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Joy is abroad in the world to-day;
If our door is wide, it may come this way—
Open the door!*

*Open the door, let in the sun;
He hath a smile for every one;
He hath made of the raindrops gold and gems,
He may change our tears to diadems—
Open the door!*

*Open the door of the soul, let in
Strong, pure thoughts which shall banish sin:
They will grow and bloom with a grace divine,
And their fruit shall be sweeter than that of
the vine—
Open the door!*

*Open the door of the heart, let in
Sympathy sweet for the stranger and kin;
It will make the halls of the heart so fair
That angels may enter unaware—
Open the door!*

—British Weekly.

MARRIAGES.

In Oshawa, Feb. 25th, by Rev. J. Rae, Thos. Miller, jr., and Anna Winnifred M. Scott, all of Oshawa.

In Toronto, Feb. 20th, by Rev. Alex. Esler, Dr. W. E. McLean, Toronto, and Miss Wilina Jessie Garson, formerly of Oshawa.

On Feb. 26, 1902, at the College Street Presbyterian Church, by the Rev. A. Gilray, Annie daughter of P. Whytock, E-4, Toronto, to John W., son of J. MacNamara, of Bracadale, Ont.

DEATHS

On Saturday, the 1st March, 1902 at her late residence, 28 Duke st., Hamilton, Sarah Anne Mallock, widow of the late John D. Macdonald, M. D., in her 76th year.

At St. Catharines, on February 25th, after a short illness, Margaret McDonald, only daughter of the late Rev. Angus Robertson, aged 10 years.

On Sunday, March 2nd, in the 58th year of his age, John Cameron of the 4th con. of Stanley.

BIRTHS

On Friday, March 7, at 89 Spencer avenue, Toronto, the wife of William Douglas, of a son.

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Note and Comment.

A Bronze memorial to John Ruskin now stands in the Poets' Corner of Westminster Abbey. It is fittingly placed near the memorials to Scott and Goldsmith.

Japan has just had her first suit for a breach of promise to marry. And, let it be said further, to the credit of the women of the land of the chrysanthemum, it was not the woman in this case who broke the contract.

In an after dinner speech at the London Savage Club recently on the purity of the English tongue, Winston Churchill remarked "I have written five books, the same number as Moses—but I will not press the comparison."

A new transcontinental railway is to connect Europe with India by a much shorter route than by the Suez Canal. The Sultan has authorized the line from Constantinople, by way of Bagdad, to Koweyt, on the Persian Gulf.

Chicago with a population of two millions has less than half a million of evangelical Christians, grouped in 626 church organizations. The Presbyterian churches number 51 with 15291 communicants, or about 45,000 adherents. The Christian Observer, noting these figures, says: "Chicago is a great field for mission work." Such a remark will apply with much force to all large cities.

The French Comte de Saint Ouen has left an endowment of \$2,000,000 for a scheme to rear a race of giants. Giants and giantesses are to be encouraged to marry, by a \$20,000 dowry for one such marriage every year. Physical giants would have their advantages if they were also giants in mind and soul. But there would be the drawback of not being able to live in modern flats and of having to double up at the telephone receiver.

Professor Fleming, in a recent lecture on waves, at the Royal Institution, in London, said that the common notion of the immense length and height of the Atlantic waves was a fallacy. The longest did not exceed 300 feet, and commonly they did not exceed 100 feet. Instead of waves "mountains high," scientific measurement showed that the highest known waves were no more than 40 feet in height, and they rarely exceeded from 16 feet to 20 feet.

One of the most curious contrasts in London has just ceased to exist. In Paternoster Row, Mr. John Kensit and a Roman Catholic firm have long dwelt side by side in adjoining establishments. In the one window we have had crucifixes, images, and Romanist theology; in the other flaming placards denouncing the Ritualists and the Papists, announcing red-hot books against the Confessional. The Roman Catholic publisher has now removed further up "the Row," and the old contrast which has been for years a source of mingled interest and amusement to visitors is no more.

The Missionary Review of the World says: The statement is abroad, and appears to be well authenticated, that the Wesleyan missionaries in the Fiji Islands are considering the desirability of withdrawing in the main from work in the islands and leaving the native Christians to themselves to work out their own form of government and doctrine. We can not say how true this statement is, but think what it means? Within a lifetime these cannibal islanders have been thoroughly Christianized, and to such a degree that the withdrawal of the missionaries can be safely contemplated! That assuredly is a great achievement.

Another oppressive order has been issued in regard to Finland. The young Finlanders have hitherto served in their own Finnish militia, controlled to a large extent by the Finnish Estates. Now the Russian Minister of War demands that each young Finlander serve five years in Russian regiments, under Russian officers. The difference of temperament, habits and life, between Russians and Finlanders, will make such a service almost unendurable, apart from the knowledge that it is but another step in the "Russification" of Finland—the attempt to destroy Finnish national life as distinct from the rest of the Russian Empire.

The Belfast Witness has the following: The great political event of the past few days is the alliance between Britain and Japan. What effect may that alliance be expected to produce on Christian missions? Surely a good effect. Whether the Japanese authorities will actively favour the Gospel may be doubted; but they can hardly do less than favour the mission passively; and very much can be done passively in such a case. British missionaries will come under the shield and shelter of a Western Power, the Power with whom Japan is now in alliance; and thus the New Testament and the Christian faith must receive directly or indirectly "letters of commendation" to that bright, acute, and intelligent nation. The difficulty with Japanese is to prevent them imbibing Western agnosticism. At present the Christians in Japan number about 250,000, not one in a hundred of the population.

The Centennial of Victor Hugo's birth was fittingly observed in Paris and other European capitals on February 26. In Paris, public ceremonies were held in the Pantheon, in the morning, attended by President Loubet, the foreign ambassadors, and deputations from many educational societies. The programme consisted largely of recitations from Victor Hugo's works. In the afternoon, a monument to him was unveiled in the Place Victor Hugo, near the house where he died. The monument is of bronze and stone, and represents Victor Hugo seated on a rock, with Drama and Poetry at his feet, offering him a lyre. In all the public schools of France, on that day, there were lectures on Victor Hugo's life, and readings from his works. In Paris, the festivities lasted through the remainder of the week. In connection with them, the house in which Victor Hugo lived, in the Place des Vosges, was presented to the city to be used as a Victor Hugo museum.

As an important factor in the promotion of temperance and sobriety, the North Western Presbyterian (American) notes that nearly all railway companies in the United States require strict temperance on the part of their employees, as a matter of protection against accidents. The annual pay of these railroads amounts to \$575,000,000. The corporations which control this enormous annual disbursement have taken a definite stand for temperance on the part of their employees. Other great corporations are adopting similar principles, so that the range of employment open to the drinking man becomes more and more circumscribed year by year. This is prohibition of the simplest, most practical and most effective character.

The New York Evangelist recently stated that more than 1800 contributions from the venerable Dr. Cuyler's pen have passed through its pages. He is a remarkable man, and has passed the four-score years' limit. Though he has practically retired from the active work of the pastorate he still keeps up his contributions to the press, the notable thing being that many of his articles are reproduced in the pages of many denominational organs besides the Presbyterian. It was once said of the late Rev. L. H. Spurgeon, that he did not belong to the Baptist denomination, he belonged to all the churches and was revered and admired by all. The same may be said of Dr. Cuyler—he belongs to all the churches and is beloved by all. For more than forty years of pastoral and pulpit work his warm heart, active brain and eloquent tongue were consecrated to the Master's service. Now he wields a consecrated pen in the same blessed work, speaking from time to time to greater numbers of people than he addressed in his pulpit ministrations. It is a beautiful rounding up of a lovely and well spent life. What a blessing it would be if his beneficent example should become widely and deeply contagious.

Whether or not Ireland is made poor and kept poor by the land laws in force in that country, one thing is certain: for an "impoverished" country the Emerald Isle manages to spend an uncomfortably large sum on intoxicating liquors—the whole sum in 1900 amounting to £13,064,444, or £2 8s. per head of the population. In Canadian currency this is a large total of \$63,625,000. If this enormous sum could be diverted into legitimate channels of trade and industry, the cry "impoverished Ireland" would soon pass into oblivion. The increase in the number of licenses granted and the enormous increase in the sales of liquor, have aroused the Roman Catholic hierarchy to effort to stem the tide of evil, calling upon the licensing authorities to abstain from granting new licenses, which they regard as a grave abuse. They also call upon the "clergy to earnestly co-operate, in season and out of season, in creating and fostering a sound and enlightened public policy upon this licensing question, as well as upon the wide-spread evil of intemperance, which as a canker is fast preying upon the social and industrial life of our country and blighting peace, happiness, and prosperity."

The Quiet Hour.

Temperance Lesson.

S. S. LESSON—March 23rd. Eph. 5: 11-21.
GOLDEN TEXT—Eph. 5: 18. Be not drunk with wine, wherein is excess.

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

Have no fellowship with the unfruitful works of darkness, v. 11. In Tennyson's "Gareth and Lynette," the poet tells us how young Gareth, while in the King's kitchen, refused to join in the ribald jesting of his fellow-servants.

"But if their talk were foul,
Then would he whistle rapid as any lark,
Or carol some old roundelay, and so loud,
That first they mocked, but, after, revered him."

But rather reprove them, v. 11. History presents to us no more striking examples of moral courage than men like Elijah, who poured forth his fearless and fiery rebukes on the royal sinner, Ahab, or Amos the desert-prophet, who lifted up his voice against the rich, brave, profligate Jeroboam, or John the Baptist, who spoke out manfully about the wickedness of Herod. It is the duty of Christians to rebuke sin when it is open. But reproof should be administered in the spirit of love. No one denounced sin so unsparringly as Jesus. But His eyes filled with tears of pity when He thought of the doom of Jerusalem.

It is a shame, v. 12. It is not the business of a Christian to act as a moral detective, prying into the hidden sins about him dragging them out into the light. The surest way to spread some sins is to make them public. Silence and darkness are the best remedy for these evils. It is a disgrace for one bearing the name of man to poison the minds of the young and innocent with the disgusting details of crime.

Whatsoever doth make manifest is light, v. 13. The most powerful rebuke of evil is a pure life. The unconscious influence that radiates from a good man as he walks through life drives away impurity from his neighborhood, as the slimy, crawling creatures of darkness slink away before the light of the sun. It is said that when Thorwaldsen, the Danish sculptor, brought back to Denmark the splendid works of art which he had chiselled in Italy, the servants in unpacking the marbles, scattered the straw, which was wrapped around them, on the ground. Next summer the flowers of Rome were blossoming on the streets of Copenhagen from the seeds thus carried and scattered by accident. So, unconsciously to himself, the one whose life is modelled after that of Christ makes his influence felt in opposition to surrounding evil.

Awake thou that sleepest, v. 14. There is no danger greater than the danger of spiritual insensibility. The daisy growing in a field in which a man is ploughing, nods its head gaily in the breeze and sends forth its fragrance on the air, just as if the furrow were not coming straight towards it to tear it up by the roots. Birds build their nests in the bellies or beside waterfalls, undisturbed by the ringing of the bells or the roar of the cataracts. So, many, in spite of frequent warnings, slumber on in fancied security, while they are in imminent peril. For every unsaved man it is the greatest folly to be at rest. When a house is on fire the one whose danger is greatest is the one who

is calmly asleep amid the flames. In a ship that is going to pieces, the man who is asleep is in the most perilous position. To every one wrapped in spiritual slumber, God says, "Awake! Awake!" Beware lest that spiritual slumber pass into spiritual death.

Look therefore carefully (Rev. Ver.) v. 15. The story is told of a young American and a young Englishman who ran a foot-race on Vesuvius. The edge of the crater was to be the goal of the race. The American outran his competitor and of course intended to stop in time. But he had gained such momentum that he could not check himself and went over the brink into the blazing abyss below. Everyone who begins to tittle intends to stop short of being a drunkard, but how many are ruined by drink in spite of their intentions!

Redeeming the time, v. 15. Our days have been compared to the summer fields from which the farmer hopes to reap a plentiful harvest. Each week is a seven-acre field. How does it look from the hilltop of the Sabbath?

Be not drunk with wine, v. 18. It is a great step towards temperance, when we face the fact that, as individuals and as a nation, we drink because we like it. We do not use alcohol because of the nutritive elements in it, for these are found more abundantly in other substances which are harmless. Nor do we drink because alcohol is a medicine, for if we did we would stop as soon as the doctor would allow us, as we throw aside quinine at the first opportunity.

Be filled with the Spirit, v. 18. In 2 Timothy 3: 4, the apostle describes some who were "pleasure-loving rather than God-loving." We shall not be truly temperate until in us the love of pleasure has been mastered by the love of God.

A Life Prayer.

BY REV. JOSEPH PARKER, D. D.

Men do not learn to pray in death. In death they utter their greatest prayer; they take up all their prayers together and consummate them into one climax, with which they victoriously assail the opening gates of heaven. We shall pray best in death if we have lived in God. Living should be praying. Praying should never be a separate act, detachable from the current of daily experience and action. Prayer should be part of ourselves. "Prayer is the Christian's native breath!" When our religion is superimposed, it is an encumbrance; when it grows up in the heart or soul under the inspiration and sanction of God the Holy Ghost, then it is part of ourselves—not an external quantity, but an inward and eternal breath.

There is no more patriotic dollar than the dollar spent for home missions, and at the same time no dollar that is spent brings a larger return. It saves itself many times over in the diminishing of the expenses brought about by crime, drunkenness, gambling, and the like. If this saving came to the man who gave the dollar, instead of to the nation at large, how eagerly men would force their money upon the mission treasures!

Abiding in Abiding Love.

All things change but Love abides. The years are fleeting—the future moment refuses to stay. Our lives, like a stream, are ceaselessly flowing towards their destined goal. "The morn of life wears on to noon and evening, and then comes the night. Friends change and "forsake us." Death robs us of the most cherished. Fortune takes wings and flies away. But Love abides. It is not ours. It is not earth-born, or it, too, would be temporal. It is God's; the expression of his inmost essence. God is Love. Love is heaven-born, and so it abides. Amid the changes and chances of this mortal scene, hearts made for God need a safe anchorage. The swinging life needs a fixed centre, and amid the perishing pomps of earth we need an abiding power. Love—God's love to us—furnishes all these needs.

How unique is God's love as manifested in the love of Jesus. He says to grief-stricken men, almost paralyzed in mind and heart by imminent and cruel bereavement, "As the Father hath loved me, so have I loved you." What a great "as" that is! God is love in all its power. He is capable of loving to the highest power love can reach. He is an everlasting love: absolute! full of tenderness and infinite in its compassion. It is not a blind love, but one "full of eyes" to see things lovable. More than this, Jesus is not only the "altogether lovely" but the altogether lovable. When the Infinite heart beholds the well beloved Son, there is nothing save that which calls forth love. There is ready and complete response to all love's wooing. The all loving loving the altogether lovable! When we can measure that in all its length and breadth, depth and height, and know it through and through, then can we estimate the force of the "as". "As the Father hath loved me, so have I loved you" How this magnifies Jesus! How it makes known to us the love to God! Just as God is able to love Jesus, so Jesus loves us. What a precious gift! What an infinite comfort! Jesus, the sinner's friend, loves me as God the all loving Father loves him.

More than this, this dearly loved and loving Jesus offers my heart a home in the sacred shelter provided by such a love. He says, "Continue ye in my love." His love is to be the atmosphere which I breathe. I am never to leave it behind me, but to take it with me wherever I go. It is not to be as the shadow of a great rock in a weary land merely, beneath whose grateful shade I can lay me down to rest, but it is to be my home, the roof under which I dwell, the walls that screen me from the outside world, the very breath that sustains the life of my soul. His love is to be home to me. Outside fears cannot here disturb my peace. The evil one cannot break through this wall. The sounds of strife cannot break in upon this sanctuary. His love is my home. Exceeding great and precious is this invitation to continue in his love, for not even death can snatch me away from it. Even this great terror can but open the door, letting me into a still larger room of more abundant love.

So fitted to my need is this Heart of Love that he not only invites me to dwell in this Home of Love, but he also assures me how I can do so with absolute certainty and safety. Obedience is all. "If ye keep my commandments, ye shall abide in my love." "Whatever he saith unto you, do it," turns not only life into a wedding feast, but also the ordinary fare of life into wine. In pointing out this method of "continuing," my

Friend and Brother not only tells me how, but shows me how. He learned obedience, and his Father's love was lavished upon him because he did just what he tells me to do. "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments and abide in his love." The obedience he asks is not merely of outward deeds. It is the inward consecration of the heart to his will because he is loved. This issues in outward conformity to his commandments and reaps a richer outpouring of divine love. The love is increasingly realized as obedience leads to a sweeter intimacy.

From this abiding in love springs all our joy. Those who love righteousness are anointed with the oil of gladness. Warm sunshine floods the soul of the obedient. Secret springs of joy are made known in life's desert. Our joy is like his. He calls it "my joy." And this, his joy, "remains." All else is fleeting. All other pleasures pass away. This joy abides and is the fruit of abiding in his abiding love by the obedience learned through suffering.—Episcopal Recorder.

Suffering as a Reward.

BY REV. G. H. C. MACGREGOR.

Suffering is utterly misunderstood if it is only viewed as chastisement. I believe that often, instead of being the punishment of disobedience, it is the reward of obedience. Because we have been faithful in a few things, our God wills to set us over many things; and to fit us for the higher work to which He calls us, He passes us through the furnace of trial.

Suffering, it should be remembered, has a three-fold power.

It has an arresting and awakening power. This is the power it exerts when sent as chastisement. "Whom the Lord loveth He chasteneth." The stroke arrests us in the way of backsliding, awakens us to the danger of our position, and brings us back to God.

Then, suffering has a revealing power. We make discoveries about ourselves in the hour of pain and sorrow which are impossible at other times. And, what is infinitely more precious, we make discoveries of the grace and tenderness of our God unattainable otherwise. The lessons God teaches His children in the school of suffering are of such value, that they more than repay the pain when it comes to learn them. "Our light affliction, which is but for a moment, works for us a far more exceeding and eternal weight of glory" (2 Cor. 4:17).

And suffering has a transforming power. This it has in virtue of its revealing power. Nothing changes the soul like the vision of God. The peaceable fruit of patience, meekness, unselfishness, which comes of sanctified sorrow, is the result of beholding the glory of the Lord, from whose face suffering has withdrawn the veil.

Prayer.

Oh my Father, the day before me seems a pathway of difficulties. I do not complain that it is so. I would learn to find my joy in pleasing Thee; and if hardship is best for me, I would not be found sighing for ease, but I only ask that every step of the way Thou wilt go with me. Then shall the most jagged rocks be carpeted as if with softest velvet. Lions shall be only conies, and terrible giants nought but pygmies, if in my work, my business, my public life, I feel the touch of Thy hand. This grant for Jesus' sake. Amen.

Our Young People

"Our Own for Christ"—Topic for March 23.

A Meeting in the Interest of Home Missions. Ps. 85:1-13

Our Leader Speaks.

"Make yourself at home" is a common phrase. I think that it has in it the secret of interest in home missions.

For what happens when one really makes himself at home anywhere? He takes an interest in that place. Before he made himself at home, he was a stranger. Now he is an intimate friend. Before, he took no special care for the household. Now he has become a member of it, he will spend something for it, and he will cheerfully work for it.

The reason why so few, comparatively, take an interest in home missions is because so few, comparatively, have made themselves at home in their own country.

They do not know its beauty of natural scenery. They do not comprehend its material resources. They have not studied its history. They do not know its people. They have no idea of its perils.

How should they, who are virtually strangers in their own land, take an interest in it and spend money for it?

But to one who has a homeland, how vital are home missions! Our country's honor has become our own. We tremble for her danger as we would tremble when assailed ourselves. Our prayers for it are no mere perfunctory, but they are fertilized with tears.

Why, a man who loved his home would take a pride in "fixing it up." He would be glad to spend money for a new rocking-chair, a new grape trellis, fresh gravel on the front walk. And a man who is really at home in his country will take equal pleasure in his gifts to home missions, that go toward enriching the rooms and beautifying the grounds of the dear homeland.

Daily Readings.

Mon., Mar. 17.—The promise. John 12:27-36
Tues., Mar. 18.—The calling. 1 Cor. 13:26-31
Wed., Mar. 19.—The separation. 2 Tim. 4:1-4
Thurs., Mar. 20.—The power. Jer. 1:11-19
Fri., Mar. 21.—Shameful silence. 2 Kings 7:3-9
Sat., Mar. 22.—Glorious speech. Isa. 50:4-10
Sun., Mar. 23.—Topic. "Our own for Christ." Ps. 85:1-13. A meeting in the interest of Home Missions.

Prayer and Powder.

BY REV. JOSEPH PARKER, D. D.

Do I give myself into God's hands, or do I give myself partly into the hands of God? Do I say, "I want to be pious, and I also want to be sagacious?" Do we give way to the infamous profanity which is often quoted as the sum total of wisdom, "Pray and trust to God, but keep your powder dry?" That is a bitter and impious falsehood in the soul of it. In so far as it is really wise it is a consequence, and not a merely selfish precaution. The keeping the powder dry is not Never so divide the acts as to imagine that they are unrelated, or that they stand to one another in a merely mechanical sequence. The one belongs to the other; the one, if we begin at the right point, is the other in all its holiest meaning.

Our Members Testify.

Christ bade His church begin their missionary work at Jerusalem. He bids us do the same thing—begin just where we are. It is not likely that the distant lands will accept the gospel from us if we are not able to persuade those who are nearest to us to accept it.

A home missionary was preaching to a crowd of miners. One of them said to him: "Don't apologize for the truth, pardner; give it to us straight." That is the kind of preaching that is needed on home-mission fields, and that is the kind that will win souls everywhere.

"Truth shall spring out of the earth," says the Psalm we study to-night. We are proud of our immense grain crops, our abounding orchards, our rich mines; but all these that we get out of the earth will do the nation no good without a crop of truth coming up out of the earth. That is what will enrich us, and make it possible for all these other crops to enrich us.

Those that are converted by home-mission work often blossom out into a beautiful Christian life. What could be more noble as an expression of Christian faith than this prayer of "Yellow Earrings," one of Sitting Bull's warriors who fought against Custer? It was offered in a missionary meeting in Dakota: "Saviour, be kind to me and bear with me. I am an old, ignorant man. I grew up without the Bible and knew nothing of Thee in my youth. Though I try now to follow Thee, I often lose the way, not because I do not want to go in the right road, but because I do not see clearly. Bless my people and be merciful to us. When we sin, wipe out the sin, because we love Thee and Thou didst die for us."

God's Will the Brightest Thing in Our Lives.

God's will is not so much a thing to which we must submit as a thing in which we should glory. It is not a rod beneath which we must bow, but a flag which we may follow. It is the one hopeful, glad, and glorious thing in this world. We are too apt to think of the petition, "Thy will be done," as one only to be placed on tombstones and mingled with sob's, when it is rather our battle-cry of freedom, our cheer for hope and progress. There is no glad, good thing in all the world, in any day of any single life, but that is the will of God being done. The triumphs, the successes, the hopes, the joys,—these are the will of God. There is, indeed, a sense in which these are far more the will of God than the burdens, the tears, the failures, in which are mingled much of the fruit of the feeble, frail, and faulty will of man. Let this prayer, then, ring in our anthems; let us shout it in our praises, let us cherish it in our hearts as our exceeding confidence and our great joy: "Thy will, O God, be done."—S. S. Times.

Heaven consists in nothing else than walking, abiding, resting in the divine Presence. There are souls who enter into this heaven before leaving the body. If thou believest that thy God, found, felt, rested in, is heaven, why not, under the gracious help which he vouchsafes to thee in his Son, begin at once to discipline and qualify thy soul for this heaven?—John Pulsford.

Our Contributors

Persecution.

BY MRS. W. MCCLUSKY.

The early Church advanced rapidly in holiness and power after the first persecution. Satan, alarmed at the heavenly spirit manifested, resorted to a new and far more disastrous scheme to destroy it. He projected into it some of his own lying, hypocritical spirit which immediately exploded with a terrific shock; instantly killing the two persons whom he had hired for a small sum of money to act for him. A great awe came upon the Church and upon all that heard of it. The apostles increased in power, multitudes of sick men were healed and believers were added to the Church in large numbers. This growing popularity intensified the hatred of the Jewish leaders, and again they had the apostles imprisoned. But the Lord was with them and sent an angel to deliver them, who said, "Go ye, and stand and speak in the temple to the people all the words of this Life." Very early in the morning they entered the temple and taught. God did not release them so they could live at ease nor even that they might return to their friends, but that they should go on with their work; so large opportunities are given to the Lord's people not for pleasure or luxurious living but for service. The next morning the council concerned and officers were sent to bring in the prisoners. They soon returned to relate a wonderful story; they found the prison safely closed and guarded by the keepers, but there were no prisoners within. At this report the court was much troubled and while considering it word was brought that the prisoners were in the temple teaching the people. Immediately officers were sent for them and they appeared before the council. In answer to the charge that they were filling the city with their teaching, making the council responsible for the crucifixion of Jesus; they replied "We must obey God rather than men."

That is the key-note of the Christ life in this century as well as at that time. Continuing the defence they again charged those leaders with the death of Jesus whom God had raised and exalted to be "Prince and Saviour," to give repentance and remission of sins to Israel. It was their work to bear testimony to this truth as also did the Holy Spirit whom God hath given to them that obey Him." From first to last obedience to the Divine command rings out clear and unmistakable.

This fearless defence of the apostles so cut and enraged the members of the court that they were ready to have them executed then and there. But one of their prominent men exercised more self-control, and having the prisoners retire for a little time, he made an appeal which for worldly wisdom could not be surpassed. His policy was to "let them alone; if their working was of men it would soon prove itself a failure; he sustained his argument by well known facts in the history of their nation. If the new way was of God it could never be overthrown, and they would find themselves fighting against Him."

Is it true that one must see a movement succeed before it can be known whether it be of God or man? The statement is a seductive fallacy; the greatest

success in the world's history was the life of Christ, yet judged by the human standpoint it ignominiously failed. One may certainly know the things that are of God, for Jesus said, "If any man *willeth to do His will*, he shall know of the teaching whether it be of God." This man's position was sustained by the court and the apostles were called in. After beating and warning them not to speak in Jesus' name the council dismissed them; and they departed full of gladness that they were thought worthy to suffer this shame for Jesus' name, while at the daily temple services they continued to teach and preach Jesus as the Christ."

Why did the apostles consider it an honor to be persecuted for Jesus' name? It proved the truth of Christ's own words; again and again He had told them that persecution would befall those who confessed Him, but with it would come the blessedness so they should "rejoice and be exceeding glad." A Christian is safe and strong in just the proportion that he feels his dependence on the Divine One, so anything that drives him to the sheltering arms of the Heavenly Father can but be a blessing. For the same reason the early Church made wonderful progress in the midst of all the persecution.

Holland Patent, New York.

Lord's Day Week—April 6 13.

"Lord's Day Week" is now recognized in Great Britain, the United States and Canada. All the Societies, having for their object the preservation of the Christian Sabbath, are uniting to ask all Ministers and Christian workers to assist in making the best possible use of this opportunity to arouse the public conscience in the interests of the better observance of the Lord's Day. Ministers are requested to preach on the subject; Sunday School and Young People's Society leaders to have the subject in some way brought before the children and young people; and all Christian people to do what they can by example, effort and prayer.

The need is great. Godlessness, greed and selfishness are increasingly bold in profaning the Sacred Day.

The time is opportune. The Lord's Day speaks specially of Redemption completed in the Resurrection, whose anniversary just precedes the time fixed upon as Lord's Day Week. Besides, the summer with its special temptations to Sunday pleasuring, etc., is just in sight.

There is much advantage in special united instruction, appeal, prayer, and effort. The whole community is set thinking on the subject. Its importance is thereby greatly emphasized.

But let us not think that such an effort *once a year is enough*. The time is when this great question should be frequently brought—in sermon, public prayer or by other means—before the people. Nothing less will reveal the dangers, arouse conscience and stir the hearts to worthy interest in this great and burning question.

There is evidence of the beginning of the needed public awakening. There is growing interest in pulpit and press. All the Churches—including the Roman Catholic—are uniting *as in no other direction*, to strengthen the Lord's Day Alliance. The Workingmen have begun to realize the special cause they have to be interested in defending the integrity of the Sabbath.

But these evidences of progress—promises of ultimate success—only add to the responsibility of all Christian leaders to redouble effort in order to make actual what is thus shown to be possible.

A strong, united, persevering effort will enable us at least to "hold what we have." To fail, therefore, were to incur most serious guilt!

J. G. SHEARER.

Sparks From Other Anvils.

The Christian Intelligencer: To know the will of God and to do it, is the highest satisfaction possible to the soul, or of which the soul is capable, and this shall abide forever.

Herald and Presbyter: The great fact that underlies all successful evangelistic work is that Jesus Christ died to save sinners. When human hearts are made to realize their sinfulness, they are ready, as they could not be before, to accept the Savior.

Michigan Presbyterian: It is all right to ask for money. It ought to be a pleasure for the Christian to contribute to his Lord's cause. But when there is little of the true spirit of giving, and very much of the machinery of begging, the spiritual value is apt to reach the minimum.

The Lutheran Observer: There are many people who would like to do the unselfish deeds that win gratitude and love, or who would like to achieve business prosperity, or have strong Christian character, but the weak sentiment "I would like to" never hardens into the strong conquering resolve "I will."

The Christian Endeavour World: A man is truly broad when he sees things in their right proportions. He is broadly narrow when he insists on putting first things first, and cannot be sneered or cajoled into putting mere matters of etiquette, or peccadillos of polite society, in the place of principles of righteousness.

Sunday School Times: We estimate a man by what he is, or by what he has done. God estimates a man by what he desires to be and is striving to become. If one, in his heart of hearts, longs to be one with God, to honor God in his doing or not doing, and to serve God faithfully in serving others, even though that one be hindered or kept back and kept down by obstacles or opposers, God sees the mark at which he aims, and the ideal to which he aspires, even though one's fellows note only that which has been already realized. We have indeed reason to be grateful that our judgment is with our ever loving and our all seeing Father, and not with our imperfect and short sighted human fellows.

The Presbyterian Standard: Every one of us should shake off the pagan standard of thinking that life consists in the abundance of things that we possess. Manhood cannot be measured with a tape line; character cannot be weighed on hay scales. We may bulk large, but if our bulk is only so much flesh we belong to the category of the beasts. Life is spirit, and as spirit grows purer and finer and richer, life rises in the scale. Jesus was no bigger than the worst man in Galilee, but he was infinitely better. Let us drop the standard of size and cease to take pride in bulk, and try to grow better and to make everything around us better; and so shall we attain towards perfection.

British America Assurance Company

SHAREHOLDERS' MEETING.

The Sixty-eighth Annual Meeting of the shareholders of the British America Assurance Company was held at its offices, Toronto on Thursday, the 27th inst. The President, Hon. Geo. A. Cox, occupied the chair, and Mr. P. H. Sims, who was appointed to act as Secretary, read the following:

ANNUAL REPORT

Your Directors have pleasure in presenting the Sixty-eighth Annual Report and financial Statements, duly vouchered for by the Auditors of the Company.

There has been a moderate increase in the Premium Income in all branches, the Canadian Fire Business, particularly, showing a considerable increase over that of any previous year, this being mainly due to the advanced rates which have been obtained.

The balance of Revenue Account, \$99,590.00, has been applied as follows: \$65,000.00 for two half yearly dividends, the first at the rate of Seven Per Cent. and the second at the rate of Six Per Cent. per Annum, \$4,045.26 written off office furniture and Securities, and the balance, \$30,544.74, added to the Reserve Fund, which now stands at \$612,001.96.

Although considerable progress has been made during the year in the direction of advancing rates throughout Canada and the United States the results of the business, owing to the increase in fire losses, have not proved satisfactory to Companies generally, and measures are now being taken for further advances which should bring about a material improvement in the condition of the fire insurance business on this continent.

GEO. A. COX, President.

Summary of Financial Statement.

Total cash income.....	\$2,040,197.10
Total expenditure, including appropriation for losses under adjustment.....	1,940,607.10
	\$ 99,590.00
Dividends declared.....	65,000 00
Total assets.....	\$1,755,849.21
Cash capital.....	\$1,000,000.00
Reserve fund.....	613,001.96
Security to policyholders.....	\$1,613,001.96

The report, on motion of the President, seconded by the Vice-President, was carried unanimously. In moving the adoption of the report the President said:

The Revenue Account shows that, after deducting losses and expenses from the premiums for the year, there is a balance, or underwriting profit, of \$58,795. This, with the earnings from interest and rents, \$40,795, makes the total balance at the credit of Revenue Account \$99,590. Compared with the preceding year the figures before you show a gain in premiums (after deducting reinsurances) of \$127,159, and a reduction in losses of \$16,124.

This increased income is derived mainly from the fire business, and, as stated in the report, is chiefly due to the better rates that have prevailed. In the Marine Branch there has been little change in the volume of business we have done, but while the income from it is source represents less than one-fourth of the premiums received we are indebted to this Branch for nearly one-half of the year's profits.

Taking into consideration the large amount of fire business transacted, the results of the year—although they show a marked improvement on those of the year 1900—cannot be regarded as affording an adequate margin of profit, but those of you who have noted the records from month to month of the serious fires in Canada and the United States, beginning with the conflagration in the busi-

ness centre of Montreal in January last, must, I think, regard the accounts presented as more favorable than might have been anticipated. We can at least claim that they will bear comparison in their general results with those shown by other Companies operating in the same fields as ourselves, and this is perhaps the best test of the judgment exercised by the officers and agents of the Company in the prosecution of its business. The problem as to what rates will be adequate to meet the losses of any one year is a difficult—I might say an impossible—one for the most experienced underwriters to solve. They can only meet the changed conditions that confront them from time to time by readjusting their rates in accordance with the loss records which these changing conditions produce. The adverse experience of Companies engaged in the fire business on this continent for the past two years has shown the necessity of increases on many classes of risks, and we have benefited to a considerable extent from the advanced rates which prevailed during the year 1901, and in view of the action taken during the past ten days by all the leading Companies doing business in the United States to bring about a more radical advance than has hitherto been attempted I feel that we may safely anticipate that these improved conditions will have even a more marked effect upon the business of the present year.

In reviewing the business of the past year, as well as of the preceding eight years during which I have had the honor of occupying this chair, it is very gratifying to observe the progress which the Company has made in its fire business in Canada, as well as the profits which have accrued upon this, notwithstanding the losses by the conflagrations of the past two years. A Company which has been doing business—as the British America has—for upwards of two-thirds of a century should, we have felt, occupy a prominent position in connection with the business of its home field, and while an income equal to that of some leading British offices, which carry much larger amounts on individual risks, might not be looked for, it should command a liberal share of the business and be able to show results equal to, if not better than, the average results of its competitors. The progress which the British America has made in this direction under its present management is indicated by the following figures: In 1892 the total fire premiums of the Company in Canada were \$173,951; in 1901 they amounted to \$351,505. These figures represent the net premiums (after deducting reinsurances), so that during these nine years the income of the Company in this branch has increased upwards of 100 per cent., while the total increase of all Companies reporting to the department is about 40 per cent. It is still more gratifying to find from the annual returns of Companies doing business in Canada, published by the Dominion Government, that while for this same period the average loss ratio of all Companies reporting to the Canadian Insurance Department is 70.3 per cent., our losses have been but 59 per cent. of the premiums received.

While this has been our experience at home, the progress we have made in other fields in the way of securing advantageous connections has been such as to warrant our looking for equally favorable results from our agencies outside the Dominion, particularly when we bear in mind the improved outlook to which I have referred in the United States, from which territory a large proportion of our income is derived.

In conclusion, I desire to avail myself of this opportunity of expressing our appreciation of the work of the officers of the Company, both at its Head Office and at its Branch Offices, and our obligations to our General and Local Agents for their services in the Company's behalf during the past year.

The following gentlemen were re-elected to serve as Directors during the ensuing year: Hon. Geo. A. Cox, J. J. Kenny, Augustus Myers, Thomas Long, John Hoskin, K. C., LL. D., Hon. S. C. Wood, Robert Jaffray, Lieut.-Col. H. M. Pellatt and E. W. Cox.

At a meeting of the board, held subsequently, the Hon. Geo. A. Cox was re-elected President and Mr. J. J. Kenny Vice-President.

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Ottawa, Wednesday, March 12th, 1902.

THE CONSECRATION OF WEALTH.

When the Church of Christ was re-awakened to the imperative and universal obligation of the divine command, "Go ye into all the world and preach the gospel to every creature," it found the doors into the heathen world almost everywhere closed. Wherever the missionary of the cross turned he found staring him in the face bitter opposition, persecution, or even death itself. The governments of even professedly Christian countries were indifferent or hostile to the missionary's work among their heathen subjects. How was this state of things changed? Prayer and intercession was made before God continually that the doors might be opened. And they were opened.

When this was done, men were wanted to go into the doors opened. Women were not as yet taken into account, except as wives of missionaries. Again prayer was made and here and there, men whose hearts the Lord had touched with a divine compassion like His own, offered themselves to go forth on this great errand of love and mercy. Then women entered into the arena, and among the brightest pages of missionary history are those which record the labors, successes and heroism of women, whether at home or abroad. So ready and so many did laborers become that often they had to stand waiting, if not idle, until means could be found to send them. And still, though there is no superabundance of really thoroughly qualified men and women to go forth into the wide open doors, and the harvest fields, more are ready and offering to go than in many cases the Church has the means at her disposal to send.

Why is this? Is it that the money needed to prepare and send forth the laborers is not in the possession of professing Christian people? By no means. By far the strongest speech of its kind made at the Student Volunteer Convention, a speech of

unanswerable facts and logic and of such power as is seldom heard in a lifetime was that of Robert E. Speer on the "Resources in the hands of the Church for the Evangelization of the World." Taken on the material side alone, the array of facts which he presented of the wealth of the professedly Christian nations, especially of Britain and her dependencies, Germany and the United States, was simply bewildering as to its vastness, and of that he showed that a very large portion is in the hands of professing Christians. So that the lack of means to equip and send forth laborers is not because the Christian Church does not possess them. Why then should she be crippled, if not paralyzed in her efforts to carry out Christ's great command and last commission? The solution of this problem so as to overcome the difficulty facing the Church and blocking her progress in the accomplishment of her divine mission is one of the most pressing and immediate needs of our day.

By way of answer to the last question it was shewn over and over again by different speakers that one great obstacle in the way of the Church's means being available for the evangelization of the world, is *ignorance* of its appalling need. No one, we believe, who has not really been face to face with the extent and awful nature of this need, can form more than the most faint idea of it. To remove it should be one of the first objects to which the Church should set itself. Much has been done, but much more remains to be done, and long, wise and persevering effort will be needed to overcome this dense and persistent ignorance.

A *false idea*, in very many cases a wilfully false idea on the part of Christian people, with regard to the use and responsibility of wealth is another obstacle which needs to be removed before the means in the hands of the Church can be made available for the evangelizing of the whole world. Is it not so that, with very many, only the leavings, after all other wants are satisfied, are thought enough and all that can be spared for this greatest and grandest of all religious or benevolent enterprises, this that means more than all others for everyone whom it reaches? The idea of stewardship as regards the use of wealth on the part of professing Christians has hardly as yet begun to be felt or acted upon. Until it becomes felt and generally acted upon the means at the disposal of the Church to carry out Christ's command will be small comparatively, and uncertain. A spirit of consecration and self-sacrifice such as will reach the wealth of the Church is imperatively needed, before the Kingdoms of this world can become the Kingdom of our Lord Jesus Christ.

The spirit of *love and compassion* for the perishing such as Christ felt for us, and feels still for the lost, prompting to effort on the part of Christians, in its human measure like His, must come into and fill the Church before wealth can be laid upon His altar and consecrated to His service. Until a sense of God's love for men, such as Paul felt, when he said, "The love of Christ constraineth me not to live unto myself but unto Him who died for me," pervades the Church much more than it does now or ever has, its means will continue to be turned from their highest,

noblest use, the carrying of the glad tidings of the gospel to all the ends of the earth.

How are these obstacles to be removed? Largely in the same way that other obstacles referred to have been, by the earnest, believing, persevering prayers of God's people, by the faithful preaching of the word by pastors, not in the way of urging giving upon their people in season and out of season. There are certain diseases which can only be reached and healed by building up the whole system in strength and vigor; so the wealth of the Church can only be reached and consecrated by the whole body of Christian people being reached and moved through the power of the Spirit of God accompanying the faithful preaching of the gospel, through earnest prevailing, believing prayer, by a sense of individual responsibility on the part of all Christians for the accomplishment and full realization of this great work which Christ has laid upon the Church, which lies so near His heart and concerns so closely the honour and glory of God.

The Editor DOMINION PRESBYTERIAN:—The financial year is closed and it has fared well with the mission schemes—never better. We are all glad and thankful; what shall we do next?

Last year we turned in March from schemes to common fund and, in a marvellously short time, \$250,000 poured into the treasury. These days, when all thankful, let us again turn to common fund and work at it together through the month of March, and there can be no doubt that we shall complete the task we set ourselves, over two years ago.

Two ways may be mentioned—First: In some congregations there is an amount yet uncollected—perhaps \$10, perhaps \$50, perhaps \$100 or more. These balances aggregate, nearly \$90,000. If in each congregation it should be determined to get in all that can be collected before March closes, then we would know just where we stand. The pressing duty, therefore, in about one third of our congregations is to attend to this at once, and when the month ends to report the result.

Second. There will be more needed. Even if the whole \$90,000 came in there would be more needed; probably \$25,000 more,—and every thousand that cannot be collected will add a thousand to what is required to make the full \$600,000.

To plan and work to meet whatever shortage there may be is a way open to every congregation, and to every member of the Church; and some are at it now. Some may help with large gifts, others with gifts which would be larger if they had the means as they have the heart. It should be expected, however, that there shall be such a number of thoughtful, cheerful givers that, when they join in a final effort, the result shall be certain. Let there be discussion in every congregation and yet another rally of the friends who are willing hearted and, in the end, the common fund shall be complete.

R. CAMPBELL.

STATE OF THE FUNDS.

With the exception of the Aged and infirm Ministers' and the Widows' and Orphans' Funds, every fund of the church is free from debt. This is a cause of devout gratitude. Three or four weeks ago, I thought we were likely to end the year with a debt well on to \$20,000 in the Home Mission Fund. The facts were made known to the church, and I have never, in my experience, known so generous and general a response to an appeal, shewing how warm a place the Home Mission work has in the hearts of our people. The Committee will be greatly cheered when they meet this week, to know that the fund is free from debt and that it will be unnecessary to contract the work. Seeing that the response has been so general and liberal, it would be perhaps invidious to mention names of either ministers, congregations or individual friends that have come to our help in so handsome a manner. I cannot, however, refrain from mentioning that, on the morning of the day the church year ended, I received a letter from a friend in Ottawa offering to be one of two or three to meet in full the Home Mission debt, which he then supposed to be about \$15,000. It was not necessary to avail ourselves of this generous offer, but it is most cheering and encouraging to know that in time of extremity we can fall back upon friends so warmly interested in the work and so ready to give of their means to see that it is carried on without the necessity of reducing the staff or withdrawing from fields occupied by our missionaries.

While gratitude to God is the dominant sentiment, I cannot help expressing disappointment regarding the state both of the Aged and Infirm Ministers' Fund and the Widows' and Orphans' Fund. The former is nearly \$1,000 short and the latter about \$5,000. I confess that I am at a loss to understand this. The church entered into a covenant with the ministers who served it in the earlier years of the history of the country, whereby it pledged itself to take care of these ministers in their old age, and to give a small annuity to their widows, on condition that these ministers paid regularly an annual rate to these two funds. The ministers implemented their part of the contract, and now it seems to me that the church is in honor bound to implement its part. The annuities to those aged ministers, as well as to the widows and orphans of others, are due in the end of this month, and the committee of the one fund is short \$1,000 and of the other \$5,000 wherewith to meet these annuities. I cannot believe that the church will consent to the annuities being reduced, and that it is simply necessary to make known these facts to bring in a generous response from many of our congregations and Christian people before the end of this month.

At the meeting of the General Assembly in June, a large number of elders met and discussed these two schemes, pledging themselves to do all they could to see that they were liberally supported. It is hoped that within the next three weeks, the elders of our church will give time and help so that before the 31st of March, the shortage in both funds may be made good.

ROBT. H. WARDEN.

Toronto, Mar. 10, 1902.

THE TEST OF LOVE

"If ye love me, keep my commandments?" Does our Saviour ask of us a hard thing? an unpleasant thing? an unwelcome thing? Not if we know him as our personal Saviour; not if we love him in some gracious measure for his great love wherewith he loved us even when we were dead in sins: for then are we able to give a swift and glad response to the truth of the declaration, "This is the love of God that we keep his commandments: and his commandments are not grievous."

The dutiful, loving child feels bound to carry out the benevolent wishes or pious teachings of an earthly parent; even more conscientiously and lovingly, after the revered one has passed into the unseen world. The devout Christian loves God's holy law, hides his word in his heart that he may be restrained from sin. Many times he feels to exclaim with the Psalmist, "Oh how love I thy law! it is my meditation all the day." "Thy precepts have I kept with care." "Thy statutes have been my songs in the house of my pilgrimage."

This is simply Christian experience. It is in no sense hyperbole, or an occasional burst of emotion; it is the habit; it is the life of the humble, trusting believer, of him whose delight is in the law of the Lord, and who meditates upon it day and night. For such an one it is no hardship to obey when God commands. Love to God and to his neighbor is his ruling characteristic. He despises to take up an evil report against his neighbor, and when regretfully compelled to believe him guilty of wrongdoing, he refrains from harsh and self-righteous judgments, considering himself, lest, in some unguarded moments, he also be overborne by temptation to the commission of sin. He shuns even the appearance of evil, that his example may be such as becometh godliness; that he may not vex the heart of a Christian brother, or become an occasion of stumbling to a weaker one.

His attendance on the worship of the the family and of the sanctuary, is regular and devout. His regard for the sanctity of the Sabbath is sincere and deeply grounded. He is grieved with those whose lives display irreverence towards God; without strict and unwavering consistency in the practice of religious duties; whose minds are easily influenced by careless companions to lower the standard of holy living which God has set up. "I beheld the transgressors, and was grieved; because they kept not thy word."

These are distinguishing features of the spiritual man, readily discernible in every brother who walks humbly with his God. He is a life of prayer unceasing; of faith unfeigned; of love without dissimulation; of devotion to duty under the leadings of the Spirit.

Are we followers of God as dear children, walking in love, as Christ has loved us and given himself for us? Then we

will not allow anything to come between us and our God. We will not permit the evil that is in the world to alienate us from the life of God, by conforming to its maxims and customs; but our daily striving will be to live soberly, righteously, and godly, redeeming the time. —The United Presbyterian.

Literary Notes.

Did politics and religion ever meet more happily, fitly and potently than in the appointment of a pastor, preacher, editor, university professor and theologian to the premiership of Holland? This same wonderful man, Dr. Abraham Kuyper, massive in intellect as in physique, delivered the Stone Lectures at Princeton 1898-1899, while he was yet a professor in the University of Amsterdam (of which he was the founder) and also a Member of Parliament. These lectures were published by the Revell Company under the simple title, "Calvinism." As The Outlook well said "it is a book to be reckoned with" for "no abler exponent of Calvinism lives than the veteran professor who here exhibits it as indispensable to restore unity to Protestant thought and energy and to Protestant practical life. . . . These lectures exhibit it as a life system and as related to religion, politics, science, art and the general outlook for the future. The second edition of this masterly volume just out, will command even a more widespread attention than the first, because of Dr. Kuyper's elevation to the premiership as well as of his increasing recognition as a scholar.

Table Talk for March opens with an article by Christine Terhune Herrick on "The Housewife's Day," then follow "What Physical exercise will do," "A Chapter on Croquettes," "How to serve for the Unexpected Guest," and other articles of a similarly helpful nature. This magazine is one that all housekeepers should see. The Table Talk Publishing Company, Philadelphia.

The Ladies' Magazine for March opens with a most interesting article by Faith Fenton on "House keeping in the Yukon." Among other articles are "Woman's Work in the Church" and "A Group of Prominent Church workers." The various departments are full of suggestions, and there are special paragraphs with reference to the coming Easter-tide. The cover is an attractive one—a child clasping a spray of Easter lilies. The Hugh C. MacLean Co., Toronto.

The opening article in the March Cosmopolitan is on "Motherhood," and is profusely illustrated, one of the pictures being that of Her Excellency the Countess of Minto and her five children. "A Great Southern Exposition" is a well illustrated article describing the Charleston Exposition now in progress. Several stories and other articles complete the number. The Cosmopolitan, Irvington, N. Y.

"Ye shall seek me and find me, when ye shall search for me with all your heart."—Jer. 29:13.

The Inglenook.

The Tragedies of Temperament.

BY PRISCILL LEONARD.

Emerson somewhere compares life, with all its experiences, to a string of beads, and temperament to the iron wire on which the beads are strung. Temperament is truly the fundamental fact of our being. To be at all is to be thus, we realize, whether the "thus" means a calm disposition or a nervous one, an eager temper or a sluggish one, a warm nature or a reserved coldness. Character we can mould, intellect we can train—temperament eludes and dominates us, and conditions everything in our lives, plan or resist as we will.

The fight of character against temperament indeed is the central point of the battle of life. The happy man or woman whose temperament makes for lovely character—who is born with a true affinity of soul for all the gifts and graces—can never quite understand this struggle. "His virtues are so hard," said one such gracious natured person of an acquaintance, "they are grim as well as great." "They came hard," said one who knew, "and so they will always carry the marks of the struggle." But hard fought as such virtues are, they never really belong with absolute security of possession, to the soul that has won them. They are made, not born; they require eternal vigilance, lest they slip from us. Habit is second nature, but not nature itself.

We meet this stubborn fact in our friends and relatives, as well as in ourselves. Indeed (being but human), we generally notice it more in them than we do in ourselves. The unconquerable tendency of an impulsive temperament to do unwise things comes home to us painfully when the owner of that temperament sits at our breakfast-table daily or manages our business affairs. A friend with a high temper keeps us forever looking out for danger signals, however much we love him or her; a parent or a child of a melancholy or worrying temperament casts a gloom over our days which no cheerfulness of our own can quite dispel. We are, in a sense, at the mercy of the temperaments around us.

This partly explains the fact that a warm, joyous, eager nature, even when accompanied by a total lack of fine character, always appeals to us and attracts us. The old question, "Can love exist without esteem?" is thus answered in the affirmative, where the negative would be much more virtuous—but quite untrue. "He is no saint—but he is such a sweet sinner!" was the cry of the natural man in the old theologian's heart, as he enjoyed the companionship of a most delightful worldling. Just as beauty draws us, and we must love its charm, whether it belongs to a Madonna or a gypsy, so a fine temperament makes itself felt, whether noble character be behind it or no. We may call it "physical magnetism," if we choose; certainly it is not a moral force, this force of nature's capricious making.

Nearly all earth's tragedies lie in temperament. Put a resolute nature in Hamlet's place, and where is the anguish of the situation?—clean gone, vanished into thin air along with the melancholy Dane. Put a calm, judicial temperament in Othello's

place, and Iago is powerless to make his fatal mischief. "If I were you," would solve most problems when advice is needed. The trouble is that I never can be you, and so advice has become the proverbial drug in the market that it deserves to be. Our own temptation, our own difficult situation, seen no matter how clearly, by an adviser of different temperament, becomes so different that his counsel is not to the point, as we feel at once.

It is probably because we unconsciously realize all this, without thinking it out at all, that we seldom make a steady and successful fight against our own natures. We find it easier to bend and shape character—which is flexible and plastic—to temperament, than to spend years of effort in subduing our stubborn temperaments to the higher will of our souls. We cover up the iron wire with beads, and devote ourselves to making the beads as beautiful as possible. The wire will show every now and then, but we try to ignore it, and so do our friends. Life is a series of compromises, anyhow, and this particular compromise is no more than the rest.

Sometimes, however, we can not ignore our temperament. It is generally in middle life that it asserts itself thus. Youth is the time of hope, of effort, of full energies, when what we are trying to do overrules, more or less, what we are. It is later on, when the hope flags, and the effort must be sustained on exhausted energies, that the underlying temperament proclaims itself. There are sudden breakdowns of character in middle life that nobody understands except the man himself. But he knows well—and knows himself mastered because he has failed to control when he had the chance.

One of the saddest tragedies of temperament is where two irreconcilable natures are perforce chained together. "Bear and forbear" is an excellent motto; but all the bearing and forbearing in the world will not smooth out a situation like this. Sometimes it is parent and child, sometimes wife and husband; sometimes brother and sister who find themselves in this position. They may even esteem each other, but their ways are naturally and constantly irritating. And when a person's daily ways irritate us, the virtues of angels are not common. The old inscription upon the tomb of a married couple, "Their warfare is accomplished," gives hope for a future life; but in the present one, the only remedy in such cases is "to suffer and be strong."

The artistic temperament, as any observer knows, is usually a tragic one either for the possessor or for somebody else. Still, fortunately for humanity, the greatest artists,—Shakespeare and Raphael—appear to have made all around them happy and to have been "enchantly beloved." Perhaps if Carlyle had been greater, the house in Cheyne Row would have been the abode of harmony, not discord. Yet one cannot but feel that the most tragic temperament of all is the thoroughly commonplace one. The nature that can not either suffer or enjoy greatly—the stolid, narrow, material temperament that has not a spark anywhere in the clod—this is more hopeless in its certain loss than any other in its possible pain. It

degrades life to a mere existence. Better a battle-ground than a blank. Whatever trials an uncomfortable temperament holds for its possessor, it also holds the excitement of war and possibility of victory; and through all tragedies, he must be happy in the end who, like Browning's hero, has

"Never turned his back, but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted,
Wrong would triumph,
Held we fall to rise, are baffled to fight better
Sleep to wake."

Rags and Tags and Velvet Gowns.

BY MARY MARSHALL PARKS.

"N there was a new boy at school yesterday, 'n he had great patches on his knees; 'n when we choosed up the boys didn't choose him; 'n his face got red, oh! as red as fire; 'n he walked away 'n stood lookin' off over the water at the ships. Served him right, I say."

Ted had been rattling on in this fashion for at least fifteen minutes; and mama, who was reading up for her next club paper, hardly heard a word; but this last caught her attention, and she looked over the top of the book with a little start.

"Perhaps he was watching for his ship to come in," said she quietly.

If Ted could have seen the rest of her face, he would have done some thinking before he said any more.

"His ship! 'Tisn't likely a boy like him would have a ship,—is it now? Course he can't help the patches, p'raps," said Ted, condescendingly, "but he oughtn't to come to a pay school with us. Harold Winston said it wasn't—suitable; and so did all the other boys. He ought to go to the public school where the other patches are."

Mama's eyebrows went up in a fashion that would have alarmed Ted if he had happened to look at her, but he was stroking the spotless knees of his own velvet trousers.

"I used to know a boy who wore patches."

"You, mama?" cried Ted.

"Yes. I used to play with him every day. Patches and bare brown feet, and a hat without any brim."

"Was he a nice boy?" asked Ted, doubtfully.

"I think, taking everything into consideration, he was the nicest boy I ever knew," said mama, with an emphatic little nod. "And I ought to know, for I went to school with him for years."

"'N when the boys choosed up did they leave him out?" asked Ted.

"Oh, dear me, no!" said mama, decidedly. "They wouldn't for the world have done anything so impolite."

Ted looked blank for a moment. Then his face grew red, oh! as red as fire.

"His ship hadn't come in then," continued mama; "but it has since. He owns a big factory now."

"W-what's his name?" sputtered Ted.

"John Hartley Livingston."

"Uncle John Livin'ston!"

Mama nodded. "All boys who wear patches—and bare brown feet—don't become rich men; but I fear they are more apt to become something worth while than boys who wear—velvet suits, because they are used to hardships and dirt, and disagreeable things. Men who amount to something have a great deal of hard, disagreeable work to do."

"This is my best suit, anyway," cried Ted, twisting in his chair. "I don't always wear velvet. You know I wore it 'cause it was Friday and speakin' day."

Mama went back to her book, and Ted stole away and lay down on a fluffy white rug with his feet on the seat of the sofa,—a favourite position of his when he wanted to think.

Monday night he came home greatly excited and stood before his mother with his feet crossed.

"The boys choosed again, 'n I choosed the patched boy, 'n they wouldn't let him play, 'n we went off 'n played mumblety peg by our two selves," he cried, the words fairly tumbling over each other. Then he uncrossed his feet and swung the under one forward. There was a jagged hole in the knee of his trousers. "'N I want that patched," he cried, with a defiant ring in his voice. "If you please, mama," he added, in gentler tones.

"Very well," said mama, soberly, but her mouth was smiling behind the book.

"The boys have all come 'round, mama," Ted announced, cheerfully, a week later. "Harold Winston came 'round to-day. He held out two days longer 'n any of the rest, 'n he did hate to give in, but he got tired of walkin' 'round all by himself."—The Sunday School Times.

When the Cap Fitted.

Duke looked up from the bone he was gnawing and glared at his little mistress and her visitor. His bushy, bushy tail did not even hint a wagging, there was a fierce light in his eyes, and a low growl rumbled down in his throat.

Ruth caught Marian by the arm. "Oh, let's run!" she cried. "He's going to bite us."

"No, he won't if you don't touch his bone." Marian felt ashamed of her dog, and vainly tried to think of some excuse for his conduct. "I don't know what makes him act so," she said, as the two walked on.

"Is he always as cross as he has been since I came?" asked Ruth.

"He didn't use to be," returned Marian, sorrowfully. "But now he's getting crosser and crosser all the time."

They had reached the front porch by this time, and behind the woodbine stood Marian's brother Paul. His face was red with anger, and his fists were clinched. "I'm going straight to mamma, miss!" he exclaimed, as he saw Marian. "We'll see if she lets you talk that way!"

"What way?" asked Marian in astonishment; and Ruth thought of her own brother and felt very glad he was not as ill-tempered and unreasonable as Paul. Paul paid no attention to his sister's question, but he went into the house, slamming the door very hard. A few moments later mamma's sweet voice called, "Marian, dear, I want to see you."

Marian obeyed quickly. Mamma was waiting for her in the sewing-room, and her face looked puzzled and sad. Paul sat by the window, and it was plain that he had been crying. Marian looked from one to another in astonishment.

"How is this, my daughter?" mamma began. "Paul tells me he heard you saying to Ruth that he is growing crosser and crosser all the time."

Marian stared, then broke into a hearty laugh. "Why, mamma, we weren't talking about him at all. Duke growled at us, and Ruth asked me if he always acted so cross; and then I said he is getting crosser and crosser all the time."

"Oh!" said mamma, and then she, too, laughed. "Run back to your play, dear," she said, cheerily. "It was only a mistake, it seems."

When Marian had left the room, mamma

looked over at Paul. His cheeks were redder than before, but now it was shame that colored them instead of anger. "I just heard them talking about being cross, and I s'posed that meant me," he explained.

"It was a rather queer mistake, wasn't it?" mamma asked. And Paul made no answer.

"If your father had overheard that conversation," mamma continued, after waiting a moment for Paul to speak, "would he have thought the girls were talking about him?"

"Of course not," said Paul, indignantly.

"But why not?" persisted mamma.

"Because he isn't ever cross, and they couldn't have meant him," Paul spoke earnestly, though he could not help smiling as he met his mother's meaning look.

"Exactly," said mamma, nodding her head. "And it was easy for you to make the blunder, because you have been cross and ill-natured through almost all of Ruth's visit. The cap fitted you, and you put it on without waiting to see whether it was meant for you or not. Uneasy consciences, my boy, make people very sensitive about what they happen to overhear.

"A boy who tries his best to do right, doesn't need to worry over what people say about him. And that sort of boy will not be likely to think that all the unpleasant things he overhears are meant for him."

Paul went back to his play a wiser boy, and let us hope a better one. He had made up his mind that when the cap fitted himself and ill-natured Duke, it was time for a change.—The Presbyterian.

Mildred's Thoughtless Borrowing.

BY HARROLD FARRINGTON.

Mildred closed the door with a push. "I'll never ask her for another thing!" she exclaimed, entering the kitchen, where Aunt Celia was preparing chicken salad for supper.

"Ask whom?" Aunt Celia inquired.

"Bessie Andrews," and tears of indignation trembled for a moment in Mildred's eyes. "She's the most selfish girl I know. I asked her this afternoon to lend me a copy of Burns for a few days, and she refused, or might just as well have done so. She said her copy was a present from her Uncle Frank, who got it when he was in Ayr, and she was especially choice of it. I wouldn't have had it after that for anything. She's downright selfish, and some day I'm going to tell her so!"

"No, dear, I think she's not selfish," replied Aunt Celia, gently. "It isn't that. I think she would be perfectly willing to lend her things, even her Burns, if"—

"But she didn't seem to be," interrupted Mildred, quickly.

"If she were sure of having them returned in good condition," resumed Aunt Celia, quietly.

Mildred looked puzzled.

"Do you know how many things you've borrowed of Bessie since she's been on her visit here?"

"Only her music book, that I can remember," said Mildred, slowly.

"That's just it, dear; you don't remember. You borrowed the music collection the week after she came to her uncle's, and I'm afraid it hasn't been returned yet."

"But I haven't learned all I want to out of it; it contains some lovely things."

"Then there's that book."

"I forgot that."

"Yes; but Bessie wanted it Monday, and she came for it while you were out. I happened to remember that you had loaned it

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to Mand Bragdon, and she had to go all that distance out of her way to get it. If I mistake not, a girl I know borrowed her friend's Gibson's Pictures, and thoughtlessly let a neighbor's little child have them to look at; some of them will always bear the print of little soiled hands."

Mildred blushed, painfully. "Did she have to come for them, too? I was going to explain, and offer to get her a new set."

"So you see, dear, it is hardly selfishness on Bessie's part, but rather carelessness on the part of her friend that made her unwilling to lend her copy of Burns. Now, is it Bessie only, Mildred, who suffers from this negligence?"

"I know, auntie," interrupted Mildred, penitently; "there are you and Uncle Henry and Louis and Mrs. Brickford and everybody I know! I've borrowed from all of you, and haven't been as careful of what I've borrowed as I should have been; and I never think of returning what I get. I will not forget again."

When Aunt Celia saw the look of resolution in Mildred's face she knew the promise would be kept.—Ex.

The Joy of Gardens.

Perhaps no word of six letters concentrates so much human satisfaction as the word "garden." Not accidentally, indeed, did the inspired writer make Paradise a garden; and still to-day, when a man has found all the rest of the world vanity, he retires into his garden. When man needs just one word to express in rich and poignant symbol his sense of accumulated beauty and blessedness, his first thought is of a garden. The saint speaks of "The Garden of God." "A garden enclosed is my sister, my spouse," cries the lover; or, "There is a garden in her face," he sings; and the soldier's stern dream is of a "garden of swords." The word "heaven" itself is hardly more universally expressive of human happiness than the word "garden."

And you have only to possess even quite a small garden to know why. A small old garden. So long as it be old, it hardly matters how small it is, but old it must be, for a new garden is obviously not a garden at all. And most keenly to relish the joy which an old garden can give, you should perhaps have been born in a city and dreamed all your life of some day owning a garden. No form of good fortune can, I am sure, give one a deeper thrill of happy ownership than that with which one thus city-bred at last enters into possession of an old country garden. Everything your eye falls upon seems to wear something of the same look, and as your eye ranges with a sumptuous sense of proprietorship from end to end of your little domain, your heart is filled with a sense of home more profound, more unshakable, and more pathetic than you have ever felt before—before you owned a garden.—Jul. Norregard, in H.M. for March.

Ministers and Churches.

Our Toronto Letter.

After living at the intense pitch at which we have been here during the great Convention, one cannot but feel rather humdrum to come down again to the ordinary level. So it must be however. Were it not for the plains and the daily round, the mountain height, and days of high privilege would not be prized as they are. Though the Convention has passed into history, the echoes of it are still heard, and its influence on many can never be forgotten or effaced. Statistics to most people, for want of reflection, are rather bald and barren things, and we shall not multiply them, but it may be interesting to note that 22 countries were represented, that the schools and colleges of various kinds had delegates present numbered 405; and that the students who came from them registered 2,296. Professors present were 212, returned missionaries 107, and representatives of other kinds classified or unclassified amounted to 238, making a total, so far as can be made out, of 2,955. While its influence can never be wholly lost, it would be desirable in order to its being made most effective, that some organized effort should be made, if possible, by the different churches, to turn it to the best account. The Sunday over which it lasted was a high day in the city, nearly all the pulpits being supplied by delegates who all rendered good service, and in many instances left an impression that can never be wholly forgotten. The closing meetings in Massey Hall were most impressive and over 100 young men and women presented themselves as ready to go to the foreign field within a short period. No one could look into so many bright, young, intelligent faces without being struck by the thought of the magnificent possibilities lying wrapped up in turn for the Christian Church and the cause of Christ within the next few years.

Somewhat in connection with the Convention it may be mentioned that, Dr. Wilbur Crafts, head of the International Bureau at Washington for the promotion of social reforms and purity, was a delegate, and while here was busy in investigating the state of things in the city as to matters affecting its morals and manners, especially those of its youth. A committee already exists for the promotion of good morals and protection of the youth, and in connection with it, and Dr. Crafts' presence, a meeting was held on Friday afternoon of men only, in the schoolroom of Knox church to hear Dr. Crafts speak on this subject. According to his statements, and we fear they are too true, Toronto is not behind any city in the United States, in the shameful character of the bill-posters allowed to be placarded over the city, and which come mostly from the other side. The theatres too, on his authority, in the vile character of the plays presented can be nothing less than reeking sinks of impurity and evil, lead suggestion. A committee has been appointed to deal with the matter, and bring pressure of different kinds to bear in various quarters which it is hoped will lead to abating the evil.

Toronto presbytery held its regular monthly meeting on the first Tuesday of the month. The business was almost entirely routine. Ministers and elders who are to represent the presbytery at the next meeting of the General Assembly were appointed. Rev. Dr. Campbell, agent of the Century Fund, was present, and reported that the \$500,000 for the Common Fund had been subscribed, but that a considerable amount of it was still unpaid.

The annual meeting of the Canadian branch of the Mc'Al Mission in France was held during last week at which encouraging reports of the work being done in France for the Canadian branch were presented. The Rev. Mr. Smith, superintendent of the mission to the sailors at Dunkirk, France, was present at the morning meeting and gave an address. At the afternoon meeting addresses were delivered by the Rev. A. B. Winchester, Dr. Withrow, Rev. Mr. Beauchamp and Rev. Dr. Elmore Harris who presided. The treasurer reported funds collected to the amount of \$1246.81. At this meeting also officers were elected for the ensuing year.

An interesting and important mission work for Toronto is the Yonge Street Mission, whose premises may be seen any day, walking up that street. It is interdenominational, and the registered attendance last year at the indoor meetings was 58,000. It has during winter, a Sunday morning free breakfast, in connection with which a bright gospel service is held; a clothing department, visiting the sick in homes and institu-

tions, investigating cases of poverty, helping women and girls according as they need, house to house visitation, tract distribution by Bible-women of the Mission, are all included in its work. The Hon. S. H. Blake takes a very active interest in this mission and Mr. J. C. Davis is the superintendent.

The meeting of the Home Mission Committee on the 11th inst, will have a sad interest because of the absence from it of the late beloved and trusted Superintendent, Dr. Robertson. How familiar his face had grown there, and his wisdom in Council and wide knowledge of the Church and her needs will be missed greatly and for many a year to come. Already members from a great distance are on their way or here. The other day we stumbled upon Rev. E. D. McLaren, D. D., of St. Andrew's, Vancouver, a valued and good man from the far west.

As the result of some recent agitation a movement has just been set on foot for the improvement of higher education among Roman Catholics. On the evening of the 4th inst a largely attended meeting to promote this object, the Archbishop in the chair, was held in St. Michael's College. Addresses were delivered, a committee appointed, and subscriptions to the amount of \$25,000 were pledged. The improvement to be made in St. Michael's where this work is to be carried out will cost not less than \$150,000.

Western Ontario.

Rev. S. Lawrence has been elected moderator of London Presbytery.

Rev. J. R. Mann, of Toronto, preached at Milverton on the 2nd inst.

Rev. E. B. Chestnut, of Carluke Church, has tendered his resignation, which was accepted.

Rev. S. Lawrence has been elected moderator of the Presbytery of London for the next six months.

A very enjoyable social was given in the basement of Knox church, Galt, on the 3rd inst. by the Y. P. S. C. E.

It is reported that Rev. S. H. Grey, assistant to the late Rev. Dr. Laing, is likely to be called to the pastorate of Knox church, Dundas.

Rev. Joseph Hamilton has tendered his resignation of Mimico. Rev. A. L. Geggie, of Toronto, has been appointed interim moderator.

Rev. Robert Stewart, of Melbourne, O., has been called to Metherwell and Avonbank, where Rev. Dr. Hamilton ministered for over forty years.

The ladies of the First Presbyterian church, London, provided a dainty luncheon for the members of the Presbytery at their last meeting held on the 4th inst.

At the last meeting of the Hamilton Presbytery the Haynes Avenue church, of St. Catharines, which received \$125 last year, declared itself self sustaining.

At the bi-monthly meeting of the Hamilton Presbytery held on the 4th inst., Rev. A. T. Jansen was appointed to take charge of Locke Street church for another year.

Rev. H. A. Macpherson of Acton, occupied the pulpit of Knox Church, Galt, a week ago last Sunday. He also gave an excellent address at the men's meeting at the Y. M. C. A. in the afternoon.

On the evening of March 5th, a very interesting meeting was held in the manse at Ballinlad, when the pastor, Rev. Geo. Milne, was presented with an address and a purse for the purchase of a fur coat.

On the evening of the 5th of March, Dr. A. T. Hunter, of Knox College, Toronto, gave an address in St. Paul's lecture room, Hamilton, giving an account of his missionary experiences in British Columbia.

At a meeting of the Chatham Presbytery held in St. Andrew's church, Windsor, on the 4th instant, a call from the Bleheim congregation to Rev. George Gilmore, of London, was sustained by the Presbytery.

The Bleheim church last week held a congregational meeting for the purpose of choosing a pastor. Rev. G. Munroe, of Ridgetown, presided; and Rev. Mr. Gilmore was made the unanimous choice of the members.

In the Hamilton Presbytery, in making a grant of \$200 to Port Colborne, by way of Augmentation, it was stated that each family in the congregation was giving an average of \$20 per year, which was regarded as a very unusual showing.

On the 2nd of March Knox church, Acton, celebrated its 5th anniversary. Rev. J. A. R. Dickson, Ph. D., of Central Church, Galt, was the preacher of the day, and his discourses were able and highly profitable.

On the 2nd inst., the Norwich church held their communion service, the pastor, Rev. J. Kay, conducting both services. Eighteen members were added to the church, eleven by letter and seven by profession of faith.

The young men of St. Andrew's Church, Chatham, held a social recently which was a great success. For once the ladies of the congregation had nothing to do but allow themselves to be waited upon by the hosts of the occasion.

Rev. Wilbur F. Crafts, Ph. D., Superintendent of the International Reform Bureau, of Washington, D.C., delivered an address at a mass meeting held in St. Paul's church, Hamilton, on Tuesday evening, March 11th. His subject was "Living and dying nations."

At the last meeting of the London Presbytery a communication was read from Rev. Malcolm Kay; stating that the congregation at Crumlin had increased their share of the minister's salary \$25, making their total \$400. This creditable action on the part of the congregation was gratefully recognized by the presbytery.

Rev. H. Cowan, M. A., of Shakespeare conducted sacramental services in the Camlachie church, Sarnia Presbytery, a week ago last Sabbath. The following day a congregational meeting was held and it was decided to issue him a call, promising a considerable increase in stipend to that usually paid by the congregation should he be induced to accept.

A couple of weeks ago a Scotch "At Home" was held in the basement of St. Andrew's church Arthur, under the auspices of the Ladies' Aid Society. The entertainment was an unique affair, everything that was said or done was to be in Scotch, the broader the Scotch the better. Even the refreshments consisted of scones, bannocks, oatmeal cake and short bread.

I rejoice that Crosskey's Eastern Balm has appeared. It has been used in the Manse, for Coughs and Colds, where it has done all its discoverer claimed it would do; and it has wrought cures in the Ottawa Valley that are simply surprising. Rev. A. H. Scott, M. A., St. Andrew's Manse, Perth, Ont. For sale by all dealers, and by the proprietor, John Crosskey, Perth, Ont.

The annual meeting of Knox church congregation, Ayr, was held in the lecture room on February 26th. The financial report showed a greater outlay than usual for current expenses, leaving a small balance not yet collected. The retiring officers were all re-elected. A resolution was passed referring in feeling terms to the decease of two esteemed members of the Session, Mr. Robert Lillis and Mr. John Wyllie.

Rev. W. J. Clark, pastor of the First Presbyterian church, London, in an address at a temperance meeting in that city, a few evenings ago, said: "He had read Premier Ross' speech on the referendum bill carefully through, and before hearing any other comment had decided for himself that it was the honest effort of an honest man to deal fairly with an exceedingly difficult question."

Rev. J. H. Graham, of Avonton, Perth county, moderated a call at Avonbank on the third inst. A full turnout of the members of Motherwell and Avonbank met and decided to extend a unanimous call to Rev. Robert Stewart, B. A., of Melbourne, at a salary of \$850 per annum, manse and two weeks holidays, Motherwell and Avonbank is the charge in which Rev. Dr. Hamilton, now of Stratford, ministered for over 42 years.

At the meeting of the Stratford Presbytery held on the 5th of March a committee was appointed to ascertain whether or not it would be advisable to divide the congregation of Knox church, Stratford, which now comprises some four hundred and eighty families, and it is felt that the pastor's duties are too heavy. The committee will investigate the matter fully and report at some future meeting of the Presbytery.

A lecture given by the Rev. Dr. Dickson in the Central church, Galt, on the 3rd inst, on "The Catacombs of Rome," was listened to by a large and interested audience. One of the excellent features was the large number of "cartoons" given illustrative of the subject. Dr. Dickson in the thorough and scholarly manner which is peculiar to him gave the history of the catacombs as far back as known, and through-out his whole lecture gave a vast amount of his-

torical information relating to the subject in hand. With a preacher's privilege he drew an appropriate lesson from these subterranean places of burial for the dead.

Eastern Ontario.

The Presbytery of Kingston is to meet in St. Andrew's Church, Belleville, on 1st July.

At the recent communion in Sonya Church, 14 new names were added to the membership.

Rev. W. M. Kannawin, B. D., of Onemee, dispensed the communion at Keene last Sabbath.

Rev. Mr. Yeomans has been appointed to Deseronto West and the Indian Reserve for two years.

Rev. Orr Bennet, B.A., recently of Hawkesbury, has been called to St. Andrew's Church, Almonte.

Rev. A. A. Scott has been pastor of Zion Presbyterian church, Carleton Place, for twenty-four years.

The services of Old St. Andrew's church, Lanark, will be taken by Mr. F. A. Robinson, divinity student at Queen's, during the summer months.

The call to Rev. Orr Bennett from St. Andrew's church, Almonte, was largely signed at the conclusion of the services in that church last Sunday.

A special meeting of the Presbytery of Lanark and Renfrew was held in Carleton Place last Tuesday at 10 a. m., to consider the call from St. Andrew's church to Rev. Orr Bennett.

At the annual meeting of St. Andrew's church, Appleton, Mr. Andrew Wilson, the veteran treasurer of the congregation, resigned, and Mr. Jas. Syme was appointed to succeed him.

Kingston Presbytery nominates Rev. Dr. Bryce, of Winnipeg, as moderator of next General Assembly; and Rev. John Mackie, M. A., of Kingston, as moderator of Synod of Toronto and Kingston.

The congregation of Knox church, Cornwall, has called Rev. Robt. Harkness, of Tweed. At the last meeting of the Presbytery of Glengarry the call was sustained and ordered to be transmitted to the Presbytery of Kingston.

The sacrament of the Lord's Supper was observed in St. John's church, Almonte, a week ago last Sabbath. Fourteen new communicants were received. On Sunday afternoon a baptismal service was held at which eight children were presented for baptism.

A local paper says that a country worshipper of St. Andrew's church, Renfrew, set forth on the last wild Sunday, and, taking his shovel with him, three times dug his way through the drifts to get to church. That man appreciated the sermons.

In Kingston Presbytery on motion of Rev. John Mackie a resolution was carried asking the moderator to issue a pastoral letter in favor of Prohibitory legislation, in which members and adherents shall be urged to "faithfully discharge their duty in the matter when brought before them."

On the 2nd inst, Rev. R. Whillans, pastor of the congregations of Campbell's Bay, Bryson, Lower Leitchfield and Calumet Island, preached his farewell sermon to a large audience in the Bryson church, and started with his family and effects on Tuesday for Alberta, where he contemplates settling on land in the vicinity of Beaver Lake, about 45 miles from Edmonton.

Kingston Presbytery on recommendation of the Home Mission Committee, orders that no grant be made to Marmora, and that Mr. G. E. Taylor be appointed to that station for six months, commencing with 1st April next; that a grant of \$5.50 per Sabbath be asked instead of \$6 as formerly for Deseronto West; a grant of \$6 per Sabbath be given to Maynooth, and \$6.25 for Portland.

The new church at Onslow was opened for public worship on Sunday, 9th of March. Three services were held during the day—forenoon, afternoon and evening. Prof. Faulkoner, of Dalhousie, conducted the regular services, preaching at 11 a. m., and 7 p. m. At three o'clock in the afternoon the Rev. Mr. Jenkins, of the Onslow Baptist church; Rev. Mr. Macdonald, of St. Paul's church, Truro; and the Rev. Mr. Strathie, of St. Andrew's church, Truro, took part in the services. The new church which is a handsome structure was built to replace the one destroyed by fire, Nov. 19th, 1900.

The quarterly communion service of St. Andrew's church, Almonte, was held last Sunday.

Kingston Presbytery has elected the following commissioners to General Assembly: By rotation—Rev. F. Davey, Sunbury; Prof. McNaughton, Prof. McComb, Queen's; J. A. McDonald, Pittsburg, and J. D. Boyle, Kingston. By election—Revs. McPhail, Picton; Prof. Jordan and Prin. Grant, Queen's; H. Gracey, Gananoque, and M. W. McLean, Belleville. Elders: S. Russell, M. P. P., Deseronto; Rev. R. J. Craig, Kingston; W. S. Bryce, Gananoque; Dr. Third, Kingston; W. P. Hudson, Belleville; Mr. Dickson, Newburgh; Mr. Sharp, Sharpton; D. McLean, Eric; A. F. Wood, Madoc, and S. Gilmour, Madoc. Rev. H. Gracey and S. Russell were appointed representatives of the Presbytery of the Synod's Committee of bills and overtures, and Prof. Jordan was appointed on a similar committee in the Assembly.

Ottawa.

On Friday night Mr. O. J. Joliffe will lecture in the Glebe Presbyterian church under the auspices of the Ladies' Aid on the subject "London from an omnibus."

Rev. J. A. McFarlane of the Bible Institute, is conducting a series of meetings in Knox church this week. The meetings are held in the Sunday School hall. The Book of Acts is being studied.

The Lord's Supper was dispensed in Erskine church last Sunday morning. Sixteen new members were admitted, both by profession of faith and certificate. Rev. Mr. Mitchell officiated at the service.

The Ladies' Aid Society of Stewarston Presbyterian church will give an "at home" on Thursday evening at the home of Mrs. Aitchison, 44 Argyle avenue. There will be a programme, refreshments and games.

Rev. R. Herbison of Stewarston church, has been allowed a couple of months leave of absence by his congregation and will leave on the 17th for a well earned rest in the South. Rev. John McNicol will supply in Mr. Herbison's absence.

The current number of Foreign Missionary Tidings refers editorially to the way in which the united course of missionary study, arranged by a committee of the recent ecumenical missionary conference, has been taken up by the Women's Foreign Missionary societies of the Canadian Presbyterian church, and mentions Mrs. George Hay, president of the Ottawa Presbyterian Women's Foreign Missionary Society, as having done much to promote this interest.

The Presbyterian Ladies' College on Albert street, is to have its old name, the Ottawa Ladies' College. The institution, when first organized, many years ago, bore the latter name, but afterwards it was known as Coligny College and now it is the Presbyterian Ladies' College. But the first name is the one most generally used, and although the college is under Presbyterian auspices it is open to all denominations and the Ottawa Ladies' College it will be known as hereafter.

Northern Ontario.

Rev. D. Currie was appointed Moderator of the Owen Sound Presbytery for the next term.

Rev. James Borland, M.A., of Collingwood, has been elected Moderator of Barrie Presbytery.

Barrie Presbytery approves of the work of Mr. Huntsman among the sailors of the Georgian Bay.

Rev. R. Hyde of Warsaw, preached in the Woodville church a week ago last Sabbath, while last Sabbath Rev. W. McKay, of Norval, conducted the services.

At the meeting of the North Bay Presbytery in Huntsville last week the Rev. Mr. Wallace, ordained missionary, was appointed to take charge of the Elmsdale mission for six months from April 1st.

Mrs. Needham and her canvassers in the Presbyterian congregation have added five names to the membership of the Orillia Lord's Day Alliance, in addition to the eighteen reported last week.

At the meeting of the Owen Sound Presbytery held on March 4th, leave was granted to the charge of Hepworth, etc., to build or buy a manse at Shallow Lake, the deed to be to the

Presbyterian Church in Canada. The Presbytery expressed its gratification at this token of the congregation's interest in the welfare of the cause of Christ, and commended them of their liberality.

The Presbytery of Barrie disapproved of the remits on term service of the Eldership on Commission of Assembly, in its present form; and of any change in the Constitution of Assembly in the meantime.

A special meeting of the Barrie Presbytery is called for the 25th instant at 10.30 a. m., to take final action in the matter of the union of St. John's and Bradford, and to take up unfinished and emergent business.

On the 3rd of March a meeting was held in Knox church, Owen Sound, for the purpose of making choice of a pastor. Rev. R. J. McAlpine was elected on the first ballot, and the call signed by every person in the church before leaving. The salary voted was \$1400, payable monthly in advance, with one month's holidays in each year. Rev. Mr. McAlpine is at present acting as assistant to Rev. Mungo Fraser, D. D., of Hamilton.

Commissioners to the General Assembly have been elected by Barrie Presbytery as follows:—Dr. Grant, Dr. McLeod, J. R. S. Burnett, D. H. Cameron, J. Davinson, J. Skene, J. J. Elliott, Neil Campbell, Ministers; and H. Cooke, J. Mather, D. McQueen, S. Jacobs, J. Ross, J. Little, A. Cleland, D. C. Cameron, Elders; also the following Elders to act as substitutes in case any of the above were unable to attend: R. H. Middleton, Eben Todd, J. J. Hood, A. Baron, J. Jamieson, H. Chester, G. Grant, R. Black.

At the recent meeting of the Barrie Presbytery Rev. J. J. Elliott presented a call from Vasey, Moonstone and Victoria Harbour in favor of Mr. I. S. Dobbin, with guarantee of stipend of \$650. The call was sustained and ordered to be transmitted to Mr. Dobbin, and provisional arrangements for induction were made as follows: Presbytery to meet in Victoria Harbour on March 13th, at 2 o'clock; Rev. Mr. Elliott to preside and induct; Rev. Mr. Mercer to preach; Rev. D. Currie to address the people and Dr. Campbell the minister.

At a meeting of the Owen Sound Ministerial Association held on the 24th ult., the Rev. Mr. Rodgers was presented with the following resolution of sympathy by that body: TO REV. R. RODGERS.—DEAR BROTHER AND FELLOW-LABORER,—As members of this Ministerial Association, we desire to convey to you our sincere sympathy in the deep waters of sorrow through which you have recently been called to pass by the death of your beloved wife, who was for many years the faithful sharer of your toils and trials. To those of us who knew her, the memory of her pure life and Christian activities will always be an inspiration, for she was a helper of many, a diligent student of God's Word, an apt teacher of its truths, and above all, she manifested the power of those truths in a Christian life. And now with a father's tenderness God has called her to Himself, and her longing eyes "See the King in His beauty," and the long hoped for return of her Lord has given place to her enjoyment of His presence. May the God who kept you both so many years in the hollow of His hand, continue to keep you, our dear brother; and may He who by His grace so largely blessed your faithful ministry, and gave you so large a place in the esteem and warm affection of your brethren, continue to be your shield and your exceeding great reward. Sincerely yours, on behalf of the Association, A. LANGFORD, President; JAS. LEDIARD, Secretary (pro tem.)

Augmentation Committee.

The Augmentation Committee (Western Section) will (D.V.) meet in the Lecture Room of Knox church, Toronto, on Thursday, March 13th at 7.30 p. m. Schedules of claims for the current half year should reach the Secretary, Rev. Dr. Somerville Owen Sound, by March 6th if possible.

Annual Schedules containing the applications for grants for the ensuing year are to be sent to the Convener of the Augmentation Committee of the Synod for revision.

S. LYLE, Convener.

In answering advertisements found in these columns, kindly mention THE DOMINION PRESBYTERIAN. The advertiser will be pleased and the paper will be benefited.

World of Missions.

Christianity's Coming Struggle.

We believe in the kingdom of the Lord Jesus. We believe that his gospel will prevail over all the world, and that one day his name will be adored from the rising to the setting of the sun. We hold this as an abiding conviction, because we believe that Jesus is the Son of God, vested with all power in heaven and in earth. We, therefore, rejoice in the success with which missionary work has been crowned and in the marvelous enlargement of the Church of Jesus Christ. We are strengthened in our assurance of final victory by a survey of what has been accomplished, but a study of the forces yet to be overcome brings us to an equally deep conviction that, perhaps, the most difficult work remains to be done, and that a struggle is near at hand which will require the enlistment of all the forces of Christianity.

It is easy to give a mathematical demonstration of the early conquest of the world; such calculations are good material for platform addresses. But we are in the world of moral forces, and, if wise, will make careful study of what we must meet. The faith of Jesus is steadily gaining ground in the rationalistic world. Paganism easily falls before the gospel of divine love, and the lowest worshippers of the gods have given wonderful proof of the power of the name of Jesus to make men whole. The Roman Catholic Church, for a long time the great barrier to the simple faith of Jesus, has felt the spirit of his kingdom and is undergoing great change. The wisdom of Confucius bows to the divine wisdom of Jesus. Buddhism, with its missionary spirit and five hundred adherents, is not a world religion, and therefore, will not be able to maintain itself even in its present territory. The Christian religion numbers multitudes of converts from its worship. But Mohammedanism stands an unseamed wall against missionary labor. We are in front of it, and have for many years been working among those about it, but, as against itself, but little has been accomplished.

The political power of Mohammedanism is rapidly waning. The sword of Islam that once filled the earth with terror has been broken, but the power of the prophet remains. There is much in the Mohammedan faith that commends it to the religious sentiment. It is far removed from paganism and has no national or race restrictions. It is well organized and confident. It is exclusive and self-contained. It has the elements of a world power, is aggressive and assured. It has a strong propaganda in America, with several thousand converts. British India has sixty millions who show no signs of weakness in their devotion. Central Asia, Persia, Arabia, Syria, Palestine, European Turkey, and a large part of Africa are almost wholly Mohammedan. The success of its propaganda in Africa is an exhibition of its power.

In our forward movement we have come face to face with this strong and most unrelenting enemy, and must prepare ourselves for the struggle. We believe the time is at hand, and that all the forces of our religion will be needed to meet the issue. When the crescent falls the whole world will rejoice and give praise unto the Lord—The United Presbyterian.

Don't brood over the past nor dream of the future; but seize the instant and get your lesson from the hour.

Health and Home Hints,

What to Serve for the Unexpected Guest.

BY CORNELIA C. BEDFORD.

It is very seldom that the unlooked-for but welcome guest arrives at so early an hour as to necessitate a special breakfast. It is lunch, dinner or supper which the hostess must quickly plan for and provide with the air of unconcern, cordiality and hospitality which assures her guest that she is not causing trouble in the culinary domain. Room is, however, at a premium and we cannot do more, perhaps, than fill one good-sized shelf with such foods as will keep well and can be quickly prepared in cases of emergency.

Heading the list should be canned goods. First class brands should be chosen and if pressed for room two or three cans of a kind will be sufficient. Some good soups; fish such as salmon, lobster and sardines; meats—roast beef, lunch tongue, boned chicken, sliced bacon, potted and deviled ham; baked beans, peas, corn and other vegetables; fruits of various kinds. As a change of seasonings or flavorings frequently proves canned goods and is besides indispensable in the preparation of made over dishes a small stock should be in readiness—bay leaves, mace, curry powder, spices, Worcestershire, vanilla and other flavorings. A package or two of crackers or the various wafers and biscuit put up in small cartons will, in an emergency, supplement or take the place of bread. Cheese of some kind will help out a course; certain kinds, such as edam or pineapple, keep well and the ordinary store cheese when very dry can be grated and bottled. Relishes such as olives and pickles are important additions to a hasty lunch, while a combination of wafers, bar-le-due, marmalade or preserved ginger provides a satisfactory dessert.

The refrigerator or cold closet is naturally the first to be visited when catering in an emergency. The careful cook or housekeeper, knowing their value, puts aside all bits to be used for subsequent meals. Cold cereals are pressed into cups or molds to be later on sliced and fried or toasted; cooked meats are freed from bone, gristle and fat and covered to prevent drying out; if to be converted into a salad, vegetables such as peas, beets or cauliflower are freed from any dressing or sauce by a thorough rinsing in boiling water and are drained and covered. Lettuce, celery or other greens are sprinkled and kept crisp by wrapping in a thick cloth partly wrung out of cold water. A good rule which has few exceptions is to keep each food under separate cover.

The country housekeeper, even more than her city sister, has need of a reserve stock of canned goods. She usually has the advantage of a more abundant supply of eggs, milk and possibly cream. The latter, if thick enough to be whipped, can be the basis of many a delightful dessert; if thin it takes the place of a sauce for cold or hot puddings. Rich cakes keep well and pound or fruit cake can always be utilized. If for lunch or supper serve it sliced with canned or fresh fruit. For dinner pound or stale cup or even sponge cake can be cut into pieces of suitable size, each piece dipped in a little canned fruit juice or wine, laid on a saucer and covered with a few spoonfuls of thick whipped cream, thus giving a delightful cold dessert. Fruit cake can be cut into pieces and put in a steamer; ten minutes later it can be served as a hot fruit pudding with a hard or soft sauce.

Women's Ailments.

SUFFERING WHICH DOCTORS FAIL TO CURE.

THOUSANDS OF WOMEN THROUGHOUT CANADA IN A SIMILAR CONDITION—WORDS OF HOPE TO SUFFERERS.

In countless homes throughout Canada, where health and happiness should reign supreme, the peculiar weakness and diseases of women are responsible for an atmosphere of hopelessness and despair. This awful condition is largely due to a misunderstanding of the proper manner in which to effect a cure for female troubles of all kinds. Dr. Williams' Pink Pills have been more successful in cases of this kind than any other medicine, and they should be in every home, and should be used by every woman who is not perfectly hearty and strong. Mrs. Fred Murphy, a well known resident of Public Head, N. S., cheerfully bears testimony to the great value of Dr. Williams' Pink Pills in women's ailments. Mrs. Murphy says:—"A broken year ago my health was completely broken down, my troubles beginning in one of the ailments which so frequently afflict my sex. I was a great sufferer from violent attacks of pain which would seize me in the stomach and around the heart. It is impossible for me to describe the agony of the spasms. Several times the doctor was hastily summoned, my friends thinking me dying. I was wholly unable to perform my household work, and was under medical treatment all through the summer but without benefit. My appetite left me; my heart would palpitate violently after the least exertion, and I was pale and emaciated. My husband urged me to try Dr. Williams' Pink Pills, and procured me a supply. After using the pills a couple of weeks, I could feel that they were helping me, and after using seven bottles, I was fully restored to health. From that time until the spring of 1901 I enjoyed the best of health, but at that time I felt run down, and suffered from pains in the back. I at once got some more of Dr. Williams' Pink Pills, and they soon put me alright, and I am now feeling better than I have done for years. I cannot praise these pills too much, nor can I too strongly urge those who are ailing to test their wonderful health restoring virtues."

Dr. Williams' Pink Pills go right to the root of disease by making new, rich blood, and restoring shattered nerves. In this way they cure such troubles as the functional ailments of women, restore the glow of health to sallow cheeks, cure palpitation of the heart, anaemia, headache, indigestion, kidney and liver troubles, rheumatism, partial paralysis, St. Vitus dance, etc. Be sure you get the genuine with the full name "Dr. Williams' Pink Pills for Pale People," on every box. If you do not find them at your dealers, they will be mailed postpaid at 50c a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

The United Presbyterian: What is the remedy for the chill of worldliness which has crept into our churches, and which is interfering with their work and worship? Nothing but the baptism of fire. When this burns brightly the Church will be revived, hearts will be warmed, hands will be strengthened and God will be glorified.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

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

SYNOD OF MANITOBA AND NORTHWEST

Brandon, Brandon, 5th March.
Superior, Port Arthur, March.
Winnipeg, Man. Coll., 15th March.
Rock Lake, Manitou, 5th March.
Glenboro, Glenboro.
Portage, Portage la P., 4th March, 8 pm.
Minnedosa, Minnedosa, March 4.
Melita, Carnduff, 12 March.
Regina, Regina.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, 7th January
Paris, Woodstock, 12th March,
London, 11th March.
Chatham, Windsor, 4th March, 10 a.m.
Stratford.

Huron, Clinton, 8th April
Sarnia, Sarnia.
Maitland, Wingham, Jan. 21st.
Bruce.

SYNOD OF TORONTO AND KING TON.

Kingston, Kingston, 11 March, 1 p.m.
Peterboro, Cobourg, Mar. 19, 7:30 p.m.
Whitby, Whitby, 16th April.
Toronto, Toronto, Knox, 1st Tues. ev. mo.
Lindsay, Woodville, 18 March, 7:30.
Orangeville, Orangeville, 11 March.
Barrie, Almadale.
Owen Sound, Owen Sound.

Algoma, Sault Ste. Marie, March.
North Bay, Huntsville, March 12.
Saugeen, Harriston, 11 March 10 a.m.
Guolph, Acton, 18 March 10:30.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Quebec 11 March.
Montreal, Montreal, Knox, 11 March
Glogarry, Maxville, 17 Dec. 10 a.m.
Lusk & Renfrew, Carleton Place, Jan. 21, 11 a.m.
Ottawa, Ottawa, Bank St., 1st Tues May
Brookville, Morrisburg, 10 Dec. 2 p.m.

SYNOD OF THE MARITIME PROVINCES

Sydney, Sydney, March 5
Inverness, Port Hastings, 25th Feb.
11 a.m.
P. E. I., Charlottetown, March 3.
Pictou, New Glasgow, 4 March, 2 p.m.
Wallace, Oxford, 6th May, 7:30 p.m.
Truro, Truro, 8th Nov. 10:30 a.m.
Halifax, Chalmers' Hall, Halifax, 26th Feb. 10 a.m.
Lunenburg, Rose Bay,
St. John, St. John, 21 Jan., 10 a.m.
Miramichi, Campbellton, 25 March.

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Don't Overlook This Advertisement !

It Tells Congregations of an Easy Plan to get a

Communion Set and Baptismal Bowl

FREE . . .

**For a Few
Hours' Work**

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

**Look at These
Splendid Offers !**



FREE . . .

**For a Few
Hours' Work**

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

- (1) The above set will be sent to any congregation, on receipt of Sixty (60) new yearly subscriptions ONE DOLLAR each clubrate
 - (2) For Thirty (30) yearly subscriptions, at one dollar each, and \$13.50.
 - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$10.50.
 - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$7.50.
- Extra pieces can be supplied.

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

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OTTAWA ONT.**

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& PONTIAC PACIFIC JUNC-
TION RAILWAYS.**

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Train No. 1 leaves Ottawa, Ont. 4.45 p.m.
" " 1 arrives Gracefield,
Que. 8.20 p.m.
" " 2 leaves Gracefield,
Que. 6.20 a.m.
" " 2 arrive Ottawa, Ont. 9.45 a.m.
P. P. J. Ry.

Train No. 1 leaves Ottawa, Ont. 6.15 p.m.
" " 2 ar. Waltham, Que. 8.35 p.m.
" " 2 leave Waltham " 7.00 a.m.
" " 2 ar. Ottawa, Ont. 10.15 a.m.

P. W. REISEMAN,
General Superintendent

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employment, new brilliant lines; best
plans; old established House.
BRADLEY-GARRETTSON CO., Ltd., Brantford,
Ont.

Up With the Times

Progressive cheese and
butter-makers use

WINDSOR SALT

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

THE WINDSOR SALT CO.
LIMITED
WINDSOR ONT.

ESTABLISHED 1873

CONSIGN YOUR

**Dressed Hogs
Dressed Poultry
Butter to**

D. GUNN, BROS & CO.

Pork Packers and Commis. Merchants
67-80 Front St., East
TORONTO

John Hillock & Co.

Manufacturers of the

Arctic Refrigerator

165 Queen St. East
Tel 478 TORONTO

The Smart Set

Knows that there's no surer test of
refinement than the writing equip-
ment affords—therefore they use
high-grade stationery. Notepaper
that will delight refined people is
our newest line.

"Crown Vellum"

The smartest and most correct
social note manufactured to-day—
snow-white vellum finished—two
sizes, small and large—envelopes
to match—most fashionable shapes.
"Ask for 'Crown Vellum Note' at
your stationer's.

THE BARBER & ELLIS CO.
LIMITED

Manufacturing & Wholesale Station-
ers 43-49 Bay Street

TORONTO.

Important to Investors

If you have money to invest, your firm
consideration is SAFETY, and the next
RATE OF INTEREST.

THE STOCK of

**"The Sun Savings
and Loan Co.
of Ontario"**

OFFERS

Absolute Security

WE GUARANTEE a dividend of six
per cent. (6%) per annum, payable half
yearly.
DEBENTURES sold drawing good rate
of interest.
DEPOSITS taken. Liberal interest al-
lowed from date of deposit.
Correspondence addressed to the head
office of the Company.

Confederation Life Building
TORONTO

will receive prompt attention.

Agents Wanted. Good Pay.

PAGE & CO.

347 Wellington St., Ottawa

Choice Family Groceries

RING UP PHONE 1872

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 regu-
lar work would find this pleasant and profit-
able employment.

C. Blackett Robinson, Manager.
APPLY P. O. Drawer 1070,
OTTAWA, - ONT.

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 10th, 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, inter-
"est 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. DAVIE, Managing Director.
TEMPLE BUILDING, TORONTO May 31st, 1900.

CANADA ATLANTIC R.I.

New Train Service BETWEEN

OTTAWA & MONTREAL

4 Trains daily except Sunday
2 Trains Daily

Lv. Ottawa 8.30 a.m. and 4.10 p.m. daily
except Sunday, and 8.30 a.m. daily.
Stop at intermediate points, connect at
Montreal with all lines for points east
and south, Parlor cars attached.
Trains lighted throughout with Pint-
sch gas.

4.10 p.m. for New York, Boston and all
New England and New York points
through Buffet sleeping car to New
York; no change.
Trains arrive 11.45 a.m. and 7.25 p.m.
daily except Sundays, 7.25 p.m. daily.

MIDDLE AND WESTERN DIVI- SIONS.

Am prior, Renfrew, Eganville, Pen-
broke, Madawaska, Rose Point, Parry
Sound, and Depot Harbor.

8.25 a.m. Thru' Express to Pembroke,
Rose Point, Parry Sound, and inter-
mediate stations.
1.00 p.m. Mixed for Madawaska and
intermediate stations.

4.40 p.m. Express for Pembroke, Mada-
waska and intermediate stations.
Trains arrive 11.15 a.m., 2.25 p.m., and
p.m. daily except Sunday.
Railroad and steamship ticket for sale
at all points.

OTTAWA TICKET OFFICES:
Central Depot, Russell House Block
Cor. Elgin and Sparks Sts.

New York & Ottawa Line

Has two trains daily to

NEW YORK CITY.

The Morning Train

Leaves Ottawa 7.40 a.m.
Arrives New York City 10.00 p.m.

The Evening Train

Leaves Ottawa 5.30 p.m.
Arrives New York City 8.55 a.m.

and is an excellent way to

TORONTO, BUFFALO, CHICAGO

Ticket Office 85 Sparks St.
Phone 18 or 1180.

CANADIAN PACIFIC RY. CO.

Improved Montreal Service.

(VIA SHORT LINE)

Leave Ottawa - 8.35 a.m., 4 p.m.

(Via North Shore)

Leave Ottawa 4.13 a.m., 8 a.m., 2.33 p.m.
6.20 p.m.

(Sunday Service)

(Via Short Line)

Leave Ottawa - 6.25 p.m.
(Via North Shore)

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

OTTAWA TICKET OFFICES
Central Station. Union Stations

GEOR. DUNCAN.

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