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### ABIDE WITH ME.

BY ANNA NEIL GILMORE.

'Tis morning bright and glad ;  
On earth the radiance of the sunbeams lie,  
And with a happy heart my journey I begin,  
And humbly cry,  
"Abide with me."

Fierce beats the noonday heat ;  
I am so weary with the toilsome way,  
So little strength remains, I scarce can lift my eyes  
And, trembling, say,  
"Abide with me."

Cool lie the evening shades ;  
My weary limbs I rest from journey long ;  
And knowing Christ has travelled with me all the day,  
Still, still my song,  
"Abide with me."

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**DEATHS.**

On Dec. 23, at the General hospital, St. Mary's, Hubert Kerr, of Ottawa, aged 69 years.

On Dec. 24, 1901, at Allan's Corners, Janet Carmichael Kerr, wife of Daniel Drysdale, and daughter of the late Thomas Kerr, of Tullochgorum, in her 33rd year.

**BIRTHS**

At 'Berachat,' Devon, Jamaica, West Indies, on Dec. 17, 1901, the wife of the Rev. David A. McKillop, of a son.

**MARRIAGES.**

At the residence of the bride's father, on the 25th inst., by the Rev. J. W. Mitchell, M. A., William F. Hall, Commercial College, Berlin, second son of Geo. Hall, Binbrook, to Marion, youngest daughter of George Mitchell, Seneca.

On December 18th, at Cowan Avenue Church, by Rev. Mr. Clark, Henry H. Halls, of Toronto, to Rose McGill, of Gore Bay.

At the home of the bride's brother, on Dec. 11, 1901, by Revs. E. S. Logie and J. M. Kellock, Harmon Shaver, of Morewood, to Rachael Smith.

On Dec. 12, 1901, at the residence of the bride's father, 131 Rose avenue, Toronto, by the Rev. John Neil, Leila W. Bigger, to W. C. Armstrong, of Winnipeg.

At the manse, Campbellford, Ont., on Dec. 18, 1901, by Rev. A. C. Reeves, B. A., Nathan Atkinson, of Seymour, Ont., to Ella, daughter of Thomas Carruthers, of Campbellford, Ont.

At the residence of the bride's father, Seymour, Ont., on Dec. 18, 1901, by the Rev. A. C. Reeves, B. A., James Ernest Brunton, to Nellie, eldest daughter of Adam Hay, both of Seymour.

At Winnipeg, on Dec. 25, 1901, by the Rev. J. B. Silcox, Edward Blake Robertson, of the census department, Ottawa, to Christina J. Wrixon, daughter of Wm. Wrixon.

At St. Andrew's Church, Campbellford, Ont., on Christmas Day, 1901, by the Rev. A. C. Reeves, John Shanter, of Chambly Canton, Que., to Maggie May, only daughter of Mrs. Elizabeth Gwynne, Campbellford, Ont.

On Dec. 26, 1901, at the manse, Ormstown, by the Rev. D. W. Morrison, B. A., David McCracken, Huntingdon, to Eliza Jane, daughter of Wm. Rember.

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## Note and Comment.

The Celtic revival has spread to New Zealand, where "a vigorous language campaign" has begun; and Scots and Irish are working as allies in this patriotic cause.

Although Lord Rosebery has been for five years in retirement, English and Scottish towns are more eager to offer him their freedom even than they were when he was in the front rank of politics.

It is pleasing to note that the authorized reading books of the deaf and dumb, both in the United States and Canada, are to be printed and published by the firm of Mr. G. N. Morang, of Toronto.

The Record announces that Rev. Dr. Lewis Borrett White has intimated to the Committee of the Religious Tract Society, his wish to retire from the office of secretary at the end of the current year.

The Bishop of Dunkeld bemoans for religious reasons the depopulation of the rural districts. "Surely," he says, "it was easier to get to heaven from the pure open country than from the slums of Glasgow."

There are 20,000 square miles of agricultural land in Natal alone, which carries a population of but one to the square mile. The same paucity of farming population prevails over the whole of South Africa.

The use of separate cars for children having whooping cough is being advocated in France, where a change of climate is the usual remedy for this disease, and consequently there is much travel among children.

Dr. Brindle, who has been Cardinal Vaughan's assistant at Westminster, and who has just been made Roman Catholic Bishop of Nottingham, served as an army chaplain with Lord Kitchener in the Sudan. He was a well known and very popular figure there, and the War Office gave him a "D. S. O."

A centenary committee has been formed in connection with the one hundredth anniversary of the foundation of the British and Foreign Bible Society, and at its inaugural meeting it was resolved to celebrate the centenary by increasing the Society's regular income and by an endeavor to raise a special fund of not less than 250,000 guineas to extend the Society's work throughout the world.

Under prohibitory legislation, such as the Provinces can authorize, remarks the Christian Guardian, the moderate drinker can have liquor in his home, and he will be under necessity to use liquor only as he thinks it safe and proper within the home and family. The moderate drinker may feel free to drink quite frequently when he can do so in licensed places, where his example is not before his family. He will drink far less, and, perhaps not at all, when he must face the problem in his home, rather than on the street.

Dr. Norman Walker takes farewell of the "Missionary Record" of the United Free Church of Scotland in the December number, and the conduct of the journal will henceforward be undertaken wholly by Dr. Robson.

The Stockholm Board of Guardians says 52 per cent. of the cases of pauperism with which it is called on to deal are due to drink. The Gothenburg system does not meet the requirements of the case, they say, because the sale of liquor being "farmed out" there is an incentive to push sales and encourage the consumption of liquors.

In Scotland the cause of temperance is visibly advancing. At a recent temperance meeting at Dunvegan, Scotland, the Macleod of Macleod, chief of the clan, marched up to the table at the close of the address and took the pledge. Fifty other Highlanders followed their chief's example. Who can estimate the full effect of all this?

The historic congregation at Regent Square, London, is at last moving in the direction of introducing an organ to assist in the service of praise. The prejudice against a "kist-o' whistles" (says the "British Weekly") has "died hard" in this congregation, probably because its psalmody has always been of a high-class type.

Glasgow Presbytery is to be asked to adopt new rules for the employment of probationers. The guinea fee is recommended where the minister's stipend is less than £300; two guineas where the minister draws over £300 and under £600; and three guineas beyond that sum. In addition board is to be provided for the week end, or ros as an equivalent, in addition to traveling expenses.

It is reported from Rome that a marble bas-relief of great artistic value has just been discovered at Pompeii. The work dates back four centuries before Christ, and must have been executed by a great sculptor of that period. It represents a sacrifice to Venus, and all the figures are exquisitely beautiful. The bas-relief has been conveyed to the Naples Museum.

After fifty four years' agitation the women of Massachusetts have succeeded in getting the law changed so as to make men and women equal in the matter of the inheritance laws. More, they have had the provision that a widow may have the use of her husband's house for forty days extended to six months. The new law goes into effect on Jan. 1.

It is not so very long since total abstinence was regarded unfavorably by life insurance companies. It is told that in 1840 a British Company required an extra premium of an applicant for insurance because he was a total abstainer from intoxicants. All companies to-day know that the abstainer is a much safer risk than even the moderate drinker; and some companies give better rates to abstainers.

The Belfast Witness says:—The Moderator-designate of the next English Presbyterian Synod (Rev. J. K. Christie) is very quiet and reserved, and is not personally known to a very wide circle in the South of England, but his knowledge of Presbyterian history is second to none. As it happens, the next Synod meets in Newcastle, where he is well known and much liked. He has spent nearly the whole of his ministerial life in England, and is well worthy of the honor of the Moderatorship.

The Klondike, where the gold comes from, is not quite so near the North Pole as some people think, for Faith Fenton Brown writes to the Globe that turnips, cabbages, carrots, cauliflowers and parsnips, of native growth, have been put into warm storage at Dawson this last autumn to help feed the people during the winter, and up the Yukon River satisfactory crops of hay, oats and clover were reaped. Such home-grown products are a welcome addition to Strathroy peas, Pictou strawberries, Ingersoll butter, and Winnipeg flour and rolled oats, which help to make up the miners' diet.

The Sacred Congregation for the Propagation of the Faith has issued its official publication, "Missiones Catholice," for 1901. The statistics given are those officially sent in by Roman Catholic ecclesiastical authorities throughout the world to the Holy See every five years. According to the report just issued the number of Roman Catholics in England and Wales in 1901 is 1,429,850, as compared with 1,339,640 in 1895; in Scotland 413,500, with 363,000 in 1895. But in Ireland there has been a decrease from 3,543,216 to 3,538,305. In Canada there has been an increase from 2,199,530 to 2,201,660 within the five years. In Australia, Tasmania, and New Zealand the Catholic population has grown from 3,008,390, to 4,507,980, and in Africa the Roman Catholics, who were about 400,327 in 1895, now number 481,782. In India they number about 750,000.

Principal Rainy, the Murtle lecturer in Aberdeen University, delivered the first lecture in the Mitchell Hall of Marischal College. His subject was 'Other Worldliness.' Principal Rainy said that in the writings of the present day it was not unusual to meet expressions which implied that religious people attached an unreasonable amount of attention to the coming world, and that this attitude led to an unreasonable restriction upon the duties of human life. For his part he had no doubt that pietism had an essential truth and goodness on its side, and it was on the whole wiser and better than most of those who opposed it. But it had failed to convince men that it knew how to deal worthily with the facts and forces of everyday life. All lines of human experience, of culture, and endeavour, which were in themselves legitimate, were open to the Christian. Business, industry, science, art, teaching, travel had each its rights. It took all sorts of men to make a world, so it took all sorts of lives and experiences to exemplify the capacity of human nature. The frank and thankful acceptance of God's goodness in the elements that brighten and gladden life was a right and wholesome thing.

## The Quiet Hour.

### The Promise of Power Fulfilled.

S. S. Lesson Jan. 12th; Acts 2: 1-11.

Golden Text:—Acts 2: 39. The promise is unto you and to your children.

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

And when the day of Pentecost was fully come, v. 1. The date of this feast was reckoned from that of the Passover. The second feast depended upon the first. Without the Passover there could have been no Pentecost. The Passover represents the atoning death of Jesus Christ. Pentecost is associated with the bestowment of His great gift upon the church. We must therefore trace back all the spiritual blessings enjoyed by the church to Calvary. The blood of Jesus Christ is the price of the church's heritage.

They were all with one accord in one place, v. 1. There were no absentees in this congregation. Everyone was in his or her place. No one was kept away by threatening weather or shabby clothes, or trifling ailment or laziness. How it would cheer the heart of teachers and superintendent to see all the scholars present in the Sabbath School! How glad the minister would be to see all the children as well as the grown-up people at the public services in the church!

And suddenly there came a sound from heaven as of a rushing mighty wind, v. 2. By His life and death Jesus Christ introduced a new force into the history of the world. There is a picture called "The Dream of Pilate's Wife." It represents the woman standing on a balcony and looking down the vista of the coming ages. In the foreground is Christ bearing the rough, heavy wooden cross of the Romans. Behind Him are the apostles with their converts. Then comes the primitive church with the great fathers. They are followed by the early church with the majestic forms and splendid accoutrements of the crusaders. Last follows the modern church with its missionary heroes, while in the background are the shadowy figures of an innumerable multitude. A great company of angels look down upon the scene with intense interest, while over all is the cross, now transfigured into the brightness of a star, while the Saviour still bears the rough wooden reality in the foreground. The mightiest forces in the world are those which spring from the cross, and their triumphs will not cease until the sway of that cross becomes universal.

Cloven tongues like as of fire, v. 3. Fire is one of the active principles of nature. The intensity of God is set forth and illustrated by this active element of nature. In creation, in providence, in redemption, God is constantly energizing. Then, with fire we associate the idea of power. Fire is one of the mightiest of man's servants, enabling him to fashion the stubborn metals into shapes of utility and beauty, and to surpass the speed of the greyhound as he travels by land or sea. In it we see reflected the power of God who has opened up the floodgates of the deep and chained the waves, who has piled up the mountains, and scooped out the river-beds. Once more, we connect with fire the idea of purity. Nothing in nature is as pure as the ray of light or the flame of fire. It illustrates the holiness of

God, which on the one side is a love of the good, and on the other a hatred of the evil.

And they were all filled with the Holy Ghost, v. 4. There is no aristocracy in the church of Christ. There is no favoritism in the bestowal of spiritual gifts. To be filled with the Holy Ghost is the privilege of every believer.

And they began to speak . . . as the Spirit gave them utterance, v. 4. It is to be remarked that in all the several cases recorded in the Acts of men being filled with the Holy Ghost, that they spoke suitably to the occasion. The immediate effect of being so filled was that men began to witness for Christ. The purpose of the Holy Ghost in coming into our hearts is that we shall witness. If we refuse to carry out this purpose, we cannot expect Him to dwell in us.

Every man heard them speak in his own language, v. 6. The message must be delivered to every man in "his own language" if it is to reach his heart and change his life. We must speak to children in the language of children and to men in the language of men. Spurgeon once said that to hear some men preach, one would think that the Lord had said "Feed my giraffes" or "Feed my cameleopards" instead of "Feed my lambs."

And it shall come to pass that whosoever shall call on the name of the Lord shall be saved, v. 21. Nothing is more remarkable in the address of Peter than the universality of his offer of salvation. A short time before, he and his fellow apostles had been speaking and thinking of the kingdom of God as an earthly kingdom confined to Israel (Acts 1: 6) and in which the twelve apostles should sit upon twelve thrones. Now he is proclaiming salvation to all men who shall call on the name of the Lord. We cannot explain such a change except by the miracle of Pentecost, which gave Peter and the rest not only new tongues to speak, but a new message to deliver.

### The Home and the Church.

It is a quiet home in which all the large family are closely bound together. The parents are on very familiar terms with the children their tones of voice are softened by love. There is life in abundance and no harsh restraint is put upon it, but there is obedience to every wish of the parents: We were guests over the Sabbath, and it was a delightful day to us. When we came down from our room some time before the hour for church going, we found the mother reading to the children and teaching them the Sabbath school lesson. In the afternoon the catechism was in order, and evidently it had been well studied. After this there was conversation and reading on the topic for the young people's meeting. Then there was the reading of the Scriptures by all, from the grandmother to the youngest child. After the evening service, as in the morning, there was family worship, with good, hearty singing of the Psalms. Such family life leads naturally to the Church, and will bear fruit in a noble Christian living in the world.—United Presbyterian.

A man who has doubts, is weakened in his own estimation; when he tells them to others he is weakened in the estimation of others.

### THE CRIME OF THE CROSS.

BY REV. PRINCIPAL DYKES, D. D.

Israel's rejection of its Messiah was the fatal crisis in its history as a people. Looked at from an outside standpoint, it was certainly the most disappointing of all events in the history of religion. Here was a selected and guarded race, whose whole training for many centuries had been ordered with this very design, that it might furnish an appropriate soil and nidus for the appearance of the Divine Helper needed by mankind. Yet when he appears the religious chiefs and *elite* of this race not only misapprehend their expected deliverer, but bitterly resent His pretensions and cannot rest till they have compassed his death.

Disheartening as such a crime must be to one who cherishes a hope in the capabilities of human nature, we gain nothing by regarding it as utterly inexplicable, an atrocity too monstrous to be paralleled or even to be understood. In after centuries, when the rupture between the Synagogue and the Church had become complete and embittered, Christendom looked back on the cross of her Founder and Lord as on a hideous monstrosity, the diabolic wickedness of which it was impossible to exaggerate. Nothing could be too strong to say in denunciation of the crime of the crucifixion. The unspeakable shame of that Friday's deed not only overwhelmed the memory of all the actors in it, Roman or Jewish, with execrations and curses; it spread along the ages, stained the whole Jewish race, made successive generations infamous, and even justified, or palliated at least, the worst excesses of Gentile greed and cruelty against the children of Abraham. Some of the blackest pages in mediæval annals are those which tell how Christian princes and people ill-treated the hapless outcast Jew. This excuse covered everything: The blood of the murdered Son of God was on all his tribe.

In notable contrast to this fiendish Jew-baiting by later Christians is the restrained and humane language of the New Testament. The earliest disciples of Jesus, even in the heat of their first resentment or under the stress of acute controversy with their unbelieving countrymen, never allow themselves to use exaggerated language on the subject of His death. A "crooked generation" had, indeed, slain the righteous and holy One "by the hands of lawless men." "Betrayers and murders" of the Just One they had been but they had done it in their ignorance "because they knew Him not." Had they known better, they would not have crucified the Lord of glory. After all, they were but the unconscious instruments of Providence to bring about what the council of God had determined and prophecy had foretold. Surely this milder tone was more in the spirit of the Divine Sufferer Himself, who prayed: "Forgive them, for they know not what they do." Was it not also more true to the facts?

The anonymous author of that suggestive little book, "Pro Christo et Ecclesia," has called special attention to the fact—of which the significance is apt to escape many of us in spite of our familiarity with it—that the class which, sitting on judgment on the pretensions of Jesus, rejected them, counter-worked His popularity and ended by hounding Him to death as a deceiver of the people, was the most scrupulous, virtuous, and religious class in Palestine society, the "religious public" of His day. Not only so, but what is still more significant—it was precisely the fault of their religion that they so gravely and fatally misunderstood Him. They approached Him under preconceptions

engendered by their traditional religion of legal righteousness, and the one-sided conception of the divine character to which it gives rise. Within the narrow framework of their theology no room was found for such a Father of all men as Jesus preached; who does good to evil as well as good, seeks to win by love the worst of His children, and has a welcome and a pardon for the outcast and the prodigal. This made them, as our Lord Himself said, "stumble" over the new teaching, not perceiving that it was to be the very foundation stone of a new city of God, diviner than the Zion of their fathers. The error was indefensible, unquestionably, for they both saw and hated Jesus and the Father whom He disclosed to them. It was a sin against light and against love, which is the same thing as to say against God. All the same, it was a most natural error. Other men bred in similar religious ideas have done in substance the same—refused fresh light from Heaven, and persecuted prophets in the name of piety. Just here lay the profound and enduring significance of this historical tragedy of the Cross. It revealed for all time the natural resistance which the self-righteous human heart must offer to the infinite, compassionate sympathy of Divine grace, with its universal charity and its free mercy for the chief of sinners. But it was the misfortune of the religious leaders of Israel in the first century, that they alone of all men were forced into such close and responsible contact with the manifested love of God, that they could not "stumble" at it without also proceeding to "kill the Prince of life." A crime appallingly exceptional in its issues—wholly human and, indeed, universal in its roots.

**Prayer.**

Our Father, do thou always show us to what higher height we may climb, in what brighter light we may live our day, and what purer joy we may realize in all the wondrous ways of life. Forbid that we should look down; enable us evermore to look unto the hills, whence cometh our help. Thou hast made the high places of the earth as altars; men worship there, they begin in wonder, they end in praise. This say, O God is here; we knew it not. This is none other than the house of God, though in the open air, and this is the gate of heaven, made without hands. If thou wilt show us these higher heights and brighter glories, and fill our souls with the Holy Ghost, we shall go on from one degree to another of quality and of life, until we shall hardly regard heaven itself as a great surprise. Enoch walked with God, and he was not without sound or violence or rush of whirlwind, he passed into his proper place. May we so live that we shall not die. When we come to what men call death may we know that it is but an ascension, a rising into the land of morning and the city of peace. And this we ask in Jesus' name. Amen.—Selected.

"No man eber loses 'is ambition completely," said Uncle Eben. "Ef he gits whah he can't be nuffin' but a nuisance, he takes pride in seein' how big a specimen he can make hisse'f."—Washington Star.

If we walk close to God we will never have much of this world's dross about us.

The business of the Christian Church is not to aggrandize or advertise itself, but to evangelize the world.

**Our Young People**

**Entering the Kingdom.**

Topic for Jan. 12: John 3: 1-8; 5: 24.

**Hints on the Topic.**

The way we enter the kingdom of heaven is, I think, very much like the way a piece of coal takes fire. At first the coal is hard and black and cold and dull, just like the life of any one who is outside of the kingdom of heaven. The coal does not realize its condition, and neither does the man. We may even think we are having a good time outside the kingdom of heaven, and it will need sickness, or misfortune, or temptation, or death, to show us how dull and helpless, how cold and dark, our life really is.

Then, to the coal in this condition, some one brings a match. This match is like the truth of God's Word, the story of Christ. The match may lie beside the coal forever, and the coal will be no better off; just as some go on, year after year, hearing the gospel preached and the Bible read and seeing Christian lives lived, and yet they are not in the least affected by them.

But some one takes up the match, rubs it, and lights the coal. In an instant the coal has entered a new kingdom, the kingdom of energy, the kingdom of heat, the kingdom of light. It is still coal. It has the same chemical elements. But it has become coal that warms and works and flashes. It is coal so transformed that no one would know it to be the same. It is full of a new life which widens out, in light waves and heat waves, to the farthest limits of the universe and to the utmost bounds of time.

Something from outside the coal had to come to it, and introduced it to the kingdom of light, heat, and energy; and something outside us must come to us, or we shall never leave the coldness and darkness of sin for the warmth and light of a Christian life. But the coal was obliged to wait, motionless; while we can reach out our hands, and ask Christ, who is the Light of the world, to come to us, and touch us, and at the touch transfer us into His kingdom. Shall we not do it, and shall we not do it this very evening? C. E. World.

**Daily Readings.**

- Mon., Jan. 6.—The first disciples enter. John 1: 35-42
- Tues., Jan. 7.—Nathanael enters. John 1: 43-51
- Wed., Jan. 8.—Matthew enters. Matt. 9: 1-9
- Thurs., Jan. 9.—The Ethiopian enters. Acts 8: 26-38
- Fri., Jan. 10.—Cornelius enters. Acts 10: 1-8, 44-48
- Sat., Jan. 11.—Paul enters. Acts 9: 1-9
- Sun., Jan. 12.—TOPIC.—Entering the Kingdom. John 3: 1-8; 5: 24

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

**A Well of Life.**

BY REV. ROBERT COLLYER, D. D.

In the great central citadel of the old castles in England, as I remember them, there is almost sure to be a well of living water sunk deep down in the foundations; and this was counted a most momentous matter. They could store up provisions for a siege; but the well of living water springing down there in the deeps, stored and sprang of its own sweet will, and gave them ever-enduring strength to defend the place. So have I thought of this honest and sincere conviction of God's truth in a man's life. It is as a well of living water in the central citadel of his power; while the mere make-believe is as the tanks we fill, to find the water grow turbid, and fail when we need it most.

**New Year's Dawning.**

At this New Year's dawning,  
Savior, we would give  
Into thy safe keeping  
All we are and have.

Hearts, that they may love thee  
Daily more and more;  
Hands, that they may serve thee  
Better than before.

Voices that may praise thee,  
Singing all the way;  
Feet that on thine errands  
Run all through the day.

Guide us, keep us, love us;  
Make our light to shine;  
We will travel safely  
With our hands in thine.

**Suggestions.**

Nicodemus found Christ by night; and so I think must we, if we would find Jesus, get away from the noise and tumult of life to where it is quiet, and talk long with Christ about heavenly things.

Once Mr. Moody asked a soldier to explain how he came into the kingdom of heaven. The soldier answered him by repeating four military commands: "Halt! Attention! Right about face! March!"

Sometimes what seems to us to be mere chance will lead to a man's conversion. A young telegraph clerk happened to notice a message not intended for him, and spelled it out as the instrument clicked it off: "Behold the Lamb of God, which taketh away the sins of the world." That message was the means of his entrance into the kingdom.

There was a fire once in the sailor's home at Liverpool, and the ladders were too short to reach the upper stories, so a sailor ran to the top of the ladder, clutched the window-sill above, and so made of his body an extension of the ladder. The men scrambled down over his body, while he stood there pressed against the scorching building, and though his face and hands were blistered and his body severely bruised, his comrades were saved. In the same way there is no way for us to peace and safety but a person—but Christ. He is our only entrance into the Kingdom. He is the Way.

There are men who take their politics more seriously than their religion or their domestic duties. The politics becomes a habit, and an evil one.

## Our Contributors

### A Lesson from the Easel to the Pulpit.

BY REV. T. FENWICK

The title of this article, put in plain language, is "A lesson which the professing preacher of the Gospel may learn from the art of painting." What that lesson is, I shall now show.

It is a rule in historical painting to treat the most important figures in it so that they shall chiefly take the eye of him who looks at it. This can be done by the place which is given them, or by causing a strong light to fall on them. Those of less importance must be put in shadow, or placed where they will be little noticed, or both.

Wilkie carries out this rule in his picture of Knox preaching in St. Giles' Cathedral." The great Scottish Reformer is standing alone in the pulpit. A strong light is falling on him. There are several between him and us, but they are in the shade. We have not the slightest difficulty in being able to see him of whom it is so often said that he "never feared the face of man." At once, he arrests our attention.

The same is true of Cattermole's picture of "The Reformers at the Diet of Spire." There, right before us, are they standing, and the high in rank of the Romish clergy, seated. We pay little attention to the other persons in the picture.

I come now to violations of the rule under consideration. As illustrations thereof, I shall take two of the works of the famous historical painter, J. McMartin. The first is "Eve tempting Adam." Of course, our first parents should be the chief objects in it. But instead of that we have a large landscape representing Eden—a beautiful scene, but far too prominent. Adam and Eve seem to be figures introduced merely to give life to the landscape. The second picture is "The Handwriting on the Wall." Of course, what should most take the eye in such a picture should be Belshazzar, the queen mother, Daniel, and the handwriting. But we have a very large representation of the palace of Babylon in which the event which is the subject of the picture, is taking place. It is true that Belshazzar, the queen mother, and Daniel, are the most conspicuous of the vast, festive throng then assembled. The rest—the wives, the concubines of Belshazzar, and the thousand of his lords to whom he is giving a great feast, occupy a secondary place. Still—as I have already said—far too much prominence is given the palace. We can say of the figures in it what I have said of Adam and Eve in the other picture.

I once visited the studio of a friend of mine who is one of the foremost artists in Toronto. I found him engaged in cleaning a portrait of the late Lieut. Gov. Macdonald, the work of a portrait-painter from France. "What do you think of that?" said he to me, knowing that I had done a great deal in the arts of design. I answered: "I like the portrait very much, but I do not at all like the background. The flowers on the wall-paper there, take one's attention as much as the portrait does. They should be greatly toned down. That would bring out the portrait with boldness." "Your criticism is per-

fectly correct," said my friend of the pencil.

Now, any professing minister of Christ can truly be said, in a figure, to hold up a picture before the mind's eye of his hearers. What should be the chief object in it? This is, certainly, a most important question. It should be "The Cross"—the cross of Calvary. Paul, in his Epistle to the Galatians, addresses them as if in his preaching among them he has held up a picture to their view—the decease which Christ accomplished at Jerusalem. "Before whose eyes," he says, "Jesus Christ hath been evidently set forth crucified among you." The great object to which he directed their attention was the cross. Very near the close of the Epistle, he says: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ." To the Romans he says; when we were enemies we were reconciled to God by the death of His Son." To the Corinthians he says; "The preaching of the cross is to them that perish foolishness." "We preach Christ crucified." "I determined not to know any thing among you, save Jesus Christ, and (or, even) Him crucified." "I delivered unto you first of all . . . how that Christ died for our sins." Paul mentions the fact that Christ was crucified, to prove that He has redeemed us from the curse of the law by having been made a curse for us. To the Ephesians and the Colossians he says; "In Christ we have redemption through His blood." To the Colossians he says that God has made peace by the blood of Christ's cross. In the beginning of the Book of Revelation, John says; "Unto Him that loved us, and washed us from our sins in His own blood . . . to Him be glory and dominion for ever." Very many more passages to the same effect could be given.

When Paul and Philip "preached Christ." He was "lifted up from the earth" in full view of those whom they addressed. They bade them look to Him, as Moses bade the serpent-bitten Israelites look to the brazen serpent. In Jerusalem, Peter spake with the utmost boldness of Jesus Christ of Nazareth, whom his hearers had crucified. Of Him he said; "There is none other name under heaven given among men, whereby we must be saved."

Then let him who professes to be a minister of the Gospel consider that when he preaches, he holds up a picture before the mind's eye of his hearers. The main object represented in it must be the Crucified One. Christ says; "Look unto Me, and be ye saved, all the ends of the earth. His professing servant must, therefore, not aim at drawing the attention of beholders to his talent as shown in his picture, and winning their praise. He must do his work in harmony with the call of his Master just quoted, keeping himself out of sight, anxious only that those whom he addresses shall see none but Him in whose righteousness only we can stand with acceptance before the infinitely holy and just Lord God. Alas! there are many preachers who seldom, yea often do not at all, mention the name of Christ. It can truly be said that Cicero or Seneca could have preached such sermons as theirs. Many speak most beautifully of the teaching and the example of Christ, but they keep perfect silence regarding His bearing our sins in

His own body on the tree. "The blood-stained cross" is kept utterly out of sight. A minister belonging to the United States, who is very famous at present, on account of a certain book which he has written, lately preached in London, England. One who heard him, says that the far greater part, if not the whole, of his sermon could have been preached by a Unitarian. Another—the famous pastor of a certain church in "Greater New York"—when he preached his first sermon to his pre-ent charge, took for his subject something to the following effect—"Christ a great power in poetry, painting, music," etc. Fancy a man who has hitherto lived a most ungodly life, lying on what proves to be his death-bed. He feels that with him "the sands of time are sinking." He sees naught before him but "judgment and fiery indignation." Most anxiously he cries out: "What must I do to be saved?" A professing minister of the Gospel visits him and speaks very beautifully about such things as Christ a great power in literature and art; His spotless example; etc. The poor man may well say to him: "Begone! a most miserable comforter are you to me."

Christ gave Himself for us to save us not only from the punishment of sin, but also from the power and pollution thereof. He only is the source of the purest morality. Pollok very truly says:

"Talk they of morals? O Thou bleeding Lamb!  
The best morality is love of Thee."

The more we look at Him who was wounded for our transgressions and bruised for our iniquities, the more we shall love Him. The more then, we shall strive to be like Him, and thereby, the more to magnify Him. The Lord says: "Them that honor Me, I will honor." In proportion then, as the cross is earnestly preached, the preacher shall be blessed in his preaching and in his own soul. Woodbridge O.

The "Missionary Record" of the United Free Church of Scotland, in trying to account for the secession of one Scottish minister to Rome and the extreme Ritualism of some others, says—"We do not for a moment suggest that these results are due to any failure in our Presbyterianism or to the Scottish Church's indifference to the principles of Protestantism. They are due, no doubt, to an ominous drift which is manifest in all the Churches—the tendency to the absence of what was once more manifest than it is now (an absorbing interest in spiritual religion), and to the substitution (or it of an exaggerated ritual. We cannot do without worship, and when the life of it goes we must have form to fill its room. What is happening here seems to us a sign—a sign of religious delusion; and through it we ought to hear a call to seek more earnestly a time of reviving in all the churches."

The antipapal movement in Austria has, according to official statistics, resulted in the withdrawal of more than 150,000 men and women, who have joined the Evangelical Lutheran Church.

It is reported that, during the past fifteen years, 350 priests have left the Roman Catholic Church in France. A society has been formed to provide a temporary home and means of existence until such converts shall have found a permanent occupation.

**Executive of the Whole Church.**

EDITOR DOMINION PRESBYTERIAN: Dr. Laing has very properly called attention to the passage in last Assembly's proceedings, relating to the proposed Executive of the whole church. The record is manifestly incomplete, and I must assume the responsibility therefor. The matter was disposed of hurriedly in the last hours of the Assembly; and the minute regarding it was also drawn up in haste the same day, at the close of the Assembly,—the court, in its generosity, giving the clerks authority to frame the minutes of the last sederunt and issue the same. On this occasion at least it would have been well if the record had been actually read to the Assembly before it was sustained. The defect, no doubt, would have been noticed and remedied.

The minute clearly should have specified that the outlined plan of a Standing commission of the church for dealing with emergencies, submitted in the report, was sent down for the consideration of Presbyteries, under the barrier Act; that this was what the Assembly actually ordered is to me plain from the fact that, in the memorandum of matters to which the attention of Presbyteries is called, prefixed to the Assembly Minutes, I therein inserted the instruction of the Assembly regarding the question of the proposed commission, as one of those sent down in terms of the barrier Act. Unfortunately, I had not an opportunity of seeing the proof of the last sederunt, having left for Britain before it was set up, or I should, doubtless have detected the shortcoming of the minute, and corrected it. But, even if the minute were complete, there would remain Section VII referring to "An Interim Act." When the Assembly adopted the report, it would seem as if it passed the proposals entertained therein into an Act, valid for the current ecclesiastical year. Whether that construction may fairly be put upon Section VII or not, the Assembly manifestly did not intend to commit itself to any such procedure. It may be doubted if it was even seized of the drift of this section; for the report was read hurriedly, and the impression that was gained from it was that the entire proposal was sent down to Presbyteries for consideration and the clause annexed "An Interim Act" amongst the rest. This was my understanding of the matter, at all events, when I seconded the motion for the adoption of the report. For, when a draft of the proposal was sent me as a member of the committee, by the Convener, I took strong exception to the clause about "An Interim Act" on the very grounds stated by Dr. Laing. I presume Dr. Laing, as a member of the committee, with the views he holds did the same. The General Assembly did not at least knowingly adopt hasty legislation, on this subject. And that I am correct in the view stated seems to me clear, from the fact that the Assembly did not at once proceed to appoint "The Commission of Assembly," as it would have done, if it had intended to give the proposals of the committee the force of an Interim Act. I have no right to assume to interpret the bearing of Section VII, for, although, like Dr. Laing, a member of the Committee appointed to deal with the matter, I was unable to be present when the report was discussed and adopted by the committee, yet I take it that both the term "Interim

Act" employed in that section, and the term "Commission of Assembly" employed in a previous section, are not to be understood otherwise than in their usual sense. Perhaps the term "Experimental Act" would have better designated the aim of Section VII. And, to avoid confusion of terms, perhaps the original phrase employed regarding the matter when it was first introduced at a former Assembly, "Executive of the whole Church" had better be adhered to, if the proposal is to receive the sanction of the church at all. As to the merits of the question, and other points raised in Dr. Laing's communication, I may, with your permission return to the subject on some future occasion. ROBERT CAMPBELL.  
Montreal, Dec 24th, 1901.

**Curious Causes of Merriment.**

BY MARGARET JOHNSTON MERRILL.

Some one has finely said "I judge a man by knowing the things at which he laughs." It seems as if the judgment based upon such a foundation would of necessity be correct in most cases. How often the personal appearance, lack of beauty, or even the actual deformities of people are made the subject of mirth, scarcely suppressed in the presence of the victim! Surely it is hard enough to endure deformity without feeling that one is likely to be made a laughing stock at any time.

If children were the only transgressors, we might be pardoned for regretting that the so called higher criticism is sweeping away all faith in the truth of the destruction of the children who called the prophet a "baldhead." Unfortunately this vice is practiced by adults as well as by little ones, so we can only enter our protest and trust that this new century may witness a much needed improvement in this respect.

The present generation's loud laugh at the unfortunate or unsuccessful is a sad comment upon our civilization. A refined and sensitive temperament shrinks from contact with those who may at any moment wound the feelings or shock the moral nature by an unfeeling jest. Life's tragedies, even, cannot escape the monotonous buffoon who constantly "laughs in the wrong place." Why should divorce furnish such a fruitful theme for the attempted witticisms of the average newspaper? Only the unkind, shallow or ignorant find in it any cause for laughter.

Those who profess to follow Christ should look to it that they are not offenders in this respect. Misfortune appealed to the Master, and, instead of jeers, the physically maimed or soul sick received tender consideration and immediate help. Might we not, at least, give this a little more thought in our churches?  
Asheville, H. C.

Presbyterian Banner: A personal word from a friend is often more effective than an appeal from the pastor, as it is free from all professionalism and comes warm from the heart. One cause, if not the main cause, of the weakness of the Church is the fact that this personal work has so generally ceased among its members and been left to the pulpit and pastor. Let all the members begin this work and the Church will be a mighty army that will lay hold of the world at millions of points, and multitudes will be brought into its fold.

**Sparks From Other Anvils.**

Michigan Presbyterian: Some one has said: "God wraps up his best things in dark coverings, in husks that repel us by their sharpness and their bitterness. But if we face courageously the hard conditions and stern trials which we meet, we shall find within them a sweetness which will well repay us for the discomfort and pain. 'The bud may have a bitter taste, but sweet will be the flower.'"

Christian Observer: In those communities where Calvinistic doctrine of the Presbyterian type prevails, we find the home at its best, the marriage bond sacredly kept, children well trained, and the home circle a little theocracy where the head of the home is really the king and the priest of his divinely appointed realm. In all their public instructions let our ministers lay stress upon the importance of the home!

North and West: There are a great many people who believe in prayer who do not fly their kite up into the air and invite Heaven's messages. They have no doubt in the efficacy of God's great "coherer," but they fail to send the message. A great many people carry their belief in prayer around like a "pocket piece." They like to feel that it is there but they won't use it until they are in some strait.

Christian Guardian: If the Canadian public cordially gives approval and honor to such heroism and sacrifice as was shown by young Harper, of Ottawa, and Dr. Sweetman, of Toronto, because the effort in each case was to save an imperilled life, surely the giving up a small and dangerous luxury in our social customs to safeguard a hundred imperilled lives is a simple and reasonable service. We must do it or stand condemned, and this is the condemnation—that light has come, but we have loved the darkness rather.

Presbyterian Witness: Of course there are other sins besides intemperance. There are other reforms besides Prohibition needing advocacy. Certainly: but the action taken heretofore so seriously year after year by societies, by public meetings, by churches seems to us to demand the final step in advance. As to the trouble, the anxiety, the cost connected with the bringing in the intended reform, they are not to be compared for a moment with the benefits sure to accrue from a faithfully enforced Prohibitory law.

United Presbyterian: The "Week of Prayer" is approaching; now, and at that time the burden of our prayers should be "Lord, wilt thou not revive us again: that thy people may rejoice in thee?" "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." Let us throw aside all those formal programs, and coming together as believing suppliants remember such words as these: "We will give ourselves continually to prayer," Acts 6:4. "Give yourselves to fasting and prayer," 1 Cor. 7:5. "Praying always with all prayer and supplication in the Spirit," Eph. 6:18. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God," Philip 4:6. Let us not depend upon large meetings or great conventions, but upon the Holy Spirit. "The effectual fervent prayer of a righteous man availeth much," James 5:16.

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## LESSONS OF THE SEASON.

The Christmas season has passed and we have entered upon the New Year, grateful for all the mercies and blessings we have enjoyed during the year that has gone, and whose record has been written by the finger of omnipotence upon the tablets of human lives; and full of hopes for the future. And yet, what reader of THE DOMINION PRESBYTERIAN is there, who while looking hopefully to the future, does not realize that many strong men and women, many ambitious and confident youths and maidens, who began the year 1901 just as hopefully as many now look forward in pleasant anticipation to the duties and enjoyments of 1902, have fallen by the way, have passed to that bourne whence no traveller returneth; the memories of their lives and the influence of their work and example only remaining with us! This solemn reflection should not make us any the less glad and thankful for our spared lives and for the unnumbered mercies and blessings, temporal and spiritual, which a loving Providence is bestowing upon us; but it should temper our joys incident to the festal season with the serious thought that, before the new year runs its course, many of us may be called to exchange the fleeting things of time for the solemn realities of eternity; and therefore we should be impressed with the words of the Psalmist: "So teach us to number our days that we may apply our hearts unto wisdom."

In the light of this serious thought we may all well ask ourselves what lessons has the Christmas and New Year season impressed upon our lives; for we should not regard Christmas merely as a festal season, to be forgotten until it comes round near the end of this new year—what it teaches should dwell in our hearts from day to day and help to make our lives a benediction to all around us. "The abiding Christmas of the soul—the true keeping of Christmas"—as Rev. Cunningham Geikie beautifully says, "is the realization of the great love that brought us

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salvation and left us the example of a divine life, that we should repeat it with God's help, in all our relations to our God and to our fellow-men."

The thought of Christmas and what it teaches should impress young men and young women with the necessity and the beauty of purity of thought and life amidst the temptations incident to the opening of manhood and womanhood. It should impress upon business men and men in public life the necessity and the duty of maintaining high standards of integrity and upright- ness in every transaction of life, keeping constantly in view the Golden Rule: "Whatso- ever ye would that men should do to you do ye even so to them." And it should teach the brotherhood of humanity, impressing every Christian, no matter how exalted or how humble his position, that, in virtue of the blessings of salvation and the material comforts he enjoys, he should reach out a helping hand to those whose creature com- forts are few and far between—the ignorant, the fallen, the poor—as General Booth of the Salvation army once expressed it, "the submerged tenth"—who in these days of fine churches, luxurious pews and fine choirs, are being left as sheep without a shepherd.

Is there not a danger that these neglected ones may some day rise up in judgment against those fashionable Christians "who fare sumptuously every day" and worship, when convenient, in luxuriously appointed churches! We should not forget that our Saviour—who is also our judge—came to this earth in very humble circumstances; that his advent was proclaimed by an angel choir, not to the great ones of earth, but to humble shepherds; that during His mission on earth He was the friend of the humble and the poor; and that the common people heard him gladly even when he was despised and rejected by the rulers of the Jewish nation. He is still the Saviour and the friend of the poor and lowly and neglected, as well of the more favored ones of earth; and the Christmas season should teach this lesson above all others, that if we desire to live the Christ life and to follow in the foot- steps of our great exemplar, we must carry the Gospel, if we really prize it for ourselves, to those whom some people regard as "white slaves"—things to be used by the rich— whose social condition is the evident proof that Providence intended them for nothing better." The Christian churches must wake up to the duty they owe to these people—the recurrence of the Christmas season and the opening of the new year should furnish at once the opportunity and the inspiration for such a desirable and blessed campaign.

And then, the Christmas season should remind us of our duties as Christian citizens. We should stand for integrity and purity in municipal and political life. This is un- doubtedly the duty of all Christian men and women. Their influence and example should be on the side of all that is pure and good and noble. On this point we cannot do better than reproduce the following ex- tract from Rev. Cunningham Geikie's article, to which we have already referred. His indictment is directed mainly against the

great cities of Great Britain and the United States, but will apply with greater or less force to not a few Canadian cities and towns, not excepting Ottawa. He says:

Our great cities are a scandal to us. What slums, rack-rented perhaps by so-called Chris- tians, do thousands find their only possible shelter! In what midnight ignorance do these myriads grow up! In what surroundings of vice! True hearted men and women go down to them here and there, as the brave diver goes down to a sunken wreck; but what is this in a Christian land! It all the Christmas hearts of the nation resolved that a new day should rise on society, they would unite and send their best men as their representatives into all municipal offices, that corruption might be rooted out as far as possible; that the unholly thirst for gain might be pressed back within bounds no longer disgraceful to a Christian people, and that by any sacrifice of selfishness and of schemes of gain, the pure waters of the river of life might be set flowing through the Augean pollution of municipal and political life. I often hear good men say they keep aloof from politics; but to be a Christian you must carry your religion into all the relations of life, and noble Christian poli- tics means the carrying it into the life of the nation. Neither England nor America will ever see their population Christian till the men of wealth and education of each, instead of think- ing and living for pleasure, for money, or for display, shall consecrate themselves to Christ- mas love, realizing the song of Bethlehem "Glory to God in the highest; peace on earth and good will to man," good will that means self-sacrifice to raise and enlighten the whole community, even at the cost of having no mil- lionaires or hugely rich, while our municipal, political, and commercial life smells rank to the heavens!"

These are ringing words and true. They should come home with power to the heart of every citizen of Canada and beget the determination that the Christmas season through which we have passed shall mark a new departure for the better throughout this great Dominion.

## TAKING STOCK.

At times we are compelled to look back over the way by which we have come, and take our bearings for the path that lies be- fore us. One of such times has come. We are entering the new year, and taking stock to know where we stand. What have we carried over from 1901? There were duties assigned us for that year, have they been performed, or do they form part of the stock in trade with which we enter another year? There were weaknesses to correct, have they been corrected, or do we enter the new year hampered with these?

It is not wise to dwell too long upon this feature of the life, but it is the part of wisdom to take some cognizance of them. But there are some things we have brought over with us into the new year that should be carefully noted. We are stronger than we were a year ago. If we are Christian at all this is undoubtedly true. The Christian life does not stand still, any more than any other thing of life stands still. Of course it is just possible that you have cut the connection between yourself and the Source of supply; but if so you are no longer Christian. If that connection still holds, you have gained in strength. Now where are you stronger?

There has not been the gain there might have been. There has not been the gain there ought to have been. Looking back we can see thousands of opportunities for gaining strength that have been allowed to drift past us. There has been a lack of alert-



ness in the business of the spiritual life that is painful to contemplate as we look over it now. But we have improved some of the opportunities, and it is just as important for us to know what these have brought us, as it is that we shall learn what we have missed by failing to improve others.

With this increased strength we shall be able for better things than ever before. Even if we are as indifferent this year as we were last year we shall accomplish more. But are you going to be content to drift slowly upwards. Can you not put a little effort into your Christian life this year. Make it aggressive, make it mean something to yourself and to some others. You have been a negative factor long enough, there is the possibility in you of positive attraction, make use of that possibility. We have always thought that life a failure that used its talent merely for the present life, even when the world called it successful. The preacher whose church is full, but who brings none into the Kingdom, nor establishes any in the faith, is an awful failure. He uses his splendid talent to gain applause of men. There were some like him when Christ was on the earth. He didn't think much of them. He doesn't think much of the class now.

What are you at with your talent, what is your object? Take stock of this also; and amid other right starts taken in these first days, make sure of this, that whatever gift God has bestowed shall be used as God intended it should be used when he entrusted it to you.

THE CENTURY FUND.

The Moderator's admirable address, recounting the reasons we have for Thanksgiving, and inviting all our congregations to come into the court's of God's house with glad and grateful hearts on the first Sabbath of the coming year, has been scattered broadcast. Certainly there will be a hearty and universal response to that invitation, and who can doubt that rich spiritual results shall follow such a season of remembrance and thanksgiving?

Allow me, therefore, to make a statement and one or two suggestions.

The Century Fund effort has, so far, been crowned with success, although, for reasons known to us all, it has not been quite completed as yet. For the debt department, the sum of \$900,000, and over, has been subscribed, and fully \$900,000 paid.

Although returns are not all in, the indications are also that up to 31st December, the amount subscribed for common fund (including special amounts not quite in the line of the General Assembly's scheme) will be a little over \$600,000, with about \$500,000 paid. Such a statement seems to me to be necessary, in order that we might, in response to the invitation, "Come into His courts with joy" It may not be inappropriate either, that when we come we should "bring an offering with us," and my suggestions are in that direction.

I. That in each congregation steps shall be taken to complete the amount already reported, as subscribed. In most congregations this may be done in a very few days, done before the first Sabbath of the year. In all, the work may be finished before the end of March.

That, as through removals, deaths and changed circumstances of subscribers, there will no doubt be a certain shrinkage on the

amount subscribed for the Common fund. all our people shall be affectionately invited to make a special contribution, to offset shrinkage, at the Thanksgiving services on the first Sabbath of the coming year. I know well that the great matter to be thought of in connection with those services is that we should gather round our God and Savior, seeking an outpouring of His Spirit. Hearts and minds must be filled with that thought, else the gift we are invited to seek, and that we need, will not be ours.

It fits in surely with all that, that as we come seeking gifts—seeking for Jesus—we should not come with empty hands, but, like the wise men who came to his birthplace, bringing gifts with us.

If this suggestion should find acceptance, and be acted on with unanimity, there can be no doubt of the result. For if, on that Sabbath day, each one brings even a modest token of remembrance, there will be assurance of the successful completion of the fund. There will be much more, for, if with loving hearts we prove Him with an offering, may we not expect that He "will open us the windows of heaven and pour us out a blessing, that there shall not be room enough to receive it.

I would not venture this suggestion were it a proposal to add any considerable burden to those already pressing on our people, or were it likely to interfere with any other interest. It means only that, in the glad season of the year, and at a time of special thanksgiving, each family shall set aside twenty five or fifty cents, or it may be a dollar or many dollars, according to ability, to be given over and above all other gifts, as a special token of love. Thus given, there will be no burden and no interference.

Brethren in the ministry and eldership, judge what I have written and act as you judge. Sure am I that if announcement be made with full explanation and with your kindly commendation, our people will make willing and ample response.

R. CAMPBELL.

I very cordially approve of Dr. Campbell's suggestion that, with Thanksgiving, there should be Thank-offering. If every minister and session throughout the church, give their people the opportunity on the first Sabbath of the year, I am satisfied that the result will surprise very many of us. Our people are much more ready to respond than ministers and sessions sometimes give them credit for.

ROBERT H. WARDEN.

MISSION FUNDS.

As the season is approaching when congregations allocate the missionary money collected during the year, the following table has been prepared showing: (1) The amount required for each scheme; (2) the rate per communicant, and (3) the amount each scheme should receive, according to its requirements, for every \$100.00 to be distributed.

	AMOUNT REQUIRE'D	AV'GE PER C	PROP'N OF \$100
Home Mission.....	\$97,500	.57	\$32 57
Augmentation.....	30,000	.20	11 43
Foreign Mission.....	70,000	.42	24 00
French Evangeliz'n.....	35,000	.17	9 72
Knex College.....	12,000	.09	5 14
Queen's " ".....	5,500	.04	2 30
Montreal " ".....	5,000	.04	2 28
Manitoba " ".....	3,000	.02	1 14
Widows & Orphans.....	13,000	.08	4 57
Aged & Infirm min.....	13,000	.08	4 57
Assembly Fund.....	7,000	.04	2 28
	\$281,000	\$1.75	\$100 00

\*This does not include the W.F.M.S.

As Missionary Committees are sometimes at a loss to know the exact proportion required by the different schemes, the above table has been prepared. At a glance it will be seen how each \$100 raised should be divided, so as to meet the requirements of the various funds. The whole work of the church is one, and it is most desirable that, instead of one scheme receiving a superabundance and the others too little, the money be so divided that each scheme may receive its due share and the obligations of the church, as a whole, duly met. It will be observed from the above table, that the average contribution required, this year, is only \$1.75 per communicant, for all of the schemes. Of course, many congregations will greatly exceed this average. Where the schemes of the church are duly presented to congregations, and the opportunity given them to contribute systematically for their furtherance, there should be no difficulty in reaching this average in almost every congregation.

In addition to the funds above named, there is a special fund for the support of the work carried on by the Nurses in the Atlin district, under the supervision of a Committee of ladies in Toronto. It is hoped that all congregations, in allocating their money, will remember this work. At present, the Fund is considerably behind.

The year terminates on Friday the 28th of February, and the books close promptly, so that all moneys should be forwarded so as to reach the office in Toronto on or before the evening of that day.

R. H. W.

TORONTO, 29th Dec. 1901.

Prof. Goldwin Smith, in the Weekly Sun says: It appears very much as if the weary tale of Turkish iniquity, after being long protracted by the selfish jealousies of the Christian powers, were at last drawing to a close. Russia and France seem to understand each other and to be in earnest. That humanity should be rid of this monstrous incubus of tyranny, corruption, and murder, and that the fair regions which Turkish rule has blasted should be restored to happy and fruitful life, is so earnestly to be desired that we should not be extreme to ask by what hands the deliverance is wrought. The follies as well as the crimes of the Sultan appear to have reached their height. The sick man has often belied the predictions of the doctors, but this sickness may be unto death.

This issue of THE DOMINION PRESBYTERIAN marks the commencement of another volume. We begin the New Year with a larger list of subscribers than ever before; and with many tokens of goodwill: for all of which we tender hearty thanks. During the year upon which we have just started no efforts will be spared for the improvement of THE PRESBYTERIAN; and we hope to make it increasingly useful to all our readers. To this end we invite the co-operation of ministers, missionaries and intelligent laymen in the way of letters and contributions to our columns; and from office-bearers, and others, assistance in promoting the much wider circulation of a dollar paper, devoted to the interests of the Family and the Church. In this connection, may we not ask the prompt renewal of Subscriptions; as well as the payment of arrears, should there be any?

## The Inglenook.

### Church Connections.

"Nellie," said her husband, very soon after the young couple had settled in their new home, "we must make up our minds where we shall have our church home; don't you think so?"

"Yes," answered his wife. "I do not like going into a strange church and being shown to a seat. I do not feel at home at all."

"You would feel less at home if you were not shown to a seat, would you not, my dear?" suggested her husband, quizzically.

"Oh, you know what I mean, you tease," said Nellie. "But I want a seat of my own, and I want to go to a church as if I belonged there. Yes, I am quite ready to settle the question as to where we shall go. Indeed, I don't see but that it is settled for us. The First church is nearest, and, so far as I have seen, it is a pleasant congregation."

"We could go to the Carter avenue church; it is not much farther."

"No, not a great deal, but so ill enough to make a difference to me in stormy weather," said his wife.

"The First church is larger," said Charlie; "perhaps we young country folks would be overshadowed there."

"Well, Charlie," said his wife, "I do not mind being overshadowed. There will be plenty of work for us if we are ready to do it, and I am not a bit afraid but we shall have all the place we are worthy of—that is, if you are ambitious for place, I am not."

"Nor am I for myself, my dear wife," answered the husband; "but I don't want the talents of the sweet singer of the Gladville church, of the teacher of the infant class, of the president of the young ladies' missionary band, etc., to be buried out of sight."

"In other words," laughed Nellie, "you are ambitious that your wife should shine."

"Well, Nellie, I never like to see anything wasted, and I am sure your talents ought not to be," was the reply. "But seriously, is there not more opportunity for our making ourselves useful in a small church than in a large one?"

"No, I don't see that there is," said his wife. "I mean to do what lies in my power wherever we go, and I don't see that one's utmost is more in one place than in another. But then, if you prefer the Carter avenue church, we will go there."

"No, dear, I have no preference for it over the other. The First church is more convenient. I was questioning a little what might be duty in the matter, but if we go to the First church to work, it is all right."

So that matter was settled, and the next Sabbath saw them at the First church. At the first opportunity, moreover, they presented their letters of membership, and so became thoroughly identified with the church.

It was some months after that a neighbor, Mrs. Boulder, called one day on Nellie, and the conversation after awhile ran on church relations.

"Aren't you very lonely, Mrs. Benson, in the First church?" asked Mrs. Boulder. "I should think you would be after coming from your home church in the country. Besides, the First church people are stiff and unsocial."

"Oh, I think you are mistaken. Mrs. Boulder," said Nellie. "That has not been our experience at all, and their friendliness has taken away the sense of loneliness that I must confess, I had a little of at first. The church is somewhat larger than the one I grew up in at home, and where I knew everybody. So that it was quite a contrast for awhile."

"Well, I know we tried going there when we first moved here, but no one took any notice of us, and so we went to Union street. They are not much better there, but we get along. I don't think church people are very friendly anyhow."

"They ought to be, Mrs. Boulder," said the young wife, with a very becoming matronly dignity, "and for my part, I have been treated better than I deserve in the First church. My dear old pastor in the church at home said to me just before I left, 'My daughter, he that would have friends must show him if friendly. When you get into new church relations, do not stand on your dignity and expect the others to make all the advances.' My husband and I have tried to act on that advice, and, without putting ourselves forward in the least, we have tried to show that we are not meaning to stand on one side waiting to be coaxed. We don't rush out of church as if we were afraid some one would speak to us (Nellie little knew as she spoke, how hard she was hitting Mrs. Boulder); we have gone to work in the Sabbath school, and we arrange our engagements so as to have Wednesday evening clear for the prayer meeting. We always find some one has a pleasant word for us after the meeting."

"Of all things!" exclaimed Mrs. Boulder, rising to take her leave, "sociability in a First church prayer meeting! I think my dear, you must be the first person that has discovered it."

Nellie found out, after a somewhat longer residence in the place, the reason that Mrs. Boulder had failed to find any friendliness in the First church. "Yes, Mrs. Benson," said the pastor's wife, "we all tried hard to win Mrs. Boulder, but we could do nothing with her. While she attended the church, she and her husband would leave the moment that service was over, and no one could get a chance to speak to them. They did not come to the Sabbath school or the prayer meeting, and when any of us called, she particularly was very cold and stiff, and we had to give her up."

"How pleasant your church people are, my daughter," said Nellie's mother, who was visiting them a few months after the young couple had taken up their abode in their new home. "You seem to have a great many acquaintances at least, and some of them talk like friends."

"Yes, mother dear, they are friendly," said her daughter; "and it makes our home ever so much more pleasant, that we have found such delightful church relations."

"You see they did not hold themselves aloof," said the pastor's wife to Nellie's mother.

The angel of the Lord encampeth round about them that fear Him, and delivereth them.

### Duties of a Hostess.

There are homes in which you are always conscious of your bounden duty to conform to rules. You feel that you must get up to a 6 o'clock breakfast when you have been accustomed to indulge in morning naps until 9; you cannot don your wraps and saunter out to enjoy an hour or two in an art gallery or a library of rare books, where one wants to invite one's soul for companionship, without your too solicitous hostess urging you to wait till she has ordered luncheon so that she may 'go with you and tell you all about them.'

They are homes where the rules are not flexible because the makers of them are cast-iron people, but there are others where they lack elasticity simply from the family's want of tact in pleasing those whom they are anxious to please.

The really hospitable house is the one where the guest has been asked to come in order that she may be given an unusual pleasure, and where, for the time being, all the uncomfortable requirements of her individual home are set aside for a bohemian freedom and unaccountability.

The young married hostess may chaperon without monopolizing the callers of her girl guests. She sees these callers frequently in general society, and on many occasions for a chat, while the visitor, of whom they are also old friends, is only in town for a brief stay, and often groans inwardly at having to sit in enforced silence while her hospitable hostess rattles away the precious moments.

The visitor, like the editor, can stand a good deal of letting alone. Of course, if she be what is called a 'born sight seer,' one who must be taken from the crown of the Liberty statue to the roof garden crushes, she will not want to be let alone, or to let any one else alone.

To be indifferent about a guest's enjoyment is the grossest evidence of ill-breeding and callous feeling, after extending an invitation, but far too few people understand the exquisite spirit of hospitality underlying the greeting of the Spanish hostess, when she so graciously says, 'The house is yours, senorita.'

### Watching for Faults.

"When I was a boy," said an old man, "I was often very idle, and used to play during the lessons with other boys as idle as myself. One day we were fairly caught by the master. 'Boys,' he said, 'you must not be idle; you must attend closely to your books. The first one of you who sees another boy idle will please come and tell me.'

"Ah!" I thought to myself, "there is Joe Simmons, whom I don't like: I'll watch him, and if I see him look off his book I'll tell the teacher."

"It was not long until I saw Joe look off his book, and I went up at once to tell the master."

"Indeed," said he, "how did you know he was idle?"

"I saw him," said I.

"You did? And were your eyes on your book when you saw him?"

"I was caught, and the other boys laughed, and I never watched for idle boys again."

If we watch over our conduct and try to keep it right, and always do our duty, we will not have time to watch for faults or idleness in others. This will keep us out of mischief, and make us helpful to others.—Our Young Folks.

**Master Frisk and His Dinner.**

BY LOU G. FINDLEY.

Master Frisk was busily engaged in doing up his morning's work, when he looked up, and saw two strange-looking creatures approaching him. Like a flash, he was in his hole in the trunk of a fallen tree, and from his safe covert, he watched with anxious eyes. The curious looking creatures sat down on the soft green grass under an old oak tree and, after a little more spying, Master Frisk decided that they were harmless and inoffensive, and that he might safely continue his work. When he had fully decided this, for very joy, there sounded forth, his musical call. To those uninitiated in wood lore, this call might very easily be mistaken for the note of a bird. The two curious looking creatures, however, did not belong to this class, and they at once began to watch for the squirrel. It was only a moment until they espied his sharp nose, and bright eyes peering out of his hole only fifteen or twenty feet away. Hardly had they seen him when he popped out.—Such a pretty little fellow! His coat was the daintiest shade of brownish-red imaginable, and his bushy tail curved over his back in the most approved squirrel fashion. He raced down the tree trunk, gave a flying leap, and landed on another trunk near by; up this he darted, ran along a limb until it seemed as if he were treading on leaves alone, and with a light spring landed on the tip end of a bough on the old oak tree; as quick as a wink he was on a limb almost directly over the heads of the two curious looking creatures, who were watching him quite as closely as he was watching them.

Out to the end of the limb he ran, gathered a couple of acorns, and then quickly scampered back to his hole in the tree-trunk, where the acorns were deposited to swell his winter store, and the whole performance was quickly repeated. A third time he darted back to his provision store, but instead of carrying the acorn to his hole, he perched himself on the limb, and proceeded to eat it, all the time keeping his bright eyes fixed on the curious looking objects below him. His whole attitude seemed to say "I've worked so hard that I am entitled to a rest. I've made a respectable addition to my winter's stock of supplies, but I'm tired and hungry, and I'm going to have my dinner."

The curious-looking creatures watched with delighted eyes as he ate; he held the acorn in his two front paws, deftly shelled it with his sharp teeth, and dropped the remnants almost at their feet. He finished his tidbit, ran back and gathered another acorn, and returned to what he seemed to regard as his dining table, as he perched on exactly the same spot as before to finish his repast. When his hunger was satisfied, he had an after-dinner frolic, and raced up and down and around and back again, until he frisked out of sight and hearing.

And the two under the tree said "How wonderful are all God's works. Truly if the undevout astronomer is mad, the undevout student of nature is none the less so. For there is nothing that manifests His loving-kindness better than that marvelous quality, which we call instinct; it teaches the bird how to build its nest, guides it to warmer climes upon the approach of winter, and leads it back, with unerring accuracy to its old home, in the spring again; taught by it the spider weaves its delicate web, unapproached by any human art; it teaches the squirrel and countless other animals to lay up for themselves in season a store of food

for coming winter. Not only is every flower that lifts its beautiful head to heaven a thought of God, but every nest that sways in the tree-top, every squirrel-hole, every burrow, speaks to us of his care for all his creatures.

"He prayeth best who loveth best  
All things both great and small.  
For the dear God, who loveth us,  
He made and loveth all."

**Shadi's Prayer.**

A missionary lady had a little Hindu orphan named Shadi living with her. She had taught him about Jesus and one night, when he was six years old, she said to him: "Now pray a little prayer of your own."

And what do you think Shadi's prayer was? It was a good prayer for any little child to make, for it was this:

"Dear Jesus, make me like You were when You were six years old."

**Marjorie's Feast.**

"Oh, won't you have a piece of nice mince pie? And here's a bit of lobster salad, dear; These oysters fried, you'll surely like to try; And do you take your coffee strong and clear?"

Much more I heard behind the maple tree  
About ice cream and caramels and cake,  
I thought, "What careless mothers there must be,  
When children these forbidden courses take!"

I passed the open gate and entered there  
The Land of Make-Believe—enchanted land!  
And Marjorie, with hospitable air,  
Gave me a generous dish of clean white sand!  
—Public Ledger.

**Turning a New Leaf.**

"Now what is that noise?" said the glad New Year,  
"Now what is that singular sound I hear?  
As if all the paper in all the world  
Were rattled and shaken and twisted and twirled."  
"Oh! that," said the jolly old Earth, "is the noise  
Of all my children, both girls and boys,  
A-turning over their leaves so new,  
And all to do honor, New Year, to you."  
—Selected.

"How old are you, little girl?" asked a Boston street car conductor of a small passenger the other day. "I prefer to pay my fare and keep my own statistics," was the reply.—Tribune.

**A Hero in an Unfought Battle.**

BY HELEN HOLMES BLAKE.

There was no more doubt about it, Betsy was lost. Ned had looked in the courtyard, in the shed, and the stable, but not a sign of her did he find. He missed her from the pasture behind the house when he came home to dinner. After satisfying his hunger, he had made a thorough search of the premises. She was not there, that was certain. Where she was, Ned knew it was his duty to find out. This duty was the very thing he least wished to do.

Ned's father was a soldier. It was now a year since his regiment had gone to the Philippines. Just before he left home he said to Ned, in a private talk:

"You're almost eleven years old, and you're big and strong enough to help your mother a great deal. I want you to do everything you can for her while I am gone. You'll be the only man about the house and I want you to be a real man."

Ned's ideas about what made a "real man" were rather hazy. But he knew quite well what to do to help his mother, and he lived up to his knowledge so well that Mrs.

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Long had written, only the day before: "Ned is a real little man; you would be delighted with him. He is grown so thoughtful and helpful."

To day Ned was to have the sharpest trial that had yet come to him. His mother had gone out to do some dressmaking, and Ned had permission to do just what he pleased all day. He had had a jolly morning with some of the boys, and right after dinner they were to go fishing—six of them—to Miller's pond, which was two miles from Ned's home. And now the cow was missing. That was a situation for a boy with a fishing excursion before him! Ned sat on the fence and thought. His hands were plunged deep in his trousers pockets; his face was all puckered up into a frown, and he did not whistle,—a sure sign that something was wrong. Just now he was thinking, and thinking hard, something like this:

"We can't get home from fishin' till five o'clock anyway, and mother'll want Bets by half-past; maybe it'll take me two or three hours to find her; maybe I won't find her at all to-night. Then mother'll be worried. I just can't go fishin' if I wait to find that cow now. Oh! I've got to find her anyhow; there's no use talkin' 'bout that. I wouldn't be much like a man to go off playin' when your cow was lost. What I don't know about's whether to go and tell the boys I can't go with them, or let them wait awhile, and then go off without knowin' why I don't come. I hate to tell them! I know well enough what Dick'll say: 'Let the cow go to Ballyhack, and come fishin'. You can find her all right to night.' That's so; I might, and then, again, I mightn't. Well, here goes! I'll tell them, so they won't be losing time waiting for me. It seems too mean to sneak out of telling them just because I was afraid they'd stop my doing what I've got to. I'll be man enough to let them know I'm going to stay at home and hunt up the cow."

Thereupon Ned began to whistle so loud that he did not hear the bell down the road, nor the hallo of a small boy, who was driving a cow. The boy had to repeat the hallo, and add besides, "Say, Ned, are you deaf?" before Ned paid any heed.

"Hallo!" he shouted; "where'd you find her?"

"Just beyond the turn of the road. Say, have you been all this time eating your dinner?"

"No! I'm awful glad you've found Bets, else I couldn't have gone fishin'."

"Wouldn't your mother let you?"

"She ain't home. I wouldn't have let myself."

"H'm!" was Dick's comment; and he added below his breath, "You're a brick, Ned."

# Ministers and Churches.

## Our Toronto Letter.

At the last meeting of the Toronto Presbyterian Minister's Association there was a vigorous discussion upon the most effectual method of reaching the non-church-going classes. The paper for the day, by the Rev. J. McP. Scott, dealt with the class from which the non-attenders are most largely drawn,—the artisan class. The number of this class that are withdrawing from the Church is increasing, and the problem is how to stop this withdrawal.

In the discussion that followed those who took part shewed that they were fully alive to the fact that many were not connected with the Church, and that the church was not reaching an increasing number of the citizens. There was not so keen a discussion of the cause of this decline as one would have wished. Rather it was taken for granted that the Church was largely to blame, and means to recover the lost ground were freely discussed. The means suggested were various, but complementary; and if the plans outlined are carried out, there should be a much closer interest taken in the church work within the next year.

With one of the proposed means to reach those who have begun to withdraw themselves,—the utilization of women in evangelistic work, we are heartily in sympathy. In the Methodist Church and in the Anglican Church they make use of the Deaconess, and splendid results have followed. There are many consecrated women in our own Church who would gladly enter upon this work if it were recognized. Much of the work that ought to be done among the artisan class could be well done by the women. They could keep the home more closely in touch with the religious movements of the time than it is at present. They could not reach the men, but they could relieve the minister from much to which he must now give attention, and permit him to plan for the benefit of the men, and ultimately to reach them.

It is proposed to divide the City into districts, and to assign one district to each congregation. It is not proposed to make that congregation financially responsible for the work that shall be carried on there, for that would mean an additional burden upon some that are already overburdened. We imagine that the proposal to raise a special fund for this work, and to place the mission work of the City under one committee, which shall administer this fund as it may be needed at different points, will eventually meet with favor. It has not yet been considered with sufficient attention to details, to warrant any finding upon it, but will come up in the course of the discussion. For this matter will not be dismissed till something has been settled, and a plan of action outlined and initiated.

The Thursday noon meetings that have been begun in Knox Church by Mr. Winchester, the pastor, have not been so well attended as it was hoped they would be. They will grow in interest, however, and it will come to be a regular thing for the hurrying business man to turn in and rest awhile, and get free from the burden of the day's routine. Few know how refreshing that is. The man who must live in the rush of the world's commerce, who must keep an alert brain lest some one gain a point, who must stoop to measures to checkmate his rivals that his whole soul loathes, rejoices to be able to get away from it all, even for half an hour and to get up into a purer atmosphere. Is it not possible to take another step toward becoming what Knox Church might become for the men downtown. Might not the Church building be open every evening for men to use as a reading room and place for meeting friends. If the Church were more inclined to make such provision there would be less of the cry that she cares nothing for the man in whose interests she must make some sacrifice. Some congregation must be the pioneer in this work, and if the historic Knox Church were to shew the way, there would soon be others to follow. The result would be seen, not at once, but in time, in the increasing interest taken by those who are fast losing touch with the spiritual in life.

As we bid farewell to the Old Year, such the Presbyterian Witness, let us resolve to part with all in our lives that tends to deface the fair image of God in which we were created—all that comes between us and God—between us and good men who are witnesses for God in their country and their age.

## THE DOMINION PRESBYTERIAN

### Eastern Ontario.

Rev. George Weir has been elected moderator of Glengarry Presbytery.

The resignation of Mr. Boyce Innis of Bobcaygeon and Dunsford has been accepted.

Rev. Mr. Coburn, of Lunenburg, gave an interesting address at Avonmore in aid of the W. F. M. S.

Rev. Mr. Daniels, a missionary from Persia, has been lecturing in St. Andrew's church, Arnprior.

Rev. N. A. McDonald, of Eldon has been appointed moderator of Lindsay Presbytery for ensuing six months.

The Arnprior Watchman says: The Presbyterian is a first-class family paper, and at one dollar a year should find a place in every Presbyterian home.

The Rev. A. F. Webster, lately of Oro, has accepted the call to Cambrai and Oakwood, and his induction took place on the 31st ult., with every indication of a happy settlement.

Principal Grant's first public appearance on the platform since his illness has been announced. He gives an address in Convocation Hall, on January 6th, on "Thanksgiving and Retrospect."

Rev. Mr. MacLean, of St. Johns church, Almonte, has been disabled by a severe attack of neuralgia. Mr. McLean ministers to an attached people, who miss him greatly from the pulpit when thus incapacitated from work.

At a meeting of the Young People's society of the Merivale Church recently, the pastor, Rev. A. S. Ross, was presented with a coonskin overcoat. The address was read by Mr. John Nelson and the presentation made by Mr. W. Falls, jr. Mr. Ross made a suitable response.

Rev. A. Givan reported to Glengarry Presbytery regarding the willingness of Aultsville to be united to Colquhoun as soon as this can be arranged by Brockville Presbytery; and Revs. D. Coburn, L. Beaton and G. Weir were instructed to visit Cryslar and learn if they are willing to unite with Casselman.

At the Christmas tree in connection with St. Andrew's Presbyterian church, Almonte, Rev. R. J. and Mrs. Hutcheon, received amongst other presents a purse of gold, amounting to ninety dollars. The people of St. Andrew's have nothing but the kindest feelings towards their former pastor, who so recently declared himself outside the Presbyterian church.

At a successful entertainment in the church, Moore Creek, Prof. D. S. Connery, an elocutionist of considerable ability, gave a number of readings. Mrs. Beaton, wife of the pastor, was presented by the Ladies Aid Society, with a beautiful china tea-set; and Mr. F. J. McRae, St. Elmo, with a \$20 gold piece for efficient services in connection with the choir.

At the recent social at Lake Doré, Mr. G. A. Lucas, B. A., Principal of the Eganville Public School, operated a gramophone, and also presented a number of magic lantern views. The choir rendered several selections, contributing its share to what was a most interesting and pleasing programme. Rev. Mr. Rattray most acceptably discharged the duties of chairman. The proceeds were devoted to the seating fund of the church.

The White Lake Sabbath school held their usual entertainment on Christmas eve. The nature of the entertainment proved a very attractive feature, and long before the hour for commencing arrived the church was crowded to the doors. It was called "Santa Claus Cabin." The principal feature of the entertainment being "The treat of Santa Claus" in which twenty-seven characters took part. Another very attractive item was entitled "The Indian Huntresses." The proceeds amounted to \$46.00.

At the meeting of Lindsay Presbytery on 17th ult., a large deputation appeared in the interests of the Woodville congregation, re the resignation of Rev. J. M. D. Duncan who had been offered the position of Associate Editor of the Presbyterian S. S. publications. The Woodville people feel keenly the loss to them of the services of their energetic and gifted young minister for whom they have always had a deep and true regard. But a conviction of the importance of the position and Mr. Duncan's peculiar fitness for it, prevailed, and the resignation was accepted. Mr. Duncan will assume the duties of his new position early in Jan. 1902. His departure deprives the Presbytery of the services of a very efficient clerk, to which position Mr. D. W. Best, of Beaverton has been appointed.

At the meeting of Glengarry Presbytery on the 17th ult., Rev. J. U. Tanner was appointed convener of the committee on French work within the bounds. Rev. J. Matheson was put in place of Mr. Hastie as convener to see to the holding of special services this winter in Sumnerstown, Cornwall and Osnabruck. Permission was granted to Rev. G. Weir and Rev. J. S. Burnet to moderate in calls when the congregations of Knox, Cornwall, and Finch are ready.

At a meeting of the Lanark and Renfrew Presbytery held in Smith's Falls on Monday of last week, a letter was read by Rev. Mr. Hutcheon, of Almonte, resigning his charge and also as a minister of the Presbyterian Church. Mr. Hutcheon says he cannot honestly preach under the Westminster confession of faith as his opinion in that respect had changed. He states that he is not withdrawing from the ranks of the ministers of that church without deep sorrow and pain being born and reared in a Presbyterian home, trained in a Presbyterian church and educated in a Presbyterian college and fully ninety per cent of his friends are Presbyterians. "The Presbyterian Church, as a body of Christian people, have my highest respect and affection for their learning, their moral worth and their missionary zeal. I owe the Presbyterian Church a debt I can never hope to repay for the moral impulse and the intellectual training I have received from her people and teachers," says Mr. Hutcheon. No objection was raised to his resignation taking immediate effect, and the Presbytery appointed Rev. Dr. Crombie to preach the pulpit vacant, which he did in due form last Sabbath.

### Ottawa.

Rev. Robert Herbison spent his Christmas in Kingston.

Rev. John McNeil, M. A., has been visiting friends in Aylmer, Que.

Rev. Dr. Armstrong and family spent Christmas with friends in Montreal.

Rev. Dr. Moore was in Toronto the early part of this week, attending an emergency meeting of the F. M. Committee, of which he is Convener.

The theme of Rev. Norman Macleod's discourses at the Mackay church on Sunday morning was The Death of Christ, and after the sermon the sacrament of the Lord's Supper was observed.

The sacrament of the Lord's Supper was dispensed at the morning service at the Glebe church on Sunday. There was a large attendance. In the evening Rev. J. W. H. Milne continued his series of sermons on Things Which Cannot Be Shaken.

Rev. Dr. Armstrong in St. Paul's church, Sunday, spoke of the belief in the divinity of Christ as something that gave a largeness of view to Christians; and that with faith in that Doctrine some of the grandest characters had lived and died. The communion service was suitable to the season, and exceedingly helpful to all who were present.

The joyous spirit of Christmastide was manifest in a marked degree in the service on Sunday morning in St. Andrew's Church. The attendance was large, and the appropriate thoughts by the pastor and bright music by the choir had an exhilarating influence on the worshippers. A liberal collection was received in aid of home and foreign missions.

### Northern Ontario.

Thursday last the officers of the Owen Sound Presbytery of the Society met at the home of Rev. R. Rodgers, and presented Mrs. Rodgers with a Life Membership Certificate of that society. Mrs. MacLennan, President, read an address expressive of the appreciation of the members of the Presbytery for Mrs. Rodgers as a member since its organization thirteen years ago. She was the first President, and twice Honorary President, and had always been a most faithful, consistent member and officer. Mrs. Caton, Secretary of Supplies, presented the certificate, which Mr. Caton had handsomely framed. Mrs. Rodgers was taken by surprise, and responded in her usual happy manner, thanking the ladies for this expression of their appreciation.

The new St. Andrew's church at Manitou, Manitoba, was opened last Sunday by Principal Patrick, of Manitoba College.

## Western Ontario.

Rev. Mr. Wilson, Newbury, has been preaching at Blenheim.

Rev. J. W. Orr, of Mono Mills, has been called to Holstein in Saugeen Presbytery.

Rev. G. C. Patterson, of Embro, has closed a series of successful revival meetings at Bennington.

The Presbyterians of Glanworth, are arranging for an old fashioned tea meeting about the middle of January.

On Sunday the Rev. Dr. Dickson, of Galt, opened the new church at Armow, Ont., and lectured on Monday evening.

The congregation at Ospringe recently celebrated the removal of the debt of the church by a social at which the mortgage was committed to the flames.

Rev. A. E. Neilly, of Horning's Mills, called to Dover, Chatham Presbytery, is unable to enter upon his work there because of the locality being under smallpox quarantine.

On Saturday night, a fortnight ago, the West Flamboro church took fire from a new furnace just lighted, but after a stiff fight the flames were extinguished without serious damage.

The re-opening services of Knox church, Stratford, were held last Sunday, when Rev. Marcus Scott, M. A., of the central church, Detroit, was the preacher morning and evening. He also lectured on Monday evening on "The Struggles and Triumphs of Presbyterianism" to a large and appreciative audience.

The seventh annual anniversary of the Avonton church was a decided success both socially and financially. The pulpit on Sunday, the 15th, was occupied by Rev. Mr. Drumm of Thamesville, a former pastor, and the church was filled to overflowing. The proceeds of church services and social amounted to \$138.

Deer Park Church was scarcely adequate to accommodate the large crowd that turned out on the occasion of the annual Christmas entertainment for the Sunday School. The pastor, Rev. D. C. Hossack, presided, and Mr. Scott, the superintendent of the Sunday school had charge of the program. A handsome sum of money was realized, and will be devoted to the purchase of a new library. The interest shown speaks well for Mr. Hossack, who has been with this congregation something less than a year.

The congregation of Chalmers Church, London, tendered a very pleasant reception to Rev. Walter Moffat and his bride upon the occasion of their home-coming. They were presented with a beautiful silver tea and coffee service, suitably inscribed, and a highly complimentary address. The presentation was made by Mrs. J. M. Pirrie and the address was read by Mrs. Milliken. Mr. Michael occupied the chair. On behalf of the Sabbath school, Miss Jessie Duguid also presented Mrs. Moffat with a plant. During the evening refreshments were served.

Knox Church, Burlington, was well filled on the occasion of the induction into the pastorate of Rev. David Anderson, recently of Milverton. A number of the members of Hamilton Presbytery were present. Rev. A. McWilliams, of Hamilton, conducted the ceremony. The induction sermon was preached by Rev. J. Anthony, of Waterloo; following which the Moderator outlined the steps by which the present condition of affairs had been brought about. The charge to the new minister was delivered by Rev. Dr. Lyle, after which Rev. Mr. MacNamara, of Nelson, addressed the congregation on their duties and responsibilities. After the ceremony a social reception was given Mr. and Mrs. Anderson in the school room.

Union Presbyterian services will be held in London during the first week of the New Year, as follows: Jan. 2—St. George's, London Junction; addressed by Rev. W. J. Clark and Rev. Robert Johnston. Jan. 3—Knox Church, South London; addresses by Rev. George Gilmore and Rev. A. J. McGilivray. Jan. 6—King Street Church; addresses by Rev. Walter Moffat and Rev. J. G. Stuart. Jan. 7—Chalmers Church; addresses by Rev. Thomas Wilson and Rev. W. J. Clark. Jan. 8—First Church; addresses by Rev. George Gilmore and Rev. J. G. Stuart. Jan. 9—St. James' Church; addresses by Rev. Robert Johnston and Rev. Walter Moffat. Friday, Jan. 10—St. Andrew's; union communion services; addresses by Rev. Thomas Wilson and Rev. A. J. McGilivray.

## Rev. Principal Grant, D. D.

(JOHN CAMERON IN LONDON ADVERTISER.)

There are few in Canada, to whom the word that Principal Grant is recovering, even if slowly, from his serious illness, will not be welcome news. The famous head of Queen's university, Kingston, has had a busy and picturesque life. He was busy enough when fighting for the rudiments of education in Nova Scotia; and he could not have been idle in Glasgow University, where he carried off firsts in classics, moral philosophy and chemistry, and took the thirty guineau prize for the best essay on Hindoo literature and philosophy. He must have had plenty of pluck and scientific curiosity, when, before the railway, he crossed the Canadian continent in 1872. It was in the year following that his book, "Ocean to Ocean," made its appearance. His books have shown him a man of large thoughts, full of faith in Canada and the empire. He has been always a leader in great ideas, such as the binding together of the British empire, which, in his view requires, among other instruments, a round-the-world cable, which vents of utterance on British soil.

It is not easy to name off-hand the salient characteristics of any man. Spurgeon has been explained and accounted for a thousand times, yet somehow the explanations fail to explain. The real personality, the sum total, is always illusive. Spurgeon was Spurgeon, not somebody else; Principal Grant is Principal Grant.

But one or two things may be said about him. No man has manifested a more indomitable perseverance. His versatility of mind is remarkable. He possesses that gift which surely it may be no sin to covet—the gift of a personality that inspires men. I do not recall at this moment the name of any educational leader who is more venerated by those who were formerly his students. Nor is it matter for wonder. Oftener than is known, has he privately, and in the most off-hand delicate manner, as if it were nothing—given a needed lift to some "lad o' pairs" richer in brain than bullion.

Principal Grant is almost equally capable with pen, in pulpit, on platform, or when looking with friendly eyes on a group of students in the classroom. He is what may be called "a bonnie fighter," many a time drinking to the full that

Stern joy which warriors feel.

In foemen worthy of their steel.

He is delightful in private intercourse. I remember, on one occasion, in the old-time Saturday Night club, of Toronto, his subject was "Carlyle." The mutual criticisms from that club, though founded on absolute good nature, were supposed to be something very opposite from the mere confectionary of agreement, not to speak of flattery. Accordingly some of us made it our business to deride Carlyle, with the view of stirring Principal Grant to his best in reply. He was splendid, holding his own superbly. I think he had a good time in defending his favourite author; so had we all a good time, as was confessed, later, when the friendly fighting was finished for the evening.

Dr. Grant is a believer in providence. I remember one of his public speeches—the subject does not matter—when he electrified his audience by exclaiming, in stirring tones, "Go onward, then, in the spirit of the cry of the old Crusaders—"God wills it!"

I have referred to Dr. Grant's liking for Carlyle. A few years ago I asked him for his favorite quotation. He gave this, from Carlyle's "Sartor Resartus":

"There is a higher in man than love of happiness; he can do without happiness, and instead thereof find blessedness. Love not pleasure; love God. This is the Everlasting Yea, wherein all contradictories are solved; therein whose walks and works it is well with him."

At the meeting of the Home Mission Committee in March last, it was decided that, hereafter, the spring meeting of the Committee should be held on the second Tuesday of March, at half past nine o'clock in the morning. Lest this may have been overlooked by any of the brethren, their attention is called to it. This year the second Tuesday is the 11th of the month, on which date the Committee will meet in Toronto. The Assembly's Augmentation Committee also meets earlier than usual, and will probably be called for the latter part of the same week as that on which the Home Mission Committee meets.

If the Baroness Burdett-Coutts shall live to witness the coronation of Edward VII. next June it will be the third event of the kind she will have attended.

## British and Foreign,

The largest island sea is the Mediterranean, 977,000 square miles.

Austria seeks to checkmate "corners" in grain by brutal legislation.

The Salvation Army self-denial week in Australia realised over £24,000.

An electric train has been tested in Germany at a speed of 105 miles an hour.

It is proposed to get a colleague and successor to Rev. J. Young, Greenock.

During 1900 no less than 2,717 deaths in Ireland were attributed to cancer.

The congregation of Johnstone Parish Church will introduce instrumental music.

Rev. Dr. Newman Hall of London, is convalescent after a somewhat serious illness.

Rev. Wm. Main, St. John's Middle Church, Perth, is getting a manse to cost £2000.

A movement is on foot to improve the Town Church of St. Andrews at a cost of £20,000.

Dunoon U. F. Presbytery complain of increased yachting and carriage-hiring on Sundays.

Attempts are being made in various parts of Ireland by the farmers to stop hunting over their lands.

Rev. W. A. Stark, Kirkpatrick-Durham, has been appointed moderator of the Dumfries E. C. Presbytery.

The Marquis of Dufferin and Ava is rapidly recovering from his illness at Clandeby, county Down.

Minnesota has made wife desertion a felony, and the first conviction under that law was made the other day.

Rev. Dr. Henderson, of the Crief South U. F. Church, has intimated his resignation after 39 years of service.

The death, aged 92, is announced of Mrs. Jane Kidd ("Jeanne Knox"), one of the oldest inhabitants of Doune.

Inverness U. F. Presbytery have protested on the iniquity of allowing the Lovat Scouts to leave Inverness on a Sunday.

Rev. G. H. Morrison, of St. John's Church, Dundee, is one of the leading young ministers of the United Free Church.

A handsome window has been placed in Skelton Established Church in memory of the late Lord and Lady Inverclyde.

Rev. W. S. Peebles, minister of St. Andrew's U. F. Church, Annan, for 13 years, has been presented with a set of silk robes.

The family of the late Rev. Dr. A. K. H. Boyd have presented a font to St. Andrew's Parish Church, in memory of their father.

To encourage silk-weaving in England, the Queen will place the orders for her Coronation robes with the Spitalfields weavers.

A Kilmarnock minister one Sunday described drink as "the curse of Scotland." We thought the nine of diamonds held that record!

Rev. Dr. Macgregor, of St. Cuthbert's Church, Edinburgh, has again been compelled to winter abroad owing to serious illness.

Since the commencement of the war in South Africa Scotland has sent to the front 15,500 non-commissioned officers and men and 320 officers—total, 15,830.

Dunblane Presbytery says "there is nobody within their bounds who cannot attend church with fair regularity without hindrance from Sunday labour."

Dunoon U. F. Presbytery has sanctioned the union of the two U. F. churches at Inellan, and a retiring allowance of £180 has been granted to Rev. M. Henderson.

The crusade against rats, which are supposed to spread the plague, continues. Within a short period over 78,000 of the pests have been destroyed in the London docks.

Duluth is a peculiar city. Its population is about 70,000, yet the length of the incorporated town along the lake front is 28 miles. Its width ranges from one to two miles.

Again in Toronto the Salvation Army has exhibited practical Christianity. The feeding of 800 or 1000 poor people at the Pavilion last Saturday night was calculated to do more in winning people to the cause the Army advocates than weeks and months of preaching. The Army acts on the principle, that faith without works is dead, and while they observe the former, they do not forget the latter.

## "INCURABLE" HEART DISEASE SOON CURED!

By The Great Specialist in Treating Weak and Diseased Hearts, Franklin Miles, LL. D.

Will Send \$2.50 Worth of His Special Treatment Free as a Trial.

To demonstrate the unusual curative powers of his new and complete special treatments by mail for heart disease, short breath, pain in the side, oppression in the chest, irregular pulse, palpitation, smothering spells, puffing of the ankles, or dropsy, Dr. Miles will send two dollars and a half worth free as a trial, to all who mention this paper.

His treatments are the result of twenty-five years of careful study—extensive research, and remarkable experience in treating the various ailments of the heart, stomach and nerves, which so often complicate each case. So astonishing are the results of his complete special treatments that he does not hesitate to offer all persons a trial free.

Nothing could be more generous. Few physicians have such confidence in their remedies. There is no reason why every afflicted person should not avail themselves of this exceedingly liberal offer, as they may never have another such opportunity. No death comes as suddenly as that from heart disease.

Mrs. A. Kronck, of Huntington, Ind., was cured after thirty physicians failed; Mrs. Flora Graetor, of Bristolville, O., after twenty-two; Jas. R. Waite, the noted actor, after a score had pronounced him incurable; Mrs. Frank Smith, of Chicago, after five leading physicians had given her up; Mr. Julius Keister of Chicago, after ten; Mrs. R. Rarker after sixteen failed.

A thousand references to, and testimonials from Bishops, Clergymen, Bankers, Farmers and their wives will be sent free upon request.

Send at once to Franklin Miles, M. D., LL. D., 209 State St., Chicago, U. S. A., for pamphlets and free treatment. He pays all duties.

### Heroism of Missionaries.

Writing to a secular newspaper published in London, a correspondent said recently: "After the terrible sufferings and unexampled heroism of so many missionaries, is it not time to stop the sneering of those superior people who cannot understand why any one should be so foolish as to try and convert China?"

"At the present moment the foreigners have to depend almost entirely on missionaries for their knowledge of China, because only missionaries learn the language and travel in the interior. Only missionaries endeavor honestly to do something for China, and as a matter of fact, only the missionaries ever do bring about real results."

"Here, on the very spot of martyrdoms still fresh in our memory, I have been enormously impressed, not only with the splendid bearing of the missionaries themselves in their almost inconceivable sufferings, but also with the extraordinary evidence of courage on the part of the native Christians, who passed through a worse ordeal even than their foreign teachers. The foreigners had to die, but in several cases the natives might have saved their lives by renouncing their faith. The best answer to those who scoff at the result of missionary endeavors in China is the fact that there were martyrs among the Chinese Christians in Shansi in the summer of 1900."

First College Professor—What are you going to do next to get your name in the papers?

Second College Professor—I was thinking of declaring that the dictionary is too wordy to be considered good literature.—Baltimore American.

A Simple Salad.—New cabbage, cucumbers, lettuce, and onions cut up together and dressed with oil and vinegar make an excellent salad.

## THE DOMINION PRESBYTERIAN

### World of Missions.

#### A New Year.

Grant us a year of blessing,  
A year of drawing nigh,  
Like little children, confident  
Unto the Lord Most High,  
Each day to spend, oh! dearest Friend,  
Beneath Thy gracious eye.

Grant us a year of vision,  
Thy face in light to see;  
A year of happy waiting,  
Our Lord and King, on Thee.  
Wherever Thou wouldst have us  
May Thy disciples be

Grant us a year of hearing  
The mandates of the King;  
A year of constant service,  
A year of gifts to bring  
And offer at His altar,  
While His great Name we sing.

Grant us a year of heaven,  
While on its hither shore  
We toil and strive and ever  
Would love Thee more and more,  
O Christ our Lord, whom ceaselessly  
We reverently adore. M. E. S.

One is constantly impressed as one reads missionary letters, with the patience of the teacher in the foreign school. Teaching always means patience. Children are restless, fond of variety, apt to be inattentive. The successful teacher wins their love. She excites their interest and awakens their enthusiasm. To do this in our own country is sufficiently difficult. To do it in China, or India, or Africa requires still greater effort, and a genius for teaching. The best teaching force in the whole world is in the foreign field to day. And how splendid are the results! How bright the faces of those who have wrestled with hard problems and conquered them!

Women's Work for Woman makes this excellent suggestion: When you can do so, take the children with you to the prayer meeting, and particularly do not let them be absent from the monthly concert for missions. We cannot expect our young people to be devoted to the Lord's service if we allow them to stand quite aloof from it during the formative years.

One hundred years ago, says the *Missionary Review of the World*, there was not a single medical missionary or a Christian hospital in a foreign field. The record now reads something like this: 702 missionary physicians are carrying healing and relief to thousands who would otherwise be abandoned to the misery of a living death, for the non-Christian religions, whatever else may be their supposed excellences, have cultivated in the great mass of their followers no grace which corresponds to Christian mercy and tenderness. In 63 medical schools 589 native students are being trained for service as physicians and nurses. The 355 hospitals and 753 dispensaries, which are like oases in the desert of heathen indifference to human pain, are havens of life and strength to the more than 2,500,000 persons who annually receive treatment in them. The hospitals alone shelter in-patients to the number of 93,795, while in the course of the year not less than 6,647,840 treatments are given.

Housekeepers will welcome a recent invention the result of the ingenuity of a Berlin machinist. It is a pot which cannot boil over. By means of a perforated rim the overflowing fluid returns to the pot, which need not, of course, be watched.

### Health and Home Hints.

Old-fashioned Paisley shawls are much in request for making into opera cloaks. The pattern is added to or outlined in velvet, gold cord and lace. The effect is very picturesque.

Lemonade made from the juice of a lemon is one of the best and safest drinks for any person, whether in health or not. It is suitable for all stomach diseases, excellent in sickness, in cases of jaundice, gravel, liver complaint, inflammation of the bowels, and fevers.

Quick Waffles.—One pint sweet milk, one-half cupful of butter (melted), sifted flour to make hot batter; add the well-beaten yolks of three eggs, then the beaten whites, and lastly two tablespoonfuls of baking-powder, beating very hard and fast for a few minutes.

An excellent recipe for Chili sauce calls for twelve large ripe tomatoes to two onions, one ripe pepper, one cupful of sugar, one cupful of vinegar, one tablespoonful of ground cinnamon and one tablespoonful of salt. Chop the tomatoes, onions and pepper separately and cook the whole together until the onions and peppers are tender.

Rice Muffins.—Separate one egg; add to the yolk a cupful of milk, mixing well; then a cupful of cold boiled rice, beating all together until thoroughly mixed; one cupful and a half of flour, with a rounding teaspoonful of baking powder, twice sifted; add to the rice butter, beating well and perfectly smooth; then fold in the well-beaten whites of two eggs; have gem pans well greased; bake in a quick oven twenty minutes.

Milk as a Food.—The high place milk once held on the dietary list seems to be undermined. We know now that it is too heavy for the stomach when other food is taken; that unless it is sipped it forms a mass that is not easy to be digested; that when taken on an empty stomach bread or crackers should be broken into it to avoid the formation of curd-like matter; but with the addition of lime-water it may be used with impunity. Brought to the scalding point it is most nourishing. Care should be taken that it does not boil, for boiled milk is not to be used except for special needs. Prepared as kumiss milk it is most valuable, but by those to whom it is unpleasant buttermilk is substituted.

Boil Eggs in Cold Water—"This egg tastes as if it had been boiled in hot water," said the emancipated young woman with the short hair. "I can always tell in a minute if an egg has been cooked in that way." Her companion had not learned quite so many things, and was quite satisfied with her egg. She only murmured, softly: "I never heard of an egg boiled in cold water—did you?" "It is high time you were introduced to this institution," her wise friend continued, "and I am delighted to illuminate you, even at the risk of arousing more of your sarcasm. An egg, to be boiled properly for human consumption, should be put into cold water and then placed over the fire. Then it cooks with the water. The egg cooks moreover, thoroughly and from the inside. "Ask a physician or a trained nurse how to boil an egg so that its greatest nutriment and flavor shall be preserved. Either of them will tell you to put it in cold water. The old way of dropping the egg into boiling water has long been given up. It used to cook the egg suddenly and destroy its flavor. So don't be sarcastic because you haven't heard of the century's advance."

**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, Keewatin, 10 Sept., 10 a.m.  
March, 1901.  
Winnipeg, Man. Coll., 6th-10  
Rock Lake, Marmion, 5th March.  
Glenboro, Glenboro.  
Portage, Portage la P., 4th March, 8 pm  
Minnedosa, Minnedosa, March 4.  
Melita, Carmelut, 12 Feb.  
Regina, Regina, 3rd Sept.

**SYNOD OF HAMILTON AND LONDON.**

Hamilton, Knox, 7th January  
Paris, Woodstock, 12th March  
London, 1st Tuesday, April, 1 p.m. to  
British business, First Ch.  
Chatham, Chatham, 14th Jan, 10 a.m.  
Stratford, Motherwell, Sept. 3  
1901.  
Ingon, Blyth, 21 January.  
Sarnia, Sarnia, 3 Dec. 11 a. m.  
Maitland, Wingham, Jan, 21st.  
Bruce, Paisley, 19th Dec. 10:30 a.m.

**SYNOD OF TORONTO AND KING TON.**

Kingston, Belleville, 10th December.  
Peterboro, Port Hope, 10 Dec. 2 p.m.  
Whitby, Whitby, 16th April.  
Toronto, Toronto, Knox, 1st Tues. ev. mo.  
Lindsay, Lindsay, 17th Dec. 11 a.m.  
Orangeville, Orangeville 12 Nov. 11 a.m.  
Barrie, Almdale, 1st Dec., 10 a.m.  
Owen Sound, Owen Sound, 3 Dec. 10 am  
9th, 10 a.m.  
Algoma, Sault Ste. Marie, March.  
North Bay, Huntsville, March 12.  
Sauguen, Palmerston, 1st Dec.  
Guelph, Guelph, 18th, Nov.

**SYNOD OF MONTREAL AND OTTAWA.**

Quebec, Sherbrooke, 10, Dec.  
Montreal, Montreal, Knox, 10 Dec.  
Gangarry, Maxville, 17 Dec. 10 a. m.  
Lawark, Renfrew & Carleton Place, Oct.  
15, 11 a.m.  
Ottawa, Ottawa, Bank St., 5th Feb., 10  
30a.  
Brockville, Morrisburg, 10 Dec. 2 p.m.

**SYNOD OF THE MARITIME PROVINCES**

Sydney, St. A. March 26th, 10 a.m.  
Inverness, Port Hastings, 25th Feb.  
11 a.m.  
P. E. I., Charlottetown, 5th Feb.  
Pictou, New Glasgow, 14th Jan.  
Wallace, Oxford, 6th May, 7:30 p.m.  
Trento, Trento, 19th Nov. 10:30 a.m.  
Halifax, Chamber's Hall, Halifax, 26th  
Feb., 10 a.m.  
Lunenburg, Rose Bay.  
St. John, St. John, St. A.  
Miramichi, Chatham, 17 Dec. 10 a.m.

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month. Extra care taken  
with black goods.  
1-2 Bank St., Ottawa  
Ring us up. Phone 15

**Inebriates  
and Insane**

The **HOMEWOOD RETREAT** at  
Guelph, Ontario, is one of the most  
complete and successful private hospi-  
tals for the treatment of **Alcoholic  
or Narcotic addiction and Mental  
Alienation.** Send for pamphlet con-  
taining full information to

**STEPHEN LETT, M.D.**

GUELPH, CANADA

N.B. Correspondence confidential.

**J. R. Calisle & Wilson  
STAINED GLASS  
WORKS,**

**BELFAST, IRELAND.**

**MEMORIAL WINDOWS  
A SPECIALTY. . . .**

**Profitable Business Talks.**

These are the days of advertising.  
It is more essential than capital,  
yet capital can be accumulated or  
diminished in advertising accord-  
ing as it is wisely or wastefully  
done. Have added years of ex-  
perience to years of study in writ-  
ing and placing advertisements  
for many of the most successful  
Canadian firms. I should have  
pleasure in explaining my meth-  
ods and terms to you, either  
letter or personally.

**NORLAUGHER,**

Writer of Advertising.

91-2 Ad. label St. E. office 17 Toronto

**Don't Overlook This Advertisement!**

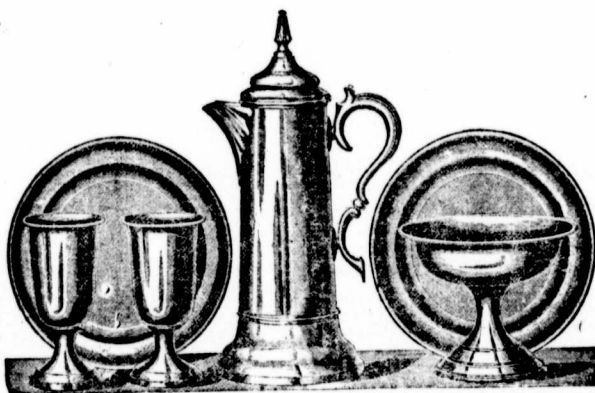
It Tells Congregations of an Easy Plan to get a

**Communion Set and Baptismal Bowl**

**FREE --**  
For a Few  
Hours' Work

**FREE --**  
For a Few  
Hours' Work

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



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

Look at These  
Splendid Offers!

- (1) The above set will be sent to any congregation, on receipt of Sixty (60) new yearly subscriptions ONE DOLLAR each club rate
  - (2) For Thirty (30) yearly subscriptions, at one dollar each, and \$13.50.
  - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$12.50.
  - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$19.50.
- Extra pieces can be supplied.

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

**THE DOMINION PRESBYTERIAN  
OTTAWA ONT.**

# Top Coat

A Special Grey Cheviot Spring Coat for

**\$15.00**

to early buyers  
New Sets, 5000

Bruce G F Dec 1

All the latest patterns.

**FOLLETT'S** 181 YONGE ST. TORONTO  
We are agents for Good Form Closet Sets

**OTTAWA, NORTHERN & WESTERN & PONTIAC PACIFIC JUNCTION RAILWAYS.**

## WINTER TIME CARD

O. N. & W. Ry.

Train No. 1 leaves Ottawa, Ont., 4:45 p.m.  
" 1 arrives Gracefield, Que. .... 8:20 p.m.  
" 2 leaves Gracefield, Que. .... 6:20 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. Waltham, Que. 8:35 p.m.  
" 2 leav. Waltham, " 7:00 a.m.  
" 2 ar. Ottawa, Ont. 10:15 a.m.

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

## NOTICE

### Change of Time P.P.J. Ry.

On Wednesday, Dec. 18th, the evening passenger train will leave Ottawa, Ont., at 5:15 instead of 5:30, and morning train will leave Waltham, Que., at 7:00 instead of 6:00, arriving at Ottawa at 10:15 a.m.

**P. W. RESSEMAN,**  
Gen'l Supt.

## Up With the Times

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**

### D. GUNN, BROS & CO.

Pork Packers and Commis. Merchants  
67-80 Front St., East  
TORONTO

## John Hillock & Co.

Manufacturers of the  
**Arctic Refrigerator**

165 Queen St. East

Tel. 478 TORONTO



## When You Mail a Letter

*It carries with it a hint of your own character. You can't afford to have it otherwise than correct. Unsurpassed for correctness and beauty is our delightful new line of "Notepaper" "VELLUM WOVE" manufactured in white and five of the newest tints; marguerite, rose, azure, French grey and blue—in the most fashionable sizes—envelopes to match—popular prices at most book-shops and stationers. Also put up in most elegant paper covers, varnished as gift-goods.*

MANUFACTURED ONLY BY

## THE BARBER & ELLIS CO.

LIMITED  
TORONTO.

## Important to Investors

If you have money to invest, your first 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. of 1 per centum, payable half yearly.  
DEBENTURES sold drawing good rate of interest.  
LIBERAL interest allowed from date of deposit.  
Correspondence addressed to the head office of the Company.

### Confederation Life Building TORONTO

will receive prompt attention.

Agents Wanted. Good Pay.

## PAGE & CO.

347 Wellington St., Ottawa

Choice Family Groceries

RING UP PHONE 1472

## CANADA ATLANTIC RY.

### New Train Service BETWEEN

## OTTAWA & MONTREAL

4 Trains daily except Sunday  
2 Trains Daily

Lv. Ottawa 8:30 a.m. and 4:10 p.m. daily except Sunday, and 8:20 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 Pintsch gas.

4:10 p.m. for New York, Boston and all New England and New York points through Buffet sleeping car to New York; no change.

Trains arrive 11:15 a.m. and 7:25 p.m. daily except Sundays, 7:20 p.m. daily.

### MIDDLE AND WESTERN DIVISIONS.

Amherst, Penfrew, Eganville, Penbrooke, Madawaska, Rose Point, Parry Sound, and Depot Harbor.

8:25 a.m. Thru' Express to Penbrooke, Rose Point, Parry Sound, and intermediate stations.

1:00 p.m. Mixed for Madawaska and intermediate stations.

4:40 p.m. Express for Penbrooke, Madawaska and intermediate stations. Trains arrive 11:15 a.m., 2:25 p.m., and 10:10 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 7:15 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 85 Sparks St.

Phone 18 or 1180.

## CANADIAN PACIFIC RY. CO.

### Improved Montreal Service.

(VIA SHORT LINE)

Leave Ottawa 8:35 a.m., 4 p.m.

(Via North Shore)

Leave Ottawa 1:13 a.m., 8 a.m., 2:33 p.m.

6:20 p.m.

(Sunday Service)

(Via Short Line)

Leave Ottawa 6:55 p.m.

(Via North Shore)

Leave Ottawa 4:13 a.m., 2:33 p.m.

OTTAWA TICKET OFFICES

Central Station, Union Stations

**GEO. DUNCAN.**

City Ticket Agent, 42 Sparks St.

Steamship Agency, Canadian and N. W. York lines.

# Canvassers Wanted!

## The DOMINION PRESBYTERIAN

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

APPLY **C. Blackett Robinson, Manager.**  
P. O. Drawer 1670,  
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.) Aid. John Dunn (Vice President)  
Rev. W. Galbraith, E. C. Davis, J. S. Deacon.

### DEBENTURES:

By-law passed at Annual Meeting of Shareholders, March 11th, 1900:  
"The Board of Directors may, in pursuance of the Loan Corporation Act, and are hereby authorized in their discretion to issue debentures of the Association for any period, from one to ten years, but not for sums less than \$50 each. Interest thereon at a rate not exceeding 7 per centum, 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.