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THE HILLS O' SKYE

WILLIAM MCLENNAN, IN HARPER'S MAGAZINE

There's a ship lies off Dunvegan,
 An' she longs to spread her wings,
 An' thr'ough a' the day she beckons,
 An' through a' the night she sings :—
 "Come awa', awa', my darlin',
 Come awa' wi' me and fly
 To a land that's fairer, kinder
 Than the moors and hills o' Skye."

Oh, my heart ! My weary heart !
 There's ne'er a day goes by
 But it turns hame to Dunvegan
 By the storm beat hills o' Skye.

I hae wandered miles fu' many,
 I hae marked fu' many a change,
 I hae won me gear in plenty
 In this land sae fair, but strange ;
 Yet at times a spell is on me,
 I'm a boy once again—to rin
 On the hills aboon Dunvegan,—
 An' the kind sea shuts me in

Oh, my heart ! My weary heart !
 There's ne'er a day goes by
 But it turns hame to Dunvegan
 By the storm beat hills o' Skye.
 Montreal.

BIRTHS.

At 28 Selby street, Toronto, on Feb. 15, the wife of the Rev. Alex. MacMillan of a daughter
 In Hamilton, on Feb. 12, at 21 Smith avenue, to Mr. and Mrs. S.S. McCandish, a daughter.
 At Finch, on Feb. 8, 1901, the wife of F. Dingwall, of a daughter.
 At Cranbrook, B.C., on Jan. 22, 1901, the wife of J. J. Kennedy, formerly of Glengarry, of a son.
 In Brucefield, on Feb. 10th, the wife of Mr. C. Wilson, a daughter.

MARRIED.

At the manse, Seaford, by Rev. F. H. Larkin, on Feb. 20, Mr. Geo. A. Best, to Miss Maggie B. Ferguson, both of Brussels.
 At Finch, on Feb. 20, 1901, by Rev. J. L. Miller, B.A., Ed. Blair to Miss Lottie Hutt, both of Berwick.
 At the residence of the bride's father, Laggan, Glengarry, on Feb. 13, 1901, by Rev. J. W. McLean of Kirkhill, John N. McCrimmon to Catherine J., daughter of Dougald J. McMillan, all of Laggan.

DIED.

At Victor, Colorado, Feb. 5th, 1901 Wm. McGeorge, second son of the late Hon. David Christie.
 At Lyn, Ont. on the morning of Feb. 14, 1901, the beloved wife of Jas. Bulloch, in her 71st year.
 At Ballintraun, Port Hope, Ont., on Feb. 15, 1901, Margaret Gladman, wife of Charles Stuart, Esq., late of the Hudson Bay Company, aged 70.
 At Winnipeg, Man., on Feb. 10, 1901, Donald McKechee, aged 76 years.

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Note and Comment.

On the subject of the famine in India the Viceroy reports that the number of persons in receipt of relief has fallen to 206,000.

Presbyterian pastors of Philadelphia have adopted a petition asking the Pan-American managers to close the exposition on Sunday.

The Congo forest dwarfs, who pay their taxes in elephants, zebras, and other wild animals, are bent on paying a visit to King Edward.

The British steamer Ophir, on which the Duke and Duchess of York will sail for Australia, is being fitted out with a wireless telegraphy plant.

A scene of great enthusiasm was witnessed at the banquet given in London by Lord Strathcona to Col. Steele, the officers and men of the Strathcona Horse.

It is said that the Kaiser has directed that no known Freemason shall be promoted to the higher grades in the public services, or to the superior grades in the army.

It is singular to note the dates of the deaths of the Queens. Queen Elizabeth died in 1603, Queen Anne in 1702 and Queen Victoria in 1901—each at the beginning of a new century.

The full title of the King of England is King of the United Kingdom of Great Britain and Ireland, and of the Colonies and Dependencies thereof; Defender of the Faith, Emperor of India.

Owing to prolonged illness Professor Tait, of the Chair of Natural Philosophy in the University of Edinburgh, has intimated his resignation, after a distinguished service extending over forty years.

The over-sea trade of Great Britain increased last year by three hundred and eighteen million dollars over that of 1899. That does not indicate that Britain is suffering from the competition of either the United States or Germany.

There has been no funeral procession in connection with a British monarch for 140 years. The last was at the funeral of George II, who died on Oct. 25th, 1760, and was buried with great pomp at Westminster Abbey. All succeeding monarchs were buried at Windsor.

Missionaries in the famine district of India saved from death about 25,000 children who are now under the care of the various missionaries and who must be fed and clad, and trained for lives of usefulness. The missionaries have the courage to undertake this task of caring for the great army of little ones, Churches at home will surely give all needed support.

The movement for the expropriation of the Island of Anticosti for military purposes is again active, the request for the expropriation of the island, which was forwarded to the Imperial authorities, having been returned to the Governor-General for the Dominion to deal with.

The late Queen had nine children, but only six survived her. Nine grandchildren also passed away, leaving thirty-one, and thirty-seven great-grandchildren. One of the latter, Princess Fedora, is married. The Queen's living descendants at the time of her death numbered seventy-four.

During the last three seasons surveying parties have been engaged in endeavoring to find a feasible route for a railway on Canadian territory only to give communication with Yukon from a point on an existing Canadian railway, and also from a Canadian port on the Pacific coast and the approximate cost of the road. The chief engineer says that he is able to say from the information gained so far that a practicable line can be built at a reasonable cost.

Preaching in the ancient St. Giles, Edinburgh, on Sunday, the 27th ult., Dr. Cameron Lees said—"I happened to preach at Balmoral before the last Jubilee celebrations, and when I looked at the Queen seated a few feet from me at our Scottish service, it flashed for the moment across my mind how millions of her subjects were thinking of her at that moment, making her the centre of an enthusiasm that girdled the earth, and there she was, humble and reverent as any peasant woman in any country kirk."

From Principal Marshall Lang's address at a memorial service held in the University Chapel, Aberdeen, the other day, we take the following passage:—"No, beloved Queen, we miss thee; we feel as if a heart string had been cut; but, oh, it is well; we could not have desired more than has been vouchsafed. In the unseen to which thou hast passed we greet thee with a cheer—thee now in that choir invisible whose music is the gladness of the world. Farewell, farewell; blessed are the dead who die in the Lord."

The Glasgow Exhibition will be particularly strong in Scottish historical exhibits. Lord Balfour of Burleigh, who is president of the section in which the memorials will find a place, is forwarding many interesting relics of Mary Queen of Scots. Two highly valuable memorials of the fascinating personality have been promised by the Duke of Norfolk in the shape of a gold rosary and crucifix preserved by Queen Mary in her imprisonment till the day of her execution, and a pearl necklace which belonged to the Queen. Lord Elgin is contributing to the section the sword of Robert the Bruce; and many valuable relics are being obtained by the committee from the historical treasures of the Duke of Buccleuch.

The late Lord Armstrong was a man of exquisite taste and refinement, and his pet aversion was what he called the "vulgar practice of swearing."

It will probably be many years before the face of the Queen has disappeared from our coinage. It is supposed that there are something like a thousand million coins in circulation, and though gold and silver return to the Mint from whence they came, bronze coins never go back. What becomes of all the pennies is one of the mysteries that nobody can solve, and as there are hundreds of millions of coppers—though they are not, of course, coppers at all, but bronze—it is not easy to conceive how they will pass out of circulation.

A strange discussion has arisen over the Keswick Convention as to whether their tendency is to settle weak minds. Moody evidently was not in touch with them. In the current number of the "British Monthly" there are several letters on the subject from leading preachers and medical men. There is considerable divergence of opinion on the subject. Campbell Morgan thinks that there are persons who for purely mental reasons never ought to go to a Convention. Mr. Mr. F. B. Meyer thinks the tendency of the meetings has been to calm the spirit and lead to perfect peace of mind.

Among the late Sir Archibald Geikie's most interesting reminiscences on one occasion were his references to his intimacy with Hugh Miller, who first encouraged him in the study of geology. He recalled how, when visiting the author of "The Old Red Sandstone" at his house in Portobello, only a week before his death, Miller describing a visit paid to the Buchlyvie moors, recited with great gusto the lines beginning, "Buchlyvie, Buchlyvie the muckle deevil drive ye," with which Sir Walter Scott headed the seventy-eight chapter of "Rob Roy," and which are often erroneously attributed to Burns. These lines, however, were no more Sir Walter's than they were Burn's.

A writer in the "Evangelical Magazine" says that a few weeks ago, to a semi-private assembly, Dr. Parker expounded his theory of preaching with an impressiveness that almost made one tremble. Preaching is self murder. It is shedding of blood. It is the most terrible of all physical and all spiritual ordeals. It shatters a man. It is a form of martyrdom. It is cruel to expect a man to preach twice in one day. And asked the question about his method, he answered, "Extemporaneous speech after long and critical thought." This is very like the testimony of one of the greatest preachers—Spurgeon. He tells us that he seldom entered the pulpit without something like a feeling of nervous terror and positive shrinking from the ordeal. If congregations valued what all this means there surely would be among them more human sympathy as well as the manifestations of it, and more Christian forbearance.

The Quiet Hour.

Jesus and Caiaphas.

S. S. Lesson—March 10, 1901: Matt. 26: 57-68.

GOLDEN TEXT—Thou art the Christ, the Son of the living God.

Sought false witness against Jesus to put him to death, v. 59. If they had called true witnesses to testify about Him, what must they have told? Here is one; what has he to say? "I was blind, and this Jesus gave me sight." Here is another—"I was a helpless cripple and Jesus made me well and active as you see me to-day." Here is a woman—"I had fallen into evil ways. I was without hope for this life or the life to come. I heard Jesus speak. He said that God cared for the like of me, that if I came back I might be forgiven and saved. These words made me sorry for my sin and gave me hope. I forsook my evil ways and ever since have tried to do the will of God." Such must have been the testimony of those who would speak the truth; that Jesus had done good and good only, and had saved multitudes from sorrow and sin.

At the last came two false witnesses, v. 60. Notice the testimony of these false witnesses. Jesus had not said what they testified, but He had said something that sounded like it. He had not meant what they insinuated but His words could be interpreted in that way. Now this is the most dangerous kind of falsehood. A whole, out-and-out lie can be refuted with comparative ease; but a half lie or a lie that has the appearance of the truth is more difficult to cope with. It is evidence of this kind that is largely adduced against Christianity to-day. Unbelievers point back to the history of the Church and call attention to the wars that have waged in the name of religion and to the frightful persecutions that have been inflicted by one body of Christ's followers upon another; and they say, This religion of Jesus has not been a blessing to the world, but a curse. Now there is a plausibility in that, but not truth. The wars and persecutions that have disgraced the history of the Christian religion have not been the result of that religion. They have been due to the perversity of men, in spite of Christianity and in defiance of its spirit.

Jesus held his peace, v. 63. It is often the best course in the face of slander. Let us so live that when we are slandered our lives may speak for us. In that case, with good men, the slander can do us little harm. If there are those who are disposed to think evil, they will give little heed to our refutation. In any case, the most effective way is to live the lie! down.

I adjure thee by the living God, etc., v. 63. It is said of the ermine, that the Russian hunters take advantage of its cleanliness to compass its destruction. So fearful is it of soiling its fur, that when filth is sprinkled on each side of the track along which it is accustomed to run, it will go straight forward into the trap rather than turn aside. So the high priest used the absolute truthfulness of Jesus to entrap Him. When Jesus was placed on oath before this well-recognized tribunal of His country, there was only one thing that He could do, and that was to speak the truth, though in so doing He sealed His own condemnation.

Jesus said unto Him, Thou hast said, v.

64. This is the claim we have to face. Is there good reason for acknowledging it? Are we justified in believing that this Jesus is the Christ, the Son of God? We believe it because He said so. We believe it, also because history has vindicated his claim. God has set His seal to the testimony of Jesus concerning Himself. The prophecy which Jesus uttered here has been fulfilled. He said: "Henceforth (Rev. Ver.) ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." That prophecy forthwith began to be fulfilled. In a few days Jesus had been raised from the dead, He gave His commission to His disciples, ascended to heaven and sent forth His Holy Spirit; and from that day to this, His kingdom has marched on conquering, and will march on, until all the kingdoms of this earth become the kingdoms of our Lord and of His Christ. The centuries prove without fail that His claim was just.

Prayer.

Most merciful God, Fountain of life and truth, and the Giver of all good, we come beseeching Thee to grant that we may understand more and more fully, through the varied experiences of life, Thy mind and will and Thy holy purpose concerning us. May we have grace to turn aside from everything that makes us disinclined to listen to Thy word and to Thy will. Help us to be mindful of the things which concern our eternal welfare, and when the burdens of life rest heavily upon us, may we be able to recognize Thy presence, and experience Thy sustaining grace. May we come to Thee with humble hearts seeking Thy forgiveness for all our sin, for all that we have done that has made our hearts less responsive to Thy voice. Help us, we beseech Thee, that we may learn wherein the path of blessedness doth lie, that we may follow it with greater zeal and resolution, and inasmuch as our own weakness has often been revealed, may we cling more closely to Thy strength. Manifest Thyself to us and assist us to preserve the dispositions and desires which open the gates of our hearts for the King of glory to come in. Amen.—Selected.

At the Door of the Heart.

The Master, with the shadow of the Cross falling on His soul, was comforted by a woman's insight and a woman's love. Her own heart taught her the secret of sacrifice; her heart anticipated the longing for sympathy, and so beautiful in its grace and spiritual delicacy was her act that Jesus declared it would be told to her praise wherever the Gospels were read.

Forever this Friend of man, hungering for love and friendship, passes down the paths of life, and knocks at the door of the heart. Blessed are they who hear His voice and give Him welcome, who are not ashamed of Him or of His cause, who serve Him with their best, and pour upon His head the richest of their love.—John Watson.

We should not only see the hand of God, but the hand of our loving Heavenly Father full of mercy and loving kindness in all that befalls us, whether affliction or otherwise, and therefore we should believe it to be best for us, because it is His will.—G. W. Bethune.

By Blaming Others.

Is it courageous, when we have done something we know we should not have done, to try to excuse ourselves by throwing the blame or responsibility upon somebody else?

Two boys, brothers, were out in the vacant lot next to their house, practising with an air-gun. They had taken turns in shooting, and had tried different targets. When it came to Walter's turn again, he said to Fred, who was about two years younger,—

"Do you see that little knot-hole near the window? It's pretty close, but I'm going to see if I can't hit it."

"Yes, do," Fred said emphatically. "Go ahead, an' see how near you can come."

Walter aimed at the knot-hole, but the good luck that had been with him so far deserted him, and the shot, instead of striking the knot-hole, went through the window-pane.

"Now you'll catch it!" Fred said, screwing up his face expressively, as Walter looked at him in dismay.

"You're just as much to blame as I am," Walter said angrily.

"Why?" was Fred's resort.

"Cause you told me to do it. You said, 'Go ahead,' an' I did."

When their mother inquired the cause of the trouble, Walter gave the same excuse.

"Fred told me to go ahead, and see how near I could come to it," he said, "an' I think he's just as much to blame as I am."

How about that? When we are old enough to know for ourselves what we are doing, and whether it is right or wrong, can we free ourselves from blame by saying that somebody else told us to do, or not to do, a certain thing?

Out of the Deep.

When thou hast suffered long enough, He will stablish, strengthen, settle thee. He will bind up thy wounds and pour in the oil and wine of His Spirit—the Holy Ghost, the Comforter—and will carry thee to His own inn, thereof it is written, "He will hide thee secretly in His own presence from the provoking of men; He will keep thee in His tabernacle from the strife of tongues." He will give His angels charge over thee to keep thee in all thy ways, and He will give thee rest at last in the bosom of the Father, from which thou, like all human souls, comest forth at first, and to which thou shalt at last return, with all human souls who have in them the Spirit of God and of Christ and of eternal life.—Charles Kingsley.

The great spiritual movement in London, known as the Simultaneous Mission, has made a wonderful impression there. All branches of non-conformist churches worked together, and some of the Anglican clergy came out with them. Conventionalities were entirely laid aside, and all united in a determined effort to bring the Gospel within the reach of all. The work has discovered some excellent men, and it may be that one result shall be the release of one or two of the permanent ministers for a time that he may take up special evangelistic work.

Dr. Thain Davidson says:—"That the spiritual world is as real as the material, and being eternal, demands our first and highest attention."

Native Agencies in Mission Work.

By PHILOS.

Self preparation of the Gospel is the desideratum for any people. This will then depend upon native agencies, after once the Word of Life has been placed in their hands. Such agencies are chiefly three, educational, medical and human-tarian, and evangelistic. The educational comes first in order, and the earlier in life it is begun the better. There is a saying that the best preparatory work in the child is done in the preceding generation, and it is well known that the great reliance for the firm establishment of Christianity in heathen lands is the Christian household, and particularly dependent is it upon the wife and mother who yields the more potent influence in the early and therefore most effective training of the infant mind.

Along with the Christian home comes the primary school, and here it is where the Roman Catholics have stolen such a march upon Protestants. "Train up a child in the way he should go, and when he is old he will not depart from it," whereas the likelihood of the heathen giving up his bad habits, renouncing his early faith if he have any is proportionately smaller as age advances. Therefore the providential advantage of having numbers of needy children thrown upon our Christian care through flood and famine and such like causes. At present in heathen lands the educational ascends to the highest means of development; and let it never be thought that anything but Christian education will serve missionary ends—education without the leaven of the Gospel, but makes them "clever devils," and unfortunately we are not without illustrative instances of such things.

The highest form of educational institution is of course the training school for native assistants of various kinds, and more and more as christianity becomes self propagative does the effort of the missionary expend itself upon this attempt to provide more and better native agencies, until in time even this duty shall have passed into native hands.

The great advantage of medical and such like ameliorative agencies has too great an example and insisted upon by too many Bible exhortations for us to be sceptical concerning it.

The first step to the winning of the heart is that it be first "warmed and fed." Confidence and love are won ere our words are believed—indeed our conduct rather than our words may be the convincing argument—not so much we say as what we do. The heathen is first attracted by our good Samaritanism—"Heal the sick and preach the gospel" go together; and of those humanitarian means the willingness of the missionary to stretch out his hands to the foulest of bodies and particularly the outcast leper who abhors himself is that which even the most bigoted heathen cannot controvert; so the heathen official wrote upon a scroll in honor of the late martyred Dr Taylor—"He loved others as himself." Again relief from flood and famine and the self-sacrificing efforts in behalf of life greatly impress outsiders and open wide the hearts of the rescued.

The chief and last agency is the evangelistic—"How beautiful the feet of the messengers that reach us the Gospel of Peace." The consummate privilege of man worthy an angel's ambition, and by whatever agency, the simple-minded chapel keeper with his dollar or so a month, the go-pel and tract colporteur, the Bible woman, the itinerant preacher, the ordained pastor, all one message, ambassadors of God with offer of pardon to a lust and ruined world.

Our Young People

Christ's Unsullied Purity.

By REV. JOSEPH HAMILTON.

As the moon shines pure and clear in a muddy pool, so Christ shone here in this muddy, filthy world, without the serene lustre of his purity being even dimmed or soiled.

Where a Change is Needed.

The question is often asked by those who have just begun to be Christians, whether they need to make any change in the outward form and course of their lives; that is, whether they may continue in the same business as before. We should say: That depends on what you have been doing. Unless your occupation has been wrong in itself, you need not alter it. You need to engage in it with a new spirit, and to correct anything evil in your methods. For instance, if you are a gambler you must change your business. You cannot be a Christian and continue it. But if you are a grocer you need to make no change, except whatever may be needed to make you a Christian grocer. There must be no more tricks in your trade, no more petty dishonesties or misrepresentations, if there have been such, but you must picture to yourself Christ behind your counter, and behave there as he would. So, whatever your line of life may be, if it be not wrong in itself, you need not alter it, but you must consecrate it.—Selected.

Nearer My God To Thee.

In the solitude of our chambers, when we are perplexed and burdened with the cares of this life, how sweet and comforting it is to draw near to Him, and rolling all our burdens upon Him, find solace to the weary soul and peace and rest. These are His own gracious words: "Come unto me all ye that labor and are heavy laden, and I will give you rest," and no living soul can lay it to His charge that He has ever failed in the fulfilment of this promise if they came to Him aright. Forsaking Christ and wandering off into the by-paths of this world, which are so full of snares and pitfalls, we but dishonor God and imperil our own souls. And so our importunate prayer should be: 'Nearer my God to thee, nearer to thee.'

Oh, the loneliness of the soul that has been forsaken of God and earthly friends, and blackened with crime, and polluted with guilt, standing friendless and alone in his sin and shame. Could there be anything more awful this side of perdition itself? But that such an one has become hardened in sin, conscience having been stifled to death and remorse having preyed in vain upon the heart, methinks that life would be unendurable. But with the Savior in whom we trust for our friend, though all the world for sake us, we may draw near to Him and find in Him that peace and comfort which He has so graciously promised His faithful followers. Although at times we may be footsore and weary, and the pathway of life which stretches away before us may be rough and rugged, yet if the Saviour walks by our side we will tread it with joy and gladness, fearing no evil, and with hearts full of beautiful thoughts and bright anticipations of future glory with Christ in our home beyond the river.

Zambesi Industrial Mission

The chief object of the mission is to evangelize the natives of British Central Africa; all else is a means to this end. During the past 18 months about 200 natives have been baptized on profession of their faith in Christ. There are at present associated with the mission 34 schools with an average attendance of more than 2,400 children. In many villages the people are willing to build schools themselves, and only ask the mission to supply teachers and books. The superintendent, Mr W. W. Miller writes: "One encouraging feature of the school work is that the women now seem to have more desire to be educated and are not so satisfied to remain in the background as they were. There are sewing classes held by several of the ladies, which are very well attended by the women. Scriptural teaching is imparted at every opportunity in the schools, at the dispensaries, in the sewing-classes and workshops, and on the plantation. Last year we had a good coffee crop and this year we expect 80 tons. I feel sure that the existing work can be comfortably supported by the coffee, except perhaps in very bad years. However, we do not intend to depend entirely upon coffee, but intend to grow wheat, etc."

Show me your paper, and I will tell you where your heart and influence is. If you are a farmer, you read the agricultural papers and stock journals; if a politician, you read the daily political papers; and you think strange of a farmer who will not take a farm journal, and of a politician who will not read a political paper. So do I think strange of a Christian who will not read a religious journal.

Faith is the greatest constructing and reconstructing agent in the world. It inspires ambition, it builds character, it energizes enterprises, it guides to the most practical and lasting results. The doubter is a public enemy. The cynic should be outlawed. The true friend of society is the man who believes.

The Queen and Lord Roberts.

When Lord Roberts was going out to South Africa the Queen, with her usual considerateness, asked if he thought his health would resist the cares and labours of the task before him, to which the veteran replied that ever since his return from India he had been living a life of abstinence in preparation for such an opportunity. And now he has returned—none the worse let us hope—to find a few detracting voices raised to ask why he did not remain until the war was over. If he says that this is just what he has done, they answer by pointing to the troubles and the losses, of which reports continued to reach us after his departure. The student of history knows better. A great conquest is always followed by the futile but wearisome resistance of desperate men and irreconcilable leaders. Take the conquest of Hindustan under Sir Arthur Wellesley. When Lake broke the Mahrattas at Laswari he might justly say that the war was over, but it was not yet then that his troubles began. First Burtmore then Hulkar—the De Wet of his time—who was only partially subdued after an arduous chase that lasted two years. It was not until fourteen years after Laswari that the last fort fell.

Our Contributors.

For Dominion Presbyterian.

The Blessed Strait and the Willing Sacrifice.

2.—The Willing Sacrifice.

The apostle, though to depart with his preference, was willing for the good of others to forego the immediate enjoyment that death he knew would bring to him. What a contrast this to the thoughts and feelings of many, or, we may say, of most! Voltaire, who, we may presume, was ignorant of everything in the Bible except what afforded him material for scoffing and who especially had not the slightest knowledge of the apostle's frame of mind in regard to friends, says, "I hate life and I dread death." The contrast is complete. He too was in a strait, but a strait the very reverse of Paul's; and that because his views of life and death were the reverse of Paul's. Paul did not dread death, but desired it, because trusting in Christ he knew that it would be his entrance into a higher life. But while he desired death he did not hate life. On the contrary, he loved and valued it. As his Christian views of death were such that he did not dread it but desired it, so his Christian views of life were such that he valued it as giving him opportunity to glorify Christ and to serve His people. And accordingly he expresses his confidence that he shall continue with his converts for a time to be useful to them by his services and his sufferings. How he came to that confidence—whether by strong presentiment from what he saw, or whether by Divine inspiration, we cannot know. Nor is it of any consequence that we should know. What is to us instructive and exemplary is that he was more than content to be debared for a time from a state which in his estimation was as to the personal enjoyment "far better" than the present at its best, and which was therefore the object of his desire. Though he had no prospect but that of suffering—of "bonds and afflictions abiding him in every city" he might visit, Acts. 20. 13, he shrank not from it in view of his serving the cause of Christ and promoting the welfare of the "household of faith" and of his fellowmen, as he had opportunity. Elsewhere he says, "I endure all things for the Elect's sake, that they may also obtain the salvation that is in Christ Jesus with eternal glory," manifesting the very mind of Christ who "though He was rich, yet for our sakes became poor."

Alas! How it is forgotten that self-denial for the good of others is the first lesson of practical Christianity. Leave out Christ as our Redeemer and our great example, and regard life as a season given to scramble for the world and to practise self-indulgence; and it will be wretched failure, "vanity and vexation of spirit," and in the end we shall have to say, "I hate life, and I dread death." But if we aim at copying Christ, as Paul did, ours will be the happiest of lives attainable here, with no prospect in death but what is infinitely desirable. But who really believes this? Surely not very many. Yet we feel sure that the number is daily increasing of those who are not dominated by the desire to make the most of the life that now is, without a thought of the life that is beyond.

Let us not omit taking note of the fact that the apostle was conscious of his own usefulness. He was aware that the spiritual welfare of others depended on him. Such knowledge is in full consistency with the humility which is the distinguishing grace of the Christian. It is an affected and false humility for a man to deny or depreciate the abilities or the gifts with which God has en-

dowed him, or the success with which God has honoured his exercise of them. It is true, the right-minded Christian will acknowledge that God is the author of his gifts, and that it is to Him that his success in the exercise of them is to be ascribed. Paul had, more than others, a deep sense of his own unworthiness and ill desert and of his insufficiency and nothingness. But he could not but know his own usefulness as an instrument of good to others. "By the grace of God," he says, "I am what I am," and, "I laboured more abundantly than any of them," (not than *all* of them, as in the A. V., considering the difference of idiom.) "yet not I, but the grace of God that was with me." Accordingly he does not scruple to speak of the independence of their spiritual welfare on his "abiding with them." He knew indeed that God could and would further their spiritual welfare should he be removed or without any labour of his. But it was his happiness and joy to be himself the instrument not only in the conversion of sinners but in the building up of believers, or as he expresses it "for their furtherance and joy of faith," or that their faith should be so furthered that they should have joy in their religion, or be joyful Christians. If the apostle especially mentions *faith*, it is not to the exclusion of other graces, but because it is necessary to the maintenance and furtherance of every Christian virtue—the mother of all the graces, even as love is the queen of them all. The apostle knew that their progress in all good depended on their faith or their believing. Nor was he satisfied with being assured that they were really and truly believers in Christ, as if, being in a state of safety, there needed to be no further concern in relation to them. He knew that they needed to have their faith increased; that they should have clearer views of the truth; that they should have firmer hold of it; that they should be more under its influence; and that they should have that joy of faith which is the strength of the believer, Neh. 8. 10; that they should "be filled with all joy and peace in believing," Rom. 14. 13.

There are, we believe, many Christians to whom it is a matter of no little distressing uneasiness of mind that they are not able to say with Paul that they have a "desire to depart." There are even some who will question their spiritual state because they cannot express themselves with the confidence of the apostle in relation to his departure. To such we would say, if the apostle's frame of mind is what you have not attained you know it is attainable by those who desire to attain it. And if you ask how it may be attained, our answer is, by your having such views of life and death as the apostle had—Christian views. Only then, but surely then, you will be in the same blessed strait as he was, neither hating life nor dreading death, but looking forward to death with desire, yet valuing life and willing to continue for good to others. You know, of course, that everyone who has a saving interest in Christ has solid ground for being in the blessed strait. But you say your interest in Christ is very questionable. You see much that makes you question it. Be it so. Yet you are *concerned*—are you not?—to be in this blessed frame, and to die as a Christian. For if so, the way to the attainment of this best of frames is open and plain. Christ invited your trust. He invited you as sinners—even as the chief of sinners—who have destroyed yourself, who have forfeited life and incurred perdition, to "look to him," "to come to him," that is, to believe in Him or trust Him as "the lamb of God which

taketh away the sin of the world," and as your own Saviour who died for you and rose again, "that whether you live or die you might live together with him," 1 Thess. 5. 10. He invited you to fellowship with Him. He proposes to dwell with you. He says, "Behold I stand at the door and knock; to me if any man will open, I will come in and sup with him, and he with me," Rev. 3. 20. Only admit Him therefore; and be careful to cultivate fellowship with Him, avoiding all that would hinder it. Separate yourself from the world in its unchristian ways and be near to God in prayer and in the faithful use of His Word and ordinances, making it your aim to "follow the steps" of Christ. Be this your aim, and with all your shortcomings, mistakes and failures, you may expect to experience when you most need it a tranquility, if not a joy, in the prospect of death to which most are strangers.

But what shall we say to those who not only have no Christian views of life and death, but have no serious thought of either—who, made for the highest ends in relation to God and to their fellowmen, leave out Christ and live in consequence on a level scarcely above that of the beasts that perish incapable, to all appearance, of pursuing higher ends than those that concern the indulgence of bodily appetites? To such we say again, leave out Christ and regard the present life as the season of personal indulgence and of scrambling to make the most of the present world in the accumulation of wealth, or in the attainment of any object of human desire, and as sure as you do your life will be a miserable failure. It is only the want of even a little consideration that prevents you seeing this. You cannot entertain one serious thought without feeling that, being without Christ, you are without any good hope in relation to the future that awaits you. It may be that, though living without Christ, you still persuade yourselves that you can and surely will avail yourselves of Him before you die. But the more you cherish it, the more surely will the persuasion fail you when you most need it. It may be that the arch-deceiver, unless you repel him in his hellish endeavor to settle you in the presumptuous persuasion of your security, will in righteous retribution be permitted to have such a power over you in the dying hour that your death shall be one of despair of God's mercy. We have a compassionate, considerate and all-sufficient Saviour to deal with—one who "knows our frame and remembers that we are dust." If men would only "consider their ways," all would be well; but, as the Lord complains by the word of another prophet, "His people," that is, in name and profession and obligation, "doth not consider," and nothing will persuade them to be "wise for themselves" in "considering their latter end," Deut. 32. 29, and they "die as fools for want of wisdom," Prov. 10. 21.

Forel and Lubbock estimated that a large anthill contained as many as half a million ants. M. Yung, being skeptical of these figures, has lately made an actual count, killing by means of poisonous vapor, the ants in five immense hills. On counting the dead, he found that the largest hill contained no more than 100,000 insects.

It has long been held that coal, when wet, is more likely to take fire in storage, but Professor Threlfall watched two bins for sixty days. The one containing wet coal reached a temperature of only 35° Centigrade, while that containing dry coal reached 200° Centigrade, and was just on the point of spontaneous combustion.

Notes and Reminiscences.

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

The secular aspect of my late visit to Great Britain and Ireland would not interest your readers, who look chiefly for religious matter in the columns of the Dominion Presbyterian, but in all that concerns the Church I shall hold myself at liberty. You suggested as a proper topic my last trip with reminiscences. A voyage across the Atlantic in a ship of the Allan line has been often to me a pleasant experience, and never more so than by the S. S. Tunisian in June last. There must have been about a thousand passengers all told on that magnificent vessel, and when Sunday came, as usual I found myself called upon by the authorities to conduct worship in the grand saloon. Knowing well that all denominations of Protestants were represented I asked an Anglican clergyman to read the prayers. He appeared in full robes, and at the end of the second lesson I preached to one of the most attentive audiences I have ever addressed in the course of a ministry that covers nearly fifty years. The officers of the ship, always respectful to priests and ministers, had made excellent arrangements for the psalmody, so that no part of the service was lacking in order and solemnity. It was announced by bells and sound of a trumpet from the upper deck. At the second service, for we had two Sundays on board, a Roman Catholic priest conducted worship in the music room, a Salvationist on the fore-castle deck, and I preached again in the grand saloon, all three services running synchronously.

The voyage was singularly without incident, hardly a sail visible from we left the Straits of Belle Isle till we sighted Tory Island. I have seen again and again shoals of porpoises, once about forty icebergs and on another occasion about thirty whales blowing up high their columns of water from the broad expanse of the azure deep, whilst one tawny monster came so near our ship that we felt we could almost leap on his broad back as he coursed past leaving the sea behind like a steamer's foaming wake, and reminding one of Job's words in reference to leviathan, "he maketh the deep to boil like a pot, he maketh a path to shine after him, one would think the deep to be hoar."

On another occasion (for I have crossed eleven times) we encountered a ship on fire. We saw the signals of distress and our captain ordered a change of course. I well remember the captain of the fated Linda coming up from his life boat to the deck of our great ship, and telling how for four days they had fought the fire that had caught in the bunkers and all hope of salvation seemed to die when in God's good providence the Sardinian hove in sight; and when I asked the mate of the Linda if he had been able to save anything he held up his Bible with a look of triumphant satisfaction. These incidents will prove that those who go down to the sea in ships do behold the wonders of God in the deep; but it is in the hour of danger as once when in a tempest we were nearly driven on the island of Anticosti, and on another occasion for two long days we were held in a dense fog at the end of the Straits, that one realizes the true meaning of "a life on the ocean wave—a home on the rolling deep."

And just here I recall another incident which proves the keen instinct of the birds that make their home there. All was going serenely on deck when suddenly a cry of

surprise was heard, and the ladies came rushing up from the cabin to see a little bird—the petrel, which had just alighted on the rigging of the ship in mid-ocean, and unappalled by the throng that gathered below the mast, kept clinging to its foothold. Why does the bird seek the ship? It is either as a refuge from the storm, or to rest its weary wing—instinct or necessity.

When Robert Ingersol made light of the inspired record of the deluge and exclaimed satirically that old Noah must have had a hard time in driving the polar bear and the Australian Kangaroo up and into his ark, why did he not remember the exact words that the birds and animals "went in two and two"—went in by instinct for they scented the coming flood. They were not driven or compelled by force but moved by instinct and fear. The lecture, proper name, therefore is not The Mistakes of Moses, but The Mistakes of Ingersol. "Ask now the beasts and they shall teach thee, and the fowls of the air and they shall tell thee, or speak to the earth and it shall teach thee, and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this."

Remembering the rights of older and abler correspondents and the value and limitations of space I shall close here, but will resume my tale of reminiscences should the theme prove acceptable to you and your readers.

W. MCMEEKIN,
Grand Union Hotel, Ottawa.

Mr MacGillivray's Work.

Our Foreign Secretary, Rev. Dr. Mackay, writes THE DOMINION PRESBYTERIAN: The Church is aware that the Rev. D. MacGillivray is lent to the Association for the diffusion of Christian and general knowledge amongst the Chinese, whose headquarters are in Shanghai. That fact gives interest to the following letter received from Rev. Timothy Richards, the Secretary of that Association:

SHANGHAI, Dec. 14, 1900.

MY DEAR MR. MACKAY:—By this mail I send you a copy of our Annual Report, which, owing to charge made by ignorant men at home that missionaries were the cause of the Chinese trouble, we thought to answer with some care so that our supporters may be able to fully understand the complex problem.

The day after our Annual Meeting a Chinaman came to me and wanted to buy 100 copies of it. On my asking what for, he replied that he knew some of the Viceroy's of China had instructed their Chinese ministers abroad to persuade foreigners through the leading papers that the Reformers are rebels who should be given up. "Now," he said, "your report gives the true account of the Reformers, and I want to send it to the leading papers abroad to keep the public from being led astray."

By next mail I will send you a package of twenty reports, which you can address to any who you think would make good use of them.

The work which your society is doing through Mr. MacGillivray will soon put all the missionary societies under obligation. The work is being more and more realized as a power everywhere throughout China. The educational scheme started this year is a prodigious undertaking. We shall have to provide the best text-books the world possesses to guide the yellow race from being a terror to being a help to civilization.

If your society sees the enormous possibilities through a comparatively small expenditure of means, we shall be very thankful if

you do what the Baptist Missionary Society does, namely, grant us an extra sum of \$500 per annum, etc., as suggested on page 38 of our report. With kindest regards, yours very sincerely,

(Signed) TIMOTHY RICHARDS, Secy.

Sparks From Other Anvils.

Catholic Register:—Surley there should be a place for pure native-born Canadians on the (census) list. The less we have to do with the old country ties the sooner shall we grow into a full fledged nation—a nation of Canadians who love Canada as their own.

Michigan Presbyterian:—The twenty years of Christian Endeavor have not yet accomplished the idea of wonderful systematic Christian activity as hoped for by some of the early prophets of the order. But would this fault have been less if there had been no society of Christian Endeavor?

Christian Guardian:—A newspaper which cannot appreciate the Lord's Day as a day of rest and worship; which reduces all sacred things to nonentity or refers to them in terms of contempt; which unfairly puts all the responsibility for the Sunday closing of public fairs on the ministers; is not a proper organ for any worthy institution.

Blifist Witness:—Our experience in the past, our national history, shows the necessity of guarding the Throne so as to secure that the Sovereign shall always be a member of the Evangelical Reformed Church. The terms of the oath may sound offensive to Romanists, but so subtle are theological quibbles it is wiser and safer to keep the terms plain and unmistakable.

Herald and Presbyterian:—Israel Zangwill believes that the time has come when Judaism must be either "denationalized or renationalized." There is food for thought in the phrase. Moreover, there is a suggestion for Christians. The Church of Christ must be reconsecrated. A half-and-half Christianity will never win the world. Men who have pledged their allegiance to Christ cannot win through compromise with immorality or infidelity.

Christian Observer:—There can be no sinless perfection till there be absolute purity of the heart whence all the issues of life. And not only must sins of commission be absent, but sins of omission must not have a place. This is often overlooked by good people, who think that because they are not committing sin they are perfect. Perfection is not reached till every positive precept of the Gospel is fully kept. Reflection upon the scope of this demand will keep us humble, and slow to boast of our holiness.

Lutheran Observer:—Fellowship with the Church tends to build and solidify right character. It brings a man in contact with the means of grace. It sets him face to face with the highest ideals. It furnishes the antidote and corrective to the demoralizing influences of the merely conventional standards of virtue by which so many are content to live. It lets the vision of the eternal shine through the things that are seen and temporal, and brings celestial motives to bear on the daily life.

United Presbyterian:—It was a happy day for the dispondent widow of Sarepta when she consented to share her last cake with the stranger from Israel. Blessings of providence followed the generous act, blessings of grace followed in the train. When the prophet went back to meet Ahab he left the seed of life growing in that once barren soil. He had lifted a family from the depths of despondency to the rock of faith; a tempest-tossed soul he had anchored by hope to him who is within the veil.

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C. BLACKETT ROBINSON, Manager and Editor.

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

Ottawa, Wednesday, 27th Feb. 1901.

Is it not possible to shake ourselves free from custom in the presentation of the Gospel? There are many who will not come to hear a sermon under that name, but who would come to an ordinary meeting in which the people took the greatest part, and the address held a minor place. Why should we not have evening services in many of our churches in which singing and brief prayer occupied the major part, with perhaps the reading of narrative parts of the Bible? Let there be a ten or even a five minute address just before the meeting separates, in which one truth is set forth with such clear-cut precision that few who are present will forget it. It is not absolutely essential that we follow a set form of service; that at least is not inspired. Study the audience, and how best to reach them, then throw custom to the winds if it stand in your way to effective work.

Referring to an article on prayer in THE DOMINION PRESBYTERIAN of a couple of weeks ago, an intelligent Toronto subscriber, writes: "I was glad to notice your article last week on Prayer. How much needed is more careful attention by our colleges to this great and all important department of the future ministers' duty. Are students (in theology) examined as to their ability to fittingly lead congregational prayers? From the want of order displayed and the distressing jumbling of invocation, adoration, thanksgiving, etc. I often think that no examination is made nor teaching given by the professors on "prayer—destined to be so large a part of the minister's work. Open your columns for correspondence on the subject, and let us know how the great body of the membership of the church regards it. Let everything be done decently and in order."

THE DOMINION PRESBYTERIAN

BE OF GOOD CHEER, BROTHER.

Earnest Christians who hoped for much from the spiritual awakening of which we have been talking for some months past, are perhaps disappointed with the apparent results. In their own immediate circle nothing seems to have been accomplished. There have been no additions to the church; there has been no increased activity. All things are running in the same easy groove as before! Nothing has been accomplished.

That is not true. One man has been stirred deeply, has been made to long for better things. But this movement is not on the surface. It is a remarkable fact that nowhere have there been great outward demonstrations. It has been quiet, deep and hidden. There have been stirrings at the heart, and movement has been from within outwards. It will yet manifest itself, but the time for that may not be yet. Wait the time of Him to Whom this movement has from the first been credited, and pray while you wait. He will call for active service in his own time. As you wait be alert, that the call may not find you unprepared.

There are some who scoff because they do not believe in this thing. They believe in the usual methods and that the Spirit will own the ordinary means of grace. But why should we limit Him to the ordinary means? He has chosen other means at times, may He not again? Your work will still go on. The ordinary means will not be set aside, but this will come in to your assistance. The Apostles were very chary about receiving Paul at first; but Christ had chosen him. He did not think it necessary to inform them of the fact that Paul was specially chosen, but with a breadth of mind that we would hardly expect from such men as the Apostles were, they agreed to receive him. Do not suppose then, that because this thing does not appeal to you, your brethren who have taken it up have grown weak-minded. Hold on your old way, do your work well, and expect developments from this new, and to you, distasteful movement.

But let neither those interested nor those who distrust the movement prejudice it because small results are as yet apparent. The man who has gone heart and soul into it is not in a position to judge results fairly. He has been lifted into a purer atmosphere, he has risen into more vigorous life. To him things are not as they were, and what seems to have stood still has really moved onward with him. After all have we so much to do with results as we have with active service. We plant and we water, and God looks after the rest. It is the greater part of the work, but He has chosen it, and with it we have no concern except to look with confidence for the legitimate outcome of our hearty co-operation with Him. Meantime we wait patiently for it.

A number of articles and contributions are unavoidably held over until next week.

OUR NOBLE QUEEN.

The Queen has passed away and now men sing "God save the King." It is right that loyalty should be transferred from the mother to the son, but to many the transition is not easy, the thought of the noble Queen had entered so largely into the life of the Empire and so deeply into the life of its thoughts. Throughout the world men sang "Long live our noble Queen," and while in recent years they remembered that she could not live forever, they sincerely hoped that she would live as long as possible. The prayer was answered. To England's Queen long life was given, and not merely length of days but also dignity and usefulness to the very last. The days of formal mourning will soon be over, for the world must move on in its daily course even when the greatest die, but her name will long be tenderly cherished and her influence will not soon die. With stately simplicity and sober pomp one of the noblest sovereigns that the world has ever known has been laid to rest, and the spectacle of a sorrowing nation has made a great impression upon the world. From all quarters of the world tributes have come couched in terms at once tender and true, telling of the sense of loss that even strangers have felt as they saw in imagination the great procession pass. Those who have few kind words to say of Britain used their courtliest phrases in paying sincere compliments to the departed Queen.

It is not mere length of life or exalted position that extorts such praise; even those farthest away had some glimpse of the fact that here was real nobility of character. If the Queen was highly exalted, and if she knew how to keep her place, it was because from the very first she saw the meaning of those great words, "He that is greatest among you let him be your minister." The highest can maintain real power and sustain true influence only by being the servant of all. To render service is the greatest gift of royalty. The position held by the Queen was one that, when was done what could be done to lighten it, meant hard work. A young girl coming to the throne might have looked upon her position as a means of pleasure and as a source of pride, but she who sat upon the throne for sixty four years knew that goodness was the key to the situation. Intelligence, clearness of vision and strength of will were needed, and these she possessed; but purity of life and consistency of character made the other gifts shine with royal radiance. Such influence as the Queen gained could not be gained even by the highest quickly and easily. It needed long years filled with glorious deeds to stamp that queenly figure not only on the coins but also on the hearts of the people. The British people are not easily moved; they do not all at once create an ideal for their loyalty; but when their hearts go out and they are fairly won they are strong and steadfast.

And so it came about that the Queen conquered her own people. She exercised

a healthful influence on the wealthy and noble, and she became a joyful thought to the poor. Those who did not go to court and had no pretensions to aristocratic connections came to regard the Queen as belonging also to them when as wife, mother and widow she had touched their hearts. They were sad that her last years were so full of sorrow, and they knew that it was a purifying sorrow nobly borne. The Victorian Era was a time of great progress; it was full of illustrious names in every sphere of art, science, poetry and philosophy, but when we come to look back upon it we feel that the noble lady who lent lustre to the throne was a worthy crown and centre of an age so full of rich, growing life.

TIME EXTENDED.

As there are still upwards of 250 congregations that have not yet sent in their contributions for the schemes of the church, and as requests have come from several ministers and others, for a little delay, the Rev. Dr. Warden has decided instead of closing his books promptly on the 28th February, to keep them open until Tuesday, 12th March. All contributions received by him up to noon of that day will appear in the accounts of the year and in the detailed statement of receipts to be submitted to next General Assembly.

A circular was issued immediately after last meeting of Assembly, to all the ministers of the church, intimating the fact that the date of the church year had been changed, so that the matter might be kept in mind throughout the year and arrangements made accordingly. As our readers are aware, frequent intimation of this change has been given throughout the year in our columns, as well as elsewhere. The matter seems to have been overlooked by some, while other congregations where it has been usual to take up contributions for the schemes in March, have found it difficult this year to make the change. It is hoped, however, that in the interest of the several funds, all of which are considerably behind, contributions may be received from every congregation before noon of Tuesday, 12th March.

Will the ministers kindly see that contributions in the hands of treasurers are duly forwarded?

Some very unfortunate statements are being made, we are sorry to say, in the pulpits of our land and of the neighboring Republic, about the work of Mrs. Carrie Nation. It may be that the provocation was great, but was that a sufficient justification for open lawlessness? "Fight the devil with his own weapon," is hardly fit advice for Christian men and women. The frantic statement of a prominent member of the W.C.T.U. in Toronto the other day, that she would do exactly as Mrs. Carrie Nation has done, only serves to brand that woman as utterly unfit to lead in this great work.

A PROFESSING CHRISTIAN.

There are many of them. We are told that most of them do not live up to their profession. Some have even cynically remarked that the profession has been made for business purposes; that men become members of the Church for the same reason that they advertise in the local papers. That is wide of the truth, yet it remains true that much of the profession is insincere.

The professing Christian does not mean what he says when at the family altar he pledges himself to forsake his sins and rising from his knees promptly begins to plan along the old line of action. These led him into sin yesterday; they will lead him into deeper sin to-day. He knows it, yet with the brain cells vibrating with the thought that he framed into a promise of better things, he takes up the thought of the day before, and shapes it into action.

Whom does he deceive by all this? Certainly not the One with whom he has finally to do. With Him the outward act counts for nothing, the heart-movement alone is noted. He does deceive his fellows and this is what he intends to do. The protest that he means nothing of the sort is part of the play. Of course he must protest, and has done it so often that he believes his protest is genuine. For one of the awful results of a mere profession of spiritual life is the deadening of the spiritual faculties, till utter insensibility to spiritual impulses creeps over him. He deceives but is not aware of it; he lies, but imagines his lies are truth.

Upon the real Christian the effect of such a life is actual pain, a pain that is keener in proportion as the life of the servant has come into conformity to that of the Master. To Him it is an infinite pain, whose poignancy we cannot even imagine. It is akin to the pain He felt when bidding Judas to go about the work he had to do quickly; or when He said to Him, "Betrayest thou the Son of Man with a kiss!" But upon the non-Christian the effect is like that of the forked flames upon the green leaves that they touch. The souls of the youths and maidens about us are shrivelling because of the baleful touch of these lives called Christian.

It was meant by the Master that the lives of His followers should be winsome, so that others might be led to Him by them. The true follower of Christ often returns to Him, and so returning draws with it those whom it has attracted. Once in the presence of the Master the power of the servant is merged in that of the Master from whom it derived its power to attract. But the joy of service more than makes up for the loss of power over another. Phillip's joy was only increased when Nathaniel turned from him to Jesus, and transferred to Him what had before been all his friend's.

The life of the merely professing Christian is repellent. Noting the profession, which is usually made very patient, young lives yearning after the truth

turn instinctively to them. They find beneath the soft exterior a hand hard as a mailed fist, that does not scruple to strike the weak, to bear more heavily on the oppressed to take advantage of the entanglement of the strong to despise him. It is like a hot iron upon the sensitive flesh. We have seen young men shrink as if from a blow when the real life flashed out, and later turn with a curl of the lip from a well-phrased homily from the same lip. Is there indifference abroad? Its cause is found in the merely professing Christian.

Literary Notes.

"The Nineteenth Century and After," is the name which this important monthly review takes as a sign that the century from which it originally took its name has gone. The first number for the new century contains the usual varied and interesting budget of articles on questions social, political, military and diplomatic. The political situation in England is reviewed from the two opposite sides by competent writers, and these two articles form good specimens of high-class political criticism. The following titles, "On Spion Kop," "Scientific Use of Hospitals," "Hooliganism," "Varying Ideals of Human Beauty," "The Catholic Doctrine of Indulgences," etc., are enough to show how varied the bill of fare is; and if this is not sufficient the reader can study the question of submarine boats, or the state of England's peasantry in the old time contrasted with that of to-day. We have no doubt this review will pursue a prosperous career in the new century as it did during the last quarter of the old.

The *Bibelot* for February contains a sketch of Gerard de Norval by Arthur Symons. It is a strange story beautifully told, the life of a French poet who spent much of his time in the mad-houses, and who, when he was at large, was always in that super-sensitive condition which is so nearly allied to insanity. The author says: "We have thus the case of a writer, graceful and elegant when he is sane, but only inspired, only really wise, passionate, collected, only really master of himself, when he is insane. It may be worth looking at a few of the points which so suggestive a problem present to us." It is indeed a peculiar problem, and those who are interested in such mental pathology will find it skilfully handled. "He speaks vaguely of the kabbald; the kabbald would have been safety to him as the Catholic Church would have been, or any other scheme of things. Wavering among intuitions, ignorances, half-truths, shadows of falsehood, now audacious, now hesitating, he was blown hither and thither by conflicting winds, a prey to the indefinite." T. B. Mosher, Portland, Maine.

The carefully prepared paper by Rev. James Middlemiss, D.D., entitled "The Blessed Strait and the Willing Sacrifice" is concluded in this issue, and we are sure it will be read by many. The venerable writer entered on his 78th year a few days ago; but our readers will bear us out in saying that the Doctor's last article shows no sign of waning powers. May his life long be spared!

THE WINSTALLS A TALE OF LOVE AND MONEY

OF
NEW YORK

BY
REV. JOSEPH HAMILTON.

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

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CHAPTER XV., Continued.

The day passed pleasantly, as the days had usually passed, during Miss Pearce's visit. In the evening soon after dinner Mr. and Mrs. Hart called. Mr. Winstall gladly welcomed them, telling them of the treat that was in store for them. Miss Pearce and Grace would give an account, he said, of their visit last evening to the negro prayer meeting.

Miss Pearce, being called upon, gave such an account of the proceedings as excited great merriment, especially when she described the lanky individual's exposition of the peezaltree. Mrs. Hart of course could see no hint of a joke in the whole matter; she was shocked instead by such levity and profanity. When Miss Pearce had given this part of the programme she appealed to Grace to give the part about Methuselah. Though Grace was not so apt or witty as Miss Pearce she did her part well, appealing to her friend at times to help her out. Together they made such a presentation of Methuselah that he seemed a different man from the one they thought they knew so well.

"But the funniest thing about Methuselah," said Grace, "was his new coined words. I believe Miss Pearce put some of them down in her note book."

Miss Pearce protested that she had been so spell bound by Methuselah's manner that she could not compose herself to write, so that Methuselah's original gems had nearly all escaped her.

"Well, if you give us only a few we shall be grateful," said Mr. Hart. Mrs. Hart regarded her husband with a look of severe disapprobation. He was becoming as light and irreverent as the rest. How true that evil communications corrupt good manners.

Miss Pearce produced her note book, and gave a few of Methuselah's gems.

"In speaking of sinners," she said, "going off in their evil ways he said they were 'conskiperated' from all goodness. He said that sinners were 'subostified' in their own 'eruptions.' He spoke of the 'ellurishments' of the world, and the 'snicketfactions' of the devil. When he wanted to condemn sin in its worst forms he spoke of the 'salamana-tions of wickedness.' The sweet things of sin he said were 'salajucious'—I thought that a fine word. Another good one was 'dombatakans.' He spoke of the 'dombatakans of judgment,' and he said it with such a tremendous roll and rattle that I almost heard it thunder. And there were many more as good as that, but if you tried to fix and retain them you would miss the real Methuselah himself."

In proportion as the rest of the company were amused with the recital, Mrs. Hart was shocked. She voted Miss Pearce a bold and irreverent thing, as she had done before, but she did it with more emphasis now. In the future she would keep away, and keep her husband away, from company so trifling and profane.

"But now," said Miss Pearce, "there is a silver tail to all this fun." Then she told of the money needed for the African mission, and she wanted to make a small contribution to it. If each would help a little she

and Grace would give it to Methuselah tomorrow. And all did subscribe. Mrs. Hart herself made a contribution, for if she could not understand a joke she knew something about a mission. What was even better, she was a little mollified towards Miss Pearce who she thought might have a hidden grain of goodness in her after all.

When the next day Miss Pearce and Grace called on Methuselah in his little office, and put into his hands a tidy little sum for the African mission, his eyes began to roll, and the ladies for the moment feared that the inner Methuselah might be coming out again, as they had seen him two nights ago. But he came no farther. If the inner Methuselah looked out for a moment through the outer Methuselah's eyes he went back again. So when Methuselah spoke, his words were not the hot, phrenic words of the prayer meeting, but the calm words wherewith he spoke every day. And the words he spoke provoked no smile, but fell on the hearts of our two friends like a heavenly benediction.

CHAPTER XVI.

THE TOUCH OF A VANISHED HAND.

The Monday evening had now arrived when Mr. Stuart was due to dine with the Winstalls. He had not always kept this monthly appointment, and it was doubtful to Mr. Winstall if he would come. But in whatever way it may be explained, it was not doubtful to Miss Winstall. To be sure, there was a private compact between Mr. Stuart and herself as to a certain little scheme that was to be launched this evening; but apart from that, she felt, rather than knew, that he would come. She dressed with more care and taste than usual, and looked very bright and charming.

Mr. Stuart arrived promptly. He too, strange to say, was dressed with unusual taste, for dress was not one of his foibles. There was something in his manner, too, which though a little constrained, suggested an awakening to new buoyancy and hope. Mr. Winstall was in a pleasant humor as usual; Miss Pearce and Grace were almost gay; and Alfred was strong enough to take his place at table.

After dinner the conversation turned to Miss Pearce's intended departure, which was to take place in a few days. It seemed an unwelcome topic to every one of the party. Grace became quite sober at the thought of losing her bright companion; Miss Winstall was really sorry; Mr. Stuart missed her; Mr. Winstall barely spoke, but wore an expression of sadness that was very unusual with him.

"You havn't seen much of our big country," said Mr. Stuart, "but I suppose you won't be going home for a while. I wish you and Miss Winstall or Grace could spend a few days with my mother. Then you would see the country as well as the town."

"Oh, thank you very much," said Miss Pearce. "I would like that indeed if I had time. But I have stayed my full time here already. I have to visit a sister in Toronto, and a brother in Montreal; then I return to Belfast."

"Toronto is a fine city," said Mr. Winstall, "and more like an old country city than any city I have visited on this side of the sea. I am sure you will like Toronto."

"Oh, I don't expect to like it any better than New York," said Miss Pearce. "I shall never forget the happy times I have had here." And Miss Pearce heaved an involuntary sigh, which by some strange law fell rather strangely on Mr. Winstall's heart.

"My sister in Toronto," resumed Miss Pearce, "feels happier since she moved to the city. She was very homesick in the country where she lived first. She said the zig-zag wooden fences, instead of the thorn hedges which we have at home, made her homesick more than anything."

"I can well believe it," said Mr. Stuart. "I came out here when I was quite young, but I can recall even now the homesick feeling which those cheerless fences gave me, and would give me yet, if I lived in the country."

"I think, then," said Miss Pearce, "you would appreciate a little song which my sister composed in the time of her home sickness. It has been set to music, and I think it is very interesting."

"Play give it to us, Miss Pearce," said Mr. Winstall. "I have not had the chance of being homesick myself, but I can sympathize with the feeling."

"O yes, pray do, Miss Pearce," said Grace. And all the others joined in the request.

"I wish I could," said Miss Pearce, "but I am not much of a singer. But I think you would like the words. I will do the best I can."

She moved to the piano, struck a chord or two, and commenced. Her voice was in no way remarkable, but she enunciated every syllable with wonderful clearness and expression. Before she had done the hearts of all her auditors were very tender, and some eyes were misty with tears. This was the song:

"I am silent, and pensive, and sad,
For the days that return no more,
When my heart it was so happy and glad,
In those joyous times of yore;
When I had not a care nor a fear,
And innocence nought had to mourn—
Oh, I must give a sigh and a tear
For the days that never return.

I am silent, and pensive, and sad,
For the scenes that return no more,
When my heart was so happy and glad,
In the joyous times of yore;
For the bridge, and the brook, and the mill,
The lanes and the sweet budding thorn—
Ah, I cannot withhold a tear still,
For the scenes that never return.

I am silent, and pensive, and sad,
For the friends that return no more,
When my heart was so happy and glad,
In the joyous times of yore;
To the loved and the lost ones so dear,
My memory forever must turn;
Oh, I must give a sigh and a tear,
For the friends that never return.

But when I look up through my tears,
And think of the glory to come,
Of the songs of the jubilant years,
And the joy of the heavenly home;
For the innocence, friendship, and joy,
Which now I so miss and so mourn,
In the bliss of the sweet by and by,
Shall forever and forever return."

When Miss Pearce concluded there was a hush on the company, followed by faint sighs of relief, more expressive of deep and tender appreciation than any burst of applause. Miss Pearce had appeared in a new role, and touched hidden chords of sympathy.

Mr. Stuart was the first to speak, and his voice was not very steady. He was think-

ing of "the loved and the lost ones so dear," of whom Miss Pearce had sung. But he did not speak of that. He referred to the lines about "the bridge, the brook, and the mill, the lanes, and the sweet budding thorn." "That is exactly my experience," he said. "I can see the scene now just as you described it. Yes, Miss Pearce, that is a song of human nature. Thank you very much. You have given us a rare pleasure. When you see your sister, pray do not fail to tell her how we appreciated her song."

All warmly expressed their thanks, except Mr. Winstall, who seemed pre-occupied and depressed in a way not usual with him. When he did speak he did not express his thanks, but asked Miss Pearce in rather a cold and hard voice if she would favor him with a copy of that song.

"Oh, certainly," she said, "but what do you want it for?"

"I just want it," he said, "and you will write it out for me. Ah, if we could keep the singer as well as the song!" But this last sentiment he spoke to himself.

"Now," said Mr. Stuart, "since the tide of song has begun to flow, I would like to hear Miss Grace. I am told she is developing a fine voice. I suppose, Mr. Winstall, that is one of the good effects of your peculiar system of education. If any pupil has a special talent it gets a chance of being discovered and cultivated."

"Quite so," said Mr. Winstall, "and they do say that Grace will have a good voice, but of course it is far from being developed yet. Grace, could you give us a small sample of its quality?"

But Grace did not like such prominence, so she suggested instead that they might all unite in singing something. Papa, she said, was tenor; Mr. Stuart was bass; Lucinda and Miss Pearce could take the soprano, and she would do her best with the contralto. It seemed a good idea, and the marvel was that, like so many good things, it had not been thought of before. Here were five people, with this great possibility of refined enjoyment, yet making nothing of it until a little girl of fifteen gave them the suggestion. It was no less than a discovery.

Of course they all pleaded that they could not sing, that they had colds, that it was so long since they had sung any, and so on. But good nature prevailed; they were not disposed to be critical of each other; nobody's reputation was at stake. The result was that they chose first a Psalm, putting a well known tune to it, and they were all surprised and delighted with their performance. Then they sang other Psalms and Hymns, for being but amateurs they could not unite in anything advanced or classical; and perhaps the effect was no less sweet and inspiring. What is there in this world more softening, elevating, and inspiring than sacred song?

When the singing ceased the friends seemed in a favorable mood for the little scheme that had been concocted by Miss Winstall and Mr. Stuart. Passing near where he sat she caught his eye and whispered—

"You remember?"

He gave a bow of assent. Then she brought him a Bible. A silence naturally fell on the company. After a pause Mr. Stuart said—

"I hardly ever conducted family worship but I am reminded of my sainted father. His simple, earnest manner in family prayer I can never forget. Many of his petitions I have made my own. That sacred memory of family worship has followed me like a good angel, and many a time has restrained me from sin."

Mr. Stuart paused, but no one replied. Mr. Winstall, however, was touched, for his experience was very much the same as Mr. Stuart's. His heart was more susceptible this evening than it had been for a long time. At length Mr. Stuart resumed—

"I was just thinking now, Mr. Winstall," he said, "that what we find good for ourselves we might try to share with others who are less fortunate. You will pardon the suggestion that your servants might unite with us in family prayer."

"Oh that would be nice," exclaimed Grace "and we would sing a hymn too. Do, please papa, have them brought in."

Mr. Winstall at once assented. He rang the bell, and our friend Lucy Bond appeared. "Ah, Lucy," said Mr. Winstall "you are here yet. The black demons will not come back for you, I hope. Now Lucy, Mr. Stuart is going to have family prayer, and we wish you all to come in—Methuselah, Jerry, and all of you. Now come right in—don't wait to fix up any."

This occult reference to the black demons quite mystified Mr. Stuart. But he was thankful that the little plot had so far succeeded. It had occurred to him that if he could get the servants brought in to-night, Miss Winstall's course would be easier in the morning. That young lady gave him her secret blessing for so skillfully carrying the point. When the servants were all in, Mr. Stuart began to read. He chose that sublime description of the judgment of Matthew's Gospel, beginning with these words,

"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."

There was a marked and solemn stillness on the whole company while Mr. Stuart read. Then he said,

"Perhaps Miss Grace will kindly lead us in a hymn. Let us sing Jesus Lover of my Soul. I think we all know that."

All joined more or less in singing the familiar tune. And surely those words brought master and servant, old and young, black and white, unto one plane. They all alike needed to fly to that bosom of love and protection, while the billows and tempests of life rolled high.

Then Mr. Stuart prayed. It was a tender and touching prayer for pardon, and guidance, and salvation. He prayed especially for all the inmates of that home, in their several positions and responsibilities. He remembered the tempted and tried, the sorrowful, the sick, the dying. And he did not forget the loved ones who were far away, but ever near to God, and he prayed that not one would be missing in the home on high.

The prayer was punctuated by a few grunts and amens from Methuselah, but in a very modified tone; Methuselah had to keep reminding himself that he was not in church. The other domestics resented Methuselah's devotional grunts, as indicating an ostentatious desire to take a more prominent part in the service than the rest.

After prayer, the servants having withdrawn, Mr. Stuart felt that the spiritual atmosphere was favorable to the completion of the plan he had in view. Still it was a delicate piece of business to undertake. Mr. Winstall seemed in a favorable mood, but it is not easy to forecast just how far such a man will go. However, Mr. Stuart had pledged himself to try. After a little pause he said—

"You will pardon me, I assure, Mr. Winstall, but I cannot help saying another word on behalf of stated family prayer. I believe you and I both know the benefit of it. Now

if for any reason it was allowed to lapse here for a time it is not difficult to understand that. But in that case might it not be resumed? It would be a good influence for every one, and might have very blessed effects in later years. I simply make the suggestion."

"Oh, it would be nice indeed," interrupted Grace. "You know dear mama used to have prayers every morning. She read them out of a book. And we have the book yet. I saw it in the library."

This incidental appeal to a very tender memory brought Mr. Winstall almost to the point of assenting. But one difficulty remained.

"You know, Mr. Stuart," he said, "I am no hand at such things myself. I do not object to what you propose, the thing itself is good, but who would undertake the chaplain business?"

"Well," said Mr. Stuart, "you would naturally be the right one, but if you prefer it, Miss Winstall might, perhaps, make a start, and you could take it later when you feel like it."

"Oh, Mr. Stuart," she said, "how could I do it? I never did such a thing in my life." Miss Winstall was playing her part very well.

"Oh, yes," said he, "you can do it well, never fear. And may you be blessed yourself, and made a blessing."

As to the servants coming in," said Mr. Winstall, would you think that desirable?"

"If you would not like to have them in, better not have them," said Mr. Stuart.

"But it might be a bright and helpful influence for them. They have not many pleasures, you know, and none so pure as this would be. I think they would appreciate it, and be no worse servants for it. But if you have any objection it is easy not to have them."

"If we had company, for instance," said Mr. Winstall, "it might sometimes be awkward."

"Very true," said Mr. Stuart, "And if I were in your place I believe I would have prayers in the morning just after breakfast. Then you could be all together. In the evening you might have prayer or not, as you might find convenient, and you could have a standing rule, if you choose, not to have the servants in then."

"You make my way very clear," said Mr. Winstall, "and it is my own fault if I do not follow it. Thank you for all your good suggestions. So you may go ahead, Lucinda, just as Mr. Stuart says."

Thus the matter was happily arranged. It was a source of great thankfulness to Miss Winstall. And how could she ever thank Mr. Stuart for so wisely helping her into this line of duty? When she got a chance of speaking to him privately in this strain he disclaimed all credit in the matter. "It was yourself, you know," he said, "who conceived the whole plan, and it is yourself who has to carry it out. What I did was a very small part, but let me assure you I shall be glad if I can help forward any project you set your heart upon."

He soon took his leave. When he said good night to all he found he had left his gloves in the room, and Miss Winstall returned with him to search for them. He had to bid her good night once more, and in doing so, took her hand and pressed it to his lips.

To be Continued.

The eucalyptus trees in Australia penetrate from 180 to 220 feet into the soil with their roots, which absorb all moisture within a radius of 30 to 60 feet,

Ministers and Churches.

Our Toronto Letter.

The Presbyterian Societies of the W. F. M. S. are holding their annual meetings all over the Province. The programme is enlivened by the presence of many of the missionaries, and by the recital of their experiences in China and in India during the famine and the Boxer uprising. The Toronto Society has had a good year, and reported, at the annual meeting in Cooke's Church, on Friday of last week, a membership of 1783, with an average attendance of 1566. That is an exceptionally good average, and indicates a deep interest on the part of all the members in the great work with which this Society is identified.

The contributions are not equal to those of last year, but the Society has sent directly to Miss George, the Treasurer of the W. F. M. S. about \$800 for the India Famine Fund, which does not appear in the books of the local Treasurer. The sums sent in to the local Treasurer amount in all to \$2,561. There are 55 auxiliaries in the Presbytery and 38 Mission Bands, an increase of three from last year.

Statistics do not indicate the amount of good that is done by this Society, though the showing is always a good one. The dissemination of information through the Leaflet, and in many other ways, the discussion of mission work and methods at the ordinary meetings of the auxiliaries, the addresses of missionaries all tend to keep this great work before the mind of the women of our Church, and the impression is growing that this is the great mission of the Christian Church.

Would it not be possible to increase the interest in our Home Missions by the formation of similar Societies with that great part of the work in view? The late Mrs. D. J. Macdonnell gave this phase of the work of the Church the help of her strong influence, and it was gaining ground. Since her death it does not seem to have kept pace with the increasing interest in the Foreign Field. Progress has been made, but it might have been more rapid. Certainly there is not the romance attaching to the departure of the Home Missionary that gathers about one who leaves home and kindred to take up work with strange peoples, to learn a strange tongue, to adopt a strange mode of living. But the isolation of the men and women on the outskirts of our own land is as complete and the work as hard and the hardships as great as any of those in the Foreign Field. We do not wish to disparage the work of our Foreign Missionaries. They do not receive too much recognition, but our Home Missionaries are neglected. The women have in their power to remedy this. Will they take up this work?

The beautiful church at Georgetown, to which the villagers used to point with pride, was burned on the 16th instant. It is supposed to have caught fire from the furnace, though the greatest care was exercised by the attendant. The basement is comparatively uninjured and the congregation hopes to hold service there in the near future. In the church building proper there were three beautiful windows, one especially, a memorial window, and all were saved from the general destruction. The amount of insurance will cover the loss, but it will be many weeks before the beautiful church can be again what it was.

On Monday last the Presbytery of Orangeville held a special meeting to consider the call addressed by the Laskey and West King charge to the Rev. J. A. McConnell, of Waldemar. At the present writing the reply of the Orangeville Presbytery and of Mr. McConnell has not been made known. The Laskey field is not a strong one, and is one of the few remaining evidences of the old divisions that in early years separated the Presbyterian Church. The Free and the Established Church both entered this field long ago and built churches. At the time of the Union each charge retained its minister, and these two ministers cross and recross one another every Sabbath as they go from one to another of their congregations. If men were fit for heaven there could be a rearrangement of these charges, but as even we would not see eye to eye were we members of these respective charges, there will be a continuance of two where one would serve. It remains to be seen what Mr. McConnell thinks of the field for usefulness that Laskey offers him.

At the next meeting of the Presbytery of Toronto the question of Sabbath School Secretaries will come up for consideration. This has been in the hands of a committee for some two months past, and it is probable that a well-defined plan

will be submitted. In a Presbytery of about 120 members, however, a small Synod in itself, there are divergencies in opinion, and the debate will probably be a keen one. The storm centre, if one may use a somewhat misleading term, will be around the practicability of carrying out the Scheme. That it would result in good if it were practicable all are ready to admit. But many, perhaps the majority, will be ready to take the second best as a step toward the best.

Public interest is again turning to Cooke's Church. Why do they not call? Who have they in view? They are testing the loyalty of the people too much! One hears such expressions every day down town. Cooke's Church does not seem to mind the popular impatience. She is not indifferent. All her organizations are doing excellent work. In the Christian Endeavor they received some thirty members the other evening, the largest that has been received even in that Society at one time. At the same time the Session and Managers are anxiously looking for a suitable man, and as soon as he comes in sight they will try to secure him. They think he is in sight now, and developments may be expected shortly.

Ottawa

Rev. A. E. Mitchell and family have removed from Almonte to Ottawa. His address is 364 Concession street.

The Sacrament of the Lord's Supper will be observed in St. Paul's church next Sabbath morning. Preparatory service on Friday evening at 8 o'clock.

Erskine congregation have already found it necessary to enlarge the seating capacity of their temporary church. A partition has been removed, making room for 85 sittings. The Sunday school is also showing a gratifying increase. The number in attendance a few months ago was 140; now there are 250 on the school register. Two Bible classes, a junior and a senior, have been organized. The new library is nearly completed and books will be distributed next Sunday.

Rev. Dr. Herridge paid an eloquent tribute to the memory of the late Rev. J. C. Campbell Sunday morning before beginning his sermon at St. Andrew's church. He said that Mr. Campbell had been so unobtrusive that few knew his worth, but that wherever he went, he had been an influence for good. And in Bethany church, Hintonburg, Rev. Mr. Eadie also touchingly referred to the death of the late Mr. Campbell, saying he had been a man of purpose, and of great integrity. He had been a man of kindly heart and had endeared himself to all with whom he had come in contact.

To a representative of the Journal who had called to ascertain Rev. Dr. Moore's views as to a federal council of Presbyterians and Methodists, as suggested by Rev. G. S. Bland in a sermon last Sunday, he said the prospect of a union of the Presbyterian and Methodist churches in Canada had floated before his mind for years and he has spoken about it to prominent Methodists. It seems to be the hope of many, he says, that providential circumstances will bring about this union, the great benefits of which are undoubted. Dr. Moore argues that it would mean a great saving of men and money, but the question is, whether the time is measurably ripe for any movement in that direction. His idea is that the sentiment in favor of the union is one which may develop in course of time.

The annual festival of the Chinese scholars of the Sunday school of the Bank street church took place on Monday evening. Some 35 members of the Chinese class attended and their delight and appreciation of the entertainment were unfeigned. Refreshments were served by the ladies in the basement and the programme was given afterwards in the parlors. Rev. Dr. Moore presided and in his greeting welcomed the Chinamen most cordially. He was pleased to notice their interest and progress in the study of the Bible. He said that there were about 150 of them in the city and that he thought that the other churches should evince a more lively interest in their welfare. By proper effort all the Chinamen in Ottawa might be won for Christ. Dr. Moore then called on Yu Hou, who said that he had been a Christian for twenty years, recited a portion of the third chapter of St. John's gospel. Then he tendered the thanks of himself and his fellow-countrymen to the members of the church. He spoke in remarkably good English and was positively eloquent. Mark Chung recited the ten commandments, first in Chinese and afterwards in English. He recited the commandments with-

out the least hesitation. Hum Yu Wah sang a hymn very nicely; and Ye Way and Leung Hung gave recitations from the Bible in such manner as to show they had good memories. Leung Chee, a church member, thanked the other church members for their kind treatment of the Chinese, but slyly observed that he had noticed that there had not of late been enough teachers to look after the class. He was of the opinion that some of the members of the church were losing opportunities to do good.

Dr. Thompson, of Montreal, a returned missionary from Canton, China, spoke in Chinese, taking as his subject the third chapter of John, and before taking his seat congratulated Mr. A. G. Rose, the superintendent, and the other teachers of the Chinese class on the work they had accomplished. The result of their labors was more far-reaching than they could imagine. Mr. Rose, the efficient superintendent of the Chinese class, spoke of the encouragements in his department of the church's work. He asked for the prayers of his hearers for the future welfare of the class. Mr. R. J. Farrell, general secretary of the Y. M. C. A., considered that the teachers of the class were doing a noble work. Dr. Moore brought an interesting meeting to a close by pronouncing the benediction.

The announcement of the death of Rev. J. C. Campbell came as a sad surprise to his many friends in this city and throughout the country. The funeral on Saturday was largely attended. Service was conducted at the family residence on the Merivale road by Rev. Mr. Mills, of Berthier, assisted by Rev. Mr. Mills, of Hintonburg. The cortege proceeded to St. Paul's church, of which deceased was an elder, where a public service was held. The ministers who assisted were Rev. Dr. Moore, Rev. Salem Bland, Rev. A. A. Cameron, and Rev. Dr. Armstrong who dwelt on the great loss sustained by the whole Christian community in the death of the Rev. Mr. Campbell. In his official position, as secretary of the Bible society, deceased had labored unceasingly to interest people in the scriptures. His power for good was great. A widow and seven children are left to mourn the removal of a loving husband and an affectionate father.

Western Ontario.

Rev. A. L. Budge, Mandaamin, is recovering from a severe attack of grippe.

Rev. Mr. Shaw, of Egmondville, is slowly recovering from a prolonged illness.

The Acton Knox church anniversary services were successfully conducted by Rev. T. Eakin, Guelph.

Maitland Presbytery meets at Wroxeter on 9th March. The Presbytery of the W. F. M. S. will be held at the same time.

The United Congregations of Burns church, Milverton, and Zion church, Wellesley, have shown the high esteem and appreciation in which they hold their pastor, Rev. D. Anderson, by raising his salary \$100, making it the even thousand with free manse.

The following are the officers of the Guelph Presbytery:—Pres., Mrs. Watt; 1st Vice-Pres., Mrs. McVicar, Fergus; 3rd Vice-Pres., Mrs. Horne, Elora; 4th Vice-Pres., Miss Ross, Guelph; Treas., Miss Cant, Galt; Sec., Miss Kerr, Galt; Supply Sec., Miss Ross, Guelph; Tidings Sec., Miss McLellan, Guelph.

At a service in the Presbyterian church, Chesterfield, an incident occurred which caused considerable excitement. A lady, a member of the church, came in, and, in trying to gain a seat, spoke to the usher, who was placing a board upon a chair in the aisle, when Evangelist Runtton threw a hymn book at her, saying, "You have been annoying me there all evening." The lady immediately left the meeting.

Orillia Presbyterians do things in a large hearted, generous way. The total amount raised by the congregation was \$7,763.61. Of this no less than \$1,447.91 has been contributed to missions, including subscriptions to the Indian Famine Fund. These figures take no account of the large subscriptions to the Century Fund, amounting to \$5,574. The work of collecting for this fund is not yet completed. The mortgage debt was reduced by \$700, and when the Century Fund is completed, it is expected to bring the mortgage down from \$12,000 to \$10,000. With one of the finest church properties in this country, having an able and faithful pastor, and being well equipped in every way, this congregation will doubtless go on to greater achievements for the Master.

The annual meeting of Knox church, Guelph, was most harmonious and encouraging. The amount raised for missions was \$773.50. The report of the building committee was very satisfactory; and the organ committee reported having raised \$1,220 during the year. The resignation of Mr. J. A. Lillie, treasurer of the congregation for eight years, was regretfully accepted, and Mr. J. J. Hackney elected in his place. A hearty vote of thanks was extended to the Rev. R. W. Ross, pastor, expressing high appreciation of his services. The congregation, in their re-beautiful church home, look forward with great hope to a most successful year's work.

The Rev. C. E. Gordonsmith, F.S.Sc., of Montreal, who has charge of St. Andrew's Church, Levis, at present, met with a terrible bereavement Tuesday afternoon, which has saddened the whole community and aroused the utmost sympathy. His bride, formerly Miss Jane Curtis, of Renfrew, Ont., to whom he was wedded there only a fortnight since, had been suffering from grippe since her arrival with her husband at Levis, and a physician had been called in to treat her, but no serious consequences were anticipated. Heart failure intervened, however, and in a few minutes she had breathed her last. Needless to say that the suddenness of the blow is felt severely by all who had made the lady's acquaintance, but most of all by her afflicted husband, whom it has almost distracted.

Eastern Ontario.

The Avonmore congregation are about erecting a new manse for the minister.

The local press speaks of Rev. R. M. Hamilton's sermons in St. John's church, Almonte, in terms of high praise.

Rev. John Hay, Renfrew, who had recovered from a severe attack of la grippe, has had a relapse and is again confined to the house.

Rev. Mr. Wishart, Beaverton, is again able to occupy his own pulpit. Knox Church choir were pleasantly entertained on a recent evening at the residence of Mrs. D. Callaghan, Thorax.

Rev. A. Graham, Lancaster, has been preaching at Vankleek Hill. His own pulpit was acceptably filled by Mr. D. Stewart, a son of the manse, and a student of the Presbyterian college, Montreal.

The Rev. D. N. Coburn, M. A., will be inducted into the pastoral charge of Lunenburg, Glengarry Presbytery, tomorrow, when the Rev. L. Beaton will preach; Rev. J. L. Miller address the ministers and Rev. A. McGregor the people.

Rev. L. Beaton, who was only recently settled at Moose Creek, has already won for himself a warm place in the affections of his people. A few days ago he was presented with a well-filled purse for the purpose of procuring for himself a horse to assist him in his pastoral work. The presentation was made by Messrs. William Tait and Matthew Sproule of Roxborough.

Cooke's church, Kingston, under the pastorate of Rev. Alex. Laird, reports a membership of 244, a net gain of 33. The ordinary receipts amounted to \$2,650, an increase of \$800 over the previous year. There is no mortgage and the floating debt of \$500 has been reduced to \$200. The Sabbath School and Young People's Guild, each make an encouraging report. Altogether this old congregation, under the leadership of its young minister, is actively moving forward in the various Christian activities in which our Church is concerned.

At the induction of Rev. D. D. Miller into the pastorate of St. Paul's Church, Hawkesbury, Rev. J. W. H. Milne, Ottawa, in the absence of Rev. James Bennett through illness, presided, and preached a suitable sermon. Rev. John McLaren, Plantagenet, addressed the minister. He charged the minister to "preach the word" and leave other themes alone. Preach and preach the same truth. Do not be afraid to repeat an old sermon. Fear no man. Encourage all others to work. Work yourself. Help the Sunday school and study your Bible. Rev. D. M. Ramsay, of Knox church, Ottawa, charged the congregation and strongly urged them to work with and for their pastor and for God. Mr. Ramsay cautioned the congregation not to pry into the private affairs of the pastor. They were his business only. Rev. Mr. Rondeau, Grenville, also, assisted in the exercises. The settlement of Mr. Miller has been a most harmonious one, and the new pastor enters on his duties with encouraging prospects for a fruitful ministry in this place.

Montreal.

The induction of Rev. A. Bowman, M.A., into the pastoral charge of Grande Franiere, takes place to-day.

Rev. A. King, of St. Marks, Montreal, has intimated his intention to resign the pastorate at next meeting of Presbytery. The winter in Montreal is too severe for his wife's health.

The handsome new Melville church, Westmount—Rev. T. W. Winfield, pastor—was formally opened last Sabbath. Principal Grant, of Queen's, preached morning and evening to large congregations. Mr. Winfield's many friends in Ottawa will wish him a prosperous pastorate in the new Melville.

Committee Meetings.

The annual spring meeting of the General Assembly's Home Mission Committee (Western Section) will be held in the Lecture Room of Knox Church on Tuesday, 19th March at 9.30 a.m. With a view to expedite business, Presbytery Conveners are requested to forward to the Secretary, the Rev. Dr. Somerville, Owen Sound, on or before the 14th inst. their schedule claims for the current half year, and their annual schedules together with the names of all applicants for work within their bounds.

We understand that there is a large amount of very important business to be transacted by the committee, which will probably continue in session for three or four days.

The Assembly's Augmentation Committee will hold its semi-annual meeting in Central Church, Hamilton, on Tuesday, 26th March.

Home Mission Fund.

The Rev. Dr. Warden has just sent the following letter to the ministers of the Church:—

Although within three days of the close of the church year, the sum of \$34,000 is still required to enable the committee to pay in full the grants for the next six months. A circular was mailed to all the ministers on 9th July last, intimating that by order of the General Assembly, the church year was henceforth to close on 28th February.

From a variety of causes this has been overlooked by many, and, in consequence, a large number of congregations have, thus far, sent no contributions to the Fund. It is hoped, however, that about \$15,000 may still be got from these congregations, which will leave the committee nearly \$20,000 short. This shortage may be accounted for in several ways. (1) A number of congregations in Great Britain that have heretofore helped have withdrawn their support. (2) The comparative failure of last year's harvest in Manitoba has considerably lessened contributions expected from this section of the church. (3) The expenditure is, this year, considerably higher than heretofore, because of the expansion of the work.

When, last spring, applications were received for the opening of many new fields calling for greatly increased expenditure, the committee hesitated somewhat, but eventually decided to grant the applications and report the fact to the General Assembly, in the confident hope that the church would provide additional funds requisite. It was thought that there would not only be increased contributions from congregations, but that many individual friends would aid the committee by special sums of \$250 each for the support of missionaries in fields in the Northwest. The result, thus far, has not justified the expectations of the committee.

While in past years the revenue has frequently been barely sufficient to meet the expenditure, the Home Mission work of the church is so near to the heart of our people that we cannot doubt it will meet with loyal support on patriotic as well as Christian grounds. In very many of our congregations there are men and women from whom, if the need were known and an appeal were made, there would be a liberal response. I therefore venture to ask your co-operation in making known the urgent need of the fund, with a view to securing from your people the generous help that when the committee meets in the middle of March, they may be in a position to pay the grants in full to missionaries for the present half year, and feel justified in responding to the numerous applications coming from new settlements for services.

It has been arranged to keep the books open until Tuesday, 12th March, in the earnest expectation that we may receive a sum sufficient to meet the present requirements of the Fund,

Canada has, perhaps, never had such a period of general prosperity, and never was the business outlook, on the whole, so favorable. It is of the utmost importance that the church keep pace with the increase of population and be able to avail itself of every new opening in all sections of the Dominion.

British and Foreign.

Formosa has only one railway line.

Royal Bengal tigers killed 896 human beings in India last year.

Nine million men perished through war in the Nineteenth Century.

Glasgow Inebriate Home is to be used only for hopeful cases; not for loose women or men.

Rev. Dr. J. S. Wilson is delivering a course of lectures in St. Andrew's on Pastoral Theology.

Selkirk Town Council are to send the "Floden Flag" on loan to the Glasgow Exhibition.

Greenock United Free Presbytery are to hold their meetings at night for three months in the year.

Dumbarton Castle, a garrison under the Treaty of Union, is now under charge of a single caretaker!

The death is announced of Mr. Duncan Macara, stationer, Edinburgh, a well known temperance advocate.

Dunnikier new United Free Church was formally opened on the 24th ult. by Rev. Dr. Stalker, Glasgow.

Esdale Free Church folk are all bitterly opposed to union. A lay preacher has been appointed for Luigg.

Expectation of something new in tools at Glasgow Exhibition is keeping back orders for labour-saving machinery.

The family of the late Sir John Cowan are to erect to his memory a pipe organ in Penicuik South United Free Church.

The Free Churchmen of Kinlochewe are seeking to interdict the Union men from interfering with their church or funds.

Melville United Free Church, Aberdeen, has been sold for £11,505. The congregation desire to erect a new building farther west.

Rev. R. Buchanan, minister of the parish of Dunbar, died on the 27th ult. He preached before the late Queen on occasion of her visit to Dunbar.

James Rodger, church officer of Bridge of Allan Parish Church, has joined the "great majority" at a ripe old age. He was highly esteemed.

Delaware's whipping law has been extended to apply to men convicted of abusing their wives. Another enactment makes kidnapping a capital crime.

The new heir-apparent's full style is now Duke of Cornwall, Rothesay and York; Earl of Carrick and Inverness; Lord of the Isles, and Baron Renfrew and Kilmorye.

The oath taken and subscribed by King Edward VII for the security of the Church of Scotland was read on the 31st ult. in the Court of Session, in the presence of the assembled Judges.

It is stated that King Edward VII. will regard the engagements entered into before the death of the Queen as binding, and that accordingly there is every probability that he will open the Glasgow Exhibition.

Her Royal Highness Alexandra Caroline Marie Charlotte Louise Julie, the Princess of Wales, now Queen, is the daughter of Christian IX., King of Denmark, and was born at Copenhagen on Dec. 1st, 1844.

The famine amongst the Bhils is more serious than even last year. It is reported that 33 per cent of them died last year, and when the year began they had cattle &c. upon which to begin. Now the cattle have disappeared and the famine continues. Dr. Buchanan is urgently in need of assistance in that quarter.

It is estimated that there are now in the world 355 missions, 753 dispensaries. In the course of the year there were 53,000 in-patients 2,579,651 individual patients were attended to, and 6,647,840 visits were paid.

World of Missions.

The Outlook in China.

THE FUTURE OF MISSIONS IN CHINA.

Dr. Griffith John is one of the oldest and most experienced missionaries in China, and while not a prophet, his opinion as to the future of missions in that greatest world centre of heathenism is of value. In the Chronicle of the L. M. S. he writes:—

"Twelve out of eighteen provinces have been swept clean of missionaries; but here at Hankow, and in all the surrounding countries where we are at work, there has been no suspension. Christians have been meeting for worship as usual; hospital work has gone on; and our day-schools have never been closed. Till a fortnight ago the daily preaching was carried on regularly, but when the officials suggested that it would be advisable to suspend this branch of the work for the present, we thought it only right to meet their wishes.

"I do not take a desponding view of the future—quite the reverse. There are glorious days before us. I am amazed to hear that people are talking about giving up the work in China. They must be mad. Our prospects to-day are vastly brighter than they were six years ago. At that time I was beginning to despond, I do not despond now. My heart is full of eager expectation. The only question that troubles me is this: Will the Church of God be prepared for the magnificent opportunities which the new order of things is about to present to it? China will be ready for you; will you be ready for China? May God prepare all the societies for the China that He, in His own mysterious way, is preparing for them."

Foreign Mission Notes.

FROM REV. DR. MACKAY.

Letters were received some time ago reporting that Dr. McKay, of Formosa, had been in enforced silence on account of failure of voice. He continued his work, giving instructions on paper, and having another read his lectures in the college. Eventually however, it was thought advisable to go to Hong Kong for treatment, and we are glad to be able to report that his throat is improving, and that there is the prospect of complete recovery. Canadians know well how unsparingly Dr. McKay uses his voice, and will scarcely be surprised that there should be serious consequences. He is not in the prime of life however, notwithstanding his long and faithful service, and it is hoped that he has yet many years of useful work before him.

The new missionaries sent to India brought great gladness to the staff who were much enfeebled by sickness and much overloaded with work on account of the large number gathered during the famine. Mr. McKenzie is in charge of Mhow, and his ministry in the chaplaincy is much appreciated, as Canadians who heard him preach, will understand. Mr. Grant has gone to Rutlam to attend to the children there, and Mr. Harcourt to Neemuch to take up the work that Mr. Wilson laid down. Mr. Wilson and Mr. N. H. Russell appeared before the Executive and urged the needs of that field. They insisted that the staff should be greatly increased in order to train the children as well as man the stations already occupied, and if possible open other centres within the region occupied by our mission.

Home and Health Hints.

Salt on the fingers when cleaning fowls, meat or fish will prevent slipping.

Table linen should be ironed when quite damp and ironed with a hot and very heavy iron.

Irons should not be allowed to become red hot, as they will never retain the heat properly afterwards.

Mush Bread.—Three-fourth cupfuls of cornmeal, 1 pint of milk, 4 eggs. Scald the meal in the milk and let boil. Take from the fire and add the well beaten yolks. Fold in the well-beaten whites and bake in a deep dish from 20 to 30 minutes. To be eaten hot with butter.

Scalloped Oysters.—A novel way of preparing this dish is to drain the oysters and dip them first in beaten egg and then in bread or cracker crumbs, exactly as for frying. Arrange in a baking dish, seasoning each layer, and sprinkling it with chopped celery or parsley. Scatter bits of butter over the top, pour a cup of thin cream over the whole, and bake for twenty-five minutes, covering the first fifteen.

Broiled Finnan Haddie.—Split down the back, and dip in boiling water two or three times, then dry thoroughly on a cloth. Broil over a clear fire, flesh side down at first, turning occasionally to keep from burning; The skin side only wants to brown, but it must cook on the flesh side. When done, pour over one tablespoonful of melted butter, mixed with one teaspoonful of lemon juice. Season and serve.

One of the prettiest women in London society is said to plunge a towel in very hot water, wring it out, and leave it on her face for half an hour before going to bed, instead of washing, and this lady has no wrinkles. Cold water is popularly supposed to be unfavorable to dark complexions, and not to fair ones; and a celebrated toilet authority declares washing and drying the face from the lower part to the top will delay the appearance of wrinkles.

Apple Fritters.—Apple fritters are a delicate entree, and are a suitable accompaniment for any kind of roast, or they may serve as a dessert with a sweet sauce. Make a batter as follows: Put into a small bowl one half cupful of flour and add to it the well beaten yolk of one egg and one-quarter cupful of cold water. Beat this thoroughly. Then stir in one half tablespoonful of melted butter or, better yet, olive oil and one-quarter teaspoonful of salt. Then fold in carefully the stiffly beaten white of the egg. Stand on the ice for two or three hours. Just before time to serve the fritters peel three large sour apples and remove the cores with a corer. Cut them in round slices three-eighths of an inch thick, dip them one by one with a fork into the batter and drop into deep, very hot fat. When one side is a golden brown turn and remove as soon as the other side is the same color. Place on soft brown paper to drain and dredge with powdered sugar. If too many are put into the fat at one time it will cool the fat, and the consequence will be that the slower cooking will cause them to "soak fat." In turning them over be careful not to puncture them with the fork, as that will have a tendency to make them heavy.

Presbyterian Banner:—If one has put on the Lord Jesus Christ, he should wear his robe of righteousness always, and never be ashamed of it or put on any other dress. Christians should everywhere be known by the uniform they wear.

A GIRL'S PERIL.

A BRIEF STORY OF INTEREST TO ALL YOUNG WOMEN.

PALLOR, HEADACHES, DIZZINESS AND A FEELING OF CONSTANT LANGOUR OVERCOME—HOPE FOR SIMILAR SUFFERERS.

There are thousands of young girls throughout Canada who owe their good health, if not life itself, to the timely use of Dr. Williams' Pink Pills for Pale People. Among these is Miss Maud Patterson, whose home is in the vicinity of Strathroy, Ont. To a reporter who interviewed her, Miss Patterson said: "Several years ago I began to suffer from headaches, was easily tired out, and could see that my health was not what it had been. At first I did not think there was anything serious the matter, and thought the trouble would pass away. In this, however, I was mistaken, for as time went on I became weaker. The headaches attacked me more frequently, my appetite failed. If I stooped I would grow so dizzy that I would almost fall over. I became very pale, and always felt tired and worn out. I was advised to try Dr. Williams' Pink Pills, and I have reason to rejoice that I followed the advice, and as I continued their use, it seemed as though day by day they were imparting new life to me. My appetite improved, the headaches disappeared, the pallor left my face, the dizziness that bothered me so much also disappeared, and I felt altogether like a different person. I feel that I owe my renewed health entirely to Dr. Williams' Pink Pills, and as I know that there are many girls who suffer as I did I would urge them to lose no time in giving this medicine a fair trial."

The case of Miss Patterson certainly carries with it a lesson to others who may be pale, languid, easily tired, or subject to headaches, or the other distressing symptoms that mark the onward progress of anaemia. In cases of this kind Dr. Williams' Pink Pills will give more certain and speedy results than any other medicine. They act promptly and directly, making new, rich red blood, and strengthen the nerves, and correct all the irregularities incident to this critical period.

Sold by all dealers, or sent post paid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

A ship was wrecked on the northwestern coast of Ireland; and a mother tried in vain to persuade her son, who had volunteered to go to the rescue of the last man on board the burning ship, to give up the perilous task. She pleaded that his father and brother had never come back from the sea, and that she would be left alone if he were lost. He resisted her entreaties and put out to the sinking vessel. When the boat came back through the surf, the crowds on the shore shouted, "Have you got your man?" The reply came, "Yes, and tell mother it's brother William!" Are we sure that the imperiled souls around us are not our brothers?—Selected.

The brother of Andree, the missing aeronaut, despairing of his brother's return from the Arctic regions, has finally opened his will. The tenor of it shows that the explorer hardly expected to return.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

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

SYNOD OF MANITOBA AND NORTHWEST

Brandon, Brandon, 5th March.
 Superior, Fort William 2nd Tuesday March, 1901.
 Winnipeg, Man. Coll., 1st Mo.
 Rock Lake, Manitow, 5th March.
 Glenboro, Glenboro.
 Portage, Portage la P., 4th March, 8 pm
 Minnedosa, Shoal Lake, March 5, 1901.
 Moffat, Carleton, 12 March.
 Regina.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, 12th March.
 Paris, Woodstock, 12th March.
 London, 1st ch., London, 12 March 10.30 a.m.
 Chatham, Windsor 12 March, 10 a.m.
 Stratford, Stratford, 12th March, 1901.

Huron, Clinton, 9th April.
 Sarnia, Sarnia, 11th March.
 Maitland, Wrocester, March 5 10 a.m.
 Bruce, Wingham, 12 March.
 Brandon, Brandon, 5th March.

SYNOD OF TORONTO AND KINGSTON.

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

SYNOD OF MONTREAL AND OTTAWA.

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

SYNOD OF THE MARITIME PROVINCES.

Sydney, Bridgeport, 25th Jan.
 Inverness, Whycocomagh, Jan. 29 1901, 11 a.m.
 P. E. I., Charlottetown, 5th Feb.
 Pictou.
 Wallace, Tatamagouche, 4th Feb. 9 a.m.
 Truro, Truro, 3rd Tuesday of January.
 Halifax, Chalmers' Hall, Halifax, 24th Feb., 10 a.m.
 Lunenburg, Rose Bay.
 St. John, St. John, St. A.
 Miramichi, Newcastle.

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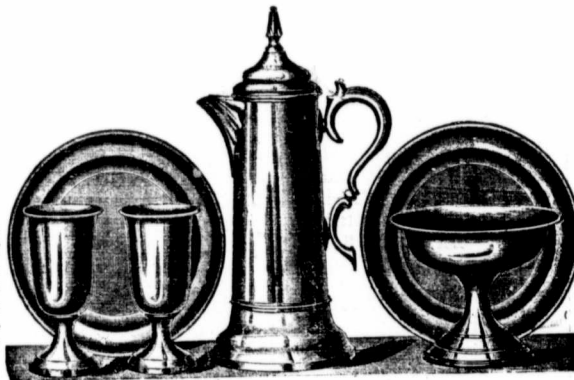
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The quality of this Set is guaranteed by one of the largest and best known manufacturers of electro silver ware in Canada, and is sure to give entire satisfaction. The trade price is \$28.00 for six pieces, as follows: One Flagon, two Plates, two Cups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

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- (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 \$15.00.
 - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$19.50.
- Extra pieces can be supplied.

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Home Mission Committee.

(WESTERN SECTION).

The Home Mission Committee will (D.V.) meet in the Lecture Room of Knox Church, Toronto on Tuesday, the 18th March at 9.30 a.m. The semi-annual and annual schedules from Presbyteries should be in the hands of the Rev. Dr. Somerville, Owen Sound or before the 15th March. Applications for appointments should also be forwarded to Dr. Somerville prior to the same date.
ROBERT H. WARREN,
 Convener.
 Toronto, 22nd February 1901.

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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 sum less than \$100 each, interest thereon at a rate not exceeding 5 per annum, being payable on the 1st April "and 1st October each year by surrender of the coupon attached to the certificate "for the interest covered.
 In accordance with the above the Directors have decided to issue \$100,000 at par. Half-yearly coupons payable at the Imperial Bank (Yonge St. branch), Toronto.
 Full particulars from
E. C. DAVIES, Managing Director,
 TEMPLE BUILDING, TORONTO, May 31st, 1900.

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CHANGE OF TIME.

Taking effect Monday, Nov. 26th, 1900

Train 1, leaves Ottawa 4.00 p. m.
 Train 2, arrives Ott-awa 10.25 a. m.
 Daily except Sunday.

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**8 Trains daily between
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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 Ottawa Jct. only, arrives Montreal 11.20.
8.00 a.m. Local, Sundays only, stops at all stations.
4.20 p.m. Limited, stops Glen Robertson, Cotacau Jct., 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: Arnprior, Renfrew, Eganville, Pembroke, Madawaska and Parry Sound.
TRAINS LEAVE OTTAWA CENTRAL DEPOT
8.15 a.m. Pembroke, Parry Sound, and all intermediate stations.
1.00 p.m. Mixed for Madawaska.
4.40 p.m. Pembroke and Madawaska.
 Trains arrive Ottawa Central Depot:
11.0 a.m., 8.55 p.m. and 2.50 p.m. (Mixed).

OTTAWA TICKET OFFICERS:

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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 Centre for New York city and all points in New York State.

5.30 P.M. Express-Stops at intermediate stations. Arrives Cornwall 7.12, 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 7.20 p.m.
 Office, 29 Sparks St. Tel. 18 or 11.80.

CANADIAN PACIFIC.

From Ottawa.

Leave Central Station 6.15 a.m., 8.56 a.m., 4.25 p.m.
 Leave Union Station 6.15 a.m., 8.45 a.m., 4.35 p.m., 5.45 p.m.

Arrive Montreal.

Windsor St. Station 88 a.m., 9.35 a.m., 11.0 a.m., 10.10 p.m., 6.40 p.m.
 Place Viger station 12.55 p.m., 10 p.m. daily. Other trains week days only.

From Montreal.

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

Arrive Ottawa.

Central Station 12.45 a.m., 6.30 p.m., 9.40 p.m.
 Union Station 12.40 p.m., 11.10 p.m., 9.45 p.m., 1.10 a.m.

**OTTAWA TICKET OFFICES:
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