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 To lay their highest hopes and brightest talents at His feet.  
 He'll not forget the feeblest service, humblest love.  
 He only asks that of our store we give to Him  
 The best we have.*

*Christ gives the best. He takes the hearts we offer  
 And fills them with His glorious beauty, joy and peace.  
 And in His service, as we're growing stronger,  
 The calls to grand achievements still increase.  
 The richest gifts for us on earth, or in the heaven above,  
 Are hid in Christ. In Jesus we receive  
 The best we have.*

*And is our best too much? O friends, let us remember  
 How once our Lord poured out His soul for us,  
 And in the prime of His mysterious manhood  
 Gave up His precious life upon the cross!  
 The Lord of lords, by whom the worlds were made,  
 Through bitter grief and tears gave us  
 The best He had.*

—The Interior.

DEATHS

At Harrison, on February 8, 1902, Margaret Kennedy, dearly beloved wife of Rev. T. D. McCullough.

Entered into rest, at his late residence, 141 Beverley street, Toronto, on Feb. 7, 1902, Alexander Sampson (of Gordon & Sampson), aged 52 years.

At Burns Manse, Sarnia, on Wednesday, Feb. 12th, Margaret McCann, beloved wife of Rev. E. C. Currie, aged 31 years.

At his late residence, 36 Macdonell avenue, Toronto, on Thursday, February 6th, James Tennant, lumber merchant, in his 65th year.

BIRTHS

At the Manse, Richmond Hill, on February 11, the wife of Rev. James A. Grant, of a son.

MARRIAGES.

At the manse, Burns church, Sarnia, on Tuesday evening, Feb. 4th, 1902, by the Rev. E. C. Currie, William J. H. Johnston to Elizabeth Aiken, both of Moore township.

On Feb. 6, 1902, at Collingwood, Ont., at the home of the bride's parents, by the Rev. J. A. Cranston, M. A., pastor of the Presbyterian church, Jennie, eldest daughter of Captain and Mrs. W. J. Barrett, of Maple street, to Mr. Alex Zua, of the G. Long and Co., son of Mr. Samuel Zua, of Paris.

At the manse, Poplar Point, Manitoba, on Friday, the 31st Jan., by the Rev. J. Carswell, father of the brides, assisted by Dr. G. B. Wilson and Charles Stewart, of Winnipeg, the Rev. James S. Watson, pastor of Knox church, Minnesota, and Edwin E. Bigelow, station agent, Poplar Point, to Miss Annie Tracy Carswell.

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## Note and Comment.

Amongst the colored supplements in the February number of "The Studio" will be a facsimile reproduction of Mr Whistler's water colour drawing "The Sea Shore."

The Paris Observatory has received from M. Melendez, a Spanish photographer, a remarkable photograph of the moon. Melendez invented a process which enabled him to obtain a picture showing mountains and volcanoes upon the surface of the orb, and indicating forests of huge trees, now petrified.

An airship, on which an English inventor, Thomas Buchanan, had been working for twenty years, and which he hoped was to rival M. Santos-Dumont's, was entirely destroyed, last week, by the burning of the shed under which it was housed. Tramps charged with starting the blaze have been arrested.

M. Santos-Dumont, the Brazilian inventor whose air-ship has been making successful trial trips at Paris, made two wonderful exhibitions of his machine at Monte Carlo last week. He sailed in three different directions, above the harbor and the open sea, at a height of 327 feet performing evolutions with ease and rapidity.

It is refreshing to read that when the question was brought up in the Presbytery of New York, as to Sunday opening of saloons, a paper, strongly protesting, was unanimously adopted, every man, minister and elder, being on his feet against this double desecration of the day by devoting it to a business pursuit and a bad business at that.

The Archduchess Elizabeth of Austria regards a Lieutenant as preferable to a kingdom, and has accordingly renounced all claim to the throne of Austro-Hungary to marry Lieutenant Prince Otto Windisch-Graetz, who is not of royal blood. The Archduchess was heir to the throne of Austria, and at one time it was announced that she was to marry Alfonso, King of Spain.

Times are gradually getting harder for the British officers in South Africa. They have already been deprived of their pianos and cooking ranges, and now a correspondent says that the buck waggons that are bedrooms and saloons on wheels are to be put under ban, and so are the Cape carts that carried the officers' excellent midday lunches, with napery, crystalware, wines, tables and chairs.

Chinese officials have found treasure to the value of over 100,000,000 taels in gold and silver, which was buried in the women's quarters of the Palace before the Court fled from Peking. As one of our exchanges says: "One cannot help admiring the fidelity of the Chinese subjects, many of whom must have known the secret of the treasure and that they could gain a fortune by revealing it, but all of whom seem to have kept it faithfully."

Santos Dumont has more than duplicated his trip around Eiffel Tower. After preparations lasting two months, he has made two trips across the Bay of Hercules at Monte Carlo. The first trip was made without a hitch, but the second did more to reveal the possibilities of air navigation. He showed his ability to rise, descend, turn, stop, or move ahead. This trip lasted about half an hour. It was witnessed by distinguished spectators, and is pronounced a magnificent success. The navigator is thoroughly satisfied with his progress, and is now making arrangements for a trip to Corsica.

One of the most encouraging indications of the good will toward Christianity in China is found in the fact that the government voluntarily has devoted five hundred thousand taels to establish a university at Tai-yuen, and has requested the Rev. Timothy Richards, a Christian minister, to assume the headship of the institution and the management of the fund. Tai-yuen is in the province of Shansi, where missionaries and native converts were murdered by the Boxers in the recent outbreak. This gift the Congregationalist says, has been "prompted by the fact that the missionary societies refused to demand money compensation for missionaries killed."

"A Society for the Suppression of Alcoholism met recently in Breslau, to consider the drink question in Germany. The empire, it appears, spends \$750,000,000 a year on drink, as against \$3,000,000,000 for food. A Munich employer of many skilled workmen, in speaking last summer of the difficulties of competing with foreign and even North German concerns, laid stress upon the cheapness of Munich beer as one of his greatest handicaps. 'If we were on equal terms in every other respect,' he said, 'the fact that my men's brains and bodies are sodden with beer, day and night, would put me behind in the race.' So serious has the drawback of beer-drinking workmen in Germany become, and so thoroughly is it recognized, that a movement has been started to exclude the drink from the factory premises."

The questions, how far can light penetrate a layer of water, and what is the cause of the very various colors of the ocean, have been studied on several scientific voyages during the last ten years. Transparency varies with the color of the water (greatest for blue water), the sun's altitude (greatest for large altitudes), the season of the year (greatest in winter), with the salinity of the water, with the temperature (greatest for low temperatures), with the depth of the water (greatest for deep water), with the cloudiness of the sky (greatest for clear skies), with the disturbance by waves (greatest for calm seas), and so forth. The greatest transparency observed in the Aegean Sea was fifty-one yards. Photographic plates were also exposed at various depths to see how the chemical rays of sunlight penetrated. Fifty-five experiments at depths varying from 350 to 1,825 feet were made, and beyond the latter depth no action at all was observed.

A sign of the times is the appointment by the Pope of a commission to fix the limits of Biblical criticism within the Roman Catholic church. The London Christian Leader says the names of the persons forming the commission "are a guarantee of the broad spirit of enquiry in which the Holy See is approaching the investigation." That paper further says: "The president—Cardinal M. Parochi—has strong sympathies with advanced studies in Scriptural exegesis." "The world do move"—and the Papacy too.

The Gravest Problem that France has to deal with is how to check the decrease in her population. On January 29, the Premier, M. Waldeck Rousseau, presided at the opening session of the Parliamentary Commission appointed to investigate this matter. In his address, the Premier said the question is one of the most vast and complicated that could be conceived. The statistics of the past fifty years show that there have been too few births and too many deaths in France. The Commission will have to study how to combat the great infant mortality, and also how to prevent the diminution and increase the number of births, which, the Premier said, is a most difficult and obscure side of the problem. The Government intends to embody the fruits of the Commission's labors in future legislation.

Under the heading of "Ministers and Business," the Congregationalist makes the following remarks: "We do not like to see the prefix of 'Rev.' in the list of directors of commercial enterprises. Persons consecrated to the gospel ministry were not set apart by their brethren with this end in view. The man who thus uses this title is not thereby more worthy to be trusted. Sensible persons are no more likely to buy shares of stock in a corporation because one or more of its promoters is advertised as a clergyman, and those who might be tempted to suppose that 'gain is godliness' are not good customers, anyway. The advertisement that 'a prominent divine' advises the purchase of stock or goods should warn rather than win the public. Business men of good reputation do not usually believe that 'Rev.' can wisely be used as having a commercial and at the same time a spiritual value." Food for thought in this.

Says the Michigan Presbyterian: "If we fondly flatter ourselves that the trouble is all over in China we shall awake one day to learn that we have been living in a fool's paradise. The Chinese are only getting ready for the most tremendous revenge that any nation ever wrought upon the enemies who humiliated a defeated nation. The only possible hope for peace between China and the rest of the world is the christianization of this great country." It is worthy of note that similar hints have been thrown out by correspondents who were in a position to be good judges of Chinese character. Whether such a forecast be realized or not, it is undeniably true that the christianization of the celestial empire will be the best safeguard for China and for the world. The evangelical missionary nations of the world know the character and extent of the work that is ahead of them.

BY THE REV. CORNELIUS WOELFKIN.

## The Quiet Hour.

### The Stoning of Stephen,

S. S. LESSON—March 2. Acts 7: 54 to 8: 2.  
GOLDEN TEXT—Matt. 5: 44. Pray for them which despitefully use you and persecute you.

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

They were cut to the heart and they gnashed on him with their teeth, v. 54. "Only that which is replaced is destroyed," says one of the characters in a widely read novel. These men were vainly striving to huddle out of sight and memory their cruel murder of the Holy One of God. But, as the murderer in the legend saw the blood coozing up through the floor to keep the tell-tale stain fresh in spite of all his efforts to wash it out, so they could not hide their awful sin. It tracked them down into their most secret places. They could silence preachers like Stephen but they could not stifle conscience. They could rid themselves of guilt only by replacing it with penitence. Repentance would have enabled them, not to forget their sin, but to look back on it without fear. Their anger robbed them of the peace they might have had. Do not be angry when conscience or a faithful friend rebukes you. Put away the evil thing and put in its place humble trust in Christ and you will find true peace.

But he . . . looked up steadfastly into heaven and saw the glory of God, v. 55. A sense of the presence of God is the secret of moral courage which is the highest kind of courage. It was Joseph's recognition of God's nearness that made him a hero. He was not afraid to tell of his brothers' misdeeds in spite of their threatenings, he found no difficulty in resisting his great temptation, he felt no trembling when he appeared before Pharaoh because he always realized that God was with him. The calmness of Elisha in Dothan, with the Syrian hosts encircling the city, the boldness of Daniel at the court of Darius, the self-possession of Paul during the shipwreck can all be traced back to the same source. The general who has strong reserves to bring up at the critical moment in the battle wins the victory. The man of faith always has God in reserve and so is not dismayed by any emergency.

Behold I see the heavens opened, v. 56. The heavens are always opened to the believing soul. The man of faith realizes that heaven is his true home—his fatherland. Plato taught that the soul comes into this world from a previous state of existence, and that it brings with it some memories of its former abode. The great pagan had caught some glimmerings of the truth that heaven is the true home of the soul.

They cried out with a loud voice, and stopped their ears, v. 57. We have no right to question the reality of a spiritual experience related by another because we have never enjoyed a similar experience. It is an obvious fact that some men are able to penetrate more deeply into the secrets of the physical world than others. A great mathematician can reason about the forces which play in the universe in such a way that very few can follow him. A great man of artistic temperament goes into ecstasies over a scene in which a less sensitive person sees nothing out of the common. We do not doubt that the things which the mathematician knows and the artist feels are really in nature though we may not perceive them.

We accept their testimony, partly because they have no reason to deceive us and partly because of the effect on them of their vision. Why should we doubt that Stephen here and that Saul afterwards saw the risen Saviour? They have no reason to deceive us, and the effect of the one vision was a heroic death and of the other a transformed life.

Calling upon the Lord (Rev. Ver.), v. 59. Stephen gives us the first recorded instance of prayer directly addressed to Christ. But this was beyond question the universal practice of the early church. In the address of Paul's first epistle to Corinth are the words: "With all that call upon the name of our Lord Jesus Christ." Early in the second century, one of the leading features of the new sect as it appeared to an intelligent pagan was that "they sang an hymn to Christ as God." Canon Liddon has shown that in the Liturgy of the Church of England there are 193 devotional addresses to Christ. From its very commencement the church has held that Christ is divine, and this doctrine has been the sheet anchor of its faith.

Lord, lay not this sin to their charge, v. 60. God's attitude to sinners is a willingness to forgive. If you refuse to forgive your fellow sinner you set yourself in opposition to God, and until you lay aside that opposition, there can be no forgiveness for you. There are two considerations which ought to make it easy for us to forgive those who do us wrong. One is that God, as in the case of Joseph, over-rides the wrongdoing of men for the good of His people and cause, and the other is that God, for the sake of Christ, has freely forgiven us.

### By the Waters of Galilee

The wind is low in the oleanders,  
Softly stirring the rosy sea;  
Out from a hill a rill meanders  
Down to the waters of Galilee.

A burning blazon of blue enamels  
The rainless heaven that arches o'er;  
And Druses drowsy by their crouching camels  
Where the meadows dip to the shingly shore.

Crumbling walls that the hyssop clings to  
Such is Magdala's glory now;  
And the only ear that the cuckoo sings to  
Is that of his mate on the carob bough.

The columned city that Herod fashioned,  
That glistened white in the noonday blaze,  
Naught is left of its past impassioned  
Save ghosts that wander its squalid ways.

Never a sail nor a galley oaring  
The shimmering reaches of liquid calm;  
Only a watchful vulture soaring  
Over the crest of a lonely palm.

But still the mountains, violet, vernal,  
And the brooding vales where the shepherds  
be,  
And the sun, in its equivoque eternal,  
Looking down upon Galilee.

And ever, to halo the desert places  
By the spell of the girding silence bound,  
The haunting thought of the face of faces,  
Of Him through whom this is holy ground!  
Clinton Scollard, in the Century.

The chief joy of heaven and earth are the same. Heaven's chief joy must be loving God and serving Him, and that chief joy of heaven will be the great happiness of earth as soon as we live the truly Christian life.

Heaven, with its incorruptible and undefiled inheritance, is a place of glory. Both entrance and possession there, we all desire. But the pathway by which it is reached is no easy one. We must through much tribulation enter the kingdom of God. No servant ever came to glory but through the crucible of manifold trials. Let us not think it strange, therefore, concerning the fiery trial that is to try us. God delights not in undesigned suffering. It is only because there is some needs that He says, "I have chosen thee in the furnace of affliction."

"Our God is a consuming fire." Therefore all that would walk in His fellowship and abide in His presence must endure the test of fire. All that is natural in man, together with its glory, is as the grass of the field and the flower thereof; it must wither and die. The natural man, with his faults and graces, is perishable. Only the new man in Christ abides forever. We are placed in the furnace for the burning of the old man. As the wax melteth in the fire, so our pride, envy, selfishness, wilfulness, stubbornness, etc., are designed to perish before trial. We are prone to insist upon having our own way; to resent resistance; to become sensitive to slights, and determined in the face of opposition. But for all this, we find ourselves overcome; and there is combustion among the inflammable emotions and passions of our nature. The process is painful but wholesome.

If we really belong to Christ, there is in us that which cannot be burned. The virtues of the hidden man shine out of the fire. Meekness, humility, endurance, faith, hope and love are only seen amid fiery trials. It is only when the fires burn away the outward and natural traits, that the inner and spiritual character is revealed. When the three Hebrew servants were cast into the furnace by Nebuchadnezzar, the fire consumed only their bonds; and they who were thrown in prisoners, walked about as free men amid the flame. It is only amid resistance, reproach, disappointment, etc., that we are set at liberty from the bond of selfwill.

We are ever ready to admit this as a true theory. But what we need is to welcome it amid experiences. Our character is tested and we go to pieces. Let us rejoice in the trial; it is threshing out the chaff. And with the loss of the perishable in the fire, we should be stimulated to develop those graces of submissive meekness, which cannot be burned. Our work also must undergo this test. All that is wood, hay and stubble, however beautiful and complimented, will burn. But the gold, silver and precious stone will be made lustrous in the trial of fire. God help us to welcome the trials here, that we be not eternal losers in the final day, "in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up." "Be diligent, that ye may be found of Him in peace, without spot, and blameless."—Christian Intelligencer.

When shall we learn that the pursuit of holiness is simply the pursuit of Christ? When shall we substitute for the "it" of a fictitious aspiration the approach of a living friend? Sanctity is in character and not in moods; divinity is in our own plain, calm humanity, and in no mystic rapture of the soul.—Henry Drummond.



**How Men Are Saved.**

BY REV. G. H. C. MACGREGOR.

Salvation is still an individual thing. Men are not saved in masses. One by one men enter this world; one by one they enter the kingdom of God. There is such a thing as social salvation, but it is based on individual salvation. The salvation of the community is reached through the salvation of the individuals composing it.

And salvation is still the result of personal contact with the Lord Jesus. Virtue still streams forth from Him. And He still calls men to Him. The woes of the world would be healed if men would only hear and obey. He would lay His hand on them, and heal them all. Shall we not pray Him to do this for us now?

**Serenity.**

Strive to see God in all things without exceptions, and acquiesce in his will with absolute submission. Do everything for God, uniting yourself to him by a mere upward glance, or by the overflowing of your heart toward him. Never be in a hurry; do everything quietly and in a calm spirit. Do not lose your inward peace for anything whatsoever, even if your whole world seems upset. Commend all to God, and then lie still and be at rest in his bosom. Whatever happens, abide steadfastly in a determination to cling simply to God, trusting to his eternal love for you; and if you find that you have wandered forth from this shelter, recall your heart quietly and simply. Maintain a holy simplicity of mind, and do not smother yourself with a host of cares, wishes or longings under any pretext.—St. Francis De Sales.

**One Heaven For All.**

I have seen a field here, and a field there, stand thick with corn—a hedge or two has separated them. At the proper season the reapers entered; soon the earth was disburdened, and the grain was conveyed to its destined resting place, where blended together in the barn or in the stack, it could not be known that a hedge had ever separated this corn from that. Thus it is with the church. Here it grows, as it were, in different fields, and even, it may be, by different hedges. By and by, when the harvest is come, all God's wheat shall be gathered into the garner, without one single mark to distinguish that once they differed in outward circumstantial of form and order.—Toplady.

In my younger days, when a student, I frequently asked my mother to awake me at a certain hour, and she invariably did so. I could depend on her, and in the time of examination stress I could lay me down and sleep, assured of being awakened. So I can lay me down and sleep, being certain that in the morning I shall awake in his likeness, for Christ is our redemption. We have the sure promise of His Word that those who suffer with him shall also reign with him.—John Robertson.

What are we to be paid for our service of the Master? Christ does not promise us money, or position, or even happiness, though all of these are most likely to come along the line of Christian living. The only wages Christ promises us is His "Well done" at the end. And what better wages could we want?

**Our Young People**

**The Joy Of Service.—Topic for Mar. 2**

Ps. 126 : 5, 6 ; Matt. 25 : 19-23.

**Our Leader Speaks.**

Two workmen went one day to saw wood. One sawyer had a dull saw. It had not been sharpened for months, its teeth were all in the plane, and its steel was covered with rust. It squeaked and rasped, and every log caught it and bound it. Before many minutes the workman's back was aching, his temper was rising, and he was on the point of giving up.

"Try my saw a bit," said a second sawyer. He did so, and was amazed at the result. The bright blade almost moved of itself. The sharp teeth, spread out at precisely the right angle, fairly tore their way through the wood. There was no binding. The rapidly deepening cut seemed almost greased. Our wood-sawyer felt as if he could saw wood all day with such a tool, and never grow weary. "I did not think it made such a difference," he said. "I think I will go and put my saw in order."

Now, Endeavorers, what sharpness and brightness is to a tool, joy is to our work. A light heart goes twice the distance. A merry song lightens the load. Peace in the soul means dollars in the purse. A smile is the best ally of the biceps muscle. If we are happy in our service of God, we are quite sure to be successful in it. Long-faced religion is a long while in accomplishing anything. If you do not enjoy your work, neither you nor any one else will enjoy the results of it.

And this truth is just as good turned the other way around. If joy doubles service, service doubles joy. They make machines that are self-oiling. As the machines move, the sliding, whirling, turning parts draw to themselves just the proper amount of oil from the oil-cups; and therefore, as long as the cups are kept full, the machine will run smoothly. If the machine were to stand still, the oil would not be disturbed, but would simply dry up in the cups.

So it is with our lives. If you are dull, gloomy, miserable, just set yourself to some worthy task. Pitch into your work with all your soul. Soon the oil of cheerfulness will flow. Soon your eyes will sparkle, and your heart grow light, and your lips break into singing.

Let us learn to be happy that we may serve better, and to serve better that we may be happy.

**Daily Readings.**

- Mon., Feb. 24.—Diligent service. Josh. 22 : 1-5
- Tues., Feb. 25.—Serving two masters. Luke 16 : 1-13
- Wed., Feb. 26.—Our reasonable service. Rom. 12 : 1-11
- Thurs., Feb. 27.—Lowly service. Luke 22 : 24-30
- Fri., Feb. 28.—Hearty service. Col. 3 : 22-25
- Sat., Mar. 1.—Service rewarded. Heb. 6 : 11-12
- Sun., Mar. 2.—Topic. The joy of service. Ps. 126 : 5, 6 ; Matt. 25 : 19-23.

Dr. Miller somewhere compares our lives to a song. God has written the music for us, in the Bible and in our daily tasks. Every duty is some note upon the staff. Every disobedience is a false note and makes a discord. I think that a life well lived on earth must make sweet music in heaven.

**Our Members Testify.**

Every workman is anxious to do work that will last. If we have that noble ambition, it would be well for us to remember something that the great English preacher, Robertson, once said: "Nothing is eternal but that which is done for God and for others. That which is done for self dies. Perhaps it is not wrong," he added, "but it perishes."

Ruskin, in his "Ethics of the Dust," insists that our service of God is not what it should be until it is happy service. "God gives us always strength enough and sense enough," Ruskin says, "for what He wants us to do; if we tire ourselves or puzzle ourselves, it is our own fault." Our happiness in our work is one of the best evidences that it is God's work we are doing.

In the midst of his heavenly vision on the house-top, Peter heard the knock which commanded him to set out on the journey to Caesarea. He did not tarry longer with the vision, but descended to the service for which the vision was only a preparation. So what the Christian calls "attending divine service"—going to church and prayer meeting—is only the vision, the preparation for the service that is knocking all the time eagerly at his doors.

In George Eliot's "Adam Bede," she makes one of the characters express his dislike to see workmen drop their tools as soon as the clock begins to strike, or the bell to ring. "The very grindstone," says the speaker, "will go on turning a bit after you loose it." It ought to be that way with Christian Endeavorers. We ought not to drop our active service in the society as soon as we are released from committee work or go out of office.

**A Thankful Heart.**

I thank Thee, Lord, that thou dost lay These near horizons on my way. If I could all my journey see There were no charm of mystery, No veiled grief, no changes sweet, No restful sense of tasks complete. I thank thee for the hills, the night, For every barrier to my sight; For every turn that blinds my eyes To coming pain or glad surprise; For every bound thou settest nigh, To make me look more near, more high; For mysteries too great to know; For everything thou dost not show. Upon thy limits rests my heart, Its safe horizon, Lord, thou art. —Quoted in the Ministry of Comfort.

**Climbing.**

The Christian life is always an ascent. It is a daily climb out of the past, out of the worldly and the carnal in our hearts, out of sin and ignorance, weakness and littleness, up into the life and light and love of God. The true manhood comes both by the renunciation and the upward toil. Strength comes day by day, and courage increases and faith grows into patience and flowers into the assurance of hope. There are bright and happy things on the hills for patient soul-climbers. They are above the mists and clouds of unbelief, above the storms of earth in the perpetual sunshine of the light of God's countenance. There is a wider view, a sweeter air, and then a rest that is everlasting.—Central Presbyterian.

## Our Contributors

Zacchaeus—Luke 19 : 1-9.

BY GEO. W. ARMSTRONG.

Comets appear in the firmament, startle us with their brilliance and unique forms and after a brief stay rush again into space from which they originally emerged. They are gone but have left an impression not easily erased and have found a place in the records of our world.

Many scriptural biographies have this comet like appearance. They come before us abruptly, they act a part on life's stage and then as abruptly pass away; but the lesson from it may be the one incident of their life which has found a place in Holy writ remains to instruct our race in some important feature of truth.

Such is the brief narrative of Zacchaeus the publican. The one incident in his life recorded by Luke is a condensed Pilgrim's Progress, a concise statement of The Plan of Salvation—the seeking sinner, the found Saviour, and the realized salvation.

The human mind has varied aspirations but the highest, noblest and best are those which prompt the soul to seek Jesus. Zacchaeus sought to see Jesus who he was, and one peculiarity about his so doing was that he was rich. There were few men in his day, as there are few now, who are rich who have desires; strong, burning unquenchable desires to see Jesus. As far as I can call to mind there are only three rich men mentioned in the gospels who sought to see Jesus—Nichodemus the young ruler and Zacchaeus, and with what sublime lessons the various interviews were pregnant. Rich men seeking Jesus was so rare an occurrence that Christ said: "How hardly shall they that have riches enter into the kingdom of heaven." Riches unless wisely used may be a snare. Rich men should ever remember that it is God who gives power to get wealth and acknowledge Him in all their ways. Zacchaeus seeking Christ shows us that such experiences are frequently surrounded by difficulties. It is seldom that any treasure can be acquired without difficulty. This is so in physical, mental, commercial and any other aims in life. In seeking Christ He is always accessible. The difficulties arise from environment. Zacchaeus' were two fold—He could not for the press and because he was little of stature, but as his experiences teach us difficulties grappled with yield to wise and prudently directed effort. Zacchaeus surveyed his surroundings, got past and above the obstacle and from the friendly branches of the sycamore tree could obtain the view he so much desired. Had he procrastinated, his delay might have been fatal and final for Christ never passed through Jericho again. Prompt, well directed efforts generally succeed. Zacchaeus' success was far beyond his expectations. He sought to see, he realized a guest. He desired a transient glance, he realized an abiding friend. With what rapture would Christ's words fill his soul; "Zacchaeus make haste and come down, for today I must abide at thy house." What undoubting obedience, what joyful and cheerful response! Christ's calls merit from all a ready and willing acceptance; He always calls to better and greater blessings. Multitudes are fickle. In Matthew's gospel, ninth

chapter, we read the multitude marvelled and glorified God; in the case of Zacchaeus they all murmured saying He is gone to be guest with a man that is a sinner. A murmuring fault finding, unsympathetic crowd. Did these men appreciate Christ's purity of character? I think not. Their comment upon His miracles was: He casteth out devils through satanic agency. This man receiveth sinners and eateth with them. Precious truth. This was the great purpose of His mission: I came not to call the righteous but sinners to repentance.

Zacchaeus became in a double sense the host of Christ. He received Him not only in his house, but in his heart, and as out of the abundance of the heart the mouth speaketh; so from the overflowing of Zacchaeus' heart he bore the gratifying testimony of true conversion, of saving faith. His testimony was two-fold, 1st. Benevolence. Behold, Lord, the half of my goods I give to the poor. 2nd. Restitution. If I have taken anything from any man by false accusation I restore him four fold. Benevolence is a sign of christian character, a niggardly christian is an anomaly; but benevolence combined with restitution establishes the Christian beyond question. Restitution is real repentance. Such testimony and conduct secures an adequate reward, and this Zacchaeus obtained. "And Jesus said unto him, this day is salvation come to this house."

Christ's blessings are present blessings when the subject of them is prepared by testimony and experience to receive them, when the heart is ready the testimony is not long delayed: Out of the abundance of the heart the mouth speaketh. If with open hearts we hear Christ's call and like Zacchaeus we respond joyfully, the blessing he received will also be ours for: "Behold now is the accepted time, today is the day of salvation."

London, Ont.

### Widows' & Orphans', and Aged and Infirm Ministers' Funds.

It will be remembered that, during the sitting of the General Assembly last June, there was a meeting of the elders, very largely attended, the avowed object being an increase in interest and in help to the Aged and Infirm Ministers' Fund and the Widows' & Orphans' Fund. This meeting passed a series of resolutions which were submitted to the General Assembly and ordered to be printed in the volume of the Minutes. In these resolutions it is declared that the laity, as a whole, are prepared to give generously to these Funds if their claims are rightly presented, and believing that from a sense of delicacy, ministers did not give the prominence to them that otherwise they might, the meeting of elders pledged itself to the "generous support of these Funds that so deeply affect the interests of those for whom the church has a right to care, and that, as far as possible, the elders would individually support the ministers in Kirk session and before congregations in securing a more hearty support for these Funds."

It is some times said that resolutions often amount to very little, practically. We trust it will be far otherwise in this matter, and yet it will be noticed that, while the Widows' & Orphans' Fund and the Aged and Infirm Ministers' Fund this

year each asked from the church \$13,000. Not quite \$4,000 has been received for each within a fortnight of the close of the year. We suppose it is only necessary to remind the elders present at the General Assembly, and all the elders of the church, of the resolution adopted in June last, so as to secure from them generous aid for these schemes. At present, it would seem as if some drastic step would be necessary, more especially in connection with the Widows' & Orphans' Fund. The amount received, to this date, is only sufficient to pay the annuities for the half year ending last October, and there is nothing whatever in the Treasury to meet the annuities falling due next month, which are in the neighborhood of \$11,000. It is questionable whether the committee are justified in paying these annuities unless the church places in their hands the money to enable them to do so. It would be felt to be a very great hardship by many of the widows on the Fund, if the annuity should not be paid or even be reduced in amount, as many of them are largely dependent upon the income derived from this source.

### Danger In Self Esteem.

This is what Paul wrote to Christians: "If a man think himself to be something, when he is nothing, he deceiveth himself." But it is a fact that such a Christian does not want to believe that he is deceiving himself. When he thinks that he is quite free from a carnal disposition he believes that his telling it to others is for God's honor. He says that it is his duty to testify before men what God has done for him, and hence he testifies that all of his old nature has been swept out of him by God's so that nothing but perfect love and pure spirituality have place and power in him. He says that it is wrong for one who is full of the Holy Spirit to say that he is "nothing", when in fact he is "something" more and better than ordinary Christians are. This good man cannot be persuaded that he is indulging in self-esteem. He asks, "How can I be indulging in self-esteem when I am all the while giving God the praise for making me perfectly pure and keeping me free from committing sin?" Well, Christ tells us of a pious man who thanked God that he was a much more faithful and righteous man than another man was who stood near him, but it is evident that Christ did not place any value on that man's thanks to God for what he himself was boasting of. The late Mr. Spurgeon in a sermon said: "It is to be feared that there is springing up in some parts of the Christian Church a deceitful form of self-righteousness which leads even good people to think too highly of themselves. It is a fashionable form of fanaticism, very pleasing to the flesh very fascinating and very deadly. Many, I fear, are not really living so near to God as they think they are, neither are they as holy as they dream. It is very easy to frequent Bible readings and conferences and excited public meetings, and to fill one's self with the gas of self esteem. A little pious talk, with a sort of Christian who always walks on high stilts, will soon tempt you to use the stilts yourself; but indeed, dear brother, you are a poor, unworthy worm and nobody, and if you get just one inch above the ground you get just that inch too high." There is plenty of Scripture for such a presentation of the truth. There is always danger in self-

esteem, no matter how that vanity gets into the heart.

The Christian's safety lies in his feeling less than the least of all saints.

C. H. WETHERBB

#### A Good Work.

The mission to Lumbermen under the care of the Rev. M. H. Scott, of Hull, embraced the wide field of the Synod of Montreal and Ottawa. This a purely Presbyterian Mission in its management, and has for its object the sending of good literature to the lumber camps in this wide field. The mission is generous in its contribution of literature to all who undertake this difficult work, and frequently extends its operations beyond the bounds of the Synod. The colporteurs of the Ottawa Bible Society are all supplied with books and tracts in French and English, which they deliver into the hands of the men in the remotest places. Many of our ministers undertake this work for a few weeks in the winter. Revs. N. McLaren and Jas. Taylor cover the Gatineau region each year. Mrs. Bowman, of Scotstown, reports that last year she supplied thirty-five shanties in the townships. Rev. Wm. Shearer, of Sherbrooke, reports that in addition to the work in the shanties, he has supplied some five mining camps. The last three of many contributions sent out were to the missionaries at Killaloe and Whitney, as also a box of 15 lbs to the Rev. Wm. Gribble, in the Parry Sound district. Mr. Gribble issued an appeal in the "Witness" for books for two or three S. Schools, as well as for lumber camps, to which we responded with great pleasure. The Rev. Geo. D. Armstrong, Methodist minister at Fort Coulonge, being desirous of visiting the camps on the Coulonge and Black rivers, was also freely supplied. A large amount of work is also done by this mission among the seamen of our great rivers. Rev. C. B. Ross, of Lachine, in his visit to Great Britain last summer made application on behalf of the crew of the S. S. "Lakonia," which was cheerfully granted. Mr. Ross wrote from Edinburgh, Scotland, as follows: "I desire to thank you very heartily for the box of books you sent me for distribution among the crew of the S. S. "Lakonia." I assure you that the books were much appreciated by both officers and men. I found that a great want of good reading exists on board these ships. Surely there is here a great field for work on the part of such Societies as yours."

It is evident that the wide field for this kind of work is everywhere, not only on land, but on the wide ocean.

Trusting for increased interest in the work and renewed contributions, on behalf of the Synod's committee I send out these few details of the work.

M. H. SCOTT,

Convener and Treasurer.  
The Manse, Hull, Que.

#### A Message for the Mothers from the Good Book.

Be anxious for nothing, but in everything by prayer and supplication with thanksgiving make your requests known unto God, and the peace of God, which passeth all understanding, shall keep your minds and hearts through Jesus Christ.

I can do all things through Christ which strengtheneth me.

My God shall supply every need of yours.

#### Literary Notes.

Table Talk for February contains, in addition to the usual menus and recipes which are so suggestive and helpful, articles on a variety of topics, including "Peppers and Spices," "A Model Household Nursery," and "Scarlet Fever—Proper Management of the Little Patients." Table Talk Publishing Co., Philadelphia, Pa.

The leading article in the February Cosmopolitan is "The Naval Strength of Nations," by Sir Charles W. Dilke. Then follows a well illustrated article on "Niagara—the Scene of Perilous Feats." Besides other articles, there are several stories, including one by I. Zangwill. The Cosmopolitan, Irvington, New York.

The Ladies' Magazine for February opens with an article by Julia W. Henshaw on "The Chinese Women of the West." The girl's club meets and discusses in a bright way the pleasures of a Canadian winter for young girls. "The Woman Who Talks Politics" is an up-to-date and interesting article as is Miss Florence Hamilton Randall's talk on "The Pros and Cons of Boarding." The Hugh C. McLean Co., Toronto.

The most valuable article in the February number of the MISSIONARY REVIEW OF THE WORLD is that by Rev. Harlan P. Beach on the "Missionary Literature of the Nineteenth Century." "John Chinaman in America," is described and discussed by Dr. Ira M. Condit of San Francisco. Another important contribution is by Rev. Wm. M. Upcroft of China on "Unoccupied Fields in Western China." It clearly proves that there is still plenty of room for missionaries in China without overlapping. Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York. \$2.50 a year.

The Harper's Bazar for March opens with an article on "The Management of Husbands" by Lilian Bell. Then follows one of Elizabeth G. Jordan's clever little stories, and the third chapter of "The Red House." Miss Ashmore's department of fashions for young and old is always helpful; and "Happenings in Paris," by Miss Katherine de Forest, is most interesting. Altogether this is an excellent number, one of the most attractive features being the frontispiece, the third in the series of Tragedies of Childhood, by F. Y. Cony. Harper & Brothers, New York.

CURRENT HISTORY for February presents a record of the world's events during December last and closes the eleventh volume of this valuable chronicle. A striking portrait of Secretary Hay is the frontispiece of this number, to accompany an opening article by Joseph Fitzgerald, entitled "The New Treaty and Secretary Hay." The contents in general deal with Congress and the President's message, the South African war, the United States in China's crisis, the Supreme Court decisions respecting the Philippines, the Pan-American Congress, South American matters, Lord Roschery's Chesterfield speech, Marconi's triumph, etc. Price \$1.50 a year. Current History Co., Boston, Mass.

We are leaving the old year behind, but we are not leaving Christ in the dead year. We need not be afraid, therefore to go forward, if we go with him. We have not passed this new way heretofore and it is all strange to our inexperience; but Christ knows, and he will guide us, and all will be well if we put our hand in his.—J. R. Miller, D. D.

#### Sparks From Other Anvils.

Presbyterian Standard: The songs of a church can have as much influence upon it as national songs, more potent than national laws, have upon the character of a people.

Presbyterian Record: The one who gets all he can from life, and gives as little as he can, is as truly a miser as he who hoards gold, and is as likely to die a moral puper.

United Presbyterian: We are not simply subjects of the power of God sustaining life, but there is a vital relation between us and God, by which the currents of his life flow in us. Not simply by him, but in him, we live and move and have our being.

The Lutheran Observer: We ought to rejoice at the prosperity of good men, and pray God that more and more the money power may come into their hands, for it is upon the consecration of this power to him that the advancing redemption of the world waits.

Canadian Baptist: We should all ever be living carefully and prayerfully. But never is there more need of the lowly seeking for the quickening of the life within and the out go of the inner life in consistent conduct and earnest service than when we are hoping God may use us in saving others.

Christian Register: The history of civilization has run along parallel with the history of the Church. The Church has invented more ways of increasing human happiness, devised more plans for mutual benefit, and founded more institutions for the general good than all the other institutions put together.

North and West: Some people are afraid of the word "loyalty," as if that denotes some kind of bondage incompatible with a progressive spirit. But a person that is not loyal to the best he knows is a very weak sort of person. If we do not believe that the Presbyterian Church is the very best church for us, we owe it to ourselves to find some church to which we can be loyal. And if we believe it is the best Church for us, we owe it the heartiest loyalty.

Christian Observer: "Heresy-hunting" is often used as a term of reproach by latitudinarians in doctrine. Another parallel term would be "disease hunting." If the disease be contagious, the health officers receive only praise for their efforts to find and isolate or quarantine it. So if the heresy be infectious, likely to hurt a great many people, the officer is to be praised who prudently and judiciously hunts it out and makes it impotent to infect others. He is not to be reproached, but to be thanked. Of course the imprudent disturber is harmful.

Herald and Presbyterian: Some people do not seem to understand how any one can be religious, and they call all people hypocrites who make profession of their faith. So some people do not seem to be able to realize that any one can get along without drinking intoxicating liquor, and they call all people hypocrites who claim to be total abstainers or who advocate prohibition. In either case it is a sad commentary on the character of the one who designates the others as hypocrites. If they were different, they could see that religion and temperance may be actual elements in the life and character. But they are not different.



THE DOMINION PRESBYTERIAN

RESULTS OF GOOD TIMES.

It would be a formidable task to set down in writing, and almost as laborious a task to read of all the results of the good times Canada is now enjoying. It was a little surprising to see a considerable falling off in the reading matter taken out of one of our large public libraries, charged to the account of "good times". "People are too busy," it was said, "to find time for reading." We have always supposed that it is when times are hard, when men are at their wit's end to get through each day, when accounts are difficult to collect and money comes in slowly, when investments are shaky, and men cannot sleep for anxiety, that that was the time when they could get no leisure or had no heart for reading. We fear it is rather an optimistic, and too self-satisfied a view of things which would attribute a falling off in reading to the prosperity we are now enjoying. A more likely and more reliable result of the good times, is the last bulletin sent out to the Church by Rev. Dr. Warden, the chancellor of our church's exchequer. It shows that with the exception of the following four funds, all the other schemes of the church were in a better state at January 31st of this year, than at the same date last year. The four behind are the W. F. M. S., French Evangelization, Pointe-Aux-Trembles Schools, and our Aged and Infirm Ministers' Fund. The W. F. M. S. is farthest behind, being \$4,000. This part of our church's work has always been so admirably managed and so successful, that this deficit, if not wholly made up by the end of this month when the church year ends, will at least be greatly reduced in amount. We hope that the deficits in the other funds, seeing that they are comparatively small, will be more than made up.

Another result of the good times of a wholly different kind from either of those mentioned, is the carnival of social dissipation and display that may now be seen in all our cities and larger towns. Look over the "society" columns, and they are not few, of any of our city papers, and what an endless round there would appear to be of social dissipations accompanied with ostentation and in many cases most vulgar display. Here is a brief list, such as may be seen any day in our city papers: dances, sleighing parties, assemblies, luncheons, musicales, carnivals, conversaciones; skating, tobogganing, snow-shoeing parties; recitals, lectures, choral clubs; driving, euchre, theatre parties, pedro clubs, with at homes, teas and dinner parties without end. Day after day, week after week the round goes on. What a whirl of most wearing excitement many people must live in, and what high and noble views of life many must have. To what admirable use they are putting the increased means which the good times have put into their hands.

A strange, and not very flattering aspect of society, so-called, attendant on this dissipation is the display, and what we cannot but consider, the vulgar publicity with which it is all flaunted before the public eye. By many this must be thought to be the most satisfying and delightful result of good times, the means they supply of gratifying the lower, more animal, and sensuous cravings of our

nature. Time was when a decent or delicate reserve was shewn with regard to private and semi-private feasting and entertainments. Now one would fancy that the chief aim is to blazon every such thing before the public, and that this is one great object for which society exists, to make the greatest possible display of itself before a wondering, gaping crowd. The names of those present, the table decorations, the dresses and ornaments worn are all paraded and served up to gratify the curious or stir up the envy of those who cannot, or who, if they could, did not have such an array of guests, such costly and elaborate tables, dishes, and gay or gaudy dresses as had somebody else. It is all, this craving for notoriety, this posing before the public, vulgar in the extreme. It takes away from the quiet delicacy and refinement of life and manners which constitute one of the chief charms of really elevating and elevated society. The kindly, homely virtue of, what is now, almost the old time hospitality, is little or no part of this dance of what is called society. It makes life artificial, unnatural, often a burden and a cruel waste of vital life force which might be so well spent to nobler purpose, and to far higher ends. Good times so used, will one day, when they are gone, only furnish reason for bitter but unavailing repentance or remorse.

Under the caption of "Thomas Paine and the Higher Critics," Rev. Dr. Whitelaw of Kilmarnock, Scotland, has been sending cold chills down the backs of modern higher critics and clipping their wings by pointing out that the principal conclusions of the higher critics of the present day had been anticipated one hundred years before by "Tom Paine" in his "Age of Reason." But this is not all. The Secular Society, through the London Free Thought Publishing Co., has issued a twentieth century edition of the "Age of Reason," in the preface to which the statement is made by the editor that "the positions taken up by Paine are now held by Christian professors," quoting extracts showing that Paine's "conclusions were similar to those of the present day critics who call themselves Christians." It is doubtful if the higher critics of our day will care to be so conspicuously placed in the company of Paine in a fashion which practically paints them as followers of the great infidel, rather than as leaders of thought in modern days. Dr. Kilmarnock, in explaining the production of his articles says: "My object in preparing these papers was to advise whosoever might read them that the ideas and theories concerning the Hebrew Scriptures which are now being paraded as new discoveries, as the latest results of modern scientific criticism, as fresh light from the blazing sun of nineteenth century illumination, were nothing more than a reproduction in genteel phrase, of what Paine had advanced long ago in rather rough and unparliamentary speech." The higher critics will have to find out "where they are at."

The true Christian stands before God as if he had already suffered and died for his own sins.

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Ottawa, Wednesday, Feb. 10th, 1902.

The question of Sabbath observance is receiv- ing enlarged attention in Scotland. The United Free Church Presbytery of Edin- burgh recently passed strong resolutions on the question, particular attention being paid to the running of the street cars on the Lord's Day. The mover of the resolution among other things said: "What lay before them in Edinburgh was not simply the run- ning or not running of the cars on Sunday, but this particular fact lay in the centre of a great consideration which they had to face —the ever-growing tendency to increase Sun- day labor." Here is a point which should have the earnest attention of working-men everywhere in Canada. If they permit the Sabbath to be secularized, the time will not be long in coming round when they will be compelled to do seven days' work for six days' pay.

It would seem, says the Missionary Re- view of the World, that Russian opinion is at last awakening to the demand for religious toleration. At a recent missionary confer- ence, held to discuss steps for proceeding against heretics, a leading noble, M. Strachov- itch, protested against the harsh measures in vogue, and said it was high time for Rus- sia to concede to all the valuable prerogative of liberty of conscience. Tho' the proposal was rejected by the conference, it was taken up strongly in the secular press, which has published luminous articles on the value of liberty in matters religious. This is a hope- ful sign, and the fact that the papers that have ventured on this courageous step have not been suppressed, as would inevitably have been the case in earlier reigns, is a tribute to the new spirit which emanates from the Czar, and which is beginning to permeate downward as well as to rise up from beneath. When toleration becomes a fact in the Russian Empire a great future will be opened to the Russian people.



28th February.

Permit me once more to remind Treasurers of congregations, Missionary Societies etc that the church year terminates on 28th February, and that it is necessary that all moneys intended to go into the accounts for the year, should reach the office in Toronto on or before the evening of Friday of next week. In these times of storms and snow blockades, it is well that the money should be forwarded in good time, rather than that it should be put off until the last day.

Permit me also to remind Treasurers of Sabbath Schools, C.E. Societies, etc that the church year ends next week. It is hoped that all contributions, from individuals, for the support of special missions in the Home or Foreign field, or for the support of pupils at Pointe-aux-Trembles, will be forwarded before the 28th inst.

Ministers who have not yet paid their personal rates to the Widows' and Orphans' or Aged and Infirm Ministers' Funds, will oblige by remitting.

Although within ten days of the close of the year, there are still 436 congregations from whom nothing has been received for the schemes of the church. These are distributed among the Synods as follows:—

Montreal and Ottawa.....	76
Toronto and Kingston.....	127
Hamilton and London.....	68
Manitoba and the North West.....	110
British Columbia.....	55 436

The amount received last week was disappointing and considerably below my estimate. It is difficult to say, even at this date, what the result at the end of the year may be. The following are the amounts still required:—

Home Missions.....	\$26,000.00
Augmentation.....	10,000.00
Foreign Missions.....	13,500.00
French Evangelization.....	10,000.00
Pointe-aux-Trembles.....	5,000.00
Widows & Orphans Fund.....	9,000.00
Aged & Infirm Ministers Fund.....	6,000.00
Assembly Fund.....	2,200.00
Knox College.....	7,000.00
Queen's College.....	3,500.00
Presbyterian College, Montreal.....	3,000.00
Manitoba College.....	1,300.00

R. H. W.

A city clergyman on a recent Sabbath referred to the flippant and profane manner in which the Saviour's name is improperly introduced into conversation couched in profane and vile language. The profanity which greets one's ears on the street, not merely among grown men, but also among youths and mere boys, is so appalling in its frequency and violence, that those who hear it are tempted to ask if the blasphemers—for they are nothing else—assume that the third commandment has been stricken out of the Decalogue. Not only is the thrice holy name of God the Father taken in vain by men who claim to be gentlemen and should be an example to the young and rising generation, but the blessed name of God the Son, the loving Saviour of mankind, is also bandied about in the flippant jest or the vile conversation in a shockingly irreverent manner. These people, who would never think of using profane language in the presence of ladies, seem to forget that their profanity is uttered in the presence of Him who said: "Take not the name of the Lord thy God in vain for the Lord will not hold him guiltless that taketh His name in vain." The growth of profane and vile language has become so great and so marked and that those who are sometimes compelled to listen to it cannot fail to recall the declaration of the inspired prophet, "Because of swearing the land mourneth."

# Twenty-First Annual Statement

OF THE

## North American Life Assurance Company.

HEAD OFFICE :

112-118 King Street West

TORONTO

For the Year Ended 31st, December, 1901.

Dec. 31, 1901. To net Ledger assets..... \$3,773,578 98

## RECEIPTS.

Dec. 31, 1901. To cash for premiums..... \$922,335.02  
To Cash Income on Investments..... 176,491.36

1,098,826 38

\$4,872,404 66

## DISBURSEMENTS.

Dec. 31, 1901. By payment for Death Claims, Profits, etc..... \$386,688 35  
" all other Payments..... 291,906.70

678,595 05

\$4,193,809 61

## ASSETS.

Dec. 31, 1901. By Mortgages, etc..... \$1,256,489 65  
" Debentures (market value \$747,235.90)..... 737,848 54  
" Stocks and Bonds (market value, \$1,371,315.70)..... 1,322,168 92  
" Real Estate, including Company's building..... 416,936 41  
" Loans on Policies, etc..... 278,827 44  
" Loans on Stocks (nearly all on call)..... 215,170 00  
" Cash in Bank and on hand..... 22,868 65

\$4,194,309 61

178,381 85

47,881 92

## LIABILITIES.

Dec. 31, 1901. To Guarantee Fund..... \$ 40,000 00  
" Assurance and Annuity Reserve Fund..... 3,808,229 00  
" Death Losses awaiting proofs, etc..... 45,103 01

\$3,913,332 01

Net Surplus..... \$507,441 37

Audited and found correct.

J. N. LAKE, Auditor.

The financial position of the Company is unexcelled—its percentage of net surplus to liabilities exceed that of any other home company.

New Insurance issued during 1901..... \$5,520,067 00  
Exceeding the best previous year in the history of the Company by over half a million.  
Insurance in force at end of 1901 (net)..... \$27,977,794 00

PRESIDENT:

JOHN L. BLAIKIE.

VICE-PRESIDENTS:

JAS. THORBURN, M.D. HON. SIR WILLIAM R. MEREDITH, K.C.

DIRECTORS:

HON. SENATOR GOWAN, K.C., LL.D., C.M.G. E. GURNEY, Esq.

L.W. SMITH, Esq., K.C., D.C.L. J.K. OSBORNE, Esq.

D. McCRAE, Esq., Guelph.

MANAGING DIRECTOR:

WM. McCABE, LL.B., F.I.A., F.S.S.

SECRETARY

L. GOLDMAN, A.L.A.

MEDICAL DIRECTOR

J. THORBURN, M.D. (Edin.)

The report containing the proceedings of the Annual Meeting, held on January 29th last, showing marked proof of the continued progress and solid position of the Company, will be sent to policyholders. Pamphlets explanatory of the attractive investment plans of the Company, and a copy of the Annual Report, showing its unexcelled financial position, will be furnished on application to the Head Office or any of the Company's agencies.

## The Inglenook.

### A Diplomatic Mission.

BY SOPHIE SWEET.

*Continued from last week.*

"We told your father, Robena and I, that Leander was dead to us and we didn't care to hear anything about him—after the way he had treated us," said Miss Caddy with an effort; "but—but I don't know as it's any harm for me to hope that he's been brought to a better mind and has got a good wife—though I don't expect that Robena would let me mention his name! Olive—" Miss Caddy leaned forward suddenly and spoke in a husky whisper—"does the baby take after our folks any?"

"It's the dearest little girl! I went to see them last spring in New York—mother says she looks just like your mother," said Olive.

"Oh, wouldn't I like to see her," gasped Miss Caddy, lying back upon her pillows. "But Robena would never let me. Oh, if I haven't had a time with Robena! But there she is calling you! Run and get your tea, and come back again as soon as you can. If I didn't almost forget! Such a sight of trouble makes folks selfish—you're going to be married, ain't you?"

Olive turned a painfully flushed face towards her from the doorway.

"No, I'm not going to be married," she said.

"Why for the land's sake!" exclaimed Miss Caddy, "we heard—" But Olive had gone to the dining room.

"I expect Caddy told you that I was driving her crazy," said Miss Robena, tentatively while they sipped their tea.

"I have been wondering why you and Aunt Caddy don't have separate rooms," said the diplomatist reflectively. "It is nice to hang your things on just what hook you like!"

Miss Robena dropped back in her chair and gasped for breath.

"We've always had the same room. I never dared to think of such a thing!" she said in a thrilling whisper. "Besides, there is no other room that I could have. There's mother's room that we could not bear to use, and the spare room—we must have a spare room, of course—and little Leander's that we never have opened."

"I should take that if I were you," said Olive boldly. "It isn't as if he were dead. Just invite him here with his wife and baby and you'll get all over that feeling!"

Miss Robena arose and shut the dining-room door. "If Caddy should hear you I expect she would faint away!" she said. "But when H-pzibah Driver comes for the fall cleaning I'm going to have that room cleaned and take it for my own! I've gone so far, now, that I may as well go a little farther, though I do feel a terribly reckless and wicked woman. It fairly makes me feel lightheaded to think of having a room where I could put things where I liked and move them every day if I wanted to! You don't think it would kill Caddy, do you?" she leaned towards Olive and spoke with tremulous earnestness. "I say there's nothing the matter with her, but, after all, I'm a little afraid! Caddy is so sensitive."

A cry, sharp and insistent, came suddenly to their ears before Olive could think of a diplomatic answer—a cry of distress.

"She is dying! O Caddy, Caddy, and I have killed her!" cried Miss Robena, as they rushed up stairs.

Miss Caddy was sitting up in bed trembling violently.

"I don't know what's the matter, the coldness and the trembling came so suddenly," she gasped. "I expect I'm dying, sister dear, I wa'n't hardly a mite sick when I went to bed, yesterday! I thought you would be scared and put the things back, I expect I haven't treated you right, Robena. I've been so set—"

"You had a right to have the things as they had always been if you felt so about it, and 'twas mean and selfish in me to insist!" cried Miss Robena with penitent tears. "I've worried you into a fit of sickness, and I shall never forgive myself!"

Olive flew for the doctor. He said that Miss Caddy had a nervous chill, she was in danger of having nervous fever, but with great care that might be averted. Miss Robena tearfully set about restoring the secretary and the parlor organ to their old places. Miss Caddy heard her and sent Olive to remonstrate.

"Tell her if she don't want to kill me to let them be!" she cried. "I've got a realizing sense of how mean and selfish I've been. She's young" (Miss Robena was fifty, and her sister fifty six), "and she ought to have a chance to be a little mite frivolous if she wants to!"

Olive called to Miss Robena to come upstairs.

"I've thought of a compromise," she said. "We have some paper in our attic that is exactly like that on the sitting room wall. Leander's room was father's once, you know, and he remembered the paper, and when he saw some like it, he bought it for our guest chamber. There were two or three rolls left—fully enough to paper the discolored place. Then, Aunt Robena, you won't be mortified if there isn't anything to cover it but Aunt Lucy's hair wreath—and Aunt Caddy won't feel as if you were."

Miss Robena said that it did seem as if it were a real providence that Olive had some paper like it. She never had been to Portsmouth since she could remember without looking for it at all the paper hangers'. And Miss Caddy wept feebly and said that it was more than she deserved, but if Robena could be happy so, she should die happier knowing that the old secretary stood between the windows just where it had stood when she was a girl.

Robena cried and clung to her when she talked of dying. She said hard things didn't matter anyway when people loved each other. She wondered how she could ever have been so foolish as to think they did.

"If the Lord will only spare us to live together, Caddy, I'll never move another thing round! never in this living world!" she cried, exultingly.

"Yes, you shall!" cried Miss Caddy firmly. "And you shall have the dining-room clock over on the bracket! How did I know it? Lizzy Forbush told me you'd moved it, when she came over to see me

this morning! And I said to myself that I would never get up off this bed till you had moved it back again! I was as wicked as that, and now the Lord has punished me with these terrible feelings! I want you should leave it on the bracket, Robena!"

"It's just a little bit of a thing, Aunt Robena," Olive interposed soothingly. "Small differences ought not to count when people have a real affection for each other. And, Aunt Caddy, you must make haste to get well and have Leander and his wife and baby to visit you, for I know Aunt Robena wants them!"

The two elderly women looked in each other's faces and laughed a little and cried a little, both at once.

"He was only sixteen. I've been wondering, that you couldn't forgive him, Robena!" murmured Caddy.

"Why, I did, long ago! I thought you were too—to set," faltered Robena.

"I have been a terribly set old woman," said Miss Caddy penitently. "But I never shall be again. Only—I will live long enough to see little Leander and his wife and baby! It's such a ridiculous thing that he's got a wife and baby!" and Miss Caddy smiled into her sister's face.

"Olive, I'm glad you came!" said Miss Robena. "Now we must go away and let dear Caddy get calm."

"No, not yet—not yet!" interposed Miss Caddy, anxiously. "I want to know about Olive. I've been so selfish not to think of Olive. She says she is not going to marry Frank Thurston, as her mother wrote—"

"I broke the engagement, that's all," said Olive, nervously handling the knob of the door. "Frank wouldn't give in about living in his old house away out of the village and—"

"You let such a little thing as that come between you?" gasped Miss Caddy from her pillows.

"Such a little mite of a thing!" echoed Miss Robena. "I don't see how you could! Of course there wasn't any real affection between you."

"Yes, there was," faltered Olive. And then she firmly strangled a sob in her throat. "I've been taught better here. I'm going straight home to make up with Frank!"

Miss Caddy sat upright in her bed as Olive fled. "Now what can she mean, sister, by saying she has been taught better here?" she said. "We never should have had a difference about any little thing."—Interior.

### The Essay Bob Did Not Write.

BY GRACE S. RICHMOND.

It was with a melancholy face and discouraged legs that Robert Kendrick dragged himself into the family sitting room on his return from school on Tuesday afternoon. He was greeted with interrogations.

"What's the matter, Bobby?"

"Plunk'd in English lit again, Bob?"

"Won't Bess go to the rink with you?"

"Are you not feeling well, Rob, dear?"

This from his mother. It was small wonder. Her son's countenance suggested severe inward pain of some sort.

He flung his school-books upon the table, his cap and ulster upon a chair, and himself full length upon the sofa-pillows on the couch.

"Worse'n any of those," he grunted.

"Well,—tell us what!"

"Got to write a thing on 'Mozart as a Composer,'" Bob groaned, burrowing among the cushions and kicking out with both feet

at his younger brother, who essayed to approach.

"Why, that's not such a bad subject," said his sister Kathleen encouragingly "That's easy to look up."

"Yes—for you."

"It might be worse than that, Bob," remarked his elder brother, Richard. "It might be 'The Influence of the Recent Presidential Election on the Money Market.'"

"There'd be some fun in that."

"It seems rather a singular subject to give a boy of sixteen," observed his mother thoughtfully; "but I think I know of one or two magazine articles that will help you. You will be equal to it."

Robert sat suddenly erect, with a flushed face and rumpled brown locks. "Do I look as if I knew anything about Mozart, as—or as not—a composer?" he demanded.

Kathleen laughed. "You do not, Bobby," she assured him.

"Well, I think you do rather," disputed Richard. "That football hair of yours has a wildness and ferocity suggestive of the inspired musician."

"See here, Bobby dear," offered Kathleen, going over to the piano and rummaging amid piles of somewhat dilapidated sheet music, "I'll play you something of his, and you can gain your first impressions."

Bob subsided among the cushions, and Kathleen began. She looked around presently to discover the effect upon the aggrieved one, and caught him in the act of stealing from the room.

"You're an appreciative listener!" she cried.

"But I couldn't stand any more of that, you know," he murmured apologetically.

"Give us 'Down in de Land where de Darkies Dance' and I'll stay. I guess I can't study up Mozart that way. It makes me go bluer than ever."

"When is your paper due?" asked his mother.

"Next Monday morning," replied Robert gloomily, and went out to forget his woes in a brisk hour of skating.

On Wednesday Mrs. Kendrick looked up various authorities on Mozart, and placed them at Bob's disposal. On Thursday she asked whether he had begun to work upon his paper, and received an evasive reply indicating that his other studies had recently become very pressing and that he had not yet found time. On Friday evening Richard attacked his young brother, and delivered a brief but pointed lecture upon the evils of procrastination. On Saturday morning the entire family fell upon the victim at the breakfast-table, and inquired enthusiastically concerning Mozart as a composer.

Goaded to desperation, Bob retired to the library, surrounded himself with encyclopaedias, propped his head upon his hand, chewed the end of his pencil, mangled the edge of his sheet of paper, and at length evolved the following introductory sentence: "Mozart was a great composer."

But the second sentence was not forthcoming. At the end of Bob's first hour of seclusion his mother looked in upon him; and, discovering him deep in one of the magazines containing a long article on Mozart with which she had provided him, came softly up behind him and peeped over his shoulder. Bob was absordedly devouring a fascinating tale of adventure upon the high seas. Mrs. Kendrick glanced at the sheet of paper bearing the solitary opening sentence, and smiled. Then she quietly withdrew without disturbing the essay writer, who had not observed her presence.

Concluding at length the story of a battle

both bloody and briny, Bob drew a long breath and looked up at the clock. What he saw upon its face made him fling away the magazine, sit up straight in his chair, heave a gusty sigh which blew his paper across the desk, and bury his nose in the pages of the "Britannica." Suddenly he grasped his pen, thought a moment, studied two books alternately for a season, then began to write.

He looked upon the page of one book while he wrote a sentence, then upon the other book while he transcribed another sentence. The third sentence came from the first book, the fourth from the second, and so on and on, until five sheets of paper were covered.

The Scotch gong sounding the hour for luncheon rolled musically through the house, and Bob appeared promptly at the table. His eyes were sparkling; the third finger of his right hand, his left ear, and the edge of both cuffs were decorated with smears of ink.

"How's Mozart?" began Kathleen before she had unfolded her napkin.

"Enjoying his well earned repose," responded Bob, with a cheerful alacrity so different from his former doleful tone that Richard asked with surprise, "Finished that 'thing,' Bob?"

"All done."

"You must have written rapidly since eleven o'clock." This from his mother.

Bob glanced at her suspiciously. "Why?"

"I thought you were a good deal *à la* about that hour," she returned with a smile.

"That's not bad," acknowledged Robert nonchalantly. "Yes I did get off on Stevenson for a few."

Should you mind letting me see your essay?" asked Richard.

"Yes, I should mind," Bob fired up. "You'd cut it all up for me. It's bad enough to have old Allen get after it, but you college fellows think you know all there is to know about English."

"Since you know all there is to know about Mozart your English can be excused," laughed Richard. "All right, but I thought you might like to hear in advance that your work won't be criticised by the lenient hand of Prof. Allen."

"It won't? Why not?"

"Because I happen to have heard that he's been removed. The new instructor goes in Monday morning."

"Great Caesar! Who is it?"

"Washburn."

"What—not Mark Washburn! Why, he's at C——!"

"Lately assistant instructor at the college, yes. Now professor of English at your prep. school."

Bob came as near whistling as good table manners would allow. His brow clouded darkly, and a distressful pucker appeared about the corners of his mouth. Luncheon over, he followed Richard to the latter's room. "Say, Dick," he begged, "help me out, will you? Why, I shouldn't dare hand this thing I've written to Mr. Washburn. The C—— freshmen say he's death on cribbing; and my essay is cribbed, not exactly whole, but half and half—part from one 'cyc' and part from another—you know the way."

Richard nodded, smiling. Bob's eyes drooped.

"It would have gone all right with old Allen," he said shamefacedly. "But the thing is—I don't know how to write it any other way. What do I know about Mozart as a composer? What do I want to know? And the more I read, the more I don't know. I forget what the 'cyc' says about him the

minute the book is shut. What can a fellow do but crib? And how can a fellow that don't know one tune from another—except the things everybody whistles on the streets—how can he make up stuff on such a subject as this?"

"Times will be better from now on Bob. Washburn will never make you dash your brains against such rocks; he's up to date. He'll have you writing on things you enjoy, and he'll make you like your work. But you don't want to start in by giving him this stuff of yours if its cribbed. He'll recognize the 'Britannica' and the 'Century,' however you've mixed them up; and he'll make you feel small."

"Then what *can* I do?" groaned Bob.

"I'll tell you. Sit down and read one good magazine article among those mother found for you, and read it until you understand it thoroughly and have really taken it in. Then put it out of sight and write your essay in your own words. Washburn will prefer original language to faultless English—cribbed."

Bob sighed heavily. "I know I can't do it," he said hopelessly. "An article on electricity, now—I could read that until I really got it into my head, because I should be interested in it; but this stuff about a fellow who composed things when he was an infant in arms, and played them himself before he got his double teeth—I've no use for him; and, as for telling all that about the influence his compositions had upon the music of his time—I guess not!"

But it was Saturday night presently, Sunday study was forbidden in the Kendrick household, and Bob dared not break rules, even in an emergency like this. At nine o'clock on Saturday evening that unhappy youth took off his cuffs, untied his collar, rumpled up his hair, gave utterance to a series of sounds resembling those of a harassed young lion, and sat down once more before the library desk. As he did so, Kathleen, who dearly loved to tease, began in the distance the Mozart Requiem.

A moment later she found herself whirled off the piano-stool, borne struggling and protesting from the room, and deposited on a divan in the reception-hall.

"Now will you be good?" laughed Richard, passing. "Let him alone, Kathie; he's desperate to night."

"Do you promise to let up on that?" growled Bob savagely.

"Yes," gasped Kathleen. "I only meant it as an inspiration, you know, Bobby."

"Inspiration—nothing! I want absolute silence in this house for the next two hours. Understand?"

And the grip on Kathleen's shoulders loosened. Bob dashed back into the library, and the door slammed with a violence that rocked the house on its foundations.

On Monday evening Mark Washburn, late instructor in the University of C——, now professor of English in the great preparatory school which is its nearest source of supply, sat down to the task of locking over several dozen essays, the sole subject for which had been dictated by his predecessor. His clear-cut, youthful looking face took on varying expressions as he worked, now of amusement, now of scepticism, again of something resembling irritation.

"Poor youngsters!" he said to himself at last. "Haven't I been there, and don't I know what wrestling with a subject too heavy for them these wretched papers show?"

Continued.



## Ministers and Churches.

### Our Toronto Letter.

An event which, during the week, has startled the city and is much lamented, is the very sudden, and in a sense, untimely death of the late Judge Lister. He was, to most, no doubt, better known as a politician, keen, ardent and able, than as yet he has become as a judge. He was a man who, as is now the phrase, and it is a good one, loved the "strenuous life," and his death is deeply felt and mourned. "He was," says a leading daily newspaper, "an earnest, large-hearted, large-minded man, and his death at the very zenith of his powers is a grievous loss to the country."

Another good man, filling a different place, who has lately gone, and whose death makes a large gap in the Christian working force of the city is Mr. Alex. Sampson, of the law firm of Gordon and Sampson. He was one of the founders of the Toronto Mission Union, and was its Treasurer at the time of his death. He was also a member of the board of the China Inland Mission and of the Bible Training School. Twelve years ago he joined the Central Presbyterian church, and afterwards became an elder in the congregation. He was connected also with most of the interdenominational societies of the city, and ministers, representative of several different churches and kinds of Christian work in the city took part in the funeral services. In Toronto, as all over the country, the death of Lord Dufferin recalls with many pleasant memories, his term of service in Canada as Governor-General, his brilliant intellectual abilities, his long and able services to the empire and is sincerely mourned. Much sympathy was felt for him in the troubles and family bereavement which clouded the closing years of his life. Another death abroad, of a man filling a high public, but very different kind of place, where life and work shed lustre upon his own department of labor, and whose loss will be felt the world over in the realm of biblical scholarship, is that of Dr. A. B. Davidson, Professor of Hebrew and Old Testament Exegesis in New College, Edinburgh. Not a few of our younger ministers in Canada have sat at his feet as students and by them all his loss is keenly felt.

Discussion on prohibition goes on bravely and in dead earnest. It is a fine thing, and is a sight only to be seen in a free country, that of a whole people stirred over a great moral question, and discussing it in all its lights and bearings in a frank, straightforward, manly way, and upon the whole in spirit and language, respectful way. The newspapers are rendering the country invaluable service in opening their columns freely to the fullest discussion of a difficult subject. Premier Ross had an unusually full house, and an inspiring audience when, on Wednesday afternoon he introduced his proposed measure to the House and country in a speech occupying two hours and ten minutes. His speech was a strong, most forcible, transparently clear and powerful exposition of the Act he was proposing to the legislative and the country, delivered in a calm, deliberate, dispassionate manner, free from any political partisanship, and evidently under a deep sense of responsibility. The Dominion Alliance is already out with a call for a Convention of the prohibitionists of the province for the 25th inst. in this city, and in the call they have given Mr. Ross and the government due notice that they are not satisfied with the terms of the bill, especially as regards the nature of the majority by which the great issue is to be decided. The Board of Trade of the city at a meeting attended by nearly one hundred, has put itself on record as in favour of restriction, but not prohibition, and of a fair measure of compensation, should the measure become law, to those who will suffer loss in their business by its passage and enforcement. Whether one may agree with him or not, it is very agreeable to all his friends, to find Principals Grant able to be again in the front fighting line, with the liquor curse, and whether this particular measure may obtain a majority or not, we commend the opinion that, Mr. Ross' measure will commend itself to the great mass of calm, sober-minded prohibitionists in the country as a fair and reasonable one.

The missionary societies of our theological Colleges have been a powerful help in advancing the work of our Church both at home and abroad. On Friday evening last, the 36th public meeting of Knox College Student's Missionary Society was held. Professor Halliday Douglas made an excellent chairman. The meeting was

large, as it usually is, and interesting. The principal speaker was Mr. H. M. Irwin, B. A., who was a member of Lord Strathcona's Horse, and who took as his topic, "To and Fro With a Sky Pilot." Referring to students, it may be mentioned that a very determined effort is being made by the students, which it is hoped may be successful, to retain for the University of Toronto, the services of its very popular registrar, Mr. James Brebner. He has been appointed to the same office in McGill College, Montreal. The students of Toronto University are up in arms. A mass meeting has been held, resolutions enthusiastically passed, and a petition is in circulation to be presented to the College authorities to do all in their power to keep him where he is.

At the meeting of the General Ministerial Association on Monday the 10th, the subject for consideration was "The Ethical Outlook of the Current Drama." It was introduced by Rev. J. C. Speer in an able and lengthy paper, treating the subject historically and in other lights. It was discussed at some length, the conclusion being that, on the whole, though not necessarily and not altogether incurably evil, the ethical tendency of the drama and of the theatre has not been in the past and is not to-day good, but decidedly the opposite. The subject considered at the meeting two weeks ago, and which I noticed at the time, "The Church and the Working Classes," called forth a letter from the "Trades and Labor Council" of the city, calling in question some of the statements made in the paper, which was by Rev. Mr. Pedley. The letter was read and left to be dealt with by the writer of the paper. The question was also brought up, whether a Swedenborgian minister is eligible for membership in the Association, and referred to a committee to report.

A Christian and philanthropic work doing invaluable service in the city is the "Toronto City Mission." It was begun twenty-three years ago on a small scale with the view of carrying the gospel into the more needy portions of the city. Dr. W. B. Geikie is its president and has been for some years. Under his leadership, and that of Rev. Robert Hall, who has for seventeen years been city missionary, and for the last four years his Assistant, Mr. Samuel Arnold, the work has branched out in all directions, and is rendering a service to the city of unspeakable value. Its annual report has lately appeared, and it is pleasant to know that, because of its good work and the confidence inspired largely by its devoted missionaries, this institution readily obtains all the financial support it requires.

The Boy's Home, another humane and benevolent institution, reports through its secretary a total passing through it or kept in it during the year, of 150. Of these 64 were removed by parents or friends, 8 sent to farmers, to the Working Boys Home 1, and 85 in the institution on Dec 31st.

Annual midday services during the Lenten season have been resumed at St. James Cathedral: they are brief, pointed, earnest and many have been in the habit of gladly availing themselves of the spiritual help to be obtained from them.

The scheme referred to in a former letter for beautifying the city and thereby rendering it more attractive to citizens and strangers alike, is beginning to take shape, and if carried out as designed, will certainly form a most popular and healthful resort during the summer months.

### Eastern Ontario.

Rev. A. W. Crow of Warkworth has accepted a call to the English settlement in the London Presbytery.

On the 9th inst. anniversary services were held in Knox church, Perth, when Rev. John Hay, of Renfrew, preached.

The congregations of Ripley and Bervie have raised the salary of their pastor, Rev. F. J. Maxwell, from \$850 to \$1,000.

Last Sabbath the second anniversary of the opening of St. John's church, Brockville, special services were held, when Rev. Prof. McComb, D. D., of Queen's, preached.

The monthly meeting of the W. F. M. S., Martintown, was held at the home of Mrs. J. Smith, on the 12th. There was a large attendance although the roads were in an almost impassable state. The ladies have this year decided to clothe an Indian boy in the North West besides their other work.

The Ladies' Aid of the Avonmore church held a debate on Monday the 17th, the subject being "Resolved that Farming Life is more desirable than Commercial and Professional life."

A very pleasant evening was spent at the regular monthly meeting of the Young People's Association of St. John's church, Cornwall, which took place on Monday, of last week.

Rev. Alex. McGillivray, pastor of Bonar church, Toronto, formerly of St. John's, Brockville, was a week ago last Tuesday elected moderator of the Presbytery of Toronto, to succeed Rev. J. W. Rae, of Toronto Junction, who has been called to a pastorate at Aylmer.

On the 28th ult., the 22nd annual meeting of the W. F. M. S. of the Whitby Presbytery was held in the Oshawa church, when a large number of delegates were present. At the evening meeting Rev. A. B. Winchester, of Knox church, Toronto, gave a stirring address.

Considering the heavy storm of Sunday the attendance at the services of St. Andrew's church, Perth, which was conducted by Rev. Dr. Heine, of Montreal, was quite large. Dr. Heine proved himself to be one of the best preachers that have been heard in Perth for some time.

The annual meeting of St. Andrew's congregation, Pakenham, was held on the 28th ult., and the reports from all branches of the church were most encouraging, showing over \$1800 raised for all purposes for 1901. The congregation is in splendid financial standing and the work is going on most encouragingly under Rev. Mr. Young's pastorate.

The annual meeting of the Morewood congregation took place on January 21st. The total contributions for all purposes was \$1840, the largest in the history of the church. The Sunday school and the W. F. M. S. are also in a most flourishing condition, and the pastor, Rev. J. M. Kellock, who is nicely settled in his new manse, feels much encouraged.

The annual meeting of St. Andrew's church, Lanark (Rev. D. M. Buchanan, Pastor), was held on Jan. 20th. The year 1901 has been a good one—all the reports were encouraging. There has been an increase in the ordinary collections, in church attendance of the Sunday school. There is a surplus of \$700 in the treasury after all accounts for the year have been paid.

The new manse has been completed, at Danvegan, and the Rev. Mr. Gollan took possession last week. The building is a handsome brick structure furnished with all modern conveniences. The building committee are entitled to the hearty thanks of the congregation for the way in which they discharged their duties. The people of the congregation entertain the hope that the present occupants may spend a long and happy term of years in their new quarters.

At the annual meeting of Kew Beach church, Rev. J. W. Bell, M. A., in the chair, reports were read from all the organizations in the congregation. The Treasurer's report showed that the revenue for the year from open collections and envelopes had been \$1,064. The total revenue from all sources in the congregation was \$1,276.12, and the income this year more than equalled the expenditure. The session reported additions of 17 to the roll, and seven removals. The reports in all departments of work were most cheering, and the congregation enters on the work of 1902 with thankfulness and courage.

The annual meeting of Knox church congregation, Cornwall, was held on Wednesday night, when Rev. J. S. Burnet of Summerstown, moderated a call to Rev. Robert Harkness of Tweed, Ont., inviting him to take the pulpit which has been vacant since the resignation of Rev. James Hastie, last November. The call was made unanimous and was largely signed by the members and adherents. The financial statement showed the affairs of the congregation to be in a prosperous condition, the members having contributed with their usual liberality.

The annual meeting of Mount Carmel church, Cumberland, was held on the evening of 29th Jan., Mr. J. A. Gamble in the chair. The pastor, Rev. A. D. McIntyre, on behalf of the session reported 162 communicants on the roll being an increase of 14 during the year. The secretary reported the receipts from all sources \$1113.38, with disbursements \$93.34 to schemes of the church, \$146.00 towards century fund, on Pastors stipend \$550.50, repairs to church and manse, etc., \$246.03, leaving a balance on hand of \$77.41. The Sabbath school work was very encouraging, the home department showing marked results.



Ottawa.

Rev. J. W. H. Milne of the Glebe church exchanged pulpits last Sunday morning with Rev. Norman MacLeod of McKay church.

At the last meeting of the Women's Foreign Missionary Society of Knox church, Mrs. J. C. Tulley and Mrs. W. T. Urquhart were elected delegates to the Presbytery.

Out of a total subscription of \$9,181 to the Century Fund, Knox church has already paid in \$8,075. The balance outstanding reported at the annual meeting was \$1,106.

Last Sunday evening at St. Andrew's church, Dr. Herridge began a series of biographical studies in the Old Testament taking as his subject "Achan: a covetous man."

Rev. S. G. Bland, Methodist, preached in Knox church a week ago last Sabbath morning by exchange with Rev. D. M. Ramsay. He preached a searching and edifying sermon.

The regular monthly meeting of the Women's Foreign Missionary Society of St. Paul's church was held on the 11th, when representatives were elected to the annual meeting of the Presbytery.

The Ladies Aid Society of St. Paul's church met on the 11th. Mrs. W. Armstrong presided. It was decided to hold the annual congregational social Friday March 7th and committees were appointed to arrange the matter.

The regular monthly meeting of the Woman's Foreign Missionary Society of St. Andrew's church, was held on Tuesday last week. Mrs. Frank Bronson and Mrs. Allan Gilbert were elected delegates to the annual meeting of the Presbytery.

The new French Presbyterian church, on Wellington street, was formally opened last Sabbath. The morning service was conducted by the pastor, Rev. F. F. Seylaz, while in the afternoon the dedication service took place, Rev. Dr. Herridge officiating. The new church replaces St. Mark's, burned in the great fire of April 26, 1900, and has a most attractive appearance. It is built in the Gothic style and is of brick and stone, seating two hundred people. The cost will be about \$4,200, and the church has this amount on hand to pay for the new building.

Ornamental music was one of the novel features that made the annual festival of the Chinese Sunday school class in connection with Knox church held a week ago last Monday, more than merely attractive. The instruments used were somewhat similar in type to a banjo, but were more primitive and the strains that were produced through their medium were shrill though far from being unmusical. Prizes were distributed and brief addresses were made by Rev. D. M. Ramsay, the pastor, Rev. Henry Singer, of Toronto, and Principal MacMillan.

The reports of the auxiliaries of the Ottawa Presbyterian Women's Foreign Missionary Society are still coming in to the secretary. Some forty outside delegates are expected at the meeting to be held in Knox church on Tuesday, March 4. There will be three sessions. At the morning session reports will be read from the different auxiliaries and officers elected. For the afternoon meeting it is expected that Mrs. Craig, formerly missionary to India, and Dr. Marion Oliver, of Indore, who is home on furlough, will be the speakers. Miss Oliver, whose health is not good, is the senior lady missionary of India. Tea will be served by the Ladies' Aid of Knox church. The moderator of the Presbytery will preside at the evening meeting, and the speakers will be Rev. Mr. Mitchell, representative of the Presbytery, and Rev. Mr. Winchester, of Knox church, Toronto, formerly missionary to the Chinese in British Columbia.

Augmentation Committee.

The Augmentation Committee (Western Section) will (D.V.) meet in the Lecture Room of Knox church, Toronto, on Thursday, March 13th at 7.30 p. m. Schedules of claims for the current half year should reach the Secretary, Rev. Dr. Somerville Owen Sound, by March 6th if possible.

Annual Schedules containing the applications for grants for the ensuing year are to be sent to the Convener of the Augmentation Committee of the Synod for revision.

S. LYLE,  
Convener.

Rev. M. Wicher, of Claude, preached in the Central church, Galt, on the 9th inst.

Western Ontario.

Rev. D. R. Drummond of St. Thomas, preached in the Central church, Hamilton, last Sunday.

Rev. N. Bethune is conducting a series of evangelistic meetings in Chalmers church, London.

The annual meeting of the St. George church showed that a very successful year has just ended.

On the 7th inst, the South Dumfries Sabbath School Association met in the St. George church.

Rev. Dr. Anderson, Presbyterian minister at Keene for over 50 years has recently died at the age of 82.

On the evening of the 14th the annual Sunday school entertainment of Knox church, Stratford, was held.

Rev. Mr. McCrae, of Westminster, preached anniversary services in Carmel church on Sabbath last.

Rev. W. J. Clark gave an interesting lecture on the 14th at Chalmers church, London, on the subject "A Trip to the Pacific Coast."

The first anniversary of the Kirkwall church was held last Sunday. Rev. Mr. McWilliams, of Hamilton, preached at both services.

Anniversary services were held last Sabbath at Avonbank, where Rev. Mr. Cranston of Cromarty preached morning and evening.

On the 14th inst. the members of St. Andrew's church, London, were entertained by the church officials. The social was a great success.

Communion services were held in the Arthur church last Sabbath. Eight persons were received into the church. Rev. W. T. Hall preached and Rev. J. S. Small, B. A., assisted in the services.

The regular annual convention of the South Dumfries Sunday School Association was held in the Presbyterian church on Friday last. The evening services consisted of addresses by Rev. Mr. Martin, of Brantford, and the Rev. Mr. Reeve, of St. George.

The anniversary services in connection with St. Andrew's church, Kippen, will be held next Sabbath, when the services will be conducted by Rev. J. H. McVicar, B. A., pastor of Melleville church, Fergus. On the following Monday evening Rev. Mr. McVicar will deliver a lecture entitled "The Sign Boards of Old London."

On the 28th ultimo Knox church, Galt, held its annual meeting at which there was a large attendance. The report of the Board of Managers recorded a very gratifying progress in the work of the church. The report of Session reviewed the return to the church building at the beginning of the year, the special services held by Revs. Dr. McTavish and Mr. Murray, and the consequent benefits received by the church. During the year 81 members were received into the congregation, 42 by profession of faith and 41 by certificate. There are 573 members on the roll in good standing.

Quebec.

Rev. Dr. Kellock, of Chalmers' church, Richmond, and St. Andrew's church, Melbourne, was recently presented with a handsome fur-lined coat by the members and adherents of the latter church.

The annual meeting of the Georgetown and English River W. F. M. S. was held recently. The Treasurer's report showed that \$246.00 had been raised during the year. One hundred and seventy pounds of clothing was sent to the Galicians and Doukhobours; and a good sized bale to the French Bible women in Montreal.

The Georgetown church, which had been closed for six months for repairs, was re-opened on the first Sabbath of the month. The Rev. Jas. Barclay, D. D., of Montreal, preached with his usual ability and eloquence. A social was held on the evening of the Thursday following, when, after a sumptuous tea served in the basement of the church, the people gathered in the church where congratulatory addresses were delivered by the Revs. J. E. Duclos, J. W. MacLeod and C. Houghton. The Rev. Geo. Whillans pastor of the congregation for the last fourteen years presided. The church is now the most handsome and commodious in the district.

The Sacrament of the Lord's Supper was dispensed last Sunday, Knox church, Cannington. Five new members were added to the roll.

Northern Ontario.

Owen Sound Presbytery will meet in Division street Hall, March 4, at 10 a. m.

Rev. L. W. Thom, of Flesherton, assisted Rev. J. Little in preparatory services at Chatsworth on Friday last.

The C. E. Society of Knox church, Shelburne, were recently given a treat by Rev. J. Buchanan, of Dundalk, who who gave a very interesting lecture on the North West.

"The influence of the Divine Father in driving souls to Christ" was the subject of a special sermon preached by Rev. P. Fleming to his Maxwell congregation on Sabbath evening last.

The C. E. Society of Creemore congregation spent an evening recently at the home of Mr. Samuel Blackburn, elder, who with Mrs. Blackburn gave the young people a very pleasant evening.

At the annual meeting of Dromore congregation held a fortnight ago the pastor, Rev. D. L. Campbell, was presented with \$50. in cash as a token of appreciation from his congregation and an addition of the same amount was made to his stipend for the coming year.

The congregation at Proton Station held their Sunday School anniversary on the 22nd ult. There was a large turnout and after the tea a good programme rendered by the School. Rev. J. Hunter, of Markdale, gave an appropriate address. The pastor, Rev. L. W. Thom presided.

The Eugenia congregation held their annual meeting on the 20th ult., the pastor, Rev. L. W. Thom, in the chair. There was a large attendance and a very harmonious meeting throughout. The treasurer's report showed the receipts on stipend and general account to be \$274.59, expenditure \$274.43. Mr. T. B. Carruthers, superintendent, reported for the Sabbath School a very successful year. Receipts \$70.57, expenditure \$42.90. The Ladies' Aid have also enjoyed a successful year. Including a balance from last year their receipts were \$93.73, expenditure \$47.10.

The Collingwood congregation held their annual meeting on the 22nd ult. There was a large attendance of members and adherents presided over by the pastor, Rev. J. A. Cranston. "Much interest," says the Enterprise, "was taken in the excellent reports of the various societies and of the Bible classes and Sabbath School; also of the Board of Managers. The Century Fund also showed a favourable balance. The church is now free from debt, and the pastor is becoming quite a favorite with many who formerly did not attend church regularly." At the close refreshments were served when all enjoyed a pleasant social season together.

Durham congregation, Rev. Wm. Farquharson, pastor, convened at their annual meeting on the 27th ult. The congregation is in a prosperous condition and therefore had encouraging reports to present. In the Session report the memorial list which contained eighteen names was so large that it could not but sound a note of sadness. Special mention was made of the late Dr. James Gun, who had for forty years been a leading spirit in the congregation. The ordinary revenue of the congregation for the year amounted to \$1673, and after meeting the stipend, etc., and a good contribution to the building fund, there remains on hand \$102.—\$2,618 having been paid into the building fund which with \$465. of subscriptions not due leaves only \$300 unprovided for. A year ago the ladies of the congregation undertook \$875, incurred by putting in new seats and with the aid of \$100. from the young people have reduced it to the comfortable balance of \$250.

Home Mission Committee.

The Home Mission Committee, Western Section, will (D.V.) meet in the Lecture Room of Knox church, Toronto, on Tuesday, 11th March at 9.30 a. m. Ministers, students and others desiring Mission work are requested to forward their applications to the Secretary, Rev. Dr. Somerville, Owen Sound, prior to March 5th. Schedules of claims from Presbyteries, for the current half year should reach the Secretary by March 7th.

ROBT. H. WARREN,  
Convener.

I cheerfully testify to the excellence of Crosskey's Eastern Balm as a medicine for coughs and colds. It has been used by different members of my family with the best results. Rev. A. H. McFARLANE, Franktown, Ont. For sale by all dealers and by the proprietor, John Crosskey, Perth, Ont.

## World of Missions.

### Home Mission Work In The Yukon

From a letter just received by Dr. Warden from the Rev. J. Russell, Missionary of our church at Atlin, B.C., the following extracts are taken:

"Work here is of the most pleasant kind, as Mr. Pringle had left everything in good working order, and I am happy to report every department of the work as prosperous. I hold three services on Sabbath, two in Atlin and one in Discovery. There are only 200 people residing in Atlin this winter, and although there is an Episcopal Church as well as our own, our congregations range from 70 to 75. Nearly all the Presbyterians attend church, and a few Roman Catholics residing here all come on Sabbath evening. At Discovery the attendance is all that could be desired. There are only two of the Creeks working this winter, and I hold regular services at both, besides conducting weekly prayer meetings in Atlin and Discovery. As you are aware, Mr. Pringle had the congregation organized and elders ordained before he left. Since I came in, we have had a communion service in both churches, which was very satisfactory. We have also held our annual meeting.

Mr. Russell came to Canada some three or four years ago, and has done magnificent service for our church on the North shore of Lake Superior, as well as at Bennett and Atlin. He intended visiting the Old Country last fall, but at the urgent solicitation of the committee, he consented to go in to Atlin and spend the present winter there. He intends visiting Britain this spring, but has agreed to return to his work in Atlin after a brief home visit. Arrangements are being made for supplying Mr. Russell's place during his absence, and a student has been secured to work the Creeks during the ensuing summer months when there is a very large number of men, too many to be cared for by the missionary who supplies Atlin and Discovery. The two nurses at Atlin, sent out by our Church, are doing splendid service there.

### A Great Work in Korea.

In Korea, says The Life of Faith, a church has grown up almost spontaneously, unorganized, pastorless, yet vital, self-supporting, and self-propagating, perhaps as near the apostolic model as the world has seen anywhere since. There are about 300 recognized Christian congregations under several bodies of foreign missionary workers, and about as many more observe some form of gathering for weekly worship.

### The Bible in Japan.

One of the most cheering signs of the times in the Sunrise Kingdom is found in the rapidly increasing sales of the Scriptures. If Bibles, and Testaments, and parts are included, we have for the last three years an advance from 45,000, through 98,000, to 137,000, and 92,000 for the first six months of 1901.

**French Dressing**—Take as much oil as needed for the amount of lettuce, add a little salt and a dash of cayenne. Then add vinegar to taste drop by drop.

## THE DOMINION PRESBYTERIAN Health and Home Hints.

### Bacon Rightly Broiled.

Broiled bacon is a dish which in few households deserves the adjective, because it is seldom broiled; the fat is fried out of it and again soaked into it by long spluttering in a spider full of grease. The only way to cook bacon—both for the matter of appearance and digestive qualities—is to broil it, not over a bed of coals (it is too fat for that), but in a very hot oven. Cut the bacon in the most delicately thin slices possible, rejecting the rind. Lay the pieces close together in a fine wire broiler. Place it over a dripping pan and set in a hot oven. It requires to be turned just once. The fat which falls into the pan makes excellent drippings for frying potatoes. Drain the bacon on brown paper. If you wish to serve cat's liver with this, sprinkle the liver with pepper and salt, roll it in flour and fry brown in the bacon drippings. Serve with a curled morsel of bacon on top of each piece of liver. Bacon as served by the average cook, well soaked in grease, is the most indigestible of food; when broiled crisp in the oven it is a dish that may be served even for a child of two with impunity. Among all the fats, delicately crisped bacon ranks next to cream in case of digestion.—Good Housekeeping.

It is said that a drop or two of camphor added to the water with which the face is washed prevents the skin from becoming shiny.

To clean a zinc-lined bath tub, mix to a smooth paste ammonia and whiting. Apply it to the zinc and let it dry. Then rub off until no dust remains.

Dusters should be made, as far as possible, of soft stuff, and should always be hemmed—which is easily done with a sewing machine—for ravelings are a nuisance.

When an oiled floor is soiled it may be cleaned by rubbing with crude petroleum or kerosene. It may also be washed with hot soapsuds. It should always be rubbed perfectly dry.

The following is a splendid liniment for chilblains: One ounce of camphor gum, four fluid ounces of olive oil. Dissolve together by a gentle heat, and apply to the afflicted parts.

One method of taking iron mold out of linen is to hold the spots over a tankard of boiling water and rub them with the juice of sorrel and salt, and then, when the cloth is thoroughly wet, to dip it quickly in lye and wash at once.

**Lamb Croquettes.**—Mince the cold lamb fine, and to it add about one-quarter its quantity of bread crumbs. Moisten with thickened cream or milk, add a little sweet marjoram, season with salt and pepper and mould in small cylinders. Dip first in egg, then in bread crumbs, and fry in deep fat.

**Cream of Potato Soup.**—Put four large potatoes on to boil in one quart of cold water. After boiling fifteen minutes, drain off all the water and cover again with fresh boiling water, to which add a bay leaf, a small piece of onion and a stalk of celery. Boil till the potatoes are done, and press through a sieve or vegetable press. Meanwhile have one quart of milk on in a farina boiler, and, when boiling, thicken with one tablespoonful of flour rubbed together. Pour this over the potatoes, stir till smooth, and serve immediately.

## Fever's Victims.

### THE AFTER EFFECTS OFTEN WORSE THAN THE DISEASE ITSELF.

A SUFFERER FROM THE AFTER EFFECTS OF TYPHOID TELLS OF HIS DEPLORABLE CONDITION—APPEARED TO BE IN A RAPID DECLINE.

The after effects of some troubles, such as fevers, la grippe, etc., are frequently more serious in their results than the original illness, and the patient is left an almost physical wreck. In such cases as these what is needed is a tonic medicine, to enrich the blood, strengthen the nerves, and put the system right. Mr. L. Barnhardt, a prosperous young farmer living near Welland, Ont., offers proof of the truth of these statements. Mr. Barnhardt says:—"Some years ago, while living in the United States, I was attacked by typhoid fever, the after effects of which proved more disastrous to my constitution than the fever itself, and for months I was an almost total wreck. I had no appetite, was haggard and emaciated, and apparently bloodless. I had violent and distressing headaches, and my whole appearance was suggestive of a rapid decline. I tried no less than three doctors, but they failed to benefit me. At this juncture a friend of mine mentioned my case to another physician, and he suggested that I should take a course of Dr. Williams' Pink Pills. I took this advice and found it most satisfactory. Almost from the outset the pills helped me, and I continued their use until I had taken about a dozen boxes, when I felt myself fully restored to my former health, and my weight increased to 165 pounds. I have enjoyed the best of health ever since, and I will always give Dr. Williams' Pink Pills the praise they so richly deserve."

These pills are a certain cure for the after effects of fever, la grippe and pneumonia. They make new, rich, red blood and strengthen the nerves from first dose to last; and in this way they cure such troubles as anaemia, neuralgia, rheumatism, heart weakness, kidney and liver ailments, partial paralysis, St. Vitus dance, etc. They also cure the functional ailments that make the lives of so many women a source of constant misery, and bring the glow of health to pale and sallow cheeks. Other alleged tonic pills are mere imitations of this great medicine, and the buyer should see that the full name "Dr. Williams' Pink Pills for Pale People," is on every box. Sold by all dealers in medicine or sent postpaid at 50c. a box, or six boxes for \$2.50 by addressing the Dr. Williams Medicine Co., Brockville, Ont.

However diverse the conditions of our lives may be, the choice that confronts us is the same for all,—the allurements of the world, or the call of God; the passions of the flesh or the yearnings of the Spirit; the glittering present, or the shining eternity; self-righteousness and pride, or humility and the grace of God; selfishness that promises satisfaction and gives emptiness, or love that demands surrender and gives joy. What a choice it is, and how trivial other things seem beside the issues that are settled in the depths of the soul! They are often settled so smoothly and automatically that there is no conscious jar, and yet the possibilities of the outcome are as the east and the west for distance.—Sunday School Times.

**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**

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

**SYNOD OF MANITOBA AND NORTHWEST**

Brandon, Brandon, 5th March.  
Superior, Fort Arthur, March.  
Winnipeg, Man. Coll., bi-mo.  
Rock Lake, Manitoba, 5th March.  
Glenboro, Glenboro.  
Portage, Portage la P., 4th March, 8 pm  
Minnedosa, Minnedosa, March 4.  
Mellita, Carleton Place, 12 March.  
Stegus, Regina.

**SYNOD OF HAMILTON AND LONDON.**

Hamilton, Knox, 7th January  
Paris, Woodstock, 12th March,  
London, 11th March.  
Chatham, Windsor, 4th March, 10 a.m.  
Stratford.

Huron, Blyth, 21 January.

Sarnia, Sarnia.  
Maitland, Wingham, Jan. 21st.  
Bruce.

**SYNOD OF TORONTO AND KING TON.**

Kingston, Kingston, 11 March, 1 p.m.  
Peterboro, Cobourg, Mar. 10, 7.30 p.m.  
Whitby, Whitby, 16th April  
Toronto, Toronto, Knox, 1st Tues. ev. mo.  
Lindsay, Woodville, 18 March, 7.30.  
Orangeville, Orangeville, 11 March.  
Barrie, Almadale.  
Owen Sound, Owen Sound.  
Algoma, Sault Ste. Marie, March.  
North Bay, Huntsville, March 12.  
Saugen, Harrison, 11 March 10 a.m.  
Guelph, Preston, 21 Jan. 10.30.

**SYNOD OF MONTREAL AND OTTAWA.**

Quebec, Quebec 11 March.  
Montreal, Montreal, Knox, 11 March  
Glenagarry, Maxville, 17 Dec. 10 a.m.  
Lark & Renfrew, Carleton Place, Jan 21, 11 a.m.  
Ottawa, Ottawa, Bank St., 4th March 10 am.  
Brookville, Morrisburg, 10 Dec. 2 p.m.

**SYNOD OF THE MARITIME PROVINCES**

Sydney, Sydney, March 5  
Inverness, Port Hastings, 25th Feb. 11 a.m.  
P. E. I., Charlottetown, March 3.  
Picton, New Glasgow, 4 March, 2 p.m.  
Walker, Oxford, 6th May, 7.30 p.m.  
Truro, Truro, 19th Nov. 10.30 a.m.  
Halifax, Chalmers Hall, Halifax, 26th Feb., 10 a.m.  
Lunenburg, Rose Bay.  
St. John, St. John, 21 Jan., 10 a.m.  
Miramichi, Campbellton, 25 March.

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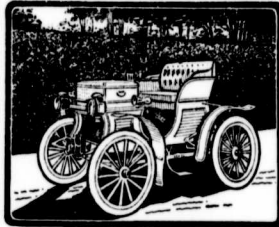
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O. N. & W. Ry.

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" " 1 arrives Gracefield, Que. . . . . 8.20 p.m.

" " 2 leaves Gracefield, Que. . . . . 6.29 a.m.

" " 2 arrives Ottawa, Ont. 9.45 a.m.

P. P. J. Ry.

Train No. 1 leaves Ottawa, Ont. 6.15 p.m.

" " 2 ar. Wallham, Que. 8.35 p.m.

" " 2 leav. Wallham, Que. 7.40 a.m.

" " 2 ar. Ottawa, Ont. 10.15 a.m.

**P. W. RESSEMAN,**  
General Superintendent

**MEN AND WOMEN** to represent us as appointing agents. Some to travel, others for local work. Rapid promotion and increase of salary. Ideal employment, new brilliant lines; best plans; old established House.  
**BRADLEY-GARRETTSON CO., Ltd.,** Brantford, Ont.

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Progressive cheese and butter-makers use

### WINDSOR SALT

because they know it produces a better article, which brings the highest prices

**THE WINDSOR SALT CO. LIMITED WINDSOR ONT.**

ESTABLISHED 1873

**CONSIGN YOUR Dressed Hogs Dressed Poultry Butter to**

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Pork Packers and Commis. Merchants  
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Manufacturers of the

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Lends its influence to the thoughts you express to your friends. Stationery that gives a charming individuality to the writer is our elegant linen finished line

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made in white—also the most fashionable blue—envelopes to match. Ask your stationer for the stylish Notepaper "French Organdie," manufactured by

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## Important to Investors

If you have money to invest, your firm consideration is SAFETY, and the next RATE OF INTEREST.

### THE STOCK OF

"The Sun Savings and Loan Co. of Ontario"

OFFERS

### Absolute Security

WE GUARANTEE a dividend of six per cent. (6%) per annum, payable half yearly.

DEBENTURES sold drawing good rate of interest.

DEPOSITS taken. Liberal interest allowed from date of deposit.

Correspondence addressed to the head office of the Company.

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will receive prompt attention.

Agents Wanted. Good Pay.

## PAGE & CO.

347 Wellington St., Ottawa

Choice Family Groceries

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## CANADA ATLANTIC RY.

### New Train Service BETWEEN

## OTTAWA & MONTREAL

4 Trains daily except S'nd'y  
2 Trains Daily

Lv. Ottawa 8.30 a.m. and 4.10 p.m. daily except Sunday, and 8.30 a.m. daily. Stop at intermediate points, connect at Montreal with all lines for points east and south. Parlor cars attached. Trains lighted throughout with Pusch gas.

4.10 p.m. for New York, Boston and all New England and New York points through Bullet sleeping car to New York; no change.

Trains arrive 11.45 a.m. and 7.25 p.m. daily except Sundays, 7.25 p.m. daily.

### MIDDLE AND WESTERN DIVISIONS.

Ampror, Renfrew, Egauville, Pembroke, Madawaska, Rose Point, Parry Sound, and Depot Harbor.

8.25 a.m. Thro' Express to Pembroke, Rose Point, Parry Sound, and intermediate stations.

1.00 p.m. Mixed for Madawaska and intermediate stations.

4.40 p.m. Express for Pembroke, Madawaska and intermediate stations.

Trains arrive 11.45 a.m., 2.25 p.m., and p.m. daily except Sunday.

Railroad and steamship ticket for sale to all points.

OTTAWA TICKET OFFICES:  
Central Depot. Russell House Block.  
Cor. Elgin and Sparks Sts.

## New York & Ottawa Line

Has two trains daily to

## NEW YORK CITY.

### The Morning Train

Leaves Ottawa 7.40 a.m.  
Arrives New York City 10.00 p.m.

### The Evening Train

Leaves Ottawa 5.30 p.m.  
Arrives New York City 8.55 a.m.

and is an excellent way to

TORONTO, BUFFALO, CHICAGO

Ticket Office 55 Sparks St.  
Phone 18 or 1189.

## CANADIAN PACIFIC RY. CO.

### Improved Montreal Service.

(VIA SHORT LINE)

Leave Ottawa 8.35 a.m., 4 p.m.

(Via North Shore)

Leave Ottawa 4.13 a.m., 8 a.m., 2.33 p.m.

6.20 p.m.

(Sunday Service)

(Via Short Line)

Leave Ottawa 6.25 p.m.

(Via North Shore)

Leave Ottawa 4.13 a.m., 2.33 p.m.

OTTAWA TICKET OFFICES  
Central Station. Union Stations  
**GEORGE DUNCAN.**

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

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## The DOMINION PRESBYTERIAN

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

APPLY **C. Blackett Robinson, Manager.**  
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OTTAWA, - ONT.

## THE PROVINCIAL

## BUILDING & LOAN ASSOCIATION.

HEAD OFFICE, - TEMPLE BUILDING, TORONTO.

INCORPORATED 1891.

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

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

### DEBENTURES:

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