

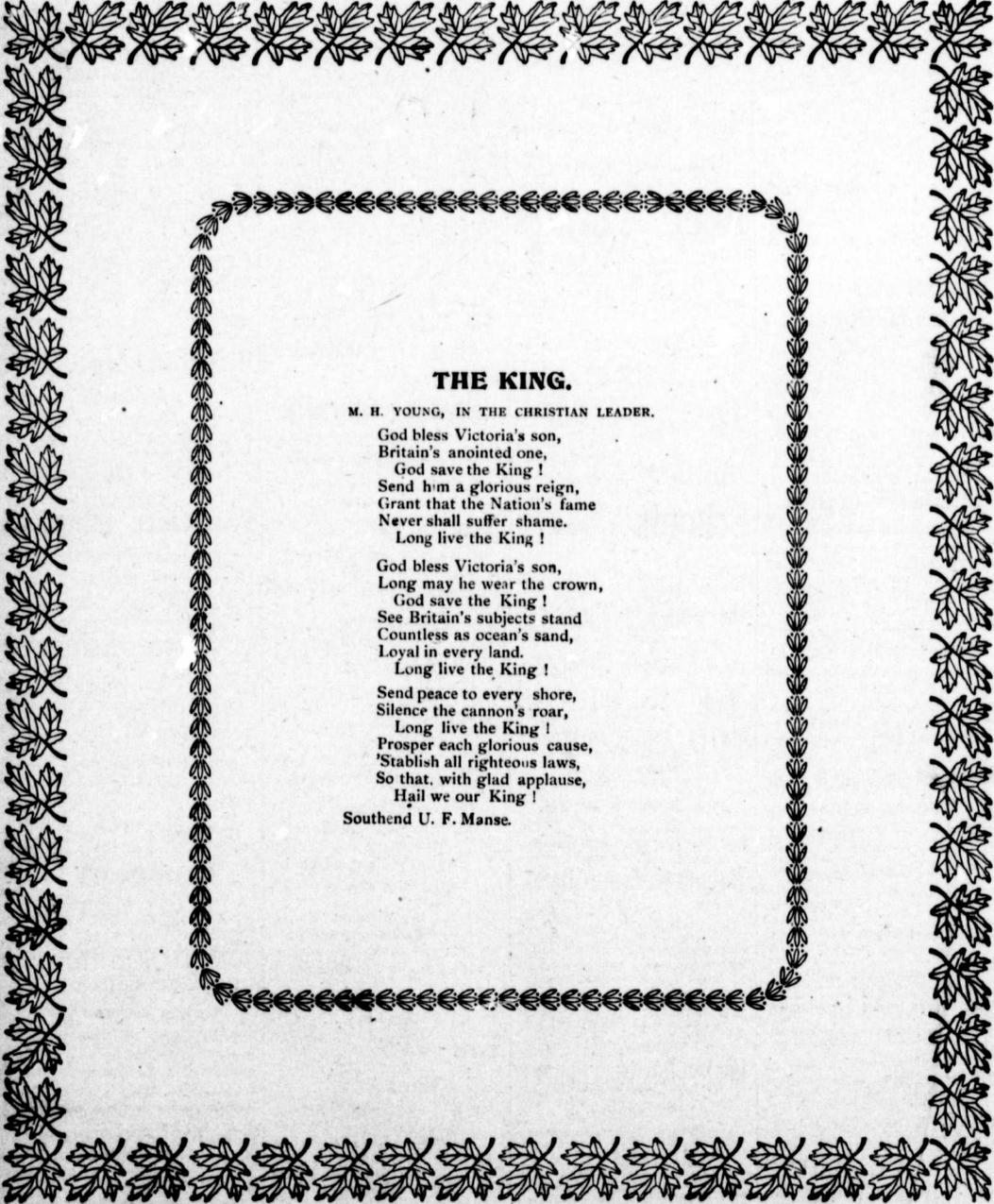
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THE KING.

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God bless Victoria's son,
Britain's anointed one,
God save the King !
Send him a glorious reign,
Grant that the Nation's fame
Never shall suffer shame.
Long live the King !

God bless Victoria's son,
Long may he wear the crown,
God save the King !
See Britain's subjects stand
Countless as ocean's sand,
Loyal in every land.
Long live the King !

Send peace to every shore,
Silence the cannon's roar,
Long live the King !
Prosper each glorious cause,
'Stablish all righteous laws,
So that, with glad applause,
Hail we our King !

Southend U. F. Manse.

MARRIED.

At the residence of the mother of the bride, on February 27th, by the Rev. J. McDuncan, Donald Smith, Rosevain, Man. to Dorcas, youngest daughter of the late Donald McCrimmon.

At the manse, Alexandria, on Feb. 25, 1901, by Rev. David McLaren, M. P. Carter, Maxville, to Maggie, eldest daughter of Robert Braum, Martin-town.

At the residence of the bride's father, Blyth, on Feb. 27th, by Rev. A. McLean, Mr. W. J. Tough, to Miss Mary, second daughter of Mr. Thomas Laidlaw.

At the residence of the bride's uncle, Blake, on March, 7th, by Rev. S. Acheson, Mr. W. G. Miller, of Sault Ste. Marie, Michigan, to Miss Mary Ester.

DIED.

At Newcastle, N. B., on March 1, 1901 James Mitchell, only brother of the late Hon. Peter Mitchell, aged 75 years.

At his late residence, Clover Hill, on March 4, John Duff, aged 75 years.

In Auburn, on February 25th, Rev. Robert Henderson.

At the residence of his brother, Angus A. McDonald, 14th concession Indian Lands, Glenora, on Feb. 25, Donald McDonald, aged 82 years.

BORN.

At Beaverton, on Feb. 27th, the wife of W. Williamson, of a daughter.

At Kiddom, Man., on Feb. 25, 1901 the wife of Rev. D. McIntyre of Rolla, North Dakota, of a daughter.

At 4200 Sherbrooke st., Montreal, on the 5th inst., the wife of James S. Brierly, of a daughter.

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Note and Comment.

Mrs. Gibson and Mrs. Lewis, of Cambridge, whose services to learning have been on so great a scale, received the degree of L. L. D. from the Edinburgh University.

It is stated that the moose, caribou and deer are having a hard time of it this winter in Canada, the deep snow in the woods making it most difficult for them to subsist.

Mr. W. M. Ramsay, Montreal, after fifty years' service with the Standard Life Insurance, on retiring, was on the 1st inst presented with an address and a handsome solid silver tea service by the company.

Lord Curzon, the Viceroy of India, has created a new province on the North-West frontier, comprising the parts of the Punjab west of the Indus including Dera Ismail Khan, Bannu, Kohat, Peshawar, the Khyber, Dir, Swat, Chitral and Waziristan.

Good news is reported from Bordighera about Dr. George MacDonald, the novelist. His return to the Riviera has greatly benefited his health, mentally and physically, and he is in much better spirits. There is, however, no chance of his ever writing again.

China is the greatest slave country of the world. There are 10,000,000 human beings, mostly girls and women, in servitude. China has 400,000,000 inhabitants; and there is scarcely a Chinese family of means in Hong Kong, Canton, Macao, or Amoy but possesses one or more slave girls.

An attempt was made recently by some leading provincial English Liberals to bring Lord Rosebery and Sir William Harcourt together, but neither of the two gave their friends the slightest encouragement. In fact, the intermediaries were amazed to find how complete the severance was.

Influential friends in Scotland intend to nominate Rev. C. Anderson Scott, M. A. of Kensington, as successor to Dr. Rainy in the Chair of Church History at the New College, Edinburgh. Mr. Scott is at present secretary of Westminster College Committee. He did good work at College Park Church, Willesden, and has proved a very able successor to Dr. Moinet at Kensington.

The National Bank of the Transvaal has issued a report for the years 1899 and 1900, showing a profit for the period of £111,931. It is stated that the losses occasioned directly by the war are under £10,000 (including £6000 forcibly taken from the Ermelo branch by officials of the late Government). The nominees of the late Government on the board of directors have been disqualified by the Military Governor of Pretoria.

The deposits on hand in the Dominion Government savings banks on December 31 last stood at \$15,706,285. During the month of January they amounted to \$240,821 additional, and in the same period the sum of \$218,582 was withdrawn, making a balance in all of \$15,728,524.

Queen Wilhelmina and Prince Henry have received deputations bearing wedding gifts. The nation's gift consisted of a diadem, a necklace, two bracelets of diamonds and sapphires. Other presents consisted of silver and china services. The railways furnished a complete royal train.

The London campaign of the great simultaneous mission is over. On the whole, says an exchange, it has been a great success. Large congregations, many conversions, much good to Christian people, are some of the results. If such success is obtained in London the results of the provincial missions ought to be far greater.

A proposal is at present before the Presbytery of Edinburgh "to consider how the Church can best assist parishes within the Presbytery where the regular ministry is unable to overtake the work," the mover in the matter declaring that some such step is necessary for the purpose of disseminating the knowledge of the Gospel.

Dr. Samuel Smiles, if he lives to see the end of next year, will be 90 years of age. The book which made his name famous in nearly every country in Europe—"Self Help"—was, strange to say, the result of friendly lectures which he used to deliver to railway employees when he was secretary to the South Eastern Railway, which position he occupied for 21 years.

Not many years ago the present Archbishop of Canterbury, then Bishop of London, went down to Exeter to make a speech on temperance. In the course of his observations he happened to remark—"I was never drunk in my life!" and the next morning all the placards of the Exeter papers came out with the words—"Startling statement by a bishop!"

It is with deep regret that Canadians of all classes and scientists in all parts of the world have heard of the death, which took place from acute bronchitis, on the 2nd inst., of Dr. Geo. Mercer Dawson, son of the late Sir Wm. Dawson, and head of the Geological Survey of Canada. Dr. Dawson was born at Pictou, N. S., and was educated in Canada, in Scotland and in the Royal School of Mines, London, of which he was an associate. His first scientific appointment was as geologist and botanist to the British North American Boundary Commission in 1873-4. In 1891, he was appointed one of the Behring Sea Commissioners, and made extended observations on the life and history of the fur seal. He was president of the Royal Society of Canada in 1894.

The population of the whole world is about 1,500,000,000. Of this Great Britain and her Colonies has 25.9 per cent; Russia, 8.9 per cent; France 6.3 per cent; United States, 5.7 per cent; Germany, 4.6 per cent; Austro-Hungary, 3.1 per cent; Italy 2.2 per cent.

At a recent meeting of the Irish party it was decided to forbid the members of the Party in future to pair with either Liberal or Conservative members. Committees were allocated to the various departments of work, Irish and Imperial, in which it is proposed "to take an intelligent interest."

When the late Queen was born five people stood between her and the throne; that is to say she was sixth in the line of succession. It is a remarkable fact that it is a Princess Victoria (namely, the only daughter of the Duke of Cornwall and York) who now stand sixth on the list. The Kaiser is twenty-eighth on the list; that is to say, he comes after all the issue of the late Queen's sons have been excluded.

The Presbytery of London North discusses the question of the appointment of a stated evangelist by the Synod. Some speakers felt that special peril attended the professional evangelist. Others favoured the setting apart of ministers to undertake evangelistic work for brief periods. The Presbytery, on a vote being taken, decided to recommend in favour of a continuance of the present mode of setting apart ministers as temporary missionaries, and against the appointment of a stated evangelist.

The Rev. John McNeill, the big gun of the Free Church Mission, has been called "the Scottish Spurgeon." He is one of the great pulpit forces of his generation. He has his critics, of course, as Spurgeon had, and there are those who would like him to remember that he was not educated at a university, and forget that he once worked on the railway. But John does not forget it. He is still, now that he is famous throughout the world, the same homely, hearty, charmingly blunt and perilously frank John McNeill who sold railway tickets behind the little window in Greenock railway station nearly thirty years ago.

Incense was used on a recent evening at St. Cuthbert's, South Kensington, at a festival of church workers. At the Magnificat both persons and objects were censured. After a striking sermon by Canon Pollock, of Rochester, on the "Sovereignty of Self Control," a long procession perambulated the church, singing hymns. It included 200 workers, of both sexes and all ages. On either side of the crucifix were borne two lighted candles and the incense, numerous banners of the Blessed Virgin, St. Cuthbert, and others, with the badges of the various orders, presenting a remarkable sight. How will the new Bishop of London regard this audacious revival?

The Quiet Hour.

Jesus Crucified and Buried.

S. S. Lesson—March 24th 1901—Luke 23: 35-53.

GOLDEN TEXT—1 Cor. 15: 3. Christ died for our sins according to the scriptures.

He saved others, let him save himself, v. 35. It had not entered the narrow and selfish minds of the rulers to imagine that a man might prefer saving others to saving himself and might even be willing to lose his own life, it thereby the lives of others might be saved.

The superscription was written in Greek and Latin and Hebrew, v. 38. Pilate wrote better than he knew. Latin was the language of law and power, and all law and power are under the feet of Christ. Greek was the language of learning, and all learning is tributary to His glory. Hebrew was the language of the purest religion the world had yet known, but Jesus Himself was the flower of that religion and its perfecter.

But the other, vs. 40-42. The elements of a true conversion are seen in the penitent thief. He is repentant. To repentance, he adds faith. How he came to have faith in Christ we do not know, but faith he had. In faith he prays the dying king and Lord and entrusts himself to Him. Has any such experience been mine? It matters not how or where, but in some way and at some time have repentance for sin and faith in Christ been kindled in my breast?

To-day shalt thou be with me in paradise, v. 43. "Him that cometh unto me I will in no wise cast out" (John 6: 37), said Jesus; and this is how He keeps His word. It is not safe to wait until life's close to come to Jesus, for then there may be no desire to come. But if we do come in sincerity, even at the last, He will welcome us. And He will always do for us more than our highest hope for ourselves. This comrade of the cross hoped that sometime in the distant future he might have a place in the Messiah's kingdom, but Christ's promise is that that very day he should be with Him in the paradise of God.

The veil of the temple was rent in the midst, v. 43. Man's sin had separated him from God. God might not easily be approached. Between God and sinful man stood the temple and the priesthood and all the ceremonies of the Jewish law. But Christ, through His broken body has opened a way of access to the Father; and now we can all approach Him through Christ, and speak to Him as a man to his friend and find Him gracious.

Jesus cried with a loud voice, v. 46. Seven times did Jesus speak during those awful hours of agony. In His first word from the cross, "Father forgive them" (v. 34.) He gives an example of how to feel towards our foes. In the second word, "To-day shalt thou be with me in paradise" (v. 42.) He stills the fears and lifts the hope of all who truly repent. In the third, "Woman, behold thy son! . . . Behold thy mother" (John 19: 26, 24.) He shows tenderest love towards His mother and honors a faithful disciple. The fourth word, "My God, my God, why hast thou forsaken me?" (Matt. 27: 46.) reveals how awful the world's sin is, which caused even the Heavenly Father to hide His face. In the fifth word, "I thirst" (John 19: 28.) we see how truly Christ was a man, though the very Son of God.

The sixth word, "It is finished" (John 19: 30.) is the herald's trumpet blast, proclaiming suffering ended, and redemption won. The seventh and last word, "Father, into thy hands I commend my spirit" (Luke 23: 46.) teaches us how to die.

Proverbs From China.

Many of the following Chinese New Year and other proverbs have a familiar sound; others are not quite so familiar. They are all well worth quoting:

Time flies like an arrow, days and months like a weaver's shuttle.

Our daily bread depends on Heaven.

All things are according to Heaven.

Fearst thou not God; be still O soul,

And listen to the thunder roll.

If one does good, Heaven will bestow on him a hundred blessings.

If one does bad, Heaven will send upon him a hundred evils.

To eat one's rice looking towards the heavens.

No sound can startle in the darkest night him who has kept his conscience clean and white.

The kettle of him who has a wicked heart is full of rice.

The kettle of him whose heart coincides with the doctrine of Heaven has none.

During the first part of the first month no one has an empty mouth.

To make a man of yourself, you must toil; if you don't you won't.

Diligence has its reward; play is without profit.

Do good regardless of consequence.

To persuade one not to gamble is to win for him.

Better take 800 than give credit for 1,000 cash.

Correct one's self; then others.

Think of your own faults the first part of the night (when awake), and of the faults of others the latter part of the night (when asleep).

An upright heart does not fear demons.

He who does according to Heaven will be preserved.

He who opposes Heaven will perish.

True doctrine can't injure.

True gold fears no fire.

A stick's a stick, whether short or tall.

A man's a man, whether great or small.

You can't open a book without learning something.

No pleasure equals that of study.

Youth is for learning, manhood for action.

Learning is far more precious than gold.

Empty is gold, and silver, too, is vain.

Since neither can the hand that's dead retain.

Of a hundred virtues filial piety is the worst.

Within the four seas all are brethren.

You can't carve a rotten stick.

When the Emperor is virtuous millions will rely upon him.

Heaven has not two suns, the people has not two Emperors.

I have heard of a certain divine that he used always to carry with him a little book. This tiny volume had only three leaves in it; and, truth to tell, it contained not a single word. The first was a leaf of black paper, black as jet; the next was a leaf of red—scarlet; and the last was a leaf of white, without spot. Day by day he would look upon this singular book, and at last he told the secret of what it meant. He said, "Here is the black leaf, that is my sin, and the wrath of God, which my sin deserves; I look and look, and think it is not half black enough to represent my guilt, though it is as black as black can be. The red leaf reminds me of the atoning sacrifice, and the precious blood; and I delight to look at it, and weep, and look again. The white leaf represents my soul, as it is washed in Jesus' blood and made white as snow."—C. H. Spurgeon.

Presbyterian Home Mission.

EDITOR DOMINION PRESBYTERIAN: Will you kindly give me the opportunity of making a brief statement, through your columns, regarding the Home Mission work of the Presbyterian Church in Canada?

When the committee met in Toronto a year ago, they had applications for missionaries from a large number of new fields into which settlement had recently gone, more particularly in new Northern Ontario, the North West and British Columbia. Representations were made to the committee regarding the foreign element which, during the two preceding years, had settled in the North West. Notwithstanding the heavy expenditure of money consequent upon the expansion of the work, the committee resolved to send missionaries into the new districts, and also to undertake work among the Foreigners. It was felt that, in the interest of the country generally, it was most desirable that schools be opened and Christian work undertaken among those who had so recently come to our shores. A number of men were secured from the United States familiar with the language of these people and in addition to these, a Medical missionary was sent in among the Galicians and Doukhobors.

The Rev. Dr. Robertson, Superintendent of Missions, was sent to Europe chiefly for the purpose of securing missionaries from Hungary and Germany. He succeeded in getting a number of men who are now on their way to Canada.

In the Yukon territory, our church not only carries on work at Dawson City, where we have a prosperous, self-supporting charge but we have missionaries at every point where there is any large settlement, including White Horse, the Northern terminus of the Skaguay Railway, Bennett, Dominion and other Creeks on the Yukon, and at Atlin, B. C., where, in addition to regular mission work, the church maintains a Hospital with two trained nurses sent out from Ontario, and thus far, supported by our people.

The great expansion of the work has so largely increased the expenditure of the committee that, at the present time, they are about \$17,000 in debt. Although the church year ended on Friday last, yet with a view to the removal of this debt, it has been resolved to keep the books open for twelve days, so as to give an opportunity to friends to contribute. The committee meets in Toronto on the 19th inst. It is earnestly hoped that before that date, the entire shortage may be made up, so as to render unnecessary the contraction of the work, in its present most hopeful condition.

I take this opportunity of soliciting the active co-operation of our ministers and of all friends of the work, with a view to the removal of the present deficit within the next few days. Thanking you in advance for the use of your columns. Yours truly,

ROBERT H. WARDEN,
Convener Home Mission Committee.
Toronto, 6th March, 1901.

Piety of childhood and godliness of old age are blood relations. No life ends right that does not end with God. The successful man is governed by well defined and deep convictions.

As we climb the hill of Christian experience, we see the ever-growing horizon of the ocean of divine tenderness; and we become ashamed even to mention the pool of our love that lies far away in the vale beneath.—F. B. Meyer.

The Bible Student.

Three of the articles in the March Bible Student attract the eye of the Sabbath School worker immediately. The first is that by Dr. Purvis upon Pontius Pilate. One could wish there were less of the historical element in it, but that is due to the fact, doubtless, that this is an abstract of another and more extended article in another work. Dr. Purvis presents Pilate as the type of the worldly man. Many will not be disposed to put them in the same class, and would deal more generously with the man of the world. Dr. Purvis puts up a good case, however. A second article is the thoroughly sympathetic presentation of The Majesty of Jesus' Presence, contributed by Dr. Warfield, of Lafayette College. Through the entire life of Jesus upon earth there was something about Him that impressed beholders. This Dr. Warfield rightly interprets as the result of His stainless character, the absolute purity that shone in every act and look and word of the Master. A third article deals with the interesting query that has been in the minds of many during these days when we are studying the closing scenes in the life of Jesus—what was the relative position and authority of Annas and Caiaphas at the time of the Lord's trial and death? There are other interesting articles, and this number is one of the best yet issued.

A Personal Calendar.

Dr. J. R. Miller was recently asked to write some appropriate sentiments on a personal calendar. The following were written as a message to a young friend, but having their lessons for all, should have a larger circulation than could possibly come to them from appearing on just one calendar in a private room.

People need from us nothing so much as good cheer and encouragement. Life is hard for most, and needs inspiration.

It is good one day in seven to look up in the face of God, to get new hope, fresh uplift, strength for other days.

The best friendship is that which inspires us to do better, to do our best.

It is worth while to do even the smallest kindnesses as we go along the way. Nothing is lost. No dewdrop perishes, but sinking away into the flower makes it sweeter.

Strength and beauty combine in the making of the truest manliness.

Two good rules for life are: Never be discouraged; Never be a discourager.

There is a blessing in hardness. Enduring it with courage and persistence makes us strong.

The message of Christmas is joy and peace to him who has ears to hear.

Happy is he who has learned this one thing—to do the plain duty of the moment quickly and cheerfully, whatever it may be. To obey is better than sacrifice—Sam. 15:22

Disobedience to a plain and reasonable command of God the cause of King Saul's destruction temporally and spiritually. God commands and has a right to command men to accept his way of saving them—faith in Jesus Christ. We cannot please God by other means until we have obeyed the first command. It is our duty to obey, and disobedience will bring us the inheritance of S. ul.

Be what you wish others to become. Let yourself and not your words, preach for you. —Amiel.

Our Young People

For Dominion Presbyterian.
General Topic—What I Owe to Christ.

II. Cor. 8:9; I. Peter 2:21-25.

BY W. A. STEWART, M.A.

What does the flower or the butterfly owe to the light and warmth of the sun? What does the little child owe to the love and skill of its parents? That and much more do we owe to Christ. That and much more does the most thoughtless and ungrateful worldly owe to Christ; for it is due to the uplifted hands of the Saviour that the days of grace continue and that God's mercy is not promptly cut short. I. Him, says Paul, all things "consist" or hold together, and

Were Christ not praying all the night
We would not see the morning light.

But the greatest difficulty is to get our young people to see that they owe *anything* to Christ. There is something so inglorious, so humiliating and repugnant to the spirit of the natural heart about obligations of this kind that they are apt to be shirked, and if not absolutely denied, under no circumstances are they lightly acknowledged. To get them honestly acknowledged is half the battle. But let us all be honest with ourselves.

Surely our young women will readily acknowledge their obligations to Christianity. Consider, for a moment, the condition of girls and women in heathen countries. Slavery, and for the most part, cruel and hopeless. Legally, they are not regarded higher than so much property to be used for the interests of their ignorant and selfish owners. Over against this consider how Christianity has lifted woman out of the depths, cultivated every noble and gracious instinct in her disposition, declared her the equal and peer of man, opened up to her a door of everlasting hope.

It has been cast in the teeth of Christian men that most of the members of the church and attenders and supporters are women. But why should they not be? For whom has Christianity done more? We can understand a young man so much taken up with the wonderful possibilities of life gradually unfolding themselves before his view—we can understand a young man so fascinated by the attractions of this world and the glory of them as to forget his obligations to God and the church, but we cannot understand a young woman neglecting or despising either.

And what has Christianity done for the young men? Has it not given them a world of achievements and opportunities such that it is an inspiration for them to find themselves alive? What are our various century funds but expressions of this glad sense? Although religion, so called, has sometimes proven itself the enemy of science, it is hardly fair to saddle religion with responsibility for the doings of everything that goes by that name. Religion, pure and undefiled, has always been the handmaid of progress, and the missionary, the pioneer of civilization. Do our young men not owe to Christianity their best and highest ideals? Where do we get our best ideals for youth, manhood, and old age; for a commercial as well as for a social standard; for the home, the community and for the nation? Is it not in Christianity's great text book—the Bible?

But what we owe to Christianity we owe to Christ. To Christ we owe more, for Christianity is but the pale reflection of its Author's glory. Who shall tell of the sweetness of that fellowship we owe to Christ, of the comfort of "that blessed hope," of the peace and joy in believing these faithful promises and blessed assurances of the Word of God, and of that joy unspeakable and full of glory associated with the witness of the Spirit that we are the children of God? L'Amable.

For Daily Reading.

- Mon., Mar. 18.—The cost of redemption. Matt. 27:29-35; Tit. 2:13-14
- Tues., Mar. 19.—For what was the price paid? John 3:16; 10:10-18
- Wed., Mar. 20.—With what are we redeemed? 1 Peter. 1:18-23
- Thurs., Mar. 21.—The obligations of love: John 14:15-24
- Fri., Mar. 22.—Cancelling the debt. Matt. 25:31-40
- Sat., Mar. 23.—Offering our all. 2 Cor. 8:1-5
- Sun. Mar. 24.—Topic. *What I owe to Christ.* 2 Cor. 8:9; 1 Pet 2:21-25

The Christian says, "There is a judgment. I can never serve God too much. Christ died for me. I can never do too much for him."—Bishop Ryle.

A Time of Preparation.

Day by day things are passing; one by one friends are vanishing. A thousand vicissitudes impress upon our minds the inexorable truth uttered thousands of years ago by the honored patriarch, and reiterated all down the centuries. "We are strangers before thee, and sojourners, as well as our fathers: our days on the earth are as a shadow, and there is none abiding"; plainly teaching that this world is simply a place of temporary sojourn, and a passage to the next. As such they use it who use it aright. They journey on day by day in anticipation of their heavenly home. They set their affections and center their hopes there. Their desires climb heavenward, and their aspirations to the immeasurable altitude where God dwells. Thus as time bears them onward it bears them upward. They are preparing for the holy festivities of that bright world, and are advancing toward them.—Christian Intelligencer.

Work—Man's Duty.

Idleness is the road to poverty, to vice and to villiany. How true it is that an "idle brain is the devil's workshop." We may loiter along life's highway and dream awhile day dreams, but if there stirs within us manly virtue and honest self-respect we cannot be content with doing nothing. It is said we make our own fortune and fix our own destiny, and measurably this is true.

The flinty road over which many pass still cuts and bruises the weary feet of fair-minded and honest toilers—the blank monotony of the sweat shop, or the drudgery of poor women's work never finished. She spends the wee hours of the morning, and wastes the midnight oil, for what? To maintain her integrity, her self respect, her virtue. You may say the life of such is a failure. Nay, nay; you read not aright. Compensation will come, for she has respect unto the recompense of that reward that God will give to all faithful workers—well done! —Philadelphia Methodist.

Our Contributors.

Notes and Reminiscences.

LETTER FROM REV. H. MCMEEKIN, M. A.,
L. L. D.

At the close of my letter, which appeared in your issue of Feb. 27th, I was speaking of the instinct of animals. Dr. Paley says instinct is "the doctrine of appetencies superadded to the constitution of an animal to effect a purpose beneficial to the species." It is keenly alive to danger, and hence the alacrity with which the wild animals marched forward in pairs and entered Noah's ark. Instinct implies design, contrivance and benevolence in the Creator. The hand of the Lord is clearly seen in all the appetencies of instinct and all the events of an overruling Providence, the same benevolent ends being always sought and obtained by infinite wisdom and almighty power. I am a strong believer in a particular providence—that a sparrow cannot fall unnoticed or unpermitted. "There's a Divinity that shapes our ends rough hew them as we may." I was designed and educated for the law, but my father's purpose to send me to a lawyer's office (that of his nephew, Hon. John Ross) was thwarted by my mother's prayers and dedication to the ministry at baptism, and at the age of sixteen I found myself steering straight for the gospel, a student in the General Assembly's College, Belfast.

To some it may appear singular and extreme, but my experience has led me to believe even in dreams—dreams not ordinary or common, but dreams extraordinary and significant. No believer in the Bible can doubt that God has spoken to man in dreams pre-figurative and forewarning—a fact positively asserted by Elihu in his address to Job, "For God speaketh once, yea twice, yet man perceiveth not in a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed"—a fact realized by ancient prophets and kings on many occasions in their lives.

We admit that the methods of the Divine administration and government have changed. Prophecy has closed and miracles have ceased. But has God shut the door of the invisible world—permetically sealed it so that there can be no communication with the world of spirits? He has not, for human experience proves that since the New Testament dispensation was inaugurated dreams have been useful for the warning and guidance of good men, and for arresting and detecting criminals. The visions of Ananias and Peter recorded in the Acts of the Apostles show this. The case of the young woman murdered and hid under the floor of a barn, whose mother was twice to'd in a dream to search the barn, which led to the discovery of the crime and the execution of Corder, the murderer, is also one in point. What was this but the hand of God tearing back the veil in response to the cry from the ground to avenge the innocent blood.

I have made these remarks to introduce a personal experience in this chapter of reminiscences. As early as I can recollect it was in the autumn of 1853 that I left Toronto to preach my first sermon at St. Thomas, then a small town. The railroad was new and rough and the fatigue of the journey considerable. I was met at the station by a kind member of the congregation whose name I have forgot,

and after supper was shown my bedroom. In those days candles were in use, and I placed the light near my bed and took the manuscript of my sermon to bed in order to memorize it more perfectly, being very anxious that the service on the morrow might be accurate, solemn and impressive. After applying my best efforts for a time owing to the late wearisome journey I fell asleep, and sleeping I dreamed. Before leaving Ireland in 1852 my sister Jane had died at the age of twenty-one. She was regarded as the most pious member of father's family. In my dream I thought I saw her at first away at some distance dressed in white, and that she gradually drew nearer and nearer until at last she put her hand and as it were, imperceptibly touched me, whereupon I immediately awoke to discover that the light had caught the curtains, and I had only time to tear them down and stamp out the flame. I have the most vivid recollection of her pale benevolent face turned towards me in that moment of danger, when the lives of a whole family, as well as my own, were trembling in the balance.

Who will say, after such an experience, that there is no warning in dreams, that the spirits of just men and women made perfect can hold no intercourse with the church militant. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" I am well aware that thousands of dreams are worthless, being the mere result of jaded nerves and a disordered imagination, having no point and no significance. If we allowed such to trouble us life would be miserable indeed, and on this account we pity the Hindus, who are so much the slaves to dreams that their whole life is dominated by them. But can we not draw the line between such empty phantoms of sleep and those coherent signs and symbols of visions of apparently real personalities sent from the spirit-world to warn and instruct us at critical moments?

H. MCMEEKIN.

The Heavens in March, 1901.

BY HENRY MORRIS RUSSELL, PH.D.

This is another uneventful month from an astronomical standpoint. Of all the planets only Mars is visible in the evening sky; and we may well devote part of our time to the consideration of the strange markings on his surface.

These objects, the so-called "canals," were discovered by the Italian astronomer, Schiaparelli, about fifteen years ago, and have since been seen so frequently, and by so many observers, that there is now no doubt of their reality. They appear, under favorable conditions, as fine straight dark lines running across the ruddy parts of the planet's surface—the so-called continents—in all directions. Their actual width must be 40 or 50 miles at least, since a narrower line would hardly be visible at so great a distance. Many of them reach the "seas" just at the head of some bay and frequently three or more converge accurately to a single point. Most remarkable of all, a large number of them have at certain times, been seen "doubled," the single line being replaced by a pair of parallels, two or three hundred miles apart, and this duplication seems to follow the course of the Martian seasons. When the air is unsteady, the canals appear as faint, ill-defined streaks; and some of the ablest observers have never seen them otherwise.

They are very difficult objects to observe, but nevertheless, the facts of observation have accumulated far more rapidly than satisfactory explanations for them. They can hardly be rivers, because they are quite straight, and frequently run from one sea to another. It has been suggested that they are cracks in the planet's surface, but though this accounts for their straightness, it hardly explains the regularity of their arrangement, and much less their duplication.

A mere glance at one of the recent drawings of Mars suggests with great force another hypothesis—namely, that the canals are artificial structures of some sort. But here again we meet with serious difficulties. Why should an artificial waterway be fifty miles wide? And how can their doubling be accounted for?

Perhaps the best of existing theories, and certainly the most stimulating to the imagination, is that proposed by Mr. Lowell and his fellow-workers at his observatory in Arizona, who have devoted a great deal of attention to the subject. He regards the dark greenish portions of Mars' surface as areas covered not with water, but with vegetation, while he believes the ruddy areas to be deserts. The planet's surface is evidently pretty flat, as mountain ranges, if present, will be conspicuous, just as they are on the moon. According to Mr. Lowell, there is much less water on Mars, in proportion to his surface, than on the earth and much of it is frozen up in the polar ice caps during the Martian winter. As the ice melts in the spring, the water floods the lower lying regions of the surface—the "seas"—and keeps them green and flourishing. The canals are artificial watercourses, built to carry off the water where it is needed. On each side of them is a strip of irrigated land, bearing the same relation to them that Egypt does to the Nile, and it is this belt which is wide enough to be visible from the earth. The duplication of the canals is accounted for by the ingenious idea that, for some reason, the Martians cut the water off from the central part of this strip first, so that it dries up while the edges are still green.

So at present we can only say that no completely satisfactory theory of the condition of Mars' surface has been advanced, much less demonstrated, although those which assume the presence of intelligent life on the planet will always remain the most attractive to the imagination.

THE HEAVENS.

The western sky still contains the familiar winter constellations. Along the Milky Way lie Cassiopeia, Perseus, Auriga, Gemini, Canis Minor and Canis Major; and west of it the most conspicuous groups are Orion and Taurus.

At our chosen hour of 9 p. m. on the 15th Ursa Major is well above the pole. Besides the Dipper one can easily recognize the group of stars nearer Capella which form the animal's head, and the three pairs of small stars, almost in a straight line, which lie to the southward above Leo, and mark its paw. In the northeast are Bootes and Corona Borealis, and farther south is Virgo, Leo, identified by the conspicuous "sickle," with Regulus at the end of its handle, is approaching the zenith. Between Regulus and Procyon, a small group forms the head of Hydra, whose body is marked by a long line of rather inconspicuous stars extending eastward beyond the horizon.

On the night of the 20th the sun enters the sign of Aries, and spring begins.

The Armenians at Home.

BY THOMAS EKSHIAN.

Long before the time of Jesus Christ, Armenia was an independent country of which Mount Ararat was the centre. Armenia had its mythical history, its own kings, its own armies, its ancient literature. Now, though there remain Armenians, there is no country of Armenia. It has been partitioned between the three powers of Russia, Persia, and Turkey. We Armenians are now "a people scattered and peeled." There are more of us distributed through the countries of the world than remain at home on our own soil. Our exile is not a thing of to-day or yesterday—but has been going on for fully five hundred years, when our last king was driven to take shelter in Cyprus, and finally died in Paris. Tartars, Mongols, Persians, and all sorts of Arab clans have made Armenia their battle fields. Nadir, Shah of Persia, drove out about a hundred thousand—when they reached the Euphrates, they found no bridge, and the Shah ordered that multitude to be slain, and their bodies thrown into the shallows so that their brethren could cross upon the corpses. Tamerlane is said to have made a fountain of Armenian blood, and to have bathed therein. The Armenians could not stand before these terrors. They fled north, south, east and west. Before the British went to India, the Armenian was there. In short, the whole trade between East and West presently got into the hands of these exiles. Thus it comes to pass that while descendants of the earlier Armenian exiles are often to be found on the summits of learning, wealth, and refinement in the countries where their forefathers settled—the Armenians who remained on their own soil, in face of their oppressors, retain much of their primitive simplicity.

THE ARMENIAN AGRICULTURIST.

The wandering Armenian, without land or settled dwelling, has been always, of very necessity, a merchant. But in his own country, he was before all things a farmer, though he and his horses do not work for themselves, as the Turk, by the taxes he imposes, and the ravages he permits, leaves them but the barest substance, and often not even that. Yet according to law, and on the surface, his position does not seem so bad. He has no landlord—the Sultan is the only landlord, and the taxes are not calculated on an exorbitant rate—but they are often collected two or three times in one season, and in advance. Not even to pay these taxes can his last ox be taken from him—according to law but his fierce neighbor the Kurd, swoops down upon it, and he will scarcely find redress.

THE KURDS.

It may not be generally known that some of these very Kurds whose name has grown so familiar in connection with the last massacres, are of common origin with the Armenians. In the ancient days of those awful terrors alluded to above, while so many of the country folk fled, a certain number of them took refuge in the fastnesses of their native land and mixed with the mountain people they found there. Most of these embraced Mahomedanism saying "that they gave up Jesus Christ that they might keep the sword." There is, however, one tribe of Kurds called the "Yezids" who still profess to

retain Christian doctrine and practise Christian rites. The Kurds have shades of belief almost as numerous as their tribes, some of them even avowedly worshipping Satan. His name must not be used before them; it would be "a vain taking of the name" of their deity!

The women of these mountain tribes are on perfect equality with the men. They carry arms and know how to use them. They proudly await the return of their lords, to count how many heads they carry—and woe be to them if they come with none! To this may be attributed some of the murders of the Armenian women—the fierce Kurds could not conceive of women as mere "non-combatants." No Constantinople Turk would kill any woman, save as an isolated crime. He has too great a contempt for the sex!

EDUCATION IN ARMENIA.

Every village has its school, held in a room in connection with the church. The teachers, who at one time were often the Armenian clergy, are now young men educated in Constantinople. Though boys and girls go to the same schools, there are very few women teachers. Such as they are, have separate girls' schools. The education at these village schools consists of reading and writing, and the rudiments of general knowledge. In some of the larger towns, however, there are schools of secondary education equal to any in Constantinople. When still higher education is required, and the parents can afford it, sons are sent up to some of the colleges in the capital.

In some of the villages Armenian is the only language taught, in other schools only Turkish, and in some both Turkish and Armenian. Turkish is the language in common used both at home and in schools. For instance, I knew nothing but Turkish till I left the village for Constantinople when I was eight years old. All I have said refers only to the indigenous education of Armenians.

THE VILLAGE CHURCHES AND PRIESTS.

The churches are generally rough stone buildings situated in the middle of their burying grounds. Except in times of extraordinary excitement and fanaticism, these precincts are usually respected by Mahomedans, and get used as places of refuge. Some very fine and curious old churches are to be found in remote parts of the country. This church is hewn out of the solid rock high on a hill side and is the traditional burying place of John the Baptist's head. Every year it receives a great pilgrimage of the sick and halt from all parts of the country, and of others too, for there is a great festival with war dances, and wild music.

There is a wide range of intelligence and education in the ranks of the Armenian clergy. In the larger cities there are learned theologians, well up in all ancient and modern literatures. But some of the country priests are very illiterate, and the organization which reaches some of the smaller and remote churches is very imperfect.

Woman (to her husband, who kept a pet lamb)—"I wish ye wad tak' that beast out o' this. I canna get the fireside cleaned for it. I think it's daft!" Husband—"G'wa, wumman, that beast has as muckle sense as I hae." Wife—"Oh, I daursay that,"

Sparks From Other Anvils.

Free Baptist:—It is better to amend your ways than to try to mend the Gospel.

Lutheran Observer:—Never until congregations are equalized in strength, resources, and environments, will the statistics in the parochial reports furnish a fair basis for comparative judgment of ministerial fidelity and efficiency.

Christian Guardian:—Families are under the peculiar care of God, and the generations are in his hands. Men and women, sons and daughters, grandparents, parents, and children, are all bound up by God. Nothing is good and divine on earth if families and homes are not good.

Presbyterian Witness:—No law could be enforced, no law ever has been enforced, when officers are appointed on the understanding that they are carefully to avoid enforcing it. Imagine revenue officers "enforcing" the revenue laws in the style in which our liquor laws are being carried out! The thing is unconceivable.

Religious Intelligencer:—It is not well for the minister in charge of revival work to tell the people that this is, or may be the last week of special meetings. Do not say that "the revival will close" at a given time. Let the change to the ordinary services be as gradual and imperceptible as possible, thus carrying the revival spirit into the regular services.

Presbyterian Banner:—Let us understand that great wealth is great responsibility; that it brings its own vexations; and that, under the most favourable circumstances, it can be enjoyed only by those who are competent to manage it, and are disposed to employ it for the good of their fellowmen. If we can be content with such things as we have we can be as happy as any millionaire.

Michigan Presbyterian:—If any one desires to say that he does not believe that there is any devil to-day, we have no special argument with him, except to say that to our own personal knowledge there is a personal devil. We have had closer acquaintance with him than we desired. It is only of God's grace that we have resisted him, and he has fled from us for a season. But we never know how and when he will return.

Presbyterian Standard:—The Presbyterian Church has more money invested in theological seminaries than any three denominations in America. It is teaching its own students and those of other churches. It would seem that this is no mean distinction; the church's business is to teach men religion. Theology is the science of religion, and our church rightly requires that her professional teachers of religion shall be acquainted with the science.

Belfast Witness:—We are aware that there are some Presbyterian ministers who would not think it amiss, for the sake of what they call peace and unity, to let a bishop's hand rest on their head. A few days ago the present writer had a letter from an Episcopal clergyman urging this proposal on his acceptance as an innocent step to unity and peace. But the reply was, as it ought to be, if there is to be any more imposition of hands on those now in the ministry, whether in the Episcopal or Presbyterian Churches, the imposition must be by the Presbytery on the Episcopal heads. For without that, their orders are unapostolic and unscriptural, no matter how thick the ichor of the Historic Episcopate lies upon their head.

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C. BLACKETT ROBINSON, Manager and Editor.

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

Ottawa, Wednesday, 13th March, 1901.

Dr. Warden appeals for additional contributions for the Home Mission Fund of the Church. He should not appeal in vain. If we forget our own in our zeal for the outsider, we are allowing sentiment instead of common sense rule us. Too little thought is given to our own work. We do not say that too much is given to the Foreign work, but interest in the Home field is not sufficiently cultivated. Let there be a revival of interest in that direction this year. In planning the programme for the Assembly evenings let the Home Field have the preference this year.

For one-half our readers the busy season is nearly over, for the other half it is soon to begin. Those who live outside the city and its bustle are planning their work for the summer, those within are counting their gains for the winter. Much of the value of both will depend upon the motive that prompts the one to plan and the other to estimate. Life outweighs gold, and we can readily understand why the simple acts of one man who has gained little by the world's estimate should bring the scale down that contains the gold of the most successful operator in the world's markets. It is well to keep this in mind in making our estimates.

The statement presented to the sixty-seventh annual meeting of the British American Assurance Company must have been quite gratifying to the shareholders of this solid old institution. The capital stock has been increased to \$1,000,000; the total cash income was \$1,951,233.34; security to policy holders \$1,581,457.22; \$60,393.26 has been paid in dividends; and the Reserve Fund, footed up \$581,457.22. This Company is prudently managed by a strong board of directors, of which the Hon. Senator Cox is president. Mr. Cox is connected with a large number of companies—monetary and insurance—all of which are most successful, and among which may be safely counted the company to whose annual statement we now direct the attention of our readers.

THE DOMINION PRESBYTERIAN

RELIGION IN THE FAMILY.

In the course of a sermon on the mutual relations and duties of parents and children towards each other, Rev. D. M. Ramsay, in Knox church on Sunday evening, laid great stress upon the importance to the national and Christian life of our country of home and family religion. In proportion as religion in the home grows or decays will the moral life of the people and the stability of our national institutions be strong and vigorous or weak and flabby. The point is well taken and the warning sounded should be heeded by every well-wisher of his country.

In the complex civilization of the present day, the expansion or "growing time" which marks the commerce and industry of our country, and the almost breathless rush and struggle of all classes for wealth, there is imminent danger that Christian people may forget or neglect the duty they owe to those whom God has given them. Neglect of parents to train their children in the way in which they should go is fraught with danger to the church and to those Christian institutions whose vitality depends upon the vigor and vitality of the church. The children of the present in a very few years will be the men and women of the future, and if they are not trained for the responsibilities and duties of the Christian life, how are the forces of the church of Christ to be recruited.

There is another point to be noted. It is to be feared that many professing Christians shirk their duty to their children under the specious plea that Sabbath schools and kindred institutions can do the work of training very much better than they can. Such a plea is disloyal to the Master and false to the vows which professing Christians have voluntarily taken upon themselves. No agency of the church, no matter how well organized, can take the place of Christian parents as trainers of their children. The responsibility rests upon Christian parents; at best the multiplied agencies of Christian work can only supplement home training in religion and morality.

The people of Canada, and especially the Christian people of Canada, cannot too clearly and too constantly keep before themselves the fact that the best and greatest future we can desire for our country must depend upon the practical intelligence, the well directed industry, the wise economy and the unswerving integrity which they can bring to bear upon the vast and varied resources with which the Creator has endowed this highly favored land. We must not forget that "it is righteousness which exalteth a nation"—righteousness in our rulers, righteousness in the people who have chosen them to rule, righteousness in our religious and public teachers from the highest to the lowest, righteousness in our professional men, and righteousness in the men and women who carry on the varied industries of this Canada of ours. Neither let us forget that the foundations of that national righteousness will best be laid by the fathers and mothers of Canada sowing and cultivating the seeds of Christian truth in the minds and hearts of their children before they leave the parental roof and take up the responsibilities and duties of the world's life.

TEACHER TRAINING.

On the recommendation of the Sabbath School Committee the General Assembly, last year suggested that ministers undertake the training of their Sabbath School teachers. But it was found that many of the ministers were utterly at sea when it came to the practical training. They could teach, they were well informed regarding Bible truth, but they could not train teachers. That was to be expected, for the great majority of ministers have had no practical training as teachers, and pedagogics is no more easily learned than chemistry.

Another part of the recommendation passed by the Assembly showed that this dilemma was not unexpected, at least by the Committee which really prepared the recommendation. For the Colleges were asked to provide instruction in teacher training. It might not be possible to do more than give suggestions to those who were already in the active ministry, but steps might at once be taken to prevent any other man going out into the life of the ministry without some knowledge of how to train willing men and women to work with him.

With the utmost readiness the Colleges took up the work they had been asked to do. We have recently seen an outline of what has been attempted by them, and it is most encouraging. The Principal of Montreal College is himself a practical teacher, and he took up this part of the work enthusiastically. In all the other Colleges some beginnings have been made. The work is not compulsory, but many of the students have shewn themselves awake to one of the needs of the day, and have given faithful attendance to these lectures. We hope the day may soon come when pedagogics shall form a part of the regular College curriculum.

The minister of the present day must be a teacher. We would be the last to belittle preaching, or to decry oratory. There should be a more careful study of the principals of true oratory. We know many a preacher who could present the message he is commissioned to deliver with much greater natural power than he does. He has the faculty of speech, but it is uncultured. It should not be. The minister of Jesus Christ should be able to make the very best possible use of every talent he possesses. If he has oratorical gifts he ought to cultivate them, and use them to the greatest possible advantage. But he must be a teacher as well. He must be able to put things well, and he must be able to put things clearly and suggestively. He must not only inform, but he must also educate, must lead those whom God has committed to him on, till the passion to know has seized them, and some may push past the master, perhaps.

The minister must also be able to train workmen who shall cooperate with him in the work of the congregation. The remark was made recently of American ministers, but it holds true of ourselves also, that not one in six knew how to train a little band of workers to become soul-savers. Of course he meant it in the only sense in which man can be a soul-saver. The remark startled

us at first, but when we thought upon it we were more startled at the depth of truth in it. How many have ever deliberately set about training a body of men and women to do the work of the congregation? How many weary, disheartened ministers there are who have tried to do the whole work of the congregation themselves? Teacher training is important, but of greater importance is the training of workmen, who shall ably support the minister in filling in the outline that he sketches out with the opening of each season's activity.

CENTURY FUND REMINDERS.

Read Rev. Dr. Campbell's letter on another page about final campaign.

Make Common Fund a specialty until May 1st. Let there be 'no blanks' in any congregation or mission in that column.

If any congregations are not yet provided with 'Congregational Record Books,' applications should be made for them to Dr. Campbell.

Superintendents, teachers and parents should talk to the children about filling Century fund banks, which are to be handed in, and opened at 1st May.

Collection of subscriptions should be pushed now. Let there be frequent reminders of this, and let Treasurer's remit, at least at 1st and 15th April and 1st May.

Congregational Century Fund Treasurers should be prepared, also, to send in May an official statement of receipts and disbursements on debt fund account, but no money is to be sent to the General Treasurers for Debt fund

Young People's Contributions through Y. P. S., and Children's through S. S. should be noted in these books, every name being entered, and it will be better that remittances from Y. P. S. and S. S. be made by the Congregational Century Fund Treasurers.

Congregational Century Fund Treasurers are reminded to enter the names of subscribers, and the accounts of their subscriptions, in each of the duplicate "Congregational Record Books," as also all amounts received and all remittances to the General Treasurers.

Can the work be completed in two months? Yes; if the minister and the elders or managers plan out the work, and personally see every family, and every single person, connected with the congregation. The personal canvass is best, not because we would extract money from unwilling people, but because explanations can be given, and thus willing gifts secured.

The intelligent compositor, in last issue, converted an editorial heading, "The Certainty of Ignorance," into "A Certainty of Knowledge!" The vagaries of the types are wonderful, and elude even the most watchful care.

THE BIBLE IN THE SCHOOLS.

A delegation representing the "Society for the Promotion of Biblical Study in our Schools" waited on the Public School Board on Tuesday evening and presented a memorial asking for systematic Biblical instruction in the schools. The memorial was signed by twenty-five clergymen and a number of laymen. Inspector Glashan introduced the delegation, which was composed of the following: Rev. Dr. Armstrong, Rev. Dr. Moore, Ven-Archdeacon Bogert, Rev. Dr. Rose, Rev. Mr. McRitchie, Rev. Mr. Scanlon, Dr. Thoburn, Dr. Lyon, Geo. L. Orme and J. S. Eagleson.

Rev. Dr. Armstrong, President of the Society, in presenting the memorial, said that great alarm was being felt throughout the province because of the manifest ignorance of the contents of the Bible among the youth of our land. This ignorance was well known to ministers of the Gospel from personal observation, and had been demonstrated by a number of examination tests.

Rev. Dr. Rose gave his testimony as to the excellence of the system in the Public Schools in the Province of Quebec. It was a wise scheme and was bearing good fruit.

Rev. Archdeacon Bogert spoke of the alarming ignorance of the Bible among young people that had come under his notice. He said that it was a bad thing to create the impression among the young that religion was for Sunday only and left out of the other six days of the week.

M. John F. Orde said that the Church of England was a unit on the question.

Colonel Anderson, a member of the School Board, said that the delegation had the sympathy of the entire Board, but they would readily recognize that the Board must be bound to a certain extent by the regulations of the education department. He moved, seconded by Trustee May, that the matter be remitted to the School Management Committee.

The fact that the Protestant clergy of this city, without a single exception, sustained the present memorial is sufficient evidence of how grave they felt the situation to be. We are convinced that if there is to be any thorough teaching of the Bible it must be done in the Public Schools.

The Public School practically takes possession of the child from the age of five and monopolizes him during the entire school age. Parents transfer the education of their children to the schools. The teachers stand *in loco parentis* and should teach what the parents think to be of most value. There is little opportunity for home instruction, except in subjects prescribed by the schools. Some parents are too busy to give attention to this matter, some are too careless and some are not competent. As it is, whatever time they have is given to help their children with their home work in which, unfortunately, the Bible has no place.

The Sunday School from its limitations cannot seriously be proposed as a remedy. It is marvellous what the Sunday School does accomplish in the half hour a week, which is about all it can give to the teaching of the Bible. Pupils, moreover, recognize the compulsion upon them to learn their lessons for the Public Schools, whereas they will come very slimly prepared for the Sunday School.

We believe that we are shut up, therefore, to seek a remedy for this evil in the Public Schools, and that the Bible should be placed as a text book in the schools, and as regularly and thoroughly taught as any other subject.

This is done in the Protestant schools of the Province of Quebec. The schedule of studies obtaining in that Province has been very carefully prepared, and we are of opinion that something similar might with advantage be adopted in our schools.

Chancellor Boyd, in a recent address to the Toronto Bar, said, "If the Bible, the greatest book of humanity, the great classic of the English tongue, gets the go-by for six days in the week and fails to have its proper recognition as a part of education the scholars are apt to conclude that it is not of much account any way."

We feel sure that the Board will agree with us as to the desirability of such a course of Bible instruction and will, as far as possible under existing laws, make arrangements to give it effect. And we also trust that the Board will join in the effort that is being put forth to secure the amplest liberty in this matter, compatible with the efficiency of the schools.

We are glad to note that in the present day there is an enlarged and more philosophical conception of education taking possession of our school system, one embracing the whole man, his life work and his conduct. Surely in this conception that which is highest will not be omitted or relegated to a corner.

State of Funds.

At the date of writing (9th March) the following amounts are still required to enable the several schemes to close the year without debt:

Home Missions.....	\$16,500
Augmentation.....	3,400
Foreign Missions.....	1,800
French Evangelization.....	900
Pointe aux Trembles.....
Widows & Orphans.....	3,750
Aged and Infirm Ministers.....	900
Assembly.....
Knox College.....	600
Queen's College.....
Montreal College.....	800
Manitoba College.....

A considerable number of congregations have, thus far, contributed nothing for the schemes of the church for the year just ending. Should these forward their contributions before the books close next week, the indebtedness will be considerably lessened. The Home Mission Fund will probably be behind to the extent of \$15,000, and the Augmentation Fund \$3,000. This is very greatly to be regretted, and will, it is feared, have a disastrous effect on the work. It is believed that if ministers made known the need to their people, and gave them an opportunity of contributing, there would be little difficulty in securing the amount necessary before the end of March, to make good the shortage in both funds.

Considering the general prosperity of the country, and the share which our people have had in this, it is not unreasonable in the church to expect that many of those who have been blessed in temporal matters, will gratefully acknowledge God's goodness by a free-will offering on behalf of these two important schemes.

R. H. W.

The Toronto Mail and Empire says the retirement of Sir Oliver Mowat was "the removal of all moral restraints." On this the London Advertiser remarks: It seems a pity it has taken our contemporary so long to discover Sir Oliver's high moral qualities. Some day it will be praising Hon. Geo. W. Ross as highly. Why not do it now?

THE WINSTALLS A TALE OF LOVE AND MONEY

OF
NEW YORK

BY
REV. JOSEPH HAMILTON.

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

CHAPTER XVII. Continued.

The evening passed very pleasantly, marred only by the prospect of Miss Pearce going away so soon. She had become a great favorite, and all were sorry to lose her. Many were the expressions of regret Miss Pearce herself was by no means so bright as usual. Mr. Winstall, now that the interest in Mr. Stuart's discussion had subsided, wore an unusually thoughtful and sober air. He proposed music. He seemed to need something to divert him from his own thoughts. Mr. Rivers fortunately was a professional singer, and was not chary of using his voice. Having sung a couple of songs he asked Miss Grace to sing. She proposed instead to sing a duet with Mr. Rivers, which of course he gallantly accepted. The blending of two such fine voices was a rare treat to the whole company. Mr. Rivers predicted that the world would hear Miss Grace's voice by and by. Then the whole company joined in a hymn in which deeper chords of feeling were touched. In such gatherings there sometimes arrives a moment when all want to clasp hands and sing, "Should auld acquaintance be forgot?" That moment came in this instance, and it so happened that the hands that Mr. Stuart clasped were those of Mrs. Erwin and Miss Winstall; next to Mrs. Erwin was Mr. Winstall, and then Miss Pearce; next to Miss Pearce was Mr. Rivers, and next to him was Grace, and so on. It is not given to us to know whether any of these hand clasps were tighter or more expressive than others, but we do know that some of the voices were rather shaky in the chorus; not Mr. Rivers of course, for he was a professional, besides being only a new acquaintance.

Mr. Winstall's carriage had been ordered for eleven o'clock, and at that hour the visitors began to leave. Mr. Rivers and his sister, who lived only a few blocks away, walked home. Mr. Stuart proposed to ride a little way on the box with Jerry. He wanted to have a word with Jerry, as he had not met him in close quarters since that ever eventful night when the two rode home on the box together. Jerry was glad to see him, and welcomed him to a seat in more coherent tones than he had used on the former occasion. Jerry was not very comfortable, however, for he expected to hear a lecture, and get some good advice, but Mr. Stuart never once referred to the subject that was occupying Jerry. He asked him instead how he was getting along, how Jack and Jim were doing, when he had heard from home, and so on. By and by he asked him if he got any chance to go to church, and Jerry replied that he usually got on Sunday evening to hear Mr. Ford. Jerry was an Episcopalian, and Mr. Ford's church was within easy walking distance. But Jerry did not say that a certain young lady had of late accompanied him on these pleasant Sunday evening walks. Of that, however, more anon, as a certain Scotch minister used to say.

But Jerry could not help unobscuring himself on another topic. He did not want to refer to his own disgrace, but he did want to refer to Miss Winstall, whom he character-

ized as an angel. Mr. Stuart did not say whether he coincided in that view; but from the manifest interest he took in Jerry's remarkable discovery, and the way in which he drew him out to speak further on that topic, it might be inferred that Mr. Stuart's opinion and Jerry's were not in violent opposition.

"Yes," said Jerry, "she is an angel. And I'll tell you how I know. Arn't angels pure? So is Miss Winstall. Arn't angels beautiful? So is Miss Winstall. Arn't angels compassionate to sinners? So is Miss Winstall."

Mr. Stuart thought if Jerry had been a preacher he would have been very apt in arranging his discourse under three heads, and he secretly thought these were three fine heads indeed. He did not say this however, but presently asked—

"Is that all? Could you find no more angelic qualities than these?"

"No more! Mr. Stuart," said Jerry. "What more would you want? Pure—beautiful—compassionate. Isn't that enough? Do you know of any young lady who is any more of an angel than she is?"

Some such problem as this, though not in this exact form, had been engaging Mr. Stuart's thoughts for some time. But he would not commit himself. If he had answered Jerry's question categorically he would have had to confess that in the limited round of his experience he did not know of any young lady who came up closer to the angelic standard than the object of Jerry's admiration. He turned, however, from the speculative to the practical side of the question, and congratulated Jerry on having such a friend, and assured him that if he always conducted himself to please her he would do well.

Mr. Stuart now asked Jerry to pull up, gave him a hearty good night, and descended from the box. Going to the carriage door, he exchanged a few parting words with his friends. To Jerry's angel he said but little; perhaps he thought she was unapproachable by mortals, or perhaps he did not know just how to address an angel. But he had no difficulty in addressing Miss Pearce. She was not an angel, or if she was, nobody had proved it to him by such convincing logic as Jerry's. So Mr. Stewart fervently wished that young lady every blessing, warmly shook her hand, wished all his friends good night, lifted his hat, and was gone.

CHAPTER XVIII.

SHADOWS LEFT BEHIND.

When Mr. Winstall came in the next evening he found Miss Pearce alone. She was sitting at the piano, striking some sad, plaintive chords. Touching her on the shoulder, she turned round hastily. Her eyes were filled with tears. He handed her a letter and turned slightly away, pretending not to see how she was affected. On opening her letter she found to her surprise that it contained a ten dollar bill and a letter of thanks from the Editor of the New Era. Wiping away her tears, and summoning up her composure, she asked,

"Pray what is the meaning of this Mr. Winstall?"

"Oh, that's just a little acknowledgment of the poem you gave me," he said. "You know I asked you for a copy. I thought this Editor would be glad to get it, and that it might give you pleasure to see it published. You will see it in to-morrow morning's issue."

Miss Pearce was touched by this token of thoughtfulness and kindness. "It was very thoughtful," she said, "and very kind indeed in you to think of doing this. But I am afraid it was your influence more than the merit of the poem that got it inserted."

"Oh no, indeed," he said. "I know the Editor, to be sure, but it was the poem itself that did the trick. I am glad indeed if you are pleased."

"Oh yes, indeed I am pleased," she said. "But surely you did not put my name to it. You know it was my sister's composition."

"No, I put no name to it," he said. "When I could not put yours I put none. But you see the Editor asks for more. If you send me anything of your own, either in prose or verse, at any time, I shall be glad to submit it to him. You have the talent for it, I am sure. Did you never try your hand at writing as well as talking? That squib you gave us about the choir, for instance, I believe would do splendidly."

Miss Pearce was gratified by this kindness of Mr. Winstall, and her heart bounded a little as she thought of the possibility of doing even a very little literary work of this kind. But it was a new idea to her, and she hardly believed any attempt would be successful.

"I hardly believe I can do anything," she said, "but I will keep the thing in mind, and if I strike anything that is likely I will send it to you."

"Thank you for that," he said. "Anything you send goes with me, whether the Editor takes it or not. And I want to see your hand writing now and then, if I cannot see yourself." Then he gave her a look of undisguised admiration, touched with yearning pain. "Ah it is hard for me to part with you," he said. "The only thing that sustains me is the hope of seeing you again. And I will cherish that hope. It will be medicine for me when you are gone." Then taking her head between his hands he stooped and passionately kissed her forehead.

Miss Pearce blushed, and was confused, but her expressive eyes sparkled—whether with surprise, delight, or indignation, who shall say? But she only said, and she said it gently, "You will excuse me now"—then turned and fled, bounding up the stairs to her own room.

What happened there we can only conjecture. Probably she shed a flood of tears as ladies are supposed to do in any climax either of joy or sorrow. At any rate when she appeared at dinner she looked more peaceful and calmly bright than she had done for some days. Mr. Winstall seemed very much in the same mood, being more tender and less jocular than usual. The two ladies and Alfred were quiet almost to sadness, speaking only at intervals of their friend's departure next day.

Next morning after breakfast the servants came in as usual, and Miss Winstall read prayers. We say as usual, for this had now become an established custom since the evening it was inaugurated by Mr. Stewart. Miss Winstall knew the value of system, so she had permitted no morning to become an exception, lest the exceptions might multiply, and by and by become the rule. Not that this was an easy task for her. On the very first morning she almost broke down. The

sacredness of the duty, together with the tender memory of her sainted mother engaging in the same exercise, overpowered her for the moment. She regained her self-control, however, for she was determined to persevere. And from the first there seemed to be a kind of softened and sweet effect on the whole household. Perhaps no one was more favorably affected than Mr. Winstall himself. For Miss Winstall, though differing so much in complexion and height from her mother, had her mother's voice. It so happened, then, that in the hush of the morning's devotion Mr. Winstall sometimes seemed to hear the voice of his sainted wife in prayer, and the effect was very tender and inspiring. What is there that so effectually puts in contrast the tawdry fascinations of this world with the glory of the world to come, as the vivid memory of our sainted friends?

On the morning of the day when Miss Pearce was leaving the family devotions were more trying to every one than usual. Miss Winstall had selected a Psalm and a prayer that suited the occasion; but the better the occasion was suited the more unsteady was her voice. To the formal prayer that she read she had thought of adding a little prayer of her own, as mother used to do. But she overrated her self-control. When she came to that part of the prayer in which loved ones are referred to whom we may see no more in this world, she quite broke down and other silent tears mingled with her own. At length she got to the end of the prayer with renewed composure. But that break-pause-interruption had revealed and developed new depths of sympathy.

The morning passed about as usual, except that Miss Pearce was more in her own room, and Mr. Winstall walked about in a state of greater unrest. After lunch the whole family drove with Miss Pearce to the station. The good byes were said without getting out of the carriage, except in the case of Mr. Winstall, who saw Miss Pearce to the train. When he put her aboard it was time to start. He took her two hands in his own, stooped down and whispered, "I shall not forget." He was so near to her—and she would in a moment be gone—he could not help it—he kissed her. And it was a happy face that looked out on him as the train passed away, leaving him standing on the platform, to be on time hat in hand.

(To be Continued.)

Queen Victoria's Courtesy.

One of the great sources of the Queen's power, says Harper's Bazar, was the extreme attention she gave to detail. This extended to everything which came under her personal notice. The story of her writing her name in the dust on a piece of furniture, while making a tour of Windsor Castle, and underneath it also the name of the housemaid who was responsible for the neglect, I have never heard confirmed, but many little stories attest her far-seeing supervision in everything. She never considered the smallest courtesy beneath her dignity. Madame M——, lady-in-waiting to the Duchess of Connaught, is responsible for this little anecdote illustrating this. At the time of the christening of little Prince Edward, the eldest son of the Duke of York, through some mistake Madame M——'s invitation was forgotten. She did not go to the ceremony, but seeing the Queen soon after, her Majesty asked why she had not been present, inquired into all the particulars, and made many excuses. Just then the Duchess came "It's such a pity about Madame M——"

invitation," said her Majesty "but there's no need for you to say anything. I've apologized."

How to Select Color Schemes for Rooms

After deciding what shall be the predominating color in the room, and what shades or color you desire to use with it, arrange the colors together and study the effect carefully. It will be found that some combinations bring out all the good and pleasing qualities of the different colors, while other combinations are discordant. There are many things to take into consideration: the exposure of the room, the amount of light, and the style of the house, whether in city or country. Soft finishes, either in walls or draperies, blend more readily than does the smooth or glaze finish.—Ladies' Home Journal.

A Small Boy's Problem.

I wonder how I'd like it,
And I wonder who I'd be,
Supposing I was somebody else,
And somebody else was me!
I wonder, I just wonder,
What boy I'd like to be—
Supposing I didn't like him
When I found that he was me!

—St. Nicholas.

When Cats were Worshipped.

A mummy cat is a very curious thing. Tons of these embalmed creatures were brought to England a few years ago to be ground into bone manure. What an unromantic ending after 4,000 years' mummification. Some of these cats were bound with the ears standing erect, others laid flat. The cloths were adhering to the mummies, though in one ship load, supposed to contain 180,000 cats, very few complete specimens could be found.

It is supposed that the cats were of the species known as *Felis maniculata*, a kind formerly found in North Africa, and probably trained by the ancient Egyptians, from which we get our domesticated pussy. As early as 1600 B. C. tablets record that cats were kept in the Egyptian temples as objects of worship. Hence their conversion into mummies.

British American Assurance Company.

The sixty-seventh annual meeting of the Shareholders of this company was held at its offices, Toronto, on Thursday, 28th February, 1901.

The President, Hon. Geo. A. Cox, occupied the chair, and Mr. P. H. Sims, who was appointed to act as Secretary, read the annual report, of which the following is a summary:

Your Directors have the honor to present the annual report and financial statement of the Company's sixty-seventh year, and vouched for by its auditors.

It will be noted that there has been a considerable increase in the premium income for the year, this being mainly due to the business derived from the new fields in which the Company has established business connections, and also to the improved conditions that have prevailed in the marine business.

Two half-yearly dividends have been declared at the rate of seven per cent, per annum, amounting to \$60,323.96, and the Reserve Fund has been increased to \$581,457.22.

In view of the abnormal fire losses on this continent during the year 1900, including the disastrous conflagration in April last in

the cities of Hull and Ottawa, which involved a loss of property to the value of about ten million dollars, your Directors feel that the statements herewith submitted must be regarded as satisfactory by the Shareholders.

The capital stock of the Company has been increased to one million dollars, in accordance with the by-law passed at the last annual meeting, the \$250,000 new stock authorized to be issued at a premium of fifteen per cent, having been all taken up.

SUMMARY OF FINANCIAL STATEMENT.

Total cash income.....	\$1,951,233 34
Total expenditure, including appropriation for losses under adjustment.....	1,890,347 57
	\$ 60,885 77
Dividends declared.....	60,393 26
Total assets.....	\$1,776,606 45
Cash capital.....	1,000,000 00
Reserve fund.....	581,457 22
Security to policyholders.....	\$1,581,457 22

The President, who moved the adoption of the report, which was seconded by the Vice President, referred to the exceptionally heavy losses by fire on the continent during the year under review, and said that, although the report just read did not present so favorable a showing, as far as the balance between income and expenditure for the year was concerned, as the preceding annual statements which he had had the honor during the past eight years of submitting to the shareholders, he felt that there was perhaps as much matter for congratulations in the figures embraced in the accounts for the year 1900 as in those of some preceding statements which have shown a more favorable balance sheet. It was gratifying to observe the continued increase in the volume of the business transacted. While there had been a satisfactory growth of income from fields in which the Company had for years past been carrying on operations, he was glad to be able to say that from the agencies recently established beyond the limits of this continent very encouraging returns have been ventured. The prediction that the Directors ventured to make a year ago as to a probable improvement in conditions of marine business had, he was pleased to say, been realized, and as a result of the better rates, which speaking generally, had prevailed, both upon inland lake and ocean risks, there had been a fair margin of profit upon the business written in that branch during the year. But what in his estimation was more a matter for congratulation than any of the figures to which he had referred was the fact that at the close of a year in which the fire losses, in Canada and the United States, have been very largely in excess of those of average years, they were able to present a balance sheet which showed a loss of less than one per cent, upon the premium income as the result of the year's underwriting transactions—that is, ignoring the income derived from interest and rent.

The report was, on motion, adopted, and the following gentleman were re-elected to serve as Directors during the ensuing year:

Hon. Geo. A. Cox, J. J. Kenny, Hon. S. C. Wood, Thos. Long, John Hoskin, K. C. LL. D., H. M. Pellatt, R. Jaffray, A. Meyers and E. W. Cox.

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

Ministers and Churches.

Our Toronto Letter.

There was a sad gathering at the Union Station last Saturday noon. The mid-day train was bringing the body of Mrs. W. A. J. Martin of Brantford, who was first mistress of the manse in St. Paul's, Toronto. For some time Mrs. Martin had been in weak health, and a slight operation was performed, which promised great relief. This was successfully performed, and there was every promise of a speedy recovery, but the patient suddenly began to sink, and soon passed away. The stricken husband has the sincere sympathy of all who knew her, and many came down to show their sympathy and to grasp his hand silently. The Rev. G. A. Fasken took charge of the funeral service here, and he was assisted by the Rev. W. G. Wallace and others.

It is pleasing to see the quick out-going sympathy on the part of the ministers of our city to brother ministers. There are some who never fail to respond to this natural call, and they are some of our best men. They are obliged to choose the best that has the greatest claim, and invariably they admit the claim of another upon them. Instances could readily be given where the ministers of Toronto have shown a most brotherly interest in another who has been heavily burdened. It helps to bear the burden to have one come and grasp the hand, even if he does nothing more. Some of us are too apt to think lightly of such little services, and to count them not worth the sacrifice they ask from us at times.

The Toronto Presbytery had a busy day last week at the regular March meeting. A painful interest was given to the proceedings by the resignation of the minister of Deer Park, Rev. John Kay. In a frank manly spirit Mr. Kay gave his reasons for the step taken, which means so much to him. There has been a steady decrease of the population of this suburb for the past two or three years, and though the congregation has reduced its mortgage indebtedness a deficit now stares them in the face. We shall reserve comment upon the circumstances leading up to the resignation of a minister who needs no commendation to his Church, as the Presbytery has appointed a committee of enquiry, whose report will be awaited with interest. The resignation will be officially considered at the April meeting of Presbytery.

The Sabbath School Travelling Secretarieships was again deferred, but will be finally decided at the April meeting. The committee recommend the appointment of three Secretaries or Missionaries, one for the Maritime Provinces, one for Ontario and Quebec, and one for the West.

The following will represent Toronto Presbytery at the next Assembly—**Ministers**—Revs. W. McKinley, G. R. Fasken, T. McLachlan, J. McCaul, Dr. Gregg, Wm. Meikle, Dr. McLaren, Dr. Caven, Dr. Carmichael, Dr. Warden, Dr. MacIntosh, Dr. McKay, Dr. Milligan, Dr. McIntosh and John Neil. **Elders**—Messrs. Chas. Robinson, P. R. Miller, Wm. Carlyle, Wm. Gregg Jr., John Brown, J. K. Macdonald, Hon. Geo. W. Ross, Robert Kilgour, Hamilton Cassels, Geo. Keith, Sir Thomas Taylor, A. MacMurchy, and James Hunter. Two elders are still to be elected.

It was decided to separate Weston and Woodbridge into two charges, Weston to stand alone and Woodbridge to be united to some adjacent congregation, probably Knox Church, Vaughan. The disjunction will take effect on the first of May.

There was a division of the Presbytery over the name to be sent up as its nominee for the Chair of Apologetics, Homiletics and Pastoral Theology in Knox College. The name of Dr. Beattie of Louisville, Kentucky, received a large majority of the votes, and was cordially made known that this large Presbytery, the largest in the Church, did not nominate anyone other than one trained in Canada. It is time we recognized the worth of our own men.

The public is taking a quite unusual interest in the choice of a pastor for Cooke's Church, Toronto. The Rev. D. C. Hossack has been called, and has returned a favorable answer, according to the daily press. This is of course premature. No call has been extended. The name of Mr. Hossack has been freely mentioned, but so have other names. It is safe to say, however, that Mr. Hossack has not stated to any one whether he will accept or reject the call, if presented to him, nor do we think he will do so till the proper time comes, after the call is placed in his hands.

THE DOMINION PRESBYTERIAN

Western Ontario.

Rev. N. McDonald, pastor of the Presbyterian Church at Lemonville and son of D. McDonald, an esteemed elder of the church at Sutton, was married on Wednesday to Miss Sarah Fraser of Mount Forest.

The congregation of Leeburn, Smith's Hill and Auburn have been united into one charge, Rev. J. A. Anderson, acting moderator; and the Godrich township, Bethany and Bayfield were also united, with Rev. E. H. Sawers, moderator.

Rev. Robert Henderson, of Auburn, died unexpectedly last week. He had been ill for some time, but no one realized that the end was near. He was at one time principal of the Blyth public school, and for a long time pastor of the Bayfield Presbyterian Church.

The Sunday School of the First Presbyterian Church, St. Marys, paid a fitting tribute to the worth of one of their teachers, Miss Annie Finnie, who, on account of ill health, leaves on a visit to California. They presented her with a well filled purse of gold and an address.

The Guelph Presbytery Conference met in the Central Church, Galt, with Rev. Dr. Dickson in the chair. The Rev. R. W. McIntosh reported upon the Young People's Societies; the Rev. W. A. Bradley, of Berlin, read a paper on "How to Win Young Men to Christ," and the Rev. R. W. Ross, of Guelph, dealt with "Young People in Relation to the Church."

In an address by Mrs. Watt, of Guelph, at a meeting of the Hamilton Auxiliary of the Mission to Lepers, she said: "The first auxiliary was formed in Guelph with a membership of six. Now there are sixteen auxiliaries, with a membership of many hundreds. One lady in Eastern Canada has given \$1,000 to found a home for lepers, and has added to that \$500 more for its support. Another in Stratford has given \$300 for a house for leper boys at Assansolt, India.

The anniversary services and tea meeting at Hill's Green, were very successful. On Sunday, Rev. Mr. Sawers of Brucefield, ably conducted the services, and on the Monday evening speeches were delivered by Revs. Andrews and Davidson, of Varna; Jewett and Long, of Hensall, and Sawers, of Brucefield, while the chair was occupied by our worthy pastor, Rev. S. Acheson. The proceeds altogether amounted to \$75, which is to aid in paying for the organ that has lately been placed in the church.

At the recent meeting of the Brockville W. F. M. S. Presbytery the following officers were elected for 1901: Hon. President, Mrs. Blair Prescott; president, Mrs. Dowsley Prescott; vice-presidents, Mrs. MacAllister, Ingoquois; Mrs. MacArthur, Cardinal; Mrs. MacFarland, South Mountain; Mrs. MacLennan, Brockville; Mrs. Logie, Winchester; rec.-secy., Mrs. Gow, Cardinal; cor.-secy., Mrs. Beckstead, Prescott; treas., Mrs. M. Gibson, Morrisburg; auditors, Mrs. R. S. Gibson, Miss Kingston, Morrisburg; leaflet secy., Miss J. Colquhoun, Colquhoun.

Rev. Dr. Johnston, of St. Andrew's Church, London, has long been known as a powerful preacher. He is now winning favor as an eloquent and popular lecturer. The Stratford Beacon, writing of the lecture delivered in that city on "Scottish Heroes of Church and State," says: "Dr. Johnston proved himself to be a fluent speaker, and made his lecture doubly entertaining by interspersing it with humorous anecdotes which served to illustrate the many characteristics of the Scot. The manner in which he eulogized the grim old Scottish warriors, some of whom battled with the sword, others with the Bible, but all with one grand end in view—that of serving their country and their God, was sufficient to inspire his hearers with a feeling such as would 'send the old blood bounding free through pulse and heart and vein.'"

The death is announced, on March 10th, of Dr. John Duff Macdonald, one of the foremost citizens of Hamilton. He had been ill about a year, having had a severe attack of Grip, followed by heart trouble. He was in his 82nd year, and leaves a widow and three daughters—Mrs. W. H. Wardrope of Hamilton, Mrs. Randolph Rust, of Trinidad, B.W.L., and Miss Sara Macdonald, at home. He had a very large practice for many years, being one of the leading physicians of the city. His reputation as a physician extended beyond the Niagara Peninsula, and he was on more than one occasion President of the Provincial Medical Association. Dr. Macdonald was one of the most prominent members and an elder of the Macnab Street Presbyterian Church. The deceased was a man of wide attainments, and he had a warm heart. He had a large circle of friends and will be greatly missed.

In an address by Mrs. Watt, of Guelph at a meeting of the Hamilton Auxiliary of the Mission to Lepers, she said the first auxiliary was formed in Guelph with a membership of six. Now there are sixteen auxiliaries, with a membership of many hundreds. One lady in Eastern Canada has given \$1,000 to found a home for lepers, and has added to that \$500 more for its support. Another in Stratford has given \$300 for a house for leper boys at Assansolt, India.

Of Rev. Mr. Eakin, Guelph, who recently preached anniversary sermons at Acton, The Free Press says: Rev. Mr. Eakin is a forceful speaker, a good thinker, a logical reasoner and punctuates his discourses with frequent eloquent periods. Instead of the usual Monday evening entertainment, the congregation decided this year to give cash-offerings on the Sabbath. The result was entirely satisfactory, \$75 being placed upon the plates during the day.

Eastern Ontario.

The sacrament of the Lord's Supper will be observed in St. Andrew's Church, Pakenham, next Sabbath.

Rev. J. R. Conn, M. A., of Blakeney, officiated at the communion service in St. John's church, Almonte, last Sunday.

A meeting of St. John's Congregation, Almonte, will be held next Tuesday with the view, if ready, of calling a minister.

Rev. Dr. Bayne, Pembroke, and Rev. Mr. Woodside, Carleton Place, exchanged pulpits last Sabbath, and both congregations were pleased and edified.

Rev. J. C. Wilson, of Stouffville, occupied St. John's pulpit, Almonte, on Sunday week, and was given a warm welcome from the friends he made during a former visit, when he supplied the same pulpit for a time.

By the death of Mrs. Crawford, Cobourg, among bequests to the amount of \$60,000, there is one of \$1,000 to the Presbyterian church, and \$100 to the Sunday School, Cobourg; and \$250 each to the Presbyterian congregations at Grafton and Rosneath.

Rev. Dr. MacNish, preached a special sermon to children in St. John's Church, last Sunday morning. The service throughout was specially arranged for the young folks; and the pastor managed to make it both useful and attractive to a marked degree.

A social for the benefit of the young people of the congregation was held in Merivale Presbyterian church on the evening of the 7th inst. A suitable programme was rendered, during which Rev. Mr. Ross gave an address and Mr. J. Bayne presided. A presentation was made to Misses Henry and Keenan for their efficient services as organists of the congregation. Refreshments were served and the affair was voted a success.

Quebec.

Special services have been held this week in Grenville church, with gratifying results. The pastor, the Rev. M. F. Hondreau, was assisted by the Rev. Messrs. Ballantyne, of St. Andrews, Waddell, of Lachute, and Millar, of Hawkesbury, as well as by the Rev. Mr. Caine, of Grenville. The services, which had for their object the deepening of spiritual life and the conversion of the unsaved, were largely attended and were held twice daily. A few of the young people have expressed a desire to live a Christian life and many of God's people have been revived.

At the annual meeting of the Point aux Trembles School Association resolutions on the death of the late principal, Rev. I. J. Bourgois, and Her Majesty Queen Victoria were adopted. The officers elected for the coming year are as follows: The Rev. C. A. Tanner, president; Dr. C. W. H. Rondeau, vice-president; Mr. C. F. Cruchon, recording secretary; the Rev. Dr. Amaron, corresponding secretary; the Rev. E. H. Brandt, treasurer; Miss Haddon and Mr. Joliat, librarians; the Rev. S. Rondeau, Mr. J. P. Brouneau and Dr. Coussirat, members of committee. In the evening a very impressive memorial service was held. The addresses by the Rev. F. Provost and by a large number of former pupils, now ministers of the gospel, for the most part were very touching, as was the singing of the pupils and the students of the Presbyterian College. The schools are in a most flourishing condition.

Ottawa.

Rev. John Hay, B. D., Renfrew, was the preacher in St. Andrew's last Sunday; Dr. Herridge taking Mr. Hay's pulpit.

Sir Sanford Fleming, K.C.M.G., L. L. D., has been re-elected Chancellor of Queen's University for a further period of three years.

The first communion since Rev. Mr. Mitchell became pastor of Erskine church was observed at the service Sunday morning. Thirteen were admitted to membership, four by profession of faith and nine by certificate from other churches. There were large congregations at both services, and impressive sermons were preached. Rev. Dr. Moore and Mr. Mitchell will exchange pulpits next Sunday morning.

The Christian Endeavor Society of Knox Church gave a most interesting entertainment Monday night. It was called a "Book Social," and each guest wore something to indicate the title of a book, some of the symbols being very ingenious and amusing. The affair, which proved quite a success, was arranged by the social committee, consisting of Miss Hutton, convenor; Mr. T. C. Barry, Mr. John Shearer, Miss Flossie Cherry, Miss Eva Clarke, Miss Essie McKay, Miss E. Harrington and Miss Jennie Hilliard.

Mr. Andrew Carnegie, the New York millionaire, has written Mayor Morris stating that he will give \$100,000 to the city to assist in establishing a free library on condition that the city provides a site and agrees to tax itself to the extent of \$7,500 per year for maintenance. This handsome donation to the city is the outcome of a letter written to Mr. Carnegie by the Mayor some time ago, and if the Aldermen accept, as we presume they will, Ottawa in the near future will have a creditable library building well stocked with books.

Northwestern Ontario.

At the annual meeting of Fesserton church, Rev. G. Arnold, B. A., in the chair, the total receipts reported from all resources was \$515.89. The report of the Sabbath School was one of great encouragement. Mr. W. W. Carter is the Superintendent; Miss Ida McFarland, Secretary, and Mr. Woodcock, Librarian. During the year the General Assembly's diploma for reciting correctly the Shorter Catechism was won by Lizzie Martin and Jennie Martin. Four other pupils received each a copy of the Book of Praise for reciting Scripture passages, presented by the General Assembly. A very pleasing interruption in the business was the presentation of the diplomas and prizes mentioned in the Sunday school report, and also of the certificates of honor to about twenty-five pupils of the school for regular attendance during the year.

Reports presented at the annual meeting of Coldwater church were of an encouraging character and spoke of progress and hopefulness. Total receipts \$47. After the reception of the various reports the successful children of the Sunday School were presented with their diplomas, prizes and certificates of honour. Mary Chester, Jessie Shields, Norma Ryan, Meta Ryan and Murray Chester won the General Assembly's diploma for reciting correctly at one sitting all of the Shorter Catechism. Jimmie and Jennie Wylie, Maud Craddock, Leigh Cook, Mary and Bertie Chester won special prizes for recitation of Scripture, and nineteen pupils were presented with certificates of honour for regular attendance. Messrs. A. Paterson and J. R. Ross were elected to fill the vacancies on the Board of Management. Dr. R. A. Harvie and Mr. J. S. Ross were appointed Auditors. H. Chester was elected Secretary-Treasurer.

British Columbia.

The following commissioners were appointed to the next General Assembly—*Ministers*, D. MacRae, W. B. Cumming, *Elders*, Messrs. David Morrison, Montreal, George Hay, Ottawa and R. D. Fraser, Toronto.

Resolutions of condolence with the relatives of the victims of the recent mining disaster at the Union Mine, Cumberland—two of them being elders of the church—was adopted; and the relief fund for widows and orphans was commended to generous support.

The new regulations for the administration of Foreign Missions within the bounds of the Presbytery were cordially adopted; and in accordance therewith and subject to approval of the General Assembly a Deputation was appointed to visit the West Coast Indian Missions, consisting of Dr. J. Campbell, W. B. Cummings and L. Andrews.

At the Presbytery of Victoria on 26th ult., Home Mission work for the past six months was carefully reviewed, a number of the Student Catechists being present. Reports on the whole were encouraging, 8 fields having had continuous supply. Reports were also received from the Chinese and Indian missionaries, and recommendations anent these forwarded to the Synod's H. M. Committee and to the General Assembly's F. M. Committee as to the work for the ensuing six months.

Rev. Robt. Paterson, whose last charge was Neepawa, and has been engaged in Century Fund work for several months, has now accepted a call to the pastorate of Glenboro church.

None Should "Pass By on the Other Side."**Pray For an Outpouring of the Spirit.**

Dear DOMINION PRESBYTERIAN:—"How is the work progressing?" "What prospect of getting the \$100,000 for Common Fund?" We cannot get definite returns just now but friendly letters indicate that many are set on securing complete success for our thank offering, and are at work in response to our appeals. Dawson City sends a good contribution. "A friend" in the Territories sends \$750. "A friend" in a congregation where nothing has been asked, \$300. Manitoba congregations, reported weekly, average \$500 to \$600 for Common fund, in face of crop failures. From Chatham to Montreal we hear of work done in many Presbyteries, and, down by the sea they are forging ahead. These accounts assure us that if ministers, sessions, committees, and people set vigorously to work in the final campaign, and respond to the call just sent out by the Executive, we may hope fully to provide what we have "vowed unto the Lord." Inertness may bring failure. Hopeful, earnest work all along the line, finishing up canvasses, inviting additional subscriptions, securing that there shall be no congregations, or missions, but shall have some share in "common fund" will assuredly bring success.

There are conditions, however, of true and complete success which should be emphasised, as we enter on our final campaign. First. We must not forget that this movement fails unless it is fraught with spiritual blessing. Very earnestly, therefore, we must seek the outpouring of the Spirit of God, on hearts and homes and congregations. "The Father will give the Holy Spirit to them that ask Him." "In everything; by prayer and supplication, with thanksgiving; let your requests be made known unto God." These are our incentives; let us begin the campaign, therefore, by setting apart Sabbath the 17th, or 24th, or both, that with thanksgiving, we may supplicate an outpouring of the Spirit of the Church upon all its units. As our "Life and Work" Committee suggests, let a week or weeks of prayer follow, and let many loving hearts continue daily in supplication. Thus, under the Master's leadership, we shall have a great band encircling the throne of grace, saying:—"Our Father which art in Heaven. Hallowed be Thy Name. Thy Kingdom come." Then the windows of heaven opened! The Spirit shed abundantly on all! An endowment of love and power for the doing of His work!

Second. The question: "Why mix a money matter with a movement for spiritual blessing?" should be met, and our people led to understand the sacredness of such a thank offering to the Lord. In Israel, the lamb, the pair of doves, the first fruits were so looked on as sacred, and as fit accompaniments of the hour of prayer, and the services of solemn holy days. How often must the father's careful choice of the best for God, and his holy joy in presenting it to Him, have been object lessons impelling children in the home to consecrate themselves willingly to the Lord. Did not all rightly given tokens of their love draw God and His chosen people closer to each other? So we must have no more giving of money, that may be grudged, in our memorial. That would be worse than failure. Let our people bring loving gifts, chosen of their best, presented with holy joy, consecrated to God who hath blessed them in all the years. Then we shall have offerings of a sweet savor unto the Lord, fit to accompany our prayers, and to be laid on His table at solemn communion seasons. As parents thus dedicate with joy their thank offering, they themselves shall get "Nearer to God," and such an impression be made on the minds and hearts of their children as shall urge them to self consecration to the Lord; the very results which we should be seeking and praying

for in every home. "Prove me now herewith saith the Lord of Hosts, if I will not open the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it."

Third. Let it be remembered that this is not a matter of sentiment only, but also of gravest practical necessity, for doing presently pressing work. Some say, "Sentiment does not touch me," and pass on. At the threshold of the century, however, God called away our gracious and well-beloved Queen. A flood of remembrance of the blessings of her reign carries us away. Now we are moved by a right and beautiful sentiment, which suggests memorials in all the chief places of the land; and the idea grows upon us. So let the idea grow and lay firm hold that we should gladly set up a memorial of the blessings which our God and King has bestowed in the bygone years, on us, on our homes, on our Church and on our country. Has not God taught us that it is right, and comely so to do?

Some, I see, say:—"Let memorials to the Queen be set up in some way that shall do lasting good." Right! The very idea, too, that our Church sets before us in the Century Memorial. There are new settlements in which there are no churches, and little preaching of the Gospel. Let us use these thankofferings to help in building inexpensive little churches, and to send in more missionaries to those new districts. There is a great influx of population,—and many of alien races,—seeking a home, and a share of the material resources in our land. How shall these be welded into one Canadian people? Let us invite them to worship at the same altar at which we ourselves have found God, and His blessing, and let us use our thankoffering to make that invitation real, by setting the church in their midst, wherever they settle. Nothing can do more lasting good to our great Canadian heritage than to be forehanded and well equipped for such work as that. Some say:—"Depend on your annual collections." So we must ordinarily, but there are special seasons of quick development, such as we are passing through now, and how are we to deal with them? The forehanded business man invests then, knowing that he will have rich return. The forehanded church expands the work then, and the country gains largely. Are we to be forehanded? This fund will provide for that.

Similarly as to India, for instance. With great compassion we hurried to send bread to the famine-stricken. It was well done. Will it not now be well done if we hasten,—doing in one year what otherwise we might do in ten or twenty,—to equip our mission buildings and extend our work, as the Master would rejoice to see us do? These are illustrations. The thank-offering is all to be used for pressingly necessary enterprises, of lasting benefit as we believe. Each subscriber, however, may choose the object which appeals most to him, and pass the others by. But none should "pass by on the other side."

Attention is called again to these underlying principles of this memorial movement, in the belief that when our people are reminded of these, and appealed to, they will generally respond. It is pressing that direct and loving, and personal appeals should be made to them at this juncture. No more worthy matter for prayer. No more live issue for pulpit treatment. No subject on which elders or managers might more fittingly talk to the people of their districts and ask their help. Surely it shall be that everywhere ministers and minister's right hand men, shall be filled with the thought of all that God intends by this movement, and that, with hearts afire with love, they shall set to work, and not rest, or be content, until, in *its every feature* it has been crowned with complete success. This is the call of the Committee as we enter the final campaign. May all measure aright their duty and responsibility to God, to themselves, to their homes, to their congregations, to those needy brethren of Christ everywhere. I am yours faithfully,

R. CAMPBELL.

Perth, March 9th 1901

Count Zinzendorf, when eighteen years old, saw in the Dusseldorf picture gallery a painting of the Ecce Homo with the inscription in Latin "This have I done for Thee; what hast thou done for me?" This led to such a rich service for God that upon the stone that marks his grave is inscribed, "He was ordained to bring forth fruit, and that his fruit should remain."

World of Missions.

Fate of Blind Christians in China.

Dr. Ament writes in the last *Bible Society Record* that Dr. Murray's remarkable work among the blind in Peking has been almost utterly annihilated. He says all the blind Christians in China were killed by the Boxers. Dr. Ament adds: "I was told that they met their death like heroes and heroines that they were. Some of their hearts were cut out to find the secret of their strange courage. It seems to me that it will not be many days before we shall have the grandest opportunity for mission work ever heard of in China. The people in many places seem heartily ashamed of their foolish infatuation for the Boxers, and are anxious to make things right and get in the right road. This movement has given Christianity the greatest advertisement any institution ever had."

Foreign Missionary Tidings for March says:—The Missionaries in India are pressing strongly for an increase in their staff. They are entirely too weak handed now for the great responsibilities that rest upon them. As soon as Honn opens up, Mr. MacKenzie and Mr. Grant will probably be withdrawing, and hence the greater urgency for immediate reinforcements in India. Miss Oliver kindly consented on account of the urgent need of more workers to remain another year, although her furlough is due. It was not deemed advisable, however, to accept this proposal, in as much as she has been under great pressure of work and requires her furlough. Miss Campbell is expected home on furlough this year and Miss Duncan will take up her work. The Council is, however, recommended to protect Miss Duncan from the very great responsibility of so many orphan children who have already taxed Miss Campbell's strength beyond what she could endure.

We find the following interesting items in the March number of "Women's Work for Women: In 'True Light Seminary,' Canton, attendance last year was 178. Ten began mission work as Bible women or teachers, nineteen women and six girls were received to the church, and their contributions (in addition to Sunday offerings) amounted to \$210. Of this, \$40 was sent to the India Famine Fund.

Has there been a more notable gift for persecuted Chinese Christians than that of 1,000 rupees (\$333) from Mukti Church? And what is Mukti Church? It is thirty-four miles from Poona, India. It was born of the famine in '97. It is composed of 300 widows, and others, who were succored by the Pundita Ramabai. Where are these 300 American women who have made equally self-denying gifts for the church in China?

The extraordinary ease with which the people of India create for themselves new objects of worship finds illustration in an item from a daily paper. It was found that the boundary stones within the bounds of the Ootacamund municipality had become converted into popular wayside shrines. Municipal fence poles in a certain vicinity had also become objects of worship.

It is announced that the Rev. Dr. MacEwan is to be nominated for the Chair of Church History in Edinburgh United Free College.

Home and Health Hints.

Pork Chops and Veal Cutlets in Cans.

Strange things are happening to the grocers' and butcher's stocks these days. It began with the grocer. Ten years ago crackers came in barrels and were sold by the pound. Flour, raisins, pickles, cakes, cheese, butter—in fact nearly all of his wares—came to him in the same shape and took a large part of his time in weighing and measuring. "Molasses in winter" began its career as a proverb in a grocery store. But recently his stock began to creep into little boxes, neat bottles, tiny jugs and dust-proof cartons, until today almost everything he sells is put up in prettily labeled packages ready to hand out to customers. As a result his shelves have a better appearance, he does only about one-fourth the weighing, and his patrons are assured that no dust or dirt has found its way into the food they buy.

Now the butcher's stock is cutting even more surprising capers. Out in that wonderful district known as the Chicago Union stockyards there is a kitchen where all sorts of table delicacies are cooked and canned ready for use. Pork chops, veal cutlets, tenderloin of beef, chicken fricassée, veal loaf and many other toothsome things are brought under the ledgerdame of skillful cooks, clapped into cans and put through a process which exhausts the air, leaving them in a vacuum. When the label is put on they are prepared to go round the world if needed, fit to keep in any reasonable climate, and ready to serve in five minutes. All the consumer has to do in the matter is to heat the can, open it and turn its contents out upon a plate smoking hot and dressed in its own gravy.—*American Kitchen Magazine.*

Coffee Gelatine—Prepare coffee of extra strength for breakfast and pour off the amount required before sending to the table. For each cupful soak one-half of a box of granulated gelatine in one-half of a cupful of cold water. Cook together to a soft custard one cupful of milk and three eggs; add one-half of a cupful of sugar and, when dissolved, the gelatine. To this add the coffee and one teaspoonful of vanilla and turn into one or more moulds. In serving surround with thick cream whipped to a solid froth.

Such cereal as is left from breakfast may be poured into wetted moulds and set away; for subsequent meals it is cut into thick slices, dipped into flour, and quickly sautéed. Of course it should be sufficiently thick to mould firmly. If, as a cereal, preference is given to a thin mush, it may be quickly thickened before molding by sifting into it a little flour and cooking long enough to give the desired consistence.

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

A diet of nothing but celery is said by some physicians to be a sure cure for both rheumatism and neuralgia. Free use of this vegetable is always recommended to rheumatic patients.

Kippered herring should be dipped into boiling water for a moment, toasted over a clear fire and served with quartered lemons.

Extreme Weakness

RESULTING FROM POOR WATERY BLOOD.

HEART PALPITATION, DIZZINESS AND WEAKNESS IN THE LEGS FOLLOWED UNTIL THE SUFFERER FELT THAT HIS CASE WAS ALMOST HOPELESS.

From The Mirror, Meaford, Ont.

No man in Meaford is better known or more highly respected than Mr. Patrick Delaney, who has been a resident of the town for nearly forty years. Mr. Delaney is a stone mason by trade, and has helped construct many of the buildings which go to make up Meaford's chief business structures. Hearing that he had received great benefit from the use of Dr. Williams' Pink Pills, a reporter of The Mirror called to obtain particulars of the cure, and Mr. Delaney cheerfully gave him the following statement: "Last March," said he, "my health became so poor that I was compelled to quit work. The chief symptoms of my illness were extreme weakness in the legs, loss of appetite, and palpitation of the heart. The least exertion would cause my heart to palpitate violently, and if I stooped to pick up anything I would be overcome with dizziness. My legs were so weak that I was compelled to sit down to put my clothes on. The doctor I consulted said I had a bad case of anemia. He prescribed for me and I took three bottles of medicine, but all the while I actually grew worse until I became so weak and emaciated that it seemed impossible that I could recover. Having read of the cures effected by Dr. Williams' Pink Pills I determined to give them a trial. From the first box I noted an improvement in my condition. My legs became stronger, my appetite improved, and by the time I had used four boxes I felt better than I had done for months. That the pills are a wonderful remedy there is not the least doubt. I can do light work about home without experiencing any of the unpleasant sensations that I once underwent. I feel an altogether different man despite the fact that I am now 67 years of age. All that I can say is that I attribute my present good health to Dr. Williams' Pink Pills, and I would advise any other similar sufferer to try them."

To those who are weak, easily tired, nervous, or whose blood is out of condition, Dr. Williams' Pink Pills come as a blessing, curing when all other medicines fail, and restoring those who give them a fair trial to a full measure of health and strength. The pills are sold only in boxes bearing on the wrapper the full name, Dr. Williams' Pink Pills for Pale People. If your dealer does not keep them they will be sent post paid at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

On the walls of an old temple was found this picture—a King forging from his crown a chain, and nearby a slave making of his chain a crown. And underneath was written, "Life is what one makes it, no matter of what it is made."

With most people life seems to be one continual round of economy.

It is one of the easiest things in the world to lay out money you will never have.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

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

SYNOD OF MANITOBA AND NORTHWEST

Brandon, Brandon, 5th March.
Superior, Fort William 2nd Tuesday March, 1901.
Winnipeg, Man. Coll., bi-mo
Rock Lake, Manitoba, 5th March.
Glenboro, Glenboro.
Portage, Portage la P., 4th March, 8 pm
Minnedosa, Shoal Lake, March 5, 1901.
Melita, Caraduff, 12 March.
Tegina.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, 12th March.
Paris, Woodstock, 12th March.
London, 1st ch., London, 12 March, 10.30 a.m.
Chatham, Windsor 12 March, 10 a.m.
Stratford, Stratford, 12th March, 1901.
Huron, Clinton, 9th April.
Sarnia, Sarnia, 11th March.
Maitland, Wroxeter, March 5 10 a.m.
Bruce, Wingman, 12 March.
Brantford, Brantford, 5th March.

SYNOD OF TORONTO AND KING TON.

Kingston, Chalmers, Kingston, March 12, 8 p.m.
Peterboro, Port Hope, 12th March, 1.30 p.m.
Whitby, Whitby, 16th April.
Lindsay, Woodville, 12th March, 11 a.m.
Toronto, Toronto, Knox, 1st Tues, ev. mo.
Orangeville, Orangeville, 12th March.
Barrie, Barrie, March.
Algoma, Sudbury, March.
North Bay, Huntsville, March 12.
Sauguen, Knox, Harrison, March 12, 10 a.m.
Owen Sound, Owen Sound, 12th March.
Guelph, Galt, Central, 12th Mar.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Quebec, March 12, at 4 p.m.
Montreal, Knox, Montreal, 12 March, 10 a.m.
Glengarry, Cornwall, 12th March.
Lanark, Renfrew & Carleton Place, Apl 16, 11 a.m.
Ottawa, Ottawa, Bank St., 5th Feb., 10 a.m.
Brockville, 1st ch., Brockville, 25th Feb.

SYNOD OF THE MARITIME PROVINCES

Sydney, St. A. March 26th, 10 a.m.
Inverness, Whycomough, Mar. 19 1901 11 a.m.
P. E. I., Charlottown, 5th Feb.
Pictou.
Walla ce, Oxford, 6th May, 7.30 p.m.
Truro, Truro, 19th March.
Halifax, Chalmers Hall, Halifax, 26th Feb., 10 a.m.
Lunenburg, Rose Bay.
St. John, St. John, St. A.
Miramichi, Chatham, 25 March, 10 a.m.

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OTTAWA, ONT.

