

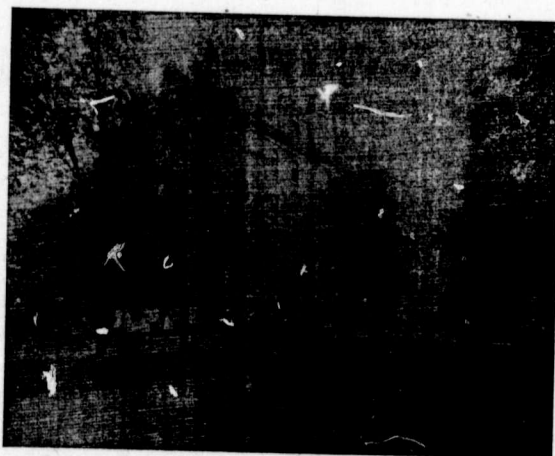
# Dominion Presbyterian

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**Presbytery Meetings.**

SYNOD OF BRITISH COLUMBIA.

Calgary, Lethbridge, 5 Sept.  
Edmonton, Edmonton, 4 Sept., 10 a.m.  
Kamloops, Kamloops, last Wednesday  
of February, 1901.

Kootenay, Kootenay, February, 27.  
Westminster, Vancouver, 1st ch., Dec.  
4, 2 p.m.  
Victoria, St. Andrew's, Nanaimo, Feb.  
24, 1901.

SYNOD OF MANITOBA AND NORTHWEST.

Brandon, Brandon, December 1.  
Superior, Fort William, 2nd Tuesday in  
March, 1901.  
Winnipeg, Man. Coll., 11 Sept., 6 p.m.  
Rock Lake.  
Glenboro, Glenboro.  
Portage, Neepawa, 3 Sept.  
Minnetoska, Shoal Lake, March 5, 1901.  
Mellita.  
Regina.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Hamilton, 8th Jan., 10 a.m.  
Paris, Paris, January 15, 1901.  
London, St. Thomas, Knox, church, 2nd  
Tuesday in Jan., at 11 a.m.  
Chatham, St. Andrew's, Chatham, Dec.  
11, 10 a.m.  
Stratford, Stratford, Knox, January 15  
1901.

Huron, Seaford, 15 Jan., at 10:30 a.m.  
Maitland, Wingham, Jan 15, 10 a.m.  
Bruce, Paisley, Dec. 11, 11 a.m.  
Sarnia, Sarnia, Dec. 18.  
Brandon, Brandon, Dec. 4.

SYNOD OF TORONTO AND KINGSTON.

Kingston, St. Andrew's, Belleville, Dec.  
11, 11 a.m.  
Peterboro, St. Paul's, Peterboro, Dec.  
18, 9:30 a.m.

Whitby.  
Lindsay, Lindsay, 18th Dec, 11 a.m.  
Toronto, Toronto, Knox, 1st Tues. ev. mo.  
Orangeville.  
Barrie, Barrie, P. C., 11, 10:30 a.m.  
Algoma, Sudbury, March.  
North Bay, Novar, March 12, 10 a.m.  
Owen Sound, Division St., Owen Sound,  
Dec. 18, 10 a.m.  
Saugen, Mt. Forest, Dec. 11, 10 a.m.  
Guelph, Chalmers', Guelph, Nov. 29,  
1900 a.m.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke, Dec. 11, 8 p.m.  
Montreal, Knox, Montreal, Dec. 11, at  
10 a.m.  
Glenagarry, Maxville, Dec. 18, 11 a.m.  
Lanark, Renfrew & Carleton Place, Jan.  
15, 10:30 a.m.  
Ottawa, Ottawa, Bank St., 7 Dec., 10 a.m.  
Brookville.

SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney, Dec. 5, 10 a.m.  
Inverness, Whyocough, Jan. 29, 1901,  
11 a.m.  
P. E. I., Charlottown, 7 Aug., 11 a.m.  
Wallace, River John, 7th Aug., 10 a.m.  
Truro, Truro, 3rd Tuesday of January.  
Halifax.  
Lunenburg, Rose Bay, 4th Sept., 10:30.  
St. John, St. John, St. A., 16th Oct. 1900  
Miramichi, Newcastle, Dec. 18, 10 a.m.

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## Note and Comment.

The State of California has by a considerable majority resolved to exempt Church property from taxation.

The Old First Church, New York, of which Dr. Duffield is pastor, is the first Presbyterian church to open daily for prayer and meditation.

It is said that the Sultan of Turkey is becoming scared at the return of so many Jews to Palestine. He fears the establishment of a new Israel.

Signor Marconi has invented a means of ensuring the privacy of wireless telegrams by a system of "tuning" the transmitting and receiving instruments together.

The telegraph from the African Coast to Lake Victoria Nyanza has been completed, and according to the Electric Engineer, London, it will be of great advantage to inhabitants of Lower Egypt.

Australia offered a prize of £25,000 to any one who would rid the country of rabbits, but after several people had tried their hands, no more satisfactory solution was found than that of eating them.

According to Mr. Douglas Story, the most dignified of all the Boer generals is General Delary, who has the appearance of a Hebrew patriarch and the manners of an old-time French seigneur.

The senseless custom of docking horses' tails is doomed in England at least, as the Queen has sent out an order that none of her horses shall be docked, and the Prince of Wales, it is announced, shall follow her example.

It is proposed to bring a number of selected Filipino young men and women to the United States to be educated as teachers. They would be sent back after a short course to teach in the public schools of the island.

A demonstration was given in London of shorthand typewriting by the blind. A machine recently invented is automatic in its working and the operator can maintain a speed of seventy words a minute from dictation.

The flags to be hoisted at one time in signaling at sea never exceed four. It is an interesting arithmetical fact that, with eighteen various colored flags, and never more than four at a time, no fewer than 78,642 signals can be given.

Ontario, says the Globe, made the record of a mineral output valued at eight and three-quarter million dollars last year. This gave employment to 10,000 men, who earned close on three million dollars in wages. The value of the output was 21-1/2 per cent, greater than for the previous year.

A Detroit paper publishes a list of 68 of the most prominent business houses in Detroit which forbids employees under the age of 21 from smoking cigarettes either in or out of the store with the knowledge of the management, under penalty of dismissal. It will be a good day for our youth when Canadian business men take similar action.

War brings grief to some, dividends to others. The South African transport service was a fruitful source of profit to the P. and O. Company last year. In spite of a falling-off of the actual freight earned and passenger receipts, the company's revenue amounted to £1,915,841—a large increase beyond the returns of the previous year, which is exclusively due to transport work.

The poor in New South Wales are to be given pensions. The Legislature has agreed upon an old age pension bill. The bill provides that every man who has resided continuously in the colony for twenty-five years and has reached the age of sixty-five years will be entitled to a pension of £65 pounds a year. Should husband and wife be eligible each will receive £19 10s. extra. It will be interesting to watch the working of the plan.

Dr. Paton has given notice in Glasgow, Presbytery of an overture calling upon the General Assembly to take preliminary steps towards a federal union of the churches in Scotland, in view of the fact that "it had been clearly shown by the terms on which several branches of the Reformed Churches in Scotland have become united that there is no insuperable barrier to a federation union of a comprehensive and national character."

The Russian bear, after all, seems likely to be the first to climb the North Pole. The Czar's famous ice-breaking steamer, built in England, by the bye, is to go over and through the ice until the coveted goal is reached. Perry, Nansen, and the other explorers now on the trail, will have to hurry up if they want to beat this remarkable ship, for she was constructed by the Armstrongs, at enormous expense, for the purpose of keeping open Russian ports on the Gulf of Finland.

Who can deny that the hand of Providence is stretched out to the starving people of India, for on the trees of the bamboo forests has appeared a palatable gum that is being consumed as a food. The story is like the Bible story of the manna in the wilderness. This is said to be the first time in history that these trees have been known to exude this gummy substance which is sweet and is also nourishing, and is abundant in the several provinces, where the scarcity of food is extreme.

According to a statement in the "Daily Chronicle," a curious funeral took place a few days ago at Goeschenen, in Switzerland, when a coffin was interred containing a portion of a leg, a boot, some fragments of garments, and some francs. It is now 18 years since a mayor of the Commune and two citizens of Berne perished in a glacier. The remains of these latter were caught in a crevasse, and only a portion could be recovered. The glacier has now (as is usually the case eventually) rendered up all, even the coins.

The Waldeck-Rousseau ministry in France has done much to redeem the reputation of France abroad, although it evidently does not represent France, and has continued because there is nothing to take its place. It may save France by bringing the people to its way of thinking. There are indications of popularity in the provinces. At a great banquet to M. Waldeck at Toulouse, the Premier was enthusiastically received. In his speech he announced that the government had emphatically resolved to oppose the influence of clericalism in politics, and to maintain the liberty of religion and of conscience.

The rumour that with the burning of the famous Hanlin library at Peking the priceless treasure stored there had been irrevocably lost is not altogether correct. For two days before the disaster scores of carts were seen carrying off books. The annals of the present dynasty would of course be saved. It is surprising that the annals of the Ming dynasty were not also taken away; but, instead, they were afterwards thrown carelessly about, many of them into the muddy water close by. These annals were large pamphlets bound in Imperial yellow silk. They were most carefully and beautifully copied like the Hebrew Bible in the olden time. A large pile of these were saved and taken into Sir Claude MacDonald's house, to be returned when the proper time shall come. Many of them were, however, ruined.

Reports from Japan are that Russia is invading Korea, and has already captured Koojo and the entire of Anglong Ken. Naturally this rouses Japan and the center of Asiatic interest may soon be transferred from Peking to Seoul. There is also said to be an anti-foreign movement in Korea for which Russia is responsible, and which has for its object the creation of hostility to Japan. A conflict between Japan and Russia is by no means improbable.

Rev. Murdo Macaskill, of Dingwall, has issued a pastoral letter declaring that after a ministry of seventeen years in his Dingwall charge he has not deviated from the first message he delivered, which was of Christ in his threefold offices—as Prophet, Priest and King. He says that he is pained beyond expression to see the present state of things in the Highlands, but he leaves it all with God. The only remedy is the outpouring of the Holy Spirit, to turn men's minds from thoughtless controversy to the higher interests of their soul's salvation, and the winning of the world for Christ.

There are many who would not be surprised says "Marmaduke" in the "Graphic," were the Cabinet to undergo several important changes shortly before Parliament reassembles next year. It is not altogether improbable that Lord Salisbury may be only in office for a while—that is, until the war in South Africa is ended, and he has guided Lord Lansdowne sufficiently at the Foreign Office. Many believe that Lord Salisbury might resign the Premiership before Parliament reassembles in the New Year, should circumstances enable him to do so, whilst others are convinced that the session 1900-01 will be the last he will attend in an official capacity.

Glavog Lord Rectors used to have the right to nominate eight or ten men for the degree of LL.D. Mr. Gladstone and others made use of the right, but it was some years ago taken away. "It's not fair at all," Lord Rosebery is credited by "M. A. P." with saying, "to take away these little pickings. Why," said he, "the Lord Rector has now no prerogatives at all." "No," replied one of his student hearers, "he has no prerogative left except the right of demanding a holiday for the students." And Lord Rosebery's r'acid face, goes the story, broke into an amused smile, which seemed to say clearly that he would not allow the sole remaining right to lapse through want of exercise.

The fact that the Boers are all mounted is the reason that they had the temerity to declare war against us; the fact that they remain mounted enables them to prolong the war, and if they are allowed to remain mounted, to renew it as often as they like. Horses, indeed, writes a correspondent to the Pall Mall Gazette, are the cause of the continuance of the war. Sweep the horses out of any district and no Boer in that district will venture to lift a finger against us. To arrest the war it is only necessary to sweep all horses, ponies, and mules out of the country, and to make the possession of such animals by a Boer a criminal offence. Guns and ammunition can be easily smuggled into the country and concealed, but animals cannot.

For a story of the Duchess of York and China "The Gem" is responsible. It says that the Duchess in speaking to certain Girls' Society, said: "When I was a school girl I disliked geography with all my heart, and am afraid that I was very ignorant on the subject. Once I was set a map of the world to do from memory—the outline only. When showing it to my governess when completed, she said in quite an alarmed manner, "Why, you have left out China! Don't you know where it is?" "Yes," I replied, very submissively, but very loyally, "I know where it should be, but I am not going to put it in my map. The Queen is angry with China now, so it has no right to have a place in the world at all."



## The Quiet Hour.

### Greeks Seeking Jesus \*

BY JOHN F. CONWAY, D.D.

Triumph is as different from glory as tow is from silk. These Greeks had gazed open-eyed on Jesus' spectacular triumph; now they caught a fore-glimpse of His real glory; and how it must have dumfounded them. It staggers the world yet to realize that, in practice as well as theory, unselfishness and glory are synonymous. Many college boys, and some emperors, to-day, want to spell glory, "g-o-r-y"!

It is not strange that the Greeks should have come to Jesus by the way of the two disciples that bore Greek names. Men are continually coming to Jesus by the round-about way of some Philip or Andrew, who has the same nationality, or trade, or something else, as themselves. Each one of us has something in common with some one else, that makes it easier for that one to approach Jesus through us than by any other way; it may be home-sick memories of the town from which we both came, it may be a workingman's greasy suit of overalls, or it may be the marks of university culture. The main thing is for us to live near enough to Jesus to be useful in guiding others to Him.

#### Where Do You Seek Christ?

God's people—the church—are the natural sympathy-links through which the outside world can most easily lay hold upon with Jesus. And if a man is as sincere an inquirer after Jesus as those Greeks were, he will naturally take the most likely route to the Christ he wants to reach—the church services and fellowship.

Why, to be sure, the most direct way to a knowledge of God as a Saviour is through those He has saved. What does nature know about redeeming grace, compared with a redeemed Philip? What can the trees or brooks or flowers tell a man of the winsomeness of Jesus' personality, compared with Andrew who has walked miles by His side?

#### Christ-Seekers or Sightseers.

Whatever the percentage of curiosity in the mind of the Greeks, they were more than mere sightseers. They did not say, "We would see Jesus," as they would have said, "Show us your temple," or, "We would see the wonderful cisterns Solomon built," or, "Take us to Herod's palace." Clearly the request was for an interview, not for a mere peep-show. They did not ask to see Him as the wonder of the hour, but as "the Lamb of God that taketh away the sin of the world."

#### Calvary's Wonderful Harvest.

Jesus' visitors must have had ambitious notions of His greatness buzzing in their heads after that triumphal procession, and the irresistible power displayed in cleansing the temple, but when He spoke about the loss of His life as His glorification, it was as though the world had been turned suddenly upside-down. They began to see that it was not glory to lead a street procession, borne above the heads of the acclaiming multitudes. It was glory to follow, in a far different procession, bearing a cross weighted with the world's burden of sin and woe. They had to rub their eyes and look a second time at the picture. *That*, His real triumphal procession, and the scene of day before yester-

day only a mockery? Yes, for the Sunday procession brought only a harvest of revilers on Friday. But the second procession, to Calvary, in which were buried all the false hopes excited by the glamour of earthly pomp in the first, brought a harvest of redeemed men and women.

But what is this about hating my life? Must I really do it? In the stoic's meaning of the word—No! In the way the savage debases and cheapens human life—No! As the prodigal hates the life he wastes in excesses—No! Science cries, No! Humanity exclaims, No!

#### The Way to "Hate" Life.

But in what way must I hate my life? As the fireman that plunges into the burning building after a sleeping child, with a thousand chances against him, throws his splendidly endowed life into flame and smoke, as though it were no more than the life of a gnat. As the physician goes into the midst of the plague to wrest from it the secret that will remove its sting, counting himself and all his years of training a small offering to lay on the altar of humanity.

Hate our lives? Yes if they are so contemptibly self-centred as to be indifferent to the man that lives on the other side of a brick wall from us, Hate the selfish life that keeps others in the house going from morning till night, with weary footsteps, from some of which we might have saved them had we not loved ease too well. Hate the life that sends the stranger from the church, back to his cheerless boarding-house, homeless and heart-sick for the cordiality we might have expressed, had we not been too encrusted in pride to give the greeting. Hate the life that tickles its own palate with luxuries, pampers itself with easy living, and seals its ears against the cry of the heathen and the beggar, with the plea, "I can't afford to give."

#### Hard Things Made Easy.

How shall I express my hatred of such a life? Crucify it. But that is so hard. Is it hard for the farmer to throw away his last bushel of grain in order to get twenty from it in a few months. Is it hard for the limestone of the mineral kingdom to be crushed and burned to become absorbed into the grain in the vegetable kingdom above? Is it hard for the tissues of the brain to be burnt up in mental action to be transformed into the thought of an immortal mind? All that, at first, seems hard; but is it hard to give up the lower for the higher?

When we have won the victory, the heavenly voice will speak. It will not need to speak for our sakes; we shall be tingling with the thrill of conquest. But God will speak by our victory to all the weak kneed, doubtful, and hesitating ones. He will say to them, "See, here is glory; that you live in your heart and brain, instead of your stomach or nerves; that you do business according to the Golden Rule, if you die as poor as a church mouse; that you turn down your wine-glasses at the social board, and uphold the same standard of purity for men as for women, though you lose social invitations you covet, and are counted a prude by some."

And here is the gist of it all; the man that is able to do all this must have the provision that Jesus did, to see as already accomplished the triumphs of His kingdom

for the centuries to come. So may we have visions of coming triumphs. This is what nerves men to be heroes. Without it we are oppressed by the awful sinfulness of this world and the seeming triumph of Satan. But, looking forward to the sure triumphs of the cross, we, with Jesus, can see Satan cast down, and the love that streams from the cross triumphant over all the world.—Christian Endeavor World.

### The Need of the Hour.

In nearly all churches there are problems of skepticisms, weak faith, indifference and inactivity in Christian service clamoring for solution. In most congregations there are persons who dislike a positive gospel. They do not quite believe in man's lost estate, in the necessity of forgiveness through a crucified Saviour, or regeneration through the agency of the Holy Spirit. With many the form of so-called sound words has lost its effectiveness. With most men mere assertion or dogmatism is offensive. The chief need of to-day is that this condition of things should be removed, for, while certain changes in expression may be necessary, truth has not changed. Man is still a sinner. He cannot gain eternal life apart from the aid of the Holy Spirit. Apprehensions of truth, and even of the nature of the work of the Saviour, may not always remain the same, but Jesus Christ himself is the same, yesterday, to-day and forever. Believers to-day ought to be better able to present him to their fellow-men than those who lived in the sixteenth or in the eighteenth century. Every year brings new witnesses to his power and grace. His promises to give the spirit to those who ask for him are verified before our eyes. We can no more deny this than we can deny the ordinary experiences of daily life. This gift of the Spirit can bring new life to the churches, and it is needed to-day as no other. Skepticism cannot be met by argument or counter assertion. Spiritual power alone can overthrow it. It cannot survive in a spiritual atmosphere. Neither can indifference, nor so-called Christian inactivity.—Congregationalist.

### Begin Now.

The Christian who is constantly waiting for great opportunities to do good will never be anything more than an unprofitable servant. J. Hudson Taylor tells of a young Christian who had received Christ as his Saviour, but who said to the missionary that he would wait until he learned more about Him before making a public profession.

"Well," said Mr. Taylor, "I have a question to ask you. When you light a candle, do you light it to make the candle more comfortable?"

"Certainly not," said the other, "but in order that it may give more light."

"When it is half burnt down, do you expect that it will first become useful?"

"No, as soon as I light it."

"Very well," said the missionary promptly, "go thou and do likewise; begin at once."

The New York Tribune makes this not unjust criticism upon the preaching of to-day. It says: "The preaching of the day does not lack eloquence, does not lack earnestness, does not lack scholarship, does not lack vigor; but it does lack directness, boldness, frankness. It would be better calculated to arouse and quicken if it were less genteel."

\*Sunday School Lesson for January 20.—Gospel Text—John 12:21. We would see Jesus.



## From Presumptuous Sins.

There is a good old prayer in the Bible to be kept from presumptuous sins. It is well for men in business to repeat it when the temptations to run hazardous risks are so abundant. The most disgraceful fall I ever witnessed in a prominent church member arose from his own presumption that he could safely use a small part of a trust fund committed to him, and would certainly replace it. Instead of replacing it, he took more, and he soon found himself on a toboggan slide that carried him down to destruction. Venturing on God may be a noble act of faith; venturing on self is often an act of fatal folly. A good rule is never to do what we cannot conscientiously ask God to prosper—and never to go where we cannot ask our Master to go with us.—The Evangelist.

## The New Year.

Father, let me dedicate  
All this year to Thee,  
In whatever worldly state  
Thou wilt have me be.  
Not from sorrow, pain or care,  
Freedom dare I claim;  
This alone shall be my prayer,  
Glorify Thy name.

If in mercy Thou wilt spare  
Joys that yet are mine;  
If on life serene and fair,  
Brighter rays may shine,  
Let my glad heart, while it sings,  
These in all proclaim,  
And, whatever the future brings,  
Glorify Thy name.

## "Righteous Abel."

Abel was no orator. What he said we do not know; but we know how he lived. It is not a man's talk that is easiest to survive; it is fidelity that conains the inherent promise of immortality. Yet, as a man speaks out of the abundance of his heart, we may be sure that Abel's words were a sure index of his character, and that if any of them had been preserved, they would be worthy. The words which express a faithful life have abiding influence, even though the words themselves are forgotten. Character is immortal.

Dr Spencer tells us that, out of two hundred and thirty-five hopeful converts in his church, one hundred and thirty-eight were under twenty, only four had passed their fiftieth year. I have been permitted during my ministry to receive nearly one thousand persons into the church on confession of their faith, and not one dozen of these had outgrown their fiftieth year. I did indeed once baptize a veteran of eighty-five, but the case was so remarkable that it excited the talk and wonder of the town. Such late repentances are too much like what the blunt, dying soldier called "flinging the fag-end of one's life into the face of the Almighty."—T. L. Cuyler, D. D.

What is your most influential organ? Your tongue. What commandment is most frequently broken? The ninth. (It's against false witness—but you ought to know.) Probably not oftener than once a year will it be necessary or helpful for you to say anything depreciatory of any one else. For the rest of the time, if you can't say something good of men, don't talk about them at all. Talk about automobiles.

Influence is as inseparable from character as the fragrance is from the flower, or the shadow from the substance.—W. M. Taylor, D. D.

## Our Young People

## Abiding Influence,\*

The Echo of Our Lives

BY ARTHUR W. KELLY.

It was an old idea, not altogether left behind even yet, that the stars have a strange power to sway our lives. Stronger forces that shape our course come from the beings of this world. But many of these seem almost as far away in time as the stars are distant in space. The words of the great and the deeds of the good in all the past may be focused on us now so as to affect us powerfully.

But it does not concern us so much, perhaps, now to note what others' lives are doing for us as to think of the part that our lives will likewise have in shaping others. It is not left for us to settle whether or not they shall do this. A grain of musk does not have to do anything, and does not seem to part with any of itself, to leave behind it a scent that will cling for years and will tell where it has been. Actions that smell sweet leave a lingering odor like that from the broken alabaster which has filled the world as once it filled the room; and this result follows without regard to the design of the one that does the act.

Each man's life is thus in some measure echoed by every one that comes within his reach, and so is passed on to others. This is true not only of the conscious or unconscious influence of the life as a whole. Not simply what one is, but what one says, what one does has its effect. A single false step may be all that some will ever know of us, and it may be enough to turn their feet into the wrong path. How can any one avoid leading others into the wrong road except by keeping close to the Guide?

Do not Forget.

The permanency of influence is the most solemn fact of eternity. There is nothing sadder than that evil influences never die, and nothing gladder than that the good lives and grows on forever.

Why, then, should we weaken men when we should help them to be eternally strong? Why advise the reading of a worthless book when there are so many good ones? Why soil our lips and the memory of our hearers with unclean speech or hurtful gossip when chaste and worthy words abound? Why do an eternal wrong of any kind, when the time for doing immortal good is so short?

The dearest and vainest hope of the bad man should be that his influence might be buried with his bones; but the righteous man knows that the good as well as the evil that men do lives after them.

## For Daily Reading.

Mon.,	Jan. 14.—Purified by the word.	John 15: 1-5
Tues.,	Jan. 15.—Generating influence.	Ps. 51: 6-13
Wed.,	Jan. 16.—Right and wrong influences.	2 Kings 21: 1-9 2 Chron. 9: 1-7
Thurs.,	Jan. 17.—The influence of the cross.	John 12: 27-32
Fri.,	Jan. 18.—The influence of Jesus.	2 Cor 4: 5-11
Sat.,	Jan. 19.—Influence with God.	Gen. 32: 24-29
Sun.,	Jan. 20.—Topic. Abiding influence.	Heb. 11: 4; Matt. 26: 13

\*Topic for January 29.—Scripture reference; Heb. 11: 4; Matt. 26: 13.

## Hints for Talks And Testimonies.

Why ought one seek to gain influence?  
How can one's influence be strengthened?  
What are some of the ways in which persons are most easily influenced?

Why is unconscious influence often the strongest?

How far can we control our influence?  
Why are opportunities for influence especially great in this age of the world?

Why are some opportunities for influence especially open to the young?

When one's influence has been bad, what can be done to change it?

Why may influence be expected to abide when used for Christ than when sought for self?

Give an illustration of a lasting influence for good.

## The Importance of Self-Control.

Among the minor virtues probably the habit of self control in speech holds the most important place in the life of a woman. The acquirement of this habit must begin early or it will never be attained save with great difficulty. It must be formed in girlhood if it is not well started in childhood. I have seen the happiness of many a fair life ruined by the want of power to suppress the word of bitterness, contempt and anger, even under what might be called "reasonable provocation." There are times when one's only duty is to keep from talking. There are times when keeping still is wisdom, love Christianity.

## How to Backslide.

A writer in the Evangel gives certain inflexible rules for backsliding. He says that just listening to preachers, and scarcely bowing the head when others pray, will no more nourish the soul than watching a train speed by will carry one across the country. If you want to backslide, he says, follow these rules:

1. Be careless in prayer.
2. Hear the sermon but do not live it.
3. Aimlessly read the Bible.
4. Seek much amusement.
5. Neglect the means of grace.
6. Be too busy to take time to be holy.
7. Have no noble purpose and aim.
8. Yield to selfishness.
9. Criticise the sermon and the service.
10. Stand idle in God's vineyard.
11. Have loose views about sin.
12. Do not keep the fourth commandment.—Selected.

Prayer is not merely the cry of the suppliant for mercy; it is the highest forth-putting of his will by man, knowing himself to be of divine origin, created for and capable of being, in king like liberty, the executor of the counsels of the Eternal.—Andrew Murray.

There is no sort of wrong deed of which a man can bear the punishment alone; you can't isolate yourself, and say that the evil which is in you shall not spread.—George Eliot.

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of God.—Pascal.

## The Child's Sunday.

BY CAROLINE E. BURRELL.

In the morning there is always the church service, and after a child is four or five it is old enough to attend this regularly. Many parents think Sunday-school enough for children, but, as a superintendent of a quarter of a century said recently: "If they cannot go to both, send them to the church service only. Experience has shown me that if they go to the Sunday-school alone they graduate from that without any habit of church attendance, and they never form one which is worth anything."

As to Sunday-school, children cannot help loving that. What more could be done to make it delightful than has been done when every conceivable device is employed for their pleasure and instruction. Yet a parent should not depend altogether upon the child's teacher; the lesson should be explained at home and thoroughly learned there. There is, unfortunately, little systematic Bible-study done in most of our Sunday-schools to day, and what is taught there must be supplemented outside.

If books are drawn from the Sunday-school library the list should be made out by the parent, for these are sometimes the poorest of literature, full of pious twaddle or sentimental cant. Fortunately a great change has been made in this respect of late years, and libraries are being placed in our Sunday-schools made up of books of standard excellence.

The Sunday dinner should be made one of the principal delights of the day to the children. It need not be elaborate, but it should be planned always to gratify their tastes, especially by way of the dessert. There should also be something extra in the shape of a treat after dinner, either of bonbons or of some other sweet to mark the day. This will put them into such an agreeable frame of mind that they will willingly entertain the suggestion that their parents should be given a period of rest on Sunday afternoon.

If there is a large play-room they may be established there with their every day clothes on, and a number of delightful things to do. The Sunday playthings will be taken out first; each little girl may have her doll, an especially pretty one which never appears except on this day. The boys may have dissected maps of Palestine to put together, or they may draw maps with colored chalks on the blackboard which their parents are to see later on. Then there may be mottoes or Bible verses to be pricked on card board or sewn in worsteds, or, most delightful of all, done in old-fashioned spatter-work. The children may also make scrap-books after any one of half a dozen plans, out of religious pictures cut out of papers and magazines on rainy week-days, or they may print those already made. The doors of the Sunday library may be unlocked and the books reserved for this day alone will seem full of interest. There should be a good Life of Christ, a collection of Bible stories, a Pilgrim's Progress, and a few good story books. The older children will enjoy a simple concordance to the Bible, and may vie with each other in writing out lists of birds or flowers or stones.

By the time all these things were exhausted, and the little limbs become restless again the naps of the older people will be over and there will be an opportunity for noise. If the children's home is in the

country nothing can fill up the rest of the afternoon better than a walk with their father. Too many busy men might be described by their children as a boy is said to have described his father, as "the man who spends Sunday here." Few children feel as well acquainted with their father as with their mother, but Sunday afternoon is his opportunity.

But if there are only crowded pavements about the home or if the day is stormy, still there are pleasant things to do indoors. There may be a Noah's ark under the dining-room table for four-footed beasts and creeping things. Daniel in the den of lions, or Joseph sold by his brethren may be represented realistically. Or the example of one ingenious father may be followed who had his boys sit on the stairs and answer questions of Bible history, each going up a step as he answered correctly, or down one as he failed.

After the animal spirits of the children are somewhat quieted there is always that pleasantest of hours, the twilight time, when the family circle sing together their best-loved ballads and hymns—a time no child can ever forget.

Then will come supper, which the children will always enjoy helping prepare; this should be something of a picnic meal, charming because of its unlikeness to any other during the week. After this the day will close happily enough, especially if last of all there is a story which begins "when I was a boy—"

One cannot well suggest any special religious exercises for the children's Sunday since the ideas of the parents and the atmosphere of the home must regulate these yet one should not forget that children need some sort of spiritual training. Many children have a sense of the uncanny in connection with the supernatural, which should be guarded against. A mother told a child not to be afraid of the dark, because the angels were all around her bed. An hour later the child was found trembling beneath the bedclothes because "she was afraid of the sky folks."

## "Comfort One Another."

BY MARGARET E. SANGSTER.

Comfort one another,  
For the way is often dreary,  
And the feet is often weary,  
And the heart is very sad.  
There is heavy burden-bearing,  
When it seems that none are caring,  
And we half forget that ever we were glad.

Comfort one another,  
With the hand-clasp tender,  
And the sweetness love can render,  
And the look of friendly eyes.  
Do not wait with grace unspoken,  
While life's daily bread is broken—  
Gentle speech is oft like manna from the skies.

## The New Century's Danger.

Rev. R. E. Knowles, on the morning of the last Sabbath of the old year, preached a very interesting and practical sermon, the theme of which was "The Waning Century," and the text the well known words: "So teach us to number our days that we may apply our hearts to wisdom." He outlined, says the Galt Reporter, the progress that marked the century's career in nearly every department of life, ecclesiastical and social, industrial and commercial, in arts and sciences, and went on to declare that the greatest danger of the incoming century was that which threatened to arise between labor and

capital, owing to the tendency toward the concentration of wealth in the hands of the few, whether individuals or companies or corporations. This friction has almost attained corporate existence in the United States the Bryan movement being little more or less than the arming of murmuring labor against selfish capital.

Mr. Knowles then proceeded to discuss the best available remedy for existing friction between capital and labor, and the best preventative against such friction where happy relations at present prevail. In this connection he reprehended the cowardice of ministers who failed to boldly declare to men of wealth their duties toward those who were in their employ. Undoubtedly in days to come, public sentiment would demand that, in some measure, the employees' hold share by an equitable increase of wages, in the gains of companies making vast and ever-increasing profits. It is folly to say that all should share alike. This heresy is combated by facts in every day life. A lawyer receives his ten dollars for five minutes' work, a physician his fee correspondingly large for proportionately brief time employed. And why? Because it is recognized, and justly so, that the expense of previous education, and that skill and ability and genius have to be adequately awarded. This principle must be fairly applied also to the foundry and the factory. But, nevertheless, employees who are faithful and industrious should find in a practical way the tide of financial prosperity. This would be an incentive to more useful toil, more faithful application. Employers, moreover, should recognize that their responsibility for their employees does not end with the closing of the doors at six o'clock. Relationship implies responsibility. God never gives relationship without responsibility. God setteth the solitary in families, and there are families domestic, families ecclesiastical, families municipal, and families commercial, and each one brings its own responsibilities. Take, for instance, a large factory in which 250 or 300 girls are employed, with ill-furnished rooms, often cold in winter and hot in summer, who can wonder that many of them give over their evenings to walking restlessly about till the hour for retiring arrives? Why should not these girls, most of them of lovely character and from Christian homes, be provided by their employers with a place of cheerful resort for the evenings, where they can talk or read or sew? And, by the same token, why should not young men have similar resorts provided, where they could, for a small cost, have pleasant company, play their games, smoke their pipes, and read their papers? What we sorely need is a workingman's club. Concerning labor organizations, said Mr. Knowles, I believe in them. I believe in labor unions. But I would have their leader a man who sometimes wipes the sweat from his own brow! I would have as their moving spirit, not a man who wears a diamond ring upon his hand, but one whose palm bears the better insignia of the grimy signs of toil. Let him be one of themselves, selected by themselves, and living among themselves—not some foreign potentate whose principal concern is to draw a handsome salary, for which the workmen have to pay. Wherever workmen are compelled to quit work because of a dictate from some central board in New York, or Chicago, or St. Louis; wherever a British subject is forbidden to sell his labor in whatever market and for whatever price he pleases; wherever bitter strikes for the benefit of those far away bring equalled homes, and constituted proper-



ty, and weeping wives, and starving children, there is slavery as drastic as African bondage ever knew.

In conclusion, Mr. Knowles expressed his gratitude that we have in Galt a class of such noble workmen, whose industry and intelligence and fidelity have given the outputs from this place their honored name, and whose independence of mind and thought is our chiefest guarantee for peace and prosperity in the new century that is now waiting at our door.

### Congregational Singing.

Those pastors who wish either to introduce or encourage congregational singing will find helpful hints in the following suggestions by Dr. Lyman Abbott:

"Any village church may have the best church music, because any village church may have congregational singing, and for worship congregational singing is the best.

"I speak dogmatically because from experience. I have worshipped with a little village congregation, varying from one hundred to one hundred and fifty, the volume of whose voices and the inspiration of whose songful enthusiasm, were much greater than those of some congregations many times larger.

"The first condition for congregational singing is a book for the congregation containing both tunes and hymns. The demand of the people for congregational singing has created a demand for congregational hymn and tune books. Hymns of prayer, of praise, of aspiration, have taken the place of didactic poems. Individual experiences have been replaced by collective experiences in lyrical forms. Harmonic chorals have been added to revival melodies.

"But," says the objector, "few people sing by note." More sing by note than the objector thinks; but even for those who sing only by ear, the notes are valuable, for they are a perpetual invitation to sing. The congregational tune book says reproachfully to every silent listener, "Let everything that hath breath praise the Lord."

"A next condition is a sincere and manifest desire on the part of the leaders of the worship for congregational singing. If the minister does not care for music, if in his view the congregation is an audience, and the church a lyceum, and the pulpit a platform, and the sermon an oration, and the worship 'preliminary exercises,' congregational singing will not flourish. Or if the choir-master thinks it an impertinence for the congregation to sing, if the organist regards the singing as an accompaniment to his instrument, and provision for it a necessary submission to popular prejudice, if the choir regard themselves not the leaders of a worshipping congregation, but performers to an applauding audience, there will be no congregational singing. An elderly lady with a broken voice may pipe up in one corner, an ancient singing master may growl out an imperfect bass in another, and here and there a maiden may timidly whisper the melody under her breath; but the heartiness, the courage, the enthusiasm, the numbers, which are the very essence of the charm of congregational singing, will all be wanting. The congregation must be led; and whoever leads must wish the congregation to follow, and make that wish apparent."

Those of our Christian brethren who believe that the world will continue to go on from bad to worse until the Lord comes, find much in the present condition of society to support their views.

### God's Secrets.

BY GEO. W. ARMSTRONG.

The first thought that strikes us when considering this subject is: That God has secrets which he does not reveal to men. Christ taught this when he said Mark xiii:32: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father;" and yet men will, by calculations and speculations, seek to explain unrevealed and hidden mysteries respecting the designs and future purposes of God. When premises are wrong conclusions cannot be right. That which is known only to the Father must remain hidden from the keenest scrutiny of men.

Then there are Divine Secrets which God makes known to men. Ps. 25:14 "The Secret of the Lord is with them that fear him, and he will show them his covenant."

Prov. 3:32 "But his secret is with the righteous."

Amos 3:7. "He revealeth his secret unto his servants the prophets."

These secrets are confined to character—"to them that fear him" and to the "righteous" not to the *curious* and *presumptuous*; and his revelations refer to "his covenant" and to his dealings with faithful nations and individuals; communications through "his servants the prophets."

We have a notable instance of God taking his faithful servant into His confidence and telling him his purposes in the case of Abraham; where God asks: "Shall I hide from Abraham that thing which I do?" and, oh! what magnificent pleading power it produced! God does great things for his servants who are righteous and who live in friendly and holy communion with Him.

God makes known his secrets to individuals who are successfully combatting the world and evil influences and overcoming antagonistic moral forces. This is a secret made known to, and kept secret by, the person receiving it—Rev. 2:17. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

It's a grand thing to be in God's confidence in any degree. We may not be Abraham's; we may not be even among "His servants the prophets;" but it is our privilege to be among the "righteous" and among those who "overcome" and who are deemed worthy by God of having His secrets revealed to us. No wonder unrighteous and godless men, who exercise "philosophy," so called, who pry into "the deep mysteries of God" and who, to investigate matters that lie beyond unaided human understanding, get widely astray and create doubt and scepticism concerning God and His dealings with men; for He does not "make known" His ways unto such, as He did unto Moses, and their investigations, begun in ignorance end in darkness and death.

"The secret things belong unto the Lord our God; but those that are revealed belong unto us and to our children for ever." Deut. 29:29  
London, Ont.

Before accepting any doctrine, however plausible or popular it may be, we should ask, "Is it founded upon and agreeable to the Word of God?"

### SPARKS FROM OTHER ANVILS.

United Presbyterian.—Men often treat redemption as commonplace. To angels it is a mystery which fills them with admiration and wonder.

Michigan Presbyterian.—There is an immense amount of worldliness within the church. Ministers not only declare that they do not know what to do with the worldliness in the church, but many of them have given up any attempt to deal with it.

Sunday School Times.—He who will trust God fully can have whatever God is ready to bestow. And God is ever ready to bestow on such a man whatever it is best for one who trusts God fully to have from his loving hands. Who would have more than this? Why should one have less?

Herald & Presbyterian.—There are those who have called in question the divinity of Christ, but they have showed thereby their ignorance. They have not known him. It was so with the princes of this world, of whom we read that they were ignorant of his real nature or they would not have crucified the Lord of glory.

Lutheran Observer.—There will be sorrows and joys, failures and successes, this year, just as there were last year. You cannot forecast individual experiences. You cannot see a step before your feet. Yet Jehovah-jireh calls you to enter the new year with calm trust. It bids you put away all anxieties and forebodings—"The Lord will provide."

Presbyterian Witness.—The lessons we must take to heart is to share the burdens as well as the glory and the immunities of our imperial citizenship. If we shrink from our share, if, in any way, we try to shirk our duty, we simply stultify ourselves and prove that we have been trying to play at empire-building. This must not be: it cannot be: the universal sentiment of the people demands that we do the right thing towards the Empire as a whole.

Presbyterian Banner: Religion is not a mere theory of priests, or a doctrine taught us by authority, but it is a practical experience of the soul. It has tested some things and found that they cannot be shaken. When, then, we are discouraged in the Christian life and ugly doubts trouble us, let us lay hold of and cherish this sure fact that God has been a shelter for us, and hide again in the secret place of the Most High and abide under the shadow of the Almighty.

North and West.—While there are many distressing signs that the reign of the Prince of Peace is not yet, at no time in the history of the world has the hope been so bright of the ultimate victory of Christ. Whether that victory is to come through the working of the Spirit through the Church, or by the personal advent of Christ, we do not know. But we do know that providential circumstances, as well as the great commission, call the Church as never before to conquest of the world.

Christian Guardian.—Prayer is the starting point and the goal of every movement in which are the elements of permanent progress. The secret history of every true spiritual advance would reveal the fact that men have been led to shut themselves in the secret place with God, and pray and plead before him. And the final outcome of each such movement has been that men have learned better to pray. God is everywhere calling his people to new prayer. It is our duty and our privilege to show to the world what may be when men will lay hold upon God in absolute trust and faith.



# The Dominion Presbyterian

IS PUBLISHED AT

370 BANK STREET - OTTAWA

— AND AT —

Montreal, Toronto and Winnipeg.

TERMS: One year (80 issues) in advance..... \$1.50  
Six months..... 75  
CLUBS of Five, at same time..... 5.00

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mistake on label.

Paper is continued until an order is sent for discontinuance, and with it, payment of arrearages.

When the address of your paper is to be changed, send the old as well as new address.

Sample copies sent upon application.

Send all remittances by check, money order or registered letter, made payable to THE DOMINION PRESBYTERIAN.

ADVERTISING RATES.—15 cents per square line each insertion, 14 lines to the inch, 14 inches to the column  
Letters should be addressed:

THE DOMINION PRESBYTERIAN,

P.O. Drawer 1070, Ottawa

C. BLACKETT ROBINSON,

Manager and Editor.

Ottawa, Wednesday, 9th Jan. 1900.

If the good resolution made as the year began has already been broken, it was made in your own strength. Try an amalgam of human and divine wills.

Those who have been trying for the year past to convert their brethren to the view that the new century began a year ago may now comfort themselves with the thought that the world agrees with them now.

The race for position is over, and many of us have the unpleasant knowledge that the men who have won are often the least worthy of our confidence. How then can we honestly ask for blessing upon those who administer our civic affairs?

The Church that lives entirely in the past and refuses to consider the problems of the present except in their relation to the past, cannot meet present day emergencies. Neither can the Church that ignores the past, and lives entirely in the present. With the knowledge gained from the past as a foundation we may build safely now and feel assured that what we build shall stand.

To live for self is to conform to the ideas prevalent in the world; to live for others is to conform to Christ's ideal. The nearness with which we approach to the one or to the other may enable us to judge ourselves, whether we are near or far from Christ. The average Christian will perhaps be startled if he makes an honest comparison of every act of one day with these two standards.

To teach one must know. But to apprehend is not to know. We do not know till we have examined carefully that which we have apprehended. To teach before this examination has been given is merely to repeat what others have come to know, and have told us. This may give a clue to the solution of that vexing problem of small results from much labor in the Sabbath School. Is truth merely apprehended and then repeated, or is it known. If the latter it will communicate itself, in a measure.

## ONE IN RESPONSIBILITY.

During the past week there have been delightful meetings of the brethren, and there have been many addresses upon the blessings of unity, and the advantages to be secured by co-operation. In one great city there was a meeting of representatives of four Christian denominations, and the stimulus given to those present was most marked. In another city the congregations of our own denomination met for united worship on the Sabbath evening, and again the result was a magnificent gathering together of forces for united work.

What practical result is to come from this? The stimulus will die out as a fire that is not fed, unless there is something to operate upon. In one of the cities referred to above there is an excellent opportunity to give exercise to this desire for closer practical union. In that city there are at least four congregations maintaining an unequal struggle to furnish the Gospel to those who have been gathered within the walls of their respective churches. The rest of the congregations can support ordinances and have something to give for the spread of the Gospel elsewhere.

Should any Presbyterian congregation be content with self-support, and contributing its quota to the schemes of the Church? Suppose St. Thomas congregation in close proximity to St. Jude's has enough and to spare, while St. Jude's is perishing from poverty, has St. Thomas any obligation to share St. Jude's burden? We say that in our Presbyterian church no congregation stands alone. We are one and indivisible. Every minister is the peer of every other minister. Individuals are united in the congregation; congregations are linked in the Presbytery; Presbyteries are united in the Synod; Synods are made one in the General Assembly. Does that mean anything when it comes to the practical question of finances? Are we in duty bound to help a weak and struggling sister?

We believe that we are. The responsibility for the support of Gospel ordinances does not rest, in the last analysis, with the individual congregation, but with the Church. For convenience the management of the affairs of a congregation are relegated to that congregation; but should this lay too heavy a burden upon its members the Church is in duty bound to come to their help. There are wealthy congregations in every city that are being starved spiritually, because there is nothing within their own congregation that drives them into the vineyard of Christ to work. Were they in a small, struggling congregation, where each member must shoulder a part of the load, they would develop an ability to work that would astonish those who knew them in other days. Why should this responsibility to work be restricted to the limits of the congregation? With all deference we would suggest that this will furnish an excellent channel for some of the pent-up energies that are now seeking some opening for exercise. In your immediate neighborhood, gentlemen, is an opportunity to place several thousand dollars to very good advantage.

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## IN THE HOME.

The leading paper of one of our central cities asked a number of prominent citizens to state what in their opinion was the great necessity of the present day. The police magistrate answered that the most pressing need was the reform of the home life. In another city a deputation of influential men waited upon the members of the Government, to ask that legislation be introduced calling for the use of the Bible in the public schools as a text book. In the course of the discussion the same truth was brought out,—that it is to the home that we must look if the truths of the Bible are to be made clear to the understanding of the children.

In many of the homes, in both city and country, one cannot but deplore the utter absence of religious training, and in too many instances, of religious example. An irreligious life must result from such neglect. It is impossible to maintain the religious life secretly. It can no more be concealed than can the light, or the full flowing life. And the absence of any outward sign of spiritual life is evidence of spiritual deadness.

It is not the children alone that suffer, though these will in the long run be the greatest losers. The parents that thus neglect an obligation taken upon themselves most solemnly when their child was presented for baptism, must be haunted with the thought of their unfaithfulness. This constant resistance of the promptings of the Divine Spirit cannot go on without hardening results. In time the appeal is not noticed, and even the warnings of the faithful ministers of Christ, speaking out plainly in articulate speech, is heard unavowed. Can it be estimated what is lost to the life by this one act of neglect?

From such homes the children go out into the world without one helpful memory to stay them in dire temptation. There are few men of a former generation who cannot recall instances where an evil act was checked by memories of a home where God was daily acknowledged. A restraining hand seemed stretched out in the darkness, and as we turned we saw a face lifted to God in prayer on our behalf. We could not turn to our sin with that vision present. Yet we send our child out into the world with no such memory. What help will your life be to him when he is down, and being held down by passion and sin? For the sake of the children if not for our own the family altar should be erected again, and the daily sacrifice offered upon it.

It takes only one act to belie a life time of profession. The preacher spoke earnestly of the duty and privilege of ministering to others, but he passed the suppliant by that met him on his way home from the church. True, the appeal was unspoken, but a sensitive soul would have been aware of it; and the Master would have turned instantly to help the needy one. Doubtless the appeal was not the result of chance, and how the heart of the Christ must have been wounded when His minister and representative passed on unheeding. And what bitterness came into the heart of the suppliant who had listened to the earnest words of the preacher that morning none but Christ knew.

**CHURCH SCHEMES.**

Last week we published a statement showing the amount received for the several schemes, to 31st December, 1898, 1899 and 1900.

The following table, prepared by Rev. Dr. Warden, gives (1) the indebtedness of the respective funds on 1st January 1901, (2) an estimate of the amount still required from the congregations of the church before 28th February in order to end the year free from debt, and (3) the amounts received from 1st January 1900 to the date when the books closed last year 31st March.

	PRESENT	STILL	GOT JAN.
	INDEBTEDNESS REQUIRED FEB. MAR. 1900.		
Home Missions	\$48,000	\$70,000	\$61,312
Augmentation	15,000	22,000	19,968
Foreign Missions	39,500	43,000	44,600
French Evangelization	6,500	12,500	16,104
Voixes-aux-Trembles	3,500	4,500	8,638
Wid's & Orph's fund	7,000	11,000	5,077
Aged & In. Min. fund	4,500	8,500	6,302
Assembly fund	2,500	5,500	3,422
Knox College	3,500	9,700	5,148
Queen's College	4,500	4,500	3,023
Pres. Col. Montreal	4,500	4,500	2,478
Manitoba College		2,000	3,258

\$197,500 \$179,330

Special attention is again called to the fact that the church year now closes on the 28th February, a month earlier than heretofore, so that the contributions which, last year, came in during January, February and March, should now all be received this year prior to 28th February.

Will ministers kindly notify their treasurers of this, so that money may be all forwarded in good time? Alike on Congregations, Sabbath Schools, C. E. Societies, etc.

**THE FORTNIGHTLY REVIEW.**

Quantity rather than quality is the mark of the Fortnightly Review for December. While all of the many articles are interesting it can hardly be said that any, with the exception of the play "The Wedding Guest," by J. M. Barrie, are of extraordinary importance. The tastes of politicians are catered for in "A Cabinet of Commonplace," by Calchas. "The Future of the Liberal Party" (unsigned) "Lord Roseberry's Chance," by J. Marriott; "An Anglo-Russian Alliance," by Capt. Gambier, whose articles are always interesting; "Imperial Federation, The Condition of Progress," by Edward Salmon, Sociologists will be interested in "Society's Duty to the Tramp," by W. Dawson, and "The Housing of the Poor and the L. C. C." by C. Jones. Canadians who are interested in our present keen discussions of university matters will value very highly "The Scottish University Crisis," by Dr. W. Wallace. People with literary tastes will miss much if they do not have a glance through "Macterlinch's Latest Drama," by Count Soissons. "St. Gervaise of Plessy," by Maurice Hewlett. "The Autumn Books," by Stephen Gwynn; "The Sportsman's Library," by F. E. Afalo, and "From an Eighteenth Century Escritoire," by Ethel McKenna. All, and it must be many, to whom in recent

years the conduct of the German monarch has been puzzling, will find a solution for many of their difficulties in the article "The German Emperor," by Ludwig Klanner-Dawoe.

**Literary Notes.**

**POET-LORE.** A quarterly Magazine of Letters. (Poet-Lore Co., Boston, 65 cents.) This is a journal for lovers of literature and especially for students of English literature. The editors bring forth from their treasury things old and new. With the new century Poet-Lore enters on its thirteenth year and the editors present a very attractive programme for the new year. The present number contains a translation of one of Carl Hanptmann's dramas Ephraim's Breite (Ephraim's Bridget); and appreciations and essays on such subjects as Tennyson's use of Homeric material, the Berlin Stage during the past season. In "The School of Literature" the subject is how to study Wordsworth's Michael. There are also several careful reviews of new books, and some bright, readable paragraphs on "Life and letters."

The January Ladies' Home Journal is as brightly attractive as usual. An interesting article is "Housekeeping in a Millionaire's Family." "A Story of Beautiful Women," "The Successors of Mary the First," and "The Story of a Young Man," are all continued. The dress making hints and Mrs. Rorer's cooking department always prove very valuable aids to the women readers of the Journal. The Curtis Publishing Company, Philadelphia.

**The Twentieth Century,**

The minister of St. Paul's church, Ottawa, was properly optimistic in his dealing with "The Church of the Twentieth Century" last Sabbath evening. Among other good things Dr. Armstrong said:

"The century that has just passed was a grand one. There has been none like it. The 20th enters upon a rich heritage and will have much to do. What will the church of the 20th century be? By following tendencies at present at work we may tell something of the future. The church of the 20th century will have a simpler, shorter, truer creed. The church is in a better position to draw up a statement of things "assuredly believed among us" than was an assembly of divines two hundred and fifty years ago. The Bible is more thoroughly studied and its meaning better known. The scientific spirit has pervaded theology imparting a thoroughness of investigation and a fairness our forefathers did not have. We are delivered from the polemical spirit in the midst of which the old creeds were formed. An assembly of modern theologians would throw the great truths of Christianity into a form at once in the true spirit of Christianity and of serviceableness to the church. A Christian's life will also be simple. To believe in and to follow Christ will be the test. Sound in the faith, certainly; but especially sound in love. The church of the 20th century will be marked by its efforts to reach the salvation of the community. It will take hold on society and social questions. It will study sociology. It will seek for conditions of society in which men may live simpler lives. It will take a grip of political and municipal questions. The time

is coming when the Christian man who looks on municipal corruption and misrule with indifference will be deemed amenable to censure. The church of the 20th century will be pre-eminently a missionary church; and it will be grandly liberal. Giving will be recognized as much a part of the Christian life as prayer. Rich men and women are beginning to realize their great responsibility for the right distribution of their wealth. It was within the last quarter of a century that one man gave \$9,000,000 to missions. Large sums are given to colleges, hospitals, etc. The good work is only beginning."

Last Sabbath morning in Central church, Galt, was devoted to the Presbyterian church in Canada and its wonderful growth. With feeling and expression, the Rev. Dr. Dickson paid tribute to the pioneers of the grand movement that had done so much for this fair Dominion. Beginning with its origin here, he traced its progress to the present day, and then in word pictures of vivid power he predicted what was to come. There would be increased strength numerically, greater spirituality, and loyalty equal to, if not more pronounced than in the past, though that will be difficult. Dr. Dickson gave his reasons why people should support their own churches. Affection for and adherence to one's own gave a man the qualities that improved his usefulness whether in church or state. Dr. Dickson presented his portrayal of the era on which the world had entered. The vast riches accumulated in the century just closed would be distributed and disseminated, going to churches, colleges and benevolent and beneficent institutions and objects generally. The millionaires, he felt sure, would do good with their money and the twentieth century would be a golden age, not in the individual wealth of mortals, so much as in the good men would do and the use to which they would put their success, the result of divine blessing.

**Death of a Well Known Irish Minister.**

The Belfast Witness, just received, announces the death of the Rev. Jonathan Simpson, J. P., which took place at Portrush on Sunday week. The passing away of this aged minister will be felt by thousands on both sides of the Atlantic as a personal loss. There was no minister in the Irish General Assembly, says the Witness, better known, or more cordially welcomed, where he was known, to the hearts and homes of multitudes of friends, for he was the best of company. Apart from the fact that he had travelled much—travelled round the whole world indeed—and so was full of information on all manner of subjects; on peoples, customs, tongues, and climes, he was, ever and always brimful of a quiet humour which was as sustaining as it was exhilarating. And best of all, he never forgot that he was a servant of Heaven's King, whom he counted his highest honour to own and serve. He never forgot that he was a Christian minister, whose duty it was—as it was ever his delight—to witness a good confession before all men to the saving power of the glorious Gospel.

The infinity of God is not mysterious, it is only unfathomable—not concealed, but incomprehensible. It is a clear infinity—the darkness of the pure, unsearchable sea.—Ruskin.

## THE WINSTALLS

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## A TALE OF LOVE AND MONEY

BY

REV. JOSEPH HAMILTON.

*Author of "The Starry Host," a prize book of the  
Science and Art Education Council of England.*

## CHAPTER XI.

## CIGARS, SERMONS AND SOCIALISM.

It was on the following Monday evening that Mr. Erwin had been invited to tea with Mr. Stuart. In the old land plain people dine at one o'clock and Mr. Stuart followed that custom. Apart from the habit itself, which becomes more or less a second nature, he believed it to be more conducive to health and to work. So he had invited Mr. Erwin simply to tea.

Mr. Erwin arrived punctually, as was his custom, and the two friends greeted each other with a heartiness which one could hardly have expected from such a brief acquaintance. Each found in the other a peculiar degree of kinship and sympathy. And it is not external relationship, or identity of talent, or taste, or experience, that alone creates such sympathy. There is something deeper and more subtle than any of these things. Here were two men widely diverse in many ways—the one was a Presbyterian and the other an Episcopalian. The one had been a preacher for nearly twenty years; the other for the same period had been a member of the Stock Exchange. The one was a minister of a wealthy church, and was highly honored in his profession; the other was seeking an entrance into the ministry, and would hail the humblest appointment with thankfulness. How did these two men come into such close sympathy with such a brief acquaintance? If we cannot account for it we can note the fact at any rate. Each of the two felt that he had found a true friend.

After tea the two gentlemen retired to Mr. Stuart's study. A small fire was blazing in the open grate. The evening was not cold, but Mr. Stuart liked to have an excuse for a fire. He had been brought up with open fires, and he held that people were happier in mind and healthier in body who had open fires. He abhorred stoves. He said they made him homesick. It was the open fire partly that attracted him to this lodging.

Mr. Stuart produced cigars—an attention which Mr. Erwin appreciated. Mr. Stuart did not smoke himself.

"Why do you smoke?" said Mr. Erwin. "Or if you don't why do you expect me to do so?"

"Oh," said Mr. Stuart, "if I don't smoke it is not because I have any superlative virtue that makes me superior to the habit. The fact is, I did smoke—or tried to, several times; but it did not agree with me. So I don't try it now."

"But don't you think it is a bad habit," said Mr. Erwin, "and ought to be discouraged?"

"Oh, I don't know," said Mr. Stuart. "For some, no doubt, it is a bad habit. Those with whom it does not agree certainly ought not to do it. Neither ought very young people; and smoking to excess must be bad for all. But several friends have told me that it is a solace after hard work, especially after mental work; and if they find it so I don't see any harm in their doing it."

"You are certainly liberal," said Mr. Erwin. "Most of us, you know, are very hard

on the sins, or supposed sins, from which we ourselves are free."

"Oh, yes," said Mr. Stuart, "I suppose we are all Pharisees, more or less. No doubt we ought to be good in small things as well as great. The trouble is, that when we become too exact about trifles we are liable to become less exact about things of real importance. The Pharisees, you know, were very punctilious about forms, but they forgot all about mercy and judgment."

"What you say is true," rejoined Mr. Erwin. "I knew one young man on the Stock Exchange who set up to be a paragon of character. He cultivated all the small proprieties of life with punctilious exactness, and I suppose he was not a hypocrite, at least consciously; but he committed a barefaced piece of roguery which many men who make no profession would scorn to be guilty of."

"That is the trouble," said Mr. Stuart. "We are not proportionate. Many of us are too small, and when we get hold of a few small virtues they fill up the whole man, leaving no room for larger things. Then that leads to self-deception, and we may be led far astray before we know it. But come now! I did not intend to preach a sermon. How are you getting along?"

"Well," said Mr. Erwin, "I have seen my bishop. You know Dr. Stone, don't you?"

"Well, yes," said Mr. Stuart, "I know him slightly. I have met him on the platform of some public meetings. A rather fine man I take him to be. But I suppose you would find him rather cold."

"Certainly, rather so," replied Mr. Erwin, "still not more so than I expected. An influential friend had spoken to him first, and possibly that had some effect. You know that he is a man very much wedded to what is regular and formal, and my case was exceptional."

"Yes, but could he not make allowance for the exceptional? Form and order are very good and necessary, but a man should not be a slave to them."

"Ah, that is just the trouble," said Mr. Erwin, "especially in our church. Form counts for so much. So the bishop is of opinion that my long career in business very much disqualifies me for the ministry. Now I may say that my wife, who is not a bishop, takes just the contrary view. She thinks the experience I have gained of men and the world is one of the best qualifications I could have."

"And I venture to think your wife is right," said Mr. Stuart. "With all respect to the bishop, your wife knows you better than he does, and if you will allow me to say so, I think Mrs. Erwin is a lady of rare spiritual insight."

"She never swerved an iota from the high ideal with which we started in life," said Mr. Erwin. "I was far away below and behind her; and that gives me hope that she may be right in this matter too. But the bishop did not say that my case is quite hopeless. He asked me to prepare a sermon for him. I saw that he deemed that to be one of my weakest points, and I am afraid that he is not wrong there."

"Well, that has to be tested," said Mr.

Stuart. "You have learned the habit of putting your mind on a thing, and when a man can do that and be in earnest about his work, what may he not do? Have you fixed yet on the theme of this coming sermon?"

"No," said Mr. Erwin, "not at all. A number of subjects have been running through my mind, but I have not settled on any of them."

"That is no unusual experience with preachers," said Mr. Stuart. "I have known brethren who would spend the greater part of the week hunting for a text. Now if I might give you a suggestion I would say—Choose some worthy theme; one that is congenial to you, and yet high, so that it will tune you up. The theme has a good deal to do in making both the sermon and the man."

"Thank you for the suggestion," said Mr. Erwin. "I have no doubt it is a good one, and I shall remember it. And that leads me to say that if I could learn a little of your method I think that might be an immense help."

"Well, I don't know that I have much of a method," said Mr. Stuart. "I suppose every man finds his own way very much. Of course if there is any hint in the world that I can give you, I shall be glad to do it."

"What was your subject yesterday morning, for instance," asked Mr. Erwin, "and how did you treat it? I might get a useful hint there. Not that I would try to copy your method, but I might be helped to form one of my own. You remember the synopsis you gave us at Mr. Winstall's. It had a few plans like that before me, they might aid me, I think."

"How would it do," said Mr. Stuart, "if I gave you simply my text, and see if you cannot find your own way of dealing with it? Now the text yesterday was 'Him that cometh unto me I will in no wise cast out.' You might reflect a few minutes and see what you would make of that."

Mr. Erwin was pleased with the idea. Mr. Stuart took a book that he might not disturb him. After ten minutes or so Mr. Erwin spoke.

"I think," he said, "I might treat the subject something in this way. I might first show some of the things that men need to come for. And there would be a good deal of scope there. For instance, men are sinners, and they need to come for forgiveness. There is, again, a feeling of unrest, and they need to come for peace. Some are in trouble and need to come for consolation. Others are struggling with temptation and need to come for power. And everybody needs to come for a sure hope of immortality. Would that be something in the right line?"

"Splendid," said Mr. Stuart. "And what would you do next, or would there be anything more?"

"Oh, yes," said his friend. Having pointed out these great needs, I would like to show where they can be supplied. They can be met only in Christ. Pardon, for instance, can be found only in Him who died to put away our sins. He gives peace, too, for He is the Prince of Peace. He gives Comfort by the Spirit who is called the Comforter. He gives power also to overcome, and He gives a good hope of eternal life. I think such points might be made very clear."

"Surely," said Mr. Stuart. "And I may say that I am more than surprised that you could formulate such a plan in so short a time. It would take some men whole days to put those ideas in such order. Now after dealing with those two main divisions of your subject, would you add anything more



ther?"

"Oh," said Mr. Erwin, "I think I would just conclude with some kind of an appeal to come to Jesus. And perhaps I might cite one or two cases, either from my own knowledge, or from Scripture, of those who did come and were not disappointed.

(To be Continued.)

### Pagodas.

It is not to China only that pagodas are confined, says the Builder's Journal. At Kew Gardens there is a large pagoda. It was erected in 1762 by Sir William Chambers, the architect of Somerset House. His own description of the pagoda as it appears in his work, "The Gardens and Buildings of Kew," is interesting. He says:—"The tower commonly called the Great Pagoda, was begun under the direction of William Chambers in the autumn of the year 1761, and covered in the spring of 1762. The design is an imitation of the Chinese Taa. The base is a regular octagon, 49 feet in diameter, and the pagoda is composed of ten stories, all of them octagonal in plan. The lowest is 26 feet in diameter, exclusive of the portico which surrounds it, and is 18 feet high. The second is 25 feet in diameter and 17 feet high, and all the rest diminish in diameter and height in the same arithmetical proportion to the ninth story, which is 18 feet in diameter and 18 feet high. The tenth story is 17 feet in diameter and with the covering 20 feet high, and the finishing on the top is 17 feet high, so that the whole structure from the base to the top of the 'Fleurion' is 163 feet." It is not generally known that at Osborne there is a garden cottage in the shape of a pagoda, where none may enter except Her Majesty. This cottage holds nothing but mementoes of the late Prince Consort and relics of the Queen's youth, as well as the toys and games of all her children, many of which the Prince Consort made himself. The pagoda at Pao-tah is the most curious in China, and is regarded with great veneration by the Chinese, for it is the only pagoda on which trees may be seen growing. The Chinese have a leaning pagoda at Ningpo.

### Ventilate the Clothes Closet.

It is the usual thing to have one or more closets for clothing opening into each bedroom. Often these are in inner walls; that is, do not have a window opening out of doors, and are consequently dark, unventilated pockets. This is exceedingly objectionable for closets anywhere, and especially so for closets opening into a bedroom. An outer garment which has been worn for several days—the frock of the woman, the coat and trousers of the man—is taken up and hung up in this dark, unventilated box of a place. The garments are more or less impregnated, even with the most cleanly people, with effete matters which it is the function of the skin to remove from the body. These are of organic matter and must decay, adding impurities to the atmosphere. Where such closets already exist care at least may be taken to thoroughly air all clothing before putting it in the closet, and the closet door may be left open while the bed-room is being aired and sunned, as it should be for several hours each morning.—American Journal of health.

There are those who seem to think that there is a better and speedier way of bringing the world to Christ than by the plain, faithful preaching of the Gospel.

### Mary Unwin.

It has been said that with the single exception of Shakespeare, Cowper is the English poet who has given the greatest happiness to the greatest number. Then he was, together with John Newton, the author of those wonderful "Olney Hymns," which have been sung all over the world. Her mentions that even Roman Catholics are laid to be seen sometimes poring with a devout and unsuspecting delight over the verses of those hymns, while for himself he confesses that they come back from time to time unbidden into his mind. Why do I say all this? For these reasons: Cowper was a hopeless invalid; and it was a saintly lady named Mary Unwin who became a ministering angel to him; it was Mary Unwin who sweetened his life; it was Mary Unwin who suggested the first volume of his poems; it was Mary Unwin who nursed him for nearly twenty years; it is to Mary Unwin that the church owes a debt of gratitude which can never be forgotten. If you want to read something, I will not say pathetic, but pathos itself—read Cowper's lines addressed "To Mary." What constrained Mary Unwin to do all she did? She was not the most distant relative. Why did she sacrifice her life to brighten Cowper's? There is only this answer. It was love. "One of our most brilliant of modern story-tellers writes the story of that French woman who gave up every hope in life, sacrificed her youth her beauty, her prospects, and immured herself in a lonely cottage in Cornwall that she might alleviate, by a long-life ministry, the sorrows of her sister, who was a leper." Why? "Her sacrifice was love's necessity."—The Preacher's Magazine.

### The Difference.

Some murmur when the sky is clear  
And wholly bright to view,  
If one small speck of dark appear  
In their great heaven of blue.

And some with thankful love are filled  
If but one streak of light,  
One ray of God's good mercy, gild  
The darkness of their night.

### Trifles a Fruitful Source of Friction.

Altercation about trifles is a fruitful source of friction, and stock subjects of disputation beget a chronic "touchiness." One seldom convinces by an excited and voluble argument, and when a suspicion of temper appears—good-bye to success. Politeness compels a conciliatory manner, an open-minded hospitality to the views of others—which will be more effective if the object be to influence, rather than to vent our irritation.—Ladies' Home Journal.

### Plants Require Plenty of Fresh Air.

Sometimes plants fail to do well because they are not given air enough. Plants breathe, just as human beings do, and unless they can have a sufficient amount of pure oxygen to answer the demands of their nature they will not grow, because they cannot grow. Make it a rule to admit cool, fresh air every pleasant day into the rooms in which your plants are growing. Very often plants fail to grow because they are small, young specimens which have been planted in large pots. Small plants are injured greatly by this treatment—indeed they are often killed by it, because their few, young, tender roots are not able to appropriate the nutriment contained in a large amount of earth, and, as a natural conse-

quence, the tender plants are overfed. They cannot digest all the food forced upon them, and vegetable dyspepsia results. Use small pots for small plants, and shift, from time to time, to larger sizes as the old pots are filled with roots.

### Christian Science in Court.

The pope of Rome, in claiming for himself the prerogatives of the vicar of Christ, has made no such assertions of Christ's miraculous power as have been made by the Christian Scientists. Our contemporary, North and West, says: A Mrs. Holden has been brought into court as an expert Christian Scientist witness in the contest of a will in New York City. Some of her statements will be startling to those who have regarded that cult as a harmless hypnotic fad. She stated, under oath, that cancer, consumption and other diseases which have baffled medical science are curable by Christian Science. When asked by the lawyer whether she thought the raising of Lazarus from the dead was miraculous, she said she did not, but that it was simply a supreme manifestation of the love of God. Did Christian Science claim the power to raise the dead? "Christ did it. We believe that Christ was infinitely better and purer and had a far better understanding of the mercy of God than any one of these days. We believe that the power is the same." We must be prepared for the logic of the claim that Christian Science can raise the dead. The efflorescence of this cult will be followed by as speedy a decay.

Nobody ought to have the blues, girls least of all. And yet girls do suffer from moods of depression, and are miserable because they are misunderstood, or because their lives are vague and indefinite, or because they are hedged in by circumstances, and cannot see their way out. When we are young we cannot realize that we cannot force affairs as we choose; this is a lesson which we learn as we grow older. There is great peace in living for a single day as it comes.

### How Ants Talk.

M. Ferel, a Frenchman, has discovered that ants converse in a language thus far known only to the world which dwells in ant-hills. The ingenious naturalist confined a large bunch of ants between two plates of glass separated by a rim of putty, and then on placing his ear against the glass he could hear what he claims to have been the conversation, or rather, the insects holding an indignation meeting. The sound was similar to that made by boiling water in an open vessel, although now and then a higher note would be struck by one or more of the ants. On applying a powerful magnifying glass, he discovered that at the side of the body of the insect there is a set of scales like the teeth of a saw, and with this the insect can make what the scientist described as a "terrible noise." The modulations of the ants' mode of expression were plainly heard by the scientist.

It is said that a young preacher, once desiring to get the opinion of Prof. Jowett as to a sermon he had preached, asked him what he thought of it. The professor looked at him a moment, and then slowly added: "Edward, if you would pluck a few of the feathers from the wings of your imagination, and stick them in the tail of your judgment, you would make better sermons." That is a criticism not likely to be easily forgotten.

## Ministers and Churches.

### Our Toronto Letter.

After the bustle of Christmas and the New Year the business of ordinary life is being resumed. Some of the home-gatherers have lingered but these are those who have not been long enough gone from us to count as strangers amongst us yet. The holiday season was essentially a season for home-gatherings, and one who passed through the streets on either day felt lonely. Only the wanderers were to be seen.

In the churches almost all the pastors held service on the first day of the new century. Of the addresses this may be said, all seemed to have a hopeful outlook. The past has been full of blessing, the future seems bright-faced. It is a hopeful sign of the realization of their visions that men are so conscious of the spiritual possibilities of the present, and are everywhere waiting for that blessing that makes success assured.

There are many evidences of this expectant spirit. Already there are results apparent from Christmas of many names waiting at one source for the fulfilment of a promise. They hold communion as they wait, they speak with each other of the thing they hold in common, and they are insensibly drawn closer. So we do not feel surprised when union meetings are announced, and are well attended.

In Broadway Tabernacle, on Friday evening last, there was such a meeting. It is a Methodist Church; the Chairman was a Presbyterian; the speaker a Wesleyan Baptist; Congregationalists, Methodist, but the spirit welled them all into one. It was not only the volatile Methodist who said as passing out from the meeting, "It was good to be here," but the staid Presbyterian and his equally reserved brethren of the same creed were as loud as John Wesley's followers in their exclamations.

A deep spiritual wave is over the city, and men come into business are swept by its movements. Some have drunk deeply of its waters, and manifest in all their bearing the life-giving power of the draught they have taken. It has touched the remotest part where work has been carried on; and is penetrating where such waters have never flowed before. A remarkable feature of its movements is the quietness with which it has spread, and the sense of awe with which those have been filled who have become immersed in it. And it is still deepening, slowly and steadily. Even those who were skeptical at the first have become at least interested now.

The coming of the Rev. Alfred Gandier to the city is cause for satisfaction to more than the members of St. James Square. His work in his first and his second charge has been signally blessed. His power is not that of the orator, though Mr. Gandier is distinctly above the average as a preacher. He is a spiritual force. His naturally strong personality is always at the call of Him whom he calls Master, and thus he is used for work that tells for the upbuilding of one who knows Christ, and for the winning of those who do not. He has been warmly welcomed by his people and taken at once to the hearts of his brethren to whom he is already well known.

Next week the Rev. A. B. Winchester will be inducted as minister of Knox church, and another of the important centres of working Christians will be filled. Mr. Winchester is not so well known to us as Mr. Gandier, but what is known of his work, both in the foreign field and in the work at home, stamp him as an able and singularly earnest man. It will be a satisfaction to all to know that the historic congregation with which so many memories of early Presbyterianism in Toronto are connected, has again to have a deeply spiritual leader for the great work it has to do in the ingathering of the careless and the sinning.

At its meeting on Thursday last the Presbytery of Toronto, by a standing vote unanimously nominated the Rev. Robert H. Warden, D. D., as Moderator of the next General Assembly. In this it has followed the lead of the sister Presbytery in Montreal. Doubtless many others will find their own thought thus interpreted. Dr. Warden has come prominently before the church in connection with the Century Fund, but this has only revealed the true worth of the man who has for many years given faithful and valuable service. He will be elected, not because he is the nominee of these two strong Presbyteries, but because the members of the Church in Canada wish to show their appreciation of work fitly but well done.

### Ottawa and Vicinity.

Rev. Dr. Wardrope was the preacher at both services in Erskine Presbyterian church last Sabbath.

The New Edinburgh congregation will hold its annual meeting on the 23rd inst. The members are looking forward to reports of an encouraging character.

In the New Edinburgh church the Rev. J. A. McFarlane, M. A., has been addressing meetings every evening on Bible Study. On Monday and Tuesday afternoons there were meetings for women.

Last Sabbath morning Rev. D. M. Ramsay officiated at communion service in Knox church. His sermon dealt with "Consecration." In the evening he reviewed the religious progress of the century.

Evangelistic services are being held in Dominion church Hall this week, under the auspices of the Ministerial Association of Ottawa. The meetings will be addressed by the different pastors of the city.

Rev. D. M. Ramsay preached in Knox church on Sunday evening from Hosea, 6:1-2. His sermon was a religious survey of the century just closed. The communion service in the morning was largely attended.

The annual meeting of the Bank street church will be held on the 14th. This congregation, it is reported, have agreed to call as assistant to Rev. Dr. Moore, a young student of Queen's, Mr. Thurlow Fraser.

The various auxiliaries of W. F. M. Society in Ottawa are looking forward with no ordinary interest to the approaching visit of Rev. Jonathan and Mrs. Goforth, who will deliver addresses on mission work in China and their recent escape from the mad anger of the Boxers.

The Ladies' Aid Society of the New Edinburgh church elected the following officers at its annual meeting: President, Mrs. J. Barron; vice-presidents, Mrs. J. C. Gordon and Mrs. Sharpe; treasurer, Mrs. A. M. Ginnis; recording secretary, Mrs. A. Sleeman; financial secretary, Miss E. Rankin; executive, Miss R. Ralph, Mrs. B. Sinn, and Mrs. J. C. Gordon.

There was a special thanksgiving service at St. Andrew's church on Sunday night in connection with the opening of the new century. Dr. Herridge preached from the text, "The living they shall praise thee," Isaiah 38: 19. He said it was not as pious as it is sometimes supposed to be, to be always sighing for the joys beyond the grave. The world was full of sin, but it was full also of glowing hope and glorious inspiration, and it was a blessing to be alive. The sacrament of the Lord's Supper was administered in the morning.

Rev. N. A. MacLeod, New Edinburgh, was greatly surprised when he was presented with a purse of \$210 as a gift from the young people of the congregation. The presentation was made by Mr. J. McElroy, while Mr. W. Gerard read an address. Mr. MacLeod made a fitting reply. Mr. J. E. Askwith was chairman and the other speakers were Ald. Sinn and Messrs Gerard and J. C. Grant. One of the reasons for the presentation was that Mr. MacLeod recently refused a call to New York. The Ladies' Aid of the church served refreshments.

The Ladies' Aid Society of St. Paul's Presbyterian church elected the following officers: President, Mrs. W. D. Armstrong; vice-presidents, Mrs. James Perry, Mrs. Nicholson, Mrs. Henry Watters and Mrs. Gallagher; treasurer, Miss J. Gallagher; secretary, Miss Jessie Lindsay; convener, of the finance committee, Mrs. G. H. Thorburn; visiting, Mrs. W. D. Armstrong; and executive, the officers, convenors of committees and Mrs. James Lindsay, Mrs. John McKinley and Miss Ross. Votes of thanks were passed to Miss Matthews, who has faithfully discharged the duties of secretary for many years, and to Mrs. Watters, the retiring convener of the finance committee. Mrs. A. Lumsden and Mrs. J. B. Charleson were appointed to represent the society on the Woman's Auxiliary of the Protestant Hospital.

Appleton St. Andrew's church missionary society has selected the following officers: President, Rev. G. T. Bayne; vice-pres., Jas. Turner; sec., Bella Wilson; treas., Wm. Pat; committee, Robert Baird, Jas. Turner, Frank Paul, G. H. Neilson, Robert Fumerton, John Struthers, Miss Lizzie Speirs, Minnie Fumerton, Jennie Neilson, Annie Paul, Mrs. Robert Fumerton and Mrs. G. H. Neilson.

### Eastern Ontario.

Rev. Mr. McKellar, Martintown, has been preaching in Knox church, Vankleek Hill.

The congregation of Knox church, Vankleek Hill, at a recent meeting decided to proceed with the erection of their new church as quickly as possible. It is stated that the church when completed according to the present plan will cost in the neighborhood of \$30,000.

A large congregation assembled in St. John's church, Cornwall, for the special New Year's service, when Rev. Dr. McNish preached a very appropriate sermon. The ladies of this congregation have presented their esteemed pastor, Dr. McNish, with a handsome pulpit gown.

At the annual meeting of the Lancaster Knox church Sabbath school \$133 were reported as collected during the year. In recognition of his long term of office as superintendent, Mr. H. J. Scott was presented with a writing desk and chair. At the special New Year's service Rev. G. Weir, of Avonmore, and Rev. J. W. Tanner, of St. Andrews, assisted the pastor; Rev. A. Graham.

Anniversary services in connection with St. Andrew's church, Pakenham, were held on 30th inst., when Rev. J. Hay, M. A., B. B., of Renfrew, preached both morning and evening. The rev. gentleman is a popular preacher, and, though suffering from a cold, he gave two sermons of rare power to large congregations. In response to a request by the pastor that a special effort be made to raise the sum of \$700, the collection in the morning amounted to \$604, and in the evening \$163 were added. No reference was made to the matter at either service, but the people's hearts were in the work and they gave willingly. About \$70 was taken in at the Monday night festival, which swells the contribution to something over \$1,100.

The induction of Rev. L. Beaton to the pastorate of Knox church, Roxborough, took place on Dec. 27, and promises to be a happy event for the congregation. Rev. Mr. MacLean, of Kirkhill presided. Rev. Mr. Tanner, Lan-aster, preached. Rev. Mr. Gollan, Dunvegan, addressed the congregation, and Rev. Mr. McLennan, Apple Hill, addressed the minister. Among the other ministers present were Rev. H. D. Leitch, St. Elmo; Rev. G. Weir, Avonmore; Rev. J. Cormack, Maxville and Rev. Mr. Shaw, Vars. The sermon throughout was very inspiring for both pastor and congregation. In the evening of the same day a reception was tendered to the new minister, and Rev. H. D. Leitch occupied the chair. Miss Gretta Munro presided at the organ. The Knox church, Roxborough, choir rendered many selections during the evening, with M. McRae, St. Elmo, as precentor. Rev. Messrs Gollan and Weir gave short addresses which were much appreciated. Mr. and Mrs. Weir gave each a recitation that was in itself a treat. Amid all this the worthy moderator, Rev. H. D. Leitch was not forgotten. He was presented with a well filled purse and a suitable address for the very efficient manner in which he presided over this congregation since he became moderator. Mr. Beaton though a stranger to the people and neighborhood has been made feel quite at home by the warm welcome extended him.

### Maritime Provinces

Of the late pastor of St. Stephens, N. B., who it is reported will "go west," our excellent contemporary, the Presbyterian Witness has the following to say—Mr. MacKenzie is a Prince Edward Island man. His first ministerial charge was in the Presbytery of Carlisle, Scotland, where he succeeded in raising an amount sufficient to secure the endowment of the church. He was called from Carlisle to a Presbyterian congregation in London, which was started by a few of the Scotch members of Parliament. The enterprise became a striking success from the day Mr. Mackenzie took hold of it till, owing to a serious failure of health, he had to resign. Prolonged rest led to complete recovery, and Mr. Mackenzie exercised his ministry for some years in P. E. Island, whence he was called to St. Stephen. Dr. MacKenzie is a man we can ill spare. We have given many a good man to the West and Far West, and we have nothing too good for our friends in the sunset regions. But we confess to a feeling of more than usual regret that Dr. Mackenzie is leaving us. A man of extreme modesty, it takes time to "discover" him. When you have succeeded, you find a man who is well read in all the theologies and philosophies, and who has firmly maintained his grip upon the Gospel which he has been commissioned to preach.



## Northern Ontario.

Cooke's church Sabbath school, Markdale, held their annual entertainment on New Year's evening and proved a decided success. The church was filled to the doors with an appreciative audience and a good programme was rendered, the pastor, Rev. J. Hunter, presiding.

Q Rev. Peter Fleming's congregation at Feversham have renovated and greatly improved their church edifice, in which reopening services were held on a recent Sabbath, appropriate and interesting sermons being preached by Rev. A. E. Reilly, of Horning's Mills. A supper was given on Christmas eve which was a gratifying success, the proceeds being about \$100.

"The Presbyterians at Holland Centre," says a local correspondent, "had their usual festivities on Christmas evening. The programme was rendered in a popular manner and the selections were very much appreciated by the large audience that listened with good attention. Rev. J. A. Black, B. A., presided with his usual ability and everything went off in a most felicitous manner."

Mr. Thos. Yellowless, elder in Erskine church, Toronto, preached highly appreciated Sabbath school anniversary sermons in the Methodist church, Flesherton, last Sabbath week and in the afternoon of the same day addressed a largely attended rally of the Sabbath schools of Flesherton and Ceylon. Mr. Yellowless' excellent addresses will be long remembered by more than the children.

The annual Christmas tree entertainment at Dornoch was held on the evening of the 28th ult. and was pronounced to be the best yet. A large and orderly audience, presided over by the pastor, Rev. W. J. Graham, listened with marked pleasure to a variety programme, which was a literary and musical treat. Master Geo. Hay and Reg. Moon were the recipients of nice presents for a perfect recital of the Shorter Catechism.

The sacrament of the Lord's Supper was observed in Knox church, Beaverton, on the first Sabbath of the New Year. A large congregation was present and the service was most solemn and impressive. In the evening again a large congregation was present and an exceedingly earnest and effective sermon was preached from Matt. 5:8, Blessed are the pure in heart for they shall see God. Six new members were welcomed by the congregation on Friday at the preparatory service, four on confession of faith and two by certificate. Under the able ministry of the Rev. A. C. Wishart, B. A., the congregation enters upon the work of the new century with abundant promise of success.

The annual concert of St. Columbia Sabbath School, Pricerville, was held on the 25th ult. and was a decided success. Tea was served in the spacious basement of the church, after which an excellent programme was rendered in the auditorium above by the scholars of the school, assisted by Miss Tessa McCallum, elocutionist, Toronto, and Mr. and Mrs. F. J. Sheppard and Miss Joy, vocalist, Flesherton. "This was," says a local correspondent, "Miss McCallum's first appearance before a Pricerville audience, but she won the hearts of all before she had recited two lines of her first selection." The singing of Miss Joy fairly captivated the audience. Mr. and Mrs. Sheppard are bright and charming singers and always meet with a hearty welcome from a Pricerville audience. The pastor, Rev. J. A. Matheson, occupied the chair.

The Sabbath School of Chalmers church, Flesherton, passed its 25th anniversary very successfully on Christmas evening. An excellent tea was served in the school room, after which in the auditorium above, with the pastor R. L. W. Thom in the chair, an interesting programme was rendered by the scholars, aided by Mrs. T. J. Sheppard, Mrs. Jos. Blackburn, Miss Joy and Miss Christie. Rev. J. Buchanan, of Dundalk, concluded the programme with an address which was punctuated with applause. The anniversary sermon was preached the Sabbath previous by the pastor who presented some Scripture truths in a deeply interesting manner to the children of the congregation. The sister Sabbath school at Eugenia held their annual entertainment on New Year's evening and was also a pleasant affair and gratifying success. Special communion services were held in these congregations on Sabbath last. The Christian Endeavor Society of officers elected in Chalmers Church for the current term are as follows: President, Mr. Harry Stewart; vice-pres., Miss Hattie Sullivan; recsec., Miss Ethel Crossley; cor.-sec. and treas., Mrs. Jos. Blackburn. The pastor's gift—a new

bible—to the boy and girl reciting the largest number of verses during the year in Chalmers church Sunday school, was won by Miss Mabel and Master Roy Thistlethwaite.

## Quebec.

Kingsbury, Que., has contributed nearly \$3,000 to the Century Fund, all of which goes to the common fund, there being no church debt. Well done! Flodden has yet to be canvassed and no doubt will give a good account of itself.

The congregations of Upper and Lower Leitchfield have made their pastor, the Rev. Robert Whilans, the recipient of some useful and beautiful Christmas presents, testifying in a practical manner their appreciation of his services and the high esteem in which he is held by all classes of the community.

A large number of the members and friends at Grand Mere, Q., gathered at the home of Mrs. Elliott recently and presented the Rev. A. D. Reid with a fine con overcoat, as a mark of their appreciation and esteem. The presentation was made on behalf of the church by Mr. Duval, who read a short address, conveying to Mr. Reid the appreciation of the congregation for his faithful services. The address was signed by Messrs. A. Wilkie, J. Morrow, W. Duval, and W. Hirst, managers, on behalf of the congregation.

On the evening of New Year's day a very pleasant social was held at the home of Mrs. Michael, Windsor Mills. During the proceedings Mr. Charles A. Miller, in a few well chosen words, set forth the good work done by the Rev. Charles A. Tanner, during his long residence among the people of Windsor, and as a token of their high esteem and appreciation of his untiring labors on their behalf presented him, in the name of the two congregations of Upper and Lower Windsor, with a handsome fur overcoat. Mr. Tanner thanked the donors in a happy speech.

The Rev. R. T. Ballantyne, B. A., late of Tamworth, Ont., was on the 3rd, inducted into the pastorate of the Presbyterian church, St. Andrew's, the Rev. Dr. Patterson having recently resigned on the ground of increasing years and infirmities. While the new pastor was warmly welcomed, the people deeply regretted having to part with their old spiritual adviser who had baptized and married most of them as well as many of their children. The church has an unique record, having had only two ministers in eighty-two years and no interregnum between the two pastorate. Rev. Dr. Patterson presided; Rev. James Fraser addressed the minister, and Rev. Waddell the people. At the close of the induction service Mr. Ballantyne was warmly greeted by the large congregation present.

The Presbyterians of Kingsbury and Flodden Presbytery of Quebec, observed the sacrament of the Lord's Supper on the 6th Jan. The weather was favorable but the roads were heavy, yet the people turned out well and the attendance at both churches was said to be by some of the oldest members the largest in the history of the congregation. Thirty-two united with the church, all except two on a profession of faith in Christ. The pastor, the Rev. James Sutherland, although only about four months in charge as settled minister has been greatly encouraged in his work and at the close of the service told the people that that day was one of the crowning joys of his ministerial life.

The new Presbyterian church in St. Louis de Gonzague was formally opened on December 30. The pastor, Rev. S. F. McCusker, was assisted by the Rev. J. D. Anderson, of Beauport, who preached very ablessermons at both services. The auditorium and the school room extension were filled at both services, many visitors from Valleyfield and elsewhere being present. A very successful social was held on Monday evening, when the building was packed to the doors. On this occasion Mr. G. M. Loy, M. P., ably filled the chair. Addresses were delivered by the Rev. D. W. Morrison, the Rev. J. E. Ducloux, and the Rev. J. D. Anderson. The Rev. Dr. A. B. MacKay, of Crescent street church, Montreal, sprang a very pleasant surprise upon the large audience by walking in at the right moment, and treating them to a practical and entertaining address. The collections at all services amounted to \$17.19. There remains only a balance due on the heating and light accounts. The church is modern in all its appointments, and a credit to the Presbyterian cause in St. Louis de Gonzague.

Rev. S. J. McArthur, late of Maitland, accepts a call to St. Andrew's church, New Glasgow, N. S.

## British and Foreign Items.

The most costly Parliament in Europe is that of France.

Leith Walk is to be repaired at a cost of fully £11,000.

On his semi-jubilee Rev. W. Clark, Barrhead, has been presented with £250.

Measles, scarlet fever, diphtheria and typhoid are very prevalent in Edinburgh.

It is officially reported that the loss incurred by the Paris Exposition was \$400,000.

Rodyard Kipling testifies that teetotalers stood out the fatigues of the war best.

Rev. A. McD. C. Tolmie, parish minister of Southend, Campbelltown, is bankrupt.

Rev. Dr. Robert Rainy, now 74 years old, has been principal of New College for 38 years.

Of the 24 Free Church ministers who have stood against the Union, ten belong to the Highlands.

Dr. Conan Doyle is to propose "The Memory of Burns" at the annual dinner here of the Burns Club.

A Hawick man wants better Presbyterian visitation, so as to stir up lazy parish ministers who skulk their work.

Rev. James Murray, Kilmalcolm, author of "Scotland a Hundred Years ago," is on a tour round the world.

The death in his 90th year is announced of Mr. John Jack, D. C. S., and for many years clerk to the late Lord Deas.

Rev. R. J. Drummond, Lothian Road U. F. church, was on the 10th ult. presented with a purse of sovereigns, etc.

At Aberdeen Christmas show of fat stock the Queen was "highly commended" for the best pair of two-year-old heifers.

The story of David and Jonathan is to be the subject of the window memorial to General Wauchope in St. Giles' Cathedral.

November was, with one exception, the rainiest November in Glasgow since 1868, being 56 per cent above the average.

Lord Roberts and General Ian Hamilton are to lend some interesting trophies of the South African war to the Glasgow exhibition.

Lord Low has refused to separate the united parishes of Larbert and Dunipace. These parishes have been united for about 300 years.

The Duke of York when in Australia, will, by direction of the Queen, bestow a number of distinctions upon prominent public men in the federated colonies.

It was in 1694 that the Bank of England issued its first bank note, but at that time such valuable little pieces of paper had been in circulation in China for three centuries.

An Irish M. P. on the debate on the war convulsed the house in stating that in Dublin he often saw men, disabled in the war, walking about the streets without their legs.

Belfast is greatly elated over the intended visit of the Prince and Princess of Wales to lay the foundation stone of the Royal Victoria Hospital. The exact date is not yet fixed.

A Scottish lady in London lately sent a cheque for £1000 to educate the natives of Lovelade and Livingstonia, as a thank offering for the destruction of the Boer oppression of the dark races.

The Clachan House, Roseneath, at which the Duke of Argyll and the Princess Louise have arrived, has undergone wonderful improvement since the Princess took the work of renovation in hand.

An Annon schoolmistress, whose salary it is proposed to reduce, has sent a note to the Board expressing the opinion that "the Board's sense of justice seems to be subordinate to its desire to save money."

At Dumfries a candidate for the transfer of a public-house license recently was told that he "bore an irreproachable character, and that the bench wished to save him from himself" by refusing the transfer.

A school inspector in the North of Ireland was once examining a class in geography and asked the question: "What is a lake?" He was much amused when a little fellow, evidently a true gem of the Emerald Isle, answered, "It's a hole in a can, sir."

During the Rev. Dr. Mitchell's period of service in South Leith three new churches have been erected, namely, the Abbey, St. John's and St. Paul's, while the restored church of Restalrig is a fully equipped mission station in connection with South Leith.



## World of Missions.

### Naive Population in Africa.

In spite of the strong stream of European immigrants that flows steadily into South Africa, the blacks are increasing faster than the whites. The Fingoes in the Transkei are not only prosperous, but probably ten times as numerous as they were 60 years ago. The Zulus, in Natal, have doubled their numbers in 20 years. In 30 years the Basutos have quadrupled, overflowing the Orange Free State and Cape Colony. The Bechuanas are probably 4 times as numerous to day as when Dr. Livingstone was a missionary among them. Lying out at the touch of civilization! Why, the natives of South Africa were never so thoroughly alive. And this vitality of the natives may mean the permanent enrichment of the empire, if we are wise enough to use it. For the native is absolutely indispensable to the development of South African industry, whether it be mines or manufactures, husbandry or handicrafts. The Cornish miner who goes to work at Kimberly or Johannesburg, does not wield the hammer and turn the drill as he did at home. In the new land, he finds a new environment, and discovers that he can do very much more by directing the labors of the two or three, or half-a-dozen natives that are allotted to him. And the same holds true, to some extent, of all the skilled labor that England sends us. The brain of South African industry is at present covered with a white skin, and there is no immediate prospect of a change. *L. M. S. Chronicle.*

### Transformations in Samoa.

What a transformation! Fifty years ago wild huntsman and fishers, now active planters, zealous artisans; fifty years ago dreaded cannibals, now teachers and preachers of faith and love. Fifty years, indeed, are for the individual man a long time, but for a whole people they are a small section of its history. This section of Samoan history begins with a brilliant initial, the solemnly celebrated advent of John Williams, and concludes with the conversion of the little people, and its passing over into German colonial government, which there is hope will prove a genuine blessing for the island tribe.

Herr von Bulow, however, attacks not only the missionaries but also their work, because, forsooth, superstition, ancestor-worship, drunkenness, and immorality, are still to be found in the islands. That the Samoans are far from having become perfect Christians, is assuredly true. Human weakness is so deeply bred in the flesh that even we Germans, who look back upon a Christian development of thirteen centuries, can only bethink ourselves with sadness of our own imperfection. Yes, there are yet weak men enough in Samoa, among the aboriginal islanders, as well as among the white settlers. Many of these latter exercise an evil influence over the former, and therefore for the the primeval population of Samoa it is much to be wished that all the white emigrants were Christians faithful to their creed in word and act.—*Zeitschrift für Missionskunde.*

### Cannibalism in the New Hebrides.

Rev. F. J. Paton says that in the New Hebrides every island which is not Christian is yet cannibal, and genuine fondness is displayed for human flesh. The grossest at

times are kindly disposed toward him and hospitable. Once, after a night in a certain village, the chief gave him a spear which had been handed down for generations, and also a beautifully carved and well polished spoon. He soon found that the spoon had been used only at cannibal feasts to dig out of the cooked bodies the choice portions of meat! Hence the polish!

### The Railway to Uganda.

The annual report on the progress of the Uganda railway up to March 31st last, was published in August. A year previously the permanent alignment had been marked out to the 418th mile; and during the year under review the survey of the remaining 164 miles was completed, while earthworks (except on a portion, 12 miles long, of the Kikuyu incline) were made ready for the rails up to mile 420, an advance of 108 miles. During April and May, 1899, the plate-laying was carried rapidly from mile 279 to Nairobi (mile 326), which is to be the headquarters of the railway. Here a month was spent in laying sidings and transferring materials for workshops etc., and it was not till October that the rails reached the top of the Kikuyu Escarpment at mile 362. At this point it had been arranged to provide temporary expedients for lowering materials of all kinds, as well as locomotives and rolling-stock, down the slope; but owing to the war in South Africa, long delays arose in sending out of machinery, and the inclines were not completed till May of last year. On October 30th the "rail-head" had reached to 452 miles from the coast, while advance gangs were working up to the 490 mile.

### Moslems Can be Reached.

The Holy Spirit can turn the hearts of the Mohammedan Hausas toward Christ, as well as the hearts of the heathen Batoro, and He will if we ask with faith. Yes, and why not also the hearts of the Mohammedans in Egypt and Palestine and Persia? Indeed He is doing it. We are warned to exercise great circumspection in what we write. The adversaries of the Gospel are ever watchful to find a pretext for opposition. We have seen an Arabic translation, printed in Egypt, of Lord Salisbury's speech relating to missionary work in Mohammedan lands, spoken at the S. P. G. Bicentenary meeting, and we can imagine the use to which it will be put in the valley of the Nile. In Palestine and Persia our missionaries have to be ever on their guard lest occasion should be given for hindering the work. But God does give signs of His power and answers to His people's prayers. Let us therefore pray on, pray always, and not faint. The parched land shall become a pool and the thirsty land springs of water.—*C. M. S. Gleaner.*

"How is it that you have such splendid sheep?" was once asked of a farmer. "Because I look after the lambs," was the reply. He who makes a child happy is the most worthy follower of Him who bade us become as children if we would enter His kingdom.

John Ruskin tells us that in some conditions of mind it is well to turn our thoughts from the majestic mountains to the flowers that find their homes upon their sides and summits. To live in a rarified atmosphere is not wholesome. It is better once in a while to come down to the valley where men and things struggle with that which is ordinary.

## A Story From Life.

### Showing How Suffering Can be Overcome.

**A Mill Operator Who Suffered From Kidney Trouble Spent Many Dollars In Useless Experiments to Restore His Health—Dr. Williams' Pink Pills Restored Promptly and Effectively.**

Good health is the chief requisite to happiness, low spirits, moroseness and irritability can in most cases be traced to ill health, and in not a few instances are direct symptoms of kidney trouble. These, added to the severe pains in the back which accompany the disease, make the life of the sufferer one of abject misery. One such sufferer was Mr. Darius Dean, of Jordan, Ont. Mr. Dean in an interview with a reporter recently gave his experience as follows:—"I am a saw and grist mill operator, and naturally a strong man; but the life of a miller is a hard one, with long hours of labor and frequent exposure. Some years ago as the result of this exposure I was afflicted with kidney trouble, and although I spent much money in various remedies I did not find a cure until I was persuaded to try Dr. Williams' Pink Pills. In the autumn of 1898 the trouble began to assume an aggravated form. I suffered from most severe pains in the back, and a feeling of drowsiness, and yet so severe was the pain that many a night I scarcely closed my eyes. My appetite was poor, I suffered from headaches, lost flesh, was miserable and wholly unfit for work. It was while in this condition that I was advised to try Dr. Williams' Pink Pills, and procured three boxes. Before I had finished the third box I felt much better, and I then procured a half dozen boxes more. I used all these, but before they were all gone I felt that my health was fully restored. In the interval since then I have had just one slight return of the trouble, and Dr. Williams' Pink Pills soon drove this out, and my health since has been the very best. I have gained much in weight, eat and sleep well and consider myself as healthy a person as is in the county; and the credit for this I feel is entirely due to Dr. Williams' Pink Pills."

Dr. Williams' Pink Pills increase the supply and the richness of the blood, and in this way cure physical and functional weaknesses. Most other medicines simply act upon the symptoms of the disease, hence when the medicine is discontinued the patient is soon as wretched as ever. Dr. Williams' Pink Pills cure directly to the root of the trouble and cure to stay cured. Hence it is unwise to waste money in experiments with other medicine. These pills are sold by all dealers or will be sent postpaid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

The Montreal Witness tells how the late Earl Cairns, when he was ten years old, heard a Belfast minister say in his sermon, "God claims you." These words stuck to the boy and kept echoing in his soul. "God claims you," he said to himself, "and He has a good right to claim me. He made me, and He cares for me; and He has sent His Son to die for me." And he resolved to yield to God at once. His motto to the end was "God claims me."

**Home and Health Hints.**

**Cure for Insomnia.**

Science and common experience agree in teaching that sleeplessness is the result of over-activity of the brain, says a writer in the London Spectator. We are told, and we know, that we cannot go to sleep unless we are in a quiescent state. But I think that we do not sufficiently recognize how much power resides in us for chasing away the ideas which, as soon as we lie down in the hope of rest, crowd into the brain and keep it awake. Those suffering from insomnia are apt indignantly to deny that they possess this power. Of course, as for everything else, practice is required in its exercise; but some persons have a wonderful facility for sleeping at will. The stock remedies for sleeplessness, such as counting sheep or repeating verses, demand too much effort, and sometimes proves more exciting than soothing. I can suggest a simpler plan, which has been found efficacious. It is this: To fix the attention for some minutes on the return of circulation to the hands or the feet. I say on the return, for when the head is once relieved from thinking the blood resumes its normal flow. Perhaps for sometime only quietude, not sleep, will be secured, but the one usually leads to the other. And this method has excellent results when rest is sought in daytime for the tired brain. After it has been carried out as completely as possible for ten minutes one, is pleased to find that the faculties are surprisingly revived; whereas a much longer rest, without control of mental activity, does little good. The repose thus obtained is even preferable to sleep, because an excited brain is sure to fatigue itself by dreaming. My suggestion is in accordance with the well-known fact that undivided attention to the one object produces somnolence

A very pretty coloring for kitchen and pantry walls can be made by dissolving whiting or lime in cold water and adding to it enough permanganate of potash to give it the desired shade. Add a little liquid glue, and apply as you would whitewash. A pale yellow shade can be made by substituting a very little yellow ochre for the permanganate, and the ordinary blue bag will supply that shade.

Don't Drink Ice-Cold Water.—Ice-cold water is not so good as iced water—that is, water cooled by ice without coming in contact with it. The less of either the better. It is an excellent practice to drink water—an abundance of it—just before retiring, also the first thing in the morning. It is a cleanser of the system, and is a good diuretic.

To clean and restore the elasticity of cane chair bottoms, turn the bottom upward and with hot water and a sponge wash the cane. Wash well so that it is well soaked. Should it be dirty use soap. Let it dry well in the air, and it will be tight and firm as new.

Cream colored Spanish lace can be cleaned by rubbing it into dry flour. Rub it as if washing in water, then take it out of doors and shake the flour out. White knitted goods can be cleaned in this way also the baby's socks if only slightly soiled.

Cement for Broken Marble.—Take gum arabic, one pound; make into a thick mucilage; add to it powdered plaster of paris, one and a half pound; sifted quickly, five ounces; stir well. Heat the marble and apply the mixture.

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By-law passed at Annual Meeting of Shareholders, March 14th, 1900:  
The Board of Directors may, in pursuance of the Loan Corporation Act, and are hereby authorized in their direction to issue debentures of the Association for any period, from one to ten years, but for no sums less than \$100 each, interest thereon at a rate not exceeding 5% per annum, being payable on the 1st April and 1st October each year by surrender of the coupon attached to the certificate for the period covered.  
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