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MARRIED.

On Jan. 8, 1901, at the residence of the bride's father, Ottawa, by the Rev. D. W. Morrison. B. A. Gordon James Cameron, to Christina, daughter of Mr. Dugald Lenz.

On Jan. 9, 1901, at the residence of the bride's father the Island Jamtown, by the Rev. D. W. Morrison. B. A. Peter Dickson to Agnes, daughter of Mr. George Kilgour.

At the manse, Alexandria, by Rev. David MacLaren, Murdoch McLeod, of Alexandria, to Margaret McCrimmon, of Vankeek Hill.

On Jan. 9, at the residence of the bride's parents, Mimico, by the Rev. J. Hamilton, Charles Lovejoy to Hattie E., only daughter of James Allis, Esq.

On Jan. 8, at the residence of the bride's parents, Meaford, by the Rev. S. H. Eastman, H. A. T. E. Bennett, M. D., to Nellie H., youngest daughter of Mr. Wm. Stewart.

DIED.

At Durham, South Grey, Ont., on Jan. 8, 1901, after 45 years residence in Canada, Rev. Charles Cameron, formerly of Priceville, Moose Creek and Arnow.

At Port Hope, after a long illness, Jan. 5th, Hugh Cameron, youngest son of John Cameron, M. D., aged 25 years.

In Shanty Bay, at Ardenge manse, on Jan. 7, Rev. Smith Hutchison, aged 51 years.

At Glen Walter, on Dec. 21th, 1900, Daniel Currie, aged 96 years.

BORN.

At Elms, on Dec. 29, 1930, the wife of Wm. Wallace of a son.

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Note and Comment.

Grippe is very prevalent in Montreal and Toronto at present, and it is feared it may become epidemic.

"They are being followed up," is still the message from Kitchener. The Boers will soon tire of that following up and then will give up.

The crust of the earth under Japan must be comparatively thin, judging by the number of earthquake shocks in that country. They average 500 a year.

There is a strong movement being developed in France to prohibit the manufacture and sale of absinthe, the consumption of which has doubled in the past few years.

As to divorces in the United States, take the following: Out of 10,000 marriages in England there are only 19 divorces, in France 127, in Germany 157, in the United States 444.

At a meeting of the National Women's council executive in Montreal, it was decided to hold the next annual meeting of the National council in London, Ontario, in the second week in May.

The publishers' Circular of London thinks that the \$25,000 which Kipling received for his new story of 60,000 words is the highest sum ever paid to an English author for a story of similar length.

The Board of Poor Law Guardians of Weobly, England, has declined on patriotic grounds, to accept a gift of pictures and books from Mr. William T. Stead for the workhouse, forwarded through Lady Henry Somerset.

The Protestant citizens of Montreal are to present Rev. Father O'Leary with a handsome and costly gold chalice and paten. There is also an effort being made to have him appointed chaplain to the Senate in room of the late Dean Lauder.

That, by a decree of the German Emperor, English should have been put above French as a necessary study in the gymnasias, French being relegated to the optional section, is a significant fact for the educational and commercial world to contemplate.

An interesting ceremony took place in St. Cuthbert's Hall, Edinburgh, when Professor Flint, of Edinburgh University, was presented by his former students, and also by some of those now attending his classes, with his portrait in oils, by Sir George Reid, P.R.S.A.

Two worthy denominational representatives were recently added to the trustees of the United Society of Christian Endeavor, Rev. E. Humphries, New Bedford, Mass., of the Primitive Methodist Church, and Rev. Alfred Gandier, of Toronto, the Presbyterian Church in Canada.

Professor Foster, in his "Fundamental Ideas of the Roman Catholic Church," says: "Rome claims the right of directing the schools of every nation, including our own. The struggle that has arisen in the United States can never be settled except by the Church's or the State's abandonment of the right to govern. The problem of the schools is, therefore, an irreconcilable one."

Earl Grey says that one of the dangers of our civilisation was the growing physical weakness of our town-bred population. He should not be content until there were organized permanent industrial camps in the healthiest places in the country and at the seaside, where town-bred boys and girls would able to go for a fortnight or three weeks every year, and so get the benefit of what the report called, "God's fresh air."

A recent storm which passed over the south of England overthrew an upright and crosspiece of one of the great trilithons at Stonehenge on Salisbury Plain, and the cross-piece of this wonderful supposed Druidical monument was broken by the fall. In 1897 other stones fell.

During the year 1900 the immigrants to Canada numbered 50,465, all told; of these 16,121 are English, 983 Irish, 1,734 Scotch, and 31,627 foreigners. They are all welcome; but the sooner all of those who come from foreign countries are thoroughly Canadianized the better.

The police authorities of Atlanta are alarmed over the rapid growth of the cocaine habit among the negroes of that city. Similar reports from New Orleans and other Southern cities indicate that the South is suffering from an evil that has made some headway in many other localities.

According to the late authorities it is a mistake to suppose that the Indian population of the United States is decreasing. It is declared to be slowly growing now that the tribal wars are at an end and the red man has learned not to get into trouble with Uncle Sam. Poor Lo is becoming a self-supporting agriculturist.

The Department of Finance is just about to issue a new \$4 bill. It gives the portrait of Lord Minto in the uniform of a Brigadier-General of Volunteers, also that of Lady Minto. The centre bears a scene on Sault Ste. Marie canal. The back of the new note contains a picture of the parliament buildings. Altogether this issue will be distinctly handsome.

One of Mrs. Eddy's latest claims that she is divinely inspired is made as follows: "I should blush to write of 'Science and Health with Key to the Scriptures' as I have were it of human origin, and I, apart from God, its author. But, as I was only a scribe echoing the harmonies of heaven in divine metaphysics, I cannot be supermodest in my estimate of the Christian Science text-book."

The British Postal Department Commission, which has been inquiring into the subject of wireless telegraphy for several months, will shortly report in favor of the earliest possible adoption of the Marconi system. The Commission is also arranging for the purchase of Marconi patents, and is negotiating with France and Germany relative to their attitudes towards the Marconi inventions.

The artesian bore has been working wonders in Australia of late years. In many places, when the rain does fall, it has a knack of getting away underground, and now by the aid of the artesian system a practical method has been found of following it down and retrieving it. In the Kyoona district of Queensland lately a bore was worked down as far as 2,500 feet before the precious water was struck, but once the tap was opened a steady flow of over a million gallons a day was obtained.

Lord Mount Stephen, says the Glasgow Christian Leader, who is giving £25,000 to clear off the debt on Aberdeen Royal Infirmary, began life as a herd boy. Then he entered a drapery establishment, afterwards migrating to Glasgow, and thence to London. At the age of twenty he went to Montreal. Fifty years have passed, and he has long been a wealthy man, and great in the commercial world of Canada. He has been president of the Bank of Montreal, president of the St. Paul and Manitoba Railway, and head of the Canadian Pacific Railway. In 1891 he was created Baron Mount Stephen. He is a native of Dufftown, where his father was a carpenter, and more than a few citizens of the Banffshire town are flourishing to-day in Canada, as a result of his success and advice.

A railroad to Mecca, the holy! Well, that does indicate that even the sultan is learning something, and that Turkey feels the movement of the age. But a railroad is an open door for the world. How long will the prophet's tomb continue to be the sacred place for Mohammedan saints, with daily trains coming in from the outer world?

It is announced that the Church of England Temperance Society will take steps to secure the introduction of two measures of temperance reform in the new Parliament—one called the "Children's Bill," to prohibit the sale of intoxicating liquors to children under sixteen; and the other a "Sunday Three Hours Bill," founded on the minority recommendation of Lord Peel's report, allowing public houses to be open on Sundays only for one hour in the middle of the day and for two during the evening.

The other day Lord Wolseley, speaking to shorthand students, said that he had written shorthand all his life, and had invariably found it of the greatest possible benefit. He wrote a very clumsy and old-fashioned system, but it had been of immense use to him for making notes when pressed for time. It was also of very great assistance because no one but himself had the slightest chance of being able to read what he wrote, and thus he was able to leave important memoranda upon his desk without the slightest fear that they would be understood.

Work is to be resumed upon the construction of the Cape to Cairo railroad. It has now been decided to deviate from the route originally surveyed by travelling via Wanki. The decision has been made in view of the fact that the bridging of the Zambesi River will be much facilitated at this point, and also that rich coal fields have been discovered in the vicinity of Wanki. Wanki lies about two hundred miles distant from Bulawayo in a north-westerly direction. The coal is stated to be of great calorific value, and mines are to be sunk immediately.

Some interesting valuable additions have recently been made to the Zoological Gardens. One is a lizard possessing two tails. As is well known the lizard avoids capture by leaving its tail in the hands of its captor, the caudal appendage ultimately growing again. In this instance it appears that the tail of the lizard became damaged by some means, but was not detached. A second extremity protruded from the wound, which healed, so that now the lizard possesses two tails. Another unique addition is the three striped California tree boa. This is the first specimen of this reptile that has come into the hands of the Zoological Society, while the British Museum does not even possess an example of the species. The largest white wolf in captivity also arrived a few weeks ago. A small colony of the tree frogs of Cape Colony has been introduced representing a variety of colors coinciding with the hues of the particular trees which they infest.

The reported horse-whipping of a Cobourg clergyman turns out to have been a gross exaggeration. The London Advertiser, commenting on the alleged cause of the alleged assault, makes the following sensible observations:—As to the extent to which clergymen are wise in advertising to specific matters of this kind, it is difficult to say. Each case must be judged by itself. There is a good deal of specific sensational denunciation, which probably does little good in the long run, and is sometimes only a good advertisement for that which is attacked. As regards amusements generally, there are the two methods which may be employed by the preacher. One is to lay down hard and fast rules; the other is to endeavor to raise the moral atmosphere in general, and to inculcate correct principles, in the belief that right action will be apt to follow right thinking. We incline to believe the latter, in nine cases out of ten, is the most efficacious way.

The Quiet Hour.

Christ Silences the Pharisees.*

Intervening events.—On the morning of the third day (Tuesday) Jesus and his disciples went from Bethany to Jerusalem, and on the way the fig-tree which had been cursed on the preceding day (Mark) was seen to be withered. This occasioned a lesson in regard to faith removing mountains, which had reference to the coming conflict. In the temple the rulers challenged the authority of Jesus, and were met by a counter-question respecting John which proved their moral incompetence. Three parables against the rulers follow: The two sons (Matthew), the wicked husbandmen (all three), the marriage of the king's son (Matthew). The next attack, a combined one, by the Pharisees and the Herodians, was an insidious question respecting tribute to Caesar. Then came the Sadducees, with a flippant question about the resurrection. The lesson follows.

Place.—The temple enclosure, probably in one of the porches.

Time.—On Tuesday of Passion Week, the 12th of Nisan, equivalent to April 4, year of Rome 783; that is, A. D. 30. The Synoptists devote nearly ten chapters to the story of this day, on which Jesus triumphed intellectually over all forms of Jewish attack. It was the last day of his public teaching.

Parallel Passages.—Mark 12: 28-37; Luke 20: 41-44 (to vs. 41-45).

Critical Notes.

Verse 34.—The minor changes made by the Revisers in this verse simplify the style, reproducing the Greek more accurately. Mark omits all reference to this gathering of the Pharisees.

Verse 35.—And: "now."—One of them, a lawyer: Mark, "one of the scribes;" these were of the same class. But Mark gives more prominence to the questioner, noting his approval of Jesus' reply to the Sadducees.—Asked him a question: The italics of the Authorized Version are unnecessary.—Tempting him: "Trying him" (American Revision) is preferable. He would test the Teacher. "Tempt" suggests a hostile position, forbidden by Mark's account; but this lawyer may have been selected by the hostile Pharisees because of his attitude.

Verse 36.—Which: More exactly, "what kind of;" a question of casuistry.—The great commandment: Mark, "the first of all."

Verse 37.—Cited from Deuteronomy 6: 5, but with all thy mind is substituted for "with all thy strength." Compare Mark 12: 30. The terms heart, soul, mind, however, are not used in the exact sense now given to them.

Verse 38.—Great and first: So all the earliest authorities.

Verse 39.—And a second like unto it is this: The text and margin of the Revised Version represent two different accentuations of the same Greek word, which gives these senses respectively.

Verse 40.—Hangeth the whole law and the prophets: So the best manuscripts and versions.—Mark adds a remark of the scribe, and the reply of Jesus, "Thou

* F. S. Loxson, January 27.—Golden Text: What think ye of Christ?—Matt. 22: 42.

art not far from the kingdom of God."

Verse 41.—Asked them a question: Compare verse 35.

Verse 42.—Of the Christ: The Messiah; not directly used of himself here.

Verse 43.—In the Spirit: Not "in spirit;" compare Mark, "in the Holy Spirit."

Verse 44.—The Lord said unto my Lord: From Psalm 110: 1. "Jehovah" is the first term; the last is a different one (in Hebrew), "my" being represented by a single Hebrew letter.—Put: More literal than "make," and more preferable here where underneath thy feet is the better supported reading. In Mark the manuscripts vary between "the footstool of thy feet" and "underneath thy feet," while in Luke 20: 32, Acts 2: 35, and Hebrews 1: 13, "footstool of thy feet" occurs. The full rendering in the Revised Version was necessary to indicate the variation in the readings.

Verse 46.—And no one was able to answer him a word: His authority was virtually vindicated by this silence of his opponents.—From that day forth: This suggests an interval before his death. Mark adds here, "And the common people" (or, "the great multitude") heard him gladly.

The Debt of Honor.

Every son, when he goes away from home, carries with him the honor of the home to which he belongs, and he may either exchange or dissipate it, says Dr. Stalker in the Christian World Pulpit. If he does well, his success is doubled, for it is not only an ornament to himself, but a crown of honor to his parents. There is nothing in the world more touching than the pride of a father over a son's success. Many a student, in the rivalries of academic life, is thinking about this more than anything else, and on the day when he is being applauded by hundreds he is thinking chiefly of hearts far away that are glorifying in his honor. On the field of battle this has often been the inspiration of courage, and in the battles of life in a city like this there are multitudes doing their best, living laborious days, shaking off the temper, and keeping straight in the middle of the narrow way, for the sake of those far-off, whose hearts will be cheered by their well-doing, and would be broken by their ill-doing. I do not think there is a sight more touching—certainly there is not one that touches me more—than when a youth, who has been away in another city, or in a foreign land, and bears in his face and demeanor tokens of his well doing, comes back some Sabbath to the church in which his boyhood has been spent, and sits again side by side with the proud hearts that love him. Where is there a disappointment so keen, or a disgrace so poignant, as he inflicts who comes not back because he dare not, having in the foreign land or in the distant city soiled his good name, and rolled the honor of his home in the dust?

There is but one way in which man can ever help God—that is by letting God help him; and there is no way in which his name is more guiltily taken in vain than by calling the abandonment of our own work the performance of his.—Ruskin.

Willful Sin.

"Whoever is not of faith is of sin."—Rom. 14: 23

There are three stages in willful sin: First, "Sin is the transgression of law" (1 John 3: 4). Everyone believes that. It is the simple everyday definition of sin. In other words, sin is wrongdoing.

Second, "He that knoweth to do good and doeth it not, to him it is sin" (James 5: 17). Sin is neglecting to do right. A great many fall in heartily with the first definition, but not with the second. A great many of our Church members say that sin is wrongdoing, but have not learned that when God gives them an opportunity to do a piece of work for him, and they neglect to do it, that that is sin.

Third, "Whoever is not of faith is of sin" (Rom 14: 23). This definition goes deeper still. If there comes into my life as a Christian a question of right and wrong about which I am doubtful, and I continue to act as though it were right, as long as I am doubtful concerning it, I am sinning, because my action is "not of faith."

Scores of young believers, if they could only see and believe that, would be saved from asking many questions. They ask:

"Is it right for me to go here and there?"

"What do you think about it?"

"Well, I don't know."

Then it is wrong. The moment you are doubtful about a certain course of action, your solemn duty is to cease that action. In the doing of that doubtful thing, there is actual sin against God. There may be something which has been perfectly legitimate for you thus far, but suddenly in your own communion, in the midst of a piece of service for God, that thing comes up and you see it as never before, and say:

"I wonder if that is right."

In process of time you may be able to go back to it, because the doubt may be removed, but you cannot afford to let anything about which there is a suspicion of doubt stand between you and your personal communion with God. The moment you begin to do it, you are in the region of sin.—Rev. G. Campbell Morgan, in The True Estimate of Life.

What is sanctification? Sanctification is not a mere act; but the progressive work of the Holy Spirit during the whole life of man. It is not the giving of life; but the looking after and guarding the life which is already in existence, nursing and feeding it, clothing and purifying it, enlightening the mind and clearing away the mists of ignorance and sin; strengthening and fortifying the good and right side of life, and weakening and enfeebling the evil and wrong side of life, all leading to a growing, daily, conformity to the image of Jesus Christ. D.C.

Are the bargains you make with yourself and for your improvement held sacred by you? Or do you play fast and loose with them? If you say to yourself, now there is a piece of my conduct that I will not endure in myself any longer; and you ask God to help you keep that covenant with yourself, do you count that as sacred, as if you had made a bargain with some one else? If you do not, you do greatly err against thine own soul.

Life is made up, not of great sacrifices or duties, but of little things in which smiles and kindness and small obligations, given habitually, are what win and preserve the heart and secure comfort.—Sir Humphrey Davy.

A Book and a Chance.

Mr. Gibbud told this story in one of the meetings at Northfield, and I pass it on:

He was coming from Boston to Hartford, and was glad to find a seat in the car alone. Tired from a busy day's work, speaking at the convention in Boston, he wanted time to get ready for his evening address at Hartford. So, with a sigh of relief, he opened McNeil's "Spirit-Filled Life," and began to read. The car gradually filled up. He looked about ruefully, and took as much room as he could—for must he be disturbed while reading the "Spirit Filled Life?"

Alas! there came a man.

"Seat taken?"

"No, sir" (shorly).

He continued reading, but eyed his man furtively while he took an account of him. Does the Lord want him to speak to that man? No; he looks like an Irishman—a Catholic probably settled in his belief. Besides, the book in his hand reminded him; he must read.

But the book lost its charm, the Spirit pleaded, and he turned to his companion. The commonplaces of conversation disposed of, he sought to know if the stranger knew the Lord. Ah, what a revelation came to him as the talk proceeded! Those strange eyes filled with tears, and a soul confessed its wandering from God.

"I'm a backslidden Methodist," he says, repentantly.

"I thought, since you looked like an Irishman, you might be a Catholic, perhaps," said Mr. Gibbud, apologetically.

"Well, I didn't think you looked much like a Christian when I sat down," was the frank reply.

Then Mr. Gibbud leaned his head up against the car window, and they closed their eyes, and in the blessed "communion of the saints" they drew near to God.

Now it will do to go on reading the "Spirit Filled Life."—Rev. E. B. Allen, in C. E. World.

I wonder what gives a man a right to live in this marvellous twentieth century. I conjecture that it is his willingness to receive the spirit of the age. And what is the spirit of the age? It is an eager desire to impart all good to all men. In other words, under a thousand disguises, philanthropic, commercial, political, economic, scientific, literary, religious, it is the spirit of missions.

It is the hardest thing in the grammar of life to put "mine" and "thine" in just the right place. That is life's lesson. Paul had learned it when he said, "Ye are not your own," and when he stood on that deck in the storm and said, "God, whose I am and whom I serve." The Christian man is the man who has found to whom he belongs. The world wants men who know where they belong and to whom they belong.—W. W. Moore.

From Corea comes a most earnest call for more laborers. Perhaps in few, if any mission fields in the world has so large a harvest presented itself ready to the hand of the reaper. In most fields one difficult and often lengthy work is to overcome the hatred and prejudice of the people. In Corea there seems to be very little of this feeling. Multitudes appear to be waiting for the Gospel.

Our Young People

"For My Father!"

Scripture Reference: Rom. 1: 14-16.

BY AMOS R. WELLS.

A beautiful story is told of the casting of a bell at Peking. It is the bell upon which midnight is sounded and it was cast a century and a half ago. Two attempts at casting were made, and ended in failure; whereat the emporer sent for Kuan Yin, the official in charge of the task, and told him he would be killed if he failed again.

Ko-ai, the beautiful daughter of the imperilled man, heard of his danger, and consulted an astrologer, who told her that unless a virgin's blood were mingled with the metal, the third casting also would fail. She obtained permission to be present when the attempt was made; and just as the white hot metal was rushing from the furnace into the great mould, the devoted girl sprang forward with the cry, "For my father!" leaped into the fiery stream, added her life-blood to its composition, and won her father's success and safety.

That is a legend, but we know a still more lovely and heroic truth.

The great bell of humanity was out of tune. It swung gloomily and sadly, and its music was all harsh, grating and discordant. Then our Saviour threw himself from the heights of heaven, with the cry, "For my Father! For my Father!" His life-blood entered into the world's alloy, and, ever since, the vast bell has been growing sweeter in its tone, and more attuned to the heavenly music.

That splendid process of self-sacrifice must go on, till no note of harshness, no note of sin or selfishness, remains. This process we call missions. As Christ was sent into the world, even so He sends us into the world. Let us lay aside the fears that so easily beset us. Let us cry, "For my Father!" And let us plunge into the midst of the world's woes, giving our ransomed lives for the helping of others.

The word translated "eager" in verse 15 really means eager. The verse contains the whole secret of successful missionary enterprise. How many of us can say, "I am eager to preach the gospel, and not only eager to preach it, but eager to preach it up to the full measure of my ability. 'as much as in me is'?" Our responsibility is measured by our ability. There may not be much in us, but as much as in us is, whether it be little or great, we should be eager to tell others the glad tidings that have saved us.

If I had put the meaning of Christianity into a single word, the best I could do would be "brotherhood." The Elder Brother come down from heaven, and we are our earthly brother's keeper. And that one word, "brotherhood," defines missions also. How wide is your conscious brotherhood?

What is life itself for but to fulfill the purpose of foreign missions, enthroning Jesus Christ in the hearts of men?—Josiah Strong D.D.

Every Christian is placed in a centre, of which the globe is the circumference; and each must fill that circumference, as every star forms a centre, and shines through the whole sphere.—Spencer.

For Daily Reading.

Mon. Jan. 21.—Studying the fields. John 4:31-38
Tues. Jan. 22.—Sending my gifts.

Prov. 3:9, 10:11, 24:25, 21:22, 26.
Wed. Jan. 23.—An acceptable substitute.

Matt. 9:37, 38; Acts 3:1-16.
Thurs. Jan. 24.—Working where I can.

Matt. 21:28-30; John 9:4
Fri. Jan. 25.—Giving a tithe. Gen. 28:12-22.

Sat. Jan. 26.—A personal response. Acts 26:12-20.
Sun. Jan. 27.—Topic. Missions-resolutions.
Rom. 1:14-16.

Seed Thoughts and Illustration.

Baron Von Welz was so mastered by the missionary idea that, after pleading pathetically, but in vain, with the Lutheran church to give the gospel to the heathen, he renounced his title and his estates and gave himself, going at his own charges to Dutch Guinea, where he soon filled a lonely missionary grave. Of his renunciation, he said: "What to me is the title 'well-born' when I am one born again in Christ? What to me is the title 'lord' when I desire to be a servant of Christ? What to me to be called 'your grace' when I have need of God's grace, help and succor?"

Hints for Talks and Testimonies.

In what way are we debtors to other nations?

What missionary resolutions are needed for the sake of our own country?

Why is faith in the gospel the ground of all true missionary resolutions?

Why are missionary resolutions really a part of the promise that every disciple of Christ makes to the Master?

What missionary resolutions can and should be made by every one?

What have been the reasons that have moved persons to give themselves to missionary service?

What events of the past year have given reasons for forming missionary resolutions?

What are some encouragements to form missionary resolutions?

What difference would missionary resolutions make in one that did not go to a mission field?

What missionary resolutions might well be made by this society as a society?

Trivial Worries.

We have read, somewhere, of a battle against cannibals gained by the use of tacks. They had taken possession of a whaling vessel, and bound the man who was left in care of it. The crew, on returning, saw the situation, and scattered upon the deck of the vessel a lot of tacks, which penetrated the bare feet of the savages, and sent them howling into the sea. They were ready to meet lance and sword, but they could not overcome the tacks on the floor.

We brace ourselves up against great calamities. The little tacks of life, scattered along our way, piercing our feet and giving us pain, are hard to bear. Really, it is easier to dispose of those great questions which cover the world than it is to meet and successfully overcome the little worries which present themselves day by day.—Christian Herald.

For Dominion Presbyterian.

The Boy of the Twentieth Century.

BY REV. DR. J. A. R. DICKSON, GALT.

God bless the lad! May the goodwill of Him that dwelt in the bush rest upon him, and abide with him! His is a noble heritage, but the nobler the heritage, the greater the temptations and the weightier the responsibilities it brings. His is a time of large opportunity, which though fruitful of far-reaching issues for good may be foolishly missed or thoughtlessly marred. His are conditions of peculiar force and singular richness, such as have been the lot of few in the generations of the past; and these conditions, though charged with the highest conceivable privilege and promise, are also full of danger and untold peril. So that while our boy of the twentieth century is to be sincerely congratulated, he at the same time, is to be seriously cautioned. While vast wealth of resources is his, that very wealth may become his snare and his ruin, because it carries his heart away to that which is only a shadow and not a substance; a passing show and not an eternal reality. He is dazzled by the glittering splendor so near his eyes, and blinded to that which is real and enduring, by that which passes away.

He stands forth in a time that is noisy with the clatter of all kinds of machinery; bustling with the rapid, jostling movements of commercial activity; and thrilling the nerves with a competition that was never so keen before among men. Daily newspapers supply him with news in such a shape, and with the discussion of topics, of moment and of no moment, in such a form, that he is not called upon to reflect and judge, but simply to accept or reject. The electric telegraph puts within his hearing intelligence from every outlying country, and the telephone gives him familiar voices from every part of our fair Dominion. The steam engine installed in the bosom of a ship or harnessed to a train of coaches, carries its freight afield with speed that almost annihilates space. And there is such an understanding of atmospheric laws that the messages of the electric telegraph are sent over large areas without the use of wires, and received by instruments of so sensitive a touch that nothing is lost. Modern science has reaped a rich harvest from the seeds of Inductive Science sown by Lord Bacon. It has made the very air tremble with the haste to be rich, and heated the atmosphere about us to such an extent that men live in a perpetual fever which renders the heart restless and makes the life uneasy, and touches the tongue with a sharp and biting thirst.

Never was there an environment so laden with the influence of material forces, and so full of exciting energy and engrossing concern. It is intoxicating; and like everything that intoxicates, it has a deadening effect on the higher part of man's nature. It calls loudly for counsel, that the high hope and beautiful outlook of the lad be not dashed with despair. What then shall we say to our bright boy of the twentieth century? Our brave and dauntless Canadian youth, one of the best types of young men as has been shown on the hot plains and stony hills of South Africa? What shall we say? Just two or three things.

Nourish the Brain With Plenty of Sound Sleep.

The old proverb is well worthy of being acted upon: "Early to bed and early to rise, makes a man healthy, wealthy and wise." Keeping timely hours tends to both health and happiness. It is a most excellent rule, to retire at ten and rise at six. Two hours sleep before twelve are worth

four after twelve, and that for this reason, it is more seasonable. Some will affirm that it matters not *when* we sleep so long as we do sleep, but nature itself tells us that night is the season for repose. Shakespeare with his clear insight apostrophizes sleep thus: "Sleep! O gentle Sleep! Nature's soft nurse." Edward Young in his pregnant "Night Thoughts" sings in the same strain: "Tired Nature's sweet restorer, balmy sleep." There is in sleep a marvellous medicine for both body and brain. In its proper proportion it is absolutely necessary for the perfection of health. It tempers the tissues of the physical frame, and it tones up the nervous system; but it tunes the mind and heart to joyful and glad some song. It carries health in its hand. It gives a cool head, a rested mind, a good memory, an easy conscience and therefore a manly upright walk.

"Early to Bed"

is to many a boy salvation from moral ruin. As ravenous beasts come forth from their lair under the cover of darkness, so dangerous companions conceal themselves in the same way. Temptations are strewn thickly in the night. The darkness without too often become darkness within by evil doing and self-indulgence and vice.

Never Touch Anything That Intoxicates.

How strangely meanings get covered up under harmless looking words! Intoxicate means to poison. Spirituous liquors intoxicate, that is, they poison. But we are not accustomed to think of spirituous liquors as poisons and therefore we use them without fear. Yet they in time have their revenge, and a terrible revenge it is! They wreck the fine faculties of the brain; they ruin the tender sensibilities of the heart; they destroy the powers of the will and the conscience. Under the curse of the intoxicating cup man lies as though he were smitten by lightning. Flee from the wine cup! Listen to testimony that no one will dare to question: "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? (What a picture that is! Vivid and impressive. Every touch tells. And how true to the facts of the case. What then is the answer?) They that tarry long at the wine; They that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth up on the top of a mast. They have stricken me shalt thou say, and I was not sick; they have beaten me and I felt it not; when shall I awake? I will seek it yet again." If that passage is well thought out nothing more will be needed. It is complete. And it tells us that to use intoxicating drink is at once physical, moral and spiritual ruin. That is the door by which a vile brood of evil forces enter to prey upon drink's miserable victim: Falsehood, impurity, gambling, strife, bloodshed, wrath. Therefore our boy of the twentieth century to be every whit himself must not touch that which is only and ever—accursed.

Choose the Companionship of Good Men.

Those whose fellowship shall elevate and enoble. Those who have in themselves an honorable character. Youth is attracted by the cheerful and bright, the rollicking and free—not to say, fast. The young man who is bold, venturesome, even devil-may-care, in his manner is apt to seize on the imagination

and take the fancy of our boy, while the better man because he is a little stern and severe, and may be, hard, repels him.

But he should discriminate between them, and ask, which shall be more helpful? Which shall fit me best for a true and worthy manhood? Which shall I love the longest, and revere the most? And the answer will doubtless be: the good man and not the bad; the wise man and not the wild; the pure man and not the vile; the truthful man and not the liar. "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed."

The fun of the fool too often captivates our boy, while the sobriety of the wise drives him away. But he should remember that companionship is an unspeakably strong force in the formation of character, and therefore he should choose the best. He may company with the best, the wisest, the highest and holiest the world has ever seen. And who is he? Jesus Christ the Son of God, who came to redeem him from all evil, and restore him to the fellowship of God. Christ stands with extended and open hand bidding him welcome, saying: "Come unto me all ye that labor and are heavy laden, and I will give you rest." He goes to the root of all our unrest, and puts away our sin by the sacrifice of himself, and he rises to the height of our greatest need, by bringing to us the life of God.

Our boy of the twentieth century, to have the loftiest ideals of life, to possess the best character, to do the most enduring work, and to enjoy the greatest happiness—must be a true Christian.

Lessons From the Life of Hezekiah.

BY REV. C. M. COOKE.

It was universally held that two of the greatest influences in the formation of character were heredity and environment, and certainly the child born into the world with Christian parents and living in a good home had a great advantage over the children of whom it had been terribly said that they were "damned into the world" with dissipated parents and immoral surroundings. Yet here was Hezekiah, whose father was one of the worst kings of Judah, a man so bad that even in the eyes of a degraded people and a corrupt priesthood, he was not fit to find a resting place in the royal tombs, and whose youth was spent amid the temptations of a court steeped in idolatry and wickedness, rising out of this moral mire and spiritual miasma and gaining a name in history for pleasing God, and as the regenerator of his country. The lesson taught by this was the sovereignty of Divine grace, which could enable a man to overcome even such disadvantages as those surrounding Hezekiah's early days, and to keep himself true to high ideals amid all the degrading influences of a wicked court. The second lesson which the preacher drew from the life this good king had to do with man's relationship to his fellow men. All that was absolutely required of a Christian in this regard was to live at peace with his fellows, and to keep himself free from the contamination of the world. Yet a higher and nobler ideal than this was held up, which man was invited to strive to attain, by not only living peaceably with his neighbors, but also striving to raise them up, and by not simply contenting oneself with keeping out of evil, but endeavouring to remove the stumbling blocks from the paths of others. Hezekiah was a noble example of this higher form of life. Not content with fighting his own battles against the

temptations that surrounded him, which might well have absorbed all his energies, he set himself to raise up the people of Israel out of the slough into which they had fallen, and strained his power and influence to the utmost in doing so. The success accorded him was a marvellous demonstration of what could be accomplished by one earnest man under God's guidance, and should be a standing incentive to men of all ages to grapple with the problems that surround them. The politician might do much to raise the tone of public discussion and of electoral morals; the business man should use his influence to purify commerce; and each in his sphere should exert himself to the betterment of the world and the improvement of the relations between man and man. There might be more money and greater comfort in abstaining from interference with the ways of the world; but the man who failed of his duty in this regard would certainly fall short of attaining the sum of the possibilities which his nature contained.

Properly Answered.

The interesting and important question noted below was proposed by the Christian Herald, and was answered in last week's issue of that Journal by Rev. Joseph Hamilton, author of the serial story now running in the DOMINION PRESBYTERIAN. The answer is so just in principle, and so true to nature and experience, that we commend it to our readers.

Question:—"Is it right for a parent to show more love for one child than for another?"

Answer:—"A wise parent will be careful not to show such preference or partiality for one child as may excite the jealousy of the rest. Yet it is perhaps impossible to love all the children equally. There are intellectual and spiritual affinities that naturally draw a parent's heart toward one child more than the others. There are even opposite qualities which excite special admiration and love. And perhaps there is nothing that appeals to a parent's tenderness so much as weakness of body or mind on the part of some one of the children. The very helplessness of a child moves our pity, and "pity is akin to love." These and other causes seem to make it impossible to distribute our love equally over all the children in the family. And this partiality or preference within due bounds, seems to me to be right. It is a fundamental law of our being to have special loves. Now we cannot obey that law outside of the family, and wholly ignore it within the family.

Yet a parent ought to be careful not to show any marked preference for one child over another. It may be inevitable that he shall have such an innate preference, but in his dealings with his children he ought to be as fair and impartial as it is possible to be. Laxity here has wrought ruin in many families. In the parable of the Prodigal Son there is reason to suspect that the younger son was pampered before he made that unfortunate break. We fear, too, that David was too partial to Absalom, and suffered in consequence. It was Jacob's marked partiality to Joseph that excited the jealousy of the other sons. Let him that readeth understand.

The best boys in our public schools, academies, colleges, and theological seminaries are those which have been brought up at a Christian mother's knee.

Notes on Samson.

SAMSON—The character in the Old Testament that ought to be studied by an athletic age. He is the strongest man about whom we have any account, and yet about no other have we so many weaknesses recorded. This seems to show that his life was written for a warning, and is a proof of the Apostle's statement that bodily exercise profiteth little. Sandow does not possess the sum of human knowledge, and dumb-bells may help flabby muscles, but do little for fallow minds. The culture of mind and body is necessary for the perfect man.

SAMSON was fortunate in his home. God chose the home of a carpenter for His own Son, and often for His greatest servants He chooses such a birthplace. Why? Well, in Samson's place, two things were assured—piety and plain living. We acknowledge that the first of these is most important, but so also is the second. We live in a most pampered age, and our luxuries are fast becoming our necessities. The strongest man was reared on homely fare. Sometimes a poor, shivering creature, with pallid face, declares on a platform that he lives on vegetables and cold water. The audience is inclined to add, "And you look like it." But who will dare to say a word when Samson comes forward and declares that he is a cold water man?

SAMSON was fortunate in early finding his calling. In the camp of Dan he found it as a youth. To early find one's life work is of the utmost importance. Sometimes when the family is large, it is apportioned out according to fancy. The eldest a merchant, the next a lawyer, the next a doctor, and the next, who was once discovered perched upon a stool addressing his assembled sisters, must be a minister. Poets are born, not made, but so are merchants, so are mechanics. The question of the choice of a calling must be made a subject of prayer, and of close study of the bent of the mind.

"Time in Flight."

A "NEW CENTURY" SONG OF PRAISE.

Time in flight, the ages roll,
Tide eternal, light and shade,
Boundless sea whereon the soul
Blesseth Christ's "Be not afraid";
Time in flight, a hundred years,
Gone, begun, in hate and love:
Storm and calm alike have fears:
Guidance cometh from above.

Time in flight, life's helm in hand,
Christ our Captain, God the Lord:
Helpless, trustful, let us stand,
Taking courage from His Word:
Truth the standard of our faith,
Fidelity's banners raised on high,
God eternal, life or death,
Fear we naught since Thou art nigh!

Time in flight, O give us light,
God the Father, God the Son,
Majesty and meekness,—might,
Spirit regnant, God the One!
Doubts defied and hopes unfurled,
Higher yet our aims in view,
Love can make of life a world
Throbbing with the good and true.

Quebec. —J. M. Harper.

I once asked Thomas E. Edison if he was a total abstainer, and when he told me that he was, I said: "May I inquire whether it was home influence that made you so?" And he replied, "No, I think it was because I always felt that I had a better use for my head."

Sparks From Other Anvils.

Christian Guardian:—"The Church that will patiently and persistently and prayerfully do most to bring about a revival of family religion will do most to bring about the day when 'the earth shall be full of the glory of God as the waters cover the sea.'"

Herald and Presbyter:—"God has heard prayer, and he will hear his people when they pray. We have great encouragement to pray. Let us enter this century with courageous and consecrated hearts, and work and pray for the coming of Christ's kingdom."

Christian Observer:—"The New Year may be a good season for a happy change in the matter of church notices. Too many notices of a secular, or semi-secular, nature are sent up to the pulpit, especially in the county churches. Ought not the pulpit notices to be confined to matters which directly concern the work of the Church?"

United Presbyterian:—"There is one very important fact: They who adopt the Bible as the rule of their lives are the best people, and the nations and races which have accepted the Bible as God's book are the best nations and races. If the Bible brings out the best that is in us, and leads us into what is best, is it not the book for your study?"

Christian Intelligencer:—"The vision of sudden and great riches in luring many to risks and sacrifices harmful to what is highest and best in themselves. A time of prosperity calls for special watchfulness against a trust in mere temporal, which may be also mere temporary, riches, and for the placing of highest emphasis on the things which perish not in the using. Character is more than condition, and will have value when prosperity may be a thing of the past."

Lutheran Observer:—"Temptation tests and proves us. If our hearts are fully set to obey God, it will but drive us closer to him; and he is faithful, and will not suffer us to be tempted above that we are able, but will, with the temptation, also make a way of escape. As we put forth our strength to resist he will energize us and help us to come off conquerors. When we fall it is commonly because of a divided heart. Our purpose to follow God is lacking in integrity or wholeness."

North and West:—"The constant blowing of particles of sand against a window pane will, in time, dull the polish of its surface and after a time the beautiful landscape without will lose its brightness and seem to have a haze resting upon it. So some people shut themselves up until the little annoying things of life have so dulled the windows of the soul that they cannot appreciate the brightness about them, and all the world wears a sober aspect. Let them come out of themselves into the clear shining of God's love and they will see things as they are."

New York Observer:—"We have read of a negro entertainment at which, in lieu of printing on the tickets, 'Not transferable,' a notice was posted over the hall, which read: 'No gentleman admitted unless he comes himself.' It might be a good plan if a notice were posted over the doors of the churches reading: 'No gentleman admitted to church membership unless he comes himself to church services, the midweek meetings included. The presence of wives or daughters not accepted as a substitute for the attendance of the man himself. Certainly religious duty is a thing which is 'not transferable.'"

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C. BLACKETT ROBINSON,
Manager and Editor.

Ottawa, Wednesday, 16th Jan. 1900.

How many business corporations would place any commercial value upon the guarantee of stipend with which every minister is furnished when he is inducted?

Instead of approaching the Legislature to secure the use of the Bible in public schools as a text book, might it not be as well to secure the reading of that book in the home before the pupil is sent off to the school?

When a minister has been ordained and inducted, and just before his name is placed upon the roll of his Presbytery it is customary to ask him if he is willing to sign the formula. It is interesting to note the varying shades of bewilderment that flit over the faces of the men. There is the Formula, and to what does it commit them? Not one in ten seems to know.

The Chaplaincy of the Senate is vacant through the death of the late Dean Lauder. The names of several clergymen are already mentioned in connection with the vacancy. Among others that of Rev. Dr. Moore, minister of Bank Street Presbyterian Church, in this city, is prominently put forward in the Citizen, as well as in many other quarters. We do not speak for Dr. Moore. The minister of Bank Street Church is not an office-seeker. But this much we are free to say. If Dr. Moore should be the choice of the Government it would be taken as a graceful compliment to a great church; a recognition of important work in church and state well done during a long number of years; and also make patent the fact that Sir Wilfred Laurier's government is not bound by the precedents established in the past, that this position can be filled only by the clergyman of one denomination, Presbyterians make no claim for office on account of church connection; but in this case all the conditions render the appointment of Dr. Moore singularly suitable, and we trust he may be named for the position.

THE DOMINION PRESBYTERIAN

SABBATH SCHOOL SYNODICAL SECRETARIES.

The question of appointing a man of acknowledged ability in Sabbath school organization and supervision to the oversight of the Sabbath school work in the Synod, is being discussed by our Presbyteries. With the principle underlying such appointment almost all will agree; with the practical working out of any plan of applying it, all but a few optimistic ones will have difficulty.

There are six synods. Six secretaries would therefore be necessary to complete the proposed plan. That would entail, for salaries alone, an annual expenditure of from \$7,000 to \$8,000. Is this expenditure justifiable under existing conditions? The cry of the West is strong and insistent; the appeal from those who sit in darkness is pitiful in its intensity. Can we afford to make such a demand upon the Canadian church, as these appointments will entail?

Those who are proposing these appointments promptly answer, "We cannot afford not to make this demand." They remind us that the working strength of a church depends upon its spirituality, and that the Sabbath school is the nursery and training school for church workers. They point to the decreasing figures on the roll of our Sabbath schools, especially to the weakening hold the schools have upon the young men of our generation, and the small number who pass from the Sabbath school in the full membership of the church. Active measures must be taken, and that at once.

But is this the only effective measure? To our mind the real trouble lies more in the home than into the Sabbath school. Until there is a more spiritual atmosphere there, the most perfect organization in Sabbath school methods will be largely ineffective. Let us begin farther back. Make the sanctity of the home and the responsibility of parents stand out so clearly that the most obtuse and commercially hardened shall see it. Then we may hope for some results from an expensive organization that would now, we fear, be barren.

The editor of the Halifax Morning Chronicle and our old friend the editor of the Presbyterian Witness, are very politely talking at one another about the Sabbath question. Mr. Murray laments the lapse of so good a man from a due respect of the Sabbath, and the Morning Chronicle man courteously assures his contemporary that he never made the statements accredited to him. It is a matter of interpretation however, and we will stand by the Witness man on that. Besides we do not approve of the Chronicle man getting mad and calling hard names. We are glad to see that the Chronicle thinks it well to take up this question. The Sabbath question will bear ventilation, and some straight speeches about it will do good. And in straight, fearless talk the Witness man can hold his own.

We have been asked to say that the present address of Rev. Alfred Gandier, B.D., Convener of General Assembly's Committee, on Young Peoples Societies is 91 Isabella Street, Toronto.

A GREAT UNDERTAKING.

Out of what is known as the Free Church Federation in England and Wales has arisen one of the most remarkable evangelical movements of these remarkable days. It is known as the National Simultaneous Mission, and every non-established evangelical church has heartily endorsed it and is participating in it. The moving spirit in it all is the Rev. Thomas Law, the Organizing Secretary of the National Council of Evangelical Free Churches. It is a gospel mission which is to take place almost simultaneously over the entire length and breadth of England and Wales. The object is to shake moribund churches from their indifference, to reach and to awaken the thousands who keep themselves out of touch with the gospel, and to gather a rich spiritual harvest for Jesus Christ. It is believed that the fields are already whitening for the harvest.

It has been a grateful surprise to the promoters of this movement to be met with such heartiness by every one of the evangelical churches, and by every one of these churches. From the leading minister in the most powerful body to the humblest laborer in that or any of the other bodies, all have entered heartily into this great enterprise, and its work will be carried forward and its influence felt in the remotest hamlet of both countries. The very fact of this united and simultaneous effort for one great work, is bound to draw the great evangelical bodies closer together.

That there is need for such a work is only too evident. In the great city of London with its millions of inhabitants, it has been ascertained that in some parts not one in twenty attend any religious service. To take another example from the working classes, out of a population of 350,000, there are 250,000 that never enter any place of worship. From many other centres come similar reports of religious indifference.

In carrying on this mission every method will be used. The principal meetings will be in the afternoon and evening, but there will be special meetings in the early morning for workmen and marketmen, at midnight for cabmen and busmen; there will be special meetings for policemen and postmen and other civic employees; special meetings for the fallen, and in short no effort will be spared to reach every member of every class with the message of the gospel.

What may not be anticipated from such a movement? A large section, a very large section of the church of Christ is lifted out of the net of sectionalism and for once, on the perfectly level plain of beseeching men to be reconciled to God, go forward together, a mighty, united force. Surely each one will not drop back again into the same old sectional net when this movement closes! May there not spring from this some longing for a permanent union for evangelical work that shall take definite shape. And may we too, not hope to share in this great unifying movements in which we shall all pray that great blessing may come to those who participate and to those who hear the gospel.

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CHINESE FOREIGN POLICY.

Mr John Ross, a British official, evidently well acquainted with China, has an interesting article in the current Contemporary on this subject. "Fear of foreign aggression, and fear alone," he tells us, has been the secret spring, and is the only explanation, of Chinese foreign policy. Hence the dread of any connection with the foreigner. * * * What single point of contact have the Chinese ever voluntarily granted to the foreigner? What terms already granted through fear have the Chinese not endeavored to emasculate and destroy? This fear has already produced many unpleasant effects and its tale is not yet full." Dealing with present grave complications Mr. Ross says: "It is for the well-being of China that Europe should at the present crisis demand all that is right. It will be but an aggravation of the present evils and a preparation for a still more terrible day of reckoning if demands are made which will be a prolongation of the inequitable past, and which will tend to conform the Chinese belief of foreign designs upon their land." In writing of missionary influence on native public opinion in China, Mr. Ross exonerates in a large measure Protestant Missionaries from blame for recent troubles; but the Roman Catholic church comes in for unstinted condemnation, and not without good cause it would appear. Next week we shall reproduce this portion of Mr. Ross' paper and let our readers form their own judgment on his presentation of the case. All the articles in this number are well up to the mark, and will be read with interest. Leonard Scott, Publication Company, New York.

At a reception given to Pte. Thomson, at Orillia, Rev. Dr. Grant, referring to objections made by some people to the present war in the Transvaal, is reported by the Packet as affirming, "That he thoroughly believed that the war in South Africa was the most righteous that Great Britain had ever entered upon, from which it she had shrunk she would come down in rank among the nations till she would not have been respected by even the meanest of them. He was equally convinced that the wiping out of the Boer republics was a righteous act. These republics had been founded for the purpose of perpetuating slavery, and had been cemented in the blood of the Kaffir." Dr. Grant, on this subject, does not see altogether eye to eye with his namesake of Queen's.

Rev. Dr. W. A. Hunter, formerly pastor of Erskine Church, Toronto, and who removed to Denver, Colorado, for his health, was married there on the 3rd inst., to Miss Holden, of Montreal. The many Canadian friends of Dr. and Mrs. Hunter, tender them hearty congratulations on this happy event.

The blank schedules for half yearly claims, and annual returns for Home Missions and Augmentation have been mailed to the conveners in the several Presbyteries. Should any one fail to receive them within a reasonable time, he is requested to notify the secretary, Rev. Dr. S. J. Merrill, Owen Sound

HONAN MISSIONARIES COMPLETED.

The British Consul in Hankow in acknowledging a note of thanks from Dr. R. P. MacKay, Secretary of the Foreign Mission Committee, for his kindness to our missionaries during their escape from Honan, says, "I was of course pleased to be able to assist the missionaries of your church to the best of my ability, but they owe their safety chiefly to their own bravery and resourcefulness and to the protection of H. E. the Viceroy Chang at Wuchang." He further writes: "The An Yang magistrate reported that your houses, furniture, etc., are under official care." The latter clause refers to the buildings at Chang Te, and confirms news already received.

Suggestions to Kirk Sessions.

DEAR BRETHREN:—At a meeting of the Executive Committee of the Century Fund held on the 3rd inst., it was resolved to transmit to all Presbyteries and Kirk Sessions, the following facts and suggestions:

To 31st December, 1900, the actual subscriptions reported for Debt Fund amounted to \$90,000, and those to the Common Fund to \$160,000. It is proper, however, to state that the Executive had before them conservative estimates for the several Presbyteries as to the additional amounts that would be forthcoming from congregations where the canvass has not yet been made or in which it has not yet been completed. These show an additional \$80,000 for the Common Fund and \$60,000 for the Debt Fund. Adding these estimates to the amount actually subscribed, the total for the Common Fund is \$500,000 and for the Debt Fund, \$730,000.

It will be seen that, whilst the proposed \$1,000,000 has been considerably exceeded, the Common Fund—the very core of the undertaking—is likely to be short to the amount of \$100,000. In order to realize the full amount of \$600,000 so urgently needed for the extension and strengthening of the missionary and other enterprises of the Church, the committee respectfully seek the prompt, cordial and earnest co-operation of every Kirk Session, and request that Presbyteries shall, at their next meeting, call for reports as to what action has been taken in each congregation and mission station within the bounds.

The suggestions are as follows:

1.—That the canvass shall, without delay, be untiringly prosecuted to a completion wherever it has not been fully overtaken, and that steps be taken to secure the cordial co-operation of the Sabbath School, Christian Endeavor Society and other organizations in the Church.

2.—That a supplementary canvas shall be made among friends who may be thought able to increase their contributions. Many will, no doubt, be stirred to further liberality if waited upon and fully informed as to the present position. When deemed necessary or helpful, the Committee will be happy to provide special assistance for carrying out this suggestion.

3.—Congregations which have largely devoted their subscriptions to the removal of debt, are requested at their annual meeting or at a special meeting, to consider the propriety of increasing the proportion to be given to the Common Fund.

4.—In the Memorial volume to be published, it is desirable that all congregations, all mission stations, and every family

of each congregation and mission station, should have a place, and sessions are asked to secure that no one shall be deprived of the honor and pleasure of helping to a successful issue this, the greatest enterprise in which our Church has ever been engaged.

5.—The annual collections for the schemes of the Church being now nearly closed, Kirk Sessions and Century Fund Committees are asked, diligently to secure that contributions to the Century Fund shall be paid as early as possible, so that all may be in the hands of the General Treasurers by the date at which the Fund is to be completed—1st May, 1901.

6.—To attain these ends, it is advisable that, at this juncture, a special meeting of session shall be held, for conference with Committees of Management or Deacon's Courts, and that the whole subject of the Century Fund work in the congregation shall be carefully considered and appropriate action arranged for.

The returns show that the great body of our people in moderate circumstances have been contributing according to ability, and that, in the outlying Presbyteries of the Church there has been a very generous response. The committee believe that this fact should be known so that those in moderate circumstances may continue their interest, and that those to whom God has given an ampler share of prosperity, may put the copestone on the goodly edifice, some largely increasing the subscriptions they have already made, and others hastening to make subscriptions commensurate with the occasion and the work.

Brethren, we beg to remind you that the honor of our Church is at stake in this matter. This thank offering to God was undertaken by the unanimous voice of our General Assembly and has been endorsed by all our Synods and Presbyteries. Being so pledged, even partial failure would be a reproach and disaster. Especially, there ought to be no possibility of failure when God has favored our country with a season of such wide-spread prosperity as we are passing through. Nor ought it to be thought possible that there should be failure, when it is known that small and weak congregations in farthest East and newest North and remotest West;—congregations of miners in Dawson City, of red men on our great plains and of converted Hindus in Trinidad,—have joined in doing their share, and that in the two months campaign just ended, well \$150,000 has been added to the Common Fund. We shall not fail if, with one accord, you rise to the help of the movement and make the winter campaign what it ought to be, the hearty registration of your gratitude for all that God has done for your congregations, and through them for the homes and hearts under your care. In Name of the Committee,

Yours faithfully,

ROBT. H. WARDEN, Convener,
W. G. WALLACE, Secretary,
R. CAMPBELL, Agent.

Toronto, 10th Jan. 1901.

The American Kitchen Magazine for January is called the Men's Number. The article of chief interest is entitled "How to Place Housekeeping on a business-like basis," in which ten men give their views on the subject. "How a Bachelor kept himself" will give new ideas to unmarried men who have grown tired of boarding-house life. The different departments contain as usual many helpful items. The Home Science Publishing Co., Boston Mass.

THE WINSTALLS

OF
NEW YORK

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A TALE OF LOVE AND MONEY

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

CHAPTER XI.—(Continued.)

CIGARS, SERMONS AND SOCIALISM.

Mr. Stewart was silent and thoughtful for a time. At length he said:

"I am surprised and delighted, and a little vexed too. I am surprised and delighted to find such a peculiar talent for grasping and handling a scriptural theme. Your plan of that text is better than mine, and I took much more time to mine. That you have been so long off the track, and yet at a moment's notice could see your way through a subject so clearly, is to me a marvel. I think you are a born expositor."

"Well, I am sure," said Mr. Erwin, "you are a marvel to me for rating my poor impromptu performance so high. However, I am glad you approve of it. Maybe I shall disappoint the bishop after all. By the way, a thought just strikes me. How would it do to take that same text for the bishop's sermon? Yes, it will do; I will take it; there may have been a special providence in my coming here tonight."

"Yes," said Mr. Stewart, "we are hemmed round by special providences, but it is only now and then our dull eyes can see them. I think it is a happy thought to give the bishop that text and sermon."

"By the way," said Mr. Erwin, "you said you were a little vexed, too. What is it that vexes you?"

"Well," said Mr. Stewart, "I was rather vexed that a mind like yours was so long deflected from its right course. But there may be a providence in that too. You have lost much, and the world has lost much; but yet the gain may be greater than the loss. No, I can hardly say that I am vexed after all. If the Apostle Paul had been a Christian from his youth, would he have been a greater success than he has actually been? I think it may well be doubted. But, however that may be, in all such cases we must adore the wisdom that so brings good out of evil."

"And speaking of our text," said Mr. Erwin, "I see another good reason for making it the theme of my sermon. You told me, you remember, that it is well to select themes that are congenial to me, and at the same time high, that they might tone me up. Now this text fulfils both conditions. It is congenial, for I do want to help men in their sins and sorrows; yet it is high, for it leads me to speak of divine power and grace, and the theme is simple withal. I think the least instructed might understand it. I am a little surprised, I must say, that you give your people such a simple Gospel. Your people, as a rule, are highly instructed, and I have no doubt you could handle the most advanced themes."

"No doubt," said Mr. Stewart, "there are many highly intelligent and instructed people in my congregation. But we have to remember that their minds don't run in the grooves of sacred truth during the week. They are engaged for the most part in business or pleasure. So when they come here on Sunday a sacred Gospel theme is about as new to them as anything I can give them. Besides they need the Gospel more than anything, and I notice that I never get bet-

ter attention than when I deal with some simple, spiritual theme. It is only on the Sunday that many of these educated people get any bread of life at all; and when they come to us for bread we must not give them a stone."

"I feel the force of what you say," said Mr. Erwin. "But how do you sustain the interest? Do not your Gospel themes run out? Is there not necessarily too much sameness and repetition?"

"No, I don't find that," said Mr. Stuart. "The truth is very large and has many sides. It is not easy, of course, to be absolutely original. An actual discovery of a new truth is rare; but truth can be put in many new relations which give it quite a new charm. If we give time and thought and prayer to our work I think we need not become stale. We might be afraid of that at first, but the matter grows, and the horizon widens as we go."

"What you say is very encouraging, and I have no doubt very true," said Mr. Erwin. "Now will you tell me this? I believe there are many helps published to help preachers in sermonizing. I do not mean published sermons. Of course no honorable man would take another man's sermon, and give it as his own. But these helps—would you think it advisable to use them?"

"As to that," said Mr. Stuart, "I could not give a direct yes or no. They may be helpful to some; I believe they are. But I would prefer to do without them if possible. The tendency of using such things is to make us depend on them. Of course that destroys our originality—the most precious thing a man can have—for it is himself. So I would try to use my own thoughts, even though they were not as good as those the helps might give me. I could make more of my own thoughts, I think, simply because they are my own. So I have never used a help yet. As for you, you have demonstrated tonight that you need no such crutches. You can walk—if you like you can run—on your own stout, nimble legs."

"There is one thing more I would like to ask you," said Mr. Erwin, "now when we are on this subject. You spoke of men hunting all week for a text. Now, how do you manage about that?"

"Well, for one thing," said Mr. Stuart, "I have usually a little connection or consecutiveness in my themes. The connection may be so subtle as not to be observed by others, or it may be open and plain, but it enables me to forecast usually my subjects for some weeks. Thus I am kept from hunting for a text. What is more, the matter keeps running through my mind so that when I come to deal with it I am readier to put it in shape. That is the way I have got into. Then I have a book in which I put down a text that strikes me as a good one for a sermon, and often I put down the plan in whole or in part at the same time. Thus I have plenty of material to fall back upon in case of need. Of course, too, it is well to keep in sympathetic touch with our people, and be able to preach on themes that we feel to be specially needed. These are about the methods that I use. You, of course, may find others for yourself that may suit you better. Several books have been published to aid preach-

ers and speakers, but the best thing I have read is a small book entitled 'Before an Audience.' I think every preacher ought to read that."

"Well, for that and so much more that I have learned tonight I give you my hearty thanks," said Mr. Erwin. "It was in my mind to ask you about another thing. I have heard you called a Socialist. To some that sounds as an awfully bad name. They think it means levelling up and levelling down, and all sorts of anarchy. I am convinced we need more socialism than usually prevails among Christian people. I would like to know about how far you go on that dangerous line?"

"Well, to put the whole thing in a nutshell," said Mr. Stuart, "what is socialism but the human side of Christianity? The true socialism is set forth in the Golden Rule; and our Lord, who gave the Rule, is the Ideal Socialist. I desire to be a socialist after that model. And that is the only socialism that I preach."

"I just expected something of that kind," said Mr. Erwin. "Yet people will give a man a bad name without taking the least pains to know the truth. Others, feeling they cannot combat your position, argue that the thing is impractical and unsuited to our times."

"Yes," said Mr. Stuart, "but the real trouble is that men will not accept the fundamental principle, which is love. They will quibble about the difficulty of applying the principle, while the main difficulty is that they have not got the principle to apply. Our Lord reduced all law to this one law of love. That law must be accepted, or we shall never have a regenerated world. He gave that law, surely, for all time and all conditions of society. That law must be accepted, and I think it is our duty to preach it as the only force that will right the wrongs, and heal the sorrows of the world."

The evening was now pretty well advanced, and Mr. Erwin felt it would be an intrusion to prolong this discussion any farther. He had heard enough to convince him that Mr. Stuart was no wild enthusiast, but a sober, earnest, devoted believer in the doctrines which his Master had given to the world. Mr. Erwin was glad he had broached the subject, for he now understood his friend's position, and could speak a word in his defence. He had a high and warm regard for this friend when he met him first; but he loved him as a brother now. And this esteem was warmly reciprocated. Mr. Stuart felt that he had found a friend indeed; one who in intellectual and spiritual sympathy had come closer to him than any other since the day that the light of his eye had gone out in darkness.

The two friends took a long walk together towards Mr. Erwin's home. When they parted and Mr. Stuart walked the silent streets alone, a new thought struck him. Could he not aid his friend by seeing the bishop? But he would need to be careful. The bishop he took to be one of those men who don't thank you for making any discovery for them; who must always act on their own initiative; who repudiate anything like a suggestion. What then could Mr. Stuart do? He might possibly hinder his friend instead of help him. It would not do even to speak well of him. That might induce the bishop to think ill of him. But he could do this; he could simply state how it came that Mr. Erwin had conceived of and prepared that sermon. This would show that it was no plagiarism, and that would be an important point. Beyond stating the simple facts he would not go. The bishop might find out all the rest for himself.

And the very next day Mr. Stuart put his idea into effect. The bishop knew enough of him to receive him courteously. Mr. Stuart simply told how it came to pass that Mr. Erwin had taken that text, and how he had struck out the plan of it. Mr. Stuart did not hint that it was a good sermon; rather hinted indeed that much could not be expected; but he left on the bishop's mind the assurance that whether Mr. Erwin's sermon was good, bad, or indifferent, it would be his own.

(To be Continued.)

Training the Boy.

The first essential in this true home-building I take to be an agreement by the father and mother as to what are the inherited virtues and deformities in the child-mind; and the next, as to which parent is best fitted to take the leading part in this training, and how the other parent may rightly supplement the work. A contributory acquaintance, first of all, with the problem, and then agreement as to the best method of treating it. A single-headed police force in the family is a prime requisite.

Absolute knowledge and perfect agreement are both out of the question in this pre-millennial stage of the world, yet some approach to both is always possible. In the absence of the perfect in knowledge and the frictionless in agreement, good temper and hopefulness are the essentials to be struggled for with prayer and with considerable fasting and other self-restraint.

But whichever is eventually assigned the task of guiding the child may take courage in the thought that no complete plan of training, or theory of training, is required against the morrow.

A dozen systems of education will be offered before breakfast—all to be set aside courteously, but firmly; all to be put away on a high shelf. By-and-by there may be some use for them.—Professor James Morse, in Harper's Bazar.

Somebody.

Somebody did a golden deed;
Somebody proved a friend in need;
Somebody sang a beautiful song;
Somebody smiled the whole day long;
Somebody thought, "Tis sweet to live;"
Somebody said, "I'm glad to give;"
Somebody fought a valiant fight;
Somebody lived to shield the right
Was that somebody you?

Coffee Growing in Africa.

The coffee-growing industry in tropical Africa is developing tremendously. The seed was introduced into the country about five years ago by some English missionaries, who conveyed a few beans from Kew with the object of ascertaining whether the resources of the country were favorable to the culture of the article. Judging from results, the ground appears peculiarly adapted to the industry, since last year 100 tons of coffee were exported from Uganda alone, and the result of this year's production will be even greater. Blantyre coffee is generally contended to be the finest in the world, even excelling the famous Mocha. It is greatly in demand in England; but unfortunately up to the present the supply is very limited. The great difficulty with which the growers have to contend is the imperfect means of transporting the article from the plantations to the sea. This difficulty, however, will be overcome to a great extent by the construction of the Uganda Railway.

Color in the Kitchen.

The kitchen, it goes without saying, should be the first department settled. Make that part of your department comfortable, and the rest of the machinery will be sure to run well. A certain sense of equity should prompt the householder to do this.

White makes the ideal kitchen, the introduction of blue, in either tiles or china dishes, producing a charming and delightful result. White tiles are beyond the means of most persons, though the bath enamel or the white oil-cloth can give effects almost as good. Next to white and blue comes yellow—white wood-work and yellow walls.

Green is always cool and refreshing, and, with the imitation oak wood-work seen in every flat, makes a good combination. Stained doors in most apartments are desirable, although the white linoleum is a great addition.—Harper's Bazar.

Once In Awhile.

BY NIXON WATERMAN.

Once in awhile the sun shines out,
And the arching skies are a perfect blue;
Once in awhile 'mid clouds of doubt
Hope's brightest stars come peeping through.
Our paths lead down by the meadows fair
Where the sweetest blossoms nod and smile;
And we lay aside our cross of care
Once in awhile.

Once in awhile within our own
We clasp the hand of a steadfast friend;
Once in awhile we hear a tone
Of love with the heart's own voice to blend;
And the dearest of all our dreams come true,
And on life's way is a golden mile;
Each thirsting flower is kissed with dew
Once in awhile.

Once in awhile in the desert sand
We find a spot of the fairest green;
Once in awhile from where we stand
The hills of Paradise are seen;
And a perfect joy in our hearts we hold,
A joy that the world cannot defile;
We trade earth's dross for the purest gold
Once in awhile.

Luck of Work.

BY ALICE HAMILTON RICH.

"I am going out to hunt for four-leaf clovers," said Florence May to her brother George. "I heard mamma say to papa, 'Everything seems to go wrong this morning. Bridget burned the toast, George cut his finger and Baby Nell fell out of her high chair.'"

"What did papa say to that?" asked George, and added: "I tell you, Florence, my finger hurts."

"Oh, papa only patted mamma on the shoulder, kissed the baby, and said: 'Luck will change. Three times and out, you know, is the proverb.'"

"I'd like to know what papa meant by 'three times and out,'" said George.

"Oh, I guess he meant you and I and baby were to go out of doors, so mamma could have time to work."

"Well, let's take baby and go, then," said George.

"No I know a better way. I heard Dorothy say to Margaret she was going to see how many four-leaf clovers she could find, and so keep her good luck. And when I asked her what good luck was, she laughed, and said: 'Good times and lots of nice things.' And if mamma doesn't deserve the most beautiful things, who does? So I'm going to put in my time hunting for good luck leaves for my precious mamma."

"But who'll take care of the baby?" asked George.

"Oh, when I find my clovers we will be

rich, and we can have a maid, and mamma can be dressed up in silks and laces as fine ladies are in the fairy stories."

"But, Florence, baby is crying now, and mamma is trying to take care of her and work, too," said George.

Florence did not stop to hear more. She was flying down the path to a large clover field, and soon was deep in the clover blossoms, hunting for the lucky leaves.

George did not follow her. He could not keep baby's crying out of his ears, even when he clapped his hands over them. Something seemed to say, "Mamma needs me now," and finally saying to himself: "While Florence hunts for four-leaf clovers to bring a maid for baby and everything nice for mamma, I'll see if I can't help her myself."

So into the house he hurried, and was so funny to baby that she stopped crying and laughed. Then George asked mamma to put her in her cab, and he crept her up and down the garden walk until the little dear cuddled down fast asleep, and slept for two long hours, George playing near to watch her.

It was noon, and Florence came in with a four-leaf clover, saying: "Mamma, I looked all the morning for four-leaf clovers for you. But while there were hundreds and hundreds of threes, I could find but one four, and I'm tired and hot, and I'm 'fraid one four leaf clover will not help you much."

"Thank you, dear," said her mother. "We will press the clover in a book, and I will keep it because Florence looked so long for it for me."

"But, mamma," said George, "I haven't even one four-leaf clover to give you."

"My boy, you have brought mamma what is better than good luck—a happy, restful morning—by taking such good care of Baby Nell."

"Mamma," asked Florence, "when will your good luck begin because of my clover?"

"Ah, child, good luck begins for mamas when children do all they can to help them."

Florence looked sober as she said: "After all, mamma, George was himself your good luck, while I was only hunting for it."

"But mamma loves both her children; both alike tried to help her."

Learn to Forget.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you have ever heard. Forget the temptations. Forget the fault-finding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life: they will come, but they will grow larger when you remember them, and the constant thoughts of the acts of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterating everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it, for sweet memory's sake, only those things which are lovely and lovable.

The members of Christian families ought to make far more than they generally do of their opportunities for mental and spiritual improvement while at their meals and firesides.

Ministers and Churches.

Our Toronto Letter.

It is again the season of annual congregational meetings, and the reports that have been presented so far are encouraging. Knox Church, Toronto, has been more than eight months without a pastor, yet though there is a decrease in church membership, and falling off in attendance there is a balance on the right side in the Treasurer's books. The contributions to missions is not so liberal as in some former years, but there have been many calls, and more or less slowness, probably in soliciting and in collecting subscriptions during the vacancy.

On Tues day evening the Rev. A. B. Winchester was inducted as minister of Knox Church. He enters upon the work after most careful and prayerful consideration of its demands, and brings to it an earnest spirit, and a loyal devotion to the master by whom he has been called to undertake this responsible task. Mr. Winchester's well-known missionary zeal will find ample scope in the district where Knox Church is situated. There are many to whom the Gospel of brotherhood in Christ Jesus is an all but unknown term. Brotherhoods there are among them, but most of these are defensive in their purpose. And we believe many of them would hail with delight the preacher who could present to them the Christ as the Elder Brother, in whom we are all one, not for protection against common foes, but for mutual edification, and for the glory of that One who stands at our head.

Cooke's Church is still searching for a pastor. An enterprising evening journal, has supplied it with an ideal pastor on several occasions, but none of the members of the congregation have become at all enthusiastic over the journal's nominee. The annual meeting of the congregation was held last week and an excellent showing was made. The large and somewhat conglomerate membership still holds together, and the finances are in excellent shape. A great work awaits the man who shall be called to undertake it here. That man must have popular gifts as a preacher, and an entire consecration of those gifts to his Lord. No mere preacher will meet the demands, he must be a preacher who knows nothing among them save Jesus Christ and him crucified.

Special meetings have been held during the past week under the auspices of the Evangelical Alliance. These have been fairly well attended but seem to appeal to but a limited number of Christian people. Might it not be advisable to make some change of programme, so that others might be reached and interested in an organization that certainly deserves a wider recognition than it receives. Would it be possible to arrange for a series of afternoon addresses by one man. Let it be a course upon some spiritual topic, then have such a man as G. Campbell Morgan for four days of the week, speaking under the auspices of the Evangelical Alliance. Many would be reached.

Central Church, Toronto, still holds a first place in its contributions to missions. Over \$4,000 has been given this year for the purpose above, and more than half of it goes to the foreign work. Members of our congregations must be allowed, if they wish, to designate their gifts. The church advises them year by year, but does not seek to interfere further. Some of the Schemes do not receive in their proportion, but on the whole the people are loyal to the wish of the Church. Certainly when the response is so liberal as in the case of the Central Church, no one would carp at the division, for were other congregations to give with equal liberality the proportion for the work abroad might be even greater than this congregation makes.

In some of the outlying congregations of the Presbytery there have been excellent meetings during the past week, and the results have been most gratifying. In some of the smaller congregations too, within the limits of the city, a quiet but very effective work has been going on. Here is one instance of good work. In one of the Sabbath Schools a little girl of a respectable but non-Christian family found the Saviour, or rather was found by Him. She went home and told her parents. They became interested, began to come to church with a purpose. At the special communion service on the first Sabbath of the year the whole family, father, mother and children were baptized, the father coming many miles to be present at the meetings. Such results gladden the heart of the laborer,

Ottawa and Vicinity.

Rev. M. H. Scott, M. A., Hull, occupied the pulpit of the Western Methodist church last Sabbath morning.

The call from Erskine church, in this city, to Rev. A. E. Mitchell, B. A., of St. John's Almonte, comes before the Presbytery of Renfrew and Lanark on the 17th inst.

There was a pretty general exchange of city pulpits last Sabbath. Rev. Dr. Herridge was absent in Halifax, and the pulpit of St. Andrew's was filled by Rev. J. W. H. Milne, of the Glebe.

In the absence of Rev. Dr. Armstrong, who was conducting anniversary services at Russell last Sabbath, Rev. Norman McLeod preached in St. Paul's in the morning; Rev. James Macfarlane taking the evening service.

The Woman's Foreign Missionary Society of St. Andrew's church, re-elected the following officers at its annual meeting: President, Miss Harmon; vice-presidents, Mrs. Herridge and Mrs. E. H. Bronson; recording secretary, Mrs. E. P. Bronson; corresponding secretary, Mrs. Wm. Hutchison; treasurer, Mrs. Levi Crannell; programme committee, Mrs. James Robertson, Mrs. Gilbert Allan and Miss Charlotte Ross, and delegates to the Presbytery, Miss Isa Gibson and Miss Edith Crannell. The treasurer's statement showed that \$190 had been sent to the treasurer in Toronto during the year, besides bales sent to the In lians in the Northwest.

At the annual meeting of St. Paul's church Rev. Dr. Armstrong presided and the trustees and temporal committees were re-elected: trustees, Dr. John Thorburn, Messrs. J. D. Anderson and Wm. Whillans; temporal committee, Dr. Thorburn, W. J. Irvine, W. R. Taylor, Wm. Whillans, John McKinley, J. McNab, R. A. McCormick, C. E. Moss, T. R. Davies, John Hodgins, James Dunnet and W. T. Esdale. The sum of \$5,235 has been raised during the year as follows: Ordinary Fund \$2,486, church debt \$1,524, Organ \$223, various schemes \$306, Ladies' Aid \$220, special for a singer \$100, Woman's Foreign Mission Society \$141, Young People's Society \$95, Sunday school \$157.

Norwithstanding the stormy evening the annual meeting of Knox was well attended. Rev. D. M. Ramsey presided. The session reported that 17 members had been added by certificate and 10 by profession of faith. Thirteen children had been baptized during the year. It was decided by the session that the Sacrament be dispensed on the first Sunday of each quarter of the calendar year. The Sunday school report showed receipts of \$299.33 which, after deducting expenditure, left a balance of \$88.33. Scholars on roll 295 with an average attendance of 200. The Woman's Foreign Missionary Society reported as having held eleven meetings during the year, of having 55 members and nine life members. The average attendance at the meetings had been 20. Clothing valued at \$79.25 had been sent to the Crowland Mission School. The total receipts for the year had been \$130 and the expenditure \$10.28. The Ladies' Aid report showed receipts to the amount of \$367.51, and an expenditure of \$167.99, leaving a balance on hand of \$199.52. The officers of the Ladies' Aid are: President, Mrs. A. H. McDougall; 1st vice-president, Mrs. McMoran; 2nd vice-president, Miss McKay; secretary, Mrs. H. S. Campbell; treasurer, Miss Lizzie Masson.

It was a large and enthusiastic meeting that assembled in Bank street church to receive the annual congregational reports. Rev. Dr. Moore, the popular and able pastor, presided. The reports presented were of an eminently satisfactory character, showing no marks of decadence in this large and influential congregation. The net membership is now 547; 36 new members were received; 5 died and 50 removed, leaving a decrease of 25. The session reported that Mr. Thurlow Fraser could commence his duties as assistant at a salary of \$1000, on 1st May next. There are 451 names on S. School roll, with an average attendance of 301; membership of Bible class 75. During the year \$152 had been subscribed to the Mission Fund. This with a balance of \$566 from the previous year, gave total receipts of \$1,018.68. The Woman's Foreign Missionary Society report was presented by Mrs. Dewar. The ladies raised \$223. The Young People's Association report, presented by J. T. Blythe, showed a year of quiet, steady and useful work. The debt had been reduced from \$1,400 to \$8,650. It is proposed to spend \$1,400 this year in repairs and improvements. Mr. Wm. Hutchison presented the treasurer's report, showing \$5,124.02 raised for all purposes, with an ex-

penditure of \$4,874.30, leaving a balance of \$249.72. Mr. John Fraser was elected treasurer, J. D. McGregor and J. T. Blythe were re-appointed auditors. Mr. Wm. McGillivray was elected to fill a vacancy on the trustee board. Messrs S. Stewart, J. D. Thompson, F. O. Hutchison, D. B. Gardiner, F. C. Gilbert and John Garrow were elected to the management committee.

The reports presented at the annual meeting of the Glebe congregation revealed an encouraging state of affairs. Three years ago it was a mission charge. Now, with the exception of some assistance given by the mother church—St. Andrew's—it is self-supporting. The membership is now 97. During the past year 13 new members were added by certificate, and three by profession of faith. The receipts for the year were \$1,069, as against \$909 in 1899, an increase of \$70. The expenditure was \$1,066, leaving a balance on hand of \$3. The total membership of the Sunday School is 125; average attendance 91. The officers for the ensuing year are: Superintendent, Mr. John R. Reid; sec.-treas., Mr. J. A. Dalglis; librarian, Mr. J. A. Dalglis; assistant librarian, Arthur McAdam; teacher bible class, Rev. J. W. H. Milne. The report of the Women's Foreign Missionary Society showed great progress. The total membership is 31, with a monthly average attendance of 14. Receipts were \$37, with an expenditure of \$1.25, leaving a balance of \$33.75. The officers elected for the ensuing year are: President, Mrs. J. H. W. Milne; 1st vice-pres., Miss Tully, and vice-pres., Mrs. W. H. Coney, treasurer, Miss Back; secretary, Mrs. L. V. South; leaflet secretary, Mrs. John McEwan. The Ladies' Aid reported that during the year the total receipts were \$167, with an expenditure of \$131, leaving a balance of \$36. The following managers were elected for the ensuing year: J. A. McEwan, H. F. Webb, A. T. McKinnon, Jas. Skead, A. S. Robertson, John Carnochan, J. A. Watson, A. McElroy and J. M. McAdam. The pastor, Rev. J. W. H. Milne, who presided, has reason to be greatly encouraged in his work at the threshold of a new year.

Quebec Presbytery Notes.

Sawyer ville, Inverness and Levis, in the Presbytery of Quebec, are vacant. It is hoped that settlement will follow shortly.

At Kingsbury special evangelistic services were held by the Rev. J. Sutherland, newly settled there. Here communion was also held on the first Sabbath of the year, quite a number uniting with the church on profession of faith. Mr. Sutherland is meeting with much favor and appreciation in this field.

As illustrative of the trend and conditions of some congregations in the Province of Quebec it may be stated that a minister, in a congregation not lacking some importance, reports that not one marriage was celebrated within his congregation during 1900; that he had not a funeral of young or old; and that but one person was baptized.

At various points in the Presbytery of Quebec special services were held on the occasion of the passing away of one century and the incoming of another—including the observance of the Lord's Supper generally on the first Sabbath of the year, and midnight services at the close and opening of the centuries, in at least two churches, Chalmers', Quebec and St. Andrew's Three Rivers. In the former Church, Rev. D. Tait, pastor, dwelt on the following themes, "Religious Progress of the Nineteenth Century"; "Forgetting the things that are behind"; "The much land yet to be possessed" (Midnight service.)

At Three Rivers, Rev. J. R. MacLeod, pastor, dwelt upon the following themes or texts, "Thou shalt remember all the ways in which the Lord thy God led thee." "Arise, let us go hence," at midnight service, "They lodged there before they passed over"; and at one of the services of the first Sabbath of the century, "The messages of the Old to the New Century."

The annual entertainment of the Middleville congregation was a great success. The pastor, Rev. W. S. Smith, genially discharged the duties of the chair; and Rev. A. E. Mitchell, Almonte, Mr. P. C. McGregor, Almonte; Lt. A. Clyde Caldwell, Lanark, Mr. Wm. Atkings, reeve, contributed to the evening's enjoyment by speeches, readings and recitations; and these were interspersed by vocal and instrumental music. The ladies sustained their excellent reputation in the quantity and variety of the refreshments provided.

Eastern Ontario.

The united congregations of White Lake and Burnstoun are calling Rev. D. D. Millar to be their pastor.

Rev. D. D. Millar, at present taking a post-graduate course in Montreal, has occupied the pulpit of Knox church, Vankleek Hill, for two Sabbaths. His discourses were "earnest and full of thought," producing "a very favorable impression on the congregation."

Rev. Dr. Campbell, ex-moderator of the Perth General Assembly, conducted the communion services in St. Andrew's on Sunday night, assisted by the pastor, Rev. A. H. Scott. The reverend doctor delivered an impressive and thoughtful discourse, taking for his text Act 27-23.

On Sabbath 6th inst, Rev. Dr. Crombie, the octogenarian clerk of the Presbytery of Lanark and Renfrew, occupied the pulpit of St. John's, Almonte, preached an excellent sermon and notified the congregation of the call from Erskine church, Ottawa, to their minister, Rev. A. E. Mitchell.

Rev. D. Mackenzie has entered on the 15th year of a fruitful ministry in St. Columba church, Kirk Hill. On New Year's eve, after service, his daughter, Miss Louisa Catherine Mackenzie, was presented with an address and a purse of money, as a token of appreciation of services rendered as organist of the church.

At the annual meeting of the W. F. M. S., of Knox church, Lancaster, held at the residence of Mrs. H. MacLean, there was a large attendance, when the following officers were elected: Hon. Pres., Mrs. D. Sangster; president, Mrs. Rev. A. Graham; vice-pres., Mrs. A. MacArthur; sec., Mrs. W. Henderson, sr.; treas., Mrs. W. Henderson, jr.

On the evening of the first Sabbath of the new century the congregations of St. Andrew's and St. John's gathered at a union communion service, which was held in St. John's church. There was a large attendance, the church being well-filled. The devotional exercises were conducted by Rev. Mr. Mitchell, after which Rev. Mr. Hutcheon preached an able and appropriate sermon on "The Joy of the Christian." The communion was dispensed by Rev. Messrs Crombie, Mitchell and Hutcheon, aided by four elders from each of the two congregations. The service closed with a beautiful post-communion address by Rev. Dr. Crombie.

The union sacramental services of St. John's and First church, Brockville, on the morning of the 6th inst., was a most interesting and solemn occasion, one that will long linger in the memory of all those privileged to take part. There were nearly five hundred communicants, and these, with the large number of adherents of both congregations present, completely filled the large auditorium of the First church. Rev. Robert Laird and Rev. D. Strachan, ministers of the churches, dispensed the sacrament, assisted by the elders of the two congregations. Rev. D. Strachan, of Guelph, addressed the communicants before the communion, and Rev. R. Laird, of Kingston, after.

Maritime Provinces

St. John Presbyterian church, St. John, enters upon the new century much encouraged. On New Year's eve one of the members sent to the treasurer a cheque for \$200 in order to make up the deficit for the year and enable the church to enter the twentieth century free of any floating debt. This is in addition to other liberal donations from the same gentleman and members of his family. The congregation has subscribed in round numbers \$1,600 to the Century Fund, of which \$1,150.10 has been paid, and the balance will doubtless be fully made up as there are two payments yet to be made. The pastor, Rev. T. F. Fotheringham, was the recipient of many valuable tokens of esteem at Christmas time, showing the cordial and affectionate relations existing between minister and people.

Winnipeg and West.

Winnipeg Presbytery unanimously nominates Dr. Warden for moderatorship of next General Assembly.

Rev. A. S. Grant, M. A., B.D., formerly minister of St. Andrew's church, Almonte, has been called (to succeed Rev. J. J. Wright) by the congregation of Dawson City, in the Yukon district. The salary offered is \$3,600.

Rev. R. M. Dickey, who was pioneer Presbyterian missionary to the Yukon, has accepted a

call to Selkirk, and he will at once take charge of the congregation there. Mr. Dickey, after spending some time in Great Britain and Ireland, returned to Manitoba a few weeks ago.

At Winnipeg Presbytery, a scheme of evangelistic services in all the Presbyterian churches of the city was presented by Rev. Dr. Kilpatrick. Besides all the city pastors, a large number of outside ministers have consented to give their services. It was decided that a three-weeks' series should begin on Jan. 20.

The farewell reception tendered the Rev. A. B. Winchester, by the congregation of St. Andrew's church, Vancouver, on his way from Victoria to Toronto, was an unqualified success in every way and largely attended. Among the ministers present were Revs. J. A. Logan, of Eburne, W. B. Cummings, Nanaimo, R. G. MacBeth, E. D. McLaren and Rev. Mr. Wilson. Mr. McLaren in the course of his remarks referred to the high esteem in which Mr. Winchester was held throughout the Province. He also spoke of his splendid work among the Chinese. Speeches were also made by the other ministers present. Mr. Winchester was warmly received. He acknowledged the kindly reference of the brethren. He regretted his departure, but pointed out that the work among the Chinese had become so large that it demanded the services of a man with a very much fuller acquaintance with their language than he possessed. This had been his chief reason for having resigned, which he had done before receiving the call from Knox church.

Western Ontario.

A handsome new organ is being put up in Knox church, Guelph.

Next meeting of London Presbytery will be held in First church, London.

In London Presbytery the report on church life and work was deferred till the March meeting.

Mr. J. M. Nicol, licentiate, who accepted the call to Wallaceburg, was inducted on the 15th inst.

Hamilton Presbytery has been asked to establish a mission at Fenwick, and appointed a committee to consider the matter.

The contributions of Young People's Societies in London Presbytery will be given to work in Atlin district under Rev. J. Pringle.

In regard to enlargement of powers of synod, London Presbytery reaffirmed its decision of last year against such action; and laid over remit on "Aids to Social Worship."

Hamilton Presbytery sustained the call from Dunville and Chippewa to Rev. W. B. Findlay, Claremont; and also the call from Nelson to Mr. McNamara, of Knox College.

Rev. Mr. Meikle's revival services in Knox church, Galt, are being largely attended, and it is believed much good will result from the evangelist's earnest presentation of the truth.

London Presbytery decided that reports on church life and work, young people's societies and Sabbath schools be taken up at the March meeting, immediately after the appointment of commissioners to the General Assembly.

Hamilton Presbytery resolved (1) to disapprove of a synodical field secretary for Sabbath schools; (2) and of paying him from the S. S. contributions on Children's Day; (3) disapprove of visitation of schools in Presbytery; (4) of the Home Study Department. The remit enlarging the powers of synod was approved.

Preaching from the text "Go thou also into the vineyard," as found in Matthew 20, 3, Rev. M. L. Leitch delivered a most practical sermon at Knox church. He referred to the past history of the church, showing that it is now over fifty years since the congregation was organized and twenty-five since the present church was built. The congregation was in good circumstances financially, but he regretted that owing to its size he was unable to see all the members at their homes once a year. He felt that there was a grave responsibility in this and that one day the church would have to answer for it. Some members of Knox were not attending church regularly and something should be done to overcome this. There were now 490 families in the congregation, with only ten elders, a number which he deemed altogether insufficient to aid in the oversight and visiting. Mr. Leitch expressed the hope that with the new year and the new century the people of Knox would realize the circumstances and see that these many families were all reached and brought to church regularly.

On a recent afternoon Mrs. (Rev.) A. MacWilliams, who has presided over the Ladies Aid Society of Wentworth church, Hamilton, was presented by Mrs. Robinson, on behalf of the society, with a kindly worded address and a beautiful polished and hand carved lady's secretary. The society is in a healthy condition and renders great service to the church management.

Church Choirs.

To secure congregational singing you do not need to dispense with the choir. They should simply be taught that they are no longer to sing for the congregation, nor to the congregation, but with the congregation; that they are simply to lead and inspire the congregation in this part of the service in God's house. As the pastor leads in the prayers and other portions of the worship of the congregation, so the choir are to lead the congregation in the worship of sacred song. Where pastor, choir and people unite in accepting this idea of worship, the singing can be made one of the most helpful means of attracting, impressing and holding large audiences. Mr. Moody, whom we just quoted, wrote in the New York Independent:

"I think one of the greatest attractions, which would make our church service less formal and more easy to enjoy, is good singing by a choir who sing in a known tongue,—sing so that people can understand what they say. A friend of mine had a very fine church choir, and a large congregation Sunday mornings, but on Sunday nights the pews were about all empty. He preached a while to empty pews, and finally became disgusted, and calling a meeting of the church officers, and said to them: 'Now, if I can't do more good than I have been doing for the past six months, and you won't let me do as I want to, then I shall have to resign; for I believe that the church is not in as good condition as it ought to be.' They said to him: 'Why, we never knew this church to be in such a prosperous condition as it is now; people walked four or five miles to church every Sunday morning to hear you preach.' 'Now,' said he, 'I only have a chance to preach thirty or forty sermons a year to the bulk of you, because you go away in the summer, and I don't get a chance at you. I want you to come out Sunday evenings, so I can preach to you. And I want the elders of the church to act as ushers (and some of them were millionaires), to welcome the people to church, and seat them. I want the church to let some of the young men in the congregation to go out on the street with hand bills and invite the people to church. I want the choir to come back on the platform with me. They may sing ever so beautifully, and yet their efforts will be vain. A choir can but make a very slight impression on the back of the heads of the audience. The people of that church thought a good deal of him, and they let him have his way, and he tried that six years ago; and now his church cannot hold all the people, and they come to his church from far and near. The other churches in the place tried the same plan he did; and now the churches are crowded to overflowing. And I will venture to say some men would be a great help to the church if they would organize a large choir,—a choir who will speak their words plain so that people can understand what they are saying. They will draw the crowds to the church, and sinners will take a part in the singing, and feel they are at home; and a great deal more good will be accomplished than if you let just the quartette choir sing in some unknown tongue." Is there not a valuable hint here for many of our Canadian congregations.

World of Missions.

Rev. Alex. Robb, one of your young ministers in the Maritime Provinces, has offered to go, at a bare living salary, if the church will send him. Some one has proposed five dollar shares for the purpose, and a gentleman, signing himself, "one who has not hitherto taken any interest in foreign missions," writes to the Presbyterian Witness taking five shares and enclosing \$25.

A story is told of a great traveller who, whenever landing on any foreign shore, was in the habit of taking with him a packet of English seeds. Then seeking a favorable spot, would sow them; thus covering the earth with flowers from his native home. Every Christian should carry with him seeds of the Gospel, and wherever he goes should watch for opportunities to scatter this seed, so that he may hasten the time "when the earth shall be full of the knowledge of the Lord."

Who Shall go as Foreign Missionaries?

A missionary of long experience and extended observation believes that the time has passed when young men or men of comparatively moderate abilities should be sent out as foreign missionaries. He says that the conversion of the people of any country must depend upon the native Christians of that country, and that the missionaries hereafter sent out should be those who are prepared to instruct and train native preachers; men who are superior physically, mentally, intellectually, spiritually—men who already at home occupy leading positions. We should no longer wait for volunteers, but call men to lead the missionary hosts who shall be recognized as equal to the responsibility and who understand that a call to the ministry is a call to work where most needed.—Gospel in all lands.

She Gave The Best.

What sad stories sometimes come to us from India! How touching the devotion—the blind devotion—of this poor mother, of whom a missionary writes—

"She had two little boys, twins, and one was blind. She thought that the god she worshipped must be angry with her. Could she give some sign of her submission, lest some worse thing should happen?"

"One day there was only one babe in her arms; the other she had offered to the great river, the Ganges.

"And the one she clasped to her breast was blind!

"In answer to an inquiring look, she said, in low tones and in her native tongue—

"Yes, of course, I gave the best!"

Canadians must look to their laurels. Rev. Geo. E. Ross, our missionary in Demerara, sends the names of some of his S. S. scholars at Better Hope, four E. Indians, three boys and a girl, one boy only eleven years of age, and four Creoles, all girls, who have committed to memory the Shorter Catechism and are entitled to the Assembly's Diploma. Fifteen others, viz., ten E. Indians, one Portuguese, one Chinese and three Creoles have committed to memory Carson's Primary Catechism.

Rev. Wm. A. Wilson, M. A., our missionary at Neemuch, in India, and now at home on furlough, is the author of a Hindi Commentary on the Shorter Catechism.

Home and Health Hints.

Cider will keep if it is boiled, reduced at least one third, and then bottled. A raisin, or a few mustard seeds, may be put in the bottle previous to pouring in the cider. The corks must be fastened with wires, and the bottles be placed in a dark, cool closet.

A Vegetarian Soup.—Cut up a pound of thinly peeled and well washed potatoes into small dice; prepare in the same way the same weight of Jerusalem artichokes; add about two ounces of very finely cut up white carrot. Put the whole into a saucepan, and pour in one quart of cold water. Carefully skim it as it nears boiling. Put in a leveled teaspoonful of salt, and half that quantity of pepper. Let it boil gently until all the vegetables are soft. Strain them through a muslin cloth. Let the soup boil up, and serve it with toast; or mash the vegetables, mix it with chopped cold meat, season and flour it, make it into cakes, and fry them a light brown.

Mustard Poultice.—Here's for rapid preparation, quick relief, and no blistering. It was recently given me by an experienced nurse as the newest and best idea in poultices, but it is not too new to have been thoroughly tested. Make a paste just thick enough to spread well by mixing Graham flour with warm or cold water. Never use the water hot. Take a piece of stout muslin the size of the poultice needed, and spread thickly with this paste, and then sprinkle over this the prepared ground mustard until the whole surface of the paste is thickly covered. Then place a piece of thin muslin, moistened with warm water, over the poultice, and apply. The paste will keep the poultice moist for hours. The thin cloth between the poultice and the flesh will prevent blistering, unless the skin is very tender—when two thicknesses of the muslin may be used; and several thicknesses of cloth laid between the poultice and the clothing, will keep it from soiling the garments. Then when it is removed there will be no stickiness, nor dampness about the clothing or the flesh, to encourage the "taking cold" which often spoils the good effect of a mustard poultice.

Substitute For Plum Pudding.

"Plum pudding, the traditional Christmas pudding, is expensive, and few people can afford either the time to make it or the cost of the materials. Substitute a Saratoga pudding, and few will know the difference. To make one, roll and sift one pint stale bread-crumbs; add one cupful of flour, a teaspoonful of cinnamon, half of a grated nutmeg, a cupful of brown sugar, a pound of seedless raisins, a quarter of a pound of raw suet, freed from membrane and chopped fine; mix thoroughly. Dissolve one teaspoonful of baking soda in two tablespoonfuls of water, and add it to one cupful of New Orleans molasses; add one egg well beaten, the juice and grated rind of one lemon, and pour it into the dry ingredients. Work all carefully together until it is moist, not wet, and pack it down into a greased kettle or mould. Cover and boil continuously for four hours. Lift the lid of the mould until the pudding is cold, then cover and stand aside. Reheat at serving time. An ordinary lard kettle may be used in place of a mould. This pudding may be made a week before Christmas and heated for the Christmas dinner. Serve hot with hard sauce.—Mrs. S. T. Rorer, in the December Ladies' Home Journal.

La Grippe's Victims

Are Left Weak, Suffering and Dependent

A Nova Scotian Who was Attacked Almost Gave up Hope of Recovery—His Experience of Value to Others.

From the Enterprise, Bridgewater, N. S.

Mr. C. E. Johnson is about 28 years old, a gold miner by occupation, is well known about the mining camps in these parts and is thoroughly posted in his business. Not long since Mr. Johnson was in Porter's drug store, in Bridgewater, when a case of Dr. Williams' Pink Pills was being opened, and he remarked to the clerk, "I saw the time when a dozen boxes of those pills were of more value to me than the best gold mine in the country." A reporter of the Enterprise happened to hear Mr. Johnson's rather startling remark and asked him why he spoke so highly of the pills. Mr. Johnson's statement was as follows:—"About four years ago I was attacked with la grippe which kept me from work about three weeks. I did not have it very hard apparently, but it left me weak all the same. Anyhow, after losing three weeks I concluded to go to work again. The mine I was working in was making a good deal of water and I got wet the first day. That night the old trouble came back with the addition of a severe cold. I managed to get rid of the cold but the whole force of the disease settled in my stomach, kidneys and joints, and boils broke out on my body and limbs. My back was so weak I could scarcely stand alone, while food in every form distressed me, and I became so nervous that any unusual noise would overcome me. I tried several sorts of medicines, but none seemed to do any good. I next went to a doctor. His medicine helped me at first, but after a short time lost its effect. He then changed the medicine but with no better result. About this time a clergyman who called at the house advised me to try Dr. Williams' Pink Pills. I got a box and used them, but they did not materially benefit me. I had now been some weeks idle and was feeling desperate. A friend strongly advised me to go to the hospital for treatment and I had just about decided to do so when an acquaintance learning that I had but taken one box of the pills suggested that I should take three boxes more before giving them up. The matter of money decided me on trying the pills again. I got three boxes and when used I was quite a bit improved. Could eat light nutritious food, sleep better, and felt noticeably stronger. But I was still an unwell man. As the pills were doing a good work, however, I sent for eight more boxes. I continued using them till all were gone, when I felt that I was restored to health. All my stomach trouble had disappeared, I was fully as fleshy as before the first attack of la grippe, my nerves were solid as ever and I knew that work would give strength to my muscles. So after about six months, I went to work again and have not had a sick day since. One dozen boxes of Dr. Williams' Pink Pills saved my life and gave me better health since than I had before, and that is why I said they were worth more to me than any gold mine, for all that a man has he will give for his life."

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves thus driving disease from the system. If your dealer does not keep them 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, Strathcona, 19th Feb, 10 a.m.
Kamloops, Kamloops, last Wednesday of February, 1901.
Kootenay, Rossland, February, 27.
Westminster.
Victoria, St. Andrew's, Nanaimo, Feb. 24, 1901.

SYNOD OF MANITOBA AND NORTHWEST

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

SYNOD OF HAMILTON AND LONDON.

Hamilton, Hamilton, 8th Jan., 10 a.m.
Paris, Paris, January 15, 1901.
London, 1st ch., London, 12 March, 10.30 a.m.
Chatham, Windsor 12 March, 10 a.m.
Stratford, Stratford, Knox, January 15 1901.
Huron, Seaford, 15 Jan., at 10:30 a.m.
Maitland, Wingham, Jan 15, 10 a.m.
Bruce, Paisley, 11 a.m.
Sarnia, Sarnia.
Brandon, Brandon, 5th March.

SYNOD OF TORONTO AND KINGSTON.

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

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke.
Montreal, Knox, Montreal, 12 March, 10 a.m.
Glengarry, Maxville.
Lanark, Renfrew & Carleton Place, Jan. 15, 10:30 a.m.
Ottawa, Ottawa, Bank St., 5th Feb., 10 a.m.
Brockville, 1st ch., Brockville, 25th Feb.

SYNOD OF THE MARITIME PROVINCES.

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

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These are the days of advertising. It is more essential than capital, yet capital can be accumulated or diminished in advertising according as it is wisely or wastefully done. I have added years of experience to years of study in writing and placing advertisements for many of the most successful Canadian firms I should have pleasure in explaining my methods and terms to you, either by letter or personally.
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General Manager: Edison L. Pease.
(Office of General M'gr., Montreal, Q.)

Capital Authorized - \$3,000,000.00
Capital Paid up - 2,000,000.00
Reserve Fund - 1,700,000.00

Branches throughout Nova Scotia, New Brunswick, Prince Edward Island, British Columbia, and in Montreal, New York, and Havana, Cuba.

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

Letters of Credit issued, available in all parts of the world. A General Banking Business transacted.

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Commercial and Shorthand work most thoroughly taught by teachers of the highest standing. Students may enter any time. Write for catalogue.

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

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GUELPH, CANADA
N.B. Correspondence confidential.

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MEMORIAL WINDOWS
A SPECIALTY.

Don't Overlook This Advertisement!

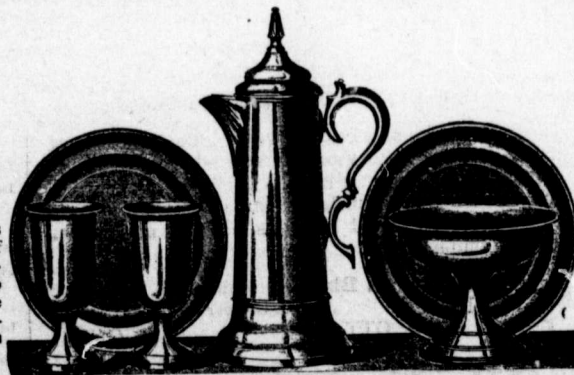
It Tells Congregations of an Easy Plan to get a

Communion Set and Baptismal Bowl

FREE --
For a Few Hours' Work

FREE --
For a Few Hours' Work

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



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

Look at These Splendid Offers!

- (1) The above set will be sent to any congregation, on receipt of Sixty (60) new yearly subscriptions ONE DOLLAR each (club rate)
 - (2) For Thirty (30) yearly subscriptions, at one dollar each, and \$13.50.
 - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$15.50.
 - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$19.50.
- Extra pieces can be supplied.

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

THE DOMINION PRESBYTERIAN
OTTAWA, ONT.

DON'T write for the **W. H. SHAW** if you are interested in the selection of the Best School in which to train for business pursuits. The Central Business College Toronto, employs 11 regular Teachers, owns 60 Typewriting machines and uses 20 splendid rooms in its work. Its courses are thorough and practical and its students and graduates are in strong demand. **WINTER TERM** from JAN. 2nd. Enter any time after that date. We also give splendid courses by Mail for those who cannot attend our school. All particulars cheerfully given. Address **W. H. SHAW, Principal.**

ST. ANDREW'S COLLEGE,
"CHESTNUT PARK" Toronto.
A Presbyterian Residential and Day School for Boys.
The College has been very successful. 88 pupils are now in attendance. **SEPARATE RESIDENCE** for juniors. Five masters in addition to the Principal. Boys received from eight years up. Strong Staff. Thorough Instruction. Careful Oversight. Reopens for **WINTER TERM** on January 9th, 1901. Write for information, etc., to **Rev. D. Bruce MacDonald, M.A., Principal.**



MAIL CONTRACT
SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until Noon, on **Friday, 28th February, 1901,**

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

from the 1st April next. Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Office of Tweed, Belleville, Thomasburg, Roslin and Pouchers Mills, and at this office.

A. MERRICK,
Post Office Inspector.
Post Office Inspectors Office,
Kingston, 28th December, 1900.

Delicate Children

The Most Eminent Physicians Recommend and Prescribe

Hubbard's Scotch Rusk

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

50c and \$1 a box.

GEORGE K. STEVENSON & CO.

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PITTSBURGH, P.A.

Sold by C. Jevne & Co. Chicago.

Sold by Charles & Co. New York.

A Successful Workman Requires Good Tools

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

NORDHEIMER, MASON and RISEH or GERHARD HEINTZMAN PIANO.

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

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

THE PROVINCIAL BUILDING & LOAN ASSOCIATION.

HEAD OFFICE, TEMPLE BUILDING, TORONTO.
INCORPORATED 1891.
SUBSCRIBED CAPITAL, \$2,276,400. ASSETS OVER \$750,000.00.
Thos. Crawford, M.P.P. (President). Ald. John Dunn (Vice President)
Rev. W. Galbraith, E. C. Davis, J. S. Deacon.

DEBENTURES

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

Canvassers Wanted!

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

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

OTTAWA & GATINEAU RY. Leitch, Pringle & Cameron

CHANGE OF TIME.
Barristers, Solicitors, and Superior Court Notaries.
Solicitors for Ontario Bank, Cornwall, Ont.
Taking effect Monday, Nov. 26th, 1900.
Train 1, leaves Ottawa 4.00 p.m.
Train 2, arrives Ottawa 10.35 a.m.
Daily except Sunday.
P. W. RESSEMAN, General Superintendent
JAMES LEITCH, Q.C., R. A. PRINGLE
J. A. C. CAMERON L.L.B.

CANADA ATLANTIC RY.

8 Trains daily between MONTREAL & OTTAWA 8
On and after Oct. 14th and until further advised train service will be as follows.
Trains leave Ottawa Central Depot, daily except Sunday.
6.10 a.m. Local, stops at all stations.
9.00 a.m. Limited, stops Coteau Jct. only, arrives Montreal 11.25.
8.00 a.m. Local, Sundays only, stops at all stations.
4.20 p.m. Limited, stops Glen Robertson, Coteau Jc. only, arrives Montreal 6.40 p.m.
4.20 p.m. New York, Boston and New England. Through Buffet sleeping car Ottawa to New York.
6.40 p.m. Local, stops at all stations.
TRAINS ARRIVE OTTAWA DAILY EXCEPT SUNDAY.
11.10 a.m. Montreal and local stations. New York, Boston and New England.
12.15 p.m. Limited, Montreal and points east.
6.35 p.m. Limited, Montreal and stations east.
9.05 p.m. Local, daily including Sunday Montreal and local stations.
Middle and Western Divisions: Montreal, Kennew, Eganville, Pembroke, Madawaska and Farry Sound.
TRAINS LEAVE OTTAWA CENTRAL DEPOT:
8.15 a.m. Pembroke, Farry Sound, and all intermediate stations.
1.00 p.m. Mixed for Madawaska.
4.40 p.m. Pembroke and Madawaska.
Trains arrive Ottawa, Central Depot: **11.10 a.m., 5.55 p.m. and 2.50 p.m.** (Mixed).

OTTAWA TICKET OFFICES:

Central Depot Russell House Block.

Ottawa and New York Railway.

NEW ROUTE NOW OPEN.
TRAINS LEAVE OTTAWA CENTRAL STATION.

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

5.30 P.M. Express-Stops at intermediate stations. Arrives Cornwall 7.13, Tupper Lake 10.15 p.m. Connects at Cornwall for all points west and at Tupper Lake for New York City. Trains arrive at Central Station daily at 10.00 a.m. and 7.00 p.m. Mixed train leaves Sussex street daily except Sunday, at 6.00 a.m. Arrives 7.30 p.m. Office, 39 Sparks St. Tel. 18 or 11.80.

CANADIAN PACIFIC.

From Ottawa.
Leave Central Station 6.15 a.m., 8.55 a.m., 4.25 p.m.
Leave Union Station 4.15 a.m., 8.45 a.m., 12.35 p.m., 5.45 p.m.

Arrive Montreal.
Windsor St. Station 85 a.m., 9.35 a.m., 11.10 a.m., 6.10 p.m., 6.40 p.m.
Place Viger Station 12.35 p.m., 10 p.m. Daily. Other trains week days only.

From Montreal.
Leave Windsor St. Station 19.30 a.m., 10.35 a.m., 4.10 p.m., 6.15 p.m., 110 p.m.
Leave Place Viger Station 8.30 a.m., 5.40 p.m.

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

OTTAWA TICKET OFFICES:
Central Station Union Station
GEO. DUNCAN,
City Ticket Agent, 32 Sparks St.
Steamship Agency, Canadian and New York lines.