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MARRIED,
At First Church, on Jan. 23, 1901, by Rev. A. J. Mowatt Fredk. George Henry, D. D. S., to Amanda Violet Morris, daughter of Mr. George Morris.
On Jan. 23, 1901, by the Rev. V. A. Graham, M. A., John R. Maclellan to Harriet S. Maclellan, only daughter of Mr. Donald Maclellan.
On Jan. 23, 1901, by the Rev. R. J. M. Glassford, Benjamin B. Wilson, of Sasagawaya, to Bertha Cook, of Puslinch.
In Sacramento, Cal. on Jan. 9, 1901, by the Rev. Charles L. Miel, M. A. C. S., Dunbar, C. E., Dawson, Y. T., to Margaret, second daughter of the late Rev. Robert Hall, of Thorndale, Canada.
On Jan. 23, 1901, at the residence of the bride's father, 24 Laval Avenue, by the Rev. G. C. Helme, Mr. James Frederic Greig son of the late James Greig, to Mary Helen Guthrie, youngest daughter of Mr. David Guthrie, warehouseman, Montreal.

DIED.
On Sabbath evening, Jan. 14, 1901, Eben B. McMillan, in the 81th year of his age.
At Edmonton, N. W. T., Jan. 17th, James J., eldest son of John Rankin, Mattawa.
At her residence, C. Nincomon, on Friday, Jan. 11th, Mrs. A. Dunoon, aged 70 years.
At her late residence, 181 Bank Street, Ottawa on the evening of Jan. 21, 1901, Emily Richards, beloved wife of Henry J. Vaughan.
At Hyde Park, on Jan. 21, 1901, Malcolm McArthur, aged 46 years.

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Note and Comment.

It is a striking fact that Queen's University has within 25 as many matriculants as Toronto University.

The Grip is epidemic throughout the United States. New York city alone reports more than 150,000 well-defined cases.

Special evangelistic services are now being held in London and in many large cities of England. John MacNeill takes part in the London services.

Queen Victoria traveled very little. She had never been out of Europe and had never been in Spain, Greece, Sweden, Norway, Denmark, Austria or Russia.

After Victoria but one actually ruling Queen remains—Wilhelmina of Holland. Of seventy-four rulers on the earth twenty-two are Presidents, fifteen are kings, and six are Emperors.

A despatch from South Africa announces that martial law has again been proclaimed through the greater part of Cape Colony, and this will probably cause more anxiety than the actual situation justifies.

During Victoria's reign there have been twenty-two Cabinets formed, headed by nine different Prime Ministers, and of these all but two (Lords Rosebery and Salisbury) have preceded the Queen to the grave.

Dr. G. E. Morrison, the famous correspondent of the London Times, who is now in China, is only 38 years old. He is described as tall, muscular, of military bearing and full of nervous energy. Before going to China he spent several years in Australia.

About 1840 two shrewd Scotsmen were discussing the possibilities of the future. "I believe," said one, "in fifty years they'll have a line from Aberdeen to Huntly." "Mebbe," said the other, "but the hills and the water." "Oh, ay," said the other, "I forgot that."

The condition of the dowager Empress Frederick continues satisfactory. Lately she has not suffered any pain, but this does not imply improvement. Her Majesty's sorrow and personal loss owing to the death of the Queen has been borne with comparative fortitude.

Dr. Goldwin Smith says that at the time of Queen Victoria's coronation he ran behind her carriage from Eton to Windsor. On this the Toronto Star cynically remarks: "Even at his then early age we should have expected Dr. Smith's cold reason to have checked such a show of sentiment."

Halifax, says the Presbyterian Witness, has an unusually large number of untenanted houses a fact due in part to the rush to Sydney. When steel ships are constructed here there will not be untenanted houses or idle wharves. When—"a woful when!" as the poet says. But if our citizens go on as they have begun there is a probability that a ship-building enterprise will be started here. There is nowhere a more favorable locality.

The work of excavating the Roman remains at Silchester, in Hampshire (England), has been suspended for the present year. It is stated that the work during the past season has been productive of valuable results. A number of tessellated floors have been unearthed, while a magnificent section of mosaic pavement, with a figure representing a dolphin, in a remarkable state of preservation, and over one thousand pots and vessels, of varying sizes and shapes, have been brought to light.

The Presbyterian Church of Victoria is engaged in raising a Twentieth Century Fund of \$250,000. The Moderator of the year, Rev. Dr. Tait, of South Terra, Melbourne, having been released from his pastoral duties in order to plead the claims of the movement, Professor Iverach, Aberdeen, will take his place for four months.

It is said that the visit last week of the Emperor of Germany to the deathbed of his grandmother, Queen Victoria, will secure him a hold on the sympathies of the British people which no efforts of diplomacy could have won; indeed, it is a kindly and humane act on his part that is very highly appreciated the whole world over.

King Alexander, of Servia, has tried to have his life insured for \$2,000,000 in several companies, but one company to whom he applied for \$300,000 worth of insurance refused to write a policy on the ground of the great frequency of anarchist crimes, and this company had a \$600,000 payment to make on the assassination of King Humbert.

Never before did the civilized world hang so intensely upon news from a deathbed as in the last few days of Queen Victoria's illness, of which news of the inevitable end at last came on Tuesday. That illness was sufficiently prolonged to excite universal sympathy, yet it was mercifully shortened so as to prevent her own undue suffering, and the harrowing of the hearts of those who watched without hope.

One of the Berlin reviews publishes a calculation on the number of letters distributed annually throughout the world. It gives the total as twelve thousand millions. Of these, it says, 8,000 millions are English, 1,200 millions in German, 1,000 millions in French, 220 millions in Italian, 120 millions in Spanish, 100 millions in Dutch, 80 millions in Russian and 24 millions in Portuguese. The Anglo-Saxon is for the present very well in front.

"And what," asked the caller in his most ingratiating tones, "what did Santa Claus put in your stocking, my little girl?" For a moment the Boston child looked at him through her diminutive spectacles, then, in a voice of mingled pity and indignation, she said: "We no longer put credence in obsolete tradition—nor was it delicate of you to mention that article of feminine apparel." Gathering up her copy of Ibsen, she hurriedly left the room.

Dr. Gay, a well-known Boston physician and a member of the John Hopkins University scientific staff, claims to have discovered that the deadly malady of dysentery is a germ disease amenable to the anti-toxin which he and Dr. Flexner, a Paris physician, have succeeded in producing. Dr. Gay made a thorough study of dysentery in the Philippines two years ago, and has since been conducting a series of experiments with Dr. Flexner, which promise to result in one of the crowning triumphs of bacteriological knowledge of the nineteenth century. The announcement of the discovery has created intense interest among medical men in New York.

The London Times says:—When a drunkard has once become "habitual," we confess that we are not sanguine as to his prospects of reform, for it seems likely that his entire organism has undergone changes which must place great difficulties in the way of its return to a normal condition. But before he has become "habitual," he ought to be within the reach of treatment, and this should probably be medical as well as moral. There must be something inherently wrong in his construction, and it should be the business of science to discover what this something is, and by what means it can be corrected. In all probability, the knowledge would justify a commitment to a reformatory long before the distinction of three convictions had been attained.

It is a noticeable and pleasing fact that in London, England, and possibly in other towns and cities, there exists a Working Men's Lord's Day Rest Association. The working men, so called, are the very ones who are suffering most from the increasing disregard of the Sabbath, and they act wisely in combining to resist the encroachments on their day of rest, which, especially in times of pressure, have become so common.

The States-General, of Holland, has refused to confer upon Queen Wilhelmina's future husband the title of Prince Consort, as this would give him precedence over the Queen's mother, who was an able and popular ruler during Wilhelmina's minority. An allowance of \$80,000 a year was voted to the bridegroom, Duke Henry, by a large majority, though there was considerable opposition to this on the ground that Queen Wilhelmina is rich enough to support her husband herself.

Here is an extract from the Sun as edited by Dr. Parker: "To brew a barrel of beer, and take seven shillings revenue, giving the brewer the right thereby of freedom to put his beer on the market to get his seven shillings back, and the liberty of local option or some other anti-license Act to prevent the drink being sold, is a breach of contract, and in no sense an honest course to pursue. If the sale of an article is morally and physically wrong, the production is still worse—the sale is the effect, the production the cause."

The Canadian Baptist very properly deprecates the introduction of party politics into municipal elections. One contemporary remarks: "Party government at best is by no means an unmixing good, and this enlargement of the field of party strife promises many serious evils. The only and the avowed purpose of this new departure is to keep the "machine" well oiled and in ready working order. Why should a man be chosen as mayor, reeve, or councillor, simply because he is a Conservative or a Liberal? What have his politics to do with the administration of local affairs? Why cannot a man be elected to local offices at least, simply on the ground of his own personal fitness?"

The New York Scottish-American says: "The expressions of sympathy here for the British people, and the Royal family in particular, which Queen Victoria's sickness called from all classes in this country, has formed a very gratifying feature of the last few days. The Press here has been quite unanimous in its solicitude and sympathy. Such sentiments have no doubt been shown throughout the whole world, but it is thought that they have been more general and more potent here than anywhere else outside of the British Empire. The Press here speaks kindly too of the great love shown by the British people for their Queen. As one contemporary says: "She is the only sovereign the vast majority of her people have ever known. She has for two generations been to them the head of the State, the head of the Church, the head of social life, and the chief exemplar of all which makes the name of Britain great."

On the eve of the larger federation of the Australian colonies, the five Presbyterian churches in Australasia have become one. Thus following the example given by Canada in 1875, each colony will have its own local Synod, but in addition there will be a Federal Assembly dealing with matters pertaining to the United Church. A twofold basis of union has been agreed upon. The first sets forth that the supreme standard in the United Church shall be the Word of God as contained in the Old and New Testaments, and the second sets forth that the subordinate standard shall be the Westminster Confession of Faith, which, however, is to be read in the light of a most important Declaratory Statement, by which the new church is brought into line with other Evangelical Churches to such an extent as to remove some of the leading points of division. That the twentieth century should thus have opened in Australia is a fact of no small significance which should be noted throughout the religious world.

The Quiet Hour.

The Parable of the Talents.*

Delivered unto them his goods, v. 14. It is to His professed followers, to His church, (as is the Lord Jesus has committed the interests of His kingdom, while He is away. Humanly speaking, His kingdom will advance or recede, will stand or fall, according to the fidelity of His people. Men will judge of Christianity by the lives of Christians; it may be discredited or commended by their conduct.

To one he gave five talents, v. 15. When we confine the meaning of the word "talent" (as is so commonly done) to mental ability, we are giving it a narrower sense than is indicated by the parable. Any means of grace is a talent, anything by the proper use of which we may grow in likeness to Christ and in fitness for God's service. So also, a talent is any opportunity of usefulness, any opportunity for extending Christ's kingdom. All do not enjoy equal opportunities either for growth or service, but there is no one in a Christian community, of whom it can fairly be said that he has not, at least, one talent which he may use, if he will, to the glory of God.

Went and traded with same, v. 16. Whatever talent God has given you, use it. If, for example, you have had a Christian home, if you have the opportunity of attending Sabbath School and divine worship, if you have other Christian privileges and means of grace, use these things so that you may be the wiser and better for them. In like manner, if God has given you health, education, influence, ability to teach, wealth to distribute, He expects you to use these things for the service of men and the glory of His name.

He that had received one. . . . hid his Lord's money, v. 18. This is not intended to suggest that the unfaithful ones are always found among those who have few talents. But it does call our attention to a danger which besets those who are less richly gifted. These are apt to think that since there is not much that they can do, it is not worth while for them to do anything. Those who have least may and should be as faithful as those who have most.

Other five talents, v. 20. God has given us privileges, abilities, opportunities. If we will, we may live in the midst of these things indolently and selfishly; or if we will, we may so possess and use them that they will result in good done to men and souls gained for God. The former life may seem the easier and more attractive; but when Jesus comes, how glad we shall be if we can say: "Lord, Thou deliverest to me talents; behold, I have gained other talents."

His Lord said unto him, Well done, v. 21. Notice the various elements in the reward of the faithful servant. There is first his master's commendation. He is "openly acknowledged in the day of judgment." Then there is the opportunity for larger and more honorable service, "I will make thee ruler over many things." And withal the faithful servant enters upon the possession of such deep and eternal joy as his Master Himself experiences.

I knew thee that thou art an hard man, v. 24. Wrong thoughts of God have a great

deal to do with keeping men from His service. Many a young man hesitates to enter upon a Christian life because he thinks he will be serving a hard master, whose service is bondage, and who is an enemy to human happiness. Such as these need to have their eyes opened by God's spirit, that they may see God in Jesus Christ.

Thou wicked and slothful servant, v. 26. These stern words are spoken, not to one who had squandered his Master's property, but to one who had failed to use and improve it. It is sometimes said of men who live for themselves, that they are "harmless." God is not satisfied that a man should be harmless. He expects from us something more positive. He has placed us here to be something and to do something, not merely to exist; and he who has simply lived, and who has made nothing of himself and done nothing with himself, will be condemned.

To have put my money to the exchangers, v. 27. "Whatever machinery or organization the Church possesses for utilizing opportunities which individual men fail to exercise, may be thought of as analogous to the banking system of the old world. When men in the Middle Ages gave to a cathedral or a college, when they subscribe largely now to hospitals or missions, doing this and nothing more, they are "giving their money to the exchangers." It is not so acceptable an offering as willing and active service, but if it be honestly and humbly given by those whose wealth is their one talent, the giver will not lose his reward."—Plumtree.

Take therefore the talent from him, v. 28. This law of retribution seems to work everywhere throughout God's universe. That which is not used is lost. A muscle that is not exercised tends to degenerate and lose its power. So, while faithful work is rewarded by openings for work of a higher kind, he who will not use the privileges and opportunities of this life is deprived of them in the life to come.

Cast ye the unprofitable servant into outer darkness, v. 30. This is the other side of the punishment of the unprofitable servant. This is positive penal infliction, the doom of wickedness. Whatever else may be involved in it, this seems clear, that it means banishment from the presence of God, and conscious, continued existence in a condition of misery. It is the punishment which God's unchanging justice demands.

"Just for To-day."

Lord, for to-morrow and its needs,
I do not pray;
Keep me from every stain of sin
Just for to-day.

Let me both diligently work
And duly pray;
Let me be kind in word and deed
Just for to-day.

Let me be slow to do my will—
Prompt to obey;
Help me to sacrifice myself
Just for to-day.

Let me no wrong or idle word
Unthinking say;
Set thou a seal upon my lips
Just for to-day.

So for to-morrow and its needs
I do not pray;
But keep me, guide me, hold me up,
Just for to-day.

True Faith.

If we would translate saving faith, such as is illustrated in the Epistle to the Hebrews into a modern equivalent, we might call it faith in the victory of the good, in the victory of holy love and of self-surrender to the blessed purpose of God in Christ.

What a change would be produced in our ordinary lives if even in this sense we were men of faith in the possibilities of life for ourselves, if we only embrace the promises of goodness and of God. Most of us accept a poor idea of what is possible for us to be or do. We live by conventional standards; and do not realize how rich and helpful life can be made through love, hope, and faith in God. Such a want of faith paralyzes effort. "It was easy enough for Abraham," we say, "to whom God gave a distinct command, to rise and go forth from Mesopotamia." But what do we know of the nature of that voice which spoke to him? Are we sure that it was more distinct or more authoritative and personal than the voices which speak to ourselves every day—the voices of purity or of kindness and self-sacrifice which whisper to us of the right path, the right act, the right thought, the right word? It should be ours to embrace the Divine promises that come to us in these ordinary ways, and to live by self-surrender to them. It is thus we can be true children of Abraham, and inheritors of his faith and blessing.

Life brings untold possibilities of good to each of us, but what we need is faith in these, especially when we are immersed in the petty details, the drudgeries, the coarser passions, and trials which daily come to us. We need this faith in a Divine calling and in the promise of God, when the world and the flesh and the devil appeal to our sloth or to our self-indulgence, and we are tempted to take the low standard of the world; and to be, as they say, "no better than the s." It is then we need faith in Christ, and, at whatever cost, to surrender ourselves to the vision which he vouchsafes of what is right and true and good. It may be hard just then to obey, to take this particular cross, to lay aside the indulgence that fascinates, and to turn at once from the tempter to the Saviour; but in so doing lies the way of faith and victory. Sunday Magazine.

Begin To-day.

Is there nothing that Christ as your friend, your Lord, your Saviour, wants you to do that you are leaving undone to-day? Do you doubt one instant, with his high and deep love for your soul, that he wants you to pray? And do you pray? Do you doubt one instant that it is his will that you should honor and help and bless all the men about you who are his brethren? And are you doing anything like that? Do you doubt one instant that his will is that you should make life serious and lofty? Do you doubt one instant that he wants you to be pure in deed and word and thought? And are you pure? Do you doubt one instant that his command is for you openly to own him and declare that you are his servant before all the world? And have you done it? These are the questions which make the whole matter clear. No, not in quiet lanes, nor in the bright temple courts, as once he spoke, and not from blazing heavens as men sometimes seem to expect—not so does Christ speak to us. And yet he speaks! I know what he—there in all his glory—he, here in my heart—wants me to do to-day, and I know that I am not mistaken in my knowledge. It is no guess of mine. It is his voice that tells me.—Phillips Brooks.

*S. S. Lesson Feb. 10, 1901; Mark 25:14-30. Golden Text, Rom. 14:12. So then everyone of us shall give account of himself to God.

What Christianity has Done

The achievements wrought by Christianity in the social conditions of the world are luminous, says Rev. Dr. J. G. K. McClare. Mackay, twenty years ago wrote from Uganda describing the terrible cruelties of a people as yet unreached by Christian ideas. So might every other Christian missionary have written when in 1825 or later he first entered heathen lands. But to-day the results wrought by Christianity in ameliorating or destroying vicious social customs roll up such returns as pronounce Christianity a blessing to the home and to the individual from Natal to Point Barrow. The number of its adherents does not necessarily indicate the condition of a cause. But when one feature of a cause is its 150 societies in the heathen world, whose missionaries count 6000, and whose native preachers, teachers, and helpers are 68,500, and whose converts are over 4,000,000, the capabilities and aggressive nature of the cause become apparent. This one arm of the service has put the Bible, in part or as a whole, into over 350 languages, which nine-tenths of the human race can read, has established schools, colleges, printing-presses, hospitals, asylums, churches, has sought out the famished, the leprous, the outcast, has aimed to exemplify honesty, industry, purity, self-control, and self-dignity—and has seen its ideas assume larger and larger displacing and recreative power.

Ruskin and His Mother.

This is the testimony of the son to his mother with regard to Bible study:—

"My mother's list of chapters with which learning every syllable accurately, she established my soul in life, are as follows:—Exodus xv. and xx.; 2 Samuel i. and v. from verse 17 to end; 1 Kings viii.; Psalms xxiii., xxvii., xc., xci., ciii., cxix., cxxxix.; Proverbs ii., iii., viii., xii.; Isaiah lvi.; Matthew v., vi., vii.; Acts xxvi.; 1 Corinthians xiii., xv.; James iv.; Revelation v., vi. And truly, though I have picked up the elements of further knowledge and the like in after life, and owe not a little to the teaching of many people, this insatiation of my mother into my mind of that property of chapters, I count very confidently the most precious and, on the whole, the most essential part of my education, for the chapters became indeed strictly conclusive and protective to me in all modes of thought, and the body of divinity they contain acceptable through all fear and doubt, nor through any fear or doubt or fault, have I ever lost my loyalty to them, nor betrayed the first command in the one I was made to repeat oftenest—"Let not mercy and truth forsake thee."

The Footpath to Peace.

To be glad of life, because it gives you the chance to love and to work and to play 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 spirit, in God's out-of-doors—these are little guide-posts on the footpath to peace. Dr. Henry Van Dyke.

Our Young People

For Dominion Presbyterian.

If Christ Should Come Tomorrow!

1 Thess. 5:1, 2, 4-5.

BY WM. A. S. STEWART, M. A.

That Christ will come to earth a second time with power and great glory is one of the most glorious and distinguishing features of the Christian Religion. It is the culmination of all the other parts of the Gospel—the vision of the prophet, the inspiration of the soldier, the reward of the saint and the blessed hope of all who love the glorious appearing of the great God and our Saviour Jesus Christ.

But of that day and hour, said the Saviour, knoweth no man, no, not the angels of heaven, but my Father only—certain general, although quite definite signs, shall precede and accompany His coming but never the less an uncertainty sufficient on the one hand to repress carelessness and on the other to promote watchfulness and to cherish hope attaches to the subject.

What, then, if Christ should come tomorrow. What, if the husbandman should return to his vineyard and begin to reckon with his servants tomorrow? What, if God the Judge of all the earth, who searches the heart and tries the reins of the children of men should open the great asize tomorrow that everyone might receive the things done in this body, according to that he hath done whether it be good or bad. What!

We are not warranted in saying that should Christ come tomorrow and should a knowledge of the fact be publicly proclaimed through the ordinary course of Revelation there would be much outward change in the lives of the great majority of men. Unbelief, crass and desperate on the part of the world would interfere to prevent sinners availing themselves of the last opportunity of salvation, and would render the situation ridiculous in their eyes. The destruction of the anti-deluvian world was abundantly foretold by the prophet Noah; but as they were eating and drinking, marrying and giving in marriage until the day that Noe entered into the ark and knew not until the flood came and took them all away; so shall also the coming of the Son of man be. What a *dies irae* it should be! God's holy name dishonored for a lifetime, the precious blood of Jesus trampled under their feet, the Holy Spirit grieved and repulsed never more to return would then meet, with the due recompense of their reward and the Saviour would drive them from His presence with the words "Depart from me ye cursed into everlasting fire prepared for the devil and his angels."

But should Christ come tomorrow it would be otherwise with God's own dear children. The hopefulness of the inspired writers in this regard is quite remarkable. Even their hearts might well fail them for after all they have done it must appear to them they are unprofitable servants. But the apostle Paul encourages the followers of Christ to look out with the most joyful anticipations for the glorious return of their Lord and Saviour to earth. The blessedness of the event should keep them on the tip toe of excitement so to speak. For all such it shall be a time of great joy and acclamation. Fear may be banished, doubt quenched, and all our misgivings pass away for it is the part of true Christians to have

confidence and not to be ashamed before Him at His coming to hail Him with joy unspeakable and full of glory.

Blessed then are those servants whom the Lord when He cometh shall find watching. Such maintain themselves in a state of continual preparation and can never be taken back whether the Saviour comes tomorrow or delays His glorious advent to some future day. Watch, then, is the Christian's watchword. Let us not be taken up too much with present things. We are not to live the fleshly, selfish life that asks, "How am I to eat and drink. Where am I to find food and raiment? We are something better than dumb driven cattle that must think alone of hay and water. We are immortal spirits and we must set our affections on things above. And as the days pass by let us act just as we would wish to be acting were Christ to come. There are some kinds of amusement into which a believer would never enter for he would be ashamed for his Master to come and find him there. There are some conditions of temper in which you would not like to be if you knew your Master was coming. What a check, what an incentive, what a bride, what a spur the cry would be "The Lord is come." Act then, as if Jesus would come during the act in which you are engaged and thus you shall keep yourself in a state of perpetual preparation for the thrice blessed and glorious coming of our Lord Jesus Christ.

Prayer.

Our Father, we know thee by our love: our hearts go out after thee in a great search, and come back with all the grace glowing in the soul and making the life new. We cannot lay hold of thee by the senses, or know thee in innately by the mind; thou dost come secretly into the heart and speak to our meekness, and love, and modesty, and waiting patience. Thou hast revealed thyself unto us in Jesus Christ, redeeming us by his precious blood and bringing every secret of his love to bear upon us. Help us to acquaint ourselves with thee and be at peace, may the mind of Christ dwell in us richly so that all our thoughts and deeds shall flow forth filled with his spirit and power and beauty. Give us faithfulness in service and comfort and courage in trial. And this we ask in Jesus' name. Amen.

Faithful Labor.

Dr. Maclaren says: "Never mind whereabouts your work is. Never mind whether your name is associated with it. You may never see the issues of your toils. You are working for eternity. If you cannot see results in the hot working day, the cool evening hours are drawing near when you may rest from your labor, and then they will follow you."

You can never give Christ enough until he has you. Your money, your time, your service do not count until you make the complete surrender of yourself. No offering will be acceptable until you yourself are on the altar.

We are not only stewards of time, money, and opportunity, but of souls, and must give account of the influence we have exerted over them, and of that which we ought to have exerted.

The Case For Queen's.

Recently Rev. Principal Grant gave a statement to a Toronto paper on the University question in the Province of Ontario. This has been widely reproduced in whole or in part by the Ontario journals and more particularly by those in the east of the Province; it now re-appears in connected form in the current number of Queen's Quarterly. The Principal disavows any intention of attacking Toronto, but adheres to the statement made at last Convocation that if the University question is re-opened a comprehensive measure is called for; and that the strong claims for Queen's must be considered as well as the claims of Toronto University. In this document the claims of Queen's are set forth and the various objections are met and misconceptions cleared away. He states that the University of which he is the head has been practically undenominational for twenty-five years; and that now the final steps have been taken for making it as national by statute as it has been by practice. In giving help to an institution which is doing such a large share of public work the Government will only be acting on the line of its previous policy; as, for instance, in the case of the School of Mining and Agriculture, and Upper Canada College. The latter forms a particularly strong case in point, as witness the Principal's pertinent questions.

"Questions may be asked here: (a) If three or four hundred thousand dollars of public property are given to a board, in virtue of promises of \$50,000 from two or three hundred rich men, how much should be given to a board which has raised a million from ten thousand subscribers, very few of whom are wealthy? (b) If public liberality on such a scale is extended to an institution in Toronto, doing secondary school work, in competition with three Collegiate Institutes doing similar work in the same city, what treatment should be given to a university which serves the needs of a large and distinct section of the province, and has provided higher education for hundreds—or thousands—who without it would never have received any college training? (c) If an institution receives provincial aid, which has never been recognized by municipalities, though they have been encouraged for 50 years by the Municipal Act to do so, how should the province deal with an institution which has been aided directly and indirectly by municipal grants, and to which the rate-payers of Kingston voted \$50,000, six months after the law was changed to allow them to vote money for such a purpose? (d) If so much public assistance can be rightly given for the education of rich men's sons, how much should be given to a university with more than half the number of undergraduates in arts than Toronto University has—over seventy per cent of whom came from the homes of our farmers and mechanics?"

The objections are then dealt with. To the statement that "others will apply" it is answered that no other institution is at present in a position to apply or likely soon to be; if such a case rises in the distant future the Province will then be richer and more populous and can deal with it on its merits.

"The answer is, that according to the report of the Education Department, there are only two educational centres doing university work in Ontario which the depart-

ment and the public recognize, viz., Toronto and Kingston. In Toronto the province has established, by the Confederation Act, a university professoriate, which greatly aids several colleges in the city, and which is equally open to all colleges and universities in the city. It is asked, in justice to the east, to do the same in Kingston; not at the same cost, for while the universities in Toronto do 79 per cent of the work required by our secondary schools, Queen's does only 20 per cent, although its proportion is steadily growing relatively to the others. No university in Ontario, outside of Toronto and Kingston, gives a single graduate to our secondary school system. One per cent is contributed by Manitoba, Harvard, McGill and Great Britain combined."

In reply to the objection that it would not be right to give public money to denominational institutions, it is shown that Queen's has never been sectarian and is prepared to meet the formal objection by granting a distinct government to the Theological Faculty.

"Nothing more surely cramps, deadens and sectarianizes the spiritual. Monopoly may be good in the production, manufacture, transportation, and distribution of material things. In connection with the human spirit, it is always hurtful, and possibly deadly to our highest interests. Sectarianism, let us never forget, does not inhere in an institution, but in the mind. Cast it out in one form, and it appears in another and probably a more insidious form; and it is often worst, where most vehemently protested against. Have we an illustration of this in the fact that those who call aloud that Queen's is denominational, with therefore no claim on the Province, see no objection to the State allying itself with confessedly strictly denominational universities like Victoria or Trinity; the Church doing one half of the public work leading to an Arts Degree, the State doing the other half, and a division of subjects made to suit ecclesiastical and personal preferences?"

The Principal then meets the objection that Ontario is poor and can support only one University. He does not think that Ontario is poor. "Her people are richer on the average than Scotchmen, while her potential resources are far greater." If Scotland can support four universities, surely Ontario can furnish help for two. If we cannot vie with the millionaires of America, we can follow in the line of our ancestors and provide in a modest way for the higher educational needs of our own people.

"What then is the University question? It is in the first place, whether facts shall be recognized and justice done to Queen's? The parents, the secondary schools, and, generally speaking, the press and all interested in the higher education of Eastern Ontario, recognize Queen's as their University. Within the last twenty years, Kingston—by individual donations and the cordial vote of all classes to tax themselves for its extension—has contributed to it \$150,000. The Department of Education has for years publicly recognized its work as on the same level with that of the University of Toronto. Can the Government and Legislature, charged with the high duty of educating the people and elected to deal out even-handed justice to the whole Province, refuse to recognize these facts? It cannot. In one way or another, sooner or later, they must be recognized. Queen's can afford to wait, because—founded on wholesome Scottish traditions—it lives on its income and declines to run into debt. We seek the

co-operation of the Province in our work, simply for its extension; to meet the expansion of the country, the promise of the new century and the resistless demands of the human intellect.

The University question is, in the second place, whether our higher education, which in the long run moulds and inspires our whole system, shall be encouraged to develop freely, in accordance with its own laws and the life of the people, or whether it shall be cribbed, cabined and confined by the arbitrary theory that there should be only one University in Ontario? This theory means when reduced to its underlying principle, that no other University has a moral right to exist, and that it would be a blessing to the people if the earth opened its mouth and swallowed the others up, as happened to Korah, Dathan and Abiram, when they spake against Moses. As at bottom it means this, the answer to the second question is as inevitable as the answer to the first."

Two Decades of the Christian Endeavor Movement.

By FRANCIS E. CLARK, D. D.,

FOUNDER AND PRESIDENT OF THE SOCIETY OF CHRISTIAN ENDEAVOR.

The second day of February will mark the completion of twenty years since the first Young People's Society of Christian Endeavor was formed. The anniversary will be signalized by special meetings of the young people in many parts of the world, and especially by a gathering in Portland, Maine, the birthplace of the movement, where a bronze tablet will be erected and unveiled on the tower of Williston Church to commemorate the fact that there, twenty years ago, the little seed was sown which has since borne fruit in so many parts of the world.

* * * * *

Twenty years ago when the first society was being formed and its constitution formulated there was no thought that there would ever be another society, much less that it would become a world wide movement.

There hangs upon the wall of the room in which I write the faded and almost illegible copy of the first constitution of the first society. It was printed for local distribution in purple ink upon a hectograph pad, because it was not thought worth while to waste money on printer's ink, so ephemeral was the document regarded. It was, however, soon afterward printed for the use of neighboring pastors, and since then it is supposed by those who have looked into the matter that not less than twenty millions of copies of this constitution have been printed and a hundred million copies of the pledge, in at least sixty different languages.

Into every language of Europe it has been translated, into the chief languages of India, Burma and China, into the languages of the South Seas and of many tribes of the North American Indians it has gone in its substantial and essential features as written on that hectograph pad twenty years ago. There have been probably fully ten millions of young people connected with the movement during the last twenty years, many of whom have of course graduated into other forms of church activity, while nearly four millions are at present connected with the societies the world around.

It is so unfitting at this time to call attention to some of the larger results of this young people's movement which are apparent after these twenty years of uninterrupted growth.

In the first place a distinct democratic tendency can be noted as a result of the movement which is very gratifying to those who believe that in the Church of God there is no room for the hateful spirit of caste and class distinction. In their prayer meetings the young people of these societies come together upon the one platform of love for Christ and desire to serve him. The rich and the poor, those in high social position and those that are not in "society" at all according to the prevailing abuse of this term, the college graduate and the unlettered apprentice have a common place of meeting. In these services there are exercises which are just as appropriate to the most humble as to the most exalted among the young disciples. Some part is expected from all, but only that which is within their ability and power. On the same committees they serve the same Lord. In the great conventions which every year number from twenty to fifty thousand they sit side by side and draw life-giving draughts from the same wells of salvation.

Another result of these twenty years of the Christian Endeavor Society, somewhat allied to the former, is the promotion of the spirit of fellowship and federation among the churches. This is often dwelt upon, but it cannot be overestimated. Every evangelical denomination in English speaking lands is represented in this movement. One of the chief joys of the great conventions is that in one vast auditorium or under the spreading white canvass of a single tent are often seated ten thousand people who are drawn together not by denominational affinities, and not by subscription to a common creed or devotion to a common ritual, but by the one supreme purpose of devotion to Christ and desire to know and do his will.

Another important contribution in my estimation of this young people's movement to the religious life of the past twenty years may be summed up in the phrase, "The prayer meeting idea." It has kept alive in many churches, and fostered in all churches, the social element of united conference and prayer on Christian themes which has been such an invaluable factor in the Protestantism of the century. The tendency has been in many quarters to substitute the lecture for the prayer meeting, the formal service for the spontaneous expressions of religious life; to let the minister voice the petitions and the aspirations of all. Scarcely a greater calamity could come to the churches of America than this, if this tendency to give up the prayer meeting should widely prevail.

The Christian Endeavor movement has largely counteracted this tendency. It has found a place for every one in the social meeting of the church. It has exalted even the heartfelt repetition of a verse of Scripture or the appropriate quotation from a religious quotation from a religious author into a personal act of consecration. It has made and kept the young people's prayer meeting in fifty thousand churches a vital and invaluable factor of church life and a source of inspiration and uplift for millions of young men and women.

There is a tendency on the part of some in these days to belittle the prayer meeting, to sneer at the idea that the rank and file can have appropriate part therein, to repress all emotion and expression of religious experience. But surely what this cold and worldly age needs is not the repression but the encouragement of such unabashed, outspoken zeal, not the discouragement of open

and frequent confession of Christ, but its encouragement and incitement in every wise way.

My space will not allow me to dwell upon the numberless activities of the young people. The prayer meeting is only one form of this activity. Every conceivable form of church work has been taken up and carried on by their various committees, and it would be hard to name a benevolent enterprise, a philanthropic scheme, or a form of service for the church and community in which during the past twenty years some societies have not had conspicuous part. Prayer and service go hand in hand in every every true Christian Endeavor society.

Nor can I dwell upon the missionary aspect of the movement. Millions of dollars have been raised for the denominational boards, largely an "extra asset" of the churches.

The society has found its way into the mission fields of every corner of the globe. In India alone there are five hundred societies of Christian Endeavor. Many floating societies have been found upon the ships of war and the vessels in the merchant marine. A remarkable work has been done in prisons and jails. There are now it is believed in the State prisons of the country more than two thousand active Christian Endeavorers, many of them soundly converted, as the wardens and the chaplains believe, by the efforts of the young people from the outside. Many volumes could not record the history of the practical results, philanthropic and distinctively religious, of these twenty years of the society's life. As we review the past and see the small part which any man has played in bringing about these results we can only reverently say with the Psalmist, "This is the Lord's doing."

Consolation.

All are not taken! there are left behind
Living Beloveds, tender looks to bring,
And make the daylight still a happy thing,
And tender voices, to make soft the wind.
But if it were not so—if I could find,
No love in all the world for comforting,
Nor any path but hollowing did ring,
Where dust to dust the love from life dis-
joined—
And if before these sepulchres unmoving
I stood alone (as some forsaken lamb
Goes bleating up the moors in weary death),
Crying, "Where are ye, O my loved and lov-
ing."
I know a voice would sound, "Daughter I am,
Can I suffice for heaven and not for earth?"
—Mrs. Browning.

Rev. Dr. Barclay's Recollection of Her Late Majesty.

In an interview with the Montreal Gazette the Rev. Dr. Barclay, minister of St. Paul's Church, gives the following exceedingly interesting reminiscences of his intercourse with Her late Majesty in his position of Queen's chaplain: "In private conversation," he says, "nothing so uniformly and so pleasantly surprised those who came for the first time in contact with Her Majesty as the perfect naturalness which dominated all her intercourse. A splendid conversationalist, she invariably managed, from the first moment, to make her friend or visitor feel quite at home, never losing withal that sovereign womanliness which forbade the subject to forget his place.

"In her afternoon interviews with him, Dr. Barclay says, she always made it a point to make conversation turn entirely upon religion. He was impressed on finding that she

read freely the latest works on the Bible and theology. An instance was recalled when, on the occasion of his first visit to the Queen after he had come to Canada, Her Majesty asked him whether he had read Newman Smith's "Reality of Faith." He had not, thought he had heard of it, and intended doing so. Her's was a very broad type of faith, as evidenced in her custom of worshipping in the national communion, both in England and among her Scottish subjects. She did not bother overmuch about points of theology, but was in sympathy with all that tended to throw light upon the Word of God. Even in later years, when more or less feeble health prevented her from regularly attending divine service in the kirk, the Queen never failed, if at all possible, to be present on Communion Sunday, and to partake along with her humble brethren and sisters, of the Sacrament, which her Master had enjoined. The fact that such men as Stanley and McLeod were those whom she made her friends, bears testimony to the breadth of mind and thought and sympathy that made Victoria what she was.

Knew About Canada.

Her after dinner interviews, on the other hand, were quite of a different character. Dr. Barclay was amazed on the occasion of his visit and conversation with the minister then in attendance to note the latter's ignorance of things in Canada; and was equally astounded to observe the Queen's intimate knowledge of everything in Canada, the "race question, the creed question, religious questions, and so forth. Concern was expressed about the most minute matters of the Dominion's welfare, and with an appreciation of the subject, which perhaps few Canadians could have manifested. And what was true of Canada was in the same degree true of all Her Majesty's possessions.

"The doctor took occasion, too, to deprecate the impression that prevailed to some extent in certain quarters that the Queen, while acknowledged as an exceeding good and model sovereign, was not a particularly astute business woman. Her capacity in this regard was almost phenomenal. Even at Balmoral she worked incessantly. It was a delight to hear one who could speak with perfect fluency in three languages—English, French and German; and a proof of her indomitable strength of purpose is evinced in her having, at a comparatively late age, acquired sufficient knowledge of Hindustani, to converse freely with her Indian attendants.

"A pretty picture, indeed, was the dining room at Balmoral, all done in Stuart tartan, where sat the gentle queenly lady. Two waiters in ordinary livery, two Highlanders of the Heather, and two tall Indian attendants—these last her constant escort—constituted a scene which formed, as it were, a photograph of the Empire in miniature. The Queen, mayhap, had been to see a cotter who had suffered some bereavement, or to call at the village manse. Whatever it was, hardly a day passed, without making some deed or reference on her part, soldering tighter the bonds of affection which bound her people to her. Probably never before has the personal sorrow of so many individuals been apparent, for one whom they had never seen. Never was there a court life so pure. Never was a death received so universally with such unmitigated and unmixed feelings of regret and deprivation."

God may sometimes work out the answers to our prayers through our own afflictions.

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Ottawa, Wednesday, 30th Jan. 1900.

In most of the American religious papers last week there was at least some reference to the illness of the Queen. In some of them there was a portrait of Her Majesty, and an appreciation of her life-work for good. The churlish act of the Mayor of New York, in refusing to put the flag on the city hall at half mast, stands out in ugly relief against these generous words of some of the best of American men of letters.

The chorus of approval in connection with the annual meetings still continues. The words of praise are discounted, however, when it is remembered that, for the most part they are written or inspired by some one within the congregation. Were a perfectly unprejudiced eye to loom over the statement one wonders what the report would be. Perhaps it would be even more glowing.

We sometimes hear complaints of the heartlessness of congregations that desire to call a minister. After leading a candidate to suppose that he will be the choice of the people his name is not even brought forward. That is bad. But what shall be said of the minister who coquettes with a congregation, inducing its members to extend a call to him when he has no serious thought of accepting it. Such a man, and unfortunately there are such, should be publicly exposed, and disciplined by his Presbytery.

It only needs an unhappy frame of mind to destroy the best sermon that ever was delivered. Surely the devil chuckles when he sees the domestic storm that puts one or other of the members of the home in a critical mood before the public service on the Lord's day. The sermon may be exactly fitted to the need of that one on that particular Sabbath, but not one grain of truth can enter the heart, for every part of it is full of evil and spiteful thoughts. Our human frailties furnish fine instruments for the adversary to play upon for our undoing.

GOD SAVE THE KING.

It is pleasant to hear the comments upon the new King. A spirit of hopefulness marks every utterance relating to him. His wisdom and tact are acknowledged by all, and his words when he was declared King have won for him the hearts of his people. The son dominates the King, and spoke in every syllable of the brief address which was his first royal utterance. The prayer which we may be pardoned if we do not find coming readily to our tongue yet, for the blessing of God to rest upon him, will rise most sincerely from every part of His great dominions, and from none more loyally than from our own land.

He faces difficulties at the opening of his reign. The aged Queen felt the strain of the times, and even her strong will bent under it. Undoubtedly the tension of state affairs during the past year aggravated the malady from which she suffered in these closing weeks. The hearts of her people bled for her as much as for their own woes resulting from the wars of the nation. She is at rest, but her successor must take up her sceptre and wield it for righteousness as she has done. It is no easy task, and the spirit with which he has been greeted, will help him, more than can be estimated, to undertake wisely. He is closely identified with his people, and will be peculiarly susceptible to their attitude to himself. He is too strong a man to be swayed from what he believes to be right, even by an adverse people; but just because he is his people's king the knowledge that they are with him will help him. He needs the prayers of his subjects, and is worthy of them.

CHRISTIAN UNITY.

On Tuesday of this week a body of Christian ministers met in a Presbyterian College to discuss the subject of Christian unity. The chairman was a Methodist, the principal speakers were Anglican and Presbyterian. The usual unctious things were said in the usual manner. The result, so far as any practical issue is concerned, amounted to very little.

On the previous week an excellent opportunity was given to show that there is a real desire for the union of the several bodies of the Christian Church. It was proposed that there should be a united memorial service in one of the churches of that city, in which all branches of the Christian Church should join. The leading Anglican clergyman at once put his church at the disposal of the civic authorities, and proposed to invite representatives of other denominations to take part in the service. Certainly that was as far as he could be expected to go, and indeed as far as he was allowed by the regulations of his Church to go in the matter of union. The representatives of other churches entered a protest against the service being held in that church and under the auspices of that body.

Now we are as far as any other from the desire to give precedence to any one denomination, or to grant the superiority of one

over another. To us our own Presbyterian Church is nearer the mark than any other, and should have the preference. But we do not consider the matter of such importance as to squabble over it before the public. It was surely possible to arrange this matter in some other way than by a public deputation to the mayor of the city.

Such things lead the honest layman to think there is really very little in these earnest protestations of desire for union which are just a little nauseating to him, but which he stomachs because he thinks his religious leaders are in earnest about it. In one denomination already all references to union are heard with a tolerant smile. That body would unite with our own as readily as water would mingle with oil. Yet whenever its ministers meet with those of another denomination on a public platform, and especially with those of our own denomination, a torrent of endearing terms and hopes for closer bonds begins that—well isn't edifying.

Let us drop the term "union" and adopt the term "co-operation." Why should we not recognize the fact that denominationalism has its merits, and as the component parts of the atmosphere remain separate, yet in the proportion in which they are mingled are necessary for life, so for the best life of the Church it were better that each great division should continue to bear its own distinctive name, and meet the need of its own peculiar class. Yet just as the atmosphere again serves one great end, and each component part co-operates with each other part to support life, so the several parts of the Church of Christ on the earth should co-operate to promote the life of the Kingdom of Christ.

Denominationalism does not necessarily mean sectionalism. Unfortunately sectionalism is the watchword of church and congregational life to-day. Even within the same denomination congregations do not co-operate. "You look after your own interest and I will look after mine" is the spirit of many of the congregations working side by side. If one of these becomes involved, if the burden of work becomes too heavy, and this is so patent that the members of the neighboring church cannot but be aware of it, not a little finger is lifted to help the over-burdened sister church. Can we not throw off this narrow sectional spirit, and rise to a broader conception of Christian co-operation among ourselves. In time we may come to see good in sister denominations, and unite with them in the common work of spreading the gospel to all lands, and providing gospel ordinances for thinly scattered residents within our own land.

The American Kitchen Magazine for February contains the usual helpful recipes in "From Day to Day." In its department the questions asked by subscribers on household matters are answered with great care. "A Furnished Apartment" is a very interesting article, which tells of how a young married couple made a charming home of the top flat of an apartment house. The Home Science Publishing Company, Boston.

QUEEN VICTORIA—A RETROSPECT.

In no part of the realm is the death of our beloved QUEEN VICTORIA more sincerely lamented than in Canada. But here, as elsewhere, our grief is mitigated by attendant circumstances. Her Majesty had attained a plenitude of years accorded to few, and a length of reign never before reached in the history of the Empire. She exchanged her earthly crown for the heavenly one while still in the possession of her mental faculties, realizing the presence at her couch of her children and grandchildren—imparted to them severally her last tender farewell and benediction. We could not have wished for her a happier release from the cares of state, nor a more peaceful entrance into the Rest that remaineth for the people of God.

There cannot be a very great number of persons now living who retain a distinct recollection of Queen Victoria's accession to the throne. Never had there been such enthusiasm manifested on the succession of a sovereign in Britain as in 1837. The formal proclamations were made amid unprecedented manifestations of loyalty and affection for the person of the young Queen, and with high hopes for the amelioration of abuses that had crept into church and state—hopes that have been realized beyond the expectations of the most sanguine. And comparatively few in number are they who have in the long interval had the privilege of seeing their Queen. Even in London, the sight of Royalty was accounted a rare occasion.

My personal recollections, though somewhat discerned of passing years, are still of the happiest kind. My first sight of the Queen was to me at the time my *summuu bannu*. It was in 1844, on the first day of February, as she and Prince Consort went to open Parliament in their state carriage drawn by eight cream-colored horses, attended by a splendid retinue, and accompanied by a gorgeous procession of rank and fashion. What a handsome young couple they were. The Queen, slight in figure, had a lovely cast of countenance. The Prince Consort, seated by her side, was a very fine looking young man, whose name was destined to go down to latest posterity as "ALBERT THE GOOD." Throughout the royal progress that day, from Buckingham Palace to Westminster, the route was thronged by a vast concourse of people. There was little or no cheering, but frequent salvos of artillery and the blaze of trumpets announced the arrival and departure of the royal cortege from the Palace and the Houses of Parliament respectively.

When I next saw the Queen, she had been for over ten years a widow. It was in the old parish church of Crathie, on a certain Sunday of August, 1872. I had come with a big crowd from Ballater—all intent on seeing the Queen. How I got into the church fifteen minutes before any of my fellow-travellers I will not stop to tell; but I did, and was seated in front of the gallery immediately opposite Her Majesty's pew. I am free to confess that during an hour and a quarter, my eyes were fervently admiring the Queen, while I was presumably listening to a beautiful sermon preached by Rev. Donald MacLeod, one of Her Majesty's chaplains. I remember how heartily the Queen joined in the simple, what would

now-a-days be called the "bare" Presbyterian service. When she took her seat, after a composed glance around the Church the Queen showed her familiarity with the Scottish order of service by reaching forth for her psalm-book even before the minister had commenced the service. And I remarked how, when the Duke of Edinburgh joined the Royal family, a little later, Her Majesty handed a book—pointing to the psalm that was then being sung; for there were neither hymns of "human composure" sung that day, nor instrumental music employed: Oh, dear No! Principal Snodgrass should have been with me, but he elected to remain in Aberdeen, with Dr. Milligan, and so missed what was to me, and should have been to him, a life-long inspiration.

The last time I saw Her Majesty was in Edinburgh, during the Exhibition week, in 1886. What I said about the Queen at that time may be repeated now,—“Her Majesty in her 67th year, and the fiftieth of her illustrious and eventful reign, wears her years well. The cares of state have left no visible impression on her benignant countenance: She is the same unostentatious, uncommonly sensible, womanly woman she has ever been, with a warm heart beating responsively in loving sympathy with all classes of her subjects.” Need I add that this has been her distinctive characteristic to the close of her remarkable reign.

Happy the nation that has so long flourished in the van of civilization and Christianity under the wisest and the best of sovereigns, and that has in her successor to the throne of Empire one so eminently qualified to maintain with undiminished lustre the traditions of his ancestry! LONG LIVE THE KING, Edward VII! J. C.

THE FORTNIGHTLY REVIEW.

The January number of this Review is valuable if only for the unsigned article "The Fortnightly—A Retrospect," in which the men and methods of this magazine since its inception in 1865 are brightly sketched. Britons and others who have no patience with "Irish whining" will find much in "Ireland and Irish Land Once More" by T. W. Russell, Mr. P., to convince them that there are real grievances in Ireland still. In the "The Dawn of the Reign" we are told what reforms are needed in Italy and are given an epitome of the first five months of the reign of the new king. In the two articles, "The concert in China" by Diplomatus—grimly humorous, yet brimful of desirable information—and "China and Reconstruction" by Sir R. Hart,—written, of course, from within—much light is thrown on a very perplexing problem. Good Presbyterians will hardly know what to make of an article on the "Transvaal War" by His Excellency Ismail Kemal Bey, in which the writer makes out to his own satisfaction that "the unspeakable Turk" and the Britons are and must be boon companions if there is to be progress. A worthy article, most pithy because of its brevity, and lucid statement of pathetic facts is that in which Hon. nor Morten appeals for technical education for girls. The articles, "The Painters of Seville," "Maurice Hewlett," "Sir Arthur

Sullivan," "Lord Rosebery's Napoleon," will appeal to certain readers who in the perusal of them will not be disappointed. Prophets and politicians will not want to miss reading "A Foryothers Prophet"—(Sir John Byles), "Will England last the Century" and "Lord Rosebery and Liberal Imperialists."

A RUDYARD KIPLING MISSIONARY WRITER.

In a recent issue of the DOMINION PRESBYTERIAN, writes a correspondent, I saw the following paragraph: "Doctor James Stalker, speaking in Glasgow Free Presbytery, deciderated a second Rudyard Kipling to do something to paint the missionary's life and environment in colors more vivid and less sombre than those to which the Christian public has too long been accustomed." It struck me that Canada has evolved such a writer in the person of the Rev. Charles W. Gordon, of Winnipeg, whose stories of missionary life among the miners and ranchmen of the Canadian Northwest are just as interesting as anything Kipling has ever written. Mr. Gordon has a literary future before him, it seems to me, that will rival in its excellencies the fame already achieved by Crockett and Ian MacLaren.

The Rev. Dr. Warden asks us to state that there is a very urgent need for a number of suitable men, ordained or otherwise, for work in the North West, and British Columbia. Every mail of late has brought in urgent requests for men, and our work in many fields is suffering because of lack of supply. One letter just to hand, from the Convener of the Brandon Presbytery, is as follows: "Is there no possibility of securing an ordained missionary for Zion and Mayne? There is a good prospect there, but I greatly fear for it if I cannot get a good young man soon. Is there not even a good student available? Rev. . . . wants [to be relieved from This is also a very important point. Can you possibly get us a man for it? None but a good man will be acceptable. A good worker will have large opportunities." Another Convener writes "We are greatly in need of men for several fields, and our work is suffering very badly for lack of supply." Are there no volunteers ready to offer for service?

One of the articles in the January number of Blackwood's Edinburgh Magazine will prove of special interest to Canadian readers. It is entitled "Fifteen Hundred Miles on Fresh Water" and describes a trip from Port Arthur to Quebec. "The House of Commons, Past and Present" makes good reading, starting as it does with the epigram that the House of Commons is the best club in the world. Several interesting questions are discussed in "Musings Without Method." These musings form each month what is perhaps the most attractive feature of this excellent magazine. This month the chief matter of discussion is "autobiography." Leonard Scott Publication Company, New York.

THE WINSTALLS A TALE OF LOVE AND MONEY

OF
NEW YORK

BY
REV. JOSEPH HAMILTON.

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

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CHAPTER XIII.

A SUDDEN ARTISTIC AWAKENING.

"By the way," said Mr. Winstall next morning at the breakfast table, "Mr. Stuart may be over one of these days to see that picture. I saw him down town yesterday, and happened to mention the picture. He said he would like to see it, and would come over some time in daylight. I told him the early afternoon light was the best for the purpose."

"Why papa," said Grace, "that is very strange. Mr. Stuart never cared to see any of our other pictures. He said he knew nothing about art. I wonder what speciality interests him in this picture."

That was a problem which no one present seemed able to solve. If Miss Winstall had any idea she did not say anything. As one observer might have noticed that she colored very slightly and was a little confused for a moment.

It may be explained here that Mr. Winstall had a little hobby for art. He had naturally a fine taste, and being a man of leisure, would pick up a good picture now and then. He had even gone so far as to build a small wing to his house in which to hang his pictures. He did not go to any great length in gratifying his taste. He had not the energy to follow up the matter closely, nor did he wish to put any considerable sum of money into it. This last addition to his gallery was a picturesque scene on the coast of Southern California.

Now it so happened that Mr. Stuart came this very afternoon. His interest in the picture must have been very pressing, for he lost no time about it. And it so happened that Miss Pearce, Grace and Alfred were all out, for since Grace came home she had absorbed a good portion of Miss Pearce's company, so that Miss Winstall was left more to herself. It can readily be supposed that this condition of things suited Miss Winstall well, for her mind was very busy since the event of last Sunday, and she preferred to be more alone. She was just now meditating an important movement, but how to start it was a difficulty. If she could see Mr. Stuart she would consult him. She thought she saw a plan which might be effective if he took a certain part in it. She was thinking this out when Mr. Stuart arrived, and thus the opportunity she was hoping for seemed to present itself.

Mr. Stuart's great interest seemed to centre in that picture. He was a little awkward in announcing his particular errand. His manner was forced and unnatural. Perhaps he was conscious that this would seem a very sudden development of artistic taste on his part. It did look strange that a man who never looked at one of the Winstall pictures should be so suddenly interested in a bit of scenery away in California. But we do take strange streaks of fancy sometimes. And the mind has no doubt unusual and sudden developments. Psychology is a curious science.

Miss Winstall showed Mr. Stuart into

the gallery. She pointed out the picture. But it did not seem so intensely interesting to Mr. Stuart after all. He took a casual look at it, but took no pains to get the right perspective, and soon glanced around in a general way at other pictures. But he was not enraptured with any of them. Had his fancy been playing him a trick? Perhaps his appreciation of art had not awaked yet.

Miss Winstall noticed his unusual pre-occupation and embarrassment, and tactfully led him farther down the gallery; then stopping before a certain picture said, "That is the one I like best." It was the picture of Christ leading the blind man out of the town.

"I like that picture best," she said, "because the face of Christ there comes nearer to my ideal than any other I have seen."

"Yes," he said, "that is a good reason for liking it. I believe most people have an idea of their own as to our Saviour's appearance, and when they meet with a near approach to that on canvass it is natural to be pleased. And besides, having one's idea thus confirmed, it must be gratifying to see our Lord, as we think, worthily portrayed. One of my professors at college said that any man who painted the Christ ought either to be crucified or crowned."

Mr. Stuart was evidently coming out of his shell. He usually did so when something interested him. Whatever it was that constrained him before, it seemed to be gone now. Miss Winstall loved to hear him talk in such an elevated strain, and tried to lead him on.

"Would that face of the Christ come anywhere near your ideal," she asked.

"Well, on the spur of the moment I would say I think it comes very near it. That is, supposing I have an ideal. I don't think I had imagination enough to create such an ideal before, but you have helped me to create one, and it agrees with yours. Perhaps by some process of magnetism, or telepathy, you created it for me. At any rate I have an ideal now which I am not conscious of having had before, and that face comes nearer to it than any I have seen."

"There is a Life of Christ written by Dr. Smalridge," said Miss Winstall, "that gives quite a number of pictures of our Lord, and somehow—I can't say why—they make me feel confused and uncomfortable. For some reason or other they don't aid my conception of his real appearance."

"I can well believe that," said Mr. Stuart. "Those pictures must tend to rob you of your own ideal, so far as their influence goes, and that is not pleasant. Then the pictures, being themselves so different, tend to destroy each other, and so far as they can, they do away with your conception of a real Christ. So it is no wonder you feel confused. I think, therefore, the giving of so many pictures is a mistake. Even for their historic or artistic interest we do not want them. Let each devout soul summon up its own ideal.

I think it is best. Those who have imagination I suppose cannot help doing so. But if we fail altogether in our idea of his fleshly appearance we cannot be deceived about his spiritual appearance. He was the altogether lovely, the chief among ten thousand, full of grace and truth."

"Yes," said Miss Winstall, very solemnly, "And do you know," she added after a pause "I surrendered to him last Sunday morning."

Mr. Stuart wheeled round suddenly, and with flashing eyes looked into hers.

"You did," he said. "And what brought you to that point? may I ask?"

"Your sermon," she said, "I was drawn to Him who promised not to cast me out."

She had not intended to speak of this now. But the conversation so prepared the way that, that she feared would be very difficult became easy. She was glad she had made the confession. And now she went into detail. She told him of her aspirations after a worthier life, and how she had been humbled in realizing that she had neglected opportunities at her own door.

"But," said Mr. Stuart, "As to this surrender of last Sunday, don't you think you had really made that some time before?"

"Possibly it may be so," she replied, "I suppose the Spirit is moving on our hearts when we don't know. I was anxious and earnest before, but I was not conscious of taking the decided step till last Sunday."

More talk followed in a similar strain. A new joy had come to those two hearts. What joy can compare with being the means of conveying spiritual blessing, except the joy of receiving it? Miss Winstall was especially thankful that the way had so favorably opened for communicating her further plans to Mr. Stuart. It was easy to do so now.

"We might go into the drawing room," she said.

"There is something I would like to consult you about."

Taking a parting view of the gracious face on the canvass, she said, "The ideal beauty is the beauty of goodness, is it not?"

"Quite true," he said, "And in that you and Solomon very nearly agree. You remember that he said, 'A man's wisdom—that is a man's goodness-maketh his face to shine.'"

"Oh, yes," she said, "And don't you remember Stephen? His face shone like the face of an angel. What a pity that goodness and beauty are not always joined!"

"Ah, but they are sometimes," said he, and he bent on her a look that caused her heart to throb, and her cheeks to burn. He had not intended it. It was perfectly involuntary. He was not sure whether he would have recalled it, if he could. But he had no choice. For good or ill, the expression and the look could not come back.

In the drawing room Miss Winstall was not so self possessed as she had been on the gallery. The agitation that had been aroused in her would not quite subside. But she summoned all the calmness she could command, for she had an important scheme to unfold.

"Now," said he, "confide to me that is in your mind, and we may be able to see our way."

"You know, Mr. Stuart," she said, "that dear mama died just before you came to the city. So you never knew her. But she was a saint indeed. She was the angel in this house. One thing she did which I hope has told for good upon us all. She commenced family prayer on the day of her marriage. She used a form of prayer at first, but at last she did without it. So I have heard papa say. Well she continued it steadily till her last illness. Since she left us we have had no family prayer."

Miss Winstall was visibly affected, and her voice broke, as she made this humiliating confession. Mr. Stuart at once came to her relief.

"And you would like to have family prayer resumed," he said. "That is the scheme you are meditating, is it not?"

"Yes," she said, "but how to succeed? I have a little plan in my mind, but if it succeeds you will have to take the leading part in it."

"Well, go ahead," he said, "you know well that anything I can do I will do, and for your sake, Oh so gladly!"

"I was wondering if we might not come about it some way like this," she said. "The next evening you are here for dinner. I could hand you the book, of course late in the evening, as I did before. Before or after prayer, as you see best, you could make a remark or two about the good influence of family worship, and how it is our privilege to enjoy it. You could say how you knew that dear mama used to conduct worship here, and that it was not surprising that it should lapse for a time when she left us. Then you could suggest how well it would be to have it resume. Something to that effect. I can't give you the words, or even the best ideas; but you would know how to put it. I do hope dear papa would respond to that."

"I think your scheme is good," said Mr. Stuart, "so far as it goes. But who do you suppose would undertake the service if father should be favorable to it?"

"Why, papa, of course," said she. "I am afraid that is the weak point of the scheme," he said. "You know how highly I esteem your father. But I rather think we could not press him into this duty. And it would not do to appear to press him. That might do more harm than good. If he does not agree to it of his own accord we must have some one else in reserve. And who else do you think would be the one to do it?"

"Why, Methuselah might," said Miss Winstall, "but somehow I don't think I would like that. It would not be family worship in the family sense I would wish. Surely, Mr. Stuart, you don't mean that I should do it?"

"Why yes, of course," he said, "who else?"

"Oh, I don't think I could do it," she said.

"Oh yes, you could," he said. "Couldn't you use such a form of prayer as mama used, to begin with at any rate? If later you felt disposed to add a prayer of your own you could do so. Oh, I tell you, you would find joy in it. Don't be afraid. I believe you will tackle greater things than that yet."

These were encouraging words, but she was not quite persuaded. Her's was not the first brave heart that quailed before this duty. To some men it would be an easier thing to go into a field of battle. And those are not usually the

worst kind of people either. It is reverence for sacred things, more than anything, that makes the task so trying at first. But generally, associated with such reverence, there is both fineness and strength of character.

"I wish there was some other way," she said.

"And there is no other way that I can see," he said.

"If you put this item into your plan it may work. You see it would not do to be dependent on father's agreeing."

"Well, I must earnestly think about it," she said. "If I don't see you before your next appointed evening I will drop you a postal, so that we shall have no need for consultation when you come. What you say about the form of prayer is encouraging, for without that there would be no chance for me at all. I know papa cherishes that book for mama's sake. And I know he reads in it sometimes. I will get you the book. I think you will say it is a good one."

She went to the library, and in a moment returned with the book. It was old, and well worn; had been handled, evidently, on every page. Mr. Stuart glanced through it for a minute and pronounced it a good book of the kind.

"Wouldn't there be some inspiration," he said, "in using a book so consecrated by sacred memories as this book must be? And to use it in the same way, and in the same house, as mama did, and thus to continue the gracious influences of the past generation into our own! Oh, it would be a great inspiration to you, I am sure."

"Oh yes, indeed," she replied, "what you say ought to nerve me to do the best I can. I do hope it will be given me to see my duty and to do it. But as I say, I will write you if I don't see you again."

"Now," he said, with a bright smile, "this compact is between ourselves two, isn't it?"

"Oh certainly," she said, "and we must not give ourselves away."

She looked as pleased as he did that it was between themselves two. It was a small thing, but it was one of those fine—almost invisible—bonds that bind hearts together.

When Mr. Stuart went away it was with a more cheerful countenance and more buoyant step than were usual with him. He was shaking off his melancholy, it would seem. And he was engaged now on a rather pleasant, yet perplexing soliloquy.

"If I don't see you again," she said. "And she said it twice. Does she wish to see me? We discussed everything. She does not need to see me. I don't understand it."

No, he could not understand it. It was quite beyond him. But for all that he went home with a happy heart.

To be Continued.

Presbyterian Banner:—The impression created upon us of late years has been that Christianity is losing ground and some have thought that it is in a very bad way. But the simple and solid fact is that Christianity is not only holding its own, but is growing faster than the population. It enters the twentieth century under a continually accelerating speed of growth, and shows vitality that contains the promise and potency of victory. This fact is enough to dissipate our pessimism, and to inspire us to thank God and take courage.

The Jerusalem of To Day.

"There is no warm nor bright color here; all is grim and gray except the blue tiles in the Mosque of Omar," writes Mrs. Lew Wallace of "Jerusalem as We See it To-Day," in the Ladies' Home Journal. "The shadow of the Crucifixion rests on the place forever; a strange stillness reigns, and laughter would seem like laughter beside an open grave. Women veiled in white, glide through the dark, crooked alleys like tenants of a city of spectres, and even the children, subdued by the overwhelming gloom, are silent beyond the wont of Orientals. Ruins, ruins at every hand! Well has the prophecy been fulfilled: 'Jerusalem shall become heaps.' The very stones of the streets are dismal, worn away with burdens borne since they rang with the tramp of Legions and glittered with the brassy armor of the masters of the earth. Men may come and men may go, but never since the Omnipotent Hand stretched the north over the empty space and hung the world upon nothing has there been a race like the race descended from that wolf brood on the Tiber. Outside the walls—saddest sight where all is sadness—are ancient Jews come merely to die in the land of their love. A few in whom there is much guile, offer for sale talismans, gems of magic, rings of occult power. The greater number sit in the sun, motionless as statues, without the dignity that should accompany age, in poverty past telling, dreaming away the day and night—apparently without hope, except to have a little holy dust laid on their eyelids when they shall have closed them to sleep with patriarchs and seers in the Valley of Jehoshaphat."

My Station.

My place is not amid the battle's brunt,
Where charging lines are pressing hard the
fight:
For others is reserved the surging front—
To them 'tis given to storm the gun-crowned
height.

The Captain of the host assigns to me
A post to guard, unseen by public eye;
And though unknown my weary watch may be,
I'll stand my ground, or like a soldier die.
—The Christian Herald.

Sleepers in Church.

The favorite Scottish method of dealing with sleepers in church is publicly to denounce the delinquents. When the Rev. Dr. Dunlop, minister of a U. P. church in Dumfries, saw a number of his flock nodding while he was preaching, he suddenly stopped in his sermon and observed: "I doot some o' ye hae taen ower money whey porridge the day; sit up! or I'll name ye oot," a threat which was probably effective, at any rate during the remainder of that sermon. Another Caledonian preacher on like provocation cried out: "Hold up your heads, my friends, and mind that neither saints nor sinners are sleeping in the next world. And then, finding that this general exhortation was insufficient to deter a certain well known member of the church from obviously getting a night's rest forward, the reverend gentleman turned toward the offender and said impressively: "James Stewart, this is the second time I have stopped to waken you. If I need to stop a third time, I'll expose you by name to the whole congregation."

Saviour, who thy life didst give
That our souls might ransom'd be;
Rest that not till all the world
Hears that love and turns to thee.

Ministers and Churches.

Our Toronto Letter.

A ripple in Presbyterian circles was caused by the action of the Presbytery in calling a special meeting last week, to take counsel with respect to the most appropriate action in view of the death of Her Majesty, Queen Victoria. There was no precedent, and some think that the precedent created by the Toronto Presbytery is not a good one. However that may be they were earnest and loyal men who met on Thursday afternoon of last week, and the resolution passed, will commend itself to every loyal Presbyterian in every part of Canada.

The little cloud that threatened a storm about precedence in the matter of a civic memorial was avoided by the tactful proposal of one of the Controllers. It will be very much more fitting that a service be held within each church on the day of the state funeral, and at the hour corresponding to that set for the interment in Britain. No one church would have held the people, who will, one and all, wish to pay this mark of respect to a beloved Queen and to a good woman, whose life has been a living epistle to all her subjects.

There is a splendid tribute in this simultaneous service. No one can explain the eagerness of the people to participate in it by saying that "The Queen is dead." It is not the dead Queen for whom they mourn, but they sorrow because a Christian woman, who because of her high station lived in the sight of all, and whose life was such that all loved her, has passed away. It is a tribute to the power of Christian womanhood. Her influence in the homes of her people has been more powerful than it has been, even in the courts of other sovereigns.

The city is draped in mourning. In some instances one could wish there was less display and more taste, but one should not be captious. The finest tribute is the quiet that is perceptible in the downtown business quarters. Even the strident voice of business is softened for the time, and men walk quietly along the streets whom we used to see rushing with eager face from office to mart. Perhaps the draped public and other buildings have an effect in this direction, but we fancy it is rather due to the subdued spirit that pervades the closest business men.

The graduates of Knox College are in evidence this week. It is the week of the annual Conference, and on Tuesday evening the annual meeting of the Alumni was held. In the early part of the evening many of the members met for a social hour at a quiet dinner within the Knox dining room. Old memories came back as they gathered about the tables. Some had pleasant memories of that room, some thought of it with bitterness, but these were very few indeed. Knox men are reticent, and decline to wear their hearts on their sleeves, but beneath a somewhat grim and faultfinding exterior, they bear a love for Knox, and quickly resent the disparaging remark made concerning her by another. They hold the monopoly of criticism, and guard it most carefully. Some of them use it pretty freely, it is true, but only a few renegades use it for her hurt.

Would it not be a wise thing for each Presbytery to call for returns of the full indebtedness of each congregation within its bounds, both the mortgage indebtedness and the floating debt that may stand against the congregation? It would be information of very considerable value. With this return might be given another, showing the estimated value of the church property held by each congregation. As each deed is made out, or is supposed to be made out in the name of the church, the return would seem to be not only desirable but necessary. Of course, no such information should be made public property. The seal of the Presbytery should be placed upon it, and were congregations assured of this there would be little difficulty in securing all such information.

We have been led to make these remarks by some of the reports presented at the annual meeting. In all but one or two instances these have been glowing with good cheer. The revenue seems more than sufficient for the needs of the congregational wants. But it seems also to have melted away in some unaccountable manner. The ordinary expenditure, over and above minister's stipend is very disproportionate. Where is the great item of expenditure. Some say frankly that it was for interest on mortgage, others are not so frank, and we can only surmise that much of the money contributed for religious purposes finds its way into the coffers of the money-lenders. Ought the Church not know her financial position more accurately?

Eastern Ontario.

Rev. D. D. Millar has declined the call from White Lake and Burnstown.

Knox Church, Perth, has secured the services of Mr. Cecil Forsyth, as organist and choir leader.

The Ladies' Aid Society of Zion Church, Lanark, have presented the congregation with a service of Individual Communion Cups.

Rev. James Binnie, of McDonald's Corners, conducted the services at Middleville, on the 20th instant, Rev. W. S. Smith taking his place at McDonald's Corners.

Rev. John Hay, Renfrew, has been appointed Convener of Augmentation Committee for Lanark and Renfrew in room of Rev. A. E. Mitchell, who is removing to Ottawa.

At the annual meeting of St. Paul's church, Smith's Falls, it was announced that the congregation had wiped out the debt on the church and had given \$1,722 to the centenary fund.

Rev. Dr. McWilliams, of the American Presbyterian Church, Montreal, preached anniversary sermons in St. Andrew's church, Carleton Place, on Sunday last, Mr. Woodside taking the Montreal pulpit.

The annual tea-meeting in connection with the Clayton church, will be held on Thursday, Jan. 31. Addresses will be delivered by Rev. R. J. Hutcheon, of Almonte, Rev. Robt. Young, of Pakenham, and other neighboring clergymen.

At a meeting of the Lanark and Renfrew Presbytery held on the 17th instant, the call from Erskine church, Ottawa, to Rev. E. A. Mitchell, was considered and translation granted. Mr. Mitchell will enter upon his new pastorate in February.

At the Annual meeting of St. Andrew's church, Lanark, the Rev. D. M. Buchanan was presented with a purse containing \$70.00, accompanied with an address expressing the high appreciation of the congregation for his earnest and faithful services as their pastor.

The Lanark and Renfrew Presbytery have nominated Rev. Dr. Warden, of Toronto, as successor to Principal Pollok, of Halifax, in the moderatorship of the General Assembly, and Rev. Dr. Herridge, of Ottawa, to succeed Rev. A. H. Scott, of Perth, in the moderatorship of the Synod of Montreal and Ottawa.

Rev. J. A. Sinclair, M. A., has received the appointment of Principal of the Industrial School at Regina, rendered vacant by the death of Rev. Mr. McLeod. The position is an important one, and one that Mr. Sinclair will fill with perfect satisfaction to all concerned. He expects to leave for his new post about the middle of March.

Annual Meeting—St. Andrew's, Lanark, pastor Rev. D. M. Buchanan. The reports showed progress during the year. The treasurer reported a balance of \$121.00 on hand after all obligations were met. The missionary and benevolent contributions were \$91.00 higher than the previous year. The W. F. M. S. contributed \$65.00 to missions, an increase over last year of \$15.00. There were 29 joined the church during the year.

At the meeting of Lanark and Renfrew Presbytery Mr. G. D. Campbell was reappointed to Chalk River and Mr. Blakely to Alice; a student is to be secured for Calabogie for the summer, and the Student Missionary Society are to be asked to take charge of Killaloe for the summer. It was resolved to ask grants for the various missions from the Home Mission committee as follows: Chalk River \$400 per annum, Alice \$300, Stafford \$225, Calabogie \$182, Bathurst \$200, Killaloe \$6 per Sabbath for the winter months.

Northern Ontario.

Rev. W. D. McPhail, preached at Jarratt's Corners the last two Sundays.

The Orillia church will have an opportunity to celebrate its jubilee this year, the Rev. Dr. Gray having been inducted on the 21st of May, 1851.

At the Annual meeting of the Orillia Sunday School an address was read by Rev. Dr. Grant to Mr. H. Cooke, who has been most successful as Superintendent during the last twenty-one years.

The anniversary services of the Penetanguishene Church were held recently, Rev. Dr. Grant, of Orillia, occupying the pulpit. On the following evening addresses were given by Dr. Grant and Rev. J. J. Elliott, of Midland.

The Annual meeting of St. Andrew's Church, Sault Ste. Marie, was held on the 14th inst., the pastor, Rev. W. A. Duncan, M. A. B. D., presiding. The session reported an increase of 102 members during the year, of which sixty were received on the first Sabbath of the new century. The Sabbath School has an average attendance of about 120, and a surplus of \$147. The Mission Sabbath school has 110 on the roll, and a surplus of \$12.13; the Ladies' Aid Society has a surplus of \$189.60; the Y. P. S. C. E. a surplus of \$21.82; the Missionary Society raised last year \$140. The Board of Managers reported a surplus of \$303, their total receipts being something over \$200. Messrs. R. G. Campbell, W. B. Laidlaw and George A. Hunter were elected to the Board of Managers for the ensuing three years in the place of those retiring this year. It was decided to add \$200 to the pastor's stipend, and to raise \$7,000.00 forthwith towards the erection of a new church, Messrs. McKay, Bapty, Flockhart and Montford being appointed to canvass the congregation for this object. The hitherto commodious building has become utterly inadequate for the large congregation, so that before the first year of the new century has run much more than half its course, it is hoped that a new church, will be erected which will be a credit to the town and to the religious denomination whose name it bears.

The Annual meeting of the Parry Sound Congregation was presided over by Cap. D. MacFarlane. All the reports presented indicated progress. Mr. S. Childerhouse, reporting from the Session, said the attendance at worship and at prayer meeting had been very good. Fifteen had been added to the Communion roll this year, making the membership 133, double what it was when the pastor took charge four years ago. The receipts, including a small balance from the previous year, amounted to \$87.59, with disbursements to practically the same amount. The Sunday School receipts were \$175.74; Ladies' Aid Society, \$304.13; Y. P. S. C. E., \$133.93; and in each case after paying all legitimate claims, there was a balance remaining to the credit of each department. Mr. Childerhouse specially commended the work of the Young People's Society. Much good has been done by it, and all who attended had been greatly benefited. In financial matters they were very successful, having raised \$75. for the building fund. Mr. E. Pirie read the report of the Building Committee. The receipts, including a sum of \$210, advanced by the treasurer, were \$4,374.65; the expenditure \$4,311.05; leaving a balance on hand of \$63.70. Building operations, owing to the severity of the weather, had been suspended. Mr. John McClelland was specially thanked for kind assistance rendered the Committee. In moving a vote of thanks to the Sunday School Teachers, Mr. Childerhouse said, "It is not the organization which makes the most money that is the most important to the Church. No one can over-estimate the value of Sunday School training. I wish to call your attention to the work of the teachers. We have been commending the organizations which have been raising money to build the church and we should commend more highly those who labor to lay an everlasting foundation for the Church of God". The members of the Board of Managers are Messrs. John McClelland, R. W. George and ——— Holiday. The Parry Sound Congregation is in good hands. Members and adherents are active in every department of Church work; and doubtless they will go on and prosper in the fine new church edifice which will soon be completed.

Quebec.

The people of Georgetown, English River and Howick were favored lately with a visit from Dr. Percy C. Leslie, lately returned from Honan, China.

The late Robert Orr, of English River, has left \$500 to the church there in which he worshipped for so long; \$500 to the schemes of the church; \$300 to the schools at Point-aux-Trembles and \$100 to the St. Andrew's Home.

The Annual meeting of the Georgetown and English River W. M. S. was held on the 15th inst. The Treasurer reported about \$275 as the contributions for the year. The officers were re-elected—President, Miss MacKeracher; Vice-pres., Mrs. Wm. Ogilvie and Mrs. Jas. McKell; Rec.-Sec., Mrs. Williams; Cor.-Sec., Mrs. D. G. MacKeracher; Treasurer, Mrs. Shanks.

Ottawa and Vicinity.

The reports presented at the annual meeting of New Edinburgh church were all of an encouraging character. There were 44 added to the membership, making an increase of 83 in the past two years. The income from all sources amounted to \$3,200. The sum of \$375 was given for missionary purposes, more than double the amount given in any previous year. The collections for the sustentation fund and missions amounted together to \$2,442, being a sum of \$143 in excess of any previous year. The Sunday School, the Ladies' Aid, Young People's Society and the W. F. M. Society all submitted reports showing good work and substantial progress during the past year. A strong Board of Managers was elected; and a committee was appointed to consider the advisability of changing the name of the church.

Notwithstanding the serious drawbacks of last year the reports presented at the Annual meeting of Zion congregation, Hull gave indications of growth and progress. Ten removals took place during the year, and 13 new names were added to the roll, a net gain of 3, leaving the membership at 86. The treasurer's report presented by Mr. J. R. MacKay, showed the total receipts to be \$1130.38. It was gratifying to know that they were out of debt—all the expenses of the church having been fully met. The Sunday School receipts were \$177.67, and the report of the willing workers showed that \$112.45 had been handed the treasurer. This was considered a very good showing, looking at the difficulty of the work owing to families being so scattered since the fire. The sum of \$32.73 had been gathered by the missionary collectors. The pastor stated in connection with this report that he believed, although they had suffered so much on account of the fire, the amount of the collections for the missionary cause, when all gathered in, would be as large as last year, which was a proof of increased devotion on the part of the people, and a determination to stand by the cause of God.

The managers are as follows: Messrs. S. Goudie, R. Nesbitt, W. Duncan, J. R. McKay, Fred. Bonnie, and Geo. B. Cushman. Mr. Bonnie was appointed chairman, and Mr. George Cushman, secretary. Mr. S. S. Cushman was re-appointed auditor, and Mr. Duncan caretaker. Mr. Neil McKillop, one of the old and honored lapd-marks of Bristol, gave a stirring address in which he bore testimony to the good work done by Rev. Mr. Scott when he was minister of Bristol. Addresses were also given by Messrs. McKay, S. S. Cushman, R. Nesbitt and Mr. Taylor. Zion congregation have good reason to thank God and take courage!

Western Ontario.

Rev. John Johnston, of Paisley, occupied the pulpit at Wroxeter on the 20th inst.

The Wroxeter congregation of Fordwich decided, at their annual meeting, to erect a new church on the site given to them by Mr. William Hamilton.

Rev. J. P. Scott, of St. John's Presbyterian Church, Toronto, will occupy the pulpit of Eskitue church, Hamilton, next Sunday morning and evening, in exchange with Rev. R. Martin.

The First Presbyterian Church, Chatham, have given a unanimous call to Rev. W. E. Knowles, who supplied at Knox church, Galt, during the absence on the continent of his brother, Rev. R. E. Knowles.

The annual meetings of the congregation of North and South Westminster were held recently. Rev. Dr. D. L. McCrea is pastor, and both churches are prospering. This charge gives nearly \$1,000 this year for missions.

Mr. Stanley McKeown Brown delivered his illustrated lecture on South Africa in the Presbyterian church, Seaford, under the auspices of the Ladies' Aid, on Monday evening, the 21st inst. During the lecture a purse of gold was presented to Mr. Durie, who has just returned from South Africa.

The anniversary services in the Egmondville church will be conducted by Rev. W. A. J. Martin, of Zion church, Brantford, on Sabbath, February 3rd. On the following evening Miss H. I. Graham will give an evening's reading under the auspices of the Woman's Foreign Mission Society. The readings will consist for the most part, of her own poems, and should prove very interesting. Miss Graham is well known to the readers of THE DOMINION PRESBYTERIAN, from her frequent excellent contributions, both in prose and verse.

Last Sunday rev. Prof. Ballantyne, of Knox College, Toronto, conducted both services at St. Paul's church, Hamilton.

The finances of Knox church, Hamilton, were not in quite as satisfactory a condition as its friends could have wished; and as a consequence the pastor, Rev. Dr. Fraser, asked that his salary be reduced. The deficit appeared in the decrease of \$523.62 in the envelope subscriptions from last year, and the report of the Board of Managers placed the blame on the congregation. This old well-to-do church can readily change this deficit into a balance on the right side; and at any rate the faithful pastor of many years should not be allowed to suffer.

The reports presented to the annual meeting of McNab Street church, Hamilton, may be considered quite satisfactory. The Treasurer reported receipts \$4,537.75; expenditure, \$4,530.84, leaving a balance on hand of \$6.91. It was stated that \$5,000 had been subscribed to the Century Fund, and the hope was expressed that this sum would be considerably increased. Thirty-eight names were added to the membership; and the improvement in the psalmody was mentioned approvingly. Appreciative mention was made of the generous gifts by the family of the late Hon. Isaac Buchanan, who were building and furnishing a handsome vestry and choir room. The reports from Sunday School, Young People's Society, W. F. M. Society and Ladies' Aid were all most encouraging.

The Whitby Presbyterian.

Unfavorable weather prevented a large attendance at the Annual meeting of this Presbyterian, which was held at Bowmanville. The president, Mrs. Turnbull, of Bowmanville, presided with efficiency. The membership of our sixteen Auxiliaries remains much the same as last year, while in the average attendance there is an increase of 20. The five Mission Bands report a gain of forty one numerically and twelve in average attendance. Financially there has been a gain of \$44.52; the contributions from all sources amounting to \$979.16. Mention must also be made of a large sum not included in the above amount, which had been sent by the Whitby Presbyterian to the "Indian Famine Fund." The supply of clothing for the Indians of the North West was a very liberal one, the bale sent weighing 660 lbs. and valued at \$234.30.

The public meeting in the evening, presided over by Rev. J. H. Turnbull, Moderator of Presbytery, was also one of much interest. Mrs. Goforth gave a thrilling account of their escape to the coast. Mr. Goforth then followed with a very interesting address on the work in Honan. A short but stirring address by Rev. J. A. McKeen, of Orono, added further interest to the meeting. The officers elected for 1901 are as follows:—Pres.—Mrs. Turnbull, Bowmanville; 1st Vice Pres.—Mrs. Hodges, Oshawa; 2nd V. Pres.—Mrs. Currie, Port Perry; 3rd Vice Pres.—Mrs. Crozier, Ashburn; 4th Vice Pres.—Mrs. Lochart, Newtonville; Cor. Sec.—Miss Thompson, Whitby; Sec. of Literature—Mrs. McNaughton, Newcastle; Sec. of Bands—Miss M. Allen, Bowmanville; Treas.—Miss Allen, Bowmanville; Sec. of Supplies—Miss McGilivray, Whitby.

Lanark and Renfrew Presbyterian.

The Eighteenth Annual meeting of this Presbyterian Woman's Foreign Missionary Society was held in Zion Church, Carleton Place, on Thursday and Friday of last week. The first session was convened on Thursday evening at 8 o'clock, the President, Mrs. W. C. Irving, presiding, in the chair. After singing, Mrs. W. A. Patterson, Carleton Place, led in prayer. Another hymn was sung, and Mrs. Duncan, of Watson's Corners, gave as a Bible reading the 10th chap. of Acts, which she explained. Mrs. A. W. Bell, of Carleton Place, on behalf of the Auxiliaries of St. Andrew's and Zion church and the citizens generally, then presented an address of welcome to the delegates, which was ably responded to by Mrs. Loughhead, of Cobden. The president then gave a very useful address on Women's organizations; and she was followed by Mrs. Goforth, who spoke in stirring terms of the escape of Honan missionaries, herself among the rest, from the terrible "Boxers." Mrs. Mitchell, Almonte, followed with an excellent paper on United Christians; and the first session was closed with prayer by Mrs. (Dr.) R. Campbell, of Perth.

On Friday morning the following officers were elected:—Pres., Mrs. W. C. Irving, Pembroke;

1st Vice-pres., Mrs. A. Wilson, jr., Appleton; 2nd Vice-pres., Mrs. G. A. Woodside, Carleton Place; 3rd Vice-pres., Mrs. (Dr.) R. Campbell, Perth; 4th Vice-pres., Mrs. John Hay Renfrew; Rec.-Sec., Mrs. A. C. Brown, Carleton Place; Cor.-Sec., Miss N. Beatty, Pembroke; Treas., Mrs. A. M. Greig, Almonte. Rev. R. J. Hutchison, of Almonte, was appointed auditor for 1901. Mrs. W. C. Irving was appointed delegate to the meeting of the General Society in Toronto. After selecting next place of meeting and receiving reports from Auxiliaries Mrs. W. C. Caldwell, Lanark, closed the session with prayer.

On Friday afternoon, after devotional exercises, the Cor.-Sec. reported 38 auxiliaries, an increase of two over last year, and a membership of 850, an increase of 149 members; 13 mission bands with 4 new ones, and a membership of 295, an increase of 50 over last year. The overseer of clothing for the Northwest, Miss Milne, of Arnprior, reported that 18 bales, valued at \$695.45, had been sent to "Round Lake" reserve. The Treasurer, Mrs. Greig, of Almonte, reported 37 auxiliaries had contributed \$2,559.20; 13 mission bands \$363.28. The honor roll was quite large. 14 auxiliaries and six mission bands had increased their contributions. Miss A. Yuill, of Calabogie, led in the consecration prayer and Mrs. Goforth spoke interestingly on her work in Honan, China. Mrs. Woodside also gave a talk on mission band work. The Question Drawer was conducted by Mrs. C. H. Cooke, of Smith's Falls.

The public meeting in the evening was well attended, the chair being taken by Rev. A. A. Scott. Rev. J. Goforth, of Honan, China, gave a stirring and suitable address based on John 3:30, in which he related many characteristics of the Chinamen which were new to the audience. He told how great a field was opened for the people in that land, and the need for more laborers to gather in the harvest. Was ready to return to the work as soon as the orders came. Thereafter the Rev. John Hay, B. D., Renfrew, conveyed the greetings of the Presbytery, and a successful meeting was brought to a close by Rev. G. A. Woodside pronouncing the benediction.

Lindsay Presbyterian.

The 19th annual meeting of this Presbyterian was held in the Presbyterian Church, Sunderland, on Tuesday the 15th. The day was lovely and the attendance of delegates was large. The morning session was presided over by the president, Mrs. Ross, of Lindsay, who led in the opening devotional exercises. The reports of the secretaries of supplies, literature, and of Mission Bands, were received and adopted. The following officers elected: President, Mrs. Walker, Uxbridge; 1st vice-President, Mrs. Cameron, Wick; 2nd vice-President, Miss Robinson, Beaverton; 4th vice-President, Mrs. Campbell, Woodville; Recording Secretary, Mrs. Bascom, Uxbridge; Treasurer, Mrs. J. M. McLennan, Lindsay; Secretary of Literature, Mrs. Duncan, Woodville; Secretary of Supplies, Mrs. McKay, Woodville; Secretary of Mission Bands, Mrs. Baldwin, Sunderland.

The first item on the afternoon programme was a Bible reading, from the Epistle to the Ephesians on the "Inheritance of the Saints," by Mrs. Sinclair, Penelon Falls. The Secretary's report was encouraging. In two congregations where there had been scattered Helpers, this year they have been organized as auxiliaries. The Treasurer reports the amounts raised this year to be \$1,397 with two Auxiliaries to hear from. The money was dedicated to God in prayer led by Mrs. Frankish, Uxbridge. Mrs. Goforth, of Honan, China, spoke of the difficulties, and encouragements of Mission work in that distant field. Mrs. Ross, who for seven years had so ably filled the office of President, in a few words, took leave of the society, assuring them that though she was retiring from the management of the Society, she would still take as real an interest in the work as ever. The new officers were introduced to the society, after which Mrs. McDonald closed the meeting with prayer.

At the public meeting in the evening the Church was crowded. The Rev. Thomas S. Glassford, presided. The Presbyterian report was read and handed over, Rev. Mr. Martin, of Cannington, replying on behalf of the Presbytery. Mr. and Mrs. Goforth were present and addressed the meeting, and their earnest and thrilling words must do much to awaken and maintain a real interest in mission work.

Sparks From Other Anvils.

Irish Presbyterian:—Christian parents are primarily responsible for the training of their children, and must not hand that duty over to the Sunday-school and the Church. Meetings sometimes multiply to the injury of home duties.

Texas Presbyterian Record:—Happy is the man who can preach his best to a congregation large or small. A small congregation is like a small, select gathering, each one is as hungry and enjoys the feast as much as if there were many.

Lutheran Observer:—Spiritual results are the product of spiritual forces; and while these forces may and do operate through human instrumentalities, no amount of machinery, however perfectly organized, can convert sinners and energize saints.

Christian Guardian:—Has not the field for the heroic and honorable been shifted too exclusively to the distant lands? Christian heroism is shifted to Africa, India, China or some such far-away field, and is not thought of as existing any longer in any part of Canada, in Ontario or Quebec, or in Newfoundland.

The (London) Presbyterian:—If the nineteenth has been the century of missionary awakening, the twentieth will be the century of missionary triumph. "Ye that are the Lord's remembrancers, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth."

Canadian Baptist:—Churches must prepare the most helpful atmosphere for converts, if they are to have committed to them these tender lives for nurture and growth. It would be as reasonable to expect a loving father to put his babe into a pest-house as for God to put his children into the keeping of a church infected with moral inertia and disease.

Sunday School Times:—Civilization has its advantages. But civilization without Christianity is a poor reliance, either for the people who civilize or for the people who are civilized. Only as the missionary goes before, or keeps pace with, the explorer, the trader, the railway, the steamboat, the manufacturer, is there any substantial progress, or any extension of true civilization.

Michigan Presbyterian:—Philip D. Armour, who died a few days ago, was one of the ideal American millionaires. He held his great wealth as a trust for humanity. The Armour Institute is his best known monument; but his benefactions were numerous and wise. It is hoped that the provisions of his will, will make certain the continuance of the noble work which he cared for so generously while he lived.

Herald and Presbyter:—A great many people talked impressively of "the wonderful nineteenth century" who did nothing to make it wonderful, and a great many will talk ponderously of the "problems of our opening twentieth century" who will do nothing to solve them. The fact is that, whatever century we may be living in, there is nothing to take the place of conscientious and faithful service, doing with our might what our hands find to do, and doing all to the glory of God.

A strip of flannel or towel folded several times lengthwise and dipped in hot water, then slightly wrung out and applied about the neck of a child suffering with an acute attack of the croup will usually relieve the sufferer in the course of ten minutes if the flannel is kept hot.

Home and Health Hints.

Never stand still in cold weather, especially after having taken a slight degree of exercise, and always avoid standing on ice or snow, or where the person is exposed to a cold wind.

A towel folded several times and dipped in hot water, quickly wrung out and applied quickly over the seat of pain will in most cases promptly relieve toothache and neuralgia.

Onion Soup.—Twice as many onions may be prepared and boiled on Tuesday as will be needed. The extra quantity, rubbed through a sieve, will give sufficient pulp for soup on Wednesday. Use as much water as you have of pulp and twice as much milk (or all milk if you wish it richer) and thickening in the proportion of one tablespoonful of butter and one tablespoonful of flour to each quart. These proportions will hold good for all vegetable soups of this character.

The mere fact of living in a close atmosphere begets a shivery, susceptible condition of the body, which is intolerant of the slightest sensation of chill. If you accustom yourself and children to fresh air, you become robust, your lungs play freely, the vital heat is sustained, and even a draught becomes exhilarating. All through the day remember to have a small chink open at the tops of your windows; or, better still, raise the lower sash, close the opening beneath with a piece of wood fitting closely, and so the air will enter at the junction of the sashes, and pass upward without draught.

Apple Charlotte.—Pare and slice twelve large apples; cut up stale bread into dice, a quart bowlful. Now put several bits of butter into a pudding dish, then a layer of the sliced apples, then of the bread crumbs, a pinch of salt, butter and ground cinnamon and sugar, all added liberally. Repeat the order of ingredients till the dish is very full—as they settle down in cooking—having apple and spice on the top. Use one and a half cups of sugar and a generous half cup of cup of butter all together. Now over all pour a coffee cup of boiling water. Cover with a plate and bake in a moderate oven a full hour. When about half done remove the plate, with a spoon press down the apples sift sugar over them, return to the oven and cook till done. It needs close watching, but well repays the trouble. The bread seems turned to jelly, and the pudding is of a deep red color. It is good hot or cold, and with cream or without.

The Care of Lace.

Iron lace on the right side first, then on the wrong side, to throw up the pattern.

When ironing laces cover them with clean white tissue paper. This prevents the shiny look seen on washed lace.

When putting lace away fold as little as possible. A good plan is to wind it around a card, as they do in shops.

Use corn flour instead of ordinary starch for stiffening laces. This makes them firm and does not detract from the 'lace' appearance.

Laces and other delicate trifles should be placed in a muslin bag before being boiled. This prevents their getting lost and torn in the wash.

All laces before being ironed should be carefully pulled out, each point receiving attention. You will be repaid for your trouble, as the lace will look twice as nice and last clean a much longer time.

RENEWED VIGOR

BROUGHT ABOUT THROUGH THE
USE OF DR. WILLIAMS' PINK
PILLS.

Mrs. Peter Beamer Tells How These Pills Released
Her From Years of Neuralgia; Pain After
Doctors And Other Medicines Had Failed.

Among the best known and most respected residents of the township of Gainsboro, Lincoln county, Ont., are Mr. and Mrs. Peter Beamer. For a long time Mrs. Beamer was the victim of a complication of diseases, which made her life one of almost constant misery, and from which she nearly despaired of obtaining relief. To a reporter who recently interviewed her, Mrs. Beamer gave the following particulars of her illness, and ultimate cure:—"For some nine years I was troubled with a pain in the back, and neuralgia, which caused me unspeakable misery. The pain in my back was so bad that whether sitting or lying down, I suffered more or less torture. My appetite left me, and I suffered from headache accompanied by attacks of dizziness that left me at times too weak to walk. My nervous system was badly shattered, so that the slightest noise would startle me, and my sleep at night was broken by sheer exhaustion. I was under the care of three different doctors at various times, but did not succeed in getting more than the merest temporary relief. I also used several advertised medicines, but with no better results. I was finally urged to try Dr. Williams' Pink Pills, and got half a dozen boxes. In the course of a few weeks I noted considerable improvement, and as a consequence, I gladly continued the use of the pills for several months, with the result that every symptom of the malady left me, and I was able to do my housework without the least trouble. As several years have passed since I have used the pills, I feel safe in saying that the cure is permanent, and the result also verifies the claim that Dr. Williams' Pink Pills cure when other medicine fails." The reporter can only add that Mrs. Beamer's present condition indicates a state of perfect health, and speaks louder than mere words can do, the benefit these pills have been to her.

Dr. Williams' Pink Pills have restored more weak and ailing women and girls to robust health than any other medicine discovered, which in part accounts for their popularity throughout the world. These pills are sold by all dealers or may be had by mail at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams Medicine Co., Brockville, Ont.

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Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

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

SYNOD OF MANITOBA AND NORTHWEST
Brandon, Brandon, 5th March.
Superior, Fort William, 2nd Tuesday in March, 1901.
Winnipeg, Man. Coll., bi-mo
Rook Lake, Manitow, 5th March.
Glenboro, Glenboro.
Portage, Portage la P., 4th March, 8 pm
Minnesota, Shoal Lake, March 5, 1901.
Melita, Carnduff, 12 March.
Tegina.

SYNOD OF HAMILTON AND LONDON.
Hamilton,
Paris,
London, 1st ch., London, 12 March 10.30 a.m.
Chatham, Windsor 12 March, 10 a.m.
Stratford, Stratford, 12th March, 1901.
Huron,
Maitland, Wroxeter, March 5, 10 a.m.
Bruce, Wingham, 12 March.
Sarnia, Sarnia.
Brandon, Brandon, 5th March.

SYNOD OF TORONTO AND KINGSTON.
Kingston, Chalmers, Kingston, March 12, 8 p.m.
Peterboro, Port Hope, 12th March, 1.30 p.m.
Whitby,
Lindsay, Woodville, 12th March, 11 a.m.
Toronto, Toronto, Knox, 1st Tues. ev. mo. Branteville.
Garric,
Nigma, Sudbury, March.
North Bay, Novar, March 12, 10 a.m.
Saugeen, Knox, Harrison, March 12, 10 a.m.
Owen Sound, Owen Sound, 12th March.
Guelph, Galt, Chalmers, Ch., 12th mar.

SYNOD OF MONTREAL AND OTTAWA.
Quebec, Sherbrooke,
Montreal, Knox, Montreal, 12 March, 10 a.m.
Glenagarty, Maxville,
Lanark, Renfrew & Carleton Place, Apl. 16, 11 a.m.
Ottawa, Ottawa, Bank St., 5th Feb., 10 a.m.
Brockville, 1st ch., Brockville, 25th Feb.

SYNOD OF THE MARITIME PROVINCES.
Sydney, Bridgeport, 26th Jan.
Inverness, Whyocoonough, Jan. 29 1901, 11 a.m.
P. E. L. Charlottown, 5th Feb.
Pictou,
Wallace, Tatamagouche, 1th Feb. 9 a.m.
Truro, Truro, 3rd Tuesday of January.
Halifax, Chalmers Hall, Halifax, 26th Feb., 10 a.m.
Lunenburg, Rose Bay.
St. John, St. John, St. A.
Miramichi, Newcastle.

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 - (2) For Thirty (30) yearly subscriptions, at one dollar each, and \$13.50.
 - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$15.50.
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OTTAWA, ONT.**

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To write for our New Catalogue if you are interested in the selection of the Best School in which to train for business pursuits. The Central Business College Toronto, employs 11 regular Teachers, owns 80 Typewriting machines and uses 21 splendid rooms in its work. Its courses are thorough and practical and its students and graduates are in strong demand. WINTER TERM from JAN. 2nd. Enter any time after that date. We also give splendid courses by Mail for those who cannot attend our school. All particulars cheerfully given. Address:

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The College has been very successful. Its pupils are now in attendance. SEPARATE RESIDENCE for juniors. Five masters in addition to the Principal live in Residence. Full Collegiate work. Boys received from eight years up. Strong Staff, Thorough Instruction, Careful Oversight. Re-opens for WINTER TERM on January 9th, 1901. Write for information, etc., to

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MAIL CONTRACT

SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until Nov. 30.

Friday, 28th February, 1901,

for the conveyance of Her Majesty's Mails, on a proposed Contract for four years, six times per week each way, between

TWEED AND BELLEVILLE

from the 1st Ap il next.

Printed notices containing further information as to conditions of prop and Contract may be seen in blank forms of Tender may be obtained at the Post Offices of Tweed, Belleville, Thomasburg, Roslin and Poucher's Mills, and at this office.

A. MERRICK,

Post Office Inspector

Post Office Inspectors Office, Kingston, 28th December, 1900.

Delicate Children

The Most Eminent Physicians Recommend and Prescribe

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

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

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THE PROVINCIAL BUILDING & LOAN ASSOCIATION.

HEAD OFFICE, TEMPLE BUILDING, TORONTO.

INCORPORATED 1891.

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

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

DEBENTURES:

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

Canvassers Wanted!

The DOMINION PRESBYTERIAN

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

C. Blackett Robinson, Manager.

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

OTTAWA & GATINEAU RY. Leitch, Pringle & Cameron

CHANGE OF TIME.

Taking effect Monday, Nov. 26th, 1900

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

P. W. RESSEMAN, General Superintendent

Barriers, Solicitors, and Superior Court Notaries.

Solicitors for Ontario Bank,

Corwall, Ont.

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

CANADA ATLANTIC RY.

8 Trains daily between MONTREAL & OTTAWA 8

On and after Oct. 14th and until further advised train service will be as follows. Trains leave Ottawa Central Depot, daily except Sunday.

6.10 a.m. Local, stops at all stations. 9.00 a.m. Limited, stops Coteau Jct. only, arrives Montreal 11.20. 8.00 a.m. Local, Sundays only, stops at all stations. 4.20 p.m. Limited, stops Glen Robertson, Coteau Jc. only, arrives Montreal 6.40 p.m. 4.20 p.m. New York, Boston and New England, Through, Buffet sleeping car Ottawa to New York. 6.40 p.m. Local, stops at all stations.

TRAINS ARRIVE OTTAWA DAILY EXCEPT SUNDAY.

11.10 a.m. Montreal and local stations. New York, Boston and New England.

12.15 p.m. Limited, Montreal and points east.

6.35 p.m. Limited, Montreal and stations east.

9.05 p.m. Local, daily including Sunday Montreal and local stations. Middle and Western Divisions: Arrives, Renfrew, Egansville, Pembroke, Madawaska and Parry Sound. TRAINS LEAVE OTTAWA, CENTRAL DEPOT:

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

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

OTTAWA TICKET OFFICES:

Central Depot Russell House Block.

Ottawa and New York Railway.

NEW ROUTE NOW OPEN.

TRAINS LEAVE OTTAWA CENTRAL STATION.

7.40 A.M. Express-Stops at intermediate stations. Arrives Cornwall 9.25. Tupper Lake 12.30 p.m. Connects at Cornwall with International Limited for Toronto and all points west. Connects at Tupper Lake, except Sunday, with New York Central for New York city and all points in New York State.

5.30 P.M. Express-Stops at intermediate stations. Arrives Cornwall 7.13. Tupper Lake 10.15 p.m. Connects at Cornwall for all points west and at Tupper Lake for New York City.

Trains arrive at Central Station daily at 10.00 a.m. and 5.00 p.m. Mixed train leaves Sussex street daily except Sunday, at 6.00 a.m. Arrives 7.30 p.m. Office, 39 Sparks St. Tel. 18 or 11.80.

CANADIAN PACIFIC.

From Ottawa.

Leave Central Station 6.15 a.m., 8.55 a.m., 4.25 p.m. Leave Union Station 6.15 a.m., 8.45 a.m., 4.25 p.m., 5.45 p.m.

Arrive Montreal.

Windsor St. Station 8 a.m., 9.35 a.m., 11.0 a.m., 6.10 p.m., 6.40 p.m. Place Viger Station 12.45 p.m., 10 p.m. Daily. Other trains week days only.

From Montreal.

Leave Windsor St. Station 12.50 a.m., 9.45 a.m., 4.10 p.m., 6.15 p.m., 110 p.m. Leave Place Viger Station 8.30 a.m., 5.40 p.m.

Arrive Ottawa.

Central Station 12.45 a.m., 6.30 p.m., 9.45 a.m., 4.10 p.m., 6.15 p.m., 9.45 p.m., 1.40 a.m.

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

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