change in themes discussed in the Christian pulpit then and now. Then the pulpit was sacredly devoted to the treatment of themes strictly and purely biblical, theological or moral. Now the range of subjects which are thought proper to be considered in the pulpit is so enlarged, that it would be difficult almost to say where it stops. Take up any daily newspaper which devotes a column of its Saturday or Monday issue to noticing subjects which will be discussed in the pulpit on Sunday, or have been, and what a strange medley we have. How would our fathers or grandfathers of a generation or more ago have regarded them? There can be no doubt that nearly all of them would have looked upon them with holy horror, and considered them a profanation of the Lord's day, and a degradation of the "dignity of the pulpit." This great enlargement of the themes treated in the pulpit or platform of the Sabbath has grown, as all such things do, very gradually. The anti-slavery movement in Britain and the United States; the missionary revival in both countries, and the rise of the Temperance reform agitation with their manifold and important bearings in many directions upon human well-being, may at first have opened the way for this wider range of subjects for pulpit discussion. Now there is hardly any phase of religious opinion, of moral reform or improvement, so called, which is not organized to propagate its views, and which does not consider itself justified in employing the pulpit, and certainly the platform on Sunday for this purpose. Even where christian subjects, properly speaking are treated, they are often discussed under very strange, if not misleading trifles. Here for example, are a few subjects taken quite at random, recently given as being dealt with in the pulpit. "A Blemished Hero;" "Aristocracy and Democracy," "Robert Burns, his Life and Character in Commemoration of his Birthday; a collection to be taken up in aid of the Burn's monument. "Should the rule forbidding Dancing, Card-playing and Theatre-going be removed from the Methodist Book of Discipline?" "Our Duty toward Foreign Missions;" "Inspired Biographies;" "A Series on the Press;" "A Scene in Court," one of a series on "Peculiar People;" "A Patriotic Sermon," meaning, we suppose, a sermon on Patriotism; "Hereditary and Personal Responsibility;" "The Japanese, or Prodigal Son" by a Japanese, illustrated by stereopticon views.

This list might be carried on without limit, and many more and stranger subjects added to it. In addition to some causes mentioned as probably helping to give rise to this now most noticeable enlargement of subjects treated on Sabbath in the pulpit mostly, some of them on the platform, there may also be mentioned the rise and rapid and wide-spread dissemination of cheap literature on all subjects, together with the great freedom we enjoy of public meeting, and speech on all imaginable subjects. Whatever else this subject we are discussing indicates it certainly shews very great and general mental activity. So far as it goes, and within proper bounds this is to be wel-

comed. Anything short of crime, in a free country is better than mental stupor or atrophy. Whatever opinion may be held as to the legitimacy of such subjects and many others which imply a still greater latitude for discussion in the pulpit or platform; that it cannot be stopped in a free country is certain.

The pulpit is a mighty instrument for good or evil, and so far as it is truly Christian, it is for good. What are proper subjects for treatment in the pulpit must depend upon the view held of the proper, rather the scriptural functions of the pulpit, and the answer to that question must again depend upon the view held as to the functions of the Christian ministry as laid down and determined by the Word of God.

The following words in a letter in the columns of a contemporary daily paper, called forth, as so many have been, by the publication of Kipling's last poem, "The Islanders," and in defence of it, are well worth weighing by all our readers; "For the elevation and improvement of a nation, or for its very existence, there is something more than commercialism, militarism, and athleticism required. A nation consists of individuals, a majority of whom must be advancing in morals, and therefore practising self-denial. Without morality a nation is nothing. Let us hope and pray that the schools, the pulpit and the press may realize their responsibility to labor unceasingly for the moral elevation of the people, and let us be thankful to all those, whether poets or divines, who have the courage and patriotism to point out the weaknesses in order that improvement may be effected."

The "United Presbyterian" lately used this most suggestive simile: "We have an equation in algebra. There are quantities known and unknown. There are signs of multiplication and division, of addition and subtraction. When the processes have been carried out the result is zero. How well that represents the lives of a great many men! In their lives there are quantities known and unknown. There are processes of subtraction and division, as well as of addition and multiplication. But when death has put an end to this part of it, the result must be put down as a 0. In fact there is only one thing which can be inserted which will save the life of any one from resulting in a zero, and that is in some way to get the infinite quantity, which we call Christ, into our lives."

the gathered fruit of the past or the seeds of the future, was found with Knox, and got its living power from him; and so it was with education. Knox did not create the educational system of his country, he reorganised it and put new life into it. He found even the parish school system already made, and only adapted it to the wants of the time, and made it rest on the people instead of being supported by the ecclesiastics of the country. This is only what we should have expected, for a good system of education is not made, but grows.

A quarterly Sunday-school teacher is one who teaches her lesson from the lesson quarterly instead of from her Bible. She cannot be called a "fair to middling" teacher, but a fair to quarterly one!

The Inglenook.

How She Did It.

Miss Penhallow had come out from Boston, and must obviously be invited to lunch.

"I'm sure I don't know what to do, Grace," said Mrs. Carrington, turning disconsolately to her sister-in-law, who entered the kitchen at that moment; "I asked her to come out some morning and take lunch with me, but this is the very worst time she could have come. All I can give her for lunch is cold lamb and broiled eggs and some canned vegetables to liven things up a little. That's one of the disadvantages of living in the suburbs."

Miss Carrington made a critical survey of the pantry shelves before she replied. Then she said, cheerfully:

"You go brush your hair and put on another dress and entertain Miss Penhallow, and I'll look after the lunch."

"But there isn't a thing in the house, scarcely," began Mrs. Carrington, doubtfully, "and she is used to having everything so nice at home."

"Trot along with you," said her sister-in-law, energetically, "I promise to get you up a nice lunch. The upstairs work is all done, and the parlors dusted, fortunately, so we're all right. I'll come out on the piazza with you awhile, and then I can excuse myself."

Mrs. Carrington went, but while she discussed cut glass, embroideries and Browning Clubs, she thought that haunted her was, "What can Grace ever find in the house for lunch." She excused herself from her guest as the luncheon hour drew near, attracted by an unmistakable smell of frying.

"Keep away from here!" was her sister-in-law's greeting; "I'm doing this!"

At length little Margie trotted out to say that lunch was ready, and adding, "And it's nicer than we have every day, too." The table was prettily set, and a bowl of buttercups formed the centerpiece.

"Soup!" was Mrs. Carrington's mental exclamation as she took note of the first course. "The dog must have brought her a bone!" But she recollected that cream of potato soup needed no stock, and could be made at short notice.

Mrs. Carrington's eyes opened wide with astonishment as her sister-in-law brought in croquettes and peas, and set them down before her. "Where could those croquettes

"Oh, it's not so hard as all that," was the reply. "I always liked to cook, and mother let me muss in the kitchen to my heart's content. Then I took cooking lessons the other year, and between it all I have picked up what little I know. You musn't give me more credit than I deserve."

"Well, you certainly are a genius," said the guest, as they rose from the table. "I don't know enough to boil an egg. So I'll get you to come and give me lessons some day."

Late in the afternoon Miss Penhallow left for home, assuring them over and over again that she had had a most delightful visit.

"You have just the loveliest home out here," she said, as she pinned on the bunch of buttercups little Margie brought her, "and I don't know when I have enjoyed a day so much. Now, remember, you must all come in to lunch with me some day. I don't know but that I'd be afraid to have you, Miss Carrington, for my cook's luncheon won't come up to yours."

As the stage drove away, Mrs. Carrington and her sister-in-law entered the house together.

"How upon earth did you manage it, Grace?" asked the former, as they were putting the dining room in order, "and ain't you tired to death, and what did you make it all out of?"

"One question at a time, please?" said Grace, laughing. "What did I make it out of? Why, I made it out of what you had in the house. Cream of potato soup is nothing but potatoes and water and cream thickened a little."

"Well, but the croquettes?"

"Oh, but those were made from the cold lamb that you turned up your nose at, but your company was kind enough to praise them. The cake was nothing but sort of a 'hurry up' cake, but I thought we ought to have something to eat with the peaches. The lettuce came out of the garden, and I made just a plain French dressing to serve with it."

"Well, you certainly are a genius, Grace," said Mrs. Carrington, "and I don't see how John has ever managed to stand my cooking, when he was accustomed to yours."

"It's merely a case of 'gifts differing,'" said her sister-in-law, as she brushed the crumbs from the table; "I'd rather manage ten-course luncheon, I believe, than be left with the baby when he is teething."

Lord Roberts' Youthful Hobby.

When Lord Roberts was a boy, his favourite pastime was carving boats out of wood. He was quite an adept at this, and he frequently to wager a vessel of his own manufacture to beat a boat bought by another lad. All the boats he carved (states "Week End") were named after some naval hero, or after a big sea fight in which we had been victorious.

The population of Polynesia at the present time is said to be about 863,000, of whom 1,500 are Christians. This is the result of a single century of work.

Why Do People Buy Popular Novels?

It is a curious fact that no theatrical manager can tell whether a play will fail or succeed, nor can the shrewdest publisher predict the fate of a book. The public simply takes the bit in its teeth now and then and runs away with the play or book—why, nobody knows. Last fall the public was running away with a novel called "The Right of Way"; and in order, if possible, to ascertain why, the publishers printed several advertisements in the daily press of the country asking readers to kindly say why they read this book. The replies were curious. From all over America and Canada came letters,—1486 in all. These were carefully tabulated with this result:

- 711 said they had heard it favorably spoken of by friends who had either read it serially or in book form.
- 468 had seen it advertised or both advertised and reviewed.
- 114 had read reviews of it.
- 86 had read something the author had written previously and liked his style.
- 84 had read the serial themselves, and wanted the book in consequence.
- 23 replies gave frivolous reasons,—"because they had the price," because "a fool and his money are soon parted," because "they were dull and wanted something exciting," because "they wanted something to talk about," because "they read all the new books," "they wanted to be up to date," etc., etc.

All this leaves the publisher pretty much where he started. But one thing is clear. While readers, in the long run, are the best advertisers, it is the review, and in some cases, as in this one, the serial publication at the outset, that sets them talking. In other words, the first vogue of the popular novel is due apparently to the man who reviews it. The book, by the way, is by Gilbert Parker.

Lacked Terminal Facilities.

"I want to tell you a good one," and Dr. George H. Ide's eyes sparkled, and the muscles of his anatomy gathered and relaxed and gathered and relaxed again.

"In a church not a thousand miles from Milwaukee, a railroad conductor attended services recently. It was the first time he had ever been seen in the church, and his presence caused quite a stir. The minister preached his sermon, and then, reluctant to lose the opportunity to make a lasting impression, he travelled over the same ground in language more impressive, and spun his discourse out into unwarranted length.

"When the service ended, one of the deacons of the church waited for the rail-roader, and, accosting him, inquired:

"How did you like the sermon?"

"It was all right."

"You enjoyed it, did you?"

"Yes, it was a very good sermon."

"I suppose we shall have the pleasure of seeing you at our church again?"

"I don't know; I may come. There's only one trouble with that parson of yours."

"And pray what is that?"

"He doesn't appear to have very good terminal facilities."

"The deacon had nothing further to say."

—Milwaukee Sentinel.

When you have learned to spell disappointment with a capital H, your troubles will not trouble you much.

What Peggy Lent.

BY ANNIE HAMILTON DONNELL.

Peggy watched Mrs. Toomey go away with a look of relief on her tired face.

"Oh, mamma," Peggy said, "I wish I could lend something to somebody, too!" "Well, why not?" mamma said, cheerily. "Truly?"

Peggy hurried to the door, but Mrs. Toomey's calico dress was just a little blur of dingy red in the distance. It was too late to call her back.

"And there isn't anybody else with seven little mites o' children and a landlord," Peggy said, coming back into the kitchen slowly.

"Besides," she added, as a sudden afterthought, "I spent my ten cents—I forgot."

Mamma smiled. She had just taken out a pan of sugar cookies, and she selected two of the golden brownest ones and tucked them, all warm and spicy, into Peggy's hands.

"Never mind, dear heart," she said: "there are other people to lend to besides Mrs. Toomey, and plenty of other things to lend besides money. Now run out on the piazza steps and eat your cookies."

It was cool and shady out on the front piazza, but just outside the reach of the great leafy branches of the linden tree how sunny and hot! Peggy munched her cookies and pitied the people going up and down the street. She made believe the avenue was the Desert of Sahara, and it really did make a good one. There was such a wide stretch of glaring white dust to cross, from curb to curb. Only, of course—Peggy laughed at the idea—of course, there wasn't a steady procession of camels going up and down the Desert of Sahara! On the avenue the cam—! I mean the horses and the cars went back and forth always.

"There goes that blind music teacher—he's going to cross the Desert o' Sa'rah," mused Peggy, lazily. "He always stops the longest time and listens, first. I shouldn't like to cross the Desert o' Sa'rah in the pitch dark, either—my, no!"

Out on the curb-stone the blind man waited and listened. His face was turned toward Peggy, sidewise, and it looked anxious and uncertain. There were so many wheels rumbling by! The hot sun beat down on his head pitilessly.

"He's going to give Tillie Simmons a music les"—but Peggy never finished that word. A sudden wave of pity swept over her. The next moment the blind man on the corner felt a little cool hand slip into his, and a shy voice was saying something in his ear.

"It's me—I'm Peggy," it said. "I'll lead you 'cross the Desert o' Sa'rah, just as soon as that 'lectric car goes by—there now!"

Together they crossed the wide, hot avenue in a whirl of dust. Peggy's bare yellow head caught the sunlight like a nugget of gold. Her earnest, care-stricken face was red and moist. On the further curbing she slipped away and ran across again, back to the rest of her cooky on the piazza steps. By and by she remembered the return trip the blind man must take.

"I'm going back there and wait for him, so's not to miss him," she decided, promptly and away she flew.

But it was hot—my!—on the other side of the avenue! There was no linden tree over there, and Peggy thought it wouldn't be polite to sit on other people's doorsteps.

"Tillie Simmons takes pretty long music lessons," she thought, with definite sympathy for Tillie and a general compassion

for everybody else who had to wait round on sunny avenues without a hat on.

The return trip across the Desert of Sahara was made safely, and the blind man plodded his careful way home with a happy spot in his heart. And Peggy—Peggy went home with a glad spot, too. She had never thought to be glad for her eyes before.

Mamma opened the window and beckoned to Peggy. "Well, was it as nice as you thought, dear?" she said, smilingly.

"What?—was what as nice, mamma?" asked puzzled Peggy.

"Lending things to people."

"Why! why, I haven't lend'd a single thing to anybody, mamma!"

"No, not a single thing—two things, dear. I think you must have enjoyed it very much."

Peggy looked decidedly astonished. What in the world had she lent to anybody?—two things, mamma said—mamma said such funny things.

"Oh!" cried Peggy, suddenly, laughing up at mamma. Then her face sobered and grew gentle.

"Yes—oh, yes, I liked it, mamma," she said.

Exaggerated Ills.

"I may not have achieved anything great in my life," said a woman the other day, "but I have brought up two daughters who never talk about their pains and aches."

"Maybe they haven't any," ventured a woman who enjoys poor health.

"Oh, I fancy they have their share," resumed the first woman, placidly. "One has enormous dentist's bills, and they are documentary evidence of a certain amount of suffering, don't you think? The other is anything but robust, constitutionally, but she is seldom ill, because she takes care of her health instead of talking about it. I don't think I have been an unsympathetic mother, and I fear I am not made of Spartan material; but when my girls got old enough to talk about headaches and toothaches and ailments, real, exaggerated, or imaginary, I made up my mind to discourage it at once. I refused to listen to accounts of mysterious aches and sensations when I had reason to believe they were the outcome of too much introspection and too little exercise. Fresh air and occupation were the prescriptions for headaches and bad temper, and a bread-and-milk supper and early to bed was the treatment for other ailments. Real illness seldom comes unheralded, and when the eyes keep bright, pulses regular, and appetites good, there is scarcely anything that cannot be cured by witchhazel or a good sleep. We are a busy family, and there is seldom an hour of dreaming for the girls. They had plenty of pleasure, but it was active and jolly rather than leisurely. They never got into the summer piazza complaining habit, because they were always playing tennis, or sailing boats, or reading books. I suppose their education has been sadly neglected as far as fancy work is concerned, but the hours that most women spend over fancy work are, in my idea, like those hours after dinner which Thackeray says women always spend in discussing their diseases."—Commercial Advertiser.

An unsaved, unconverted sinner stands before God just as he would if Christ had never died for him. He has refused the purchased pardon and must take the consequences.

Not one of God's promises has even been outlawed by time.

THE CARE OF LITTLE ONES.

SOME SOUND ADVICE AS TO THE BEST METHOD OF TREATING INFANT INDIGESTION.

Nothing is more common to childhood than indigestion. Nothing is more dangerous to proper growth, more weakening to the constitution, or more likely to pave the way to dangerous disease. Among the symptoms by which indigestion in infants and young children may be readily recognized are loss of appetite, nausea, eructations, coated tongue, bad breath, hiccough and disturbed sleep. Indigestion may be easily cured, and Mrs. F. K. Begbie, Lindsay, Ont., points out how this may best be done. She says: "When my baby was three months old she had indigestion very badly. She would vomit her food just as soon as she took it, no matter what I gave her. After feeding she seemed to suffer terribly and would scream with pain. She seemed always hungry, but her food did her no good and she kept thin and delicate. She was very sleepless and suffered also from constipation. We tried several medicines recommended for these troubles, but they did her no good. Finally I saw Baby's Own Tablets advertised and got a box. After giving them to her she began to improve in about two days, and in a week's time I considered her well. She could sleep well, the vomiting ceased, her bowels became regular and she began to gain weight. She is now a fat, healthy baby, and I think the credit is due to Baby's Own Tablets and I would not now be without them in the house."

Baby's Own Tablets is the only medicine sold under an absolute guarantee that it contains neither opiates nor other harmful drugs. These Tablets are a certain cure for all the minor ailments of childhood, such as sour stomach, indigestion, constipation, simple fever, diarrhoea. They break up colds, prevent croup and allay the irritation accompanying the cutting of teeth. Price 25 cents a box at all druggists, or sent by mail post paid by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

What Knox Did.

Scottish education, like most things of much worth in Scotland that have come down to us from the past, owes a great deal to John Knox. Knox, indeed, is commonly called the founder of the parish school system, and the man who has given to Scotland what educational celebrity it has since had; but this is only vaguely true. In the seething times of the Reformation almost all that was good and lasting in the nation, whether the gathered fruit of the past or the seeds of the future, was found with Knox, and got its living power from him; and so it was with education. Knox did not create the educational system of his country, he reorganised it and put new life into it. He found even the parish school system already made, and only adapted it to the wants of the time, and made it rest on the people instead of being supported by the ecclesiastics of the country. This is only what we should have expected, for a good system of education is not made, but grows.

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Ministers and Churches.

Our Toronto Letter.

At the regular Sunday afternoon meeting on the 19th inst. of the "Canadian Temperance League" held in Massey Hall, our brethren of the Baptist church were much in evidence. Rev. Elmore Harriss, D. D., well known amongst Baptists here, was in the chair, and the chief speaker was Rev. Dr. O. P. Gifford, a leading minister in Buffalo, U. S., of that denomination. "Religion was now well represented" he said, "in his country in high places. A member of the Dutch Reformed church occupied the White House, a prominent Episcopalian was Mayor of New York, and in the same office in Buffalo was a leading Presbyterian." "Appetite, avarice and apathy" he pointed out as the greatest obstacles to temperance reform, and of the three, the second he considered to be the most formidable. "Everything bad" he said, "found its spawning bed in the saloon." Were it not that public men get used to deputations and being interviewed on all manner of subjects pleasant and unpleasant, one would be inclined to think that the Ontario government, and the Premier especially, is having rather a hard time of it over the Prohibition question. It is not unnatural that, ardent, not to say ultra prohibitionists, considering the majority already given in this Province in favour of such a measure, and the pledge given by the Government already to go as far in the direction of the restriction of the liquor traffic as it has power to do, should be restive and clamorous against submitting the question again to a public vote in any way. The Government is being waited on by deputations protesting against such a step, and temperance and religious bodies are passing and laying before it strongly worded resolutions to the same effect. To all these, ministers as yet can only present the usual promise to give the subject their most careful consideration. Prohibition, it is pointed out, was passed in Maine in 1884 on a small popular vote, and has since been again and again sustained by the people. So, it is argued, would it be in Ontario, if once such a law were enacted. The leading newspapers also are discussing this question seriously and in real earnest, and doing much to enable the public to come to an intelligent judgment upon it.

Congregational meetings are still being held in considerable numbers, and still, in almost every case very encouraging reports are being presented. Such reports and such retrospects are calculated greatly to encourage and stimulate pastors, other office-bearers and people in sustained and consecrated efforts in the cause of Christ in the coming years.

At the meeting of the Presbyterian Ministerial Association held on Monday 20th, Rev. Dr. McTavish presented the report of a committee which had been appointed to consider the utilization to a greater degree than is now the case of woman's work in connection with the Church. We are much behind some sister Churches in the employment, under official sanction, of the work of pious consecrated women in the service of our church. The recommendations of this Committee, which are as yet only *ad interim*, look to a forward step in this direction, one which, if well advised, cannot, we venture to think, be too soon taken. A paper was read at this meeting by Professor Ballantyne on "The Value to the Minister of the Study of Church History." It not only served, had this been at all needed, to commend to the minds of all present the qualifications of Professor Ballantyne for the Chair of Church History, but was most valuable in itself and highly appreciated by all who heard it. At the same meeting a very clear and full statement was given by Mr. Hicks, secretary of the "Student's Volunteer Missionary Conference," sent specially to the city to make all arrangements for it, of the plans and method of conducting the many meetings which will be held in connection with the coming Convention. The Conference cannot fail to be deeply interesting and very helpful in stimulating missionary interest and effort both at home and abroad.

In connection with missions it is of much interest to notice the resumption of our interrupted work in China. On Tuesday 21st, a farewell meeting was held by the Mission Board in Knox church, by the Foreign Mission Committee, on the occasion of the departure, the same afternoon for China of Dr. P. C. Leslie, Dr. Jean Dow, Mrs. James Menzies and Miss Mina Pyke. The Board has decided to establish a mission at Macao, South China, and a centre of industrial work at Mhow, India. The

Nisbet Indian fund, which has an endowment of \$7,500, has been turned over to the control of the board. It was founded to encourage the work among the American Indians, and will be applied by the board towards the Indian missions in Canada.

An important department of mission work is that to lepers in Eastern lands. The annual meeting of the Toronto Branch of the mission has just been held, presided over by Rev. Principal Caven. Work is now being carried on at sixty-two stations in India, China and Japan. From public and private sources the total receipts were \$148,000.

A meeting was quietly held the other day in the home of Principal Caven, in connection with the Church Unity Association. There were present representatives of the Presbyterian, Methodist, Episcopal and Reformed Episcopal churches. Its object was to prevent waste of men and means in the spread of the Gospel in mission fields to begin with, by the overlapping of work and unnecessary multiplication of agencies in new fields. This has been a long standing difficulty, if not a scandal, in the work of the different branches of the Church of Christ. Frequent attempts have been made without, as yet, much success, to overcome this difficulty. Its removal would mark a great step in the direction of Christian charity among the Churches, and in the carrying on of Christian work. The sense of the representatives at the meeting took form in the appointment of a committee, composed of Rev. Principal Caven, Convener, to prepare a memorial to be presented to the various church courts asking them to take such steps as will produce comity and co-operation, especially in the home and foreign mission fields, and in the prevention of overlapping and the consequent waste of men and means.

In the columns of one of our leading daily newspapers, appears an extended and very favourable notice of two books of a widely different kind in some respects, from the pen of Rev. Professor McFadyen, of Knox College. The first is entitled "The Messages of the Prophetic and Priestly Historians." It is the sixth volume of a series being published under the title of "Messages of the Bible" and in the opinion of the critic, the ablest of the volumes which has yet appeared. It is critical in its character and deals largely with subjects very widely and keenly discussed at present. The aim of the work is to "picture the development of Israel's religious history, and to present the religious messages of these writings." The other is called "The Divine Pursuit." It is as calm, meditative, contemplative, as the other is ably critical. "We hope," says the reviewer, "that these strong, manly meditations may be read and pondered by hundreds of faint-hearted and unbraced souls. They are instinct with faith and hope and love."

A well-known Presbyterian business man in the city, and better known to a past generation as a public spirited and active church worker, than to the present, is John L. Blaikie, Esq. For 31 years he has been president of one of Toronto's large monied corporations, and the Board of the Company has taken the unusual step of presenting him, that it might adorn the Board room, with what is described as a well-executed oil portrait of himself, to express their appreciation of the high character and ability he has shewn in the management of the business of the Company during the whole of that long period.

Toronto, so well known already as an educational centre, is soon to be still better equipped in this direction by the erection of a building for scientific study at a cost of \$200,000, for which a first grant of \$100,000 appears in the estimates just laid before the local Legislature.

Montreal.

The Rev. E. A. Mackenzie, of St. Matthew's church, is delivering a series of six lectures on "The Progress of Protestantism."

At the annual meeting of Erskine church it was stated that the year's revenue amounted to \$10,879.02. They had subscribed a total of \$11,500 to the Twentieth Century Fund, of which all but \$250 was paid up. The sum of \$5,000 had been paid off the church debt, and there was still a balance in the treasury.

At the Chalmers Church annual missionary meeting addresses were given by the Rev. E. H. Brandt, principal of the Pointe aux Trembles College; Mr. H. Sharpe, of the Presbyterian College; Mr. George Irving, of the Wesleyan College, and others. Special reference was

made by Mr. Sharpe to the death of Dr. Robertson, superintendent of the work in the North-West for so many years.

At the annual meeting of Knox church the reports read were considered very satisfactory. The revenue of the church for the year, exclusive of missionary contributions, was \$12,000, \$3,000 of which had been applied to the church debt after all expenses had been met. The membership also showed a gratifying increase, the total number of names now being 758.

The financial report of the board of management and the reports of the various organizations in connection with St. Gabriel's church showed the year to be a most successful one. The board of management for the ensuing year is as follows:—Messrs. Chas. Byrd, chairman; D. McLaren Brophy, secretary; A. E. Taylor, treasurer; Thos. Sonne, J. M. Farquhar, James Harper, R. S. Weir, W. Clelland, jr., Arch. McAllister, J. M. H. Robinson and John MacTavish.

Ottawa.

The annual meeting of the Ottawa Presbyterian society of the Women's Foreign Missionary society will be held in Knox church, Ottawa, on Tuesday, March 4. The ladies are preparing a good programme for what is expected to be a most interesting meeting.

In his sermon in Bank street church last Sabbath, Rev. Dr. Moore expressed himself strongly in favour of Prohibition. He urged that the liquor traffic is immoral and should be suppressed. But the objection is taken that such a law can not be enforced. That the law can't be enforced perfectly at present is frankly admitted. But is there any other law perfectly enforced? For thousands of years murder, adultery, theft and perjury have been forbidden by statutes. Are these laws obeyed and enforced? But does any body propose to repeal and take them off the statute books? Each law is a tremendous protection of life and property; and when they are transgressed people do not ask to have them repealed, but to have them enforced with unbending strictness.

The annual entertainment of St. Paul's Sunday School last Friday, was the most successful ever held. The attendance was large and the programme excellent. The pupils who won prizes during the year received their awards at the hands of the superintendent. Five received the general assembly diploma for memorizing 200 verses of scripture. They were Mary Drolet, Amy L. Connor, Leina Lamouche, Barbara E. Williams and Mary Murphy. Three received diplomas for reciting 100 verses for junior scholars, Isabel J. Annand, Laura Watters and Jean Armstrong. Four pupils who had recited the whole of the shorter catechism at one sitting received bibles donated by Mrs. H. A. Watters, in addition to the general assembly's diploma. They were Leina Lamouche, Maud Chalmers, Annie Chalmers and Alister Chalmers.

The reports presented at the annual meeting of MacKay church (Rev. Norman D. McLeod, pastor) show growth of a most encouraging character. The total receipts were 11,300; expenditure, \$2950. The S. S. is in a high state of efficiency under the superintendence of Mr. W. G. Garvock. A discussion as to the advisability of enlarging the Sunday school occupied considerable time. The increasing needs of the school make it necessary that greater accommodation be provided. It was also proposed to enlarge and improve the church. The improvements considered are the erecting of a tower and belfry to the church and making a new entrance and using the present vestibules as part of the edifice, new lobbies being placed in the proposed tower, and the purchasing of a new organ. The matter was left in the hands of a committee appointed for the purpose.

Quebec.

At the annual meeting of the church at St. Andrews, Que., Rev. Mr. Ballantyne, the pastor, was presented with an appreciative address signed by Mr. Wm. S. Todd, in behalf of the congregation, "with which to buy a horse, and as a slight recognition of faithful labor," and Mrs. Ballantyne was presented with a fur coat. Mr. Ballantyne has only been a year in the charge, and has already endeared himself to the whole congregation.

Rev. Alex. Laird, of Cooke's church, Kingston, occupied the pulpit of First Presbyterian church, Brockville, last Sunday.

Eastern Ontario.

Rev. G. E. Loughhead, of Cobden, has been called to Douglas, Manitoba.

Rev. John Hay, B. D., has been elected Moderator of Lanark and Renfrew Presbytery.

At Queens Prof. Jordan's popular lectures on the English Bible are creating no little interest and there is a good attendance.

Rev. John Hay, B. D., of Renfrew, exchanged pulpits with Rev. J. A. Redmond of Fort Coulonge, where he preached anniversary sermons.

Rev. Prof. Ross, D. D., of Montreal College, is announced to conduct anniversary services in St. Andrew's church, Renfrew, on the 2nd of February.

Last Sabbath week Rev. John Chisholm of Kemptville, exchanged with Rev. D. MacKenzie, and preached missionary sermons at East Oxford and Bishop's Mills.

Melville church, Scarborough, will observe their 50th anniversary on the 16th February, and the session has invited Rev. John Chisholm, a former pastor, to conduct the services.

At the annual meeting of Knox church, Lancaster, the key-note of the reports as presented by the session and treasurer relative to the spiritual and financial state of the congregation was good.

The church at Reid's Mills, recently renovated and improved, has been reopened with special services by Rev. Prof. Ross, D. D. The young minister, Rev. Mr. MacDonald, is now ministering to a congregation nearly free from debt.

After being overhauled, repaired and beautified the church at Mainville has been reopened with special services conducted by Rev. John Chisholm, of Kemptville. The church was built on the suggestion of Rev. J. B. Mullan, for 50 years the honoured minister of St. Andrew's, Fergus, whose faithful labors in Spencer-ville and Mainville are still held in grateful remembrance.

Mr. A. M. Greig took the chair at the annual meeting of St. John's church, Almonte. The membership is now 326. The various reports were encouraging. Dr. McGregor reported a growing attendance at the Sunday School, total collections of \$120.61 and a balance of \$8.51 on hand. The report of the Mission treasurer, Mr. Andrew Young, showed that \$479.00 had been collected all of which had been disbursed except a balance of \$5. The four retiring members of the board of management, messrs. P. J. Young, Robert Young, A. M. Greig and James Fergie, were re-appointed.

The annual meeting of St. Andrew's church, Perth, was well attended, and all the reports indicated faithful work and substantial progress. Rev. A. H. Scott, B. D., the pastor, presided and remarked upon the excellent work done by the various organizations. He reminded the meeting that there was a work done by a prosperous congregation that could not be given in figures or even in words. This church, was altered and renovated, is not only comfortable, but is very neat and attractive in its interior finish and arrangements. The pastor and office bearers have reason to be greatly encouraged in their work.

At the annual meeting of St. Paul's church, Smith's Falls, Mr. S. Chalmers was called to the chair. All the reports presented were of an encouraging nature. The membership is now 315; the total receipts were \$3,509; one thousand dollars were given to missions, and the balance was expended on the running expenses of the church. There is no debt. Mr. R. C. Drew was re-elected secretary treasurer, and the retiring managers, Messrs. F. T. Frost, R. J. Brodie, and W. H. Frost were re-elected. After the business, refreshments were furnished by the ladies, and a pleasant time was spent in social intercourse.

At the Lanark and Renfrew Presbytery Rev. A. H. Scott presented a carefully prepared report on the legal aspect of the questions raised in connection with the division of the Church property at Lanark, which indicates that the property of St. Andrew's church, Lanark, was held in such a way through a patent from the Crown, that the Presbytery had not the power to order a division of it in favour of any other organization. This, the report emphasizes, was the legal aspect. There was, however, a moral aspect which was recognized, and the Presbytery, in the final disposition of the report,—recommended St. Andrew's church, Lanark, to give effect to the moral claim by handing to the mission at Lanark an equitable share in the property.

Rev. D. D. Millar, of Hawkesbury, is down with a severe attack of bronchitis. Mr. D. Stewart, of Montreal College, took his services last Sabbath.

Queen's draws a number of ministers to her lectures during the winter months. Rev. Mr. Cram, D. D., of Harrowsmith, is taking honor work in theology.

The presbytery of Lanark and Renfrew recorded its disapproval of the remits sent down by the General Assembly looking towards term service in the elder-ship, and expressed its sanction of a reduction in the representation of the Supreme Court from one-quarter to one-sixth, and of a fund for the defraying of the expenses of Commissioners to the Assembly. The question for an executive for the whole church was sent to a committee for further examination.

Encouraging reports were presented from the various organizations in connection with Blakenay church, which showed that in both a temporal and spiritual way matters were in a healthy condition. Mr. Robt. Young, who has been leader of the choir for some years, was presented with an address accompanied with a well-filled purse.

The annual meeting of St. Paul's church, Kemptville, revealed a prosperous condition of affairs. Every department of the work shows an advance over previous years. The congregation is out of debt; and the contributions for the various mission schemes were unusually liberal. For 20 years, or more, the stipend was \$750; this has been increased to \$900. There are also about \$700 on hand for the building of a school room next year, and for improvements on the church edifice. Rev. John Chisholm, the energetic pastor, is greatly encouraged; and his labors are highly appreciated by the people at Oxford Mills, the other station. There were also gratifying reports presented at the annual meeting—an advance all along the line, and a good balance on hand.

Last week's Alexandria News gives an interesting historical account of the Kirkhill W. F. M. Auxiliary. It was organized 3rd September 1876, by Rev. D. Ross, then minister at Lancaster. The first meeting was held on 4th Oct. at which 9 women were present. Six attended the first annual meeting held in the church, on Oct. 3rd, 1877. These were: Mrs. Cattanaich, Misses Mimma Cattanaich, Jessie Murray, Catherine McGillivray, Jessie McLeod, and Kate McMillan. The membership has varied from year to year. It began with 25 in the first year and now stands at 90. On the 8th inst, the members of the Society met in the manse, Kirk Hill and presented Miss McMillan with a handsomely framed Life Membership Certificate, and an affectionately worded address.

The annual report of St. Paul's church, Winchester, shows a membership of 204, an increase of 48 in two years and four months of the present pastorate. The sum of \$1200 realized from the sale of the old manse property, has been placed in the bank to be used in the purchase of a new manse "whenever the congregation deem it advisable to do so." Rev. E. S. Logie, whose induction took place in the autumn of 1899, is carrying on a good work for the Master, sustained and encouraged by the prayers and willing work of a united congregation. The church, as will be seen from the illustration given on the first page, is an ornament to the town, and bears testimony to the enterprise and liberality of the Presbyterians of Winchester. We are indebted to the courtesy of the Editor of the Press for the engraving.

The session reported to the annual meeting of the First Presbyterian church, Brockville, an addition of 37 to the membership during the year, making the total number of communicants 440. The ordinance of baptism was administered to two adults and thirteen children. A commendable increase in attendance at the Sacrament of the Lord's Supper was noted. The Sabbath school had a good year under the care of an able and faithful staff of teachers and officers. The Missionary, Benevolent and Educational Funds of the church have received a more loyal support than for some years past. Payments to the Twentieth Century Common Fund were completed during the year and, including the Sunday School contributions, amount to \$3,474.14. When to this is added the sum of \$9,133.56 paid on the church debt during the Century Fund period the total raised for the Century Fund is \$12,607.70. The contributions to the schemes from all sources totalled \$1,750.85.

The annual congregational meeting of St. Andrew's church, Renfrew, was of a most harmonious character, and all the reports presented indicated progress. The total contributions for the year amounted to \$7,113.47; of this amount \$4,249.15 was for missionary purposes and the Century Fund. The membership is now 404. More seating accommodation is becoming a pressing question for consideration. It is one, however, that the St. Andrew's church people are well able to cope with. During the past year the pastor, Rev. John Hay, B. D., officiated at 24 baptisms, 9 marriages and 21 funerals. This is one of the best congregations in the large and wealthy Presbytery of Lanark and Renfrew.

The various reports presented to the annual meeting of Melville church, Eganville, were of a satisfactory character. During last year the congregation contributed to the Missionary and other Schemes of the church the sum of \$154, of which the W. F. M. S. gave \$48, the T. P. Societies \$9, and the Sabbath School \$5. In addition about \$180 was raised by the congregation and Sabbath School for the Century Fund. The following office-bearers were appointed for the present year:—Mr. J. D. McNab, Sec.-Treasurer; Messrs. G. Gourley, H. J. Beatty, H. McIntyre, C. Welk, Managing Committee, and Messrs. J. D. McRae and R. A. Matheson, Auditors.

Western Ontario.

English Settlement and Vanneck have called Rev. A. T. Crawford.

The resignation of the Newbury charge by Rev. Mr. Wilson has been accepted.

The Rev. J. J. Cochrane, of Barrie, occupied the Victoria Harbor pulpit on Sabbath morning. His discourse was much enjoyed. The Rev. W. W. Ryan, although very unwell, conducted the evening service. His discourse was a terrible indictment of the evil of intoxicating drink.

At London Presbytery, Rev. Mr. Wilson, of Glencoe, convener of the committee on church life and work, presented the report, which in the main was gratifying. The report stated that there was a growing interest in Bible study, while the church attendance was increasing, and the people were more eager to hear the Word.

On Tuesday Evening, Jan. 21st, the congregation of First Presbyterian Church—Eramosa, gathered at the Manse, where, during the evening, Rev. A. J. and Mrs. Mann were made recipients of handsome fur coats. Mr. Mann replied in brief and appropriate words, expressing their appreciation and hearty thanks to the congregation for their valuable and useful gifts.

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Con. N. G. Parker, Ex-Treasurer of South Carolina, says, "I believe Dr. Miles to be an attentive and skillful physician, in a field which requires the best qualities of head and heart." The late Prof. J. S. Jewell, M. D., editor of the Journal of Nervous and Mental Diseases of Chicago, wrote "By all means publish your surprising results."

Hundreds of "Incurable Cases" cured. Mrs. Frank Smith, of Chicago, was cured of heart dropsy, after five leading physicians had given her up. Hon. C. M. Buck, banker, Fairbault, Minn., writes, "I had broken completely down. My head, heart, stomach and nerves had troubled me greatly for years. Feared I would never recover, but Dr. Miles' Special Treatment cured me after six eminent physicians of Chicago and elsewhere had completely failed." Mrs. P. Countryman, of Pontiac, Ill., says: "Several years ago when I sent to Dr. Miles for treatment, three physicians said I could not live two weeks. I could not walk six feet; now I do all my work." 1000 references to, and testimonials from Bishops, Clergymen, Bankers, Farmers, and their wives will be sent free. These include many who have been cured after from five to thirty physicians had pronounced them incurable.

Address Dr. Franklin Miles, 201 to 209 State street, Chicago, U. S. A., for free treatment. Duty free. Mention this paper.

World of Missions.

The Great Mission.

The great mission of the Church of Christ is first and foremost to seek souls for Christ. The Church has many functions, "diversities of gifts" given by one and "the same spirit"; these gifts are graces, baptisms (charismata); they are sacred and necessary; they are for building Christian life and for recreating

enlistment of a saved man for the salvation of the world. When the heathen in Korea come to unite with the Church, the missionaries ask them, "What are you doing for the salvation of your friends and neighbors?" If nothing, the response is: "You are not ready yet. A Christian is a worker for souls." That is the secret of the marvelous movement, reminding of Pentecost, now on in Korea.—Central Christian Advocate.

Health and Home Hints.

In treating a sprain wring a folded flannel out of boiling water by laying it in a thick towel and twisting the ends in opposite directions; shake it to cool it a little, lay it on the painful part and cover it with a piece of dry flannel. Change the fomentations until six have been applied, being careful not to have them so hot as to burn the skin. Bandage the part if possible and in six or eight hours repeat the application. As soon as it can be borne rub well with extract of witch hazel.—Ladies' Home Journal.

To Cook Sweetbreads.—Having scalded in salted water, remove stringy parts. Then stand them in cold water ten minutes. Drain on towel. Dip into egg and bread crumbs, and fry in butter.

Housekeeping Accounts.

The habit of keeping a strict account of every farthing received and spent is one of the most effectual checks to unnecessary outlay. If it is to be of any service, this account must be kept regularly and precisely. The entries, however trifling, should be made daily, and at the end of the week the sum total on either side should be added up and balanced, care being taken to notice whether the cash in hand agrees with the statement of account. At certain fixed dates, such as the end of each week or end of each month, the details of payment should be examined, and each item carried out and placed under its respective head, such as meat, bread, milk, fruit, etc. By this means a comparison can be easily made between the expenses of one week and those of another, and excess or unnecessary expenditure can be at once discovered and checked. When the ready money system is not adopted in the family, and bills are sent in for payment, a separate book should be kept, in which an entry can be made of every article supplied for household use; and this book should be compared with the tradesmen's accounts when they are presented for payment, so that any discrepancy between the two may be pointed out and rectified.

Care of Breakfast Foods.

During the winter it is possible to keep on hand quite a variety of breakfast foods without danger of their moulding or becoming wormy. After opening the packages it is best to put them into covered glass jars and label them; this keeps out dust and insects and enables one to see at a glance when a fresh supply is needed. The various preparations of oats and corn are especially useful in winter; in summer they are too heating. For the same reason we can now indulge freely in corn muffins, corn bread and other toothsome preparations having a basis in fine corn meal.

"Prayer can do for you all that God can do for you."

A Mother's Warning

SPEAKS OF A TROUBLE THAT
AFFLICTS MANY YOUNG GIRLS.

HEADACHES, DIZZINESS, HEART PALPITATION,
FICKLE APPETITE AND PALLOR THE
EARLY SYMPTOMS OF DECAY.

From the Sun, Orangeville, Ont.

Hard study at school, coupled with the lack of attention which every young girl merging into womanhood should have, is responsible not only for the many pale faces and attenuated forms met with such lamentable frequency, but is responsible also for the loss of many valuable young lives. First there is an occasional headache, and a sallowness of complexion, from which stages, if these early symptoms are neglected, the condition gradually grows worse and worse until decline or consumption sets in and death claims another victim of parental neglect. Upon mothers especially devolves a great responsibility as their daughters approach womanhood. The following truthful story told a reporter of the Sun by Mrs. O. Herman, of Third Avenue, Orangeville, carries a lesson to other mothers. Mrs. Herman said: "About fifteen months ago my daughter Kate, while attending the public school studied hard. We noticed that she began to complain of headaches. This was followed by a listlessness and an utter indifference to the things that usually interest young girls. We consulted a doctor, and she took bottle after bottle of medicine, but with no benefit. Often she would arise in the morning after an almost sleepless night, her limbs all a quiver and her head reeling. She would be attacked with spells of dizziness, and on the least exertion her heart would palpitate violently, and we were really afraid she would not recover. At this stage my husband suggested that we should try Dr. Williams' Pink Pills, and he brought home several boxes. Kate had only taken the pills a few weeks when there was a great change for the better. She grew stronger, began to eat better and to have better color, and from this stage it was not long until she was again enjoying the best of health and able to resume her studies at school. I might as well tell you that these pills cured my daughter Emma of an attack of rheumatism, so that you see we have much reason to praise them, and I earnestly recommend them to all mothers whose daughters may be suffering as mine did."

Dr. Williams' Pink Pills cure all diseases that have their origin either in a poor or watery condition of the blood or shattered nerves. It is because they make rich red blood and strengthen the nerves with every dose that they cure such troubles as anaemia, consumption in its early stages, nervous headache, St. Vitus' dance, rheumatism, partial paralysis, kidney trouble, indigestion, etc. Ordinary medicine merely acts upon the symptoms of the trouble, and when such medicines are discontinued the trouble returns often in an aggravated form. Dr. Williams' Pink Pills on the contrary go direct to the root of the trouble and cure to stay cured. See that the full name, "Dr. Williams' Pink Pills for Pale People," is found on the wrapper of every box. If your dealer does not have them send direct and they will be mailed, post paid, at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

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

SYNOD OF MANITOBA AND NORTHWEST

Brandon, Brandon, 5th March.
Superior, Fort Arthur,
March.
Winnipeg, Man. Coll., 6th mo.
Rock Lake, Manitou, 5th March.
Glenboro, Glenboro.
Portage, Portage la P., 4th March, 8 pm
Minnedosa, Minnedosa, March 4.
Melita, Carnduff, 12 March.
Regina, Regina,

SYNOD OF HAMILTON AND LONDON.

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

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

SYNOD OF TORONTO AND KING TON.

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

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

SYNOD OF MONTREAL AND OTTAWA.

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

SYNOD OF THE MARITIME PROVINCES

Sydney, St. A. March 26th, 10 a.m.
Inverness, Fort Hastings, 25th Feb.
11 a.m.
P. E. I., Charlottown, 5th Feb.
Pictou, New Glasgow, 14th Jan.
Wallace, Oxford, 6th May, 7.30 p.m.
Truro, Truro, 18th Nov. 10.30 a.m.
Halifax, Chalmers Hall, Halifax, 26th
Feb., 10 a.m.
Lanenburg, Rose Bay.
St. John, St. John, 21 Jan., 10 a.m.
Miramichi, Chatham, 17 Dec. 10 a.m.

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

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DEBENTURES

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