

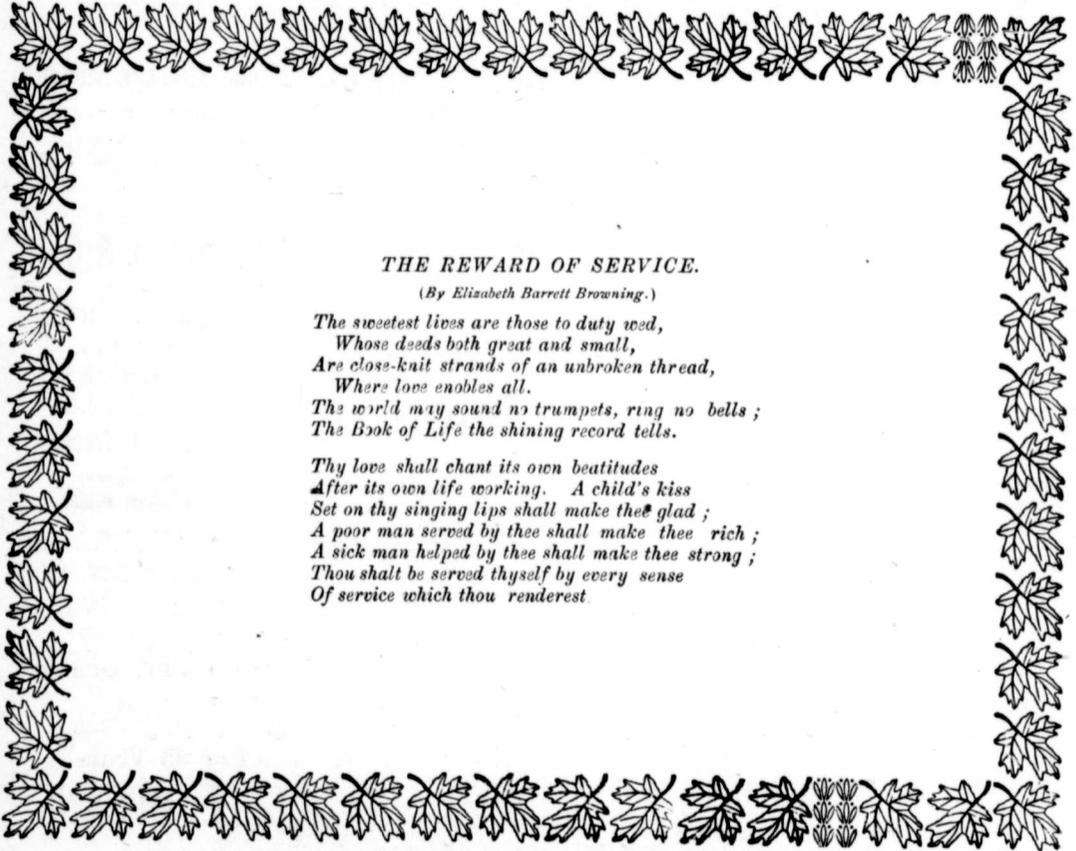
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At the residence of the bride's father, Howick, Que., on Feb. 11th, 1903, by the Rev. J. W. McLeod, assisted by the Rev. A. G. Cameron of Bearbrook, Mr. A. T. Hunter, to Miss Kate Roy, daughter of Mr. John Roy.

At the manse, Apple Hill, on Feb. 10th, 1903, by Rev. D. D. McLennan, John A. McDonald to Miss Dora Hay, both of Alexandria.

On Feb. 11th, 1903, at the manse, Spencerville, Ontario, by the Rev. John MacDougall, B.A., Alex. Shaver, of Brinston's Corners, to Martha Ellen Dunlop, daughter of John Dunlop, Esq., of Ventnor.

In Montreal on Feb. 12th, 1903, by the Rev. Professor Jas. Ross, D.D., William H. Wilkes, of Chambly, to Mable Amanda, fourth daughter of Mr. William Wilson of Montreal.

At the residence of the bride's parents, in Howick, near Molesworth, on January 28th, by the Rev. Mr. Ballantyne, Mr. A. J. Sanderson, of Wroxeater, to Miss Helen A. Gibson, daughter of Mr. and Mrs. George Gibson.

On the 21st inst., at the residence of the bride's father, Mr. James Smith, at Buckingham, by the Rev. Mr. Patterson, Mr. W. Preston Houston, of Ottawa, to Miss Harriet Smith, of Buckingham.

In Toronto, February 3rd, John T. Hodge, of Carleton Place, formerly of Newmarket, to Miss Ethel Croft, of Stayner, by the Rev. A. Esler.

At the MacNab Street church, Hamilton, Feb. 9th, 1903, by the Rev. D. H. Fletcher, D.D., Malcolm Stirling Glasco to Josephine Anna O'Brien, daughter of the late D. J. O'Brien, Mus. Bac.

On Feb. 5th, 1903, in Old St. Andrew's church, Toronto, by the Rev. G. M. Milligan, D.D., Joseph Hisey, of Barrie, to Annie Mc Nichol, of Toronto.

DIED.

On Feb. 12th, 1903, at the residence of his parents, Ottawa, Arthur Sanderson, only son of the Rev. W. McIntosh, pastor of the First Congregational Church, Ottawa, aged 27 years.

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Note and Comment.

A Mormon Apostle has been elected to represent Utah in the United States senate. It is denied that he is a polygamist, but he defends that peculiar institution of the Mormon church. A strong effort is likely to be made to prevent his admission to the senate.

Mohammedans from India, trained in the schools and colleges founded by the British, are to be engaged to teach the Mohammedans of Mindanao in the Philippines in schools founded by the United States. "This," says the Boston Morning Star, "is a profoundly suggestive and interesting fact."

"Dr. Gordon, of Boston," says the Presbyterian Standard, "thinks that we are just at the beginning of our troubles between capital and labor and that no legislation or arbitration can avail, or anything but the implantation of the sense of justice and of a common brotherhood." In other words the gospel of the Golden Rule must be brought to bear upon those who usually form the contending parties in labor wars.

Some Anglican church papers in England are said to be very indignant that a Scotchman, and by creed a Presbyterian, has the appointment of the spiritual head of the Anglican church. The Glasgow Weekly Leader naively remarks: "There is something in it, perhaps, and it would be much better if the people had something to say in the matter. This is one of the penalties of a State Church. It would be better if the people who constitute the Anglican church in England were vested with a little more power and responsibility in such matters ecclesiastical."

The Philadelphia Ledger quotes the Emperor of Germany as having recently said: "It is better that a woman should know how to bake a pancake than that she should be able to discuss constitutional questions." The emperor is said to have made this remark to a court lady with a view to emphasizing the kind of woman his wife, the empress of Germany, is. It would not be straining the idea, would it, to say that it is better that a woman should know how to cook and bake and keep house generally than to be ignorant of these things and merely shine as a society lady.

Says the Herald and Presbyter: "With foreign immigration coming to us by the hundreds of thousands every year, we need the most vigorous and aggressive kind of foreign missions in our own country. Great multitudes of ignorant, vicious, anarchistic people are coming into our cities and States. We must control them by means of religious and educative influences, or they will overmaster and ruin us by the dense weight of their ignorance and vice. If we can manage them, and make respectable and reputable citizens out of them, we shall have done a great missionary work." The Christian churches of Canada are face to face with the same serious problem. Will the Christian people of this country be equal to the emergency?

Mr. Schwab, an American millionaire, is represented as saying that if he were compelled to choose between living at \$500,000 a year and \$500, he would choose the \$500 plan, and that only interest in the game keeps him in the harness. The Michigan Presbyterian suggests that such a declaration is a strong proof of the truth of the inspired statement that "A man's life consisteth not in the abundance of the things which he possesseth." "Careful for nothing," sounds fatalistic, but when it is supplemented, as Paul supplements it, with prayer and trust, there is no better ideal of life.

A Papal Society, organized "for the diffusion of the Holy Gospels," has printed a large edition in the Italian language, and Pope Leo has granted an indulgence of 200 days to all who shall spend fifteen minutes daily in the study of this book. The writer of the preface to the volume says: "Let the Gospels become together with the other Scriptures of God, the pasture of our souls, and under their sacred spell these shall indeed be nourishment unto life. As it enters our homes there shall breathe there a new spirit of purity; the authority of parents and the subjection of children shall stand in new strength. The Gospel shall lead in social questions among us, teaching the poor no longer to think themselves unhappy merely because they have less of this world's good than the rich, and the rich to abound in the neglected duty to a discriminating charity where heart and hand shall work together." The decree of the Council of Trent, forbidding the reading of the Scriptures in the vulgar tongue, without written permission from spiritual superiors, seems to be in danger of falling into disuse.

Rev. F. B. Meyer has published a volume entitled "Samuel the Prophet." The period of Bible history covered by the life of Samuel is recounted in Mr. Meyer's own inimitable style, and the spiritual lessons are drawn and applied in his usual striking and happy manner. The Philistines, he puts it, are threatening the Christian world today, just as they did the Hebrew nation. He says: "In the insidious attempts to rob us of our Rest Day, and to turn it into one of public amusement; in the unblushing effrontery of vice in various forms; in the retained domination of all other interests by the mad greed for money; in the spirit of amusement which infects society; in the worldliness and luxury which divide with the spiritual and heavenly thy hearts and lives of professing Christians—we are brought face to face with the bands of the Philistines as they steal up from their lowlands to the uplands of religious constancy and strength. They have no rights, but they never fail to assert their pretensions; and sometimes we almost lose heart, and begin to question whether there is any use in opposing them." The author of the book calls Samuel the John Knox of his age, as mighty in prayer as in statesmanship.

Rev. J. D. McKay, of Coburg Road Presbyterian church, Halifax, has been designated a missionary of the Presbyterian Church to Demarasa. He will take the place of Rev. Geo. Grant, son of Rev. Dr.

Grant of Trinidad, who was compelled by ill-health to leave the mission and return to Canada. The Demarasa mission is practically an off-shoot of the Trinidad mission, which was established in 1867, when Rev. Dr. Morton and wife went out as pioneer missionaries to that island from the Presbyterian Church of the maritime provinces. He was followed three years later by Rev. Dr. Grant, and later by Rev. Thomas Christie and Mr. McLeod. The two latter have passed away to their reward. The staff in Trinidad now consists of the Mortons, father and son, Dr. Grant, Messrs. McRae, Fraser and Thompson; and in Demarasa Revs. Sutherland and Cropper who will soon be joined by Mr. McKay. Rev. Geo. Ross, it will be remembered, was compelled by the continued ill-health of his wife to leave the mission and return to Nova Scotia.

Here is what an eminent French statesman, M. Clemenceau, said of the struggle now on in France between the Papacy and the French nation. "Freed from the yoke of Rome we find everywhere free countries. What we combat is the Roman theocracy, a corporation of men having the defects as well as the virtues of humanity, but claiming to represent the rights of God as against the rights of man." And he thus addressed the representatives of that theocracy in France—"So long as you ask only for liberty to believe, to practise your religion, we are in agreement, we refuse you nothing; but when it is a question of twisting our domestic politics into harmony with those of Rome, and with your social conception, we can no longer remain in agreement." M. J. McCarthy, the eloquent Irishman, author of "Five Years in Ireland," and "Priests and People"—whose utterances have on several occasions been noted in the DOMINION PRESBYTERIAN, quoting the above sentences in a recent address before the Presbyterian Association of Belfast, I., said: "Broadly speaking, these few sentences put the situation in the South of Ireland in a nutshell, and they also indicated what must soon be the attitude of the majority in the United Kingdom as a whole, and in Ireland itself, with regard to the Gaelic Roman and Anglo-Roman theocracy with which they had to deal. There was a struggle coming which he should not discuss that night; but he would say that if men were found ready and willing to leave hearth and home, and to lay down their lives for the Empire on the blistering veldt of South Africa, others should not flinch from the final sacrifice, if it were necessary, in a cause which was even nobler still—namely, that of winning freedom of mind for their children and their children's children in their native land. It must be shown that the rights of God in Southern Catholic Ireland were in harmony with the rights of man, and that the rights of man should be, and must be, the common rights of all men and all women, and not the selfish aggrandisement of the professional religious, male and female, which they found in the South of Ireland to-day." Coming from an Irishman and a Roman Catholic of Mr. McCarthy's standing and character, these ringing words are exceedingly significant.

Our Contributors.

FOR DOMINION PRESBYTERIAN.

The Martyr Church of Formosa.

BY REV. THURLOW FRASER, B.D.

To most Canadian Presbyterians the thought of mission work in Formosa is inseparably connected with the name of the late Dr. MacKay, and "MacKay of Formosa" is as much a household word in mission circles in Canada as is "MacKay of Uganda" in Britain. But it is not generally known that almost two hundred and fifty years before the young Canadian missionary landed at Tamsui, apostles of the same Reformed faith as he proclaimed began work in Formosa, and that two and a half centuries ago there was a Christian Church among the Malay aborigines of this island which counted its members by thousands. The story of that early attempt at the evangelization of the Beautiful Island is one of the most tragic in the history of Christian missions. It ought to be especially interesting to those who have followed the efforts of the English and Canadian missionaries who have laboured in Formosa during the last forty years, for their Pe-po-hoan and Sek-hoan converts are descendants of those to whom the gospel was preached by the Dutch missionaries; probably some of them are descended from the native Christians of that day.

In their competition with the Spanish and Portuguese for the lucrative China trade, the Dutch, in the year 1624, established themselves in the southern part of the then almost unknown island of Formosa. Their first and principal trading post was known as Fort Zeelandia, on the site of which now stands the large Chinese city of Tainan. At that time, however, there were very few Chinese in the island, the population being almost entirely composed of the Malay aborigines.

The Formosan trade seems to have been a paying one to the Dutch East India Company. But they were not contented with merely trading with the heathen. The spirit of the Reformation still lived in Holland, and these early Dutch traders and administrators took religion quite as seriously as did their contemporaries, the English Puritans. After all that has been said, and much that has been proved against the mercenary spirit of the Dutch settlers and traders in South Africa, and also in Japan and other parts of the East, it is a relief to find that they were not totally depraved. In the early days of the Dutch East India Company, so far were its directors from opposing any work done for the benefit of the heathen populations of their possessions in the East, that the missionaries were appointed and their salaries paid by the Company. And there are extant letters from the Governor General and Council at Batavia to Church Consistories in which some of the missionaries, both ministers and teachers, are severely rebuked for remissness in performance of their duty to learn the language of the natives, and to instruct them in the gospel. In this case we sympathise with the missionaries, struggling with the perplexities of several unwritten dialects, and

venture to think that the high officials, who reproved them, had never tried it themselves.

In this zeal for religion, as well as for trade, the Company, as soon as the post at Fort Zeelandia was established, sent out two Scripture Readers or Catechists. Three years later, in 1627, the first ordained minister, the Rev. George Candidius, arrived in Formosa, and immediately began work among the natives, while at the same time attending to the duties of chaplain to the Dutch residents. With a short interval of absence he remained for ten years, and at the present time the only large lake on the island is known by his name. In 1629 he was joined by the Rev. Robert Junius, a native of Rotterdam, but of Scotch parentage, a man of ability, education and evangelical zeal. For fourteen years he laboured zealously, preaching, teaching and writing. The East India Company earnestly seconded his efforts, sending out at different times, eight ordained clergymen and many school teachers to assist him. With the help of the native language was reduced to writing, some of the people were taught to read and were instructed in the catechisms which Junius prepared in their dialects. As a result of his own and his companions' labours, Junius saw no less than 5900 adult natives baptized before he left the island. But the trying climate, still the foe of men of northern birth, forced him to leave. His wife had died in Formosa, and his own health was so shattered that in 1643 he was compelled to return to Holland. He died there thirteen years later.

The Mission felt his loss severely, but found able successors to him. Of these, the two most noteworthy were Daniel Cravius and Anthony Hambroek. Cravius was pastor of the church in Batavia, the capital of the Dutch East Indian possessions. His flock were most devoted to him, and the officials of the Company held him in high esteem. But the difficulty of getting a competent successor to Junius moved him to offer himself for the Formosan work. The people of Batavia (including the Governor General) put forth every effort to retain him; but when he persisted in his resolution, they gave him all the assistance in their power, and he reached Formosa in the spring of 1647. He remained only four years; but his exceptional abilities, especially in acquiring languages, enabled him to render services to the Mission quite out of proportion to the length of time he was in the island. He was afterwards again pastor in Batavia, and both there and subsequently in Holland he continued his work for Formosa. So late as the New Year of 1662 he published a most carefully prepared "Formulary of Christianity," in parallel columns of Dutch and Formosan. He also translated the Gospel of St. Matthew. But both works seem to have been too late to be of service to the Formosan Church, for ere they could reach the island, the Dutch Mission there had come to its tragic close.

Hambroek arrived in Formosa a year later than Cravius, and after the latter

returned to Batavia seems to have been the acknowledged leader of the Mission. The Formosan Church was prosperous and promising, with a much larger staff of foreign missionaries than at present possessed by the two Missions in the island. Of the twenty-nine clergymen sent out at different times many were still in active service, while there was a considerably larger number of unordained teachers and other assistants. Their confidence in Hambroek's character and ability is shown by their recommending that the Company should appoint him superintendent of all the churches and schools in the whole southern part of the island. It was also recommended that a College for the training of a native ministry should be established, and that Hambroek should be its first principal. These resolutions were drawn up at a meeting of the Church Consistory held in the year 1657.

But it was not to be. While the Dutch missionaries were peacefully labouring among the Malay inhabitants of Formosa, a storm-cloud had been gathering on the neighbouring coast of China. In 1644 the native Ming dynasty of China was overthrown by the ancestors of the present Manchu-Tartar rulers of the Celestial Empire. Submissive as the Chinese usually are, there were, nevertheless, many who refused to live peacefully under the invaders, but kept up a ceaseless though eventually unsuccessful war against them. The most successful of these patriotic rebels was the chief who is known to Western historians as Koxinga. He could number his land forces by tens of thousands, and his powerful fleet controlled the China seas, and ravaged the coasts of the provinces which had submitted to the Tartars. But all his skill and bravery were finally unavailing against the Tartar hosts; so embarking a large army he crossed the channel to found a kingdom for himself in Formosa.

The Dutch were taken by surprise, and most of those in outlying districts were captured before they could reach any fortified place of refuge. The handful of soldiers and civilians who composed the garrison of Fort Zeelandia, made a desperate resistance holding out for nine months against the overwhelming force with which Koxinga besieged them. The Chinese leader tried to persuade them to surrender, a temptation by fair promises to themselves, and by barbarous cruelty to the prisoners he had already taken. He made these hostages for their friends and fellow countrymen in the fort. When the commandant of the fortress persisted in his refusal to surrender, Koxinga had many of his Dutch prisoners beheaded, and a number he caused to be crucified. Nailed by the hands and the calves of their legs to upright posts those unfortunate victims of heathen cruelty bore the agony of their wounds and of a burning Formosan sun till on the fourth day of their sufferings death brought them deliverance. But neither promises nor threats could induce the garrison of Fort Zeelandia to surrender. Even when the fleet sent to their relief had to sail away without effecting anything they still held out, and only yielded their fortress when compelled to do so by famine, and on Koxinga's granting them leave to sail away in their only remaining ship.

It was during the siege that the Rev. Anthony Hambroek, who has been already noticed as the ablest and most prominent of the Dutch missionaries, emulated the devotion of Regulus and met with a similar fate. He had been captured by the Chinese in the open country as he was attending to his missionary labours. After the siege had been in progress for some months, Koxinga sent him with other emissaries to urge the garrison of the fort to surrender. Instead of doing so he encouraged them to resist, pointing out that the Chinese had lost so heavily that they were growing weary and disheartened, and that there was good hope that help might yet arrive and the island be preserved for the Dutch. When his message was delivered, he prepared to return to his captivity. His friends in the fort, and especially his two daughters who had found refuge there, pled with him to stay as Koxinga would assuredly put him to death if he returned. But he replied that his wife and two other children were in the hands of the enemy, and that he would return to them and share their fate whatever it might be. It was as they expected. On receiving from him the answer of the commandant of the fortress, the pirate chief ordered that Hambroek should be at once put to death. Along with him died his young son, three other clergymen, Mus, Winsem and Apzingius, many schoolmasters and other Dutch prisoners. Of some of those whose lives were at that time spared, nothing more was ever afterwards heard. A number of others escaped after twenty two years in captivity.

At the present time there remain but few traces of Dutch rule in Formosa. A few documents written in Dutch and native dialects have survived the ravages of insects and the destructive climate. A few beads, metal utensils and other articles of trade of Dutch manufacture may still be found among the aborigines. The lines of Fort Zeelandia may still be traced in heaps of ruins. By far the best preserved memorial of the Hollanders is the fort crowning the hill top at Tamsui. The interior had fallen into ruins, but the massive brick walls, six feet in thickness, seem as solid today as they were two and a half centuries ago. With renovated interior the old Dutch fort has for some years been occupied by the British Consular offices.

Fort Zeelandia fell and the Dutch missionaries met their martyr deaths early in the year 1662. It was a most two hundred years later, in 1860, before the gospel was again preached in Formosa by a missionary from the West. Then it was by the Rev. Carstairs Douglas of the English Presbyterian Mission at Amoy. Of that flourishing Christian Church of the seventeenth century scarcely a trace has been found. On one of his visits to the savages of the interior, Dr. MacKay met a native who told him that his grandmother had had a little book in which she read, and that she would not worship the gods the rest of her people worshipped. But no one else could read the book, and after her death it was lost when their village was destroyed by a typhoon. This is as distinct a trace of the Malay Church as has been found, although some of the preachers of the Churches now in the island are known to be lineal descendants of aboriginal chiefs whose names

figure prominently in the Dutch records.

The question will doubtless be asked: What explanation is there for the complete extinction of this flourishing mission church? The first and most obvious reason was the force employed by the Chinese invaders. They came in such strength of men and arms that the aborigines, heathen and Christian alike, were powerless to withstand them, and only those preserved through independence who took refuge in the mountain fastnesses of the interior and east coast. But the special point of attack of the Chinese was upon everything connected with the rule of the Dutch. The Christian preachers and teachers were nearly all put to death, the few survivors being kept as prisoners or slaves. Christian churches and schools were destroyed, and many of the natives who had been baptized were led to apostatize either by bribes or through fear.

A second and more far reaching cause was the fact that the Chinese invaders were a vastly superior race to the Malay aborigines. The latter possessed a slight knowledge of a better religion, but this was more than counterbalanced by the Chinese superiority in industry, in persistence, intelligence and civilization. They conquered the Malays, not only in war but in peace.

Above all the Malay Church had no literature worthy of the name to perpetrate a knowledge of the truth, and that knowledge died almost with the generation which had received it from the lips of the missionaries. Protestant foreign missions were then in their infancy, and many of the early missionaries thought that the matter of first importance was to preach to and baptize the largest possible number of people in the shortest possible period of time. They instructed the people orally because they grudged the time necessary to prepare books and teach the converts to read them. The only knowledge most of the native Christians had of Scripture truth was what they had heard from the lips of the preachers, or had been taught to repeat by the schoolmasters. More far seeing men had sought to lay foundations for an abiding work. Junius prepared catechisms and forms of prayer. Cravius published a Formulary of Christianity, and translated St. Matthew's Gospel into Formosan. Under the leadership of Hambroek, the missionaries repeatedly appealed for a printing press, and urged the establishment of a college for the training of a native ministry. But little was done until it was too late. So far as we know, no Christian literature was given to the Formosans except the catechisms and prayers of Junius, and it is a striking testimony to the value of a Christian literature, that the only trace of the Malay Church the present day missionaries have been able to find, seems to have been connected with the catechisms of Junius. The Chinese brought into the island a well organized religion, a religion with an elaborate system of education and a vast literature, and an unorganized, oral Christianity perished before it. The Churches in the Formosa of to day have profited by the experiences of the past, and are being content with slower work and fewer converts now, in order that they may lay foundations of a Church, which no disturbances of the future can destroy.

The Christian Church, which these

SAFETY FOR LITTLE ONES.

Mothers Should Exercise Great Care in Choosing Medicine for Children.

Every little one needs a medicine at some time, and mothers cannot be too careful in making a selection. The so-called "soothing" preparations, invariably contain opiates and other harmful drugs, which stupify the little one, and pave the way to a constant necessity for the use of narcotic drugs. Undoubtedly the very best, and the very safest medicine for little ones is Baby's Own Tablets. They are mildly laxative and gentle in their action, and cure all stomach and bowel troubles, relieve simple fevers, break up colds, prevent croup, and allay the irritation accompanying the cutting of teeth. Where these Tablets are used, little ones sleep naturally, because the causes of irritation and sleeplessness are removed in a natural way. Experienced mothers all praise this medicine. Mrs. H. H. Fox, Orange Ridge, Man., says:—"Baby's Own Tablets are the best medicine I have ever used for children of all ages. They are truly a blessing to baby and mother's friend."

These Tablets are guaranteed to contain no opiate, and can be given to a newborn babe. Sold by all druggists, or sent post paid, at 25c. a box, by writing direct to the Dr. Williams Medicine Co., Brockville, Ont.

early Dutch missionaries and martyrs founded here, seems to have perished utterly, but if there be any truth in the defiance that Tertullian flung at the Roman persecutors, "the blood of Christians is the seed of the Church," Formosa ought one day to yield an abundant harvest to those who there are gathering for the Kingdom of God.

Tamsui, Formosa.

"French Protestantism is gaining. From 1835-1900 churches have increased from 10 to 105. There sent forty missionaries to Madagascar."

As the breaking forth of water in the south fork of the Conenough, so is an evil habit of a strong nature.

Presumption is a broken bridge on the highway to success.

The 19th annual meeting of the Brockville Presbyterian will be held in the Presbyterian church, Iroquois, on Monday and Tuesday, Feb. 23rd and 24th. The open meeting will be on Monday evening, and on Tuesday there will be morning, afternoon and evening sessions. Rev. Robert Laird, M.A., Brockville, will preside at the Tuesday evening session.

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The Quiet Hour.

Paul and Apollos.

S. S. Lesson, Mar. 1; Acts 18: 24 to 29:6.

Golden Text:—Luke 11: 13. If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him?

BY REV. JAMES W. FALCONER, B.D., HALIFAX, N.S.

Apollos, v. 24. The gospel of Jesus Christ has from the beginning shown its power to attract men of diverse natures and nationalities. The divine Founder of our holy religion said, "And I, if I be lifted up from the earth, will draw all men unto Me," John 12: 32. There is no class or country which does not need Christ, or which cannot accept Him. Men find Him in various ways, but they all find in Him just the Saviour they need.

Eloquent, v. 24. Orators have been produced by other causes, but the gospel of Christ has created more great speakers than any other agency. It is so great a theme that it might almost make the dumb to speak. The love of God to the world in Christ is enough to put fire into the coldest voice, and to loosen all the hidden feeling that lurks in human nature. Eloquence is a gift worthy of cultivation, and exercises great sway over the hearts of men. The gospel relies largely for its increase upon persuasion by the spoken Word. The mightiest human means of spreading the kingdom of God is the speaking forth of God's salvation by His ambassadors in the most impressive way. Let it be remembered, however, that the saving power lies in the gospel itself, and will show itself even when the message is spoken by the stammering lips of the untrained man, as well as when uttered by a master of oratory.

Mighty in the scriptures, v. 24. The fond of the word of God is very strong and makes giants. When the teaching of the Bible is not only stored up in our memory, but worked into the very fibre of our thinking and feeling, we shall be clothed in armor which the fiery darts of temptation cannot pierce, and have in our hands a sword before which the hosts of evil will be put to flight.

Fervent in spirit, v. 24. A train of freight cars, if it be started down an incline, will go of itself, till it reaches the bottom. But it requires an engine with a full head of steam to draw it to the top again. It is easy to work, so long as nothing opposes us and things go smoothly. It is a great thing to be able to speak well, but a far greater thing to face a hard task with cheerful courage and dauntless determination.

Expounded unto him, v. 26. It is safe to say that there is no one from whom we cannot learn something. We may know a great deal more about most things than our companions, but there is sure to be something about which they are better informed than we. Pride in our own learning and contentment for the ignorance of others are alike foolish, because they shut the door in the face of those who can increase our knowledge. The treasures of knowledge are open to all, and if another had made a discovery hidden from us, we should be ready to learn from him.

Mightily convinced the Jews, v. 28. The storm at sea shows whether or not the sailor has learned his trade. The battle is the occasion for putting into practice the lessons

learned on the parade ground, and the soldier who has slighted his drill will then make a poor appearance. It is those who have been thoroughly trained in the use of the scriptures, who will walk in the right path while others go astray, and be able to drive back the temptations which attack them.

Shewing by the scriptures, v. 28. Men have often supposed that they had discovered gold or silver, until it has been brought to the assayer, whose test has shown it to be some metal of far less worth. The scriptures supply a sure test of our opinions and actions. If these agree with the teachings of the sacred book, they are pure gold. But, if they are contrary to its teachings, they are but base and worthless metal.

Apollos Paul, v. 1. The great Builder has a place in his work of building the spiritual temple for laborers of varied characters and abilities. The task in which one has failed may be taken up by another and carried through successfully. The one who has failed should not be jealous of the one who succeeds. So long as both are faithful, they will equally enjoy the smile of the Master.

Have ye received the Holy Ghost? v. 2. If we have received the Holy Ghost, the fact cannot be hid. The fruit of the Spirit will be seen in our lives. The list is given in Gal 5: 22, 23. These fruits we cannot have, unless the Holy Ghost is dwelling in our hearts: The apple is the outgrowth of the life in the tree. So the Christian virtues are the product of the life giving Spirit.

FOR DOMINION PRESBYTERIAN.

Bible Study: The Whole Chapter this Time.

Isaiah 55 as a Prophetic Photograph; Paper XI.

BY ANNA ROSS.

Prayer at the beginning. "Open Thine eyes, that I may behold wondrous things out of Thy law."

Some of us have been studying together this wonderful chapter in detail. It remains for us to stand back, and try to get a view of it as a whole. Leonard de Vinci's painting of the Last Supper may with profit be studied in detail—each figure examined, even the special attitude of each hand depicted may be considered—but no one can grasp the real purpose of the painter until he steps back far enough to take in the picture as a whole, and the relation of the different figures to each other.

There is to be found in God's word a remarkable series of prophetic photographs, thrown in bold outline, which agree so perfectly in those outlines, that this conclusion is irresistible. These photographs all mirror forth one and the same subject. The 55th chapter of Isaiah is one of these.

There are usually four distinct features in these prophetic pictures, though sometimes only three appear plainly. These four are: 1st. The King or Conqueror. 2nd. The weapon He uses. 3rd. His army. 4th. The results. In this 55th of Isaiah, all four are magnificently visible.

Verses 4 and 5 give the King. 1st. As God's Witness to the people. 2nd. As His Leader and Commander for the people. 3rd. As His Conqueror, with the nations who had not known Him "running unto Him."

Verses 10 and 11 give the King's weapon—the word of His mouth, the sword of the spirit. But the word in this chapter is not compared to a sword, an instrument of destruction, but to the rain, as an instrument of benediction. Still, it is the word of His mouth that is the King's weapon in each of the pictures, the instrument by means of which the pictured results are wrought.

Verse 12 addresses the army—not this time an army of soldiers for the destruction of evil, but a company of preachers led forth to publish with Divine power the King's word of glad tidings.

Verses 5, 12 and 13 give the results, in nations, not merely individuals running to the King: in the mountains of difficulty breaking forth into singing, and the forests of population clapping their hands; and in the thorns turned into fir trees and the briars into myrtle trees.

The thoughtful student of the Bible, who believes that God's promises are never larger than His performances, may well ask if this prophetic photograph has ever had its counterpart in reality.

Looking at the history of the Gospel either past or present, it is impossible to point anywhere to "nations running unto Him." Individuals, many of them, sometimes multitudes of them; but not even Scotland at her best times could be said as a nation to have started on that blessed "run" unto Jesus Christ. Germany, at the time of the Reformation, was moved to its depths, but she, at her best, was still the "company of two armies." So was Switzerland, and even Geneva, though so full of the Gospel, could never be said to be more.

Individual thorns have been turned into noble fir trees, even groups of them have risen heavenward, to be to the Lord for a name, for an everlasting sign that shall not be cut off." But never yet in any land have "all the trees of the fields clapped their hands" around God's messenger, under the transforming power of the mysterious word coming down upon them like rain from heaven.

But these things shall all be fulfilled. God's performances shall outdo His promises, not fall behind them. "The earth shall be covered with the knowledge of the glory of the Lord, as the waters cover the sea." "The glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it." Isa. 40: 5. Study the three verses that follow, that promise, and see whether God means that there should be a shadow of a doubt as to the fulfilment of the same.

The millennium, which shall be ushered in 1st. By Christ's people believing these things, 2nd. By their boldly and persistently claiming them, and 3rd. By the zeal of the Lord of hosts gloriously fulfilling them—that millennium shall come, is coming, is perhaps even now nearer than many people think. The rapidly growing Prayer Circle for world wide revival is a sign of the times that means much.

The next few papers of this series will take up some of these prophetic photographs of coming victory. Looking carefully at these varied and repeated pictures of the same great subject, drawn by no human pen or pencil, but by the Light that makes no mistake, we may attain to clearer ideas of what this climax of the world's history is to be and how it is to come.

Ottawa Ladies' College.

Ingratitude is a late frost in an orchard of pleasant fruits.

FOR DOMINION PRESBYTERIAN.

A Great Saviour Needed.

BY C. H. WETHERBE.

If the Bible did not declare the truth that sinful men need a great Saviour to deliver them from the thrall of their iniquities, sinners themselves have in many thousands of instances profoundly realized that they surely did need such a Saviour as Christ is. Religious evolutionists are fond of telling us that there is enough of divinity in all men to be developed into fine saintliness, but they cannot make a convicted sinner believe such folly.

Rev. Joseph P. Jacobs, a chapel-car missionary, now labouring in Missouri, tells of the recent conversion of a miner, called Andy, who spoke to Mr. Jacobs thus: "For seventeen years I had not put my foot inside of a church, and had not heard a sermon until I went to the chapel car last Wednesday night. I have not missed a meeting since, and if I have made a mistake I want to know it. I believe you are in earnest and I want to ask you to help me to the light, if it be possible. Do you think I can be saved?" I assured him he could and urged him to trust Christ; but every passage of Scripture I quoted he would quote one that seemed to offset and disprove it. I said: "I will not argue with you; let us pray." He did not want to pray, but I insisted, and while he sat I kneeled, and if ever the Holy Spirit gave me power to pray it was then. I arose from my knees with tears streaming from my eyes." Then, after stating that Andy went to meeting the next evening, and on the following day, they had a talk with each other for several hours, Mr. Jacobs further wrote: "This morning, as I started to build a fire to get breakfast, I heard some one at the door, saying, O Jacobs, oh Jacobs, open the door! Be quick! Be quick! The devil is after me, Oh my God! I have run all the way from the mines here. Lock the door! Satan is after my soul!" There stood my friend in his mining clothes, cap and lamp just as he had come up from the mine. I saw the trouble and said: "Believe in Christ." "I do! I do!" he said, and then began to praise God. He danced, he shouted, he clapped his hands, he fell upon the floor, he sang, he laughed, and said: "I am saved! I am saved!" in real Methodist fashion." No one could have made that sinful man believe that he did not need a great Saviour, and it was not necessary for him to read the Bible in order to ascertain that fact. Talk of a sinner's evolving the natural goodness that is in him until it fruits out into a Christian life! Why, even the old devil knows better than that! O sinner, you need salvation by Christ!

For Daily Reading.

Mon., Feb. 23.—Rich toward God.	Isa. 66 : 1-2
Tues., Feb. 24.—The oil of joy	Isa. 61 : 1-3
Wed., Feb. 25.—The inheritance of the meek.	Ps. 37 : 7-11
Thurs., Feb. 26.—"Ho, every one that thirsteth!"	Isa. 55 : 1-5
Fri., Feb. 27.—How mercy is remembered.	Heb. 6 : 10-12
Sat., Feb. 28.—Who shall see God?	Ps. 24 : 3-5
Sun., Mar. 1.—Topic. Lessons from the sermon on the Mount: what Christ teaches about blessedness.	Matt. 5 : 1-12

"Blessed are the merciful." Abraham Lincoln always gave orders that, no matter how great the throng, and no matter how many Senators and other great men had to be turned away, he must see before the day closed every one that came bringing a petition for the saving of life.

Our Young People**What Christ Teaches about Blessedness.**

Scripture : Matt. 5 : 1-12 ; March 1.

Suggestions on Topic.

The word "blessed" has come to have a pious sound, but does not signify to us what Christ really meant when He spoke His Beatitudes. We shall get that meaning more nearly if we say: "The poor in spirit are happy; mourners have a good time; the meek are lucky fellows; the merciful are fortunate indeed; peacemakers have found a regular gold-mine; the pure in heart—well, they ought to be satisfied."

Christ's thought was that if any one on earth is to have a good time, it is the man that loves God and tries to do God's will. Do not spoil it by saying with a sour face that the blessedness Christ meant was the holy joy of the sanctified. He meant being perfectly delighted—just as merry and happy as a child on Christmas morning, or a young girl on her way home from school for the holidays.

Worldlings make a brave pretence of being happy, but they seldom are, and then not for a long time. And when any sorrow or misfortune comes, it completely prostrates them. But Christ's happiness does not depend upon the weather on earth; it comes down from above.

It is all summed up in the old fable of the dog carrying the piece of meat in his mouth, who saw his reflection in the water and snapped after the piece of meat that the other dog had down there; of course he lost the only real piece fall into the water and let it. The Christian joys are the real thing, and all others are only unreal reflections.

For which will you strive?

Suggestive.

Dean Stanley says that in a region of mountains there is always one range which stands out the most sublime—the range that is covered with perpetual snow. Such a range is the Beatitudes.

"Blessed are they that hunger and thirst after righteousness." Dr. Burrell says brightly that a good man is one who wants to be better. All healthy men have a good appetite. All healthy souls have an appetite for spiritual food.

"Blessed—blessed—blessed." How often men think and speak of the Christian life as if it were the way of duty, but not the way of happiness. The very beginning of Christ's great sermon gives the lie to that impression.

Gold cannot be used for currency as long as it is mixed with the quartz and rock in which it lies imbedded. So your soul is useless to God till it is taken out from sin and earthliness and selfishness in which it lies buried.—A. J. Gordon.

"Blessed are the—men of genius." Lucky for us that Christ did not say that. "Blessed are the—leaders of men, the men of mighty influence." He did not say that, either. The best part of the Beatitudes is that they are within the reach of every one. Not every one may become a genius or a leader of men, but everyone may become meek and merciful and pure in heart.

Sorrow's Use.

But the sorrow that is meant to bring us nearer to God may be in vain. The same circumstances may produce opposite effects. I dare say there are people who will read these words who have been made hard and sullen and bitter and paralyzed for good work because they have some heavy burden to carry, or some wound or ache that life can never heal. Ah, brother, we are often like ship-wrecked crews, of whom some are driven by the danger to their knees, and some are driven to the spirit casks. Take care that you do not waste your sorrows; that you do not let the precious gifts of disappointment, pain, loss, loneliness, ill-health, or similar afflictions that come in your daily life mar you instead of mending you. See that they send you nearer to God, and not that they drive you further from him. See that they make you more anxious to have the durable riches and righteousness which no man can take from you, than to grasp at what may yet remain of fleeting earthly joys. So let us try to school ourselves into the habitual and operative conviction that life is a discipline. Let us beware of getting no good from what is charged to the brim with good. May it never have to be said of any of us that we wasted the mercies which were judgments, too, and found no good in the things that our tortured hearts felt to be also evils, lest God should have to wait over any of us: "In vain have I smitten your children; for they have received no correction."—Alexander Maclaren.

A Prayer.

BY HENRY WARD BEECHER.

O Lord our God, how near Thou art to to us! and we do not know it! How near is the other life! and we do not feel it. It clothes us as with a garment. It feeds us. It shines down upon us. It rejoices over us. Now and then we catch the inspiration, and some feeble joy uprises. Some sympathy interprets to us what is going on beyond the bound of the city. We glory in the Lord, and in His kingdom, and in the great invisible realm where royalties belong to us, where our crowns are waiting, and where our rest remains—the rest that remaineth for the people of God. Thither, out of narrow and anguishful ways, out of sorrows, out of regrets, out of bereavements, we look; and already we are rested before we reach it. Leaving out the things of time, we walk emancipated and glorified.

Grant unto us to day, we beseech Thee, this beatific vision. Amen.

"Blessed are they that mourn, for they shall be comforted." Queen Victoria, mourning the death of her grandson, the Duke of Clarence, was comforted by finding on the fly-leaf of a little book of devotions she had given the lad, an inscription she had herself placed there,—

"Nothing in my hand I bring,
Simply to Thy cross I cling."

"I could not help feeling" she said, "that he did cling to the cross, and that it had all come true."

Faith is stimulated by exercise and grows by stimulation.

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END OF CHURCH YEAR.

We remind our readers that the fiscal year terminates this month and that all contributions should be forwarded so as to reach the Agent of the Church on or before Saturday, 28th February. The attention of ministers whose rates to the Aged and Infirm Fund and the Widows' and Orphans' Fund have not yet been paid, is called to this. Contributions for the Goforth Fund should also be sent. Money for the support of pupils at Pointe aux Trembles should be forwarded; and all congregational and Sabbath School Treasurers should see that their contributions are sent in good time.

PRINCIPAL GORDON'S STATEMENT.

Rev. Dr. Gordon, the new Principal of Queen's University, recently made an important public statement which has been published in the daily journals. It was a calm, dignified survey of the whole situation of University education, if the spirit and aim of the late Principal Grant's policy is accepted as a good tradition of which Queen's is the fortunate possessor. It is admitted that the University, as a living institution must be touched by the modern spirit and must respond to new needs; but it has also the sacred duty of seeking to preserve that which is best in the ideals of the past. Men call upon the universities to help them to prepare for the battle of life, and equip them for the varied forms of professional work which have been multiplied in recent years. That call cannot pass unheeded; but the university must be more than a technical school. It represents the idea that the man is more than his profession, and it seeks the culture of the whole man in the highest sense. The University ought to help to make a man both a Christian and a gentleman using these words not in any small conventional sense, but to denote a man reverent in his spirit, noble in his aims, intelligent in his plans, and honest in all his ways. By the fruits that it produces in these spheres each university must be judged,

THE DOMINION PRESBYTERIAN

THE CHRISTIAN WOMAN IN SOCIETY.

It is not without significance that the above subject is being discussed in serious fashion. In one way or other the Christian woman must be the salt of society, if society is not to lose its savor. Assuming that Christ never intended the generality of women to be ascetics or hermits, the difficulty yet remains of the line of demarcation between things allowable and expedient and those which are not. It may not be, and generally is not, the duty of the Christian woman in society to be forever voicing her opposition to this thing or that. In most cases it is not the best method. But the Christian woman in society ought to be about with her some subtle aroma of influence for the highest things that one has less reason to expect from the wholly and avowedly worldly. When a usage of society comes up naturally for conversational discussion, she might properly, and without tincture of self-righteousness, indicate her own point of view. But principally her opportunity will be her own example. If it is unnecessary to demonstrate that two and two make four, still less is it necessary to argue the power of personal example, the limits of which may not in this sphere be expressed.

Take, for one example, the attitude of the Christian woman in society towards the use of intoxicating liquors. We shall not argue the question. Let the Christian woman think it over. There can be but one conclusion at which she can arrive.

The question of card-playing in society is with some more difficult. It is argued, a game of ordinary cards is not much different in method or interest from the card game of "authors." There are bodies of Christians, and good Christians too, who prohibit, or attempt to prohibit, card-playing, theatre going, dancing, etc. The average attitude, we need hardly say, of ministers of the Presbyterian Church, is a little different.

In general, their method is to lay down what they consider sound, general principles on the subject of amusements, throwing the responsibility of personal appreciation in detail on the individual. The resultant effects do not seem to be less desirable than with the other method to which we have referred.

There is one frequent concomitant, however, of card-playing where the Christian woman in society can feel tolerably sure of duty. We allude to card-playing for money, which there is reason to believe is much in vogue even among women in Canadian society who are members, yes and conscientious members, too, of Christian churches. It is not without information we say that card-playing by women for money, or its equivalent, has alarmingly increased among society circles in almost every Canadian city and town. Many women have become so addicted to card-playing—as may be seen by society notes in newspapers—they find any other form of entertainment slow and insipid; and now the excitement of playing for money is far too often added. As in an earlier paragraph, we decline to argue the question as to whether Christian women in society should give encouragement to the addition of gambling to card-playing. To ask the question is to answer it.

There is one thing in which the Christian woman in society should, to the extent of her powers and sphere, become a helper, namely, a return, on the part of general society, to The Simple Life. We borrow this phrase from the title of a recent book which has created considerable interest, written by M. Charles Wagner, a Protestant clergyman of Paris. A woman's periodical of the higher class, speaking of this book, says:

"Can the modern woman simplify her complexities? If she does not, what does she lose? Leisure becomes a mere word in the dictionary language. An undistracted, unhurried mind has also gone its ways. Hurry and worry are daily with us instead. Yet every life, however complicated, can, like a sum in cancellation stretching broadly across the blackboard, be reduced to its factors and lose nothing at all by its operation. Simplicity is one of the forces of life. It is a grasp of the essentials. It is not shallow; it implies insight. To simplify our lives may require more thought, more study, at first, than ever our multitudinous details have claimed; but once reached, how serene and sane a freedom is the result!"

The Simple Life would not mean that the Christian woman should forego either hospitality, reading, music, conversation, or any legitimate interest of the intellect or spirit. To bring modern society by precept and example, back into The Simple Life from which it has departed, we know of no body of Christian women who could do more than the Presbyterian women of Canada.

The tenth contribution, by a special Toronto correspondent, of Notes of Rev. Dr. Milligan's suggestive sermons on "Historical Criticism" is unavoidably held over until next week.

"The Martyr Church of Formosa" is a deeply interesting article from the pen of Rev. Thurlow Fraser, B.D., who, with his young bride, so recently left Canada for that distant field. Our readers will be glad to hear from Mr. Fraser; and we are pleased to be able to announce that he will be a frequent contributor to our columns.

Is Dowie of Chicago-Zion fame a knave or a fool? A good deal of both, probably; and yet he has a large number of followers. The following appears in one of our recent exchanges: Dowie is appealing for small loans on notes of hand issued Oct. 8th, by Elijah II., as he terms himself, from all the faithful in the lands. He says, "If it is not convenient for you to invest in Zion stock, I shall be glad for you to lend upon my personal note, my signature to which controls every cent of the \$23,000,000 of Zion's assets." Imagine Elijah I., issuing a similar appeal, or controlling \$23,000,000!

Speaking of the murder of Editor Gonzales by Lieutenant Governor Tillman of South Carolina, the Michigan Presbyterian says: "If the death penalty is a proper punishment for deliberate murder as the laws of South Carolina declare, then it is the proper punishment for a Lieutenant Governor guilty of that crime just as much as for a negro day laborer." True, every word of it. And yet it is safe to say that in this case, as in many similar instances in the past, the laws of South Carolina will shield the murderer, while the "negro day laborer" will continue to be lynched out of life without the form of law.

THE CRITIC'S CORNER.

The Minister's Need of Intellectual Quickening.

I note that the Queen's Alumni Association has just held another successful conference. I believe that in this country Queen's University is the mother of such conferences; that is a point of merely historical significance though of course the alumni of Queen's find a little satisfaction in reflecting upon that fact. A more important thing seems to be that the Conference has kept steadily to the work that was marked out for it and has gradually made for itself a distinctive name. The result is that after eleven years it is as fresh and as influential as ever. At the recent meeting the personality and power of the late Principal was missed; but there was gratification in the fact that the spirit of free, full discussion, in which he gloriied, was maintained. The new Principal entered fully into the spirit of the season and showed the tact and catholicity which are well known features of his character. Dr. Milligan, who has repeatedly stated his obligations to the conference, displayed his intellectual activity and mansyided sympathy to good purpose. I do not need to mention names, but it is well understood that the success of a conference does not depend upon one or two men, however great their learning or wide their influence. It is interesting to note the manifestation of a certain measure of church union exemplified in the fact that some of the ablest ministers of the Methodist church in Eastern Ontario have for several years attended the conference in the capacity of students and teachers. The names of Rev. S. G. Bland, E. Crummy and E. Thomas, are as well known and as highly respected in the conference circle as those of its Presbyterian members. It is then an interesting question how this steady success has been attained. The answer here as always is by hard work intelligently directed to a definite purpose. The purpose in view is the intellectual quickening of the members by the application of careful study to the most important theological subjects. It is felt that it is difficult for the minister in the presence of pastoral work, and the round of practical duties, to be as much of a student as he ought to be, and that any assistance in that direction must be helpful; and further, that the college is the place from which such assistance should be given. The minister who is a real student will not soon come to what is called "the deadline," but will keep fresh to the end. Suggestions have been made from time to time by way of making the conference more practical or evangelistic; this has been resisted not because these sides of life are undervalued but because there can only be one supreme purpose at one time. And also it has been observed that intellectual discussions, properly conducted, become subservient to practical uses. Hence the managers of this conference have refused to be deflected from their main purpose, even by suggestions that were good in themselves. There is in our country no lack of "conventions" dealing with the varied list of such subjects as those proposed.

The means by which the programme

committee has sought to carry out its purpose are worth noting; they are such as the following: The careful preparation of the programme a year ahead, so that the members can prepare themselves by some consecutive reading and the maintenance of a certain element of continuity in a solid part of the programme. The programme then comes to have a history and those benefit most largely who keep up their connection with the conference. The discussions are marked by vigour and freedom and yet those who watch the Conference most closely feel that the result is to bring out more clearly the great central Christian verities. Some criticisms might be made but for the present my space is filled and I am content, as I want now to draw attention to the importance of periods of intellectual quickening for the minister who wishes to keep his ministry living and powerful. This is not everything, but it is an important matter, and in our own time it is to say the least, as pressing as ever it has been. The number of delicate questions is great and for our young there is need of guidance and stimulus which the well equipped minister will be prepared to give.

VERAX.

The Alumni Conference of Queen's University was held last week; and it is a strong testimony to the efficiency of the work of organization done by the late Principal that there is no falling off and no break in the continuity of life. Dr. Milligan, the President of the Alumni Association, is, as is well known, a host in himself. The Rev. M. McGillivray, M.A., the Vice-President, renders efficient work in the preparatory work and the Rev. J. Boyd looks well as to the reception and entertainment of visitors. There were very few failures on the programme prepared a year ago—a fact which shows remarkable cohesion. Of the theological contributions we will speak in another place. We note that this year the Chancellor's Lectureship was held by Prof. Dupuis, a gentleman who has rendered valuable service to the University. The visiting professor was Mr. Alexander from Toronto, and Prof. Cappon gave one of his enjoyable lectures.

STATE OF THE CHURCH FUNDS.

The following shows the state of the Funds on 14th February. In the first column are given the receipts to this date, and, in the second column the amount which, according to the estimates, is still required before the end of February:—

	Amount Received to Date	Amount Still Required
Home Mission Fund.....	\$80,333.86	\$21,696.74
Augmentation Fund.....	15,254.93	14,735.91
Foreign Mission Fund.....	41,106.45	20,708.55
French Evangelization Fund	14,725.40	10,274.51
Pointe-Aux-Trembles Fund.....	7,286.10	2,713.90
Widows' and Orphans' Fund.....	7,223.23	7,276.77
Aged & Infirm Ministers' Fund.....	5,900.68	9,005.32
Assembly Fund.....	4,350.83	2,610.17
Knox College.....	3,287.65	7,012.38
Queen's College.....	1,483.98	4,014.92
Presbyterian College, Montreal.....	1,738.55	3,241.45
Manitoba College.....	2,440.91	150.09

The receipts for the past ten days have been exceedingly disappointing, and, although within two weeks of the close of the church year, there are still some 350 congregations from whom no contribution has yet been received for any of the schemes, and; among these, are included some of the

largest congregations in the church. It will thus at once be seen how difficult it is to form an estimate as to what may yet be received before the close, or how the several funds really stand.

With a view to ascertain as nearly as possible how matters are, I have prepared a statement shewing the congregations from whom contributions have not been received this year, together with the amount which these congregations contributed for the respective schemes of the church last year. Presuming that these will all contribute at least what they did last year, and forward their money before the 28th February, the following schemes will probably close the year without debt:—Home Mission, Augmentation, Presbyterian College, Montreal, Knox College, Assembly Fund and Pointe aux-Trembles Fund.

If the congregations that have not yet contributed send only the amounts received from them last year, the French Evangelization scheme will be short \$3,500.; the Widows' & Orphans' Fund, \$2,500.; the Aged and Infirm Ministers' Fund \$1,000 and the Foreign Mission Fund, \$8,000.

In connection with every one of these funds, the contributions to this date are considerably more than at this date last year.

FRENCH EVANGELIZATION: The revenue last year was \$3,500 less than the expenditure. This amount was taken from a special fund available for the purpose, which is now almost exhausted.

WIDOWS' AND ORPHANS' FUND: Chiefly because of special contributions from individual friends during the last month, the shortage has been considerably reduced, and it is hoped that from other generous friends, sufficient may be received to still further reduce the debt before the close of the year.

AGED AND INFIRM MINISTERS' FUND: The committee decided, at a recent meeting, to increase the annuities for the current half year, in the expectation that the church would respond to an earnest appeal issued a few ago by the Convener. The present indications are that there will be a shortage of \$8,000. It should be borne in mind that, by instructions of last Assembly, the ministers' rates, this year, instead of being available for the expenditure of the year, are now placed to the credit of the Capital Account. It is hoped that every congregation that has not yet contributed, will do so before the end of the month.

FOREIGN MISSION FUND: Although the receipts are considerably greater than last year, the expenditure of the committee has gone up very much, because of the growth of the work, and especially because of the re-opening in China. In addition to the travelling expenses of missionaries returning to that field, there has been heavy outlay in connection with the erection of mission buildings, etc. The large number of orphan children in connection with our mission in India, entails heavy expenditure, not only in the maintenance, clothing and education of these children, but in buildings in which to house them.

Although, from circumstances already stated, it is very difficult to form an accurate estimate, yet, in my judgment, the two funds regarding which there is room for anxiety, are the Aged and Infirm Ministers' Fund and the Foreign Mission Fund, and, while it does not become me to dictate, yet I take the liberty of suggesting that congregations or individuals desiring to make a special gift, should remember the needs of these two funds before the close of the year, on the 28th February. R.H.W.

FIONA M'IVER.

The
Inglenook

A ROMANCE OF THE WESTERN ISLES.

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By Arthur Jenkinson
and
Emily J. Jenkinson

CHAPTER XI.

(Continued.)

'And I don't know why I've come,' she answered, across the chasm, rather penitently; 'but when I was only a child I used to say that whatever Ronald dared to do, I would do.'

She climbed up and over the crag to the seaward side, and Ronald, when he saw her, looked more amused than surprised.

'I am thinkin', Miss Fiona, ye hef given the lieutenant a fright,' he said.

'I fear I have; but what a strange place, Ronald,' she remarked, gazing round on the jagged summit, which formed a kind of recess turned seawards. 'Have you been here before?'

'Nuff'er, Miss Fiona; nor any other man, I am thinkin',' he replied, and then added with an inward laugh, 'And I am thinking you will be the first young leddy—and maybe the last.'

Fiona laughed, and then turned and retraced her steps.

Again Waldegrave felt his heart stand still as she put her foot on the plank. He heard the tide roaring forty feet below through the awful chasm, and knew that one false step would mean instant death. The moment she was over, he clasped her hand and led her away. His face was white, almost stern.

'Why did you run that risk, Fiona? You ought not to be so reckless.'

'Are you very angry?' she asked, looking up ruefully. 'It was rather a wild thing to do.'

'You're a brave girl,' he answered proudly, 'and I love you too well to be angry.'

Then they turned and watched Ronald crossing with his find. He had, so he declared as he removed the plark, been more than repaid for his trouble, and he meant to return again another season.

The afternoon was now well advanced, and it was quite time they were on their way back to Fàs-Ghlaic.

The sail back through Loch Tuath was delightful; and then the time sped away all too swiftly, and then came the sad moment when Fiona, with tear-dimmed eyes, saw her lover ride away through the Pass of the Red Deer.

CHAPTER XII

IN THE SRUTHAN POST OFFICE

The afternoon was well advanced, and the little crowd drawn round Sruthan Post-Office by the arrival of the mail had dispersed. Those living in the immediate neighbourhood expecting letters had called for them, and the brief weekly hum of life was over.

It was then that Lachlan M'Cuaig, who had been watching all that was going on from the window of the M'Lean Arms, drank off his glass of spirits, and crossed over for his master's letters.

He had not been pleased that on more than one occasion of late Mr. Nial had dispensed with his services in this matter, and renewed his old custom of calling for them himself. It was all very well for him to do that when he was only the young laird; and

seldom at home, but it would not do now that he was in full possession of the estate.

And besides, Lachlan did not want to forego an opportunity of visiting the post-office. Mrs. Grant was always pleased to see him; and even if Sybil did profess to dislike him, and had promised to marry Ronald Campbell, pretty lasses often changed their minds, and there was many a slip in love affairs, as in other business.

Moreover, whatever the little flirt might say, he was generally invited into the back-parlour, where, if she contrived to worm out of him an account of all that was going on at the Castle, he was more than repaid with news which only the person who handled all the correspondence of the district could impart.

So, as nothing had been said about the letters that afternoon, Lachlan had made it his duty to call for them.

No one observing him as he stepped across the road with his dog at his heels, could wonder that a girl of Sybil's spirit and attractiveness should decline the honour of his hand. He was a short, squat, round-shouldered man, with reddish hair and bandy legs. His small, wolfish face was of the colour of dirty yellow parchment; his fingers were like claws, and he had lost the use of his left eye through a gunshot wound. The living thing in creation that most resembled him was the snarling cur that followed him everywhere. He was usually dressed in a coat with capacious pockets, and shambled along, peering, poking and sniffing right and left, as though ever in search of game or vermin.

He had hardly swung his ungainly figure through the doorway when Mrs. Grant hailed him from the back parlour.

'Ay, Mr. M'Cuaig, an' is it yersel'? Hoo are ye? hoo are ye? Come ben the hoose; it's lang since I had a glimpse o' ye.'

She drew the big arm-chair a little for ward, and dusted it with the corner of her apron. Lachlan M'Cuaig was known to be well-off, an old aunt having left him a good bit of money, and, moreover, he seldom came with empty pockets.

'It iss a fine evenin', Mistress Grant, an awful fine evenin'. An' hoo are ye all?'

He gave a dry, harsh sniggle, and seated himself in the chair.

'Fine, the gudeman in partic'lar,' she replied, giving her head a toss towards the kitchen door. 'He's havin' a sleep noo by the chimley lug, an' it wad tak' an earthquake to waken him.'

'He iss tired; he will hef been busy with the hay.'

'He's tired wi' daein naethin', the lazy loon—God forgie me that I, his wedded wife, should say it. But man, he's that fat that I hae had to tak' the paddin' oot o' his airm chair to let him sit doon in't. And his Sawbath claes winna meet by twa inches. He never sits doon but he tum'les aff to sleep at ance; an' if ye gang to the door ye'll hear him noo snorin' awa' like a prize bull at Salen fair.'

'Ay, I can hear a noise whateffer, without goin' to the door,' replied Lachlan, with another snigger. 'But I am thinkin' it iss no Colin, it iss the old sow that hass got into the kitchen.'

Mrs. Grant listened a moment, and then, throwing up her hands rushed to the door. 'Lord preserve us!' she cried. 'An' I thoct it was Colin snorin'. Why did ye no tell me afore?'

It was as Lachlan M'Cuaig said. Colin Grant had returned to his work among the hay, and had left the door ajar, and the old sow had found its way into the kitchen, where it had already cleared off a basket of potatoes, and was now enjoying Mrs. Grant's newly-baked scones.

'Perdition on the doited loon!' exclaimed this much afflicted woman. 'I'll warm his lugs when he comes hame.'

And then seizing the long brush she went straight for the offending quadruped.

'Oot wi' ye, ye auld gomeril, ye dirty brute. Hoo daur ye come into ma clean kitchen? But Lord preserve us! what's this? If the ugly beast hass swallowed up a' ma new pitatas, an' chawed up a' ma bannocks.'

There was vigour enough in her attack now. But everyone knows that a pig has a mind of its own, and that of all animals it is the most stubborn and determined, often yielding neither to blows nor entreaties, coaxing nor beating, and that when it does budge it is certain to go the opposite way to the one desired.

And thus with true porcine pertinacity this intruder resolved not to yield without a struggle. For a brief space blows only brought forth a deeper grunt of satisfaction. And when it did move, instead of making for the back yard, it dodged round the table, and was back again at the scones before its stout puser had half completed the circle.

Meanwhile Lachlan M'Cuaig was more interested in turning over the letters—and not a little surprised at finding none for the Castle—than in listening to what was going on in the kitchen. He also began to wonder what had become of Sybil. But now Mrs. Grant, hot and angry, called to him.

'Here, Mr. M'Cuaig, ye micht come an' help a body wi' this sow, whilk maun hae gotten bannocks on the brain. Bring yer stick an' gie us a hand to drive her oot.'

Lachlan, however, had hardly turned to render assistance, than the animal now thoroughly frightened, made a straight dash for the parlour door, and before the keeper could guard himself, he was thrown off his feet, and tumbled into Mrs. Grant's arms. And then while they were recovering from such unexpected proximity, the cause of all the commotion beat a safe retreat.

'Weel,' said Mrs. Grant, who found her tongue first, 'that beats a' I do believe your sow has gotten a' the Gadarene deevils in her inside. But gang into the parlour, Mr. M'Cuaig, an' I'll fetch a dram. We maun som-thin' comfortin'-like after a' that.'

Lachlan, nothing loth, returned to his examination of the letters, while Mrs. Grant was fetching the bottle and glasses. He hoped to see Sybil, but he also wanted to drop a few hints into her mother's ears alone.

'Noo, ye'll tak' anither dram, Mr. M'Cuaig,' urged Mrs. Grant in her blindest manner, pushing the bottle towards him for the second or third time. 'It will dae ye no harm; I'll warran' it's gude.'

She had quite recovered her good temper, or which we must not give the 'contents of the bottle sole credit; but allow also for the fine young hare and couple of rabbits which the keeper had drawn from his capacious pockets.

'An' what hae ye been doin' this bonnie day? I haena had time to spier ye afore. Has the young laird been awa' fishin' or shootin'? No that a body should ca' him the young laird noo his auld faither's awa.' Still, it's aye a difficult thing to gie up weel-taken names. I min' that when I was married.

'It iss fery strange how the laird iss behavin', replied Lachlan, cocking his head on one side, and speaking with an air of superior wisdom. 'The fishin' will not please him, nor the grouse, nor the deer. This mornin' he said, "Lachlan, we will try the salmon to day." So we went off to Loch Bà. But bekas the first fish was foul-hooked and got away, he flung down the rod in a horrid teffle of a rage, and walked off up the glen alone, and I neffer saw him no more. And for all I will know he may hef gone and drowned himself in the Kelpie's Pool. And that iss how he will behave himself every day. He will walk about alone, and he will shake his head, and will talk to himself, and he iss as sharp in the temper as a razor.'

'Maybe it's the death o' his faither,' said Mrs. Grant, looking very much interested. I hae heard tell that sic things dae gie some folk a turn in the heid. No that I hae had ony experience o't myself. I wadna been sic a fule. Mak the best o' yer freends when they are livin', an' wish them weel when they slip awa', mair especially when they 'eive ye a' the gear.'

'That is a good sayin', Mistress Grant, and ye are a fery sensible woman; but it iss not that. No, no, it iss other things that hef got into his head.'

'Maybe the money isna a' richt?' suggested Mrs. Grant inquisitively. 'There's a sicht o' queer letters come to him, as ye ken yersel.' And maybe ye heard o' things yersel' when ye were in Glasca and Edinbro wi' him, gin ye just cared to tell.'

'I heard many things,' said Lachlan, nodding knowingly; but it iss no the money that iss troublin' him, whatever.'

'Dae ye ken what it is?'

'It iss hatred o' women folk,' replied the keeper in a mysterious whisper. 'Lachlan,' he says to me the other day, "she is rightly called wo man; for woe be to the man that hae anything to do wi' her. They are all ba', and the worst are the bonnie-faced ones."

'Ay, man, he was just laughin' at ye,' said Mrs. Grant; 'he thoct ye were ower fond o' the bonnie-faced anes yersel.'

'Not at all, Mistress Grant, not at all; he iss a woman-hater. That daughter o' old M'Iver hass clean upset him, whatever. I would be sorry to trust any friend o' mine to him.'

'Na, na, ye're wrang, Mr. M'Cuaig; ye mi-judge him. I ken the young laird better nor ye dae yersel.' He's just like a' the rest o' men folk. Ye hum an' bum ower ane an' anither, like bumbees seekin' honey among the gowans; and ye step at last at the bonniest. An' gin she doens please ye, ye gae to the neist. Whiles ye're here, an' whiles ye're there; an' I hae never yet set een on the man that didna gae daft ower some bit lassie. An' them that think theirsel's maist wise are the greatest fules.'

'Well, Mrs. Grant, what ye say iss no far wrang,' replied Lachlan, ogling with his single eye, 'and ye hef a bonnie face your-

sel, an' Sybil iss the fery image o' ye. But there iss one thing I neffer could understand, and I will ask you to explain it to me. If all the men folk are so daft about the lasses, and aye ready to tak' the bonniest, why do not the lassies tak' the best, and leave the worst?'

'Ay, ye may weel spier that question,' sighed Mrs. Grant; 'but lasses will no tak' gude advice, an' wha can stap them gin they ance mak' up their minds?'

'It iss a pity, whatever, when a lass, who might be the wife o' a man wi' a good many hundred pounds in the bank at Tobermory, will g'e herself away to a poor man, remarked Lachlan slyly, as he rose from his chair. 'But I must be goin', Mistress Grant. I see Ronald Campbell's boat iss coming across the loch. He will be here fery soon, and Sybil will be fery glad to see him.'

'Ronald Campbell! Lord preserve us! exclaimed Mrs. Grant, turning to the window. 'Wha would hae thoct he would be comin' the nicht? Sybil wasna expectin' him till the mornin'.'

'Miss M'Iver will hef sent him.'

'Ay, ay, she'll be lookin' for a letter frae her jae, but she'll no get aye. An' no wanner. For that dairymaid at Fa' Ghlae—Jessie Macdougall—telt auld Lizzie MacDuff, and she telt me, that he hae got anither lass in 'Merica, a grand ledly wi' a title. So he was on'v playin' wi' her, an' amusin' hissel' wi' her after a', though she did nearly drown herself to save him. But it's aw the way wi' men folk.'

'Well, Mrs. Grant, I will hef to be goin'. Will ye give me the letters for the Castle? And will ye give my best respects to Sybil, even though she hass not come down to speak a word to me.'

Mrs. Grant gazed at the keeper in astonishment. 'Lord, save us! she cried. 'I thoct ye kent Sybil was no at home. Did ye no meet her goin' to the Castle? She has been gae awa' these twa hours, an' she took the letters wi' her.'

'Naffer!' answered Lachlan with a black scowl. 'Who told her to tak' the letters to the Castle?'

'Oh, hae ye no heard, Mr. M'Cuaig?' replied Mrs. Grant in a conciliatory tone. 'Noo I thoct ye kent a' about it. Weel, Sybil an' the new housekeeper hae become great friends, and she has invited Sybil to drink tea wi' her ance a week; an' I hae consented, for ye ken it's a wee bit change for the puir lassie, wha doens see muckle, tied up here week after week.'

'But why did she tak' the letters?'

(To be Continued.)

For Your Mother's Birthday.

An idea I carried out on my mother's birthday not long ago was such a complete success I thought possibly some other "Good Housekeeper" might like it. First I asked all my mother's sisters and a number of her most intimate friends to write so that she could receive their letters on her birthday, with the result that eleven were received. Then I prepared my birthday box. There were eight or ten little gifts, and each was wrapped in white paper, tied daintily with ribbon, and on each was inscribed the hour at which it should be opened. For instance—at breakfast time there was a doily to be unwrapped, and at 9 o'clock a photograph frame. A box of candied cherries was supposed to follow her luncheon, at 1, while at 3 there was a book to claim her attention. And in this way the pleasure of being remembered was prolonged through the day. —Good Housekeeping.

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Word Play.

"Rob," said Tom, "which is the most dangerous word to pronounce in the English language?"

"It's stumbled," said Tom, "because you are sure to get a tumble between the first and last letters."

"Good!" said Bob. "Which is the longest English word?"

"Valetudinarianism," said Tom, promptly. "No; its smiles, because there's a whole mile between the first and last letters."

"Oh, that's nothing," said Tom. "I know a word that has over three miles between its beginning and ending."

"What's that?" asked Rob, faintly.

"Beleaguered," said Tom.—Busy Bee.

Football in Japan

Among the many things that Japan borrowed from China was football, said to have been introduced as early as the middle of the seventh century. The Emperor Toba II was an expert player, and got up a club at his palace. Considering how averse most Orientals are to hard work and vigorous exercise, it may be supposed that the game was very different to ours. Nevertheless, the Japanese form seems to have been popular; and we may trace the beginnings of professionalism to an emperor and his court, of whom it is told that in a time of poverty they earned a little extra money by teaching the art of football.

HEAD BACK LEGS ACHE

Ache all over. Throat sore, Eyes and Nose running, slight cough with chills; this is La Grippe.

Painkiller

taken in hot water, sweetened, before going to bed, will break it up if taken in time.

There's a "Wiggle Painkiller," FERRY DAVIS

Ministers and Churches.

Our Toronto Letter.

Sunday before last, the weather was as will at times happen at this season of the year of the most unfavourable kind for church going. It was the day for the second of the University sermons being delivered fortnightly just now in connection with University College Toronto. Rev. Dr. Herridge of Ottawa was the preacher, and the weather, bad as was, did not prevent the Convocation Hall of Wycliffe College being filled with from six hundred to seven hundred students male and female, who joined devoutly and heartily in the sacred service. Rev. Prof. Reynar of Victoria College presided at the services, and many members of the Faculty of the University and of several of the affiliated colleges were on the platform. Dr. Herridge took for his text that notable passage "John x 10." "I have come that they might have life, and that they might have it more abundantly," and he held up to his audience the high ideals of that life which is spoken of in the text. On the same Sunday, in the afternoon, the Temperance League held its usual meeting in Massey Hall. Toronto's recently elected municipal head, Mayor Urquhart, was in the chair, and the audience numbered nearly three hundred. The city's business is being pushed ahead under her new mayor in the most energetic manner, and if it goes on so, as no one doubts it will, through the entire year, he will leave a good record behind him, a good record both of work attempted and of work done. In his opening remarks he expressed the hope that the day was not far distant when Canada would demonstrate to the world, the practicality of prohibition, and he knew no better field for such an object lesson, as our own province afforded. The speaker for the day was the famous Oriental evangelist, Madame Lsyah Barakat. For three quarters of an hour she held the attention of her audience, and at the close of her address 152 young men and women signed the League total abstinence pledge. In connection with temperance it may be mentioned that, the charges of personation in the referendum vote which have been made, and which the government was asked to investigate, have been taken up, and to begin with, six persons have been summoned to appear before Judge MacCrimmon of Whitby who is here this week to examine into these cases. We have no doubt the investigation will be thorough, and when conviction is reached adequate punishment will be meted out for this flagrant offence.

The sixty-third annual meeting of the Upper Canada Bible Society was held last week in Knox church. Mr. N. W. Hayles, K. C., L. L. D. president of the Toronto branch was in the chair and in his address reviewed the work of the year. In this instance the season included only nine months, as the society's year is being changed to correspond with the calendar year. This change prevented full financial and other returns being sent in from many branches. The financial returns sent in amounted to \$28,061, being \$3,100 less than last year, but which it is fully expected will make up when all the reports have come in. Of this money £1,000 were donated to aid the parent society in its work, and \$511.40 were appropriated as special donations for work in Quebec. The Upper Canada Auxiliary has since its formation issued 1,910,391 copies of the scriptures in some 30 different languages, and during the last nine months 21,640 copies have been distributed in 21 different languages. Donations have been made to the society during the year amounting to \$4,701 77. Next year will mark the centenary of the organization of the parent society, the British and Foreign Bible Society, and a deputation from that society is expected to visit and make a tour of the Dominion. Mention of this society's meeting suggests a reference to the recommendation made in the inaugural address of Principal Gordon on being formally welcomed at Queen's University that the bible should be made a subject of study as a part of a liberal education. This proposal of Dr. Gordon has been warmly seconded in a vigorous letter to the *Globe* by Rev. Dr. Courtice, late editor of the *Christian Guardian*.

The Atlin Nurse and Hospital work of our Church has always been deeply interesting to many ladies in Toronto. The annual meeting of the Atlin Nurse Committee was held last week in the lecture-room of Knox church. The

treasurer's statement showed \$2,200 received during the year for the nurses fund and for the extension of the hospital by the addition of a Woman's ward to cost \$1,000. On this \$700 have been paid and there is a balance on hand of \$300. Revs. Dr. Warden and McLaren and Rev. C. W. Gordon, of Winnipeg spoke at the meeting and asked for help in extending the hospital work among the Doukhobors and Galicians in the Northwest. At the meeting \$54 were contributed.

It is evident and we should both welcome and rejoice at the fact that our Methodist fellow-Christians are at present making special efforts to awaken interest in and overtake to the utmost their mission work in New Ontario and the Northwest. At a missionary service held in Berkeley street Methodist church Sunday evening before last, Mayor Urquhart and Judge McLaren made addresses. The latter concluded with an eloquent appeal for such a response as would enable the Methodist church to do its share of mission work in the country, and to provide for new meeting places in the Northwest and New Ontario.

What shall be done with Mr. Carnegie's proffered gift of \$350,000? is still with some of our worthy citizens an apple of discord. The street railway men, and the tailors have voted against taking it, while many members of labor unions who are quiet and make no speeches affirm when questioned, that these votes by no means represent the views of all the working men. The Mayor, the Library Board, and others most capable of judging are urging the City Council to accept, and to do so without delay, and there can be no doubt that this is what will be done.

An interesting correspondence has appeared in the *Canadian Grocer*, reproduced in some of our dailies respecting University College, Toronto. An article appeared in the *Grocer* depreciatory of the governing body, and of the education of its students in scientific and practical subjects, and their success in life depending upon their qualifications, compared by implication with McGill College, Montreal. President Loudon has replied in the most quiet and crushing manner, exposing the *Grocer's* utter ignorance of the whole subject, and giving such a list, though only quite partial, of the many high and responsible positions filled by Practical Science students of Toronto University at home and abroad, in the most widely separated lands, as shows her high standing, and may well make all connected with the University proud of her record. Nothing daunted, the *Grocer* returned to the charge, only to have its ignorance on this subject at least, again exposed, however much it may mock of the grocery business.

Last week Dr. G. R. Parkin, C.M.G., LL.D., was banqueted and formally bidden farewell to at a public gathering at which many were present. It was held under the auspices of the Board of Governors and a Committee of the Upper Canada College Old Boy's Association. Dr. Parkin's speech revealed a spirit, and as Principal of the College, a course of self-sacrifice and devotion to duty which must have been new to most. He made a forcible appeal for more adequate remuneration for those who were building up the country in the education of its youth, the nation's really most valuable asset. The loss of a man like Dr. Parkin is a loss to the whole Dominion.

Ottawa

Rev. Dr. Bayne was the preacher in Knox church last Sabbath, the Rev. D. M. Ramsay conducting anniversary services in Calvin church Pembroke.

Rev. Norman McLeod, of Mackay church, delivered a stirring address to the members of Knox church, C. E. society on Monday evening.

After a powerful sermon on Naaman's choice, in Erskine church on Sunday evening, Rev. A. E. Mitchell announced that a series of evangelistic services which have been in progress for the past week, would be continued all this week. The results, he said, had been most gratifying and encouraging. The lecture hall of the church has been crowded almost every night.

At the First Congregational church on Sunday evening, Rev. John Wood, the former pastor, preached his jubilee sermon, it being the fiftieth anniversary of his ordination. He spoke first of the responsible duties of a pastor; and told of his

early days in the work. He said that after a preparatory course of seven years, he was called to the pastorate of Brantford on February 18th, 1853. The ministers who were present at his ordination, Mr. Wood said, have all passed away, and very few of the members of his first congregation remain. He continued to minister to the Brantford congregation till he was appointed Editor of the *Congregationalist* and Mission Secretary; and then in 1878 he received a call from the First Congregational church, Ottawa, where he filled the important office of pastor until his resignation and withdrawal from pastoral work.

Montreal.

Mr. J. W. Bengough, of Toronto, gave a well-illustrated lesson of unusual interest to the Chinese Sunday school in Knox church last week at the loss of the evening service. The noted cartoonist illustrated the gambling habit and its evils, by depicting on the blackboard a graceful maiden, who, like a fairy, floated about in the air near a Chinaman, who rushed after her regardless of a deep abyss which he was about to fall into. The abyss was called death. Other pictures which the skilled artist drew represented envy, hatred, cruelty, revenge. The fountain opened for sin, the cross, the good shepherd, and many other biblical subjects were illustrated most effectively. Mr. Bengough was assisted in the exercises by Ching Sing, an assistant Chinese missionary, and the Rev. Dr. Thompson.

The reports presented at the annual meeting of Taylor church in the city indicated very satisfactory progress in every direction, and when the pastor, Rev. W. D. Taylor, B. D., took the chair, a large attendance of members and adherents showed deep interest in the proceedings. At the beginning of the year there were 553 names on the roll; added by profession, 614, and added by certificate, 33; from which were deducted on account of removal from the district of 10, or death, 39; leaving on the roll 590 communicants. Four new Elders were added during the year. The report of the Board of Management showed, after all accounts had been paid, a balance on hand of \$292. The Building Fund report showed \$5,000 reduction on the debt made last spring and a balance on hand of \$1892. All the societies in connection with the congregation, such as The Ladies Aid, The Ladies' Missionary Society, Y. P. S. C. E. and Junior C. E., are in excellent working order; while the Sunday School and Chinese Sunday School are well attended and well looked after. The congregation have raised for different missionary objects, by special collection \$316. The total amount handled by the congregation from all sources, was \$12,543, with actual balance on hand about \$2,200. Two years ago the congregation decided to increase the pastor's salary, but owing to the large debt on the church at the time he refused to accept it, but compromise was made. Last night the congregation unanimously agreed that the salary of the pastor should be again increased. Messrs. Bennett, Hunter, Shaw, Sellar, and McAdams were elected to the Board of Management for three years. The church debt now \$5,000 is shortly to be reduced to \$3,000, so that the financial position of the congregation is exceedingly good.

Eastern Ontario.

Rev. Mr. Waddell, recently of Shawville, has settled down to work in his new charge at Avonville.

The resignation of the pastorate of St. Paul's church, Smith's Falls, by Rev. Thomas Nixon is announced.

Rev. Mr. Logie, of Winchester, and Rev. Mr. Weir, of Avonmore, exchanged pulpits on recent Sunday.

Rev. Geo. Weir, B.A., minister of the church at Avonmore, has been elected president of the recently organized Branch of the Lord's Day Alliance in that village. Membership to start 25.

As a result of a meeting held in Knox church, Lancaster, by Rev. J. G. Sheaver, of the Lord's Day Alliance, a branch has been organized there with Rev. J. U. Tanner as president.

Rev. Orr Bennett, of St. Andrew's, Almonte, preached anniversary services on Sunday at his former charge in Metcalfe. During his absence the pulpit of St. Andrew's was occupied by Rev. Mr. Goodwill, who delivered two excellent discourses.

anniversary services were conducted in Knox Presbyterian church, Perth, on Sunday by Rev. Strachan, of Brockville. Rev. Mr. Currie conducted the services in St. John's church, Brock-

ville. James Wallace, M. A., of Queen's, has been invited to the pastorate of the Lindsay church, vacant by the resignation of Rev. J. W. Gillan, who goes to Winnipeg.

Rev. Dr. Armstrong, of St. Paul's church, Ottawa, has been invited to preach the sermons on Sunday in connection with the 25th anniversary of the induction of Rev. A. A. Scott, D. D., into the pastorate of Zion church, Carleton Place. A social meeting will be held on the evening following, when tea will be served by ladies, and a musical and literary programme be presented.

The following are the newly elected officers of the Appleton St. Andrew's church Missionary Society: President, Rev. G. T. Bayne; vice-president, Mr. Wm. Paul; sec., Miss Minnie McCor; treas., Mr. John Stewart; programme committee—Mrs. John Stewart, Mrs. John Turner, Misses Tena Struthers, Edith Fumerton, the Arbuckle, Mrs. Thos. Cavers and Mrs. Wilson, Messrs. John Stewart, John Turner, J. Struthers, Peter Spiers and Robt. Baird.

Thanks to one of the elders we have before the Woodville church report for 1902. Notwithstanding the fact that more than a year has elapsed since the resignation of Rev. Mr. Dunlop the congregation has kept well together no apparent falling off in receipts. The official statement presented to the recent annual meeting showed receipts of \$2,668.36, and disbursements to the amount of \$1,830.79, leaving a balance in the treasury of \$837.57. The various organizations of the congregation, Sabbath school, Auxiliary of W. F. M. S., of Y. P. S. C. E., the West Mission, Willing Workers' Mission and others, are in first-class condition, and doing excellent work. The church has a good board of elders and an efficient board of managers. The elders are Messrs. John Gunn, J. C. Gilchrist, Bole, A. Brown, Jno. Campbell, M. Hart, A. McMillan, N. L. Campbell, D. Strachan, L. McKay, and A. Carmichael, Mr. Ego is the church treasurer. It is to be hoped the congregation may soon be able to install a suitable minister in succession to their late departed pastor.

Rev. Prof. Ross, D. D., of Queen's, conducted services at the opening of the new church in Stratford. The Carleton Place Herald thus describes the new church: "The edifice is built on one of the best sites in the town, and is a fine example of modern architecture. The style is Romanesque, and the appointments, both in the auditorium and in the interior, are perfect. The entrance to the church is at the S. E. corner, thus affording good seating capacity inside, although occupying much space. The choir gallery is at the pulpit and the acoustic properties of the gallery and the whole church are of a high order. The basement contains a school room, a library, and a library room. The whole building is heated by a hot air furnace and gives perfect satisfaction. Although the weather was very favorable for the opening day, yet at both ends of the church was comfortably filled. On the platform was Professor Ross, of Queen's, who took charge of the services, Rev. Dr. Dunlop, the honored and aged Clerk of Presbytery, and the faithful pastor of the church, Mr. A. H. Macfarlane. In the morning the pastor spoke from the following words: 'That house will ye build me, saith the Lord.' He carried the thought from the earthly house to the spiritual one, and outlined the kind of life each individual should rear to God and to his fellow men."

Western Ontario.

The Woodville church is undertaking to procure a new organ.

After a pastorate of eleven years at Jarvis, G. A. McLennan has announced his resignation of the charge.

The pro re nata meeting of the Presbytery of Ontario is called for the 23rd instant, to deal with the call to Rev. Mr. Rollins, of Elmvale.

Rev. J. A. Brown, of Agincourt, is assisting Rev. Dr. Smith, of Bradford, at special services in the Scotch Settlement.

Rev. H. Currie, B.A., of Thedford, preached the Bridgen church on the 1st inst., in connection of the anniversary services. The tea following was a decided success.

Rev. E. A. Henry, of Knox church, Hamilton, has commenced a series of sermons on the tragedies of the Bible; his first being the "Tragedy of Eden."

Rev. J. W. Rae, of Aylmer, Ont., under whose auspices the new Knox church, Acton, was erected, preached the sermon at the reopening of the newly decorated church.

Rev. Mr. Rollins of Elmvale has received a unanimous call to the pastorate of the King street church, London, at a salary of \$1,100 and a month's holidays every year.

First Presbyterian church, St. Catharines, celebrated its 72nd anniversary on a recent Sabbath when Rev. Dr. Warden, of Toronto, preached sermons suitable to the interesting occasion.

The 20th anniversary services of Motherwell church were conducted by Rev. Mr. Wilson, of London, when forceful and eminently practical sermons were given. The proceeds of a successful tea meeting amounted to \$145.

Chalmers' church, London, Rev. Walter Moffatt, pastor, according to the reports, had a successful year. Eleven names have been added to the membership during the year. The mortgage indebtedness has been reduced by \$1,450; and the congregation and office bearers enter upon another year most hopefully.

At a special meeting of Maitland Presbytery the resignation of Rev. R. S. G. Anderson, of Wroxeter, was accepted, much to the regret of the congregation and Presbytery, the state of Mr. Anderson's health preventing his continuance in the ministry at the present time.

Rev. Alfred Gandier, B.D. of St. James Square church, Toronto, preached special sermons last Sunday in the Central church, Hamilton, in celebration of the 25th anniversary of Rev. Dr. Lyle's pastorate, when he preached in the morning an edifying sermon on Christian Optimism.

The Appin Young Peoples' Society recently debated the question: "Is it the duty of the church to provide amusements?" The affirmative was led by Mr. Affles, supported by Mr. D. Johnson and Mr. Mitchell. The negative was led by Mr. R. Cornell, supported by Mr. W. Johnson and Miss Webster. Decision was given in favour of the negative.

Wentworth church, Hamilton, reports a good year. The membership is now 505, an increase of 56. The total receipts amounted to \$2,720.08, with disbursements within a couple of dollars of the same amount. A motion to increase the stipend of the Rev. Mr. MacWilliams \$100 was carried, but as several voted against it, Mr. MacWilliams, while cordially thanking those who voted for it, announced that he could not accept the increase.

The recent tea-meeting in St. Andrew's, Thamesford, was an agreeable event. Rev. Dr. Smith, the former pastor from St. Catharines, delighted the audience with an address on "The Need of the Century," which of course is Jesus Christ. Rev. Mr. Hutt from Ingersoll also gave an interesting address. The proceeds, amounting to upwards of seventy dollars, will be used in helping to support the congregation missionary in the west.

Rev. R. Moffatt, D. D., secretary of the Upper Canada Tract Society, preached in Knox church, Stratford, on Sunday morning, explaining the work and aims of the society. He addressed the Baptist Sunday School in the afternoon and preached in St. Andrew's church in the evening, a pretty good days work for the venerable doctor; but he never spares himself, and the record of his labours for a year would put many younger men to the blush. Dr. Moffatt is an excellent preacher, and makes a most efficient travelling Secretary for the Tract Society.

The various christian activities of the First Church, London, are in excellent condition, and the pastor's salary was unanimously increased \$200, making it \$2,600; and arrangements are being made to provide for the erection of a building for Sabbath School hall, lecture room, vestry, etc. In acknowledging the addition to his salary, Rev. Mr. Clark took occasion to say that in addition to the call to Vancouver, he had received an offer to be a candidate for a pulpit paying \$3,000, and a free manse; he was also invited to preach for a call in a congregation paying double this amount, both of which invitations he had declined. So it does not always happen that the big stipend carries the day.

Most encouraging were the reports presented at the annual meeting of Knox church, Paisley. The membership is now 333. The total receipts for the year amounted to \$2,332.40, and the disbursements to \$1,880.25. For Home Missions \$133.25 was raised, for Foreign Missions \$134, and for other schemes \$96.25. The Sabbath collections were \$21.72. In the Sunday School there are 152 pupils enrolled, and the average attendance has been 114. Monies collected by the school amounted to \$196.04, and \$34.08 was sent for missions. The W. F. M. S. has a membership of 62, and they raised \$147.29 during the year, of which \$134.09 was paid to the Presbyterial treasury. The Y. P. Society is increasing in membership, there now being 90 enrolled. The Advocate adds: "The congregation has now for fifteen years been under the benign influence of Rev. Mr. Johnston as pastor. It is largely due to his ability as a preacher, his strength as an intellectual leader, his faithfulness as a minister, his tact and good judgment as a man, that Knox church owes its present flourishing and harmonious condition."

Quebec.

Rev. Dr. Kellock, of Richmond, presided at a recent meeting of the Trustees of St. Francis College, of which board he is president. Much important business was transacted.

At St. Andrew's Manse, Three Rivers, Que., on the 4th, Feb. 1903, by the faith of the bride, assisted by Rev. D. Tait, B.A., of Chalmers' church, Quebec city, Thomas Christie, M. P., for Argenteuil, son of the late Dr. Thos. Christie, M. P., Lachute, Que., to May, eldest daughter of Rev. J. R. MacLeod, of St. Andrew's church, Three Rivers, Mr. and Mrs. Christie left on extended tour which will take in New York, Washington, Boston, and other points both in U. S. and Canada.

Ministers Widows & Orphans Fund.

Rev. Dr. Warden, Toronto, acknowledges receipt, with cordial thanks, of the following additional subscriptions on behalf of the short-age in this Fund:—

A friend \$ 50
Mr. David Morrice, Montreal 100
Mrs. David Morrice 100
Mr. Jonathan Hodgson 50

The response to this appeal shows the readiness of our people to help this fund when the opportunity is given. Over and above the contributions expected from congregations, there is still required about \$2,500 to enable the committee to pay in full the annuities due next month. On the list of annuitants there are 125 widows and between 60 and 70 children. Any desirous of helping to make up the amount required are requested to forward their contributions before the 28th February.

Christian Work.

About 150 delegates attended the 37rd annual convention of the Young Men's Christian Association of Ontario and Quebec at Peterboro last week. The convention opened in Murray street Baptist church, with the president, Henry Leigh of Woodstock, in the chair. After devotional exercises, Rev. John McNicol of the Toronto Bible Training School, delivered an instructive address on "Preparation." J. W. Hopkins of Woodstock read a paper on "Our Opportunity Among Young Men of our Local Fields."

Percy B. Williams of the West End branch of the Y.M.C.A., Toronto, spoke on the subject, "An Opportunity to Increase Intelligent Interest in the Local Associations."

A Committee on Permanent Organization was appointed, consisting of Robert Kilgour, Toronto; R. G. Struthers, Galt, and T. W. Graham, Toronto University.

At the evening session at St. Paul's Presbyterian church the committee recommended the following gentlemen as officers: President, Mr. A. L. Brethaupt, Berlin; 1st vice-president, Mayor G. M. Roger, Peterboro; 2nd vice-president, Mr. J. J. Thompson, Quebec; 3rd vice-president, Mr. J. J. Copeland, Toronto; secretary, Mr. R. J. Risk, Owen Sound; assistants, M. W. H. Spence, Victoria College; H. A. Pearson, Y.M.C.A., Training School, Toronto. The report was adopted. Addresses were given by Trooper A. J. Bruce of the 2nd Canadian Mounted Rifles, upon "Our Opportunity Among the Soldiers of South Africa," and by Rev. James Morrison Barclay, D. D., Detroit, Mich., upon "Our Opportunity in View of God's Promises and Power."

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CAUTION--There is only one Pond's Extract. Be sure you get the genuine, sold only in sealed bottles in buff wrappers.



Health and Home Hints

If before taking butter out of the paper in which it is wrapped it is immersed in cold water for one or two minutes the paper will come off perfectly clean, thus avoiding waste of butter.

The reason why sausages burst while cooking is that they contain too great an allowance of breadcrumbs. Boil them for a minute or two before you fry them, and you will find the annoyance avoided.

Johnny Cake—One-half cupful of corn meal, one cupful of flour, one half cupful of sugar, one egg, two tablespoonful of melted shortening, one heaping teaspoonful of baking powder. Add sweet milk until a batter is formed that will pour and spread slowly.

FITS Little's Fit cure for Epilepsy and kindred affections is the only successful remedy and is now used by the best physicians and hospitals in Europe and America. It is confidentially recommended to the afflicted. If you suffer from

EPILEPSY, FITS, ST. VITUS' DANCE,
or have children or relatives that do so, or know a friend that is afflicted, then send for a free trial bottle and try it. It will be sent by mail prepaid. It has cured where every-thing else has failed.

When writing mention this paper, and give full address to

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CURED

Five Ways to Stop a Cold: First, bathe the feet in hot water and drink a pint of hot lemonade. Then sponge with salt water and remain in a warm room. Second, bathe the face in very hot water every five minutes for an hour. Third, snuff up the nostrils hot salt water every three hours. Fourth, inhale ammonia or menthol. Fifth, take four hours' exercise in the open air. A ten grain dose of quinine will usually break up a cold in the beginning. Anything that will set the blood actively in circulation will do it. But, better than all, if your cold is inveterate or serious, consult your family doctor, and at once.—The Household.

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ORDERS:

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with **Consumption.**

World of Missions.

What Children Play in China.

Childhood is the same all the world over. A missionary, writing of the girls in the school in China under her care, speaks of their games, which, she says, are their own, and yet exactly like games at which English children play, except that in "battledore" they use their feet instead of their hands: "Knuckle-bones" is played exactly as boys play it in England, only they use stones. "Hunt the Slipper" is also just the same. The Chinese, too, have the most beautiful swings—and such kites! I wish you could see them.

Did you ever hear at home of a game called "Mothers and Fathers"? and another called "Keeping School"? Here we have just the same.

These Chinese know no end of riddles, both spoken and written, and they have all kinds of puzzles.

They have a funny way of choosing who shall be "he" in a game. One of them holds her hand out with the open palm downward; then all the others stand round with the tip of their first finger touching her palm; then, after repeating a few words, she suddenly closes her fingers and tries to catch theirs. Sometimes she fails to catch one, and then it has to be done again; but if she does manage to imprison one finger, the owner of that finger has to be "he."

Speaking of what he heard, saw, or noted, during his recent visit to India, John Wamaker, of Philadelphia, among other things, says: "Of all the Christian missionaries sent out from other lands, that I saw, or by inquiry learned anything about, I discovered only one person who had given up Christ for the ancient Hindu or Mohammedan religion. These old, much revered native religions are not able to win headway with the believers in the gospel of Jesus Christ." The trend of religious movement in India is from these ancient religions to that of Christianity, and the movement is growing in volume from year to year.

Moravian Missions are 15 in number, or, as the Moravian phrase is, are divided into 15 mission provinces—viz., Labrador, Alaska, Indians in Canada and California, Jamaica, St. Thomas and St. Jan, St. Croix, St. Kitts, Antigua, Barbadoes, and Trinidad and Tobago; the Mosquito Coast, Demara, Surinam, South Africa—western and eastern provinces, German East Africa; West Himalaya, Victoria, and North Queensland, Australia. 464 missionaries (250 brethren and 244 sisters), 4 more than during the preceding year, are engaged in the work. The total number of souls under the care of the missionaries is 96,833. Of these 92,075 are members of the Church.

At least in one province child marriage has received a stunning blow. For the young gaikwar of Baroda, who was educated in England, not long since, took a step which legalizes the remarriage of widows by specific enactment. Baroda, the state of which the gaikwar is chief, shows the largest relative increase of Christians in all India for the last ten years.

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Dr. Williams' Pink Pills are woman's best friend. They enrich the blood, tone up the nerves, and strengthen the vital organs to perform their functions regularly. They bring the rosy cheeks and shapely forms that tell of good health and happiness. To the growing girl they are invaluable. To the mother they are a necessity. To the woman of forty-five they mean relief and ease. Dr. Williams' Pink Pills are the best medicine that science has devised for women at all periods of life. These pills succeed when all else fails. Thousands of grateful women endorse the truth of these statements. Mrs. John White, Sahanatien, Ont., says: "It gives me pleasure to bear testimony to the great value of Dr. Williams' Pink Pills as a cure for the ailments that afflict so many women. I suffered greatly and the periods were very irregular, but thanks to these pills I am now quite well and free from the pains that made my life almost a burden, I cheerfully give my experience for the benefit of suffering women."

Remember that substitutes cannot cure and see that the full name "Dr. Williams' Pink Pills for Pale People" is on the wrapper around every box. If in doubt send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be mailed, post paid, at 50c. per box, or six boxes for \$3.50.

A good stain for a floor may be made from one gallon of linseed oil, two pounds of powdered sienna, one pound Spanish brown, one ounce litharge. Mix in an old pan, heat carefully to the boiling-point, remove from the fire, and beat in one pint of turpentine. Apply with a broad brush, selecting a dry, clear day when you can have doors and windows open. The next day polish with a waxed cloth wrapped around a brick, which may be caught in a clamp with a long handle such such as is used for scrubbing brushes.—Evangelical Messenger.

A potato omelet is a rather new combination of those two standbys of a housekeeper, eggs and potatoes. A cooking school recipe requires that the potatoes should be baked for this omelet, but a housekeeper who has experimented says that it is quite as well to boil the potatoes to the meal stage and press them through a sieve while hot. Mix two potatoes thus prepared with the beaten yolks of five eggs; season with salt and pepper and a few drops of lemon juice. Fold in the beaten whites of the eggs, and make the omelet in the usual way, adding a little chopped parsley just before the omelet is folded over.

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REFUSE ALL SUBSTITUTES.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary.
Edmonton, Strathcona, 23 Feb. 8 p.m.
Kamloops, Revelstoke, March, 4 10 a.m.
Kootenay, Nelson, H.C., Feb. 17.
Westminster, Chilliwack, 1 Sept. 8 p.m.
Victoria, Victoria, 2 Sept. 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST

Brandon, Brandon, Superior, Port Arthur, March.
Winnipeg, Man. Coll., bi-mo
Rock Lake, Crystal City, 17 Feb.
Glenboro, Glenboro.
Portage, Arden, 3 March, 1 35 p.m.
Minnedosa, Minnedosa, 17 Feb.
Melita, at call of Moderator.
Regina, Moosejaw, Feb.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, 3 March 10 a.m.
Paris, Woodstock, 13 Jan. 11 a.m.
London, London, Glencoe, 11 Nov. 11a.m.
Chatham, Chatham, 13 Jan. 10 a.m.
Stratford, 11 Nov.
Huron, Goderich, 20 Jan 11 a.m.
Sarnia, Sarnia, 9 Dec. 11 a.m.
Maitland, Wingham, 16 ec. 10 a.m.
Bruce, Paisley, 3 March, 11 a.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 9th Dec. 11 a.m.
Peterboro, Peterboro, 3 March 9 a.m.
Whitby, Peterborough, Jan. 29 10 a.m.
Toronto, Toronto, Knox, 1st Tues. ev. mo.
Lindsay, Lindsay, 16 Dec. 11 a.m.
Orangeville, Orangeville, 13th Jan.
Barrie, Dec. 9th 10 a.m.
Owen Sound, Owen Sound, 3 March, 10 a.m.

Algoma, Copper Cliff, March.
North Bay, Parry Sound, 3 Sept. 9 a.m.
Sauguen, Palmerston, 9 Dec., 10 a.m.
Guelph, Hespeler, 20th Jan. 10.30 a. m.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke, 3 March.
Montreal, Montreal, Knox, 3 March.
Glengarry, Cornwall, 2 March 8 p.m.
Lanark & Renfrew, Arnprior, 20 Jan 10.30 a.m.
Ottawa, Ottawa, Bank St. 1st Tues Mar.
Brockville, Iroquois, 23 Feb. 4 p.m.

SYNOD OF THE MARITIME PROVINCES

Sydney, Sydney, March 5
Liverpool, Whyoccomagh, 3 Feb., 11 a.m.
P. E. L. Charlottown, 3 Feb.
Pictou, New Glasgow, 4th Nov. 1 p.m.
Wallace, Oxford, 6th May. 7.30 p.m.
Truro, Truro, Jan. 29 10.30 a.m.
Halifax, Chalmers Hall, Halifax, 26th Feb., 10 a.m.
Lunenburg, Yarmouth 10 Feb.
St. John, St. John, Oct. 21.
Miramichi, Chatham, 24th June.

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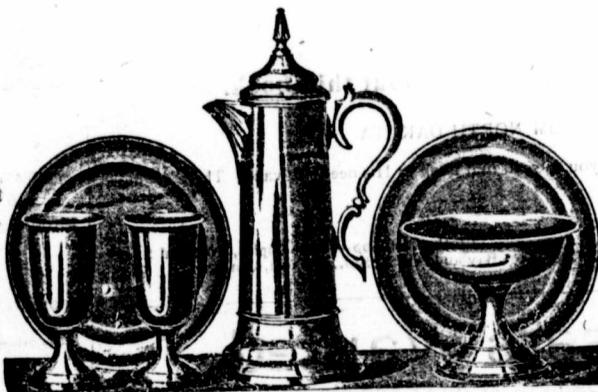
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HOME MISSION COMMITTEE.

The General Assembly's Home Mission Committee will (D.V.) meet in the Lecture Hall of Knox Church, Toronto, on Tuesday, 10th March, 1903 at 9:30 a.m. All applications for mission work, and the half-yearly and yearly schedules of Presbyteries should be sent to the Rev. Dr. Somerville Owen Sound, a week in advance of the meeting.

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AUGMENTATION COMMITTEE.

The Augmentation Committee (Western section) will meet in Knox Church, Toronto, on Thursday, 12th March at 2:30 p.m.

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