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BIRTHS

At Chalmers' Church manse, Quebec, on Dec. 20, 1901, the wife of the Rev. Donald Tait, of a son,
DEATHS.

At his residence, 62 Admiral road, Toronto, on Saturday, January 4th, 1902, Rev. James Robertson, D. D., Superintendent Western Canada Home Missions, and Field Secretary Home and Augmentation Committees Presbyterian Church in Canada.

On January 3rd, 1902, at her late residence, 38 Carlton street, Toronto, Catherine Morrison.

At Beaverton, Sunday, December 22nd, Mary Ann Dunsheath, relict of the late John Dunsheath, aged 82 years 6 months.

At Beaverton, Jan. 1st, 1902, Wm. Cameron, aged 59 years 6 months.

MARRIAGES.

At the manse, Campbellford, Ont., on Jan. 1, 1902, by the Rev. A. C. Reeves, B. A., John Abraham Ivey, of Seymour, Ont., to Maggie Jane Eleanor, daughter of Joseph Poole, Meyersburg, Ont.

At the manse, Point Edward, by the Rev. John Eadie, George Henry Lewis, to Goldie Elaine Moore, all of the Township of Sarnia.

At the manse, Pigot Mound, Manitoba, on December 25th by Rev. Mr. Farquharson, Jas. Stephen, Greenway, to Marion D., third daughter of Charles Taylor, Sarnia.

At the residence of the bride's parents, Appleton, on Dec. 25th, by the Rev. John Ellis, B. A., assisted by Rev. W. D. Turner, B. A., Jas. A. Turner and Ethel Roberts Garvin, second daughter of Captain Wm. Garvin, both of Appleton.

At the residence of the bride's parents, North Brook, near Woodville, by the Rev. J. McD Duncan, of Woodville, Hugh R. Gillespie, of Moose Jaw, Assiniboia Territory, to Margaret E., eldest daughter of Alexander McLean, Esq.

On Jan. 1, 1902, by the Rev. Mr. McClean, of Duntroon, W. M. Maywood, of Toronto, to Lizzie Campbell, eldest daughter of Robert Campbell, of Fair View Farm, Nottawasaga, Ont.

At "Maplebrae," Blanchard, Ont., on Dec. 25, 1901, by the Rev. Colin Fletcher, and the Rev. W. Gilmore, Henry Wentworth Gundy, of Toronto, son of the late Rev. Samuel B. Gundy, to Gracey Katharine, daughter of the late John Mackay, Esq.

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Note and Comment.

The first locomotive reached the terminus of the Victoria Nyanza Railway in Africa on Dec. 20th. The 582 miles of line have been completed in 4½ years.

Lord Roberts has made a formal denial of the charges in the German Press that the British soldiers had been guilty of gross outrages upon Boer women.

Newgate Prison, which will shortly be removed, was first built in the 12th century, but was destroyed in the great fire of 1666 and again in the Gordon riots of 1780.

Lord Roberts has accepted the Star and Badge of the Order of St. Patrick, the gift of the ladies of Ireland. The badge is set with diamonds, and the star is composed of diamonds entirely.

Only two universities in Germany, Jena and Strasburg, did not have any women students in attendance during the last semester. All the others together matriculated 102 female students.

One of the latest acquisitions of the Botanical Gardens at Kew is a specimen of the original flower from which all cultivated chrysanthemums have been developed. This flower is known as the *Chrysanthemum Indicum*, and the only surviving plants of it exist in remote parts of China.

The war against trailing skirts as a means of communication of disease is carried on with vigor in Germany. Thus at Ems the authorities have put up a notice that no long skirts are to be admitted within the precincts of the gardens, and the keeper excludes ladies whose skirts are in his opinion too long, while in Saxon Switzerland, outside Dresden, notices are posted on the trees that wearers of trailing skirts will be fined.

Ever since the Forth bridge was opened—eleven years ago—painting has gone on continuously. Beginning at the south end, the workmen take three years to cover the entire length of the bridge, and, as three years represent approximately the life of the paint, no sooner are they finished than the men have to begin again. In this way every square inch of steel comes under observation at least once in three years. The staff of men employed varies in number from the maximum of thirty-five.

Robert Green, for many years the dean's verger in St. Paul's Cathedral, London, who died the other day, was an institution in himself, and more clerical than the clerics themselves. He knew all the leading dignitaries for the last fifty years, and he would compare the divines of old with this of the present day, not always to the advantage of the latter. He had served under many bishops of London, and, as Ostrarius of the Lower House of Convocation, he had taken part in the enthronement of no fewer than four archbishops.

Lord Curzon, the viceroy of India, insists that temperance work in the army is materially benefiting the British soldier in India. Lord Curzon says that, should he ever be called to high office in England, total abstinence will have a prominent place in his public efforts.

The *Revue de Paris* has begun publishing Renan's letters to his mother from the Paris seminary. These are of extreme interest, fully bearing out the remark of one of his professors when Renan had failed to excel in some department, that in letter writing he could defy competition.

A New York Legionary, a tithegiver for 12 years, began to give a part of his tithe to educate a young man. When this beneficiary secured a position, the two started in to educate another young man. When this third young man became able to earn money he joined the other two in educating a young lady and a young man, and when he heard from them the latter task was just completed. Each time the money was repaid, and used over again for a similar purpose. They intend to continue the blessed operation.

The age of fishes, according to a dissertation by Dr. Hoffbauer in the new number of the "Unschau," may be discovered by their scales. The theory is new; but the Frankfort scientist has proved it to be true, as he affirms, by a series of microscopic investigations. The scales exhibit a regular succession of streaks or bands, like the annual rings of a tree. These stripes stand nearer to one another or farther from one another "according to the nutrition condition of the fish," which in the winter sinks almost to nil.

There has lately been considerable discussion as to whether Mr. Chamberlain, British Secretary for the Colonies, would change his policy in consequence of Lord Rosebery's speech at Chesterfield, but the consensus of opinion now is that he will not do so, and will set his face sternly against a revival of peace negotiations. His friends say that he will continue the war in South Africa until every Boer in arms is a prisoner, for he considers that everything in reason was done by Lord Kitchener to facilitate the conclusion of an armistice, and that to re-open negotiations with Kruger would simply expose the British cause to ridicule.

A cousin of the Pope is now a messenger in the Postoffice Department at Washington. He is Augustus Properi, "a first cousin once removed of the holy father." He is sixteen years of age, and strange to say (in view of his close kinship to the head of the Church of Rome), is not a Catholic. His grandfather, the head of an old Italian family, was a prominent Catholic, who had trouble with the authorities of the holy office and was obliged to leave the country in disguise. His sister, who remained behind, married Il Signor Pecci. Their son, Gioachino Pecci, is Leo XIII., the present head of the Catholic Church. The boy lives in Washington with his mother, and has been in the office one week.

A missionary from China says that there the native Christians have denominational names of their own. They call the Methodists the "handshakers," the Presbyterians "the won't-let-women-speak-in-meeting" society; the Baptists the "bathing society," and the Congregationalists the "one-man-as-good-as-another" society. In another place a Christian native said that they called the Baptists "big-wash," the Anglicans "little-wash," and the Quakers "no wash." The writer who is quoted in the "Illustrated News" adds that these differences do not blind the heathen eye to the essential oneness of all Christians.

In the *Annales d'Hygiene* Dr. Paul Garnier, an official of the Paris police, presents statistics showing an enormous increase in juvenile crime both as compared with thirteen years ago, and as compared with adult crime during the same period. For a translation of it we are indebted to the *Literary Digest*. In 1888, the number of adults (from 30 to 35 years of age) arrested for murder in Paris was 20, and the number of young people (from 16 to 20 years old) was just the same—20. In 1900 the number of adults thus arrested had risen to 27; but the number of those between 16 and 20, thus arrested, had increased to 138. In explanation of this enormous increase Dr. Garnier cites the use of alcoholic drinks as a chief cause. The world knows that France used to be a wine-drinking land; in the last half century it has become a whiskey-drinking country; and the fruits are becoming evident. He attributes these evils not all alone to the direct influence of alcohol on those who use it, but to the inherited effects.

The first year of the new century has, says "The Presbyterian Banner," so far fulfilled the prophecies that ushered it in. Science and invention have made brilliant discoveries that promise to realize some of the most daring dreams of men. The dirigible balloon has navigated the air, wireless telegraphy has leaped across the ocean and is about to connect up all points on the earth so that it will be a huge whispering gallery, and the electric wire, it is claimed, will soon transmit the human face as well as the human voice. Brotherhood has put forth new buds all over the planet. In the political world the great Powers united in solving the problem of China, whereas in former times they would probably have quarrelled over it. England and America have united in a treaty that will open a peaceful channel between the two great oceans and benefit commerce by shortening up the equator of the world. The Pan-American Congress is drawing all America into closer unity. In the industrial world capital and labor have united to form an arbitration committee that may be an important factor in preventing and settling industrial conflicts. In the religious world the Presbyterian churches of Australia have united, and the spirit of union has made marked progress everywhere. Thus the new century is keeping up the pace that was set for it by the old. The works that the old century did will the new do also, and greater works will it do. "Through the shadow of the globe we sweep into the younger day."

The Quiet Hour.

The Lame Man Healed.

S. S. Lesson, Jan. 26th; Acts 3:1-10.

Golden Text—Ex. 15:2. The Lord is my strength and song, and he is become my salvation.

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

The hour of prayer, v. 1. It is a good thing to have regular times for prayer. It is related of General Gordon that for half an hour every day a white handkerchief lay on the ground at a little distance from his tent. This was a well known signal that the general must not be disturbed because he was at prayer. So great were the demands on his courage and strength that he must renew the energies of his soul by waiting upon God. In the time of secret prayer in the morning, we shall find a fountain whose streams will refresh and gladden us all through the day.

Ask an alms, v. 3. The request which came from the lips of the lame man was for money, but the deep yearning of his heart was for strength to walk. God answered not the auditable petition, but the inward desire. He understands not only what we say but what we need. In His wisdom He often withholds from us a minor blessing, that He may bestow a greater one.

And Peter fastening his eyes upon him . . . said, Look on us, v. 4. There must be in us a preparedness of mind, if we are to receive blessing from God. When Jacob, full of self-confidence, sought to enter the land of Canaan, he had to wrestle with God. It was only after he had been made to see his own helplessness and dependence that he had power with God and man. God gives the blessing, but our faith is the necessary condition of our receiving it.

Silver and gold have I none, v. 6. Peter was a poor man and naturally took a special interest in the poor. Christianity is the religion of the common people. It upholds the dignity of labor. St. Crispin is the patron saint of shoemakers. This is his story. He was a Roman senator, brought up in the lap of luxury. He became acquainted with the religion of Jesus during a time of fierce persecution early in the fourth century. He was baptized, and feeling that a life of ease and idleness was not consistent with his Master's example, he gave up his honors and his wealth, retired into Gaul, and there took up the trade of shoemaking, because it could be exercised in great quietness. At a time when manual toil was considered fit only for slaves. Christianity emphasized the dignity of labor.

Such as I have give I thee, v. 6. The confidence of Peter sprang from his assurance that the risen Saviour, though He was absent from His disciples in bodily form, was really present with them in His power and spirit. Their work was but a continuation of His. They were but carrying on the work which He began. An example, and an inspiration, verily, to all Christian workers!

In the name of Jesus Christ of Nazareth, v. 6. The Romans had crucified Jesus Christ and His friends had laid His sacred body in Joseph's tomb. Men had killed His body. But He had another life besides His bodily life. There was that life which consisted in perfect obedience to the will of His Father. There was that life in virtue of which He exercised authority over the forces of nature, over disease, over death, over the

world of good and evil spirits. It was impossible that this higher life of Christ could be crushed by the mallets which drove the nails into His cross. That life survived the grave. It re-appeared in the activity of His disciples. It was only a few weeks before this that the temple courts had been thronged by crowds of blind and lame seeking to be healed by Jesus (Matt. 21:14): And now, although the Master had been crucified and buried, the disciples on the very same spot were repeating His miracles. How vain had been all the attempts of men against that invulnerable life! The Crucified lived on and worked on through the presence and power of His Spirit in His followers. And at this day there is no name in the world so powerful, no authority so potent in the world as the name and authority of this same Jesus Christ of Nazareth.

And he entered . . . into the temple . . . praising God, v. 8. The first thing his strengthened limbs did for this man was to carry him into the house of God to join in its praises. His conduct proves that not only his body but also his soul had been acted upon by divine power. It would have been sad indeed if he had employed his quickened energies to enter on evil courses before impossible. But not less sad is it to see those who have always enjoyed health and vigor, use their powers, not in the service of God, but of self and sin. All that is so spent is clear loss; all spent for God, clear gain.

Studying the Bible.

It has been my privilege during the past nine years to be closely identified with a great company of men, both in evangelistic work and in the regular service of the Church. I have in that time been brought in contact with many who, while they were Christians, were living far away from Christ, were not growing, and were having an experience with which they were thoroughly dissatisfied, and in every case, when I have investigated the cause, I have found that it was due to the fact that they were not students of the Word of God. I have also known very many who, while they had accepted Christ and made a fair start in the Christian life, had stumbled and fallen by the wayside, bringing disgrace upon themselves, the Church and the Lord who had bought them; and in every case I have found their failure was due to the fact that they had neglected the study of the Bible, and thus had become an easy prey to the wiles of the devil. These facts are exceedingly solemn, but they at once established the necessity for faithful, prayerful and constant study of God's Word. If it should be objected that so much of the time is taken up by business and its attendant responsibilities, my answer would be that those who have been most proficient in their knowledge of the Scriptures have become so because they have made time for communion with God and His Word—in the early hours of the day, or even the late hours of the night, and it has not infrequently been by the sacrifice of some special pleasure.—Rev. J. Wilbur Chapman.

Observe when others are suffering and drop a word of kindness.

Paul's Thanksgivings.

All of the epistles of Paul abound with expressions of thanks to God. But there is one class of them which not only contain the thanks, but begin with thanks. These are the epistles of his imprisonment.

One would expect the contrary. We would anticipate that when Paul was barred from home, restrained from all public preaching, estopped from "the care of all the churches," and chained to a Roman Soldier, (probably a disgusting heathen) his epistles would be characterized by a tone of sorrow or disappointment. On the contrary, all these epistles open with a strain of praise and thanksgiving. Let us count them over:

Ephesians 1:2—"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings."

Philippians 1:3—"I thank my God upon every remembrance of you; always in every prayer of mine for you all, making request with joy."

Colossians 1:3—"We give thanks to God and the Father of our Lord Jesus Christ, praying always for you."

Philemon, v. 4—"I thank my God, making mention of thee always in my prayers, hearing of thy love and faith."

1 Timothy 1:3—"I thank God, whom I serve from my forefathers, with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day."

The lesson is for us. When circumstances are adverse, we are tempted to ask, what we have for which to give thanks. When Paul was in these adverse circumstances, he gave thanks even more than in his other epistles.

The facts remind us of the truth that spiritual blessings are more important to us, and are a greater source of thanksgiving than the temporal blessings. Let us look beyond the temporal. If we have grown in grace this year, conquering temptations, let us give thanks. If we have grown in knowledge, if we have seen children or neighbors converted, if we have witnessed spiritual growth in Sabbath scholars—no matter how unfavorable our temporal surroundings—we can join Paul in crying, "I thank my God."—Christian Observer.

Prayer.

Lord, I have viewed this world over, in which Thou hast set me; I have tried how this and that thing will fit my spirit and the design of my creation and can find nothing on which to rest, for nothing here doth itself rest, but such things as please me for a while in some degree vanish and flee as shadows from before me. Lord, I come to Thee, the Eternal Being, the Spring of Life, the Center of rest, the Stay of the creation, the Fullness of all things. I join myself to Thee; with Thee I will lead my life and spend my days, with whom I am to dwell forever, expecting, when my life time is over, to be taken up ere long into Thy eternity. Amen.—Selected.

That great scholar and student of religions, Max Muller, never said a truer word than when he said, "The very soul of our religion is missionary, progressive, world-embracing. It would cease to exist if it ceased to be missionary, and if it disregarded the parting words of its Founder." As Dr. A. J. Gordon once said, "If you are not a missionary Christian, you will soon be a missing Christian."

Mrs. Hillyer's Bit of Gold.

A shining bit of gold, a coin fresh from the mint, lay in Mrs. Hillyer's hand. Somehow, it represented more to her than the amount it stood for in bills, it seemed distinctly more precious, and as she looked at it, she made a resolution.

"This shall go into my mite box for Syria," she said. "They brought 'gold, frankincense and myrrh' when they came to the manger, led by the Star in the East. I too will give Him who came to save, the myrrh of my tenderness, the frankincense of my prayers, and all the gold I receive for the next twelve months as my offering at His feet."

Mrs. Hillyer took down her WOMAN'S WORK and read in their order, following Syria, the different fields. "I do hope," she said, "yes I pray, that I may have a gold piece for every month in the year."

Her home was not one of wealth, merely of comfort, but she earned her own pin money by embroidery and painting on china. An aunt for whom she had finished a linen order had partly paid her in gold. Sometimes her mother sent her a present, and now and then her husband dropped a dollar or two over the housekeeping money into her little purse.

All my gold this year I bring
Straight to Thee, Oh, Christ, my King,
she sang softly.

In came her niece Molly with a rush and a waft of outdoor freshness and life.

"There's to be the most beautiful concert," she said, "tickets only a dollar each. I wish you and I could go."

Mrs. Hillyer smiled, "I have given up concerts for this winter, Molly. I have other uses for my money."

Molly pouted—"Missions, I suppose; you send all your surplus over the sea."

"Yes, darling, if it were only more. I can do so little, and the need is so great!"

You would never believe if you had not seen it how that year the stream of shining gold poured through Mrs. Hillyer's hands. She told nobody of her pledge, but Jesus knew about it. He moved the springs that started the welcome treasure in its trend toward her. Every month, a golden gift dropped into her mite box, and by the end of the year Mrs. Hillyer's contribution to the Woman's Board was fifty dollars.

And singularly, never was any year so blessed, never had she so many luxuries, never was her good man so prospered. For there was One who acknowledged her gift and poured back into her lap of the things she needed.

Fear not, little flock, it is the Father's good pleasure to give you the kingdom."

We can never doubt His goodness,
We may always trust His love.

—Woman's Work for Woman.

Heaven.

Life changes all our thoughts of heaven;
At first we think of streets of gold,
Of gates of pearl and dazzling light,
Of shining wings and robes of white,
And things all strange to mortal sight.
But in the afterward of years,
It is a more familiar place,
A home unbarred by sighs or tears,
Where waiteth many a well-known face,
With passing months it comes more near,
It grows more real day by day,
Not strange or cold, but very dear—
The glad homeland not far away,
Where none are sick, or poor, or lone,
The place where we shall find our own.
And as we think of all we knew
Who there have met to part no more,
Our longing hearts desire home, too,
With all the strife and trouble o'er.

Robert Browning.

Our Young People**Topic: Missions.**

Jan. 26: Rom 13: 10-14.

Our Leader Speaks.

Our topic, "The Missionary Awakening," implies that Christians are asleep in regard to missions. Is that too harsh a thing to say? No; for if we were awake, we should know more about missions, and give more, and pray more, and go more.

How many of us can tell the names of the mission boards of our denomination? In what parts of the world are they at work? How is each mission field progressing? What are twenty of the world's greatest missionaries, and where did they live and work? Have you read ten missionary books? Do you read, regularly and thoroughly, any missionary periodical? These questions will tell you where you stand as to missionary studying.

Then, are we regularly laying aside money for missions, as the Bible requires? Is the money a proportionate part of our incomes? Is it a generous part, one-tenth or anything like it? Do we keep strict account of our incomes, and set down the amounts we give to God's work? These questions will show us where we stand as to missionary giving.

Next, do missions form a part of our earnest and persistent prayers? Are our prayers all for ourselves and our personal or family interests? Are the great interests of Christ's world-wide kingdom upon our hearts? Do we really long for the spread of the gospel in Dakota? in China? in Spain? Is there any single missionary whose work we are following with the buoyant petitions that will actually lift it above all barriers and bring it to victory? These questions will show us where we stand as to missionary praying.

And finally how about going ourselves? Why should not some of us dedicate his life or hers to the spread of the gospel among the Indians, the Africans, the city poor, the Japanese, or the Patagonians? The burden of proof is on each one of us, to show why he should not go, why she should not go. Have we honestly considered this fundamental question, and settled it in a way to satisfy our conscience and our God?

Next week is Christian Endeavor Day. The officers of the United Society of Christian Endeavor are earnestly desirous that our twenty-first birthday shall be signalized as a great Decision Day. Who is on the Lord's side? Who, in return for all that Christ has done and is doing for him, will surrender his life wholly to the Master, and will promise Him to say what He wants him to say, do what He wants him to do, and go where He wants him to go? May God help us to make this meeting a beginning of the great Decision for many a soul.

Missions is the main business of the church, just as selling goods is the main business of a shopkeeper. What should we think of a shopkeeper who should fit up a handsome shop and hire a set of capable clerks, and then take no thought about the sale of his goods? That would be no worse than to build fine churches, and have fire singing and preaching, and take no thought for the salvation of the world.

Carlyle on the Catechism.

"The older that I grow—and I now stand upon the brink of eternity—the more comes back to me the sentence in the Catechism which I learned when a child, and the fuller and deeper its meaning becomes: "What is the chief end of man? To glorify God, and to enjoy him forever."

Suggestions.

When Professor Drummond left Japan, the native ministers gave him this message for Europe, "Send us no more doctors; we are tired of them. Send us Christ." That is what missions are doing, sending Christ over the world—and Christ's doctors, too.

Do not draw a line of separation between the house of God and the house of business. The counting house and the shop may be as much the house of God as the holiest shrine where generations knelt in prayer.—F. B. Meyer.

God hides some ideal in every human soul. At some time in our life we feel a trembling, fearful longing to do some good thing. Life finds its noblest spring of excellence in this hidden impulse to do our best.—Collier.

Consecration to Christ's service is not what we often fancy it—far away height of religious attainment; it consists in doing the simplest every-day duty that comes to us, in such a spirit as to make it a consecrated work.—Mary H. Howell.

There is no test of our love for Christ quite so searching as the question whether we are deeply interested in missions. Dr. Maltbie D. Babcock once said that our love has a broken wing if it cannot fly across the ocean; and that is certainly true.

If we want to kindle a fire, we carry fire in some shape to the dry wood we wish to burn. So, if we want to start a missionary fire, we must have some fire of our own to start it with. Get enthusiastic for missions yourself, by reading and studying, and you will become able to make others enthusiastic.

We are quick to envy others the possession of gifts. We forget that God's plan is unfolded by the use of such abilities as he has given, and that he alone knows the secret of fitting each influence into its place. The helpful souls who are mostly lovingly remembered and the longest missed are those who have been mindful of small opportunities.—New York Observer.

The great danger that besets us all is of forgetting the duties of the Christian life while we are enjoying its privileges. We do not sufficiently recognize stewardship for God as the correlate of receiving from God. The reservations we make in our consecration are too large. There is too little appreciation of the comprehensiveness of the corollary that follows the basal fact of the Christian life, "Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's."

Our Contributors

Dr. Robertson's Last Appeal.

The following letter was prepared a few days before Dr. Robertson's death. He left with Dr. Warden the names of a number of gentlemen to whom he desired copies to be sent. It is thought well to give the letter much wider publicity. Many throughout the Church may feel like responding.

PRESBYTERIAN OFFICES,
TORONTO, JAN. 7, 1902

DEAR SIR:—The Home Mission and Augmentation Committees of the Church are greatly embarrassed in the prosecution of their work by the lack of an adequate revenue. But for a contribution of \$13,570, from Britain, and a special collection from our own Church, the Committees would have closed the past year \$20,000 in debt.

The outlook just now is not cheering; the fund being upwards of \$50,000 in debt. The receipts for 1901 are less than for 1900 at this date, and yet the liabilities for this year—owing to extensions in New Ontario and the West—are higher. The grants promised last Spring are \$25,000 above the normal revenue of last year.

The Explanation:—Missions are increasing at the rate of 25 per cent., and revenue only 10 per cent. Last year Ontario gave about 20 cents per communicant, to plant and maintain missions and augmented congregations in Western Canada.

The Need:—Last year from 70,000 to 80,000 settlers found a home in the West, and the immigration of 1902 is expected to reach 125,000, if not 150,000. From the United States, Eastern Canada, Britain and the continent of Europe they come. If the foreigners are not educated and made loyal, they are sure to prove a menace to the free play of popular government. If not evangelized and brought up to our moral level, they are sure to drag us down to theirs. This, we cannot afford; our ideals and conduct are not high enough now. At present, about 100,000 English speaking settlers in the West are without ordinances, and a large mass of foreigners in the same sad plight. Of Slavs alone, 50,000 are like sheep without a shepherd, and their children are without schools. These foreigners are receiving accessions from Europe every year, and the birth rate among them is high. Neglected, what shall the harvest be?

Census Figures—during the last decade, the population east of the great lakes increased 100,000; west, 310,000. Ontario loses five members of parliament, the West gets them. The rural population has been steadily diminishing in Ontario since 1861. The increase of 60,000 in Algoma, Muskoka, Parry Sound, Nipissing and Renfrew, alone saved Ontario from a decrease. The centre of population in the Dominion is steadily shifting westward. After the census of 1911, the West is likely to hold the balance of power. If the electors are largely Mormons, miners and foreigners, is there not peril if the work of the missionary and schoolmaster are suspended?

Encouragements are many. During the past ten years, the population of the West increased 83 per cent.; the adherents of the Presbyterian Church increased 187

per cent., and her communicants, 168 per cent. Missions and Augmented congregations are becoming self supporting every year;—about twenty are supposed to go off the lists next spring, and become helpers in the general work of the Church.

For work done in the Kootenay and Klondike, the Church has been highly commended—even by Roman Catholics. Missionaries have been a saving salt where drinking, carnality and gambling hold high carnival. Past success is a potent plea for aggressiveness. The respect in the West for law and order is largely due to missionary effort.

Remedy:—A larger revenue is imperative;—Whence is it to come? Not from Britain; her people will not give it, because they think Canada abundantly able to support her own home missions. Nor with the means at our disposal, should we ask Britain for money.

The general contributions are rising, but too slowly for the present emergency; hence, an appeal is made to the wealthier members of the Church to contribute specially for a few years. In addition to the contributions of the people connected with a Mission, \$250 will support one missionary. To many, in these prosperous times, \$250 is a mere bagatelle. Scores of our people could give this amount, and not a few could double, or even quadruple it, and not feel pinched.

Several have been appealed to already, and they have promptly and generously responded. Two members in Chalmer's Church, Quebec, give \$250 each; five in Knox Church, Ottawa; six in St. Andrew's, Ottawa; three in the American Presbyterian Church, Montreal, give \$500 each, and another \$375; one in Crescent Street gives \$250; one in Smith's Falls, \$250; one in St. Andrew's, Peterboro', \$250; one in Brockville, \$500; one in Central Church, Toronto, \$250; and Westminster congregation, Toronto, undertakes to support five,—\$1,250; a gentleman in Paris, \$250, and his wife, \$250; two in Central Church, Hamilton, \$250 each. And more are considering the matter. But we require, for present needs, 100 special contributions of \$250. Will you please come to our help in this way? You are asked as a Canadian and a Christian, as a lover of Canada, of your fellowmen, and especially, of Jesus Christ. His religion has raised us where we are, and by His grace alone, whether as men or as a nation, can we hope to stand.

Will you kindly consider this matter and notify Dr. Warden as early as you conveniently can. The Church year closes on 28th February, and it will be of very great service to the cause if you could forward the money before then. Should it not be convenient to forward the full amount within the time named, one half might be sent now, and the balance later. Soliciting the favor of a reply at your early convenience.

Yours faithfully,

ROBT. H. WARDEN,

Convener, Home Mission Committee.

JAS. ROBERTSON,

Superintendent of Western Missions.

The Watchman: When there is no place in the ministry for men of thorough education, good character and all round efficiency because they are not genuineness or are over forty, the effect reflects more seriously upon the standards of the churches than upon the ministers or the theological seminaries.

Wise Men's Gifts.

Giving is the genius of Christianity. It is its very foundation principle. God is its Rock-bed and God gave. His giving was based on love, and no other giving is acceptable to Him. "For God so loved the world that He gave." Giving in a spirit of love is a test of the true Christian.

As we read of the incarnation of our beloved Saviour we learn that wise men came from the East saying: "Where is He that is born King of the Jews, for we have seen His star in the East and are come to worship Him," and when their seeking was rewarded by finding Him, they presented unto Him gifts, gold, frankincense and myrrh. It is remarkable the Christian shrewdness of these heathen—though enlightened men—they were evidently under the influence of the Spirit of God. From a Christian standpoint they were wise men because they first sought and found the Saviour, then they presented their gifts. This is God's method. The Church established in Corinth received the commendation of Paul for acting in this same way—their gifts were acceptable because they first gave their own selves to the Lord. True wisdom is in receiving what God gives, then giving what we have to God.

Zacchaeus was a wise man because he first "sought to see Jesus" and after accomplishing this end his soul was stirred to true benevolence—1st in giving to the poor and 2nd in restitution—giving back what he had wrongly taken: "Beloved Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him four fold."

The wisdom of the world reverses this—men think themselves wiser than that which is written—wiser than God, and thus they bring gifts to merit God's favor, forgetting that the highest wisdom is to receive what God gives, then from a feeling of gratitude and love towards Him to give the first fruits of our lips and of our lives.

Wise Christian giving has a holy purpose, aim and end. Men may not always know what that purpose is—yet it invariably carries out in whole, or in part, one of God's designs or plans. These wise men from the East were co-workers together with God in the gifts they gave to the infant Christ. Herod had a malicious scheme to destroy Him who was born King of the Jews. It was necessary that his scheme should be frustrated and the Infant of Days preserved. "Depart into Egypt" was the divine message sent to Joseph. Egypt a strange country with strange people. He and his would be strangers among strangers and withal were poor. The gifts of the wise men show the superintending providence of God, how He watches over and provides for the anticipated wants of those who are the objects of His care. With the gold the Holy family would be provided for in Egypt and in journeying to and from that country; without it they would have anxious care and possible distress. The wise men from the East were God's financial ministers, his angels of mercy; and their gifts were timely, wise and useful. These men were wise in seeking, finding and worshipping the "Young Child" and then after such earnest and devout service opening up their treasures and presenting their gifts.

London, Ont. Geo. W. Armstrong.

Dr. J. Robertson.

BY REV. PROF. JORDAN, B.D.

It will take a little while for the Church to realise all that she has lost through the removal of Dr. Robertson. When we think of large interests involved we solace ourselves with the old saying, "God buies the workman, but carries on the work." True that is, God gathers the weary workers home to himself; when the measure of strength allotted to this mortal sphere is spent the faithful workers learn that 'there is a rest that remaineth for the people of God;' and when even the greatest worker is taken the work goes on. When we have pondered the deep meaning of the words, "It is expedient for you that I go away," the mystery of even our greatest bereavements is lessened. Yes, the work goes on; the Christian church springs into being, learns to fight God's battle and do His work even when her Lord is absent; but that is because He is not 'absent' in the deepest spiritual sense. "The work" is not a soulless mechanism that "goes on" with the automatic action of blind fate. This work of worship to God and service to humanity which is so dear to the devout believer in the life of God's saints passing down through the ages, the work abides and the spirit of the worship still lives. It we turn to God in prayer and if we have faith in the promise, "Lo I am with you alway," we shall have grace and guidance given to face the new problems and bear new burdens. That is a glorious truth to which we must hold fast, and which we must proclaim with ever new energy to our own hearts and to our fellowmen. These gracious truths, however, are not meant to deaden the sense of loss. It is good to feel our loss that by it we may be drawn near to the Heavenly Father and cherish a fitting sense of what we owe to those who have gone before. God gave to our Church an apostle of the West when the West needed him and the church needed him. One result has been that the Presbyterian church of Canada has been able to bear a full share of the burden in relation to the evangelization of a new and large section of our country. Hence, our church today occupies a leading position in that important part of our land. Already a rich harvest has been reaped. But that only brings with it increased obligations according to the increase of power. We cannot rejoice in mere numbers or rest in the past. Dr. Robertson's ideal was that of unresting service. Those of us who met him at close quarters know that he lived for one great work. But we know also that he had a great idea of that work. He was no mere Ecclesiastic; the aggrandisement of a church was not his final aim. He had the old prophetic idea of righteousness; his religion was a force to link men to God, and to bind them in true fellowship so that the whole of life might be made clean, wholesome, spiritual. We know also that though he regarded his own work as one of the greatest importance to the country, one that united piety and patriotism in a supreme degree, he recognized the need and importance of other branches of the church's work. Though at times, as was necessary, with a specialist, the Home Mission field seemed to him to fill the whole horizon, on right occasions and in graceful ways he could acknowledge the service of those who work in very different ways. While

we feel sorrow at the loss of a strong, noble man who did a great work which will have an abiding, far-reaching influence, we have joy in hearing this testimony and offering this tribute to the memory of one who rendered that service for which we owe thanks to all the saints, namely to incarnate in undeniable form the Spirit of the Cross, to prove the reality of religion, and to show that missionary enterprise in the church is not a matter of history but of living present experience. Such rich memories and noble traditions ought to stimulate us to more faithful service in the service of Him "who went about doing good."

Literary Notes.

The winter number of the Western Quarterly Magazine, "The Hesperian," is devoted for the most part to the discussion of Christmas topics, though it also contains articles on 'Wild Life in the West,' and 'Trollope as a Novelist.' Under 'Current Literary History' and 'Contemporary Science' both fields are reviewed.—The Hesperian, St. Louis, Mo.

THE INTERNATIONAL JOURNAL OF ETHICS for January contains some very able articles. We may mention particularly "The Dark Ages and the Renaissance," by B. Bosanquet; "Philosophy and Life," by H. Hoffding; "The Temperance Question," by James H. Hyslop, of Columbia University, should have special interest for Ontario readers just now. There are also the usual number of book reviews which serve as a guide to recent movements in Ethical philosophy.

The January number of the Ladies' Home Journal contains the usual variety of reading matter. Rudyard Kipling has one of his animal stories 'My Personal Experience with a Lion,' while John F. Mitchell writes of "James Whitcomb Riley's 'Home Folks.'" Two serial stories are finished in this number, and "The Russell's in Chicago," is continued. The various departments are most helpful, especially those having reference to dress-making.—The Curtis Publishing Co., Philadelphia.

Table Talk for January opens with a most helpful article on "The Conventional Setting of the Table," by Mrs. Burton Kingsland. An interesting article is that on "Housekeeping in Mexico." The subject "Mumps and Chicken-pox," so timely a one to all mothers, is discussed. The daily menus, with suggestions for following them, are as usual excellent. Table Talk is probably the most valuable magazine of its kind published, and the subscription price is only \$1.00 per year. Address, Philadelphia, Pa.

The Cosmopolitan for January opens with a seasonable article well illustrated on "Winter Sports." This is followed by a short essay on "The Last of the Red Race." "Picture Photography" is profusely illustrated. Perhaps the most noteworthy feature of the number is the article written by Elbert Hubbard on his own life and work. All Philistines will wish to read this. Several good short stories, together with other short articles, complete the number.—The Cosmopolitan, Irvington, New York.

THE NINETEENTH CENTURY AND AFTER, for December 1901, contains the usual varied and interesting articles bearing mostly on the life of today. The first

place is occupied by an important contribution "A Message from America" by Sir Charles Wemyss Reid. There are of course two or three articles bearing on South Africa. Mr. W. S. Lilly gives a mournful account of "Marriage and Modern Civilization" from which it appears that the Roman church is the real and only support of marriage. Mr. J. G. S. Cox, Editor of the Tablet, explains "Why the Religious Orders leave France"; while Mr. Mallock throws New Light on the Bacon—Shakespeare Cypher; and Sir R. Anderson discusses "How to Put an End to Professional Crime." Thus the interest is maintained, and life viewed all round.—Leonard & Scott Publishing Co., New York.

We have before us a copy of St. Margaret's Chronicle, the first issue of the pretty Magazine gotten out by the pupils of St. Margaret's College Tor. The Magazine is neat and attractive in form and reflects great credit on the school and the five young editors, a portrait of whom adorn the first page. We wish the Chronicle every success, and feel confident that it will do much to bind the pupils, old and new, in a common interest.

The Ladies' Magazine for January opens with an amusing story, "A Case of Mistaken Identity." Under the title "The Not Impossible He" the members of the Girls' Club discuss platonic friendship and many other questions of a similar nature. Edith Murray has a good article on "The Country Minister and his Wife." The illustrated article on "The Northwest Girl" is of special interest to all Canadians. The various departments are being carried on in such a way that they afford many helpful suggestions to housekeepers and all who are interested in the proper management of the home.—The Hugh C. McLean Company, Toronto.

The table of contents for The Fortnightly Review for December, though not tempting, has some items that will appeal to the tastes of not a few. The veteran Demetrius C. Boulger writes "Li Hung Chang—Statesman or Imposter?" and the verdict of those who read the article will be that the notable Chinese statesman was a juggler. Richard Davey gives "A Few More French Facts" and compares the France of today, with her State Atheism, her pornographic literature, her often generous but ill directed impulses and her incendiary journalism, to the Rome of the Satirists. As in all ages and in all countries the religious sanction for moral law has been found to be of absolute necessity, and the decline of Roman greatness began when religion and morality were separated, his contention is that if we set aside the Bible and the Christian ministry of all denominations from the people of these realms we shall take away from them that visible and authoritative standard for duty which has made the greatness of our Empire. Very different in tone from the article on the French is that of the closing chapter (and in many ways the best) of "Anticipations" by G. H. Wells. Itching ears will lend themselves readily to the new things set forth in this vision of the Faith Morals and Public Policy of the New Republic that is to be. The concluding article is an interesting and powerful short story by Maxime Gorki, undoubtedly the Kipling of Russia.—Leonard & Scott Publishing Co., New York.

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PROTESTANTISM IN FRANCE.

The Contemporary Review for November, 1901, contains a striking article on this subject; it brings out this singular paradox, that while the Protestant spirit has taken possession of France, Protestantism as a form of Church life is declining. Mr. Richard Heath illustrates and explains at length this remarkable statement. Recently a book has been published in France entitled "Le peril Protestant." According to the writer of this book, an opponent of Protestantism, "The Protestants in France have got hold of the sources of power, and are very influential, not only in the political world, but in centres where power is more real and less subject to the fitful changes of public opinion: the Magistracy, High Finance and the Educational World." Protestants are said to be masters of three-fourths of the Paris banks, and are accused by Mr. Renauld of having helped to bring about the fall of the great Catholic bank, the Union Generale.

In the old days of persecution, Protestant children were torn from their parents and compelled to receive Roman Catholic education. "To day the character and organisation of public instruction in France has come into the hands of men who are for the most part Protestant of Protestants and who appear to be accomplishing a work which will some day be recognised even by modern evangelicals as a proof that "there is a God that judgeth the earth." This we are told does not mean the ejection of religion from the schools but rather an effort to deliver them from all clericalism and every kind of denominational teaching. "Under Mr. Jules Ferry and those who have carried on his policy, three men originally Protestant pastors, Felix Pécant, Ferdinand Buisson, and Jules Stey, have largely influenced the reorganisation of the

education of the coming generation in this sense."

Felix Pécant, Director of the Normal High School for girls at Fontenoy, seems to have had a remarkable influence. One critic declares that the school is "a nursery of democratic vestals and zealots, a laic Port Royal." "Yes," said M. Labatier, "Pécant did introduce into Fontenoy something of the Jansenist spirit—independence in matters of conscience, inward religion, sweet and serious morality, enlightened and solid reason." Mr. Heath tells us that to this spirit he added a new element, and one which transfigured all others, a spirit of philosophic and religious tolerance. Lay education, he asserted, only put positive religion in peril when that religion instead of being truly religious was petrified in ecclesiastical formulas, rites, practices and supernatural history.

A writer in the Revue des Deux Mondes, June 15th, 1898, speaking of the part played by liberal Protestantism in the laicization of public instruction, says it has contrived in the French Primary Schools "to avenge God." "Writing over its doors 'laical' the school is surrounded by an ensemble of ideas and sentiments, inspirations and aspirations, which may be described as a sort of legacy of Protestantism, and especially of Liberal Protestantism." That is, that while no theological teaching is allowed the spirit of the teaching has been made more truly godly than it was and tends to become more and more so. But we come again to the paradox in the language of Mr. Heath. "What makes 'La Conquete Protestante' (as he calls it) of such profound interest is that while the Protestant spirit is thus becoming a leading influence in Republican France and the France of the future, Protestantism as a form of Church life and as a religious denomination is dying out. Surely this contemporary phenomenon, intimately related to the history of France and of Protestantism generally, is worthy of thought, and especially worthy of the attention of all interested in the future of the Christian Church." For the full explanation of this we must refer our readers to this very suggestive article. It appears that narrow individualism, dry routine and dead respectability have tended to kill the Protestant Church of France. There are, however, reasons for the decline of Protestantism as an ecclesiastical organisation which are well worthy of investigation. There seem to be signs of a revival and the good work of the McCaul Mission and the Salvation Army is acknowledged. But even an outsider can see plainly that if real, living Protestant churches are to be built up, it must be by Frenchmen themselves who apply to their modern life the power of true faith in and loyalty to Jesus Christ, so that they can not only avenge the wrongs done to their fathers and resist priestly aggressions but also show that Christianity meets their deepest religious and social needs.

MINISTERIAL LIBERTY.

We hear sometimes of ministers resigning their charges and retiring from the ministry of the Presbyterian church because they deem their liberty is infringed by subscription to the articles of our Confession of Faith. Perhaps a wrong impression is created as to what such subscription implies. If it implied a subscription to the "ipsissima verba" of the confession it would be a hardship; but when we remember that the subscription is to a "system of doctrine" it puts a different face on the question. The system of doctrine contained in the Confession of Faith is the same system that is embodied in the thirty-nine articles of the Church of England and in all the Reformed Confessions. We are of those who think that the framers of our Confession tried to define too much, and that all that is necessary might be put in fewer words; but we do not think that a revised and shortened Confession will depart seriously from "the system of doctrine" contained in that grand old, much-abused, much misunderstood, Confession.

For our own part we do not want a revised edition of the Confession of Faith. We prefer to leave this great historic document un mutilated as a book for Students of Theology and Church History to ponder over; and have a Confession prepared in modern terms of thought to suit our own age. When our forefathers prepared the Confession it was an embodiment of the theological thinking of their time; and a wonderful time it was! Our theologians are surely able to prepare a Confession equally suitable to our own age.

But in the matter of liberty it seems strange to us that a minister should leave the Presbyterian church and enter a Unitarian pulpit. It surely must be a constraint to be compelled to preach a small, contracted, humanized church—one altogether inadequate to the work of redeeming a lost world. And it surely must be a loss of personal liberty to leave a church where every protection is thrown about a minister to secure him independence in preaching what he thinks is God's truth and to enter a church where he must preach the views held by the particular congregation he serves, or leave. One can understand a minister leaving the Presbyterian church because no longer in harmony with her government or her doctrine; but let no minister doing so and becoming subject to a narrower creed and a closer form of government, presume to tell us he is entering into a larger liberty. There are blemishes in the Confession and defects in the carrying out of our church polity; but there is no denomination in which a minister's rights are so well safeguarded as in the Presbyterian church; and none in which he has a wider area of truth open to him, or greater freedom in proclaiming the message given to him from the Word of God.

This age is certainly a trying one for the Christian minister. Many old and long cherished theories are being thrown into the crucible; but the work of criticism is about done. The time for re-construction has come. Let our ministers possess their souls in patience; and while proving all things, hold fast that which is good.

THE CHURCH FUNDS, THE NEXT TWO MONTHS.

The Rev. Dr. Warden by means of his frequent bulletins, keeps the church well and accurately informed both as to the state of the finance for all the schemes of the church, and of the present extent and pressing needs of our Home Mission work in particular. His last statement showed large claims to be met, and unhappily a larger deficit at date than at the corresponding time last year. With February, as all should now know, the church year ends, and how the accounts will stand now is a matter of constant concern, not only to all the heads and leaders in the work, but to all in the rank and file as well, who are earnestly and intelligently awake to the claims of the work and to all that is involved in it for the church and for the country. How accounts will square two months hence depends, if not wholly, certainly very largely, more so than upon any others upon ministers and sessions. If only they, all over the church, in every city, town and country district, rise to the occasion, the end of February will find no deficits. If each minister and session would only feel that the responsibility for the final financial result at least, rests with them, there need be no fear. If the people are wisely and lovingly appealed to, they will give, and it will do them good to come up with their substance, as well as with their prayers to the help of the Lord. Our church has often been spared the humiliation of deficits by appeals to a few which have been generously responded to; it is much better for the church when deficits are averted by the efforts of all.

How the work is growing is an old, and so far familiar story, although it is ever presenting new and interesting phases. But it can scarcely be too often told or too much dwelt upon. It is an inspiring story, and continually growing more so. It has never grown stale to the man who, more than any other, has told it over the length and breadth of the Dominion, Rev. Dr. Robertson, whose voice is now forever stilled, but whose works do follow him. The attention, greater than ever before which our country is attracting in Britain, Europe and the United States, the in-rushing of thousands to our new Ontario, and to the great Northwest, of people of many languages, the low moral and educational standard of very many of them, all to be Canadianized and Christianized, and if this be done, the certain future greatness of our country, in the best sense, all appeal to the whole church to be up and doing. Never had any church a louder call, or a nobler field for service than ours has at this moment. Patriotism, humanity, religion all cry aloud to seize and turn to the best account for God and man such an opportunity as comes seldom to any church.

The past history of this work in the hands of our church is full of warning and encouragement. Both what in the past we have lost, and what we may now gain, and do for Canada and for Christ, call upon us not to slacken our efforts, but to greatly increase them.

"From the depths!" There are no depths so great that God cannot hear the cry of the distressed soul.

THE NEW SITUATION AND PROHIBITION.

That a new situation as regards Prohibition has been created by the decision of the Privy Council, sustaining the legality of the legislation of the Manitoba legislature on that subject is felt by all who give this question serious consideration, and is making itself very evident in this Province, and will assuredly very speedily in all the others also, except probably in Quebec. The interest hitherto shewn and felt in Prohibition by many professedly in favor of it, has been largely of an academic rather than of a real kind. It has now got to a stage beyond the merely academic, and the new situation compels interest to be real, practical and in dead earnest. The government and people of Ontario are face to face with this new situation. Government has been content up till now, to dally more or less with the drink question as embodied in Prohibition, and to be satisfied, if only it could by one makeshift or another, allay popular clamour. That will no longer do. The friends of Prohibition and all who value and demand straightforward, honest action on the part of any government, are not to be put off any longer with a makeshift policy.

There can be little doubt that legislation will take place at the first meeting of the Ontario Legislature on this subject. What particular form its action will take must be decided by the government itself, but inasmuch as the country now knows for the first time, exactly what it has power to do in this matter, and a popular vote taken upon Prohibition will mean much more than it has done before, and because of the peculiar nature of the case, the difficulty of carrying out prohibitory legislation, there is much to be said in favor of anew submitting the question to the vote of the people.

Supposing this to be done, in view of what is almost certain to be a majority vote in this province in favor of Prohibition, the question at once arises, what should the government or legislature do? Out and out prohibitionists will, of course, say, if there is a majority in favor of prohibition, then certainly it is the duty of the government to enact a prohibitory law. The question is, will this be wise, or will it be satisfactory in its results? Means have been taken to ascertain the judgment of sober minded, wise and Christian men upon this point, whose interest in all that affects the public good, and whose qualification to judge cannot be doubted. There is, so far as opinions have yet been ascertained, remarkable unanimity in this, that a bare majority in favor of prohibition would not of itself alone warrant placing a prohibitory law upon the statute book. Respect cannot but be paid to such an opinion by the most ardent prohibitionist, and it will have great weight with the people generally. We believe it represents and reflects the opinion of a great number, of the majority of those who are favorable to prohibition. We admit the force of the argument that, prohibition once enacted, even if not very perfectly enforced, will have a great educative influence. The fact remains that, without this widespread powerful public opinion behind it, the law cannot be enforced.

And such a law not enforced is worse than useless; it is positively in many ways demoralizing. Two thirds, three fifths, three fourths are given by those who have been consulted, as the majority which should be given for prohibition, before the attempt to enforce it can be reasonably expected to be successful. With this view we entirely concur; and without such a majority, no government, we feel certain, could successfully carry out prohibition.

One or two points more may be noted. Much must depend for the successful enforcement of such a law, upon the machinery and agents appointed to administer it. It is here, where we believe failure in the past in enforcing a license law, not to speak of prohibition has been caused. The people themselves have not been sufficiently in earnest to carry out the law, and consequently the government has not. But if the people are now in real earnest, men in real earnest on this question will be sent to parliament, and government will be compelled to see to it, that both the machinery and the agents appointed to carry out the law do their work honestly and effectively.

Again, more appears to be required and expected by many, as to what constitutes the observance of a prohibitory act than is demanded in the case of other laws. There is no law always and perfectly observed, and a prohibitory law as regards the drink traffic, and at first especially, can only, like any other law, be partially successful. But our people are law-abiding, and if a popular vote is now taken, and a substantial majority, such as has been spoken of, support it, we have little doubt that it might and would be successfully carried out, and would be one of the greatest blessings that has ever been conferred upon the country.

MINISTERS' RATES.

Ministers connected with the aged and Infirm Ministers Fund are reminded that their rates are payable on or before 15th January. The rates to the Widow's and Orphans Fund were due on 1st November last. To retain connection with the fund, those in arrears should forward the amount due without delay.

CLOSE OF CHURCH YEAR.

We are again asked to remind Ministers, Congregational and Missionary Society Treasurers, that the Church year ends in February. All contributions for the schemes should be forwarded so as to reach Rev. Dr. Warden, Toronto, on or before Friday 28th February.

The Schedules for Home Mission and Augmentation half yearly claims and annual returns have been sent to the Conveners of the several Presbyteries (Western Section). Should any convener fail to receive them, he is requested to correspond at once with the Secretary, Rev. Dr. Somerville, Owen Sound, that others may be sent.

We take of that we understand, and hence the prayer: "Make me to understand the way of Thy precepts, so shall I talk of Thy wondrous works."

The Inglenook.

Fred and Carlo.

BY FAY STUART.

Little Fred Keith had no brother nor sister to play with, and when company came he was very selfish with his playthings.

One day his father brought home a beautiful collie. "Now, Fred," he said, "Carlo is to be your pet, but you must treat him kindly and not be selfish."

They had grand frolics when they went for a walk together. If Fred threw a stick into the pond Carlo would always swim out and bring it back.

One bright morning in July Fred went out into the pasture to pick berries. He carried two small pails, in one of which mother had packed a nice luncheon. Carlo trotted along carrying the empty pail in his mouth.

The blueberries hung in clusters on the low bushes but the sun was hot, and before one pail was filled Fred decided that it was surely dinner time. He sat down in the shade of a tall laurel bush and began to eat a sandwich. Carlo smelled the meat and begged for a piece, but though his big brown eyes were wistful, and he held up both paws, Fred took no notice.

"I'm real hungry and I want it all myself. You can catch a squirrel," he said at last.

The second sandwich was half gone, and Carlo's eyes looked sad. "Carlo has been chasing a rabbit all the morning; p'rhaps he is as hungry as I am. I guess maybe he can have this ham and cake, and I'll eat the pie."

Carlo barked a joyous "Thank you!" and, somehow, Fred's pie tasted twice as good as usual. Then they ran down to the spring and drank some of the clear water.

When both pails were full they started for home. Faithful Carlo carried one pail so carefully that not a berry was spilled.

The next afternoon Fred took Carlo for a walk in the fields. Grandfather's barn, where he kept his salt hay, stood all by itself in the pasture, and near by was an old cellar. Fred went to the edge to look over, a stone loosened, and he fell in. He tried for a long while to climb out, but each time he fell back.

Carlo ran round the edge, barking; then he jumped in. Fred was glad that he did not leave him alone. He called for help until he was tired. The sun went down with all his might, but the only answer was an echo from the old barn. By and by he lay down beside Carlo and cried himself to sleep.

When he awoke the moon was shining brightly. He remembered a ginger snap that was in his pocket. "I'll give Carlo half, the dear doggy!" he thought. Out came the cookie, and his little blank book with it. Fred shouted with delight as he emptied his pocket. It was full like all boys' pockets, and sure enough! there was a stubby pencil and some string.

He tore a page from the book and wrote: "Dear Mother—I'm in the old cellar and can't get out. Fred."

He tied the paper round Carlo's neck. Then he piled up all the rocks until he could reach high enough to help Carlo out. "Go home, quickly, Carlo," he said, and the dog leaped away.

Lanterns were flashing into dark corners, and all the neighbors were hunting for Fred. Mrs. Keith ran to the door when she heard Carlo's bark. How she did hug him after she had read the note!

"Mother," exclaimed Fred after he had eaten supper and finished telling the story of his adventure, "I'm glad that I gave Carlo some dinner yesterday. If he had not helped me I'd be in the old cellar now."

"Yes," said his mother, "Carlo is a true friend. I should be very sorry if my little boy were selfish to such a good dog."—The Morning Star.

Filling in the Chinks.

"Oh, I just fill in the chinks." The girl laughed as she said it, but her mother added quickly:

"The chinks are everything. You haven't the slightest idea what a help she is and what a load it lifts from my shoulders, this 'filling in of the chinks' as she calls it."

The busy woman spoke warmly as she smiled happily at her daughter.

"You see, when she was through school, there didn't seem to be anything definite for her to do. Her father and I wanted her at home, for a while at least, before she undertook to go out into the world.

"Our one servant does all the heavy work, of course, and I am kept pretty busy with the children, and so she looked around and noticed the little things that should be done to keep a home neat and orderly, and which a servant never does and I have very little time for. The leftovers, I always called them—oh, but it is such a comfort to have them done."

"And what are they?" I asked of the girl, as she sat pulling out the edges of a lace mat and making it look fresh and fluffy.

"Oh, I don't know," she answered. "There are so many of them, and such little things, you know."

She spoke almost apologetically. "Let me see. Well, I began in the parlor, of course. All girls do at first. There were some little silver vases that were seldom shined. I kept those bright, and the silver on the afternoon tea-table. You have no idea how much it tarnishes. And the little cups always dusted, and the doilies fresh and clean, and the tidies also. Really, that is a work by itself, and in their never used to have time. Then the picture moulding. The brass hooks that hold the picture cord was never dusted. I kept those clean.

"Then in the bedrooms. I look out that there are fresh towels on the bureau and stand, and that the hair receivers are not jammed full.

"It is really too funny the way I found them packed when I first began. And the soap dishes clean and fresh soap when it is needed, and dusters in their bags, and waste baskets emptied, oh, yes, and buttons sewed on to the shoes. I believe I sew on a half-dozen every day.

"I go over the house daily, in the morning right after the children are sent to school.

"I begin by picking up the things they

have dropped, and putting them in their proper places.

"Then I go into the library, sharpen the pencils that need it: fill the ink well; see that the pens in the penholders are good, the blotting pad not too old, the waste basket empty; and then I go through the other rooms, and, if you'll believe me, I always find something to be done, something aside from the regular work of clearing up, sweeping, or bed making, these belong to the girl to do.

"You see, I only do the little things that get left for the general cleaning, or neglected altogether.

"It is very pleasant, and helps—at least mother says that it does."

"Yes," said the mother, "and no one else knows what a difference it does make in having those chinks filled."—Good Housekeeping.

The Burial of the Year.

BY REV. ELISHA SAFFORD.

I heard the mournful knell of chimes out
pealing
From lofty belfry and cathedral tower,
And through each crystal note went sadly steal-
ing
The anguish of the old year's dying hour.

Methought the world lay lapped in dreamless
shadow,
When from the earth there welled a tearful
song
That over orphaned hill and wood and meadow
In sobbing misereres rolled along.

I saw the ghosts of years long, long since
vanished,
Come forth from mould'ring tombs to greet
the dead;
And spectral centuries, into dim realms ban-
ished,
Stand mutely at the grave with bowed head.

And godless empires old in song and story
From misty ages came to grace his bier;
And even Time, grim-visaged, stern and hoary,
Shed on his pall the tribute of a tear!

The angels came with harps all stringless,
broken,
And, as o'er earth the sad procession swept,
A world bereaved of life and sound and motion
Upraised its voice and all creation wept.

Thus under silent skies and stars they laid him,
With gentle hands they turned the frozen sod,
And in his winding shroud of snow arrayed him,
To sleep for aye beneath the eye of God!

We note in the Victorian paper, that Bishop Orth is in Ottawa, looking after the interests of the Roman Catholic Church amongst the Indians on the Pacific Coast. The Catholics claim that all the Indians on the West Coast belong to them, because twenty five years ago a trip of a few weeks was made, visiting each tribe and baptizing many children. On these grounds they claim that the Protestant Churches ought to respect their rights, by withdrawing from that whole region. Protestants do not so understand Christ.—F. M. Tidings.

"Any thing new or fresh this morning?" a reporter asked in the police station.

"Yes," said the sergeant.

"What is it?" said the reporter, whipping out his note-book.

"That paint you are leaning against."

A "BOER," as all have learned since the Boer war, is the ancient name for farmer. A "neighbor" means "nigh-boor," a near farmer, the man whose acres touch yours.

The Memorandum Habit.

"The complexities of modern life" has become a stock phrase with writers and speakers; but no other words will expressively describe the mad rush to and fro from duty to pleasure which characterizes the daily life of the majority. In woman's realm, especially, this intermingling of work and play means a continuous net work of marketing and morning club; visits to the dentist and the dressmaker; hunting up a music teacher for Maude and writing an acceptance to the Grundy's dinner invitation; with a charity meeting, and two afternoon teas to attend before it is time to return home and dress hurriedly for dinner.

Sometimes, it all goes through successfully only to be spoiled by a tiny white button, or rather the lack of a stitch taken in time. More often really inopportune matters are forgotten at the proper time only to be remembered at the most inopportune period; while the sins of social omission cause many a bad quarter of an hour to the busy woman. That she finally succumbs to nervous prostration is no wonder; but it is not work which causes the final blow so much as worry. Between the desire to eliminate some of the non-essentials and the constant efforts of recollecting the multifarious engagements life is one long struggle after the unattainable.

The employment of a secretary and a general factotum might be of some assistance; but it is a question of finding this infallible and invaluable being. Very few will succeed in this direction, and some other way must be tried.

A simple device and some will power in the beginning is really all that is necessary to slay the ghost of forgotten things. Look at man, stalking through life serenely, and take pattern. The consciousness of a note-book to remind him of things to be done and the time of doing, gives him a sense of reserve force which is not possessed by his better half.

This effectual device may be called the memorandum habit, and is simply a question of pockets and persistence. A place in which to carry the note book and the art of continually using it is all that is required. No more good brain matter wandering aimlessly through space hunting for the lost idea; no more time wasted seeking for "Who," "Which" and "Where." The morning and street dresses can easily be fitted with pockets, while with reception and dinner gowns a chatelaine may be worn which will serve to note whatever is necessary.

Slates, with pencils attached, should be hung in inconspicuous but convenient places in the various rooms; that in the sewing room as a reminder of the needed sewing materials; a kitchen slate for utensils and edibles; one in each bed-room to note repairs and renewals to the occupant's clothing; while that in the living-room will be well filled with lists of the necessary school books, music, duties and engagements of the younger element in the house.

At stated times, the note-book and slates may be gone over, and all objects which have been accomplished will have their equivalent reminder erased; while the others will be more permanently noted. Calls and social engagements will be transferred to an engagement book, new addresses to the address book and choice recipes will be placed in a book reserved specially for that purpose. Unanswered letters in a drawer or box marked "unanswered" but it is well to note on the envelope at the time of receiving, questions to be answered and also any ideas which may have been suggested

by the sender.

A little practice will enable one to acquire the habit of noting every item and then glancing occasionally over the various lists. These lists may be long or they may be short, but whichever is the case, the material things will have been relegated to their proper place, not allowed to consume more than their share of the busy woman's time and thought. Then, if the rush of life be maddening, there will at least be method in the madness.—Table Talk.

Hassan's Proverb.

King Hassan, well beloved, was wont to say:
When aught went wrong, or any labor failed;
"To-morrow, friends, will be another day!"
And in that faith he slept, and so prevailed.

Long live this proverb! While the world shall roll
To-morrow's fresh shall rise from out the night,
And new baptize the indomitable soul
With courage for its never-ending fight.

No one, I say, is conquer'd till he yields;
And yield he need not while, like mist from
glass,
God wipes the stain of life's old battle-fields
From every morning that he brings to pass.

New day, new hope, new courage! Let this be,
Oh, soul thy cheerful creed! What's yesterday,
With all its shards and wreck and grief to thee?
Forget it, then—here lies the victor's way.
—Christian Endeavor World.

How Daisy Helped.

"It's nice helping people," Daisy said, "I'm going to find some trouble to clear off." She ran down the steps and paused, glancing at an open window. A low, wailing cry sounded within, and a sweet, faint voice singing a cradle song.

"I'll help Mrs. Verne take care of the baby," she thought, and she ran towards the hall door.

A playful breeze followed her; and just as she crossed the threshold a lot of closely-written sheets of paper fluttered to her feet.

"Oh, dear!" some one said, and Daisy looked up to see a gray-haired man at a desk near the door. He looked very pale and tired, and one of his feet was bandaged and resting on a cushion.

Daisy said nothing until she had secured all the fluttering sheets, and placed them on the desk. Then she took a large shell from the hall table.

"Will this do for a paper-weight?" she asked, timidly.

"Very nicely, my dear," said the gentleman. It was so still this morning that I forgot to ask for one; and I have sprained my ankle so badly that I can't move without assistance. Thank you, my dear. I shall have no more trouble."

Daisy ran upstairs with a happy song on her lips. The young mother's pale, sad face brightened when she saw her.

"Oh, Daisy, dear, you are like the sunshine!" she said. "Baby has been ill all night, and I am worn out for want of sleep. Would you sit by his crib for a minute or two while I bathe my head?"

"And then we'll take him out of doors," said Daisy, eagerly. "Under the big trees it is lovely and cool! And I'll hold him while you rest in the hammock."

Ten minutes later Daisy sat rocking slowly under the trees, while the baby slept quietly in her lap. The tired mother in the hammock close by had forgotten her troubles, and was sleeping the deep, dreamless sleep of exhaustion.

The voices of the gay pleasure-seekers on

the lawn grew querulous and ill-natured as the heat of the day increased, but Daisy was very happy as she sang softly in the shade.

"Oh, Daisy, I can never thank you enough," Mrs. Verne said when she awoke, rested and refreshed. "How much better baby looks! And I feel so much better able to take care of him. I have been so worried," she added, confidentially. "You see, it costs so much for us to stay here, and I was afraid the money was all thrown away—baby was no better, and I was growing sick, too."

"There's the dinner bell!" said Daisy. "Let me take care of baby while you are eating."

"No, dear, thank you," the young mother said, coloring a little. "I'd have to dress first—and I'd rather not go now."

Daisy was an observant little girl, and she had noticed how Mrs. Verne, in her worn dress, had shrunk from observation. She did not press the point, but ran off to the kitchen.

"There's lots of trouble in the world," she said, demurely, as the cook looked up and smiled.

"Who's in trouble now?" asked the cook laughing.

"Mrs. Verne's baby sick, and she doesn't want to go to the dining-room. But I just know, she could eat a nice lunch under the trees."

For answer the cook loaded a tray with roast lamb and green peas and raspberry tart, and gave it to Daisy.

What a delightful picnic dinner they had under the trees! Daisy's mamma was away for the day, and no one came to look for the little girl, so she and Mrs. Verne ate at their leisure; and then the young mother lay down in the hammock with her baby on her arm. Daisy waited until they had both slept again, and then she ran back with the tray and told the cook how much Mrs. Verne had enjoyed her dinner.

A little boy came to the door, crying because one of his marbles had rolled under the porch. Daisy found it, and played games with him until his nurse came for him. Then she went to the hall door to watch for mamma.

The children were coming in from the lawn—tired and fretful. The gentleman who had been writing had finished his work, and was lying on the lounge. He smiled when he saw Daisy's bright face.

"You don't look tired," he said. "What have you been doing all day?"

"Helping people," said Daisy. "Clearing away trouble."

The gentleman laughed. "I should think that was pretty hard work," he said.

"But it isn't," said Daisy, earnestly. "It's lovely—ever so much nicer than play. Ah, there's mamma! I must carry her parcels upstairs!" And the little helper ran away.—Ex.

The British pension list runs up to 7,500,000 a year. Three for the military, two for the navy, the rest for civilians.

TO CONSUMPTIVES.

The undersigned having been restored to health by simple means, after suffering for several years with a severe lung affection, and that dread disease Consumption, is anxious to make known to his fellow sufferers the means of cure. To those who desire it, he will cheerfully send (free of charge) a copy of the prescription used, which they will find a sure cure for Consumption, Asthma, Catarrh, Bronchitis and all throat and lung affections. He hopes all sufferers will try his remedy, as it is invaluable. Those desiring the prescription, which will cost them nothing, and may prove a blessing, will please address
Rev. EDWARD A. WILSON, Brooklyn, New York

Ministers and Churches.

Our Toronto Letter.

One event has so overshadowed all others in interest this week in Presbyterian circles in Toronto and it is of such great general interest that I shall confine myself to it. It is the funeral services connected with the death of the late Rev. Dr. Robertson. The scripture read and prayer offered at the meeting of the Presbyterian Ministerial Association on Monday turned upon it. On Tuesday the Presbytery of Toronto met, but adjourned with respect to the memory of the prince in Israel who had fallen. On Wednesday a Urn-oon it again met at the house of the deceased, where a private religious service was held with the family. The remains were then conveyed to Bloor Street Presbyterian Church, attended by the Presbytery in a body. The services were conducted both at the house and in the church by Rev. Mr. Wallace, as pastor of the family. With him on the platform were the Rev. Dr. Somerville of Owen Sound, Principal Caven, Rev. Dr. Warden, Rev. Dr. MacLaren, Rev. C. W. Gordon of Winnipeg, and Rev. J. A. Macdonald, editor of the Westminster. As the presbytery entered the church they filed off to the right and left and occupied the side pews, the centre being filled by the students of Knox College. Among the audience were several ministers of our Church from outside the city, representative clergymen from other bodies, and a large attendance of interested friends and sympathizers.

The services were begun by the singing of hymn 291, "For all the saints who from their labours rest"; 2 Cor. 4:15; 5:10, were read by Rev. Dr. Somerville, and Rev. Dr. MacLaren offered prayer. His voice, low at first, rose in volume and tone as his heart filled with holy thanksgiving and gratitude to God for all that His servant now, and had done for His work and cause in the Church, and poured itself out in sympathy for the church and the family bereaved. The whole service was remarkable for the note of deep, sacred, elevated thankfulness, gratitude and praise to God for having raised up, qualified and so long spared Dr. Robertson to do such a great and lasting work for the Church, the cause of Christ and the county. Hymn 199, "Peace, perfect peace," was sung after prayer. The congregation being made up so largely of men, the deep, massive subdued volume of sound was very striking.

Rev. Dr. Warden who has so long and intimately been associated with Dr. Robertson in the work of the Church, first addressed the congregation. He referred to the goodness of God to our Church in the men whom from time to time He had raised up to be its leaders, among whom was the deceased. He compared the position of our Church now, west of Lake Superior to the Pacific, with what it was when the late Superintendent took up his work, and attributed the great change and progress to his incessant and wisely directed labors, more than to any other single cause. The Church and manse building fund, by whose aid, 393 churches and 82 manses had been built, now valued to be worth \$570,000 or \$580,000, and for which he had alone raised almost \$100,000; and the inauguration of the Summer Session in Manitoba Theological College to secure continuous service for mission fields were pointed to in illustration of his far-seeing wisdom.

His arduous and incessant labours, and the impossibility of prevailing upon him to rest until death ended them were feelingly spoken of. When urged to rest, his answer was, "the next three or four years are to be the decisive years for the west and the night was coming when no man can work." He was a "true patriot who loved his country and laboured to the last for its weal." His unselfishness, and self-sacrificing spirit, the loveableness of his character were such that he would be "missed in every church, in every manse, in every home in which he was known in the West, by the very children even, with whom he was a favourite." Last Sabbath, the Doctor said "was appointed to be observed in all our churches as a day of special thanksgiving to God for His goodness to our Church, and in His inscrutable providence, the man who had done so much for the Church was on that day lying still and silent in the sleep of death." He prayed that this great loss might be overruled to renewed consecration by all now "in the presence of the poor worn out body of this servant of God," for "the night cometh when no man can work."

The Rev. C. W. Gordon of Winnipeg, who had been closely identified with Dr. Robertson's work in the West, was the next speaker. It was some moments before he could proceed. The uppermost feeling in every heart today, he said, must be that of humble, devout gratitude to God for the leaders whom He had given our Church, and for the long and conspicuous way in which He had enabled Dr. Robertson to lead and labour. No one could know all he was and had done. In the mines, the lumber camp and among railway men; in every section of the country, town and little village, men were to be found who had been uplifted, helped and encouraged by him to live the better life. He had a perfect genius for remembering people, and details respecting them, and the explanation of this was, that he loved them with his heart's love. "His heart was in his work, he lived for it and died for it." His sympathy went out to all our missionaries and workers, and no one felt he was utterly down, or his back quite to the wall, so long as they had the Superintendent to write to and fall back upon. In the east, he said, "we could not know the great wealth of love for the departed which for the West he represented." They did not call him "father," for he never appeared old to them, but they called him "brother." He was a man of "vision," and saw the meaning of the great movement in the work; he did not fear to die, but he regretted to die while so much remained to be done. He appealed to the young men before him to rise up and enter upon and do this work in the spirit of the great man who had fallen at his post.

After this Rev. Dr. Caven led in prayer, and in the tones of his voice, and all through his prayer, there were expressed hope, comfort, gratitude, and a note of Christian victory and holy triumph. The hymn, "O God of Bethel" was sung over. After this the audience standing, the organ softly playing, the Moderator of the General Assembly, those who had been on the platform and mourners leading, the remains were slowly conveyed to the hearse. Members of Presbytery and Knox College students accompanied them some distance, and they were borne, attended by the Moderator, the mourners and others to the Mortuary Chapel in Mount Pleasant Cemetery. There, amid solemn silence, with heads bowed low the Scriptures were read, and prayer offered by Rev. Mr. Wallace. Amen was said, and gazing upon the coffin, with movement almost imperceptibly slow, noiselessly, gently it lowered out of sight, and we left its last, long earthly rest the remains of one, the record of whose services for the cause of Christ, for his Church and Country will, we believe, only brighten with the long revolving years.

The casket was opened and while we passed slowly by and gazed for a moment upon the pale, emaciated features, sunken eyes and hair, silvery white; the words came to mind, "Servant of God, well done, rest from thy loved employ."

Quebec.

Rev. A. E. Mitchell, pastor of Erskine church, Ottawa, preached in the Aylmer church on Sunday last.

Rev. W. D. Reid, of T. for church, Montreal, is preaching a series of sermons on "The Church and Society."

Rev. J. W. Falconer, of Truro, N. S., has accepted the call to Fort Massey Presbyterian church, Halifax. He succeeds Rev. Alfred Gandier, now of Toronto. He will be inducted on the 16th inst.

The Presbytery of Halifax met at Kennetcook, Jan. 2nd, for the induction of Rev. C. D. Mackintosh, M. A., into the pastorate of the Gore and Kennetcook. There were present Rev. Henry Dickie, moderator pro tem, and Revs. M. G. Henry and Geo. E. Ross, ministers, and Messrs. Frieze and Wier, elders. There was a large and enthusiastic congregation.

On Sunday of last week at the Victoria church, Point St. Charles, the pastor, Rev. D. McVicar, delivered his farewell sermon before a large congregation. During a very successful pastorate of nearly five years in the district, Rev. Mr. McVicar had, by the active part he took at all times in works of charity, made a large number of friends among all denominations, and the majority of them were present to thank him for the good work done, and wish him success in his new undertakings.

At the last meeting of the Ottawa Presbytery Rev. R. Whillans, of Campbell's Bay, etc., tendered his resignation of his charge.

Eastern Ontario.

The ministers of Smith's Falls exchanged pulpits last Sunday.

Rev. B. Innis, the pastor of the Bobcaygeon church, has resigned.

Rev. Carl Alum preached in St. Andrew's church, Carlton Place, on Sunday morning, 5th inst.

Rev. John Hay, B. D., of Renfrew, is the Honorary President of Queen's Alma Mater Society.

Rev. J. W. H. Milne, of the Glebe, Ottawa, preached anniversary sermons in the Ashton church last Sunday.

The Presbytery of Whitby meets Jan. 21st in Oshawa. The Presbytery of the W. F. M. S., meets at the same time.

Rev. Arch. Graham, of Lancaster, preached to large congregations in St. Andrew's church, Almonte, on the 5th instant.

Communion services were observed in St. Andrew's, Carleton Place, on Sunday, when seven new members were added.

Rev. J. C. Cameron formerly of Brockville, is now assistant pastor in one of the leading Presbyterian churches in Philadelphia.

St. Andrew's church, Lanark, held their annual social on New Year's night. It was a very successful affair and a most pleasant evening was spent.

The anniversary services in St. Paul's church, Smith's Falls, will be held next Sabbath, when the Rev. D. M. Ramsay, B. D., of Knox church, Ottawa, will be the preacher.

By the will of the late Mrs. Nichol, the sum of \$1,000 was bequeathed to Chalmers' church, Kingston. The gift will be applied on the building debt which will very soon be reduced to \$7,500.

For the last two Sabbaths the pulpit of St. Andrew's church, Almonte, has been occupied by Rev. Graham, of Lancaster; and for the next two weeks Rev. George Gilmour, of London Junction, will be the preacher.

On the 6th instant a lecture was given in the Dunnegan church, by Mr. Eshu, formerly of Persia, but now a medical student at Queen's College, Kingston. Mr. Eshu intends returning as a medical missionary to his native land when his studies are completed at Queen's.

The annual congregational meeting of Knox ch. Perth, was held Tuesday last and largely attended. The reports presented were of an encouraging character. The plate collections amounted to \$852, the highest in the history of the congregation. The collections for Missions on Communion Sundays were in advance of last year.

The friends at Pakenham—minister and people—are encouraged by the outlook for 1922. Their anniversary services, mentioned in last week's DOMINION PRESBYTERIAN, put into the treasury about \$500, leaving only an indebtedness of about \$300 on their beautiful church which cost \$12,000. This is one of the most attractive places of worship in the whole Ottawa Valley; alike creditable to the good taste and Christian liberality of the members of St. Andrew's church.

Rev. T. J. Thompson, pastor of John Street church, Belleville, at the close of his sermon last Sunday evening intimated his intention of resigning the pastorate of the church and will preach his farewell sermon on Sunday evening next. In presenting his resignation he said he was seeking temporary relief from pastoral cares that he might spend some time in other scenes, to enjoy the refreshment of rest and study, and to obtain the widening which may result from a more extended acquaintance with the methods of workers in other fields.

The programme for the twenty-fifth Convention of the Presbytery of Glenora Sunday School Association to be held in Knox Church, Cornwall, on the 21st and 22nd January, is published. Addresses are to be delivered by Revs. Dr. MacNish; A. Graham, Lancaster; J. A. Macfarlane, M. A., Director Canadian Bible Institute; D. A. Colburn, Lunenburg; A. Givan, Williamstown; J. Matheson, Sumnerstown; Dr. Ryckman, Cornwall; J. U. Tanner, Lancaster; Messrs. Hill Campbell, J. A. Jackson, B. A., General Secretary Ontario S. S. Association; A. McInnes, W. J. Scott, and Miss E. McGregor.

Rev. J. D. Ferguson, B. A., is conducting evangelistic services this week in the northern part of the Stratford Presbytery.

Ottawa.

The Ladies' Aid Society of Knox church elected its officers for the new year on the 8th instant.

Rev. Thurlow Fraser conducted anniversary services in the Richmond Presbyterian church last Sunday.

Last Sabbath Communion was dispensed at Stewarville church, when nine new members were received into the church.

The annual meeting of the Women's Foreign Missionary Society of St. Andrew's church was held on Tuesday afternoon.

Rev. Jno. McNichol preached in the Glebe church last Sunday morning, and Rev. A. S. Ross, of Merivale, in the evening.

The Ladies' Aid Society of St. Paul's church held its annual meeting on the 8th instant, when the officers for the current year were chosen.

The Ladies' Aid of the Glebe Presbyterian church held their annual meeting last Wednesday evening, when officers for the current year were elected.

The annual meeting of the Woman's Auxiliary and Foreign Missionary society was held Monday afternoon in the parlor of St. Andrew's church. The receipts for the past year had shown an increase of over \$20.

The Annual Presbyterial meeting of the Woman's Foreign Missionary Society, of Ottawa, will be held in March instead of in February, as has been the custom heretofore. Knox church has been selected as the place of meeting.

The annual congregational meeting of Knox church was held on the 9th instant, when the work for the year was reviewed. The reports submitted by the different organizations showed a very healthy condition. There are now 400 members of the Church, the roll having been revised.

Over four hundred members of the Evangelical churches attended the union sacramental services in Dominion Methodist church last Friday evening. This is the first service of the kind ever held in the city. The members of all Evangelical churches excepting the Baptist churches were present, and their pastors assisted in the service.

Rev. Thurlow Fraser, at present assistant to Rev. Dr. Moore, of Bank street church, is to retire from that position in October to resume his studies at college. It is understood that on that occasion Rev. Dr. Moore will make a proposition to the congregation to the effect that a permanent co-pastor be appointed who would succeed Rev. Dr. Moore as pastor at the end of five years at which time Dr. Moore proposes to retire.

At the eleventh annual meeting of the Stewarville church, the reports of the year showed gratifying progress in the various departments of the church's work and bright prospects for the future. The membership had increased during the year, and the finances were in a satisfactory condition. Mr. James Guthrie, treasurer, in his report, gave the following figures: Balance from last year, \$20.77; receipts \$2,108.61; total, \$2,219.38; expenses, \$2,207.56; balance on hand, \$11.82.

Rev. Dr. Armstrong presided at the annual meeting of St. Paul's church Tuesday evening. He expressed deep regret to report that the hand of death had been more busy at work among the congregation during the year than in any other in its history. Eleven communicants had passed away during the year. Notwithstanding the fact that the receipts were a little short of meeting the expenditure during the past twelve months, the church has enjoyed a very prosperous year. When it became known that there was a slight deficit, several who were present handed in subscriptions which almost made up the shortage and a sufficient sum will be forthcoming within a few days.

At the meeting of the Presbytery of Ottawa, on Tuesday 7th inst., the following resolution, moved by Rev. Dr. Armstrong and seconded by Mr. George Hay was passed by a standing vote: That this Presbytery places on record its high appreciation of the services rendered to the Church by the late Rev. James Robertson, D. D., so many years Superintendent of our Home Mission work in Manitoba and the North-west. His untiring energy, great organizing capacity, practical wisdom, unflinching faith and unwavering loyalty to Christ and His Kingdom made him one of the most potent influences in moulding the destiny of our greater Canada west of

Lake Superior. Dr. Robertson's life work, his faith, zeal and consecration have been an inspiration to the whole Church in prosecuting her Home Missions. The Presbytery desires to convey to Mrs. Robertson and members of the family its sympathy in the great bereavement that has befallen them.

The past year has been one of growth for the congregation of Bank street church, as shown by the report submitted at the annual meeting held on Monday evening. The financial statement showed that the receipts of the church were equal to the ordinary expenditure. But increases in salaries had been granted during the year for which little or no provision had been made, with the result that there is a slight deficit of \$148. The membership of the church has increased from 519 in 1900 to 597 last year, making a total gain of 78 members. All the reports submitted referred to the loss the church had sustained in the death of the late John Hardie, who during his life had been an active member and untiring worker in all matters connected with the church. The manager's report gave the receipts for the year as \$4,979.97, and the expenditures as \$5,388.59. The estimate for next year was placed at \$5,319.

Western Ontario.

Rev. Dr. McTavish, of Deseronto, an old Nassagaweya boy, preached in the Rockwood church on the 5th instant.

Rev. Mr. Marsh, of Hamilton, occupied the pulpit at Knox church, Aylmer, at both services on Sunday of last week.

Last Sunday week Rev. H. R. Horne, of Chalmers church, Elora, exchanged pulpits with Rev. A. Mahaffy, of Kincardine.

The impression in Orangeville is that Rev. R. W. Dickie, of that town, will accept the call extended to him by Knox Presbyterian church, Owen Sound.

Rev. Dr. McTavish, of Deseronto, preached in Guelph one week ago Sunday. Dr. McTavish was formerly a teacher there. He is visiting his old home near Knatchbull.

The Gauld Mission Band held their annual thank-offering meeting in St. Andrew's church, Kippen, last week. Mrs. W. C. Sproat, the president, filled the chair.

Rev. G. C. Patterson, of Embro, will conduct anniversary services in Burns church, Guthrie, on January 19th and on the following Monday evening a tea and concert will be held.

Rev. Thomas Wilson, of London, gave an interesting and instructive lecture on South Africa, accompanied with lime-light views, in St. Andrew's church, Stratford, on Thursday night.

Anniversary services were held in connection with the Bond Head church on Sunday last. Rev. Alex. Gilray, of Toronto, was the preacher for the day. On Monday evening an entertainment was given at which Rev. Mr. Gilray lectured.

Rev. Mr. Wilson, returned missionary from India, gave a very interesting lecture in the Embro church recently to a very good audience, on India, its people and their habits, and on the progress of the Christian workers and missionaries.

The anniversary services held in the Cookstown church, Sunday, 5th instant, were a success and a large congregation was present both morning and evening. Rev. Dr. McLaren, of Knox College, Toronto, delivered sermons that were fraught with theological reasoning of the highest order.

On Sunday Jan. 12th, the Bond Head Presbyterian church held anniversary services, on which occasion Rev. Alex. Gilray, of Toronto, preached. On the Monday evening Mr. Gilray delivered his lecture entitled, "The City of the Seven Hills and the Homes and Heroism of the Waldenses."

The anniversary services and tea-meeting in connection with Knox church, Jarvis, were held on Sabbath and Monday, Jan. 12th and 13th. Rev. Dr. Abraham, of Toronto, conducted the services. On Monday evening a tea was given in the basement, and at 8 o'clock an entertainment in the auditorium.

The annual entertainment in connection with the tenth anniversary of the Sabbath school of Chalmers church, London, corner of Waterloo and Grey streets, took place on Monday evening, when a very good programme was submitted, great labor having been bestowed upon the training of the children.

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That Dr. Miles is one of the world's most successful physicians is proven by hundreds of testimonials from well-known people. One patient cured after failure of eleven Grand Rapids physicians, two after being given up by six and seven Chicago physicians, another after nine leading doctors in New York City, Philadelphia and Chicago failed. 1000 testimonials sent upon request.

The eminent Rev. W. Bell, D. D., of Dayton, G., Gen. Sec'y of Foreign Missions, writes editorially in *The State Sunday School Union*: "We desire to state that from personal acquaintance we know Dr. Miles to be a most skillful specialist, a man who has spared neither labor nor money to keep himself abreast of the great advancement in medical science." The late Prof. J. S. Jewell, M. D., said: "by all means publish your surprising results." Prof. J. P. Ross, M. D., Ex-Pres. of Rush Medical College, wrote in 1874: "Dr. Miles has taken two courses of my private instruction in diseases of the heart and lungs." Mr. Truman DeWeese, editor Chicago Times-Herald, states: "Dr. Miles cured me of years of inherited headache and dizziness." The well-known manufacturer of Freepore, Ill., J. C. Scott, says: "I had fruitlessly spent thousands of dollars on physicians until I consulted Dr. Miles." Mrs. Frank Smith, of Chicago, writes: "Dr. Miles cured me of dropsy, after five leading physicians had given me up."

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Northern Ontario.

The Rev. J. Lawrence occupied the pulpit of the Uptergrove church, last Sunday morning.

Professor Bristow, lately from Montreal, is the new organist of the Orillia Presbyterian church. His musical attainments are very highly spoken of.

The annual congregational meeting in connection with the Scotch Settlement Bradford church, was held on the 3rd inst. The various reports were of a satisfactory character, and the treasurer's statement showed a small balance on hand after all liabilities had been met. The total receipts amounted to \$496.14.

The December number of "The Studio" is an excellent one. "A Note Upon the Paintings of Francisco Jose Goya" is a very suggestive article on that famous Spanish artist, with several illustrations of his work. The writer says "Whether the enthusiastic partisans of many cults are justified of their enthusiasms I do not pretend to know, but the truth remains that Goya's work has certain qualities that appeal to men of all shades of thought and temperament who have nothing in common except an intelligent interest in this phenomena of life." A most interesting article is that on "Bourville, A Study in Housing Reform." Here is described the ideal village at the home of the great cocoa works of Cadbury Brothers. The exhibition of decorative art held in October under the auspices of "The Studio" is described at some length, and many illustrations are given of the work done. Gabriel Mourey writes of the work of the Armenian artist, Edgar Chakine. The description of "The Horniman Free Museum" is most interesting. The usual "Studio Talk" and "Reviews" completes the number. Henrietta street, Covent Garden, London, W. C., England.

TEETHING BABIES.

A TRYING TIME FOR MOTHERS WHEN GREAT CARE AND WATCHFULNESS IS NECESSARY.

There is scarcely any period in baby's early life requiring greater watchfulness on the part of the mother than when baby is teething. Almost invariably the little one suffers much pain, is cross, restless day and night, requiring so much care that the mother is worn out looking after it. But there are other real dangers frequently accompanying this period that threaten baby's life itself. Among these are diarrhoea, indigestion, colic, constipation and convulsions. The prudent mother will anticipate and prevent these troubles by keeping baby's stomach and bowels in a natural and healthy condition by the use of Baby's Own Tablets, a medicine readily taken by all children and which, dissolved in water, may be given with perfect safety to even a new-born infant. In every home where these Tablets are used baby is bright and healthy and the mother has real comfort with it, and does not hesitate to tell her neighbors. Mrs. C. J. Delaney, Brockville, says:—"I have been giving my fifteen-months' old baby Baby's Own Tablets, whenever necessary, for some months past. She was teething and was cross and restless. Her gums were hard and inflamed. After using the Tablets she grew quiet, the inflammation of the gums was reduced, and her teeth did not seem to bother her any more. An improvement in baby's condition was noticeable almost at once, and I think there is no better medicine for teething babies." Baby's Own Tablets can be procured from druggists or will be sent post paid at 25 cents a box, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

A GUARANTEE—"I hereby certify that I have made a careful chemical analysis of Baby's Own Tablets, which I personally purchased in a drug store in Montreal. My analysis has proved that the Tablets contain absolutely no opiate or narcotic, that they can be given with perfect safety to the youngest infant; that they are a safe and efficient medicine for the troubles they are indicated to relieve and cure."

(Signed)

MILTON L. HERSEY, M. A. Sc.

Provincial Analyst for Quebec.

Montreal, Dec. 23 1901.

The weaver bird of the Straits Settlements sticks the glow-worm in the clay of its nest and so makes a night-light of it.

Spiced Salmon.—Turn out a pound can of salmon, remove skin and bones and break the fish into good-sized flakes; put into an earthen crock or a wide-mouthed glass jar. Strain the liquid from the fish into a saucepan, add an equal amount of water and twice as much vinegar, a dozen whole cloves, one-half of a teaspoonful of peppercorns, one-half of a teaspoonful of salt and half of a blade of mace. Bring to the boiling point and pour over the fish. Cover closely and let stand twenty-four hours before using.

Brunswick Salad.—Open a can of shrimps, rinse them in cold water, cut in pieces, sprinkle with a French dressing and set aside for two hours. Cut one pint of cold boiled veal into dice, sprinkle with the dressing and let stand. Mix together and add one pint of finely cut celery and sufficient mayonnaise to soften. Arrange on lettuce leaves, cover with more mayonnaise and garnish with olives.

Health and Home Hints.

Four o'clock Tea Service.—Four o'clock tea usually means the informal serving of a cup of tea with plain sandwiches, wafers or cake of some kind. It is an English importation which is rapidly growing in favor and in many homes the afternoon cup of tea is as regular as lunch or dinner. A simple fashion is to clear off some small, light table, cover it with a square cloth and place on it tiny cups and saucers. If one has a small ornamental tea-kettle which can be heated by alcohol it is pleasant to make the tea there from start to finish; if not it can be made outside and the pot brought in covered with a cosy to retain the heat. With the cups of tea some very light form of refreshment may be passed such as a plate of bread and butter sandwiches, fancy wafers or homemade cake. No formality need be observed at such a service. Of course the cups, teapot and china may be fanciful and beautiful as the hostess chooses.

Fish Souffle.—Put one pound and a half of halibut in a saucepan with one scant teaspoonful of salt, one-half of a bay leaf, one slice of onion and a tablespoonful of vinegar, add sufficient boiling water to cover and simmer gently until the flesh draws away from the bones. Take from the saucepan and when cold remove skin and bones and pass through a chopper. Prepare a sauce with one pint of milk, two tablespoonfuls each of butter and flour, one teaspoonful of salt and a dash of cayenne. Add four tablespoonfuls of fine crumbs from the centre of a stale loaf and one teaspoonful of lemon juice and cook for four minutes longer. Take from the fire, add the fish (which should measure two cupfuls), the beaten yolks of three eggs and one tablespoonful of finely-chopped parsley. Fold in lightly the stiffly whipped whites of the eggs, fill paper cases two-thirds full with the mixture and bake about fifteen minutes in a slow oven. The potatoes which accompany the fish are to be cut in dice, boiled in salted water until barely tender, drained, placed in a saucepan at the side of the fire and Hollandaise sauce poured over them, a little at a time, shaking occasionally that they may absorb the sauce and keeping very hot for ten minutes.

Almost A Miracle.

Wrought in the case of a Charlotte-town Lady.

HER DOCTOR SAID SHE WAS IN CONSUMPTION AND HELD OUT NO HOPE OF RECOVERY—TO-DAY SHE IS WELL, STRONG AND ACTIVE.

From the Islander, Charlottetown, P. E. I.

Statistics published from time to time show the number of deaths occurring throughout this country from consumption to be as great as the number caused by all other preventible diseases combined. It is no wonder, therefore, that the medical fraternity has at last awakened to the fact that the most urgent means must be taken to prevent its further spread, and to teach the public that while the disease is readily communicated from one person to another, it is not necessarily inherited, though the tendency to it may be. It is therefore, of the utmost importance that people with weak lungs should take the greatest care of

themselves to prevent consumption obtaining a hold upon them. Pure, out-of-door air, lots of sunshine, wholesome food and a good tonic medicine to keep the blood rich, red and pure, will enable anyone to resist the inroads of the disease. As a blood forming tonic, there is no medicine the equal of Dr. Williams' Pink Pills. These pills were freely and fairly used, will strengthen the weakest constitution, and have cured many cases of consumption when taken in its early stages. Proof of this is given in the case of Mrs. Abram Henry, of Charlottetown, P. E. I. To a reporter of the Islander who called upon her, Mrs. Henry said:—"A few years ago I found myself growing weak and pale, and emaciated. I took various medicines on the advice of friends, but none of them appeared to do me any good, and two years ago my condition became so much worse that I was obliged to take to my bed, and call in a doctor, who said that my lungs were affected, and that I was going into consumption, and he told my mother, who was mostly in attendance upon me, that my recovery was very doubtful. I grew gradually weaker and weaker. I could not sit up for five minutes; my lungs pained me; I coughed severely, lost almost all desire for food, and when I did eat I found it difficult to retain food on my stomach. I fell away in weight from 148 pounds to 100 pounds, and I do not think any of my friends expected to see me get better. But some of them urged me to try Dr. Williams' Pink Pills, and I decided to do so. I began by taking one pill a day, for my stomach was very weak, but I was soon able to increase this to three pills a day, and finally as my strength was increasing under their use, I took nine pills a day. The change which came with the use of the pills was little short of miraculous, and so marked and rapid that inside of two months after I began their use, I was able to leave my bed and move about the house, and soon after I was able to walk about in the open air and make short visits to my friends. On one of these occasions I met the doctor who had attended me, and he asked me what I had been taking that had made such an improvement. I replied that I had been taking Dr. Williams' Pink Pills, and he said 'all right, continue them, they won't hurt you anyway.' Well, I continued taking them until I had used seventeen boxes, with the result that I never felt better than I do now—not even in my girlhood days. It is more than a year since I stopped taking the pills, and you can see for yourself what they did for me. I may say, too, that my weight has increased to 137 pounds. I am not anxious for publicity, but when I think of what the pills did for me, I believe I ought to sacrifice my own feelings for the benefit of some other poor sufferer."

Dr. Williams' Pink Pills have produced such remarkable cures as the above, because they are wholly unlike ordinary medicines, which only act upon the symptoms. These pills go direct to the root of the trouble, making new, rich blood, and giving increased strength with every dose. In this way they cure consumption in its early stages, also such diseases as paralysis, rheumatism, St. Vitus' dance, heart trouble, neuralgia, dyspepsia, chronic erysipelas, and all the functional troubles that makes the lives of so many women miserable. The genuine pills are sold only in boxes bearing the full name "Dr. Williams' Pink Pills for Pale People." If you do not find them at your dealers, they will be sent postpaid at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Presbytery Meetings.

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

SYNOD OF MANITOBA AND NORTHWEST
 Brandon, Brandon, 5th March.
 Superior, Port Arthur.
 March.
 Winnipeg, Man. Coll., bi-mo.
 Rock Lake, Manitoba, 5th March.
 Glenboro, Glenboro.
 Portage, Portage la P., 4th March, 8 p.m.
 Minnedosa, Minnedosa, March 4.
 Melita, Caraduff, 12 March.
 Regina, Regina.

SYNOD OF HAMILTON AND LONDON.
 Hamilton, Knox, 7th January
 Paris, Woodstock, 12th March.
 London, 1st Tuesday, April, 1 p.m. to finish business, Fir-t Ch.
 Chatham, Chatham, 14th Jan. 10 a.m.
 Stratford.
 Huron, Blyth, 21 January.
 Sarnia, Sarnia.
 Maitland, Wingham, Jan. 21st.
 Bruce.

SYNOD OF TORONTO AND KING TON.
 Kingston.
 Peterboro, Cobourg, Mar. 10, 7.30 p.m.
 Whitby, Whitby, 16th April.
 Toronto, Toronto, Knox, 1st Tues. ev. mo.
 Lindsay, Lindsay.
 Orangeville, Orangeville
 Barrie, Almdale.
 Owen Sound, Owen Sound.

SYNOD OF MONTREAL AND OTTAWA.
 Quebec, Sherbrooke, 10 Dec.
 Montreal, Montreal, Knox, 10 Dec.
 Glasgow, Maxville, 17 Dec. 10 a.m.
 Newark & Renfrew, Carleton Place, Jan. 21, 11 a.m.
 Ottawa, Ottawa, Bank St., 10 am.
 Brockville, Morrisburg, 10 Dec. 2 p.m.

SYNOD OF THE MARITIME PROVINCES

Sydney, St. A. March 28th, 10 a.m.
 Inverness, Port Hastings, 25th Feb. 11 a.m.
 P. E. I. Charlestown, 5th Feb.
 Pictou, New Glasgow, 10th Jan.
 Wallace, Oxford, 6th May, 7.30 p.m.
 Truro, Truro, 19th Nov. 10.30 a.m.
 Halifax, Chalmers' Hall, Halifax, 26th Feb. 10 a.m.
 Lunenburg, Rose Bay.
 St. John, St. John, 21 Jan., 10 a.m.
 Miramichi, Chatham, 17 Dec. 10 a.m.

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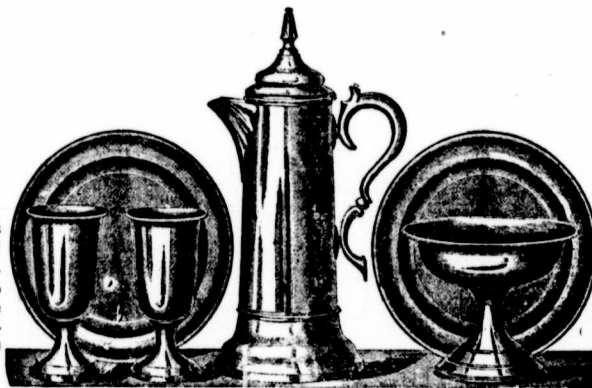
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 - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$19.50.
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