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Called up Higher, 22nd Jan., 1901.

MARRIED.

On Jan. 10, 1901, at the residence of A. Melville Chitty, Esq., 27 Henderson avenue, Ottawa, by the Rev. D. M. Haunssy, B. C., Jessie Phily Smith, of Hounthwaite, Jan., to George Garreth, Graham, of Smith's Falls.

At Lachute, on Jan. 16, 1901, by the Rev. N. Woddel, B. D., Mr. Charles Robert Miller, to Miss Mary Elizabeth Copeland, both of St. Canute, County of Two Mountains, Que.

On Jan. 8, 1901, by Rev. J. W. McLenn, Kirk Hill, Neil W. McCrimmon to Flora, daughter of Donald C. Campbell, all of McCrimmon.

On Jan. 7, 1901, by Rev. D. Mackenzie, Allan Campbell, grain dealer, Dalkeith, to Ida, daughter of Miles McMillan, of Lochiel.

DIED.

At the residence of her father, Lot 14, Third concession of Kenyon, Ontario, on Jan. 7, 1901, Catherine, daughter of Hugh Cameron, aged 27 years. At "Rose Hedge," in this city, on Jan. 17, 1901, Mary Campbell, widow of the late John McDougall.

At Carleton Place, Jan. 12th, James G. McIntosh, aged 15 years and 8 months.

At Bainsville, on Jan. 12, 1901, Jennie Eason, wife of J. R. Sangster, aged 33 years.

BORN.

At Wapella, Assa, Jan. 9th, to Mr. and Mrs. J. A. McDonald, formerly of Carleton Place, a daughter.

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Note and Comment.

There is a famine in the Province of Shensi, China, and it is said that 3,000,000 people are facing starvation.

It is reported that the members of Sherbourne street Methodist church, Toronto, have contributed \$108,300 toward the Century Fund.

There is, perhaps, no Royal Family in the world the members of which are so charitable, so genuine and discriminating in their charity as the members of the Royal Family of Britain.

An attempt to establish a Chinese laundry in London has failed, and an application has had to be made to a magistrate on behalf of forty of the celestial "washermen" who were left destitute.

Mr. Edward Carswell, the veteran temperance lecturer and author, who has been lying seriously ill with inflammation for the past four or five weeks at his home in Oshawa, is rapidly recovering.

The Gothenburg Public-house Company in Stockholm has closed its financial year with a surplus of £111,000. Eighty per cent of this sum will be handed over for the relief of local taxation.

The death is announced of the Rev. James Fleming, of St. John's United Free Church, Whitthorn, Wigtownshire, in his 85th year, and 50th of his ministry. He was Moderator of the U.P. Assembly in 1890.

Another good funeral example is set in the obsequies of the late P. D. Armour. There was no funeral sermon. Dr. Gonsaulus simply read a bible selection. Singing by the choir followed. The audience then united in the Lord's Prayer.

Not only is education free in New Zealand, but, where necessary, children are conveyed to and from school gratuitously on the Government Railways. At sixty-five every man and woman who needs it, white or native, receives an old age pension.

In a practical scheme for the lessening of the drink evils the members of the Presbytery of Moryborough, Victoria, maintain that "it is incumbent on all ministers and other church office-bearers that they should take the first step and be total abstainers."

Rev. Dr. Moore, Ottawa, has received word from his son, Lieut. William Moore, of the Royal Artillery, that he will be stationed at St. Elmo, Malta, until further orders. Lieut. Moore spent the summer at Shrewsbury and in November visited his friends in Scotland.

It is announced that by the dredging of the Mersey river (commenced nine years ago) 60,000,000 tons of sand—equal to 12 Egyptian pyramids—have been removed. This has given Liverpool a pre-eminence in the facility for large vessels exceeded only by few ports in the world.

It is stated that Mr. Hugh Guthrie, M. P., for South Wellington, Ont., will move the adoption of the address at the coming session of Parliament. Mr. Guthrie is a son of Mr. D. Guthrie, O. C. Guelph; and a nephew of Rev. Principal MacVicar, of the Montreal Presbyterian College.

Henrik Ibsen has been living for half a year in great seclusion in Sandjord, Norway, preparing the material for a new work. Asked if he intended to remain in Norway he said, "Yes, in all probability. My correspondence is so extensive that this alone would make it inconvenient to change my address."

The Australian Federal Ministry has been completed, with Mr. Barton as Prime Minister, Mr. Deakin, Minister of Justice; Sir W. J. Lyne, Minister for Home Affairs; Sir J. Turner, Treasurer; Mr. Kingston, Minister for Trade and Customs; Mr. Dickson, Minister for Defence; and Sir John Forrest, Postmaster-General.

The Dominion revenue for last year was \$51,029,994, of which \$28,376,147 came from Customs and \$9,868,073 from Excise, the remainder being collected from public works and railways, post-offices, etc. The expenditure was \$42,975,279, and the surplus of \$8,054,719 is the largest on record since Confederation.

The Winnipeg Free Press comes out with some strong letters alleging infamous treatment of insane patients at Brandon; which, if true, would prove very serious for the officials of the asylum. Superintendent McFadden denies the charges and threatens the papers with a libel suit, but the Free Press won't back down and wants an investigation.

In the British Colonies and on the Continent of Europe there are now 1,184 Congregational churches and mission stations including 143 in Canada, 285 in Australasia, and 288 in South Africa. There are 473 ministers in the colonies and on the Continent of Europe, and 273 missionaries in connection with the London Missionary Society, in addition to 890 native ordained ministers.

Recent cablegrams purporting to give the British Government's intentions regarding reinforcements in South Africa have been somewhat conflicting. It now appears that the Government has no intention of abandoning the Baden-Powell Police Force, but in addition thereto is to send out to the Cape five thousand men to strengthen the Imperial Yeomanry, which has been seriously weakened. Horses, too, are now being sent to South Africa at the rate of eight thousand a month.

Writing of the New York Stock Exchange last week, Henry Clews & Co., say: "Money is easy; good investments are scarce; the speculative fever is not abating, and big deals and rumors of such are in the air, so that stocks are firmly held and the large manipulators apparently have little difficulty in raising the market at will. Present conditions are so unusual that ordinary judgment cannot be applied. A wave of optimism is sweeping the whole country, and this has an effect upon values which is real but cannot be measured. We counsel a policy of prudence."

Again, says the Montreal Witness, we have our jail full of Chinamen who are there because they cannot pay a tax which the noble city of Montreal has laid upon them just because they are Chinamen. If Canadians in China were required to pay special taxes, which they could not pay, and failing payment, were sent to jail the world would ring with our indignation and so long as a single one of us was in jail we would be vociferous in our demands for ships to threaten the Chinese ports. The slightest delay, if there was any, would make us all, loyal as we are, angry with Great Britain.

The service in the City Temple, London, on Christmas day was conducted by Dr. Parker. The peroration of the sermon took the form of an anecdote of personal interest. On a Sunday morning, when his wife was in Scotland, she went to the piano. She never knew what fear was, either as girl or woman. Great, magnanimous, generous, she went to the piano and played a hymn tune—on a Sunday. Her mother came in and said: "Emma, shut up the piano; what will the neighbors say? Then the doctor was good enough to add that the condition of things which that statement implied was dying out, even in Scotland.

In the face of the hostility of the trades and labor council, the Toronto public school board, without a dissenting voice, agreed to the introduction of manual training into the public schools under the terms of Sir William MacDonald's trust. Prof. Robertson, who has charge of the expenditure of the monies provided by Sir William attended a special meeting of the board and said he would like to have two classes in wood-work in operation at an early date, as he wished the members of the Ontario legislature to see the system in actual operation soon after the house meets. The principal and two assistants will be provided free of charge to the board.

The Duke and Duchess of York, during their trip to Australia will pay a visit to the capital of every Australian Colony. At New Zealand the royal party will call at both Auckland and Wellington. On the outward journey the squadron will stop at several ports, including Colombo and Singapore. The Ophir, in which the Duke and Duchess will travel, is under orders to be in readiness by March 1st. The actual date of her departure is, however, not yet fixed. During the trip the steamer will be known as H.M.S. Ophir, and, except for her engine complement, will be manned from the Royal Navy. The escort, consisting of the St. George and Juno, will be under the command of Commodore Winslow. Commander Godfrey Fausset will be the Duke's naval aide-de-camp. The royal suite will probably consist of four ladies and ten or twelve gentlemen. To provide music during the tour there will be embarked on the Ophir the band of the Chatham Division of the Royal Marines. For the use of the Duke and Duchess on arrival one of the Queen's semi-State carriages will be taken to Australia.

The London Spectator makes the following encouraging statement: "The French shore question in Newfoundland, in other words, the interpretation of the rights of the French fishermen for whom a separate reserve was created on the coast of Newfoundland by the various treaties and agreements beginning with that of Utrecht, is being discussed on both sides with a moderation that augurs well for the satisfactory conclusion of one of the outlying points of dispute between France and England. The Temps, The Figaro, and the Debats, while maintaining that the French rights are incontestable and uncontested, are unanimous in expressing their opinion that an understanding is necessary, and that France is ready to accept any reasonable compensation for the material value of her rights and the moral value of so friendly a concession. The Figaro points out that if England desires change it is for her to make an offer, and suggests the cession of British Gambia as a fair quid pro quo. The English press, on the other hand, seems disposed to allow a respectful hearing to the French case. When newspaper diplomatists are so moderate, governments are not likely to fall out."

A religious service was held in the Town Hall, Inverness, under Corporation auspices, to welcome in the new century. It was conducted by Rev. Dr. Norman Macleod, who in concluding a short address, said in Scotland the closing century had been marked by one most important union of Churches, and they wished it God-speed. In many hearts there was strong yearning and desire for what was called a larger union of the Scottish Churches. Whether that was practicable meantime in the sense of incorporation, or even of federation, was a point on which he did not wish to express any opinion, but he was very sure of one thing—that if all sections of the Churches represented in their country were to resolve to begin the century with an honest determination to follow the old maxim of live and let live, not assailing each others position, thinking less of ecclesiasticism and more of religion, joining hand in hand and heart to heart for the doing of the real work for which the Church of God existed, he saw no reason, for his own part why there should not be in the near future such co-operation, brotherly love, and sympathy, as would amount to a practical union, such as they had not seen in Scotland for many a day. May God grant it.

The Quiet Hour.

Parable of the Ten Virgins.*

Ten virgins which took their lamps, v. 1. This may well remind Christian people of their privileges. Those virgins were invited to the marriage, torches were given them, and they had opportunity both of serving the bridegroom and sharing in his joy. So, to the whole Christian world, the invitation has been given to wait for the coming of the Lord Jesus Christ from heaven, and when He comes to share his joy and do Him service. If we miss that service and that joy, we shall have only our own wilful folly to blame.

Five of them were wise, and five were foolish, v. 2. To a looker on, all the virgins must have looked very much alike in appearance and conduct. Yet five were wise, and five were foolish; five obtained an entrance into the marriage feast and five were shut out. And amongst those who make the same profession of Christ, a human eye may mark little difference. Only God, whose eye is all-seeing, discerns. But He discerns unerringly, He cannot be deceived.

That they were foolish . . . took no oil . . . but the wise took oil, vs. 3, 4. This is the difference between wisdom and folly. Folly lacks consideration, regards nothing beyond the moment, whilst wisdom looks to the future and provides for contingencies. Such wisdom and folly are exemplified in the religious life of men. I am invited to enter the Christian life. I am to light a torch which is not to be extinguished in a few moments, but which is to be kept burning to the Master comes. In faith and love and obedience, I am to endure to the end. When Jesus comes He is to find in me one who will help to adorn His triumph, a trophy of His grace, one who has been redeemed from sin and changed from a guilty rebel into a loving and loyal subject of the King. I am to contribute to His satisfaction when He sees of the travail of His soul. I must then ask myself if I have that in me which will secure this endurance, this perseverance, and which will enable me to add lustre to His coming. It is evident that no outward connection with the church, no superficial wave of religious emotion will suffice. There must be the work of God's spirit in my heart, leading me to a personal knowledge of Jesus Christ, to sincere faith and willing obedience. This is to have oil in the vessel with the lamp.

They all slumbered and slept v. 5. There is a necessary attention to the ordinary affairs of life which no Christian can avoid and which is not wrong. The bridegroom may come whilst one is sleeping, in this sense, and yet one may be ready for Him. In other words, sudden death may overtake one at his daily work; and if his heart be right with God, he will go to heaven as surely as if he had been stricken on his knees at prayer.

Give us of your oil, v. 8. There are many who would accept a substitute for personal religion if it could be found. Hence arose the teaching that people of saintly life have laid up a surplus of merit which may now be dispensed by the church as from a treasury and those who desire can purchase

*S.S. lesson Feb. 3, 1901, Matt. 25:13. Golden Text: Matt. 25:13. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

of this merit for their own benefit. This was one of the great errors against which the Protestant Reformers had to contend. There are, doubtless many today who live easy-going lives in reference to religion, who, when startled by the approach of death, would be glad to take advantage of such an arrangement and beg or purchase from others a religious standing which they have not taken the trouble to secure for themselves. Sometimes the minister is sent for at the last to visit a home where his presence has not hitherto been welcome, as if he could change in a moment the course of a career which for years has been deliberately turned away from Christ. The parable shows, like a dazzling flashlight, the sad folly of such false refuge of careless and deluded souls.

Go ye rather to them that sell, v. 9. Good advice; but when it was spoken it was almost too late to take advantage of it. The chances are against being able to buy at midnight. "The only way to secure ourselves against being found wrong at the last is to get right at the first." In "the acceptable time" (Isa. 49:8) let men "come and buy without money and without price." (Isa. 55:1.)

They that were ready went in, v. 10. They went in because they were ready. The others were excluded because they were not ready. They come back after their fruitless search for oil at midnight and pray that their unreadiness may be excused and that they may be admitted notwithstanding. But that cannot be. Heaven is a place of holiness. It is a place where Christ's servants do Him service. The life which leads to faith and holiness must be awakened by God's spirit in our hearts. We must learn to love Christ's service now. Then we shall be ready for His coming and for His service hereafter.

Good Will To Men.

Of all things beautiful and good
The kindest is brotherhood;
For it will bring again to earth
Her long-lost poesy and mirth;
And 'till it comes, these men are slaves
And travel downward to the dust of graves
Clear the way, then, clear the way;
Blind creeds and kings have had their day:
Break the dead branches from the path;
Our hope is in the aftermath.
To this event the ages ran;
Make way for brotherhood, make way
for man.

—Edwin Markham.

Do you know the origin of excuses? You will find it away back in Eden. When Adam had sinned, he tried to excuse himself. "The woman whom Thou gavest to be with me, she gave me the tree, and I did eat." He tried to lay the blame on God, Eve tried to lay it on the serpent; and down to the present time, men and women, with one consent, begin to make excuse.—D. L. Moody.

God never places us in any position in which we cannot grow. We may fancy we are so impeded by fretting petty cares that we are gaining nothing; but when we are not sending any branches upward, we may be sending roots downward. Perhaps in the time of our humiliation, when everything seems a failure, we are making the best kind of progress.—Elizabeth Prentiss.

Joy in Heaven.

REV. JOSEPH HAMILTON.

I never realized so vividly as I did some time ago what joy there must be in heaven when one sinner is rescued and brought home. I was a passenger in a steamer on the Pacific ocean when she lost her rudder in a heavy sea. Without a rudder what could we do but drift wherever the wind and tide might carry us? And we did drift for three days and nights, happily without being wrecked, but without any possibility of reaching the golden gate of San Francisco to which we were bound. The steam tugs, however, were looking for us all the time, for it was known that we were disabled, and liable to be lost. On a bright Sunday morning one of these tugs bore down upon us like an angle of mercy, and towed us safely into the harbor. But what surprised me much was the dense throng of people assembled on the piers. What are the people there for? They were to hear if possible some news of our ship that was so long overdue. It was known that she was disabled and might be lost. So the attitude and anxiety of the people brought them down to the docks in thousands, and there they waited with strained and eager expectation for news of the missing steamer and when the news came that the ship was found, and was being towed into the harbor, the crowds waited to give her a welcome home. I shall never forget that welcome that greeted us as we arrived safely at the pier. There were tears and shouts of joy. I was made involuntarily to think of the rapture there must be in heaven when one erring sinner is brought home. These deeper feelings of our nature are seldom touched, but there is a bond of friendship and of tenderness in us all far deeper than we know. That great company that gave us welcome for the most part were strangers to us, but one touch of nature made us all kin, and all hearts bounded with joy, or melted into tenderness, as we safely came ashore. I can imagine, then, something of the rapture, the welcome, the hope of those who are safe on the other shore when one other soul is rescued and received home. Till we reach that other shore ourselves we shall never know how much meaning there is in the statement that "there is joy in the presence of the angels of God over one sinner that repenteth."

The joy that you seemed to surrender is multiplied ten-fold when you begin to seek not yourself, but other men.—Philips Brooks.

You can never drive out the uncleanness of evil thoughts, except by pouring in the clean wholesomeness of the thoughts of Christ.—Robert Speer.

The January number of the Missionary Review of the world is well worthy of the Twentieth Century. It opens with a clear-cut, forceful article by Dr. Arthur T. Pierson the Editor-in-Chief, on "The Missionary Outlook for the New Century." This is followed by an illustrated article on the "Persecuted Chinese Christians," by Dr. Hunter Corbett, of Chefoo, China. Rev. Henry Richards, of the Kongo Mission, contributes a third paper on the Romance of Missions in Africa in his story of "Paul, the Apostle of Banza Manteke." The Review promises valuable contributions for the coming year in the way of timely and inspiring articles from the best missionary writers of our day. Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York. \$2.50 a year.

Trust.

"And underneath are the everlasting arms."

When I hear those words spoken, when I think of them even, I see a little boy—a tired little boy—sitting in church and thinking: "I'm so sleepy; but I must keep awake, father would be cross." Then the lights in the aisle spout flame, the figures in the painted windows dance, his head nods, his eyes close. A minute later they open with a start to find his father's eyes fixed upon him—that stern father in whose strenuous life there was no place for a little boy, a clumsy little boy who knocks against people in the street, and sometimes falls down when there was nothing at all to make him fall. "Even if I close my eyes for one minute father would be angry," thought the little boy. The preacher droned on. The little boy's chin sunk upon his jacket. When he awoke, his father's eyes, angrily the little boy thought, were again fixed upon him. His father moved; the little boy trembled. Then, wonder of wonders! he was lifted from his place, his father's arms were underneath him, around him. Thus, without fear—indeed, with an exquisite joy and in great confidence—the little boy fell asleep in those kind arms.

So, I believe, it will be with us who are older when our time comes.—London Academy.

Suggestive Thoughts.

Duty's path always opens for us as we go on; not before we start, but as we obey and move forward.—Rev. J. R. Miller, D. D.

It is for active service soldiers are drilled, and trained, and fed and armed. That is why you and I are in the world—not to prepare to go out of it some day, but to serve God in it now.—Prof. Drummond.

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

Standing in front of the noble cathedral of Cologne, a lady overheard some one behind her say, "Didn't we do a fine piece of work here?" Turning quickly, she saw that the speaker was a man in the plainest of working clothes, and she said to him, "Pray, what did you do about it?" "O, I mixed the mortar for two years across the street," was his reply. So let every Christian Endeavorer feel that he has a share in the world-wide work.

It is a remarkable fact that most men, eminent in life, had in childhood a religious home. Bishop Haven, after careful investigation, says: "Three-fourths of the most prominent scientists, authors and merchants are not more than two generations removed from the manse. They are either sons or grandsons of ministers." A French author has collected similar statistics. If you were to have read to you a list of the sons of clergymen who have attained honorable distinction, you would be surprised how near to religious homes are the eminent men of the modern world. There are three good reasons why this is so; one is that such homes have the blessing of God upon them; the other is that the atmosphere of a religious home is best suited to the formation of character; the third is that the atmosphere of a religious home is best suited to highest development of the mind. And these three things are the great sources of success in the world.—G. B. F. Hallock.

Our Young People

For Dominion Presbyterians.

Christian Endeavor Day.

BY WM. A. STEWART, M.A.

We scatter flowers and branches of trees today before the Christian Endeavor and all its kindred societies. May they prosper and grow and in an ever increasing measure prove a savor of life unto life to the vital Christianity of the twentieth century. Like the Sabbath School and the Church itself, their form may change, but their substance never. There are those who prophesy evil days ahead for the Christian Endeavor Society. They say that its "growing time" is past and that the end is already in sight. But we are well assured it is of God and that it shall last like the sun, because its existence is part of the true Christian life of the world.

Possibly the eclat which greeted the inception of this movement some twenty years ago, and characterized its early growth has died away. But what of that? Had the future of Christianity itself been judged in the dark ages of the twelfth and thirteenth centuries, by appearances then present, who would have predicted its present triumphs; who, its future glories? As a matter of fact, in movements of this kind the applause or the scorn, whether of a moment or a generation, or a century, means little or nothing at all. Questions as to their permanency and helpfulness depend upon the nature of these movements themselves and how they are related to the moral and spiritual nature of man.

It is just possible that where the Christian Endeavor Movement is least appreciated it is least understood. Some attribute to it the spirit of imperialism in connection with the other agencies of the church; but in reality its aim is definite—its field is limited. Whilst the Sabbath school, the Bible class, and to some extent the prayer meeting look to the future, the Christian Endeavor looks more especially to the present. These are theoretical, they aim directly at the edification of the body of Christ; this is practical, that I will strive to do whatever He would like to have me do, is the first promise of the pledge. And, once more, not to draw any other comparisons, whilst these provide for the furnishing of the Christian with the whole armour of God, the Christian Endeavor, seeing the enemy already in the breach, calls upon us to strike and fight well with such weapons as we may have.

Has the Christian church yet realized the supreme importance of this department of Christian work? Have we not been overlooking the present too much, and perhaps understanding the power of the untutored testimony of the regenerated heart. Because it is necessary to sow shall we allow the fields to remain unreaped? Because it is necessary to provide for the future shall we ignore the present? Surely not. And because the edification of the body of Christ is so desirable; because it is so important that every Christian puts on the whole armour of God because it is so essential to understand the history and theology of the Bible, are we at liberty to conceal or obscure the natural and continual expressions of a heart that has been reconciled to God through the death of His dear Son and that feels itself united in spiritual brotherhood with all mankind? By no means—Nay, as he sows to most advan-

tage who reaps best, and he provides best for the future who avails himself of the opportunities of the present, so, for most of us at least, the way to become the best soldiers of Christ in the end is to strive to serve Him faithfully in the present and to fight well with such weapons as we may have.

For the accomplishment then of present possibilities in connection with the practical side of Christianity, more especially by our young people, the Christian Endeavor Society stands.

"Many an invalid's time would drag more wearily; many a sailor on our great inland lakes would be more lonely; many a lumberman would pass his evenings less profitably; many a pastor's hands would be weakened; many a church member would be more disheartened; many a dollar less would be found in the church treasuries; many a stranger would be made less welcome in a congregation; many a wanderer from home would have fewer sustaining and uplifting influences thrown around him, were it not for the loving ministries, the kindly thoughtfulness and the consecrated enthusiasm of members of the Christian Endeavor and kindred societies."

Let us then stand by it. It stands in a good place and for a good cause, and if we honor it, it also shall honor and bless us.

For Daily Reading.

Mon., Jan. 28.—Victories of endeavor.
Isa. 40:28-31; 1 John 2:12-14.
Tues., Jan. 29.—A fruitful tree. Matt. 7:15-20.
Wed., Jan. 30.—The strength of the past.
Job. 38:7; 2 Tim. 1:8-13.
Thurs., Jan. 31.—Obligations to the new century.
Ecc. 1:11-6.
Fri., Feb. 1.—The Spirit in all. Acts 2:14-18.
Sat., Feb. 2.—The twentieth anniversary.
Ps. 148:7-14.
Sun., Feb. 3.—TOPIC. Christian Endeavor Day.
Josh. 1:1-11.

Hints for Talks and Testimonies.

How is study of the Bible promoted by Christian Endeavor?

What is Christian Endeavor doing for the welfare of the nations?

What is the Quiet Hour Movement, and what are its results?

What is the Tenth Legion, and what may be expected from it?

What is Christian Endeavor doing through the Junior societies?

What is Christian Endeavor doing to promote fellowship among Christians?

What is Christian Endeavor doing among missions?

What are some of the ways in which Christian Endeavorers are working to win souls?

What is the most important feature of Christian Endeavor, and why?

In what ways may we best show our gratitude for God's blessing on the first twenty years of Christian Endeavor?

"I have never regretted the step which I took when, many years ago, I became a total abstainer. It has improved my health, it has stimulated my work, it has strengthened and deepened my sense of the duty I owe to my fellow creatures."—Archbishop Temple.

Our Contributors.

Home Missions in Eastern Ontario.

BY DUART.

Canada may be said to be a vast mission field, with its huge stretches of land yet to be taken up by settlers. The prominence it has obtained in the old world will doubtless attract a large immigration in the near future.

These new comers must have their spiritual needs looked after by the church, if our land is to become a force for good among the nations.

The Presbyterian Church fully recognises that necessity, and is doing its part in this work. One of its most representative boards is the General Assembly's Home Mission Committee, composed of a representative from each Presbytery. Its business is to look after and supply fields too weak, and it may be, too poor, to support services themselves. Many large and strong congregations, which now give liberally to the Mission Schemes of the church, have been generously aided by grants from the Committees, until they reached the stage of fully organized congregations.

While the North West must attract the attention and get the help of the committee as immigrants crowd in to occupy its prairie lands and mining districts, and the growing claims of New Ontario be considered, we must not forget that we have, scattered over Eastern Ontario, many fields which may never reach the status of settled congregations on account of the sparsely populated districts, the rough country, and poverty of the people. Yet these also must in the future obtain the same sympathy and judicious help from the Committee, which has been extended to them in the past.

The families constituting these fields are our brethren in the faith, and naturally look to us for the aid required to enable them to obtain the supply of ordinances for their churches. Many sons and daughters from these districts have gone here and there throughout the country—have connected themselves with our congregations, and become active working members in them.

Let us see how this mission work begins. Among the settlers there are a number of Presbyterian families. They desire regular church services, and a Sabbath School established. They may not be able to pay the \$6.00 per week and board, which the General Assembly has fixed as the salary of a student missionary. They apply to the Presbytery, promising a certain amount weekly and board. After considering the application the Presbytery agrees to apply to the Home Mission Committee for such a grant, per sabbath, as will make up what is lacking in order to reach the \$6.00 per week. The Home Mission Committee on application being made, enquires into the case, and if satisfied there is hope of some numerical increase in the district, decides to grant the amount asked.

A student is then appointed, if possible one who has seen service. After reaching the field, and consulting with such of the people as he can meet, he makes arrangements for holding service on the coming Sabbath. In the course of a week or so, after visiting as many families as possible, he has gained some knowledge as to the points where Divine service will reach the greatest number. Then he intimates the preaching stations, the hour of service at each, and settles down to work: gathering the church people together, organizing Sabbath Schools and, if possible, at least one weekly prayer meeting in the likeliest place.

Our Eastern Ontario Mission fields begin with Glengarry Presbytery and ends with Kingston. It includes the Presbyteries of Ottawa, Lanark and Renfrew, Brockville and Peterboro, with an aggregate of 39 mission fields embracing 92 preaching stations. There are in all 1,400 families, with 1,917 communicants, connected with the Presbyterian church. The Home Mission grants to the whole district, for the year 1900, amounted to \$169.34 per Sabbath; and the amount weekly expected from the people for the same period, was \$213.34.

While in many sections, especially in the Presbyteries of Ottawa and Kingston, the nature of the soil, and the sparseness of the population is such that little growth can be expected; but considering everything, throughout the whole eastern section solid results have been attained. Stations have indeed been taken up and dropped for good reasons; on the other hand stations have been joined to aid-receiving congregations, thereby relieving the Home Mission and augmentation funds at the same time. Again fields that a very few years ago had to get liberal grants from the Fund are now progressing as settled congregations—results which would never have happened, but for the aid received. Without these grants hundreds of families would have been lost to the church.

It should be noted that the assistance given to weak fields does not pauperise the people; it is given only to supplement, if necessary, their contributions up to the amount required for the salary of the missionary.

As an evidence of the interest the people take in the services of our church, the aggregate average attendance on Sabbath, as reported in the last General Assembly blue-book, was 4,744—while in the 39 mission fields there are 57 church buildings. In the erection of these buildings, help had, of course, to be obtained from outside; but the people themselves did to the best of their ability, both cheerfully and willingly.

There is, as a rule, no difficulty in getting summer supply by students, who as a body, have done thoroughly good work during their term of service. But they have to return to college at the very time their work begins to tell; and in not a few cases, the field remains vacant for six months, except occasionally when supply can be given during the Christmas holidays. As a consequence the interest weakens and our cause suffers. It is wonderful, however, the hold our church has upon our people, and, if the missions have prospered as they have, under such adverse circumstances, how much more would this be the case if every large field had the continuous service of an energetic, healthy, earnest minister?

Another very desirable thing would be hearty co-operation among the churches, in Home Mission Work. It seems to me that where the people are scattered and poor, and where there is no probability of having more than one congregation, and even that not self-sustaining—the church which is first in the field, or has the largest number of adherents should be left to work alone. Instead of that we have representatives of the leading churches, in the poorest districts, rendering it for ever impossible for them to rise to the status of settled congregations. This course is a waste of money—a waste of energy—a waste of men and a detriment to the cause.

Home conversation needs more than love to give it its best influence; it ought to be enriched by thought.—J. R. Miller.

Roman Catholic Tactics in China.

Mr. John Ross, in the current Contemporary Review, as we indicated last week, deals with the arrogant and hurtful attitude of the Roman Catholic church, showing clearly how injurious her influence has been on the people, the officials and the rulers of the Chinese Empire. The writer fully justifies the views held and expressed by our own missionaries, that the present troubles in China are largely attributable to the arbitrary and meddling policy constantly pursued by Romish priests and bishops in that country. Mr. Ross writes from long experience, close observation and with evident reserve. This is what he has to say:

But an agency ever present, ever active all over China, has, like the incessant friction of an open sore, increased the irritation, and the inflammation has not only become chronic but has never been permitted to cool down. This agency is what appears to be the definitely fixed and invariable policy of the Roman Catholic church. From lack of absolutely complete information, I am unable to affirm positively that all Protestant missionaries have, in all instances, so acted with wise tact, moderation and consideration for the people as to be perfectly free from any blame in helping to keep alive the irritation of the Chinese against the foreigner. But, judging from the current history of many years, I am prepared to state that, so far as my knowledge extends, Protestant missionaries have not anywhere acted in such a way as to arouse the Chinese enmity to the point of killing a single individual. There have been faults, but they are confined to want of consideration for the feelings and prejudices of the people in regard to their social customs. They have no part in that dictation to native officials which is so extensively and continuously characteristic of the Roman Catholic church. This dictation and unwarranted interference had, as we have seen, something to do with creating, they have had much to do with confirming and deepening, the conviction in the minds of the Chinese that western powers are resolved, on the occurrence of favorable conditions, to seize the lands of China. This dictation, and it alone, is responsible for the belief that missionaries are a political agency. The missionary is regarded as the vanguard of the armies of the foreigner. If they destroy the vanguard the Chinese foolishly imagine they can remove the danger of molestation from the advance of the armies. Hence the wanton and cruel destruction of the lives of so many missionaries, who have never imitated, but have always deprecated, the policy and conduct of the Roman Catholics.

In any case of litigation, however remotely connected with a convert or adherent of the Roman Catholic church, or with a friend of such adherent, the power of the Roman Catholic church is brought to bear upon the magistrate, at first, perhaps, by a native deacon, then by a priest, next by the bishop, and finally, in case of need, by the French minister in Peking. A few instances, coming under my personal observation, will serve as illustrations of the manner in which the Roman Catholic church acts towards officials and people.

In a village of over a hundred families near Moukden, ten Roman Catholics, only one of whom had any visible means of livelihood,

Seized the Buddhist Temple,

cut down the fine old pine trees attached to it, and pulled down the buildings, using the material to erect an inn or hotel by the roadside. The images they crumbled into their original clay, and beat them down as flooring for the brick bed or kang on which travellers sleep by night and sit by day. The

main east and west road stood about half a mile south of the village. To divert to their new inn the great waggon traffic from the east to Moukden, they cut a ditch across the road, and another between this one and the village, so that all traffic was compelled to pass by their door. The inhabitants were indignant, and with one of their number, a graduate, as leader, drew up a memorial on the whole case, and presented it to the Moukden magistrate. He replied to the graduate: "You are a man of books and do not understand affairs. How do you think it possible to succeed in any litigation where *they* are concerned?" So the graduate and his friends retired, and the inn flourished for several years. Lately, I was informed, the bishop compelled the converts to pay a nominal sum to the village authorities in acknowledgment of fault, and to make peace.

A clever young photographer, surnamed Pung, was connected with our church in Moukden. On account of needless fear because of his connection as witness with a serious case of discipline, he withdrew from us. He attended the Roman Catholic church, and had frequent interviews with the bishop and priests, discussing their doctrines and practices. He was dissatisfied and sought re-admission to us. After several months' probation he was reinstated. Repeated messages were sent to him from the bishop, but he had seen and heard so much that he believed it wiser to refuse to go to the cathedral. He was then informed by some of his friends that his house was watched, and night was dangerous. He therefore slept from home and in the morning returned to his work. The affair assumed by and by so threatening an aspect that he resolved to appeal to the French Consul at Newchwang for protection. This Consul was then British Consul also. His travelling cart was hired. He had bidden farewell in the early morning to his friends, and left his house to go to the secret place where his cart was waiting him. As soon as he stepped outside his door he was suddenly seized by a band of Roman Catholics led by a deacon, who declared loudly that they were

Acting by the Bishop's Orders.

This the bishop afterwards acknowledged to be correct. Pung was violently thrown down on his back, his arms pinioned by a rope, a coil of which was placed around his neck, and in this way he was dragged, on his back, through the mud for half a mile on one of the main streets. Crowds blocked the shop doors in wonder and fear. The band went through the streets shouting "By command of the bishop." They passed several government offices, at the doors of which stood some officials, who recognized Pung, but who dared neither to move a finger to help nor even to utter a word of expostulation. The dragged man became unconscious from the tightening of the rope on his neck. Then they put him in a cart, took him to the cathedral and suspended in the bishop's palace, tying his "pigtail" to a hole in the top of a high stone pillar. Exposed to the blazing sun while thus suspended, he swooned thrice. On each occasion he was taken down and offered his freedom on his promise to become a Roman Catholic. Thrice he refused. Meantime word had been sent to me, and having made sure of the facts of the case, the Viceroy was memorialized and craved, according to treaty, to grant protection to a man who was suffering persecution on account of his religion. Immediate protection was promised, and one of the highest officials in the Viceroy's yamen went to

the bishop and begged as a favor that the man should be handed over to the Chinese authorities, who would try him on any charge to be made by the bishop. The official had to return crestfallen and empty-handed. By telegraph I made an appeal to the British Consul in Newchwang, who responded by demanding from the Viceroy a trial for the man, but instant deliverance from the hands of the Roman Catholics. Officers and soldiers were sent to the cathedral, who were emphatically refused till at length they declared that have the man they must, for the Viceroy informed them that at all costs they dare not return without him. Thereupon the man was delivered to them more dead than alive. The bishop insisted, however, that

The Man Must be Taken to Prison.

and be on no pretense permitted to depart thence except by his written request. The man declared the Chinese prison was paradise after his cathedral experiences. He was tried on what charges the bishop saw fit to make, and after a thorough investigation spread over several days, the charges were not only found baseless, but the reverse of the truth. He was freed, and being a bold man laid against the bishop, in the Viceroy's yamen, a formal accusation of cruel treatment and false charges. But who, even if a Viceroy, could take up an accusation against a bishop, "the Ambassador Extraordinary of Great France!"

From all parts of China come accounts of the same anarchic lawlessness on the part of Roman Catholics and of dictation to the native officials. One extraordinary story recently told by a German missionary in the south of China seemed as improbable as the wildest penny dreadful. Another long course of lawlessness in which lives were lost was related by a well-known American missionary. An Anglican bishop, one of the gentlest and most charitable of men, was constrained to divulge a course of grievous villainy, and cruel wrong, for which no redress could be found. This widespread policy certainly provides an easy way of gaining "converts," when the only qualification is a question of numbers. The charge is still made, as it was a couple of centuries ago, that the Roman Catholic church provides asylum for all sorts of criminals and men of evil repute. Frequently Protestant missionaries are involved in the condemnation because the accuser makes no distinction between the two forms of religion, or the very different practice of each. What other nation in the world except the patient Chinese would for a month tolerate what the Chinese have had to endure for years? As the action of the bishops and priests is in the last resort strenuously supported by the French minister in Peking, is it surprising that the Chinese consider all missionaries to be political agents. They are familiarly acquainted with the history of the conquest of Cochin China and Annam.

Shortly before the recent outbreak in China the French minister secured for the Roman Catholic clergy the crown of glory for which they have for years been earnestly striving. The anti-foreign Empress-Dowager with her anti-foreign ministry, were compelled formally to recognize the high

Official Rank, Dignity and Authority

which the Romish clergy have always claimed. Viceroys and high officials were commanded to receive bishops and priests with the honor due to this high rank. These clergy have now the legal right to sit in judgment with the native official when there

is a case of litigation, in which a "convert" or his friend is concerned. Formerly the priests arrogated to themselves the right to dictate to the official. They have that right now by decree of the Empress. After all this injustice at the hands of Western nations and reckless defiance of law on the part of the Roman Catholic church, need it be matter of great surprise that the Chinese have risen in mad, blind fury against the foreigner?

No one objects to the preaching by the Roman Catholic church of its special doctrines, or to the full observance of its ritual. But in order to guarantee permanent peace the Powers must not only embody in the new treaty their own claims as to secure the moral sanction of mankind but they must take effectual steps to prevent the prostitution of their office and position by the Roman Catholic clergy, and to protect the Chinese magistrate from the injustice and indignity of feeling himself compelled to decide a case between native litigants against law and justice in order to satisfy the demands of any foreigner. To secure future peace the magistrate must have perfect freedom to judge and decide all litigation involving his own subjects, according to Chinese law, irrespective of creed and independent of the dictation or control of any external authority. In consequence of the past misconduct of foreigners the present state of the Chinese mind makes it imperative to secure some means to prevent the persecution of native Christians under the guise of ordinary legal prosecution. The native Christian suffers, not because he is a Christian, but because he is connected with the foreigner. But in order to attain freedom from persecution it is not needful to permit any missionary to domineer over the native magistrate.

Weir's Reply to Kipling.

Arthur Weir, whose death in Ottawa, was announced a few weeks ago, gave in the following lines a polite rebate to Rudyard Kipling for describing Canada as "Our Lady of the Snows."

She has woods of pine and maple,
Where England might be lost:
She has ports that are ever open
To ships that are tempest tossed;
She has fields of wheat unbounded,
Where the whole horizon glows,
And the hot sun laughs to hear her styled
"Our Lady of the Snows."

She has vineyards hanging heavy
With clustering purple and white,
And the velvet peach, in its swaying nest,
Fills the gardener with delight.
She can pluck, if she will, at Yuletide,
In the balmy air the rose,
And her people smile when they hear her called
"Our Lady of the Snows."

Character Faithfully Portrayed.

One of the strong points about the Bible is that it does not paint man any better than we know him to be. It paints him just as he is. It is clearly the work of one who knows what is in man. It reveals all the depths of human sinfulness as only he who made man could possibly do. It tells us how men have reached their present low plane. In the Bible human wickedness is accounted for and drawn forth into the light as nowhere else. A thoughtful man turns over the pages of the Bible and says: "These are not the words of men, but of one who knows us altogether."—Herald and Presbyterian.

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C. BLACKETT ROBINSON,
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Ottawa, Wednesday, 23d Jan. 1900.

Many of the Presbyteries are disapproving of the remit in relation to the appointment of travelling Secretaries for Sabbath Schools, but few are giving reasons to the public, or suggesting an alternative. The subject is evidently being pretty fully discussed, would it not be well to take the Church more fully into confidence?

It is being pretty generally conceded that Synods should have greater powers conferred upon them. Will the increased dignity thus given tend to increase the attendance at this Court. We think it will not, and suggest two further changes to secure this, viz., Autumnal Synods, and the payment of travelling expenses of members.

As we go to press the sad intelligence is flashed across the Atlantic that our beloved Queen has obeyed the summons which invited her to "Come up higher." People in lowly stations in life, as well as those born to the purple, will feel this death as a personal loss, because she had endeared herself to all classes of her subjects, by her moral worth, her wisdom, but above all by her true womanliness of character.

It is pitiable when a man who occupies a public position of very considerable influence betrays a narrowness of view that marks him as entirely unfitted for the place he has been chosen to fill. Especially is this to be regretted when the position is one that has to do with the education of our children and youth. That a man should deliberately condemn as useless that system of education by means of which the men of the past generation have been trained, declaring it utterly worthless in comparison with a system which has become to himself a fad, only stamps that man is unfit for the position he holds. No man of sane judgment will declare the systems of the past entirely worthless.

RELIGION WITHOUT THEOLOGY.

During the Nineteenth Century the area of human knowledge in many spheres has been greatly enlarged, and the new knowledge has been successfully applied in the arts and industries, furnishing improved means of communication and multiplying the comforts and conveniences of human life. During the same century attempts have been made to show that theology is not a form of knowledge, and that religion can flourish better without it than with it. This aversion to theology exists in a vague way among people well disposed to religion as they conceive it, who think that they need "a simple gospel," and also among certain cultured classes who admire the aesthetic side of religion but detest technical theology and despise dogma. But there have been definite attempts to formulate reasons why theology should be "improved off the face of the earth" and in some cases to provide a religion without doctrine. Not to speak of the Ethical Church, which is an attempt to cultivate morality in the members while letting specially religious truths alone, we may mention "Agnosticism" which claimed all the world of knowledge for "science" and left for religion the misty, unknown regions beyond, and Positivism which set up its ideal substitute for God in the form of the worship of humanity. It is not matter of surprise that with these things in the air so long they have produced a re-action, and many people now claim to know all about the spirit and in the name of religion profess to dispense with science and all its works. The same thing lies behind both these extremes—a lack of clear knowledge and definite, intelligent belief.

In "The Nineteenth Century," for December, Mr. Leslie Stephen gives a review of the life of Thomas Henry Huxley. Huxley cannot be classed as a doubting Thomas, for he was a great debater and he seemed to be cock sure about everything. He knew exactly what you can know and cannot know about body and mind, the world and God. Mr. Stephen has great admiration for Huxley's fighting qualities. He says:

"Whatever his success, the strongest antagonist could not deny to him the praise due to a strenuous and honorable combatant. The most careless Gallio looking on from the outer ring might be roused to applaud the intellectual gladiator who could hit out so straight from the shoulder and fairly knock accomplished prelates out of time. Many could admire "Darwin's bulldog," as he called himself, even if they felt some sympathy with the bull who had pinned."

Here is the end of all philosophy according to T. H. Huxley:

"Adherence to fact is the base of his philosophy. Agnosticism according to him means simply, you are not to accept as an established fact anything not fairly proved. It led to conclusions which seemed paradoxical to some readers. He used, as he said, "materialistic terminology" and repudiated materialistic philosophy. Physiology proves that, in fact, the brain is a mechanism and the organised body an automaton. Psychology shows equally that every phenomenon must, as a fact, be an affection of mind. You must not pervert or go beyond fact. Materialism and spiritualism are opposite poles of the same absurdity—the absurdity of assuming that we know anything—about either spirit or matter.

This is quite sharp and definite, but it is absurd to suppose that such philosophy can satisfy intelligent men. It reduces all life and thought to a delusion and a snare.

What, then, is to become of religion? This is Huxley's statement in a letter to Romanes:

"The only religion which appeals to me is prophetic Judaism; add to it something from Goethe, and there is a religion for men.

That is certainly not a religion for women and children, and we do not think it is a religion for men. The whole conception is a mechanical one. It furnishes a recipe for making a religion by culling a few fine things from here and there. Professor Huxley certainly did fine work in Biology, but we cannot regard his dabblings in philosophy or his making of religion as a great success. In our survey of the whole subject we are driven to the conclusion that men need an intelligent faith in God and a definite view of His dealings with mankind. Judaism, the Stoics, and the rest, can only be understood as a part of the great world movement; in many ways God has manifested Himself, but the highest revelation, which brings the key to all, is in His Son Jesus Christ. The man of science may find interest in his work, and to be a man of science at all he must recognize an universal order, an idea in which God is implied; but the mass of men, if they have no religious beliefs, will wander off into all kinds of absurdities and fall victims to impostors, who with brazen impudence give themselves out as possessing the key to life's mysteries. In fact one of the weaknesses of our own times is the lack of clear, strong, religious convictions, and we need to have the great truths of revelation set forth in all their strength and beauty so as to learn the meaning of that grand word, Jesus Christ the same yesterday, to-day and forever.

Perhaps the oldest magazine, and one of the best known, in the United States, is Harper's Monthly Magazine. The January number opens a year which is to be marked by the special attention given to fiction. The opening chapters of Gilbert Parker's novel, "The Right of Way," promise that the story will be one of the strongest yet written by this brilliant Canadian. Among the short stories, "A Mixed Proposal" and "Dr. Gowdy and the Squash" are very amusing. All readers of Harper's are glad to see the Editor's Easy Chair filled once more, and by so able a man as William Dean Howells. Harper and Brothers, New York.

The Church manager has his innings now, and from all reports he is thoroughly enjoying himself. The croaker is having a hard time of it this year. He has thriven amazingly for some time. Last year he began to weaken, but this year he has become hopelessly debilitated. The manager is so full of figures on the right side of the balance sheet, and of propositions for bigger things in the future, that the croaker has no chance to catch the chairman's eye, or to hold the floor if that functionary can no longer evade him. For the people only smile indulgently at such as he when the balance is on the right side. He must wait for the seven thin years to come back, and may he wait long!

Three names are now in nomination for the next Moderatorship of the General Assembly: Dr. Hamilton, of Motherwell; Dr. Bryce, of Manitoba; and Dr. Warden, of Toronto.

CONSTRAINT IN PREACHING.

Some men preach negatively. There is no freedom of action, or utterance, or expression that if the preacher were to say all that he feels the audience would be somewhat startled. An eternal "Be careful" is written large all over him every time such a preacher enters the pulpit.

We have listened to such a preacher several times, and have wished as often as we heard him that he would take off his strait-jacket. Now and then the stress of feeling is too great, and breaks the retraining bands. At such times he becomes delightfully colloquial in speech, even uncultured occasionally. But the frayed ends of the cord are quickly caught again, and he quickly draws them tighter than ever.

The effort to choose right words is one of the most painful of the trials those who listen to this preacher have to endure. They are so wonderfully well chosen, and fit so neatly that the square corners of each are seen. If one gets in the way of another, and the preacher stumbles for a moment, one feels keenly for him, for the distress is only too evident till the offending word has been set down in his place again.

All this would be entertaining were it not that the main purpose of preaching is entirely lost sight of in this word placing exercise to which one listens. We yield to none in the desire for the very best setting that a man can give the message he has been commissioned to deliver. But let him habituate himself so to use the English language that it will come to his tongue readily in well-chosen speech. There are men who have used the uncultured language of the street and the workshop, yet who have gained a mastery of simple, chaste English for the delivery of their message. Surely there is no man who could not so school himself in private that there would not be need to bring the trainer into the pulpit with him every Sabbath day.

THE COMMON FUND.

The Presbyterian Church in Canada has reached the million mark, and is already fairly on the way to the quarter post, again. At the inception of the Century Fund there were two great objects in view. The first and greatest was the unification of the Church, the removal of the last traces of sectional feeling by united effort for one object, and the removing of the little barriers that have so far separated individual congregations. Sectional feeling has been removed, but the little four-bar fences still remain. The wealthy West End church cannot for the life of her see why she is under obligation to put her hand into her money-bag, swelling big with her contribution to the Century Debt Fund, and take out of it a thousand or two for the struggling down town church, that is barely out of reach of the baliff's hammer. We have not reached down this far yet, perhaps this may be a part of the aftermath of the Century Fund.

The second great object was the presentation of such a thank-offering to our Lord as should be some adequate indication of our gratitude to Him for blessing received

from the past century. And we have raised \$1,230,000; not a bad sum for a church with about a quarter of a million members. But when one enquires into the disposition of that money, and find that for every \$50 taken out of it and put into the Lord's Treasury, we take out \$73 to hand over to our creditors, it somehow takes the edge off our jubilation. That was not what we started out to do. Had we agreed to show our gratitude to the Lord by paying off our debts it would have been all right. It would not have sounded so well to the world. It would not have aroused the one-hundredth part of the enthusiasm that has been aroused; but it would have been honest.

An appeal appeared in the columns of THE DOMINION PRESBYTERIAN last week, addressed to the Church from the Convener and the Agent and the Secretary of the Century Fund, in connection with Common Fund part of the Century Fund. It is quite evident that they are not proud of what the Church has done. That the million dollar mark is past counts as nothing for them. The object for which the Fund was inaugurated has not been attained, has indeed been to a great extent lost sight of. With great unanimity the various congregations have stolen the thunder of these three on behalf of the Century Fund and have used it to rouse enthusiasm for the paying off of their own debts. This enthusiasm was a perfect godsend to trustees and managers. And no wonder they are a smiling fraternity this year. They have not had such a windfall in all their life before.

But is this honorable, we will not say honest? If we think it is, then let us jubilate because the burden of debt has been lifted. But if there is a smirch in it, rub it out, if it takes another half million to do it. Surely a Church that could so easily raise \$730,000 for the payment of mortgages, can go at least \$800,000 for the spread of the Gospel. You say that you mean to do this, now that you have paid your debts. Do you mean to do this; down in your heart do you mean it? If so, then go to work and do it!

We have received from the Copp, Clark Co., Toronto, a copy of Molly Elliott Seawell's new book, "The House of Egremont." A somewhat lengthy review of this work was given in our issue for the 19th of December, so that it is unnecessary for us to do more than commend the Canadian edition to our readers. The story is full of interest and the scene is laid in the time of the exile of James II.

Those who lead in Church or State must walk with the utmost wariness, or the charge of cliqueism will be hurled at them. Perhaps there is no greater temptation than that of trying to guide the affairs of the Church according to their views, which they may clearly see to be best. But they must first show the people that these views are best before forcing them upon the body of the

Church. Some of our own leaders neglect this, and so come under the ban of the religious "boss"; than whom there is none more intolerant.

Literary Notes.

The Harper's Bazar for January the 6th is the Special January Fashion Number. Miss Ashmore has several articles, including "Fashions for Brides," "Fashions in Furs," "The Tailor-Made Girl and her Accessories," among the number. The opening chapter of a novel by Margaret Horton Potter, entitled "The House of de Mally" gives promise that the story will be one of special interest. Harper's Bazar, coming every week in magazine shape, is always a welcome visitor, bringing as it does fresh ideas on all subjects of interest to women. Harper and Sons.

Boston's long-established weekly magazine The Living Age, opens its two-hundred and twenty-eighth volume with the number which bears date on the first Saturday of January. It is still the only weekly magazine in its field; and its frequency of issue enables it to reproduce the most important articles from foreign, and especially from British magazines, reviews and literary weeklies, with a freshness impossible under other conditions. Literature, art, science, biography, travel, poetry, public affairs, and the best fiction in short and serial stories find a place in its well-stored pages. The magazine is published by the Living Age Company, Boston.

The International Journal of Ethics (1305 Arch St. Philadelphia, Pa., 65c) for January contains a number of valuable articles as well as the usual numerous book reviews. There is an interesting sketch of Henry Sidgwick, the well-known Cambridge professor, by W. F. Sorley, and an essay on "The True Significance of Sidgwick's 'Ethics,'" by F. H. Hayward, a Japanese gentleman, gives an article on Education in a clear, comprehensive fashion. The "Greek view of Life," by J. A. Niemi, is readable and instructive. Of a more special character is Mr. Stratton's criticism of Professor Dewey's "Psychological Test of Virtue." This journal is important for those who wish to see the way in which ethical subjects are discussed at the present day.

The Ladies' Magazine continues to improve from month to month. The January number contains two good short stories, besides many articles of interest. A special feature of this magazine is the month's weddings in which portraits of the brides and grooms of the month are given. The different departments, cooking, fashions, and home making, are all helpful. With a view to encouraging the development of a literary spirit in Canada, the publishers are offering cash prizes for the best short stories by Canadian writers. The competition is well planned and further particulars are given in this January number. A photographic competition is also awarded, and cash prizes offered. The Hugh C. MacLean Co., Toronto.

THE WINSTALLS

OF
NEW YORK

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A TALE OF LOVE AND MONEY

BY
REV. JOSEPH HAMILTON.Author of "The Story Hosts," a prize book of the
Science and Art Education Council of England.

CHAPTER XII.

IMMANUEL CHURCH CHOIR.

On the same evening on which Mr. Ervin and Mr. Stuart discussed so many important topics a merry party was assembled at Mr. Winstall's. The two young members of the family who had so lately returned home brought an air of warmth and jollity into the family circle which somehow it did not possess when they were away. Alfred appeared in unusually buoyant health this evening, which was a great joy to his father. Grace was bounding hither and thither in great glee, as a healthy and happy young girl will, on coming home after a short vacation. Miss Winstall, never boisterous or very gay, had a thoughtful but serene and happy manner. Miss Pearce was in a gay humor, and had been commenting in her own airy way on certain of the people who had attracted her attention yesterday at church. Especially had she been indulging in a burlesque on the choir, which put her young friends into roars of laughter. They vowed they would ask her to tell that story over again, after dinner, when Mr. and Mrs. Hart would be present to hear it. For Mr. and Mrs. Hart had been invited to dinner this evening. They lived on the next block, and attended the same church. It was one of Mr. Winstall's pleasant hobbies to invite a friend or two quite often to dinner. The large and formal dinner party he did not like, but the small, social gathering of one or two congenial friends he enjoyed much. On this occasion the invited guests were Mr. and Mrs. Hart, a young couple of good family whom the Winstalls had known for some years.

After dinner the young people, true to their promise, made an onslaught on Miss Pearce for her burlesque.

"Is it a story, or a song or a speech, or what?" asked Mrs. Winstall. "No doubt it is good of its kind whatever it is. Miss Pearce has established herself as the wit of this family."

"Make her tell it, papa," said Alfred; "it is such a funny story about the choir."

"What could be so funny about the choir?" asked Mrs. Hart. "Surely the choir does not come to church to make fun." Mrs. Hart was one of those people who never see the ridiculous side of anything. She was rather shocked at the idea of a choir of a respectable Presbyterian Church being spoken of in a vein of such flippant sarcasm.

"Oh, no, indeed," said Grace, "They don't come to make fun, but they do make fun for all that. But it takes funny people like Miss Pearce to see the fun, and make others see it."

"Good for you, my young philosopher," said Mr. Hart. He could see a joke, and it was the greatest misfortune of his life that his wife could not. And there was no job that came to him so hard as the explaining of a joke to her, and trying to make her see it. But he had nearly given that up now for a thing impossible to be accomplished.

"Now, Miss Pearce, please go ahead," said Mr. Winstall. "You have got to give us that story or whatever it is."

"Oh," said she, "I was only commenting

a little on the way the choir rendered the anthem yesterday morning. You remember that they compared Solomon's good clothes to the lilies of the field somewhat to the disadvantage of the former. To be sure, Solomon was a very shining example to be held before the young people of the congregation, yet I felt a pang of pity for him when the choir informed us that 'he was not arrayed.' Considering the splendor of the time he lived in I thought he might have been arrayed in some way. Or was it the fashion of royalty at that time to go naked? Such speculations kept passing through my mind when the choir informed us that 'Solomon was not arrayed.' And it seemed a matter of so much importance that the choir kept repeating it. If he was not arrayed, what was the use of making that indecent fact so public? But the choir seemed bent on exposing him. First the soprano shrieked out that 'Solomon was not arrayed.' She appeared to be dreadfully shocked that he was not arrayed. Then the bass joined in and declared with deep, unmistakable emphasis that 'Solomon was not arrayed.' Then the alto ventured to give it as her opinion that 'Solomon was not arrayed.' Then the tenor indorsed that view declaring without any hesitation that he 'was not arrayed.' The congregation, perhaps, had not been made aware of this fact before, but they had no excuse now for remaining any longer in ignorance. Their feelings seemed to have been much harrowed by the thought of Solomon's uncomfortable condition; but then, perhaps they were consoled by the reflection that the climate where 'Solomon was not arrayed' was usually mild, and that perhaps Solomon would not catch cold. But those who arrived at this comfortable conclusion had quickly to re-arrange their ideas on the subject; for the choir, now with united voice declared that 'Solomon in all his glory—in all his glory—was not arrayed—arrayed—arrayed—like one of these.'

The chorus of laughter and applause which followed this sally caused Miss Pearce to pause. But the features of Mrs. Hart never relaxed. What were they laughing at any way? As for that Miss Pearce, she was a bold, irreverent thing. When silence was in some degree restored Miss Pearce went on again.

"Arrayed like these! These what? It was so long now since the choir had mentioned the lilies that they were quite forgotten. The attention of the congregation had been so riveted on Solomon in his naked condition that they forgot all about the lilies. So when the choir stated that Solomon was not arrayed like one of these, everybody thought that 'these' referred to the choir!

He was not arrayed like one of the choir! Oh, dear, I should hope not. Fancy him being arrayed like the tenor, with an eye glass and a red necktie! Or like the bass with his large shirt bosom, and three brass studs! Or like the soprano or alto with their thirteen nodding ostrich plumes! O yes, just thirteen on the two—I counted them. No, I don't think that Solomon in the very zenith of his glory was arrayed like one of these."

The merriment that followed this "little

comment" of Miss Pearce, as she called it, was uproarious. When it had subsided Mr. Winstall thanked her heartily, and asked her if she remembered anything about the anthem of the previous Sunday morning.

"Yes" she said, "I remember something of it. I remember that the soprano started off alone with a shriek that she would 'wash.' No doubt it is a proper thing to wash, but why didn't she do it before coming to church? And she repeated her desire to wash. 'I will wash' she said, 'I will wash.' Straightway the alto declared the same thing. She said, 'I will wash.' Then the tenor, not to be any dirtier than the rest, declared that he would wash. And do you think the bass would see the others washing, and not wash too? Not he. He asserted that he would wash. I was not sorry to hear it, for the bass is a dirty looking man, and I hoped he would wash. They had now all declared separately that they would wash. Then they all declared it in union; They would all wash. I was just beginning to wonder where they would wash, when they added something more. They said they would wash their hands. The case, then, I ventured to hope, was not so bad. They did not need to wash their bodies, nor even their faces; they would simply wash their hands. While I wondered why they would simply wash their hands. While I wondered why they could not do this at home, without making such a fuss about it in church, they proceeded to say that they would 'wash their hands in innocence, and so encompass the altar.' Oh, its a grand thing to have a quartette choir. It brings out the truth with such sweet emphasis and repetition."

A burst of applause followed Miss Pearce's humorous delineations.

When the merriment had somewhat subsided, Alfred, turning to his father said, "Papa, don't they have nicer music in the Catholic church than we have in ours?"

"Oh! I don't know," said his papa; "perhaps some of them have. But what puts that into your head?"

"Why," said Alfred, "Miss Pearce was telling us an awfully funny story about a Catholic church, and two Irishmen who went to it. I wish Miss Pearce would tell it again."

This was more than Miss Pearce had bargained for, especially as the whole company united in asking her for that story. She demurred as long as she decently could, for she really did not like to play so prominent a part. As the pressure was continued however, her good nature yielded.

"It is not much of a story," she said, "but the joke as usual is on the Irishman. But what would the world do for jokes if there were no Irishmen? Could the world really get along without him?"

"Not well, certainly, if at all," said Mr. Winstall. Both for talent and drollery—are, and for genuine goodness—the Irish do beat the world—present company not excepted."

"Oh, many thanks on behalf of my country men," said Miss Pearce, "but in my little story I am afraid you will find one character not quite up to the standard."

"Oh, that is all right," said Mr. Winstall; exceptions, you know, prove the rule. Besides, we don't like a dull uniformity of excellence; variety is the spice of life."

"And there is certainly variety," said Miss Winstall, "in the two characters in my little story, Mike O'Neil was a steady, honest, religious man, who regularly attended his church. He had a close friend named Phil Brennan,—a drinking, fighting fellow, who, so far as could be remembered, was

never inside a church door. Mike had long been trying to induce his friend to accompany him to church, but so far without effect. At length Phil gave his consent to go to church on a certain Sunday morning. Mike called for him in good time, and together they went to the service. As soon as Phil entered the door, the unusual scene affected him strongly. The dim, religious light—the many lights in the dim distance on the altar—the massive arches and pillars—the pictures—the ghost like forms of the worshippers silently moving into their places—the utter silence, except the tolling of the bell—all this had a wierd solemnizing effect on poor Phil who had never been in such a place before. But you can imagine how the effect was heightened when by and by the service began. When the priest appeared in his gorgereous robes—when his solemn, mummering, indistinct tones stole on the ear—when he swung the incense—when the organ began to peal—when the deep tones of the singers rolled like heavenly thunder—Phil was utterly overcome. Turning to his friend Mike, and giving him a dig in the ribs to avert his attention, he said, in a loud stage whisper—

"That bates the devil."

Mike immediately turned to Phil, and replied—

"That's the intenshun."

The story elicited rapturous applause. The humour of the situation, together with Miss Pearce's way of presenting it, was overpowering. Mrs. Hart alone could see nothing amusing. When an hour or two later she walked home with her husband she confided to him her opinion that Miss Pearce was a bold, frivolous thing, whose sense of propriety was very low indeed.

"I think," she said, "of the way she talked about Solomon! It was really profane. And then, the way she used the words of that Psalm that was sung by the choir! Oh, it was shocking. But worst of all was the low, flippant way she spoke of the adversary of the soul. She said this bates the devil. Those were her very words. I tell you, there is a bad end before that girl."

"But, you know," said Mr. Hart, "she was only repeating what the Irishman said."

"But why did she repeat it?" indignantly demanded Mrs. Hart. "I see she is corrupting you, as well as all the rest. I noticed that you laughed as loud as any of them. I was utterly shocked at such profanity."

But Mr. Hart held his peace. For seven years he had been trying to make his wife see a joke, and he realized that he was not much nearer to the goal than when he started.

To be continued.

"We none of us know one another,
And oft in error we fall.
Then let us speak well of each other;
If we can't, let us not speak at all."

Jews and the Number Thirteen.

The Jewish people are exempt from any taint of superstition relative to the number thirteen. They believe with the Orientals that it has something divine in its juxtaposition of figures, and they derive their knowledge from their men of Biblical culture. Thirteen cities were dedicated to their ancient priesthood; thirteen high priests descended from Aaron; thirteen Kings sat in the council of the ancients; on the thirteenth day of the month Nisan, the sacred and imposing rites of Passover, began. To carry out still further the divine influence, the incense they used consisted of thirteen distinct colours.

Facts about I. a Grippe.

Significant facts concerning la grippe have recently been made public. Mortality records covering fifty-six years' experiences of one of the largest American life insurance companies, prepared for the insurance exhibit at the Paris Exposition, contain the results of an investigation of 46,523 deaths, varying with different periods, and showing the havoc wrought by different epidemics that have caused general alarm. While small-pox and cholera have had little effect, la grippe, or influenza, has reached the first rank among the individual causes of disease.

Thirty years ago only one death was ascribed to influenza. Then the disease disappeared from the mortality tables altogether until 1890, when 22 deaths were reported. In 1892, when la grippe was epidemic, 133 policy-holders died from its effects. Since then the disease has attacked with fatal results from 20 to 41 policy-holders a year, 364 deaths occurring during the last ten years.

Influenza is described a a "disease of all ages," the largest number of deaths, however, being reported among policy holders between sixty and eighty years old. These figures show only approximately the true importance of the disease as a source of mortality. While on the one hand the term has often been erroneously employed, very many deaths due to influenza have been recorded as from pneumonia, because of the evident local lesion. On the whole, the figures understate rather than overstate the true mortality.—San Francisco Argonaut.

A Sigh for Fame.

"What shall I do, lest life in silence pass?"

"And if it do,

And never heed the bray of noisy brass,

What need'st thou me?

Remember aye the ocean deeps are mute—

The shallows roar;

Worth is the ocean—fame is but the brine

Along the shore."

"What shall I do to be forever known?"

"Thy duty ever."

"Thus did full many who yet slept unknown."

"O, never! never!

Think'st thou perchance that they remain un-

known

Whom thou know'st not?

By angel trump in heaven their praise is blown;

Divine their lot."

"What shall I do to gain eternal life?"

"Discharge aright

The simple dues with which each day is rife—

Yea, with thy might!

Ere perfect scheme of action thou devise,

Will life be fled.

While he who ever acts as conscience cries,

Shall live, though dead."

Schiller, translated by Arthur Hugh Clough.

Light Gymnastics which will keep Women Young.

To remain young one must keep his joints limber. The following four simple exercises will greatly help to develop and preserve physical symmetry:

1. Stand erect, with hands outstretched, on a level with the shoulders, and slowly raise yourself on your toes as far as possible. Retain this position for an instant, and then sink back on to the entire foot. Do this twenty times a day at first, and increase each day to a reasonable limit.

2. Place the hands on the hips, and resting all the weight of the body on the right foot, slowly raise the left leg and extend it in front of the body. Then bend at the knee, pointing the toe downward and bringing the foot up. Repeat this ten times at

first. Then stand on the left foot and repeat the exercise in reverse.

3. Stand erect and lean over at the hips without bending the knees and try to touch the floor with the fingers. Day by day you will come nearer to the floor. This exercise will make the body supple and strengthen the back, and will encourage grace.

4. Extend the right arm, and, placing the left on the hip, bend to the left side as far as possible, and then reverse the exercise, which should be repeated ten times at first, and, like all the others, increased from day to day as much as circumstances will permit. Fifteen minutes a day spent in exercise at home should result in muscular development and greatly help to retain health.

Not at Home.

"Now, Miss Peach, you have torn your new dress! I must punish you."

Doll Peach would have cried, perhaps, only her wax eyes had no tears in them.

Truly, now, Nelly had torn the dress herself, putting it on. But she was playing nurse, and she liked to punish the dolls.

"I shall leave you alone with Mrs. Birch," said Nelly, "till you behave. Mrs. Birch, please tell doll callers I am not at home." Nelly had heard her mother say this when she was going out.

So little Miss Nelly marched out of the nursery, leaving the dolls with Nurse Birch and the baby.

There were doll Peach, doll Dozy, doll Sambo, and doll Dinks—four of them.

Nelly went to the study. It was where her brother Ben kept his books. She thought she would play doctor, like Ben. She put on her brother's spectacles, and made visits to the sick chairs and tables.

But she soon grew tired of it. It was so lonely without the dolls—just then brother Ben came in. "Why, Nelly, you here? he cried, and ran forward to kiss her.

But he hit the table with his elbow. Down fell a glass vase to the floor. It flew all into bits.

"Dear me!" cried Ben. "But never mind! If I say nothing to mamma, she will think it is Nelly. Then you will be punished little sister;" and he stooped to kiss her.

"That's not fair," shouted Nelly, running away. "You did it yourself."

"Why, did I?" cried Ben; "and who tore doll Peach's dress, I would like to know?"

"Oh, Mrs. Birch must have told you."

"Well, you punished your doll for the dress. Now you must be punished for the vase."

Nelly thought a moment. "That would be very wrong," she said. "Then she ran to the door and shouted: "I am at home, Mrs. Birch; I am at home!"

All the dolls came in at once, and there was a great frolic. Ben played camel for the dolls to ride, and poor Sambo fell off and broke his neck. Sambo was a black crockery doll.

After this Nelly never punished the dolls for her own faults.—Our Little Ones:

Some people are always telegraphing to heaven for God to send a cargo of blessing to them; but they are not at the wharveside to unload the vessel when it comes.—F. B. Meyer.

Remember that in this world every mountain-top of privilege is girdled by the vales of lowly duty.—Henry Van Dyke.

Ministers and Churches.

Our Toronto Letter.

Knox Church has again obtained a minister, and the historic pulpit is once more filled. The Rev. A. B. Winchester was formally inducted there on Tuesday evening of last week, and on Thursday evening received a most cordial welcome from the members of his congregation. At the induction service, while every part was good, the charge of the aged Dr. Carmichael to the young minister, and the sermon of the Rev. Alfred Gandier, stand out as marked features of the service.

The schoolroom was well filled on Thursday evening, and among those who gathered were many who had been members of Knox in the past, but who now give their strength to other congregations. There is a warm spot for the old church in the heart of every one who has at one time been on the roll of Knox Church. Many of them are too far removed to attend the services there, but they will rejoice to know that again the pulpit is filled by a man whose strength lies in his spirituality.

There is much for the minister of Knox Church to do. The congregation must adapt itself to the needs of the district in which it worships. Many of them are not of that district, and one would not suppose that they could take up the kind of work it demands. In that supposition one may be agreeably disappointed. From the tone of the remarks last Thursday evening it was evident that Knox means to stand by her minister in just this kind of work, and she can offer him ability that is second to none in the whole city.

One of the members, who is well qualified to speak for the congregation, said on the night of the reception, "What the future of Knox Church may be it would be idle to predict; and then he indicated with sufficient clearness that there would not be a disposition to probe the future too much, but rather a desire to do the present duty, and await developments for the future.

The annual reports are being presented, and they are most encouraging. In only one has there been a note of despondency. That one has done good work, but the burden is greater than it can carry. The Presbytery has come to the help of another of the congregations, and there is an expectation that it will weather the gale. For this other it is difficult to say what the outcome may be. But all other treasurer's wear smiling faces, and not a few recommend that their minister shall be substantially remembered when the balance is disposed of by the congregation.

The question of the assistant pastor has become a practical one in Toronto. St. Andrew's has decided to engage one for Dr. Black, and Central has also decided to secure an assistant of some kind for Dr. McTavish. At least two other congregations have sufficient work to keep two men hard at work, but they will not likely take action for this year. Parkdale congregation showed its appreciation of a good minister by asking him to accept an increase of salary, and Westminster did the same. The words of kindly appreciation with which this was done in each case counted more than the additional salary.

Knox College graduates are packing their grips for the annual conference. The programme is a good one this year. There might be improvement still, and no doubt the next committee will take advantage of any helpful criticisms offered their predecessors. It would be well if one distinctive feature dominated the entire programme for one year at least. During the conference week—from Monday 28 to Saturday, Feb. 2—there will be two important meetings. The Senate of Knox College will meet on Monday afternoon, and will meet from time to time if necessary during the Conference. In addition to the usual business there will be the discussion of a motion to regulate the presentation of the names of these upon whom the degree of DD. shall be conferred. On Tuesday evening the Alumni meeting will be held, when business of importance will be brought forward. As arrangements for special rates have been made with both railroads, so that by taking a single fare ticket and a Standard Certificate, reduced rates may be obtained on all lines, it is expected that there will be a good attendance at this meeting.

Dr. Milligan met with an unpleasant accident last week, which confined him to his house for some days. He slipped on Yonge Street and fell heavily. It is gratifying to know that his

doctor is not seriously hurt, but he was obliged to cancel some special engagements that had been made because of the severe shaking-up he received. He is again able to be about.

The annual Convention of the Presbyterial Young People's Union will be held in Chalmers' Church, Toronto, during the first week in April. The programme has been prepared with much care, and the committee in charge look forward to a good attendance and a profitable time. The speakers for the evening session are the Rev. Alfred Gandier and the Rev. Dr. Robert Johnson.

Ottawa and Vicinity.

The Methodists and Presbyterians of Hintonburg will join forces to continue the revival services after Dr. Chapman leaves. Rev. Mr. McAmmond and Rev. Mr. Eadie have decided to co-operate in union services.

The report of the Kirk Session of Stewarton Church was submitted by Mr. J. B. Halkett, Session clerk, and showed that at the present time there are 267 members, an increase of 9 over last year. Affectionate allusion was made by the Session and other societies to the loss sustained by the congregation in the deaths of Mrs. Catherine Stewart of Appin Place and Mrs. John Carruthers. Reference was also made to Mr. David McLaren's liberal donation of 1,000, as his contribution to the Century Fund, being in addition to what he has otherwise given to the interest and Sinking Fund. This enabled the managers to reduce the debt on the church by \$1,850. For general congregational purposes the receipts were sufficient to meet the expenditure with a small balance over.

At the Erskine church annual meeting Mr. George Rochester read the report of the trustees which announced the cheering intelligence that the Concession property had been paid for. The balance in hand was \$3,200; of this amount \$100 was voted to the Sunday school, and \$25 to the Ladies' Aid. The average attendance at the Sunday school during the year was 140; the attendance last Sabbath 202. The following were appointed members of the board of management: Messrs. D. Lockyear, Wm. Fraser, Ed. Bonsall, John Leyden and F. McKnight. The board is made up of these five and Messrs. Thos. Stewart, Wm. Anderson, C. R. Johnston, E. F. Drake, J. C. Dagleish, J. Baxter and A. Andrews. The last was elected treasurer of the board; and Mr. Ed. McGillivray treasurer of the mission fund. With the minister of their choice soon to take the oversight of the spiritual affairs of the congregation, Erskine church should move on to a very prosperous future.

Rev. Dr. Chapman has closed the series of meetings he has been holding in Ottawa. He found it impossible to accede to the request, so generally made, that he should remain for another week. The meetings on Monday were very largely attended, the evening one especially so, hundreds being unable to get into the church, nor yet into the overflow meeting. This service was conducted by the Rev. Jas. A. MacFarlane, Rev. E. Eadie and Mr. Smythe led the singing, Dr. Chapman preaching a powerful sermon on the subject "A sin for which there is no forgiveness." In replying to an address from the Ministerial Association Dr. Chapman said that in all his evangelistic work he had never before seen a city where the Spirit of God seemed to be present to such an extent as it was in Ottawa. He never made an announcement of his departure with so much regret as this time. He hoped that he might again have the privilege of visiting Ottawa. An effort is being made to secure the services of Rev. Mr. Meikle for next week.

The important event of last week in this city was the visit and addresses of Rev. Dr. Chapman, of Philadelphia. He spoke with much power twice a day, up till Friday—to large afternoon gatherings, and at night to crowded congregations. Dr. Chapman's evangelistic methods are natural and direct, and the result of his week of earnest gospel work has been the ingathering of many souls. On Thursday Mr. Wm. P. Hall, a wealthy business man of New York, visited the city and addressed a large meeting. Mr. Hall has been impressed with the great need of a widespread revival of genuine religion. A national movement to this effect has made great progress in the large cities of the United States, and the desire is to make it international. Mr. Hall then told of the New York gathering and the object of the gospel campaign. He said the world has experienced periods of religious apathy, followed by periods of spiritual revival. The last part of the departed century

seemed to be a period of apathy, but he believed the new century would be introduced with a gracious revival. He found a remarkable spirit of prayer and expectation everywhere manifest. There was also generally evident a desire to get in touch with others who are of a like mind, and to unite prayer and effort to hasten the coming of the kingdom in power. With these indications the time had come for the inauguration of a movement with the Holy Ghost as leader. Mr. Hall's effective appeal was followed by a demand for immediate action, when the following were appointed a committee to nominate an executive of twenty persons which will direct the gospel campaign in the Ottawa district: Messrs. Rev. A. A. Cameron, Rev. Mr. H. Scott, Rev. Wm. McIntosh, Rev. Dr. Rose, Rev. J. A. MacFarlane and Mr. R. J. Farrell.

Eastern Ontario.

Rev. Dr. W. P. MacKay, Toronto, conducted Anniversary services at Millbrook last Sabbath. The Mission Funds reported at the Annual Meeting of Zion church, Carleton Place, was the largest in the history of the congregation—\$7,876.69.

Every department of Church work in St. Andrew's, Arnprior, indicate a prosperous year, and all the reports presented to the annual meeting were most encouraging.

The financial report read at the annual meeting of Old St. Andrew's, Lanark, showed quite a handsome balance on hand. The congregation is waiting the action of the Presbytery in their matter.

In the absence of Rev. Mr. Hastie, the pulpit of Knox Church, Cornwall, was occupied last Sunday morning by Rev. Mr. Tennant. In the evening the services were conducted by Dr. Alguire and Mr. Hill Campbell.

Anniversary services in Ashton church were conducted by Rev. C. H. Cooke, M. A., Smith's Falls. The annual service on Monday evening was a distinct success. The speeches and music were good and greatly appreciated.

All the reports presented to the annual meeting of St. John's, Almonte, showed marked progress, there being a balance on the right side in every case. Feeling reference was made to the faithful work done by Rev. Mr. Mitchell as pastor, and the cordial relations that always existed and still exist between him and the congregation.

St. Andrew's Church, Appleton, is practically out of debt. The out-look for the congregation, as revealed in the reports presented to the annual meeting, is most encouraging. The devoted pastor, Rev. G. T. Bayne, who was laid up for so many weeks in the early part of last year, is to be congratulated in this happy state of affairs.

The annual meeting of St. John's Almonte W.F.M. Society, was held, when the following officers were elected: Honorary president, Mrs. A. M. Greig; hon. vice-pres., Mrs. Jas. Robertson; president, Mrs. H. McEwen; vice-presidents, Mrs. D. Dick, Mrs. A. E. Mitchell and Mrs. Jas. Robb; corresponding secretary, Mrs. F. W. Robertson; recording secretary, Mrs. Geo. Williams; treasurer, Miss Thom.

Carleton Place has two prosperous congregations. Last year Zion church raised for all purposes about \$4,300. Of this amount \$1,876.69 was given to missions, \$1,955 was devoted to the ordinary expenditure, and \$300.00 to the pipe organ account. St. Andrew's church puts in a \$2,000 pipe organ, and gave \$1,818.49 to missions, besides providing for all the ordinary running expenses of their congregation. The year was closed with a balance of over \$40 in the treasury.

Everything connected with St. Paul's, Middleville, is in a healthy and progressive state. All financial obligations have been met, with a good balance on the right side to begin the new year with. The W. F. M. Auxiliary of this congregation elected the following officers: President, Miss Mary Rodger; 1st vice-president, Mrs. (Rev.) W. S. Smith; and vice-president, Mrs. George Creighton; secretary, Miss Fannie L. Smith; treasurer, Miss Mary E. Guthrie. The society raised \$48.55 for mission purposes, besides sending a bale of goods to the Indians of the North-west.

At the annual meeting of St. Andrew's, Perth, after the devotional exercises by the pastor, Rev. A. H. Scott, the chair was taken by Mr. Samuel Wilson. The report from the board of management was exceptionally satisfactory and showed that the sum of \$1,661 had been contributed towards the pastor's stipend, more than in

required: the debt on the church was reduced during 1900, by the magnificent sum of \$1,130 and only a slight amount remains to be paid; the current expenditure of the church was \$922. The following reports, which showed much successful work during the year were then submitted.

Western Ontario.

Rev. Peter Scott, Hibbert, has tendered his resignation.

Rev. J. A. Hamilton, M.A. has been elected moderator of Huron Presbytery.

Huron Presbytery approves of the "Book on Social Worship" with slight amendments.

Rev. J. H. Graham, B. A., Avonton, has been elected moderator of the Stratford Presbytery.

Rev. W. T. Hall has resigned the pastorate at Belgrave and Calvin and will remove to Pickering.

St. Andrew's Church, Bayfield, is in a flourishing condition, and free from debt, notwithstanding a year's vacancy.

Rev. R. Henderson, has resigned, and Rev. W. Anderson, Goderich, has been appointed interim moderator of session.

Guelph Presbytery approves of remit on enlargement of powers of Synods, and that on the advisability of appointing a field Secretary was held over until next meeting.

The call from Granton to Rev. F. W. Gilmour, has been sustained by Stratford Presbytery, and provisional arrangements were made for his induction in the event of his acceptance.

Stratford Presbytery approves of "Aids to Social Worship," defers action on remit for extending the powers of Synods until next meeting; and disapproves of the appointment of a field Secretary.

Rev. Dr. Moffatt, Toronto, preached the anniversary sermons in Welland on Jan. 13th. He made many friends, and created an interest in the old and useful society of which he has been, for twelve years, the efficient agent.

The Seaforth Expositor speaks in high terms of the sermons preached by Rev. Mr. Dickie, Orangeville, on the occasion of Anniversary Services at Wroxeter. His lecture on "The Reign of the Common People," also comes in for warm commendation.

The Ladies Social in connection with St. Andrew's Church, Sarnia, was a marked success. Mr. T. F. Towers genially presided. There were readings, recitations, and vocal and instrumental music of a high order. Everyone present was charmed with the whole affair.

At the last meeting of Guelph Presbytery arrangements were made for the annual conference to be held in the Central Presbyterian church, Galt, beginning on Monday evening, March 11, at eight o'clock and continue on the afternoon and evening of the following day, and a committee with Dr. Dickson, convener, was appointed to make all necessary arrangements for the same.

At the recent annual convention of the Young People's Societies of Guelph Presbytery, Rev. W. G. Hanna, Mount Forrest, was the principal speaker. He expressed the opinion that the pressing need of the present day was more spiritual life, and conducted an address of much power with an earnest appeal for greater development of the spiritual side of the membership of the Young People's Societies. He was accorded a hearty vote of thanks.

The treasurer's statement of Erskine church, Hamilton, shows receipts of \$3,403.04, with disbursements of an equal amount. The mortgage in debtedness amounts to \$8,000. All the reports submitted showed the congregation to be in a sound position financially, with gratifying indications of progress in all the various Christian activities of the congregation. The membership stands at 563; average attendance at Sabbath school 362; board of missions reported receipts \$613.27. Two elders are to be elected.

St. Andrew's church, London, held its 50th annual or jubilee meeting. The total revenue for the year was \$9,619—\$1,657.75 more than in 1899. The manager's report which was adopted, recommended that the salary of the pastor, Rev. Dr. Robert Johnston, be increased to \$3,000. The various reports were highly satisfactory. Among the payments, the largest item after the minister's stipend, was the sum of \$1,150, the congregation's contribution to the Indian Famine Fund. St. Andrew's, London, is one of the best congregations in the church; and it is doing the right thing in increasing Dr. Johnston's salary.

Ladies' association, by Mrs. (Dr.) Grant; W. F. M. society, by Miss Waddell; the choir, from Miss Spalding; Sabbath school, by Mr. J. H. Charles, the superintendent; Perth Mission Band, by Miss Kathleen Michell; Scotch Line Band, by Miss Wilson, and the Y.P.S.C.E., from Mr. W. Hughes.

Winnipeg and West.

The Session of Knox Church reports the addition of sixty to the communion roll. Eighteen on profession, and forty two by letter, leaving the membership 756. The total receipts amounted to \$12,705.82. This congregation contributes liberally to the Mission, benevolent and educational schemes of the Church. There is a debt on the Church property of \$17,000 at 5 per cent.

Mr. D. W. Boie presided at the annual meeting of Augustine church. The report of the managers was read by Mr. A. C. Archibald and a most satisfactory showing was recorded for the past year. The treasurer's statement showed Receipts, \$2,027.25; expenditures, \$1,306.15; expenses, lighting and fuel, \$115.48; contributions, and various smaller amounts, leaving a balance on hand of \$48.02.

The membership of Westminster Church is now 269. The total receipts were \$7,629.17. The contributions to the various schemes were quite liberal, as follows: Home Missions, \$247.22; Foreign missions, \$211.66; Manitoba college, \$241.45; Augmentation fund, \$25; aged and infirm Ministers' fund, \$25; Presbytery and Synod fund, \$31; Indian Famine fund, \$230.10; Poor fund, \$50; Total, \$1,061.43.

Rev. Prof. Hart presided at the annual meeting of St. Stephens. There was a net gain of 25 in the membership, which is now 248. The following is a summary of monies contributed by the congregation—Ordinary revenue, \$2,514.61; for Sunday school, famine fund, Manitoba college, and general hospital, \$369.61; Sabbath school receipts, \$384.20; Missionary association, \$600.68; W. F. M. S., \$150.67; Junior Y. P. S., \$68.48; Girls' Mission band, \$35.99; St. Stephen choir, \$22.17; C. E. Society, \$29.60; century fund, \$1,084; total, \$5,198. This progressive congregation will hold another meeting at an early date to discuss the erection of a new church.

All the reports submitted to the Point Douglas Church meeting were most encouraging, and showed an improvement on previous years. It was decided some time ago not to canvass the congregation for the Century fund, but to leave the matter in the hands of the people to give of their own free will. The result has been most satisfactory, as the contributions now amount to \$647, and it is almost certain this sum will be considerably increased. The general receipts amounted to \$1,259.57; and the general expenditure to \$1,238.38, leaving a balance on hand of \$21.19. Under the pastorate of Rev. Donald Munro, this church is making substantial progress.

At the annual meeting of St. Andrews Church, owing to the inclemency of the weather, a number of important matters, including that of securing an assistant for the pastor, was laid over for a week. The Session report showed a membership of 1,031. The treasurer's statement showed the receipts for the year to be \$8,170.69; the balance on hand after a disbursement of \$8,167.77 to be \$2.92. The statement of assets and liabilities showed the assets to be \$47,500 on church and manse lots for each, the liabilities being \$22,026.93; the estimated assets over liabilities amounting to \$25,473.07. The summary of receipts from all sources for the year was as follows: Board of managers, \$7,625.85; sessions, \$559.93; Ladies' Aid society, \$570.06; Bible class, \$47.40; Auxiliary W. F. M. S., \$335.35; Young P.S.C.E. and Junior society, \$142.85; Girls' Home Mission society, \$166.10.

Maritime Provinces

The induction of Rev. S. J. McArthur into St. Andrew's church, new Glasgow, took place on the 29th inst.

Rev. F. L. Coffin, of Lower Stevieke, has been elected Moderator of Truro Presbytery. The next meeting will be held at Clifton on 5th Feb.

At the annual meeting of St. Andrew's, New Glasgow, the pastor, Rev. W. McC. Thompson, was presented with a valuable gold watch, and the treasurer, Mr. G. A. Douglas, with a beautiful ring.

Rev. J. Douglas has been elected Moderator of Pictou Presbytery.

First Presbytery Church, Truro, reports a roll of 347 communicants. The Treasurer's statement showed the total amount of money raised to be 6,030.00. Of this sum 3,541.00 was expended for congregational purposes, and the balance 2,489.00 was devoted to missionary and other objects.

St. Andrew's Church, Truro, has a membership of 365, a net gain of 14 during the past year. The voluntary contributions amounted to \$6,341.00, disbursed as follows:—\$5,123.00 for congregational purposes; \$1,418.00 to schemes of the church; \$1,800.00 paid to century fund. It was shown that \$3700 would be raised for the Century fund. The debt on the church was reduced from \$4,000 to \$1500.

The annual meeting of St. John Presbytery Church, St. John, N.B., passed off very pleasantly. The receipts, including a balance from last year, amounts to \$3,116.20; with items of expenditure totalling about the same. The congregation has no mortgage liability, nor liability of any other kind. As an evidence of the cordial relations of pastor and people, Rev. T. F. Fotheringham was made the recipient of a handsome side board and dinner set, for which he made suitable acknowledgment.

Barrie Presbytery Notes.

The announcement has been made that Rev. Dr. Wardrop will conduct anniversary services at Stayner on the 20th inst.

The charge of Esson and Willis churches became vacant on the 23rd December by the resignation of Rev. A. F. Webster.

The Rev. G. I. Cray has received a call from the congregation of Townline and Dry, and also from Angus and New Lowell. His intention in regard to them is not yet intimated.

At a meeting of the Presbytery held on Jan. 3, a committee was constituted to consider whether a rearrangement of the congregations of Nottawasaga and of the adjacent districts may be practicable.

The Rev. Smith Hutcheson died at Shanty Bay on the 7th inst. in the 81st year of his age. He labored for some time, after the union of the churches, in Rosemont and Mulmur and later in Oro Township.

The Rev. M. C. E. Botterill, of the Congregational church in this town died suddenly on New Year's day. An hour or two after returning from a visit to Toronto he was found lifeless in his room. There was much sympathy for his family and congregation. A memorial service was held in the church to which he ministered. The church was filled to the utmost. Several ministers in town and neighborhood took part in the service which was conducted by Rev. D. D. McLeod.

Meeting of Huron Presbyterial.

The annual meeting of Huron Presbyterial Society was held in Seaforth. There was a large representation of delegates, and the meeting was, in every respect, a very successful and pleasant one. The president, Mrs. (Rev.) Hamilton, of Goderich, presided. The report showed that \$1,727.33 had been raised for missionary purposes, and that supplies for Indians in the Northwest, to the value of \$570, had been sent. The following officers were elected: President Mrs. J. Hamilton, Goderich; 1st vice-president, Mrs. Dr. Graham, Clinton; 2nd vice, Mrs. Rev. Sawers, Brucefield; 3rd vice, Mrs. Rev. Musgrave, McKillop; secretary, Mrs. R. Irwin, Clinton; treasurer, Mrs. A. Scott, Seaforth; leaflet secretary, Miss R. Henderson, Hensall; secretary of supplies, Miss Taggart, Clinton. The afternoon session was taken up with the reading of the several reports and a number of interesting papers on mission work. Mrs. (Dr.) Malcolm, the wife of our returned missionary from China, was present, and gave a very interesting address on the work in that country. In the evening a public meeting was held and was largely attended, the church being well filled. Rev. Mr. Stuart, of Clinton, presided. Addresses were delivered by Rev. Mr. Larkin, in which he dealt on the work and the present situation in China, and by Dr. Malcolm, who has recently returned from China, where he had spent three years as a medical missionary. In this address he described the good work being done by the missionaries in China previous to the recent troubles; the difficulties with which they had to contend; and the benighted condition of the people, and the terrible trials and sufferings of the missionaries in making their escape from the country after the uprising.

World of Missions.

A Great Conference.

In speaking of the large and important conference of Protestant missionaries held recently in Toko, Japan, the Japan Mail says: "Looked at from whatever point, this conference must be pronounced a success. The large number in attendance, the remarkable spirit of unity prevailing, the high grade of the papers and addresses presented, the serious tone of the ensuing discussions, the earnest purpose manifest in the various resolutions passed, and the tender spirit of prayer and devotion that breathed through it all combined to make this meeting in many respects one of the most remarkable religious gatherings that has ever been held. It cannot fail to have a marked and permanent effect not only upon Christian work in Japan, but throughout the East; and, reckoning upon the influence it is sure to have with the mission boards at home, it is legitimate to say that its influence will be world-wide." In concluding its extended notice, the same paper says: "The convention will be long remembered for the length of its constituency roll, the breadth of its charity, the height of its aim, the depth of its piety, the unity of its spirit, and the glory of its final achievement."

Faithfulness of a Christian Chinaman.

It is but natural to expect a sifting and a falling away on the part of some of the Chinese before the "proving" fire, but the bright instances of fidelity move one's heart. One old man, hung up by the thumbs and toes, was beaten with 300 strokes to make him pay 300 taels. The mob, becoming convinced that he did not possess the money, to "save its face" demanded that he recant his Christianity. Another 100 strokes with the bamboo were threatened and administered, but never a sign of yielding. He held firmly to his Saviour. The mob, tiring of its efforts, cut him down and turned to looting the house, during which the poor victim, all but dead, crawled off unnoticed to a neighboring friend's house and so escaped his torturers. Such is the material of which many of the Christians are made—rather, such the men that Christianity makes.

We once heard Dr. John G. Paton, the veteran missionary to the New Hebrides, say that among the thousands of Christian homes among those converted cannibals there is not one that does not have daily family prayer. They put to shame many much more highly favored church members in this country.

It is stated that 1,000 Jewish men, women and children purpose leaving Rumania after Passover and walking through Austria and Germany as a protest against the treatment meted out to them in Rumania. Their destination is America. They are without means, and expect that the various Jewish communities will assist them on the road.—American Hebrew.

Dr. MacKay writes to the Record from Formosa, of a recent visit of himself, his son and Koa Kau to an outlying district where a meeting was held of 212 converts, 20 were baptized and 62 observed the Lord's Supper. On invitation a number of the old Christians from 15 to 27 years' standing exhorted the new converts, and thanked God that they had heard the gospel and accepted it, and followed Jesus through storms and sunshine. The "miracles of missions" are not yet past in Formosa.

THE DOMINION PRESBYTERIAN

Home and Health Hints.

Cleaning that only covers up the dirt is not cleaning at all.

A little nourishment at regular hours during the night is needed by the very weak.

A hot drink at bedtime often rests, refreshes, and soothes both the sick and the well.

If food must be given when there is no relish for it, make it plain but nourishing. Give it in such cases punctually, as you would a medicine.

Never wear a short stocking, or one which after being washed, is not at least one-half inch longer than the foot. Bear in mind that stockings shrink. Be sure that they allow your toes to spread out at the extreme ends, as this keeps the joints in place and makes a strong and attractive foot. As to the shape of the stocking the single digital or "one-toed stocking" is the best.

Irish Potato cakes.—Boil carefully four good-sized potatoes. When done, drain, dry and mash. Add half a cupful of hot milk, a tablespoonful of butter, a level teaspoonful of salt, a dash of pepper, and beat until the mixture is light and smooth. Stir in not more than half a cupful of sifted flour. Make into small cakes; bake in muffin-rings on a griddle, or they may be baked in gem-pans.

Dumplings to serve in stews.—Mix and sift together two cups of flour, four level teaspoonfuls of baking powder and half a teaspoonful of salt. With a knife, or the tips of the fingers, cut or work in two level teaspoonfuls of butter: then add about three-fourths of a cup of milk, water, or milk and water mixed. Add the liquid gradually and mix with a knife; toss on to a floured board, pat and roll out half an inch thick; cut out in rounds, place together in a buttered steamer over the stew, or use a little more liquid and drop the mixture in spoonfuls on the top of the meat and vegetables. Steam about twenty minutes without raising the cover. If desired, the liquid may be added to an egg, beaten slightly, and the two together stirred into the dry ingredients.

A Safe Cosmetic.—"There is no cosmetic equal to hot water and woolen washrag," says a bright and rosy matron of 50, who for many years has used no other. "Every night and morning I give my face a thorough washing with a piece of white flannel, in hot water. Once in a great while I use soap, but not often, as I have found the hot water, persistently used, very satisfactory. If the skin has not been exposed to a great amount of dust, the water may be merely sopped upon the face at night, as once a day is often enough for the scrub. After the hot bath, dash on a liberal quantity of cold water with the hands, until the skin fairly glistens. This is the cheapest and most wonderful cosmetic known. A month of such treatment will transform any complexion. My skin is much fairer and rosier now than when I was 20. I had naturally a poor complexion, coarse and muddy. I tried many remedies, but they were very unsatisfactory, until one day an old lady whose skin I always had admired for its youthful appearance gave me her recipe. I tried it faithfully, and before long saw with delight that my complexion was clearing." Fifty years old, and her cheek as smooth as a girl's! If hot water and a flannel will do this, then let us throw away harmful cosmetics, lay in a supply of flannel, and keep the kettle always boiling.

A RACKING COUGH

AFFLICTED THE SUFFERER FOR TWENTY YEARS.

Often Set up in Bed Coughing the Whole Night Long
—Doctors Ultimately Told Him the Trouble was Developing into Consumption—How Relief was Obtained.

From The Times, Picton, Ont.

Nothing racks the body more than a severe cough. If it is allowed to run for any length of time, it is very hard to get rid of, and often leads to that most dreaded of all disease—consumption. Such a sufferer was Mr. Thomas Jinks, of Prince Edward county. Mr. Jinks relates the following facts to a Picton Times reporter:—"I am 67 years of age, and for the last twenty years I have had a bad cough. I was troubled with catarrh, which started in my head, but later spread to my stomach, leaving me dyspeptic. For two years I was troubled with pains in the stomach, and was not able to raise my arms above my head without experiencing severe pains about my short ribs and stomach. Then my kidneys began to trouble me and at times I could not get out of a chair without help. My limbs and feet were often so swollen that I was unable to lace my boots, but as soon as the swelling went down I was but a mere shadow. My wrists and arms were so shrunken that I could span them with ease. My cough racked my whole body. I have sat up in bed and coughed the whole night long. I tried several doctors without success. They finally told me I was in the first stages of consumption. In the spring of 1899, a little pamphlet was thrown in the hall door telling about Dr. Williams' Pink Pills, and I decided to try them. Before finishing the second box, I noted a change and after using them a couple of months, I was completely cured and the cough had left me. At present my health is as good as I can wish for, and I can truly say through all my sufferings I never got any permanent relief until I took Dr. Williams' Pink Pills."

Mr. Jinks added that it was not in his own case alone that Dr. Williams' Pink Pills had proved of advantage in his family. His daughter, Miss Mildred, was in very poor health, and scarcely able to go around. In fact, her friends feared her trouble was developing into dropsy. She used five boxes of the pills and is now enjoying the very best of health.

Dr. Williams' Pink Pills cure such apparently hopeless cases as Mr. Jinks', because they make new rich red blood, and thus reach the root of the trouble. These pills are the only medicine offered the public that can show a record of such marvellous cures after doctors had failed. If you are at all unwell, this medicine will restore you to health, but be sure you get the genuine with the full name "Dr. Williams' Pink Pills for Pale People," on the wrapper around each box.

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Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

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

SYNOD OF MANITOBA AND NORTHWEST

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

SYNOD OF HAMILTON AND LONDON.

Hamilton, Hamilton, 28th Jan., 10 a.m.
 Paris, Paris, January 15, 1901.
 London, 1st ch., London, 12 March, 10.30 a.m.
 Chatham, Windsor 12 March, 10 a.m.
 Stratford, Stratford, 12th March, 1901.
 Huron, Seaforth, 15 Jan., at 10.30 a.m.
 Maitland, Wingham, Jan. 15, 10 a.m.
 Bruce, Wingham, 12 March.
 Sarnia, Sarnia.
 Brandon, Brandon, 5th March.

SYNOD OF TORONTO AND KINGSTON.

Kingston, St. Andrew's, Belleville, Dec 11, 11 a.m.
 Peterboro, Port Hope, 12th March, 1.30 p.m.
 Whitby.
 Lindsay, Woodville, 12th March, 11 a.m.
 Toronto, Toronto, Knox, 1st Tues. ev. mo.
 Orangeville.
 Barrie.
 Niagara, Sudbury, March.
 North Bay, Noyar, March 12, 10 a.m.
 Owen Sound, Owen Sound, 12th March.
 Saugon, Mt. Forest.
 Guelph, Gali, Chalmers', Ch, 12th Mar.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke.
 Montreal, Knox, Montreal, 12 March, 10 a.m.
 Glengarry, Maxville.
 Lanark, Henfrew & Carleton Place, Jan. 15, 10.30 a.m.
 Ottawa, Ottawa, Bank St., 5th Feb., 10 a.m.
 Brockville, 1st ch., Brockville, 25th Feb.

SYNOD OF THE MARITIME PROVINCES.

Sydney, Bridgeport, 29th Jan.
 Inverness, Whycootnagh, Jan. 29, 1901, 11 a.m.
 P. E. I., Charlottown, 5th Feb.
 Pictou.
 Wallace, Tatamagouche, 4th Feb. 9 a.m.
 Truro, Truro, 3rd Tuesday of January.
 Halifax, Chalmers' Hall, Halifax, 26th Feb., 10 a.m.
 Lunenburg, Rose Bay.
 St. John, St. John, St. A.
 Miramichi, Newcastle.

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Highest rate of Interest paid on Deposits in Savings Bank and on Special Deposits.

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The **HOMEWOOD RETREAT** at Guelph, Ontario, is one of the most complete and successful private hospitals for the treatment of **Alcoholic or Narcotic addiction and Mental Alienation.** Send for pamphlet containing full information to

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Profitable Business Talks.
 These are the days of advertising. It is more essential than capital, yet capital can be accumulated or diminished in advertising according as it is wisely or wastefully done. Have added years of experience to years of study in writing and placing advertisements for many of the most successful Canadian firms. I should have pleasure in explaining my methods and terms to you, either by letter or personally.
NORA LAUGHER,
 Writer of Advertising,
 94 Adelaide St. E., Office 17, Toronto

Don't Overlook This Advertisement!

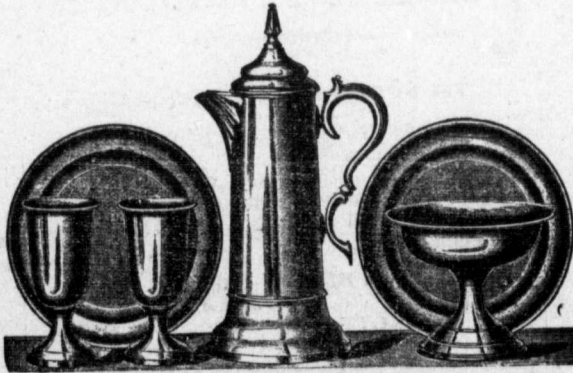
It Tells Congregations of an Easy Plan to get a

Communion Set and Baptismal Bowl

FREE --
 For a Few
 Hours' Work

FREE --
 For a Few
 Hours' Work

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



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

Look at These
 Splendid Offers!

- (1) The above set will be sent to any congregation, on receipt of Sixty (60) new yearly subscriptions ONE DOLLAR each (club rate)
 - (2) For Thirty (30) yearly subscriptions, at one dollar each, and \$13.50.
 - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$17.50.
 - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$19.50.
- Extra pieces can be supplied.

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

THE DOMINION PRESBYTERIAN
 OTTAWA, ONT.

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To write for our New Catalogue if you are interested in the selection of the Best School in which to train for business pursuits. The Central Business College Toronto, employs all regular Teachers, owns 30 Typewriting machines and uses 20 splendid rooms in its work. Its courses are thorough and practical and its students and graduates are in strong demand. WINTER TERM from Jan. 2nd. Enter any time after that date. We also give splendid courses By Mail for those who cannot attend our school. All particulars cheerfully given. Address
W. H. SHAW, Principal.

**ST. ANDREW'S COLLEGE,
 "CHESTNUT PARK" Toronto.**

A Presbyterian Residential and Day School for Boys.

The College has been very successful 88 pupils are now in attendance. SEPARATE RESIDENCE for juniors. Five masters in addition to the Principal live in Residence. Full Collegiate work. Boys received from eight years up.

Strong Staff. Thorough Instruction. Careful Oversight. Re-opens for WINTER TERM on January 8th, 1901. Write for information, etc., to

Rev. D. Bruce MacDonald, M. A.,
 Principal.



MAIL CONTRACT

SEALED TENDERS addressed to the Postmaster General will be received at Ottawa until Noon, on

Friday, 28th February, 1901,

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

TWEED AND BELLEVILLE

from the 1st Ap. il next.

Printed notices containing further information as to conditions of proposed Contract may be seen in all banks of tender may be obtained at the Post Office, of Tweed, Belleville, Thomasburg, Roslin and Fouchers' stores, and at this office.

A. MERRICK,
 Post Office Inspector.

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

Delicate Children

The Most Eminent Physicians Recommend and Prescribe

Hubbard's Scotch Rusks

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

50c and \$1 a box.

GEORGE K. STEVENSON & CO.

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Sold by C. Jones & Co. Chicago. Sold by Charles & Co. New York.

A Successful Workman Requires Good Tools

And a Piano Student in order to achieve good results must have a Good Instrument. It will pay you to purchase a

**NORDHEIMER,
 MASON and RISEH or
 GERHARD HEINTZMAN
 PIANO.**

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

SOLD BY **J. L. ORME & SON,**
 189 SPARKS ST., OTTAWA.

**THE PROVINCIAL
 BUILDING & LOAN ASSOCIATION.**

HEAD OFFICE, - TEMPLE BUILDING, TORONTO.

INCORPORATED 1891.

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

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

DEBENTURES:

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

Canvassers Wanted!

The DOMINION PRESBYTERIAN

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

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

OTTAWA & GATINEAU RY. Leitch, Pringle & Cameron

CHANGE OF TIME.

Taking effect Monday, Nov. 26th, 1900

Train 1, leaves Ottawa 4.07 p.m.
 Train 2, arrives Ottawa 10.25 a.m.
 Daily except Sunday.

P. W. RESSEMANN,
 General Superintendent

Barristers, Solicitors, and Superior Court Notaries.

Solicitors for Ontario Bank, Cornwall, Ont.

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

CANADA ATLANTIC RY.

8 Trains daily between MONTREAL & OTTAWA 8

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

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

11.10 a.m. Montreal and local stations. New York, Boston and New England.
 12.15 p.m. Limited, Montreal and points east.
 6.35 p.m. Limited, Montreal and stations east.
 9.05 p.m. Local, daily including Sunday Montreal and local stations.
 Middle and Western Divisions: Arrnprior, Renfrew, Eganville, Pembroke, Madawaska and Parry Sound.
 TRAINS LEAVE OTTAWA, CENTRAL DEPOT:
 8.15 a.m. Pembroke, Parry Sound, and all intermediate stations.
 1.00 p.m. Mixed for Madawaska.
 4.40 p.m. Pembroke and Madawaska.
 Trains arrive Ottawa, Central Depot: 11.0 a.m., 5.55 p.m. and 2.50 p.m. (Mixed).

OTTAWA TICKET OFFICES:

Central Depot Russell House Block.

Ottawa and New York Railway.

NEW ROUTE NOW OPEN.

TRAINS LEAVE OTTAWA CENTRAL STATION.

7.40 A.M. Express-Stops at intermediate stations. Arrives Cornwall 9.24, Tupper Lake 12.20 P.M. Connects at Cornwall with International Limited for Toronto and all points west. Connects at Tupper Lake, except Sunday, with New York Central for New York City and all points in New York State.

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

Trains arrive at Central Station daily at 10.60 a.m. and 7.00 p.m. Mixed train leaves Sussex street daily except Sunday, at 6.00 a.m. Arrives 7.20 p.m. Office, 39 Sparks St. Tel. 18 or 11.80.

CANADIAN PACIFIC.

From Ottawa.

Leave Central Station 6.15 a.m., 8.55 a.m., 4.25 p.m.
 Leave Union Station: 8.15 a.m., 8.45 a.m., 12.35 p.m., 5.45 p.m.

Arrive Montreal.

Windsor St. Station 8 a.m., 9.25 a.m., 11.10 a.m., 16.10 p.m., 6.40 p.m.
 Place Viger Station 12.55 p.m., 10 p.m. Daily. Other trains week days only.

From Montreal.

Leave Windsor St. Station 10.30 a.m., 10.25 a.m., 4.10 p.m., 6.15 p.m., 110 p.m.
 Leave Place Viger Station 8.30 a.m., 5.40 p.m.

Arrive Ottawa.

Central Station 12.45 a.m., 6.30 p.m., 9.40 p.m.
 Union Station 12.40 p.m., 11.10 p.m., 9.45 p.m., 1.40 a.m.

OTTAWA TICKET OFFICES: Central Station. Union Station. T. G. DUNCAN.

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