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SEND FOR CALENDAR.

TO-DAY.

JEAN INGELOW.

*O night of nights! O night  
Desired of men so long!  
The ancient heavens fled forth in light  
To sing thee thy new song;  
And shooting down the steep,  
To shepherd folk of old,  
An angel, while they watched their sheep,  
Set foot beside the fold.*

*It was so long ago;  
But God can make it now,  
And as with that sweet overflow,  
Our empty hearts endow.  
Take, Lord, these words outworn,  
O, make them new for aye,  
Speak—"Unto you a child is born,"  
To-day—to-day! to-day!*

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## DEATHS.

At Galt, Sunday, Dec. 15, 1901. Maud, the beloved wife of D. W. Sutherland, and daughter of Robert M. Gregor, Esq., of Galt.

At the family residence, 422 King street London, Ann Jane Reid, relict of the late Robert Reid.

In Ottawa, Oct. 8, 1901, Mrs. Mary Ann McLean, widow of the late Alexander McLean, in her 90th year.

## MARRIAGES.

On Monday, Sept. 23, 1901, by the Rev. A. H. Scott, M. A., at Perth, William George Steele, of Perth to Alice Ada Wincey, of Perth, daughter of Charles Wincey, Esq., of England.

Thursday, Oct. 3rd, at the residence of the bride's mother, by the Rev. Dr. Armstrong, Mary Bell, fifth daughter of the late Wm. Ross, to Ernest J., eldest son of the late Rev. John Gallaher, formerly of Pottsburg, Ont.

At Hamilton, Ont., on Sept. 25th, 1901, by the Rev. James Black, John Parry, Esq., of Dunnville, to Margaret, daughter of the late John Grant, Esq., of Cayuga.

At the residence of the bride's mother, 53 Borden street, Toronto, Tuesday, October 1st, 1901, by the Rev. James Murray, Eva M. Finney, of Toronto, to Albert E. Marret of Kamloops, B. C.

At the manse, Campellford Ont., on Dec. 4, 1901, by the Rev. A. C. Reeves, B. A., Reuben Ralph, of Midland, Ont., to Nellie Bradbrook, of Campellford, Ont.

At the manse, Dundas, by Rev. Dr. Laing, father of the bride, assisted by Rev. A. A. Laing, brother of the bride, Annabelle Louise, youngest daughter of Rev. Dr. Laing, to Charles Durham Collins, of Pittsburg, Pa., son of J. D. Collins, of Peterboro, Ont.

At Knox church manse, Vankleek Hill, on Dec. 4, 1901, by Rev. T. G. Thompson, Ph. B., Alexander Metcalfe, to Jennie Scott, both of South Plantagenet.

At Knox church manse, Vankleek Hill, on Dec. 4, 1901, by Rev. T. G. Thompson, Ph. B., John W. Thompson, of Montreal, to Amelia McCann, of West Hawkesbury.

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## Note and Comment.

Dr. Drummond, of Montreal, the well-known author of "The Habitant," has contributed six copies of his new book, "Johnny Courteau," for circulation in the reading camps.

Two Kingston hunters encountered in the country north of Renfrew, a family of twelve, parents and children, who cannot read or write, and have had to travel seven miles to get a letter written. They have not been at church for twenty years.

A Constantinople telegram, of recent date, says—It has transpired that during a recent earthquake at Erzeroum 21 persons were killed, 100 houses were demolished, and practically the whole population is living in huts. Great distress prevails.

The London World says the proposed visit of King Edward and Queen Alexandra to Ireland, (which was to have taken place in the spring or after His Majesty's coronation), has been abandoned on account of the disturbed state of that country.

Germany is beginning to object to the number of foreign students in the universities and technical schools. The latter have protested that something must be done to keep foreigners out, as out of 11,311 students in technical high schools in 1900, 2,017, or more than a sixth, were foreigners, and of these 896 were Russians.

From the annual report of the British and Foreign Bible Society it appears that 200,000 copies of the Scriptures were sold in Russia last year by 72 colporteurs. The bulk of this enormous circulation—nearly an eighth of the whole circulation of the society—is in the Russian and Slavonic languages, but Finnish and German are also largely represented.

The King, when he has Roman Catholic guests, is careful to provide carriages, and have them called on Sunday in time to hear Mass at King's Lynn. This scrupulousness is not invariably shared by his Majesty's guests; and an amusing story is told of a certain Catholic, lax in such matters, who complains that he has to get up and go to church when he is at Sandringham.

The project of founding a colony of Finns in Lake St. John district aroused so much opposition from the French Canadians, who believed that it would interfere with their plans of making a solid French Quebec, that it has been abandoned and it is now possible that Nordin, the promoter of the scheme, will turn his eyes to the Northwest.

The Canal treaty has been ratified by the United States Senate with practical unanimity, and the next thing is to begin the work of construction. When completed, the canal across the isthmus will modify Pacific Railway freight rates and thus facilitate the interchange of commodities between the two coasts. But it will cost a deal of money, as De Lesseps found out to his sorrow.

A rumor has got abroad that Dr. Stewart, of Lovedale, was resigning his position, and returning home. The noble old Christian soldier contradicts the rumor in the "British Weekly" of last week, and says—"I have long held the view that the latter half of a missionary's life is for the mission by far the most valuable and useful half," and then he proceeds to give his reason for this contention.

The Rev. A. H. Drysdale, M. A., of Morpeth, who has been nominated as Moderator of the Synod of 1902, is most widely known as the author of "The History of the Presbyterians in England," which was undertaken at the request of the Law and Historical Committee, and was published in 1889. He is a native of Bridge of Allan, and was educated at Stirling High School and Edinburgh University, where he had a distinguished career.

Edinburgh University has taken a step in advance so far as admitting women to the study of divinity is concerned. Only the other year St. Andrew's University permitted ladies to begin their studies in the Arts Faculty. But Edinburgh is now making room for them in the Divinity Hall, for the study of Hebrew, Biblical criticism, and ecclesiastical history, where they will be able to compete alongside of the male students who are studying for the "Kirk."

His many friends marvel, the Citizen remarks, at the splendid health enjoyed by Mr. E. B. Eddy, the match king. The secret of it is probably found in the daily exercise he takes. Every morning before 6 o'clock, Mr. Eddy is observed riding on horseback out the Chelsea Road. At that hour few young men were abroad, and fewer still bearing the 74 years Mr. Eddy boasts of. The thermometer was well down below freezing point, a fact however, which did not dismay Mr. Eddy or deter him from taking his daily ride.

The London "Express" Moscow correspondent telegraphs—The Siberian journal, "Sibirskaga Shisu," says that a syndicate of Russian, American, and French capitalists have decided to construct a steel bridge across the Behring Straits, with a view to bringing Europe—by means of the Siberian Railway—into direct communication by railway with the United States. It is said that Russian engineers have reported that the project can be carried out. The Behring Straits are 36 miles wide, and a bridge to span them would be another "wonder of the world." Probably some of the islands en route will be turned to account.

Guglielmo Marconi is hardly thirty years old, an Italian by birth and partly so by parentage. His mother was an English woman, but his father was a native of Italy. His birthplace was Bologna. Since 1898, however, he has been a resident of England and has apparently identified himself permanently with that country. Both his scientific and his financial backers live there. Marconi is, and professes to be, an amateur electrician. He has been about seven years at work on his particular subject of "wireless" telegraphy, carrying out many experiments on his family

estate near Bologna, before he discovered the important fact that electric waves, generated by a sparking apparatus of the kind used by the German physicist, Heinrich Hertz, would not only carry to long distances, but were unaffected by intervening hills and natural obstacles.

The learned Principal of Mansfield College has had so much to do with books that it is interesting to learn the story of his first literary possession. He was a lad of fourteen and at school in Edinburgh. One day, when strolling in Princes street with a threepenny piece in his pocket, he went into an auction room in an area below the street, where a sale of books was going on. Robertson's "History of Greece" was put up, but no one offered for it. In a moment of exaltation Andrew Fairbairn proffered his threepenny; it was accepted, and the book became his own. He ran up the area steps, hurried home, and never rested till he had read the volume from beginning to end. In this way, it is said, he first acquired a taste for classical history.

"Dr." Dowie, of the Chicago "Zion" is in the Courts just now on a charge of fraud. Samuel Stevenson, the plaintiff, who charges Dowie with having defrauded him of \$185,000 by his power, swore that Dowie waved his hands and exerted his influence by pressing him closely to his body. The attorney for the defence tried to have this power appear in the records as magnetism, but the court would not permit of it. Stevenson testified that three times he had felt an indescribable awe when Dowie pressed him to his body, and that from this influence he and other persons felt that Dowie could call down a curse upon him effectually. He related how Dowie was said to have declared that if the late Dwight L. Moody did not cease his fight against Zion he would not say that Moody might not die, and that later Dowie told how Moody had become ill and died. Stevenson told how three times he had tried to escape from Dowie's influence, but had failed until now."

One of the methods by which France is attempting to cope with the grave question of depopulation is, says a Paris correspondent, to reduce the infant mortality statistics. Dr. Laborde, of the Academy of Medicine, has devoted much study to this subject, and at the weekly meeting of the Academy, he made a very interesting communication regarding two cases in which the method of rhythmical traction of which he is the discoverer had been employed with signal success. In the first case the child when born was livid and apparently dead. Dr. Matignon, of Bordeaux, however, after applying rhythmical traction to the tongue for a quarter of an hour, obtained feeble respiration, and the ear could distinguish faint heartbeats. The doctor continued his efforts at resuscitation, and after an hour's work the child awoke as if from a profound slumber, and gave signs of life. In the second case the newly-born infant was also livid and to all appearances lifeless. Before attempting Dr. Laborde's method, alcoholic friction, flagellation, mustard baths, and the artificial injection of air into the lungs were all tried, but without success.



## The Quiet Hour.

### The Promise of Power.

S. S. Lesson. Jan. 5. Acts 1:111.

Golden Text.—Acts 1:8. Ye shall receive power, after that the Holy Ghost is come upon you.

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

The former treatise have I made, O Theophilus, v. 1. In singling out one person to receive the message intended for the whole church, God acted as He usually acts. Take out of the Old Testament history the personality of Abraham and Moses and David and Nehemiah, and you remove the great forces in the development of the Jewish race. So, in New Testament times, Paul was selected to receive the gospel into the moulds of his own experience and give it to the world as thought out by himself. In modern days Luther and Knox and Wesley and Carey have received the divine fire which has spread its flame of devotion and enthusiasm throughout the whole church. God bestows His gifts on the church by entrusting them to individuals, as we confine the fire in a stove that it may heat the house, or enclose the light in a lantern that it may illumine the path. What gift does God intend the church to receive through you?

Jesus began both to do and teach, v. 1. The whole activity of Jesus is summed up in *doing and teaching*. There is complete harmony between His conduct and His precepts. His character corresponded with His words. His followers must do as well as teach, and their teaching will be judged by their doing. It has been quaintly said: "What you do speaks so loudly that I cannot hear what you say." An old Greek poet wrote: "Alas, that things done have not a voice for men, in order that fine words might have counted for nothing." The creed of the apostles owed its power to the acts of the apostles.

After that he had given commandments to the apostles, v. 2. The tone of command is natural to Christ. Even in His gentlest and tenderest invitations, we cannot miss the commanding tone. From His gracious lips the words fell sweetly when He said: "Come unto me;" "Follow me;" "Abide in me;" but they were the lips of a King. To decline His loving invitation is to disobey a royal command. For the One who issues them is not only human but divine, the Son of God as well as the Son of Man.

To whom also he shewed himself alive after his passion, v. 3. For once a human body came forth from the grave. May we not rightly argue that other human bodies can and will do the same? Here is an acorn. It is planted and grows into an oak tree. You see another acorn and you believe that it too will become an oak if it is planted. So when we know that the body of Jesus has risen, we are assured of our own resurrection.

Ye shall be baptized with the Holy Ghost, v. 5. God can and does dwell in man. We are not to think of God after the fashion of the Greeks, who conceived of their deities as seated on the lofty summit of Olympus, which no man could ever reach, nor of the Indian philosopher who beheld his gods separated from him by such vast spaces that he was oppressed by the sense of his own nothingness, nor even of the later Jew to whom God's pavilion was so far off that he could not approach the divine presence, save through the meditation of angels. True

is the thought of the poet who saw a divine element in man, "a presence that disturbs us with the joy of elevated thoughts." Shakespeare spoke of man as "infinite in faculties, and in apprehension like a god." Browning, with the same deep and true insight, has written:

"A spark disturbs our clod.  
Nearer we hold of God  
Who gives, than of his tribes that take, I  
must believe."

Lord, wilt thou at this time restore again the kingdom to Israel? v. 6. The disciples were still dreaming of an earthly kingdom which should be limited to Israel. The horizon of Jesus was wider. He conceived the idea of a spiritual kingdom which should include men of every race and color. He communicated this great thought to His followers, so that on the Day of Pentecost, Peter preached repentance and remission to all whom the Lord should call. (Acts 2:38, 39.) Fired with the same divine impulse, Paul and Barnabas crossed into Europe to win a hostile continent for Christ. Boniface crossed the Alps to introduce Christianity and civilization among the barbarous northern tribes, and modern missionaries have won their triumphs in heathen lands.

In Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth, v. 8. City missions, home missions, foreign missions, are all included in the majestic sweep of this great commission.—Teachers' Monthly.

### Andrew Rykman's Prayer.

Let the lowliest task be mine,  
Grateful, so the work be Thine;  
Let me find the humblest place  
In the shadow of Thy grace;  
Blest to me were any spot  
Where temptation whispers not.  
It there be some weaker one,  
Give me strength to help him on;  
If a blinded soul there be,  
Let me guide him nearer Thee.  
Make my mortal dreams come true  
With the work I find would do;  
Clothe with life the weak intent,  
Let me be the thing I meant;  
Let me find in Thy employ  
Peace that clearer is than joy;  
Out of self to love be led,  
And to heaven acclimated,  
Until all things sweet and good  
Seem my natural habitude.

Thus did Andrew Rykman pray.  
Are we wiser, better grown,  
That we may not in our day,  
Make his prayer our own?

### Conduct.

The object of religion is conduct; and conduct is really, however men may overlay it with philosophical disquisition, the simplest thing in the world. That is, to-day, it is the simplest thing in the world as far as understanding is concerned; as regards doing, it is the hardest thing in the world. The true meaning of religion is not morality, but morality touched by emotion; and this new meaning of inspiration and morality is well marked by the word righteousness. Conduct is the word of common life; morality is the word of philosophical disquisition; righteousness is the word of religion.—Matthew Arnold.

### Christmas.

Little children love the story of the Savior's birth. The beautiful, never-to-be-forgotten pictures that very early in life, with most little folks, help impress the history of the little baby who came at midnight into the manger, stay in the memory as long as it retains anything connected with childhood's teachings. And we all know with what tenacity the mind holds on to what was earliest learned. There is sad significance in the way that late in life these teachings recur. There is a going back to nursery stories, rhymes and legends. How beautiful, in very fact like a song in the night, comes back the story, pure and simple, of the Savior's birth and his mission to the earth. When age has settled down and the mind begins to take more eager grasp on the eternities, the question of what may or may not be literal or figurative, a fact or a mistranslation, in our Holy Scriptures, ceases to receive much attention. Enough, then, to know that a Redeemer came to earth as a little human baby in a midnight of long ago. Enough to know that the angels' song of "Peace on earth and good will toward men" is still ringing, will the nations but listen and hear. Enough to know that songs in the night will cheer the aged and the feeble who but listen for the Savior's voice, and that Christmas is a day of rejoicing for every one, both young and old, who believes in Jesus as the Son of God and the Savior of mankind.

Oh, heavy laden one, the Heavenly Guest  
Would find within thy heart a place of rest,  
A Bethlehem by his sweet presence blest.

### Ruts.

Speaking of preachers who get into ruts, an exchange says: "Wheels in a rut always drag heavily." That is not altogether true. It depends upon what kind of soil the rut is found in. When we used to draw loads of grain across the sandy plain west of Albany, N. Y., we were careful to keep in the rut, what there was of it. True, the sand ran back into the track made by the last wagon, but it was not so deep in the rut as outside of it. So in winter, on the mud road—it was hard for those who first went over it after a rain and a frost; but after a dozen wagons had gone in the same place and had worn ruts, it was much easier, and we always drove in the rut when we wanted to make it as easy as possible for the team. A wagon that did not "track" was reckoned "no good" by the farmers of those days and that country. No, there are worse things in this world than ruts. We do not advise preachers and pastors to run in ruts, but we do not think it desirable that something new and strange be invented for each Sabbath of the year. The man who is always shying and inveighing against ruts is likely to be a very uncertain character, and we should be afraid to have him for pastor.—Selected.

### Heaven Must Begin Here.

We must in this world gain a relish of truth and virtue, if we would be able to taste that knowledge and perfection which are to make us happy in the next. The seeds of those spiritual joys and raptures which are to rise up and flourish in the soul to all eternity must be planted in her during this her present state of probation. In short, heaven is not to be looked upon only as the reward, but as the natural effect, of a religious life.—Addison.



## Our Members Testify.

The following sentence by Dr. Pelouhet, the distinguished Sunday school writer, is a good one for busy people. He says: "Make Christ first, and there will be time for all other duties."

Dr. Miller says that we ought never to be willing to live any year just as we lived last one. And I might add that if we are satisfied with the year that is just past, we are quite certain to make the next year not as good a year as that has been.

If we put God first, He will see that we do not want. When David was an old man he could say that he had never seen the righteous forsaken, or his seed begging bread. Satan makes large promises, but he never fulfils them. He is like the beaten politician after the election.

In laying the stones for a stone fence, if a stone that ought to go on top gets placed at the bottom, then some stone that should go on the bottom will have to go at the top. And so, I think, in our lives, if first things do not get first place, second things will get second place, and all our lives will be wrong.

When you are seized by some sorrow, what do you seek first? Do you seek first the removal of the sorrow? That proves that you need to have it continued. Do you seek first the kingdom of God, that is, God's will in the sorrow? Then the sorrow has done its work for you, and God can wisely remove it.

We can learn a lesson about first things from Abraham. The first thing he looked after when he reached Canaan was not water and grass for his flocks, his only wealth, but an altar on which to worship God. Imitating him, let us put conscience before our bank accounts, the spiritual side of our lives before the material side.

Many persons say they cannot afford to give God's work the first place in their lives. "One must live," they say. Christ's answer to that excuse is this: "Your heavenly Father knoweth that ye have need of all these things." God will see to it that we have our living in the world if we only place His will first in our lives.

Once at Stockholm the king of Sweden sent word to the great singer, Jenny Lind, and bade her sing at the king's palace. It was an important festival, but it was to be on Sunday, so Jenny Lind refused. Then the king called personally upon her, and repeated the command. This was a high honor, but still the brave Christian singer refused. "There is a higher King, your majesty," she said, "and I owe first allegiance to Him." She put things first.

The Romans told a story about Charon, who rowed the dead across the river Styx. He saw how gloomy they all were, and one day he went up to earth to learn why. Standing on top of a high mountain, he looked down upon the cities of men. "No wonder they are gloomy," he said, "when they come down to me. Why, they are spending all their lives building birds' nests!" That is a fair symbol of what a great many men really are doing—putting trivial things first.

## Our Young People

## The Christian Endeavor Meeting for January 5

Topic: That which comes first.—Matt. 6 : 33. Gen. 12, 7, 8 ; Matt. 8 : 22.

Most of us have read in our school readers the story of Jerem'ah Horrocks. He was the English minister who made the first observation of the transit of Venus. This observation was a wonderful one, and of great importance, but he wrote in his diary that, as the time approached for the transit, it also drew near time for a little service in the humble village church. He was doing perhaps the most valuable secular work he could do, but he broke it off, not knowing but he might miss the great observation altogether, and went to perform his duty. He returned, and found himself just in time for the marvellous event in the skies. The sentences in his diary in which he tells about this are inscribed on his monument in Westminster Abbey.

No knowledge of worldly matters is so important as to know heavenly and eternal things. The earth and Venus and the sun and all the stars will pass away in time, but the soul and God are never to pass away. If we seek first the interests of the soul and the interests of God's kingdom, we shall be putting first things first. Any other order will throw our lives into confusion and disaster.

Mr. Meyer tells about an old Dutch picture of a little child who is dropping from his hands a beautiful toy. Looking at the painting, one is surprised to see the plaything so carelessly abandoned; until, following the child's eye to the corner of the picture, one sees a lovely white dove flying into the child's outstretched hands.

That is the way it will be with all of us as soon as we actually begin to see the pure beauties and joys of the higher life. All our silly playthings will be allowed to fall out of our hands. We shall let go of fashion and luxury, and idle dissipation, and proud ambition, and greed for gain, and desire for men's applause and for advancement in the world, and we shall stretch out our hands for the things that are best worth having. Those are the things which will stay with us. They will give something of their nature to our lives, and will ennoble everything they touch.

This will be indeed a meeting worth while if it causes even a single person to place his eternal life first, and the things of time second. May God grant us that result!

## Daily Readings.

Mon.,	Dec. 30.—First fruits for God Exod. 23 : 14-19
Tues.,	Dec. 31.—First the blade, Mark 4 : 26-29
Wed.,	Jan. 1.—First, the natural. 1 Cor. 15 : 42-49
Thurs.,	Jan. 2.—First, their own selves. 2 Cor. 8 : 1-7
Fri.	Jan. 3.—First, be persuaded. Luke 14 : 28-33
Sat.	Jan. 4.—First, see clearly Matt. 7 : 1-5
Sun.,	Jan. 5.—Topic. That which comes first. Matt. 6 : 33 ; Gen. 12 : 7, 8 ; Matt. 8 : 22.

God has not promised to His people Adamic, Angelic or absolute perfection, but He has promised to deliver them out of the hands of their enemies, and give them power to do His will on earth, as it is done in heaven.

## Prayer.

Almighty God, we know Thee in all ways, some by this, and some by that; but we all know that behind what is seen is the unseen, the eternal, the all-shaping, the all-ruling power. Thou hast made us variously, yet are we one; herein is the mystery of our nature, and herein is the mystery of Thine own being. We see without looking, we look without seeing; we feel without reasoning, we reason without feeling; in the dark we see; when there is no one present we lay the hand of our love upon a life that cares for us and redeems us. It is all mystery, radiant mystery, tender, enlarging, ennobling mystery; verily this night is full of stars. Come to us, Thou Son of God, and make us feel that Thy chariots are twenty thousand in number, and that thou dost ride forth in each as it doth please Thee, and blessed is the man who sees Thee in some respect, in some light, in any way, for he, too, is caught by the beauty of the vision of God. Saviour wounded, Saviour crowned, hear us now, and always hear us, for Thy hearing is an answer. Amen.—Selected.

## Omnipotent.

BY M. H.

Why worry and fret to your heart's unrest?  
Your life must be just as He planned it;  
Can an ending be  
To this life for thee  
One moment before he intended?

We all take our place  
In this great plan of life,  
Like the cloth in a loom,  
If one thread break too soon,  
Lost all the design of the maker.

If with love all divine, your life be enrolled  
Why speak of a death as untimely?  
The designer knows best  
When the heart needs a rest,  
Knows best when your life work is ended.

Cannington, Ont.

Christmas is reassuring. From the cradle to the end of live poor humanity needs encouragement. Life being full of vicissitudes and unrest, any sound that gives courage and cheer is welcome. It was fitting that the first angelic words heralding the birth of the Savior should be hope inspiring and fear-dispelling. In the midst of anxious days and hours we should listen to the angels' song, "Fear not!"

Some one once asked Joan of Arc why her white banner was always victorious, and she answered, "I send it forth against the enemy, and then I follow it myself." So the first thing to do, if we would win in the battle of life, is to see that in front of us is the banner of the cross; the second thing to do is to follow it ourselves.

Professor Drummond once, in talking to some students, gave them this good advice: "Above all things," he said, "do not touch Christianity unless you are willing to seek the kingdom of God first. I promise you a miserable existence if you seek it second."

Men who reason expect the people of God to be holy.

## Our Contributors

### The Christianity of Christ and that of Modern Days.

BY REV. A. E. MITCHELL, B. A.

I trust the term pessimist will not be applicable to me if I say at the outset that the Christianity of to-day is radically different from the Christianity of Christ—that we are getting away from the apostolic method and spirit in our church work and life—that we are going to Dan and Beersheba without tarrying at Jerusalem. In saying this we do not close our eyes to the fact that there is a great deal in the present day to fill the heart with joy and gladness. Never was there greater liberality shown on the part of the people to spread the Gospel than to-day. Never as much enthusiasm manifested in works of charity perhaps never more philanthropic work done, all of which call loudly for praise and should stimulate us to greater earnestness and activity, yet the methods adopted in many departments call for examination.

A study of church returns reveals the fact that most of the additions to the church membership are from the church community and not from the unbelieving world. In the seventh century the preachers never waited for the audience to come to them they went to the audience—they preached everywhere and on every day of the week, wherever people were found they had a message and wherever they found a human soul there they delivered it. It is true they met in synagogues, but these synagogues were households of faith, places where Christians met for fellowship and spiritual uplifting. It was not expected that sinners would come to these places to be converted; but would come inside after being handpicked from the world outside.

Now we build big churches and expect the world to crowd inside of them to be led to Christ. The result is, many do—but many do not; and we content our selves by saying the church is there and they know when the services are held, so it is their own lookout not ours. Perhaps it is ours more than we make it.

In the seventh century the highways and hedges were searched and men were entreated to come. Now we keep very close to the asphalt pavement and brown stone fronts. It might be of interest to note that the greatest revival since the Reformation was brought about by men going everywhere preaching the Word and singing it too; and thousands who would not enter the churches heard the Word and it was to them the power of God unto salvation.

Are sufficient efforts being made by us to reach those

#### Outside the Pale of the Christian Church?

A goodly number of Y. M. C. A.'s and kindred Institutions have fallen short of their own ideal, and the churches as well and to a large extent have become religious clubs for young men.

There is an ever widening gulf being found in the church between the rich and poor especially in cities—we are reading from time to time of the up town and down town churches. The up town are flourishing, while the down town are going down, and for the poor it is considered a mission hall is good

enough and an unexperienced man who can be secured at less cost is plenty good enough to minister to them.

One cannot help but ask what is the cause of this state of affairs, and for answer we may hear as we have heard—few rents too high; fees in Y. M. C. A. too high, only those in well to do circumstances can join; too much machinery to keep going, causing too much expense; the buildings too grand, etc. These may all be causes, and each may have some weight; yet is there not something else underlying these? Something deeper than any or all of these? Is not that cause this? The Christianity of modern days is more of a creed than a life, more of a form than a reality, more of a system of doing than of being. In the Master's time there was a separation between the Church and the world. Now one would require a microscope to see it. Then the world luxuriated and the Christians possessed nothing for themselves but all things for Christ. Now Christians luxuriate on beds of ease and the heathen world wallows in poverty. Then the home was the Church and the school in which religious principles were woven into the texture of the child's life. Now, the children, for the most part, receive their spiritual training at the hands of Sabbath School Teachers; while the home has become to many simply a place to eat and sleep in.

Perhaps we may institute a better comparison by considering the prevailing characteristics of the Christianity of Christ.

#### Earnestness.

Was not the Master in earnest about all his work? What a passion for souls was His! Was there ever a moment when he did not feel the pressure of His work upon Him? Is it not the lack of earnestness? If golden sheaves are to be garnered for God there must be going forth and weeping.

Are we ministers sufficiently in earnest? Do we not think too much of our own comfort and ease? Did it not mean much to the Disciples of Jesus to go everywhere preaching the Gospel? Now to be minister means to have a passport into the best society, and to visit a home often causes the death of the best chicken on the roost. Besides, looking at it from the world's standpoint, where are the best men found to day? In places where the least needed in congregations where there is sufficient ability and grace to keep the organization going minus the minister; while the inferior men (from the world's view) are in front of the battle, in the midst of temptations and vice, holding the fortress against the world, the flesh and the devil.

In what direction does hope lie? Dr. Stalker says in this:

"It seems to me there can be no more important factor in the solution of the problem than the kind of men who fill the office of the ministry. We must have men of more power, more concentration on the aims of the ministry, more wisdom, but above all more willingness to sacrifice their lives to their vocation. We have too tame and conventional a way of thinking about our career. Men are not even ambitious of doing more than settling in a comfortable position and getting through its duties in a respectable way. We need to have men penetrated with the problem as a whole and labouring with the new developments which the

times require. The prizes of the ministry ought to be the posts of greatest difficulty. When a student or young minister proves to have the genuine gift, his natural goal should not be a highly paid place in a West End Church, but a position where he would be in the forefront of the battle with sin and shame."

To wealth Christ paid no deference. His congregations were composed chiefly of the common people. His special friends and companions were chosen from among them. The rich who fared sumptuously every day, oblivious of the poverty around them, Christ portrayed as in another life suffering torments. The shrewd and crafty capitalist whose only notion of prosperity was accumulation and still accumulation was called a fool. Nor did He pay any more attention to the aristocracy in the church than He did to the aristocracy of wealth in society.

But an earnest ministry would not provide a complete remedy, as is evidenced by looking at some Old Testament preachers and the results. There must be earnestness on the part of the people who name the name of Christ, such communion with the Lord that will lead the world to say "These people have been with Christ." We hope and pray that the day will soon come when the kingdom of love will be established, and we must not forget that love is vicarious; that it seeks not its own things but the things of others. When Christians become really earnest about the salvation of souls; when they really *want* the outside world to be gathered into the Church; when they are as anxiously sought after for the Lord as voters are at the time of an election—then all our churches will be full and larger ones will be necessary to accommodate the ever increasing throng; then the Christianity of to-day will possess one of the excellencies of the Christianity of Christ.

Another characteristic of the Christianity of Christ was its

#### Liberality

The creed was very concise. "Repent and be baptized." With all our liberality so called there is a great deal of narrowness. We have our confession of Faith, prayer books, immersion and penitent benches, and we lay more stress on these than would appear on the outside. Suppose we announced a meeting when the best methods of overtaking personal work for Christ would be discussed, would we have a corporal's guard present? What a gathering there would be if the object of the meeting were to make some alteration in the form of worship, say to kneel at prayer instead of bowing the head and keeping eyes open; while one would be a non-essential and the other the all important. What controversy there has been over the "true church", "Historic Episcopate", "Apostolic Succession." If half the energy were spent in saving souls, more glory would come to the Lord, and we would show a great deal more of the true church than we do. There would then be apostolic succession in the matter—the all important matter of saving souls.

Another characteristic of the Christianity of Christ was

#### Self Sacrifice

The Christianity of Christ was one of self sacrifice, whether we consider the founder, the mode of its operation, or the spirit of its teaching. The cross was a

symbol of self sacrifice. It is so still. It is not only the symbol of Christ's atonement for sin but should be and is meant to be the perpetual principle, the abiding law of every follower of Christ. Yet what do we know of self sacrifice as far as experimental knowledge is concerned? When Peter was only half-disciplined he said: "We have forsaken all and followed thee, what shall we have?" This is not sacrifice, it is investing, it is business not Christianity. It is commercialism and love is not commercial. It breaks the alabaster box of self concern and pours out the precious ointment without calculating the price. And yet many people to-day imagine they are giving to the Lord when they pay twenty-five cents to get a good tea and enjoy an hour's intellectual treat.

Wendell Phillips wrote to a friend that life began only when the soul was self consecrated to some noble purpose, and the Master said: "He that loseth his life for my sake and the Gospel's shall save it." Human testimony bears out the fact that the happiest lives and the most exalted characters are those who have taken the cross as the law of their lives. Would not the church be richer to-day if there were more of this kind of spending? Would we not be nearer the spirit of Christ and His teaching? Would we not be a greater power in the world than we are? Would not the earth be filled with gladness, for then the wilderness would rejoice and the desert would blossom as the rose, and Jesus would see of the travail of His soul and be satisfied.

Paper read at the Presbyterian Ministerial Association, on December 9th, and published by request.

### The Pacific Cable and Sir Sanford Fleming.

CANADIAN ENGINEERING.

The purchase of a landing place for the Pacific cable on Barclay Sound, Vancouver Island, and the departure of an expert to choose the Australian terminus, marks an epoch in the realization of Sir Sanford Fleming's splendid work for the unification of all British Colonies with the Mother Country by means of a cable which shall not touch foreign soil. On its completion Canada, New Zealand, Queensland, Victoria, New South Wales, India and South Africa will be in direct touch with each other and with England, without fear of intervention by any foreign power. This work in itself will entitle Sir Sanford Fleming to lasting honor as a patriotic and far-seeing statesman and engineer. While engaged in surveying a route for the Dominion transcontinental railway in 1871, and establishing a telegraph in connection therewith he became deeply impressed with the splendid possibilities of a Pacific cable, and its value towards uniting the colonies with the Motherland. In 1879 he submitted a plan, embodying this idea, to the Dominion and Imperial authorities. Projects, however, of this colossal size mature slowly, the difficulties in the way being enormous. The colonies were not in touch with each other, neither had they common interests. The spirit of Imperial unity was not yet mature, and such practical questions as ownership and proportionate cost tended to disintegrate rather than to bind. More definite and correct information as to route, ocean beds and

costs were to be obtained and speedy progress was impossible. However, "labor (as typified by the invincible Gaelic nature of Sir Sanford Fleming) vincit omnia" the difficulties were overcome, and the various colonial governments, after many preliminaries, delays and postponements met at Ottawa in 1894 to arrive at some practical conclusion as to the feasibility and desirability of the cable. In August of the same year tenders were asked for laying and maintaining the cable. The apportioning of the cost to the various governments followed, and Canada's share of five eightieths will be her contribution towards cementing together the British Empire in closer bonds than have been. The Pacific cable, which is to complete the British circle of the globe, will be about 8,272 nautical miles, viz, Vancouver to Fanning Island, 3,653; Fanning Island to Fiji (Suva), 2,181; Fiji (Suva) to Norfolk Island, 1,019; Norfolk Island to Queensland, 906; Queensland to New Zealand, 513.

The cable to be used is to be of the finest make, and will be manufactured under the supervision of the well known engineering firm of Clark, Forbes & Taylor, 4 Great Winchester street, London, Eng. The various sections of the cable, according to position, are to have copper core, weighing from 130 to 60 lbs. per knot, and insulated with gutta percha, weighing from 130 to 340 lbs for the same distance, the heavy shore ends being core brass sheathed, and the heavy intermediate, light intermediate, heavy deep sea, and light deep sea sections, all being of the best type of manufacture. The contract for the cable is entered into by the Pacific Cable Co. on behalf of the English Government and the Government of Canada, New South Wales, Victoria, New Zealand and Queensland, on the one part and the Telegraph Construction and Maintenance Co., on the other part, who are represented by Taylor, Peake & Arthur in the name of the firm of Clarke, Forbes & Taylor. The credit of bringing this gigantic scheme to a practical issue must undoubtedly be with Sir Sanford Fleming, whose experience, judgment and enthusiasm have been instrumental in fathering and furthering this splendid project. While famed in his adopted Canadian land, Sir Sanford Fleming is equally well known abroad, and honors have fallen thickly upon him. For many years Chancellor of the Queen's University, he has devoted much time to scientific research, and at various times published papers on "Cosmic Time," "Time Reckoning," "Selection of Prime Meridian to be common to all nations in connection with time reckoning." His works on this subject are quoted as authorities by European scientists. He wears the insignia of K. C. of St Michael and St. George. Politically of no party, he is an ardent Imperialist, and is a councillor of the British Empire League. The realization of the Pacific cable will remain the greatest work of his life, and will undoubtedly, with his broad grasp of Imperial requirements, assist to place him in the front rank of colonial statesmen.

Putting God's will first never narrows a life. It broadens any life. God's kingdom lays hold of everything that can enrich one's nature. Many things that would be nothing but hindrances, if we let them take first place, are helps when they are put in the second place, and God's will is put in the first place and directs them.

### Sparks From Other Anvils.

**Religious Intelligencer:** The world's great need to-day is to see Jesus. It needs to see Him in His power to save from sin. It needs to see Him in the greatness of His love and in the perpetuity of His human sympathy.

**North and West:** Anything which widens the breach between college days and the serious, practical life into which the college graduate must plunge, and throws a glamor of unreality about life within college walls, only makes the disillusionment the more difficult and progress the slower when the real work of life is undertaken.

**Herald and Presbyter:** We have come to the end of the summer. The harvest has been gathered. For all our sowing, whether the seeds be sowed in the soil or in human hearts and minds, there must come the harvest. Blessed are they whose lives are to be followed by blessed results over which there shall be eternal rejoicing.

**United Presbyterian:** The work of evangelization in France increases and extends. There is a spirit of intense activity among the Protestants, and a spirit of inquiry is manifested by very many in different parts of the country. Wherever the Gospel is preached in simplicity, hearers gather about the preacher, and many believe.

**Lutheran Observer:** The highest function of religion is to save lost men and women of every class and condition of life. The business of the church is not best accomplished when she gathers up her skirts lest she shall touch some lost soul, and so daintily steps along the narrow pathway until she passes through the gates of pearl and along the streets of gold.

**Christian Observer:** In our own day what is needed is a revival of bold, consistent Calvinistic preaching in all the pulpits of our land. This, we believe, will do more than all else to elevate the moral tone and strengthen the ethical fibre of our people. A little strain of Puritanism on its ethical side is sorely needed, and would be a blessing to our whole life as a people.

**Presbyterian Standard:** President Roosevelt's heart is all right though we may expect the upsetment of most of the traditions of the presidency and several other cherished ideals through a want of synchronism between his head and his hands, that is, he is prone to act before he thinks. But we wish to commend him for his hunt for long-tailed horses for the presidential carriage. That may be as effective as the arrest of the owners of bob-tailed horses for cruelty to animals.

**Presbyterian Journal:** Heaven will be a vacation, but of what kind or nature no one may know. Will it be a rest from all work, or the rest that comes from activities of another and different kind? Tennyson believed that heaven was the perpetual ministry of one soul for another. Perhaps he was right. Who knows? Jesus arose from the grave as one who has finished his work. The few days that he remained upon the earth were those of an inhabitant from another world. The old wounds were there, but they had ceased to bleed. We all look forward to ward it—that far away, or possibly near-by land, where the cares of life are laid down for the last time, and the weary are at rest.



# The Dominion Presbyterian

IS PUBLISHED AT

370 BANK STREET - OTTAWA

— AND AT —

Montreal, Toronto and Winnipeg.

TERMS: One year (50 issues) in advance..... \$1.50  
Six months..... 75  
CLUBS of Five, at same time..... 5.00

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

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

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

Sample copies sent upon application.  
Send all remittances by check, money order or registered letter, made payable to THE DOMINION PRESBYTERIAN.

ADVERTISING RATES.—15 cents per agate line each insertion, 14 lines to the inch, 1 1/4 inches to the column. Letters should be addressed:

THE DOMINION PRESBYTERIAN,  
P.O. Drawer 1070, Ottawa  
C. BLACKETT ROBINSON, Manager and Editor.

Ottawa, Wednesday, Dec. 18th, 1901.

We desire to extend the season's heartiest greetings to every reader of THE DOMINION PRESBYTERIAN—wishing one and all a very Happy New Year!

Prohibition is a live wire that neither party is anxious to pick up. How would it do for the best men in both parties to step out and tackle it?

There are many who object to the method followed with respect to the management of the Aged and Infirm Ministers' Fund, but not one has yet suggested a better way.

Whether would you rather hold a fowl social, and give three dollars worth of fowl to it, together with three dollars worth of time, and ten dollars worth of temper, or hand over two dollars to the church treasurer in hard cash? Who will have sand enough to propose the business way of settling the question?

The Presbytery cited the congregation to appear and give reasons why the resignation of the minister should not be accepted, but the secular paper announced that the people would begin to hear candidates on the next Sabbath. And the secular paper was right. Where does the authority of the Presbytery come in?

Low spirituality is at the bottom of most of the troubles in church and congregation life. When the physical tone becomes depressed the body is open to all kinds of diseases. One contracts fever, another appendicitis, another consumption and so on. Just as naturally when the spiritual life runs low, for want of food or for want of exercise, or both, the soul cannot close the doors against all kinds of sin germs. One drinks, one gambles, one yields to lust, one lies, and so on. The remedy is to tone up the spiritual life. The best way to do this is to go straight and consult the Great Soul Physician.

## THE DOMINION PRESBYTERIAN

### ANOTHER YEAR.

One year glides silently away and another takes its place: this has happened so often it is quite common now, and yet to the thoughtful mind it can never be commonplace. It is not merely time, that invisible abstract thing, it is so much more of our life gone into the irrevocable past; and we must brace ourselves up to meet a future, which so far as this world is concerned, is so much the shorter. In youth our life is practically all future, we have great faith in the future then, it can do great things for us, and for the world. As we grow older our resources of time are beginning to be exhausted, we cannot draw such large drafts on the future, and yet, if we are men of faith we know that the future is ours and that God still has great revelations to make.

It is an old solemn saying that "the hours perish and are laid to our charge," but along side of it we must place the inspiring promise and an invitation to leave behind the things that are passed, and press forward to the mark of our high calling in Jesus Christ. We become weary of the thought that life is a changeful process, and we long for rest, definiteness and finality. It is then that we need to fix our thought on the changeless Christ, "Jesus Christ, the same yesterday, to day and forever." Only the thought of the abiding life which persists through all change, can give comfort and strength. If we say everything is flowing away with the passing time nothing remains, then we feel that life is hollow, feeble, and worthless. Though we are creatures of a day, we are not phantoms, life is not made up of fleeting shadows. Behind the changing panorama of the world there is the eternal soul of things. God still speaks to us rebuking our fickleness and folly, and says: "I am the Lord I charge not."

Though He manifests himself in various ways to meet our changing needs, He is, in His own life and character, ever the same. The pledge that faith, hope and love will abide is found in the reality of the divine nature, from which these virtues spring and towards whom they flow; and so with our own life, behind all the changes from youth to age, changes that touch every part of our life, we are still the same, we carry ever the same personality from the old one to the new. We are disappointed that our best hopes and strongest resolutions make so little change, with all our talk of change we still complain that we are so much the same. The old hangs on to us when we would fain be rid of it, and so the truth is paradoxical, it seems to be made up of contradictory statements. In a living faith we find the real harmonising power, the past perishes but it leaves its lessons, the present is momentary but it can manifest an abiding life. The future is ours if under God's guidance we are sowing the good seed. Thus it behooves us to face the new year with a new spirit of faith, looking afresh to the Captain of our Salvation and seeking to understand the meaning of that wonderful promise:—"Behold I make all things new."

One Dollar in Advance pays for THE DOMINION PRESBYTERIAN till 1st of Jan. 1903.

### "WITHOLD NOT THINE HAND."

Not every germ breaks through the protecting husk, but if one in ten comes to leafage and fruit we are well repaid for the labor of sowing. For one germ will produce one hundred of its kind, and these again may multiply one hundred fold. Nature is prodigal in the provision she makes for the propagation of life, in any of its forms. God is equally prodigal in the provisions of His grace. "How often shall I forgive," is not His question; it is our own. We would limit. We do not seem to be able to rise above the idea of a limited forgiveness, but with Him forgiveness is boundless as His love.

He has made us the heralds of His message of forgiveness to men, and, perhaps unconsciously, we place human limitations to that message with which we have been entrusted. We scatter with liberal hand for a time, but the ground is stony, or hard-trodden, or full of weeds, or not just ready, and we hold back the hand that we were about to scatter there. The Master bids us to scatter freely, and not to withhold our hand. "Thou knowest not which shall prosper, either this or that, or whether they shall both be alike good," said the Preacher, long ago. That is as true today as it was when first spoken.

In the year behind us there are many who have received from us, and given no return. Their ingratitude is one of the best remembered features of our relation to them during the year. But did you work for a return. It would have been sweet to receive, but did you really consider that as the main result when you gave to them. If so you missed the true spirit of the workman for Christ, and there is little wonder if the act failed to influence the one for whom it was done. It is the spirit that quickeneth in act as well as in the word. There are hundreds of generous acts being done these days, yet most of them will leave a sting because of the spirit in which they have been done. If there has been ingratitude that is no reason why you should cease doing good to the ingrate.

We know several teachers who are giving up their work because there are no results, except humiliating ones. But do you see the best results? We have seen the members of a class who gathered about the teacher as about a well-loved comrade, and everything was running smoothly as a summer brook, but both teacher and scholar were making little progress in the spiritual life. They were like those who laughed and sang along the way of life, with no thought of the pressing work to be done every hour, or of the dangers lurking at every new turn. On the other hand we have seen a class where there was little demonstration of goodwill towards the teacher, but deep down the seeds of truth were being faithfully sown, and these would spring up toward fruition some day. It is not outward results we seek, but the ability to plant truth where it may do its work. That there are few demonstrations of goodwill toward you from those with whom you have been laboring, while it may be disappointing, is no valid reason why you should withhold your hand.

In planning Christian work for the next year it would be well to take it for granted that much of what we do will go for nothing. The Master has provided for this when He has given so much into our hand. He will not lose sight of the smallest particular, but those for whom we work will catch sight of a very small part of what is being done. It is Christ who has said, that the cup of cold water shall not fail of its reward, but that is from His side. Many cups will be given and will bring no response from the recipients. But the response will come if we go on doing good. The eyes will sometime be opened. No heart is so supremely selfish as to resist the patient continuance in well-doing.

### CLARION CALL TO WORK.

That veteran Prohibitionist, Rev. Dr. McKay, of Woodstock, president of the Ontario Alliance, has addressed the following to temperance workers:

Dear fellow-workers, I take this means of extending to you my most hearty congratulations. Our prayers are answered and the efforts of many years are now rewarded. The privy council of Great Britain, the highest court of the empire, has decided that the Manitoba liquor act is good law. The judgment leaves not the shadow of a doubt as to the right of a province to prohibit the liquor traffic within its bounds. Repeatedly have the people of Oxford county, as well as the people of Ontario, by large majorities demanded prohibition; repeatedly has our provincial government declared its readiness to grant prohibition to the utmost extent of its power, as soon as that power was ascertained. We now know beyond a doubt what that power is. We can shut up every barroom in the land. Is that not a consummation devoutly to be wished? Look at the character of our barrooms, the drunkenness, the Sabbath profanation and general defiance of law that characterizes them. Can human ingenuity devise a reason why a good citizen should vote in favor of barrooms?

Friends, our opportunity has come. God's clock is striking. Shall we not awaken, and show ourselves strong on the Lord's side. Depend upon it, everything possible will be done to divert the minds of the people from this great moral question, and to prevent our government carrying out its pledge. There will be evasions, equivocations, and misrepresentation by legions. Already the liquor interest in its alarm is putting forth prodigious efforts to safeguard the barroom. Its president publicly boasts that "when the liquor ranks are cemented they can return or defeat any government." This impudent boast may not be an empty one, if our Christian people do not bestir themselves. Prohibition candidates are likely to run in this county for the legislature.

A bright young man said to us the other day. "The church is a business institution just as anything else is, and must be run on business lines. When the minister preaches what the people do not want then he must give up his job". That is plain speaking, and we believe it expresses the opinion of the majority of the people. What has led to the entertainment of this opinion, and how it may be driven out of the mind are two problems it would be well to consider.

### NEWMAN.

Newman, an Appreciation with the Choicest Passages of his Writings Selected and Arranged by Alexander Whyte, D. D. This volume contains two lectures on the late Cardinal Newman, and a series of important selections from his writings. The author says: "This little study is not at all intended for those who know Newman already. It does not presume to instruct those who have mastered this rich writer for themselves. This lecture has been prepared for those rather who know Newman's name only, and who know little or nothing more than his mere name." There is criticism in these lectures, but criticism is by no means the predominant feature. The spirit in which the work is done is rightly represented by the word "appreciation." Dr. Whyte tells us at the beginning: "I live by admiration, hope and love, and Newman has always inspired me with all these feelings toward himself and toward many of his works." Dr. Whyte has made the analysis of spiritual life and the study of character his special line, and he has delighted in the work of showing that real religion in the deep mystic sense exists in all the churches and lives alongside of all varieties of doctrine and worship. This recognition does not lead him to undervalue earnestness of doctrine, and he makes this appreciation of Newman a medium for setting forth the central truths of the evangelical theology. Newman played a great part in the religious and ecclesiastical life of England during the last century, but the young men who are now rising up do not know him or his writings and this book will be useful as a compendium or an introduction.

The selections are sufficiently varied to show the range of Newman's activity and the beauty and adaptability of his style. We quote as a specimen the following:

#### On Definiteness in Preaching.

"My second remark is, that it is the preacher's duty to aim at imparting to others, not any fortuitous, unpremeditated benefit but some definite spiritual good. It is here that design and study find their place; the more exact and precise is the subject which he treats, the more impressive and practical will he be; whereas no one will carry off much from a discourse which is on the general subject of Virtue or vaguely and feebly entertains the question of the desirableness of attaining Heaven or the rashness of incurring eternal ruin. As a distinct image before the mind makes the preacher earnest, so it will give him something which it is worth while to communicate to others. Mere sympathy, it is true, is able, as I have said, to transfer an emotion or sentiment from mind to mind, but it is not able to fix it there. He must aim at imprinting on the heart that will never leave it, and this he cannot do unless he employ himself on some definite subject which he has to handle and weigh and then, as it were, to hand over from himself to others. \* \* \*

Nay, I would go to the length of recommending a preacher to place a distinct categorical proposition before him, such as he can write down in a form of words, and to guide and limit his preparation by it and to aim in all he says to bring it out and nothing else. This seems to be implied or sug-

gested in St. Charles' direction: 'Id omnino studebit, ut quod in concione dicturus est antea bene cognitum habeat'. Nay, it is not expressly conveyed in the scriptural phrase of "preaching the word," for what is meant by "the word" but a proposition addressed to the intellect? Nor will a preacher's earnestness show itself in anything more unequivocally than in his rejecting, whatever be the temptation to admit it, every remark, however original, every period, however eloquent, which does not in some way or other tend to bring out this one distinct proposition which he has chosen. Nothing is so fatal to the effect of a sermon as the habit of preaching on three or four subjects at once. I acknowledge I am advancing a step beyond great Catholic preachers when I add that even though we preach on only one at a time, finishing and dismissing the first before we go on to the second and the second before we go to the third, still after all, a practice like this, though not open to the inconvenience which the confusing of one subject with another involves, is in matter of fact, nothing short of the delivery of three sermons in succession with a break between them." Oliphant, Anderson and Ferrier. London and Edinburgh.

### Literary Notes.

The Toronto Mail and Empire has issued a unique Christmas supplement, which contains the story of the nativity in a number of the different languages spoken in Canada, including English, Gaelic, Danish, Norwegian, French, Italian, Cree Indian, Polish, German, Galician and Russian. This supplement, which is to be sent with the ordinary issue of the paper on Christmas morning, will be valuable as being distinctly Canadian.

A Hebrew Grammar, or an outline of the Natural System of the Language for Students and Ministers, by Archibald Duff, LL. D., B. D. There are a great many Hebrew grammars now available, but those students or ministers who already possess one or more will find stimulus and help in going over this "outline". This is a small book of eighty pages and is the outline upon which Professor Duff has worked with success for many years. The Syntax is of course very brief and will need to be supplemented with reference to some larger work. In the fifth chapter some brief notes are given on "Versification and Metre" which the student will find exceedingly suggestive. We think something can be said for the "Ollendorf Method" which, Dr. Duff claims, has surely "served its purpose and ought to pass away," but this is not the place to discuss the matter. We would advise all who are beginning the study of Hebrew to get this small book and we are certain that it will give them interest and stimulus in what is usually considered a dry subject.—Adam and Charles Black, London, England.

A certain congregation has almost completed a new church building, and is anxiously canvassing the question of who to ask to open their new church. They want a man that will draw. Another denomination made one hundred and fifty dollars at a church social this fall, and the Presbyterians want to go one better.

## The Inglenook.

### How Eleanor Spent Her Birthday.

It was Eleanor's birthday. She stood looking out of the window of her pretty room, surrounded by gifts—and yet she was far from happy.

"It's so mean, mother, that I should have a cold this time of all others. Gertrude always gives such lovely parties, and it's such a disappointment so miss it," she fretted.

"I know, dear; but when you are over the cold you shall have a party."

Eleanor was not to be pacified by any promises of future happiness.

"I'm tired of dolls," she complained. "Every birthday Aunt Helen sends me a doll—and I wish she'd send me something else."

She gazed out at the shabby little house in the alley.

"Some people have moved into the house right back of us, mother. See there's a little girl at the window, and did you ever see such a looking doll?"

"As Mrs. Irving looked she saw a pale, thin, small face pressed against the dingy little pane, and a battered doll, wrapped in a shawl, held close in the thin arms. The day was mild, and the little girl feebly pushed up the window and leaned out.

Just then a Newfoundland pup came bounding up the alley, ready for a romp with some one. Seeing the little girl at the window he sprang towards her. She jumped and drew back, dropping the precious doll on the pavement. The dog seemed to consider it a plaything for his special benefit. He picked it up, shook it, and shook it again, and then ran off with it in his mouth, strewing bits of doll all over the alley.

"Why doesn't she run after it?" asked Eleanor; but the little girl looked after the dog with a distressed, helpless look, and then laid her head down on the sill and Eleanor could see she was crying.

"I believe she's sick," said Mrs. Irving, "and that doll was all she had, she seemed to love it so."

"O mother, and I have so many! Mother, do go over quick, and see what's the matter. Take her one of mine. I can spare it. Take Gladys!"

Gladys was a pink-and-whitefaced young lady, with yellow curls and a dainty white dress with blue ribbons.

"Do you mean it, dear?"

"Yes, oh, yes! I'm so sorry for her, and I have so many I won't miss Gladys at all."

Eleanor could hardly restrain her impatience as she watched her mother cross the yard to the window at which the little girl sat, and after a few words, disappear inside the door. The pale face brightened as it looked up at the window of the big house at Eleanor, and the girl kissed her thin little hand.

It seemed as if Eleanor's face had caught the reflection of the sunshine on the pale one opposite when Mrs. Irving rejoined her little daughter.

"Is she sick, mother? Is she very poor—and did she like Gladys?"

"Yes, she's very sick, and she's very poor, and you never saw a little girl as pleased as she is with Gladys. The poor little thing is a cripple. Her mother is dead, and her father has to work early and late. He

dresses and fixes her in the chair before he leaves in the morning, and there she has to stay until he comes back."

"Mother," and Eleanor looked very solemn, "I'm glad she's my neighbor."

"Yes, dear! We can do a great deal for her to make her life less miserable."

"I'm so sorry I can't go out. I'd go right over to see her and take her some of the fruit Uncle Howard sent me this morning. Oh! I know what I'll do. When Frank comes home from school I'll ask him to fix me a telegraph wire, like the one he and Fred Morris used to have, and I can send her things that way."

It told to Eleanor as if 4 o'clock would never come, but it did at last, and with it Frank. He entered into the plan heartily and went to work. It was hard to tell which little girl was more interested—the one at the plate-glass window of the big mansion, or the one pressing her pale face against the little pane of the rickety house in the alley.

At last the wire was strung between the two windows. Eleanor took a bunch of white grapes and a red-cheeked pear and put them into a dainty basket. Then she wrote on a sheet of her new note paper, with pictures of children at the top:

"I'm awful sorry you're sick. I'm sick myself, but not all the time like you. I hope you like grapes and pears and I hope you like Gladys. Good-bye. Your loving friend,

"Eleanor Irving."

Frank sent it across the wire for her, as she could not go near the open window, but she stood at the next one and watched glee fully. She could see the look of delight on her little friend's face as the basket slowly wended its way along the wire and finally reached the dingy little window.

In a few minutes it came back, apparently empty, but Eleanor found in the bottom a note scrawled with a dull pencil on a scrap of writing paper:

"You are so good to me. Thank you a thousand. I like grapes and pears—I never tasted such good ones—and I love Gladys. I can't send you anything only my love.

Your friend,

"Sarah Grey."

The next time the wire pulled, Sarah saw coming toward her a square box. Her curiosity was great, and her big eyes danced. When it reached the window she discovered some pretty note paper like Eleanor's, some nicely sharpened pencils, and another note from her friend.

The next thing that went over was a book, one of Eleanor's best stories, for Sarah to read; and later a small bag of taffy, Frank's contribution, was sent over.

Darkness came all too soon for both girls, and then the wire had to be abandoned.

Eleanor and her mother sat around the brightly-lighted table, and Eleanor was saying, "Mother, I felt so miserable and unhappy this morning, and I know I was cross, even though it was my birthday and I get so many presents and now I feel happy!"

"You see you forget all about Eleanor Irving, and her aches, and pains, and disappointments."

And Sarah sat at the window, waiting for

her father, looking with happy eyes toward the lights in the big house, and hugging Gladys close to her heart, saying to herself that it had been the happiest day of her life.—Christian Work.

### The Ameer's Woman Physician.

The death of the "terrible Ameer" of Afghanistan recalls the experiences of Miss Lillias Hamilton, the doctor who passed several years in Cabul as his medical adviser. She was practicing in Calcutta, says the New York Tribune, when the Ameer became curious to see and talk with an English woman doctor, and sent to invite her to visit his capital. It seemed a somewhat hazardous experiment, but as it was likely to prove interesting, Miss Hamilton consented to go. She soon reached a friendly footing with her royal entertainer, who was graciously pleased to be amused by her English independence.

"Ah," said the monarch one day, when he was taking her into one of his harems, "you treat me like a dog!" By which the Ameer merely meant that his medical attendant was not in the habit of crouching and quailing in his presence. "Just follow me and you will see how our women treat me." When Miss Hamilton asked him how many wives or slaves he had, he replied: "How many? God knows!"

The Ameer was, when he chose, most agreeable, refined and courteous. He was a master of the art of flattery, and wasted much of it upon Dr. Hamilton. The indifference to human life and suffering, innate in ruler and subjects alike, sometimes made her stay at the court rather painful. She had some very bad moments, and not seldom ventured to argue with the terrible Ameer, and even to intervene on behalf of unfortunate wrong-doers. But he was nearly always ready to argue the point.

Dr. Hamilton was not allowed to have any English books or papers, but lived luxuriously in a large house of her own. She had an English nurse with her, "hakims" to compound native herb remedies, and a guard of soldiers to keep her numerous patients in order, as she had a large though unprofitable practice.

### The Obligation of Kinships.

We are put into the world primarily not to agitate in behalf of single tax or of co-operative industry or a socialistic commonwealth, but first of all to be good husbands and wives, fathers and mothers, sons and daughters, brothers and sisters. No degree of activity and apparent success in efforts looking to the public welfare can atone for lack of fidelity and tenderness in these primary human relations. The family always has been and always will be the sphere in which men get their best discipline and their largest growth. Not until a man is trying to do his utmost to fulfill the obligations imposed by kinship with others ought he to venture out into the wide field of action in which the general good of society is the object sought. Fortunately, we are not without men and women who are loyal both to the family and to society and who are serving both with unflagging zeal. From such persons as these and from them alone will proceed the impulses that will lift the world's burdens and right its wrongs.—The Congregationalist.

Why all this toil for triumphs of an hour?  
What though we wade in wealth, or soar in fame!  
Earth's highest glory ends in "here he lies!"  
And "dust to dust" concludes her noblest song.



### How Animals Sleep.

In a very interesting article in the October number of Pearson's Magazine, Dr. Louis Robinson tells how various animals sleep. "The chimpanzee, as far as I have been able to ascertain," says the writer, "never sleeps upon its back, its favorite position being on its side with one arm under its head. In this respect it resembles children of from four to ten years of age. The only gorilla which I have had an opportunity of observing also apparently preferred this attitude, but occasionally seemed to sleep comfortably in a crouching position with its head bowed down between its knees. This latter attitude appears to be the one adopted by nearly all the lower monkeys.

"When turned out at pasture all horses, except those which are crippled by disease or injury, lie down at night with their legs folded beneath their bodies. Some of the short limbed and thick jointed animals, such as the elephant, hippopotamus and rhinoceros, find a difficulty in bending their legs under them after the manner of their more slender kindred. Hence they sleep upon their sides in a pig like attitude.

"Bears, as far as I have been able to observe, have no characteristic sleeping attitude, for you see them lying in all sorts of grotesque positions, as if they found one about as comfortable as another. Indeed, a well-favored bear, covered with a good layer of fat and a thick coat of fur, may be said to carry his bed about with him, and any part of his skin will serve either for mattresses or coverlet, as occasion arises. Nevertheless, the bear, when sound asleep, tends to curl himself up with his nose and paws inward, and this is probably the attitude which in cold climates he adopts when hibernating in his den during the winter season.

"Kangaroos also appear to be quite indifferent as to the position of their bodies during sleep. Any sunny afternoon at the zoological gardens you may see them sprawling on the straw in all imaginable attitudes. The only thing they seem to demand in order to be perfectly comfortable are reasonable warmth, and plenty of elbow room."

### The Girl's Allowance.

The question of an allowance for the daughter of the household is one that is constantly being discussed. It seems to be pretty generally accepted that it is a good idea, and teaches a girl the value and use of money. So it does, but it sometimes teaches her some other things that need a little guarding against. A girl with an allowance occasionally makes it an excuse for penuriousness on the one side, and unhesitating begging on the other, that tend a little to character deterioration. While it is perfectly right and proper to give as an excuse for self denial that one's allowance is exhausted, or will not admit of the proposed purchase, or pleasure trip, it is not right to say, as girls have been heard to do: "I'll go with you, but you must pay my car fare;" or, "I have only a dime to spare in the treat if you will let me come in on that," etc. I have heard a girl reply, in answer to a suggestion from a companion on a short railroad trip, that a parlor car should be taken, "Oh, if we do that you will have to pay my way on it, my allowance is so nearly spent." Girls who would shrink from the idea of "sponging" under other circumstances, do not hesitate to take advantage of this allowance peg upon which to hang a good many small meannesses in money matters. When it

comes to the mother's purse, the cribbing by any means and outright purloining, indeed, are not disguised. These are only little foxes, so be sure, girls, but they gnaw the vines of integrity and self respect, and would better be choked off.—Harper's Bazar.

### Sources of Charm.

A gracious presence, and cheerful, well-modulated voice have more power to create beauty in the home than all the luxuries that money can buy. The parent and teacher cannot overestimate their moral value also. They forestall opposition, allay irritation, and prepare the way for receptivity. What is called "personal magnetism" is largely capable of analysis. If a stiff, uninteresting person has genuine kindness and sincerity, though he have only ordinary endowments, he can be transformed by correct training.

A husky, dull, or weak voice may be made pleasant and clear, a slovenly enunciation may become elegant, a slouching gait dignified, and an unattractive person may become winsome. The charm of manner consists in its grace, its simplicity, and its sincerity. Cultivate a pleasant manner of laughing. Keep the voice sympathetic and cheerful.

Look with interest, but without staring, at the person with whom you are talking. Do not let your eyes wander over her clothes or around the room. Be simple and sincere. Be yourself a good listener while another is talking. In talking to a number of people scattered around the room, even though you are telling the story especially to one, let all the others feel that their presence is recognized, and their interest is appreciated. Hold each one pleasantly with your eye. A society woman of tact does this instinctively.—Watchman.

### Large Emigration of Low-castes.

A curious light is thrown upon the social revolution silently wrought in Southern India by the steadily increasing tide of emigra-

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tion to countries over-sea, by the returns recently published by the Madras government. Some villages, it seems are almost depopulated, and in others a labor famine is seriously threatened. The explanation of this phenomenon seems to lie in the fact that emigration is confined to a single class, the pariahs, for whose labors there is no substitute available. The radical change in the character of the pariah (who formerly clung to his hut village with a tenacity remarkable even in an Indian attached to the soil) from an ultra conservative into an impatient seeker after fortune in the Straits, Burma, Ceylon, and Mauritius, is an interesting sociological study. The metamorphosis is attributed to an alteration in the part the pariah plays in the economy of the village. Formerly he belonged to the soil, and some share of the fruit of the soil belonged to him. Now the pariah is a day laborer, employed to plow and to plant, and then left idle till harvest, when he is called in for a brief spell of work and turned adrift again. In plenteous seasons his lot is hard and onerous; in years of scarcity it is unbearable.—The Missionary Review of the World.

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## Ministers and Churches.

### Our Toronto Letter.

The days of the canvasser for votes are upon us, and his cards are thrust into our hands, or stare at us from the shop windows, or are dropped in at our doors. For the most part the decision of whom we shall vote for is made upon the lesser of two evils. Our best men do not enter the field of municipal politics. This year there are signs of better things. Among those offering themselves for the vote of the people there are one or two names that command respect. Every honest man should give these a vote, if only to mark his appreciation of the entrance into public life of some representatives of the good citizens.

In many of the churches the special communion on the opening Sabbath of the year will be again observed this year. It marked the opening of the Century last year, and was so helpful that there is a prospect that it shall be continued, and that it may yet become a permanent custom. It differs from the usual communion observance in that it is less formal. There are not the customary cards, nor the usual classes preceding it. The service itself is simpler, being more like the observance of the Lord's Supper after the usual daily service. Perhaps in time this special observance would lose its effect, and it will be well to drop it, but meantime it has been found helpful.

Many congregations have been thinking of their fellows who have been unfortunate, and have shared their abundance with their neighbors. In spite of this there have been many poor who have suffered from hunger and neglect during these weeks of feasting and goodwill. There are those, and we like them for it, who keep a smiling face to the world even though the heart is sore, and the body famished. There is something about much of our generosity that makes it hard for self-respecting men and women to accept it. We may not mean to patronize, but it is one of the most difficult things on earth to do a kind deed helpfully.

Special services have been going on in the Parkdale Church for the past fortnight, and the attendance and interest has been all that could be desired. There are not wanting evidences that the good seed sown has in many instances found good soil, and is already springing up. That it does not yet bear fruit will not trouble the wise pastor, who is alarmed when those who did not know Christ yesterday, demand a place in His vineyard today. He waited thirty years before He began His life-work. It would be well, sometimes, if there were not such an intense desire to do something to show our earnestness. In good time the fire within us will burn, and then it will be impossible for us to refrain from action. But all this has nothing to do with the services in the Parkdale Church specially only that here, as elsewhere, the usual conditions are likely to follow a season of religious awakening.

The presbyterian visitation planned for the Toronto Presbytery has begun. Early last week three of the Toronto congregations were visited, — Bonar, Fern Ave., and Chadmer's Church. The aim has been to encourage and to awaken to higher and more effective effort. Investigation and the exercise of discipline is the strange work of the committee, who come in the spirit of helpers, and counsellors. That there will be good results from such visits is assured, that there may be unpleasant results is just possible, but the chances are very remote. Certainly there have been none in the cases mentioned. One of those who formed the deputation remarked that he had learned something, at least, and would be the better for having taken his share in this work.

The fine church at Georgetown, rebuilt after the fire, was recently reopened. The spirit shown has been admirable, and must greatly encourage the heart of the minister, Rev. Louis Perrin. The church as it now appears is very much what it was before, but improvements have been made in certain directions. Here and at Milton the churches in which the people worship are creditable to the towns, and will serve the purposes of the congregation in each for some generations to come.

In one of the city congregations the members are becoming restive because the minister is pressing the claims of mission work upon them so constantly. That they take the trouble to find fault with him and that they do it pretty vigorously is a good sign. Too often the people pay no attention to what their minister

says. When they do it indicates that they admit to some extent, the justness of what he says, and that they are not prepared to meet the demands he would make upon them. It is a healthy sign to hear grumbling some time.

The Sunday evening sermons in Old St. Andrew's, Toronto, are as full of interest as ever. Yet they are not great oratorical displays. They are filled with material for thought, and the eager faces that look out from the pews are not the faces of those who have come to be entertained, but the intent faces of young men and women who listen to a message. The inspiration of such an audience is great, and the man who can rise to it knows something of the joy of the true preacher. Dr. Milligan puts all his strength into these sermons, and his strength is that of the matured man. From such a course of study there will certainly come clearer thought, and higher aim in the after life.

### Western Ontario.

Rev. A. A. Laing, B. A., preached his farewell sermon in the Morpeth Church on the 15th inst.

Rev. H. N. Manning, of St. Paul's church, Brampton, preached the annual missionary sermons at Ashgrove on the 15th.

The anniversary services in connection with the Coldwater Presbyterian church, will be held on Sunday, December 29th. The Rev. J. McD. Duncan, B. A., B. D., of Woodville, will preach at both services, and address the Sabbath School at 3 p. m.

On Sunday, Dec. 29th, anniversary services will be held in the Bradford church. The Rev. Alfred Gandier, B. D., of St. James' Square church, Toronto, will preach. On the Monday evening following at a social gathering, Mr. Gandier will lecture on "The Land of William Tell."

The Barrie Examiner in speaking of the new church at Allandale says: "The new place of worship, as it stands complete, is a very handsome specimen of Norman architecture. Even a casual observer is impressed with the many features that give it an interest unusual to buildings of its size."

At the meeting of the Canadian Temperance League held in Massey Hall, Toronto, Rev. Dr. Johnson, of St. Andrew's church, London, was the principal speaker. He spoke very strongly on the subject of prohibition, and made an eloquent appeal that Canada should show the way in this as in other reforms.

On the 15th inst. the anniversary services of the Avonton church were held; Rev. A. Drummond, a former pastor of the church, preached both morning and evening. On Monday a supper was given by the ladies, and a social evening was spent. The pastor was chairman, and Rev. M. S. Leitch, of Stratford, also spoke.

The 23rd annual sale of the senior and junior mission bands of MacNab street church, Hamilton, was held on the 10th inst. and was, as usual, a most successful affair. It was held in the Sunday School room, and the several tables were prettily arranged with the many dainty and useful things the young ladies had made during the year. The proceeds will go to the Foreign Mission Fund.

On the evening of the 18th inst. the choir of St. Paul's church, Hamilton, gave a splendid production of Handel's "Messiah"; the first time that an unorganised church choir has ever produced this most exacting musical composition, for every singer that took part was a bona fide member of the choir. Dr. Harris presided at the organ, and considering that the singers had only the organ to lead them, for there was no one conducting, the choruses were sung with wonderful precision and spirit.

Rev. Dr. Johnston, of St. Andrew's Church, London, delivered his well known lecture on "Scottish Heroes" to a very large audience at Cook's Church, Toronto, on Tuesday evening. Hon. G. W. Ross presided, and introduced the lecturer in eulogistic terms. Dr. Johnston, in responding, referred to the efficient service that Premier Ross had done his country in the past and predicted that in the not-distant future the people of the province would follow his masterly leadership into measures of still greater progress. Dr. Johnston's lecture was well received, and the mover of the vote of thanks, which followed, referred to it as the most brilliant lecture that a Toronto audience had enjoyed in years.

Bruce Presbytery has granted permission for the erection of a place of worship in the vicinity of Cargill village; and the North Brant congregation allowed to sell the old manse property, and apply proceeds toward the providing a new manse.

Next meeting of Bruce Presbytery will be held at Paisley, on the second Tuesday of March at 10.30 a. m.

Sacramental services were held in Carmel Presbyterian church on the 13th inst., when quite a number united with the church. The preparatory service, on Friday afternoon, was conducted by Rev. Mr. McLellan, who was recently inducted to the charges of Kippen and Hills Green. Mr. McLellan delivered an able and eloquent sermon, which was listened to with very much interest and profit. On Sabbath, the communion was administered by the pastor at the morning service, the attendance being very good. In the evening the usual Thanksgiving service was held, when Rev. Mr. Cranston, who was lately inducted as the Presbyterian minister at Cromarty, preached, delivering in a fluent, forcible and pleasing manner a most excellent sermon suitable for the occasion. The communion services were much enjoyed throughout, affording, as they did, an opportunity for the congregation to hear the two ministers who had so recently been inducted and whose services were so much appreciated.

An important meeting of the Barrie Presbytery was held in the Allandale church on Tuesday, the 17th. There was a large attendance. Rev. Jas. Skene presiding. Calls were sustained:—From Pentanguishene to Dr. Isaac Campbell, late of Erskine church, Ottawa; from Coldwater to Mr. Mercer of Owen Sound; a recent graduate of Knox College; from Bracesbridge to Mr. Bremner also a recent graduate of Knox College. Pentanguishene has increased its stipend \$65 and is now self-sustaining. Rev. Dr. Smith, of Bradford, declined the call to Chinese Mission work in British Columbia and Rev. C. D. Campbell, of Stayner, tendered his resignation. The proposal to change the name of the Y. P. S. C. E. to Westminster Guild was deferred but the views expressed were not favorable. The trustees of Shanty Bay manse were given permission to raise by mortgage \$200 for repairs. Rev. W. H. Ness late of Truro Presbytery, but now of Stroud, was added to the roll. A commission was appointed to confer with a commission from Orangeville Presbytery regarding re-arrangement of Angus, New Lowell, Airle, Avening, Blackbank, Southampton and Maple Valley with a view to lessening the augmentation grants. The Allandale ladies provided an excellent dinner.

The anniversary services in connection with the Sarnoth church were held on the 15th inst. The day was intensely cold, and the roads not being good, the weather was not favorable for the occasion. But notwithstanding this drawback there were large congregations both morning and evening. The services were conducted by Rev. T. Eakin, pastor of St. Andrew's church, Guelph. On Monday evening the annual tea-meeting was held. The attendance was not quite so large as usual, owing, we presume, to the unfavorable weather. All present, however, seemed to have a most enjoyable time. The chair was taken by the pastor, Rev. F. H. Larkin. Brief addresses were delivered by Rev. I. B. Wallwin, of the Methodist church; Rev. Rural Dean Hodgins, incumbent of St. Thomas' church; Rev. Mr. Musgrove of McKillop, and Rev. Mr. Shaw of Egmondville. But the speech of the evening was, of course, that delivered by Rev. Mr. Eakin. He took as his theme "The Church and Militarism," and was given a hearty vote of thanks for his very interesting lecture. On the whole, these annual services were, throughout, very successful and satisfactory both financially and otherwise. The children of the Sabbath School were entertained by the ladies on the following afternoon, and attended in large numbers and had a good time.

On the 15th inst., Mr. Daniel, who taught for ten years in the Presbyterian college, in Oromiah, Persia, and who has been pursuing theological studies in the United States and Canada during the past four years, gave a very interesting address in Knox church, Perth. For about three quarters of an hour he held the close attention of the congregation while he drew striking and amusing contrasts between conditions in Persia and Canada. By his realistic comparisons he showed the immeasurable superiority of Christian over Mohammedan and heathen civilization.

## Quebec.

At the meeting of Quebec Presbytery the attendance was large, and much business of importance was transacted. Messrs. Jas Houston and J. A. MacCallum, a deputation from the congregation of Danville, appeared pleading the cause of that small but plucky congregation. They intimated that if the committee on Augmentation would fail them the congregation would have to face the question of disbanding. A petition from Dr. W. Thompson, of Kinnear's Mills, and eighty-eight others, praying for the dissolution of the pastoral tie was submitted. Messrs. Jno. Allan, B. A. S. Stevenson and Jos. Reid were heard in support. A committee consisting of Revs. D. MacLeod, D. Tait, J. R. MacLeod, M. Shearer and E. G. Walker was appointed to visit the field, inquire carefully into its state and report, was appointed.

The special services being held in the Presbyterian Church at Point Fortune are well attended and seem to be making quite an impression upon the community. The pastor Rev. James Fraser, is being assisted by Prof. Ross, D.D., of Montreal; the Rev. M. F. Boudreau, of Grenville; the Rev. Mr. Beensh, of Point Fortune, and the Rev. Mr. Ballantyne, of St. Andrews.

## Eastern Ontario.

The Ladies' Aid of St. Andrew's church, Perth, have reported the net balance from their Scotch "At Home" to be \$105.

The Presbytery of Glengarry convened in the Presbyterian Church, Maxville, on the 17th inst. A large number of clergymen and laymen were present.

An entertainment will be held in the Avonmore Church on Christmas night. A good programme is being prepared and a large audience is expected.

The next regular meeting of the Presbytery of Lindsay will be held at Woodville on 18th March, 1902. Rev. D. W. Best, R. A., is now Clerk of this Presbytery.

Rev. Dr. MacTavish, of Deseronto, has been re-elected president of the Kingston Presbyterian union. This office he has held since the formation of the union.

At a business meeting of the Young People's Society of Christian Endeavor of Knox Church, Lancaster, held on the 18th instant, officers were appointed for the ensuing year.

In the term about to open at Queen's College Rev. Professor Jordan will give a course of lectures on the second part of the book of Isaiah. The class is open to the general public.

Anniversary services were held in Salem church on Dec. 15. The morning service was conducted by Rev. Mr. Foster, of Coneseon, and the evening service by Rev. Mr. Bamforth, of Rednerville.

On the 13th instant Professor Shortt, of Queen's University, lectured in St. Andrew's Hall, Williamston, before a very fair audience, many of whom were from a distance. The subject of the lecture was "Canada's influence on Britain's Colonial Policy" and was ably handled by the speaker.

A special meeting of the Presbytery of Sydney will be held at Reserve Mines, on Jan. 2nd, when Mr. C. C. McIntosh will be ordained and inducted to that charge. The Moderator of the Presbytery will preside and ordain. Rev. A. J. McDonald will preach, Mr. Meekle address the minister and Mr. K. J. McDonald the people.

The ladies of the W. F. M. S. and Ladies Aid of Knox Church, Lancaster, gathered at the manse on the 19th instant, to do honor to one of their number, Mrs. Robt. McDonald, who is leaving the place. Mrs. McDonald has been actively engaged in the work of both societies and the esteem in which she is held was aptly told in a short address by Mrs. A. Graham, accompanying the presentation of a crystal and silver fruit dish.

The annual meeting of the W. F. M. S., of St. Andrew's church, Richmond, was held at the home of Mrs. (Dr.) Danby. The officers elected were: President, Mrs. S. A. Woods; vice-presidents, Mesdames Dawson, Green, Morehouse and Danby; secretary, Miss Muir; treasurer, Mrs. R. H. McElroy; leaflet secretary, Miss T. Nixon. Good work has been done, as about \$25 were contributed and a box of clothing valued at \$25 was sent to the Portage la Prairie Indian school.

## Ottawa.

Rev. Dr. Herridge, of St. Andrew's, and Rev. J. W. H. Milne, of the Glebe, exchanged pulpits last Sunday evening.

Miss Cowan's class in connection with the Sunday school of MacKay church, provided a Christmas tree for the poor children of New Edinburgh. The entertainment was given on Christmas eve.

On last Sunday special Christmas services were held in most of the Churches with appropriate music. St. Andrew's is to have a service on Christmas morning instead of New Year's, as is the custom.

In connection with the opening services, the children of Erskine church had a good time on Thursday evening. The building was filled with the little people, their teachers and friends. After the tea they were given "A trip through South Africa," by Mr. W. J. Kissick, who was present with his moving pictures.

Bethany church Women's Foreign Mission society elected the following officers: President, Mrs. John Lorne McDougall; vice-president, Mrs. (Rev.) Robert Eadie and Mrs. Geo. Cummings; secretary, Miss Reid; treasurer, Miss McRae. Mrs. Sparks was appointed to draft a programme for the meetings of 1902. A junior branch, or scattered helpers, was organized with the following representatives: Misses Ely Whitlam, Lizzie Ambridge, Maggie O'Grady, Mrs. W. Hamright, Mrs. Wm. Bone, Mrs. Robert Seannell.

In Stewarton church the services last Sunday, were peculiar to the Christmas season—the sermons most appropriate tender and sympathetic; the music very beautiful and the church itself prettily decorated. There were large congregations. Nowhere, within our denomination, is better work being done than in Stewarton church. Mr. Herbison, the popular minister, is uniting in his efforts and his devoted people do everything possible to encourage him. He is a worthy successor to the much loved, genial R. E. Knowles. The church closes the year in a highly prosperous condition and with the brightest outlook.

The closing exercises of the Presbyterian Ladies' College was held on the evening of the 19th instant. There was a large attendance of the pupils and their friends. An excellent concert of vocal and instrumental music was rendered. Owing to it being so early in the school year no special effort was made, yet every one who appeared on the programme acquitted herself with credit. Those who contributed numbers were:—Piano solos, Misses J. Grant, O. Munro, Miss Allan, Misses M. Chambers, F. Powles, Miss Pelton, N. Ross and N. Bryce; violin solos, Miss Jarvis and the Misses McLatchie; vocal solos, Misses N. Swim and J. Grant. Miss Bourne and Master A. Ross were accompanists. The teachers, whose pupils assisted in the entertainment, were Mr. H. Puddicombe, Miss Duhamel, Mrs. Saunders and Miss Bourne.

The musical service at St. Andrew's on Christmas morning was of an inspiring character; and while the sermon was short it conveyed a wealth of happy suggestion to the large congregation. The theme was joyfulness, and the gifted pastor, in thought pregnant with appropriate suggestion and timely admonition, urged that while joyfulness is a cardinal trait of Christian experience it should be even more pronounced at this festive season. With mirth and song are Christians admonished to serve the Lord, and what should call forth greater demonstrations of joy than a contemplation of God's wonderful love in the gift of His son to redeem the world? It was Christ the Saviour that Dr. Herridge held up as a cause for joy, while Christ, the perfect man with His unerring example was not forgotten.

## Montreal.

The Rev. Robert Campbell, D. D., pastor of St. Gabriel Church, Montreal, preached last Sabbath morning a sermon commemorative of the completion of his thirty-fifth year as pastor of that church. The words of the text chosen for the occasion were: "One generation passeth away, and another generation cometh; but the earth abideth forever." The appropriateness of the text will be appreciated as one reads the statement of the pastor concerning certain departments of his church work during his long pastorate. He said: "I have officiated at 674 funerals since Dec. 13, 1866. Many of you had your own share in the mournful events which

brought me to those 674 scenes of household distress, but on the pastor is chiefly laid the burden of bearing the congregation's sorrows. The funerals were offset by the marriages, and of these I celebrated no fewer than 373. It is a great delight to me to have been instrumental in imparting the initiatory rite of Christian baptism to 931 persons, of whom a few were adults, but most of them were children of a tender age. There have been 1,828 persons in the communion of St. Gabriel Church, of whom 139 constituted the first communion roll, while 1,689 were afterwards added. I have been permitted to stand up and deliver God's message to my fellows upward of 3,000 times at worship on the Lord's Day, besides other occasions on week days. Physically, I am a stronger man than I was thirty-five years ago, thanks being due in no small degree to a better knowledge of what we owe to our bodies in the way of treatment. Of the brethren of the Presbytery who were present at my induction only three remain, two of them ministers in Scotland, and the Rev. James Patterson, the honored clerk of the Presbytery of Montreal." Dr. Campbell then read an interesting document dated October 1866, the terms of the call to St. Gabriel Church. Of the names attached to the call only four survive—Messrs. Alexander Mitchell, W. J. Haldimand, John Alexander Mitchell, and W. A. McRobbie. Of the 139 who formed the first communion roll, drawn up early in 1867, only 19 remain in the fellowship of St. Gabriel Church, while eleven survive and are doing good work for the Master in other spheres in this city or elsewhere. The service was made additionally bright by the singing of the well trained choir. The Rev. James Patterson, clerk of the Presbytery, offered up prayer.

## A Conversation About Presbyterianism.

(From "Until the Day Declare It.")

We clergymen speak a great deal about the Church nowadays," said Mr. Parker, "but sometimes with very little comprehension. I am afraid our faith falls very far short of the great ideal our Lord had in His mind when He said, "Upon this rock will I build My Church."

"Do you actually dare to quote that incomprehensible passage?"

"Certainly; because I believe, in common with other men who are more profound thinkers than myself, that the rock or foundation-stone upon which our Lord says His church is to be built is not Peter himself, but that unreserved and living faith with which he had just given utterance in the words, "Thou art the Christ, the Son of the Living God." This is the sense in which St. Peter himself understood it, as you can see from the reference he makes to it in one of his Epistles, when he says, referring to our Lord, "To whom coming, as unto a living stone, . . . ye also, as lively stones, are built up a spiritual house, a holy priesthood;" inquired Grace.

"No, not exclusively; the word used in the Bible for a Christian minister is PRESBYTER, which means only an elder. In the catalogue of Christ's gifts to His Church we read that He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; but there is no mention of priests. The word presbyter you will find used from very early times in the Church, as, to mention one instance, in the "Autobiography of St. Patrick," where he tells us his grandfather was a presbyter, proving that the idea of a celibate priesthood had not at that time taken any hold on the Christian Church."

"Really! So then Presbyterianism dates back to the third century—or, rather, to New Testament times?"

"This is a curious admission to demand from an English Church Clergyman, but there is truth in it nevertheless. I am afraid if the Lord were to show us just what He thinks Himself of all our glorying in the perfection of our Church Constitution, we should find that He did not esteem it so highly as we do. What men and women are starving for is not Catholicity, but Christianity."

"What, then, do you understand by 'Christianity?' What would you say it meant to be a Christian?"

"To be a Christian," repeated Mr. Parker thoughtfully. "It is to be saved and raised up by Christ, and to live with Him—thro' Him—for Him!"

Rev. E. A. Wicher, of Claude, Ont., announced to his congregation last Sabbath that he had declined the call recently received from Kobe, Japan.



## Health and Home Hints.

Bread keeps moist longer if you allow one tablespoon of shortening to each cup of liquid.

When making bread in cold weather first warm the bread pan, the flour and the kneading board.

When pan broiling chops always stand them for a minute on their ends that the fat edge may be cooked crisp and brown instead of remaining pale and unsightly.

For a custard, French omelet, various sauces and puddings, eggs are only slightly beaten. About twelve or fourteen strokes of a whisk mean slightly beaten.

Mix ammonia and whiting and form into balls the size of an egg and you have an excellent silver cleaner. It can be made in a few minutes and the cost per ball does not exceed two cents.

**Hominy Cakes.**—Boil two cups of fine hominy very soft, stir in a tablespoon of butter, and salt to taste; add an equal quantity of corn meal and three well beaten eggs; beat well together; add a sufficient quantity of milk to make a thin batter. Bake on a griddle or in waffle-irons. One-quarter of a compressed yeast cake makes a good substitute for eggs. Let the batter stand an hour to rise.

**Creamed Potatoes.**—This recipe has two distinctive features: the potatoes must be baked and they must be cooked in an iron spider. When the spider is warm put in one cup of cream or rich milk and one tablespoon of butter. As soon as very hot, stir in five medium-sized baked potatoes, chopped, which have been previously mixed with one teaspoon of flour. Salt and pepper to taste. Cover and cook slowly for fifteen minutes. Before turning into serving dish, mix one teaspoon of chopped parsley with potato.

**Apple Charlotte.**—Butter a deep pudding dish and cover the bottom with thin slices of bread and butter. On this spread a layer of apples peeled, cored and sliced. Sprinkle with a little sugar and nutmeg. Continue with the bread and apples in layers, making the top layer of bread. Pour over the top a custard made of two eggs and a pint of milk, a pinch of salt, and sugar to taste. Cover closely and bake till done. Remove the cover and let the top brown. Serve with sugar and cream.

A French physician tells of a woman who had been growing thin and weak for three years, with all signs of dyspepsia, and had had sixteen successive attacks of erysipelas. At last it was decided that her hair dye was the cause. On stopping its use health has gradually returned. The dye contained resorcin.

A sudden and wearing attack of coughing often needs immediate attention, especially in consumptives and those chronically ill. In an emergency, that ever useful remedy, hot water, will often prove very effective. It is much better than the ordinary cough mixtures, which disorder the digestion and spoil the appetite. Water almost boiling should be sipped when the paroxysms come on. A cough resulting from irritation is often relieved by hot water through the promotion of secretion, which moistens the irritated surface. Hot water also promotes expectoration and so relieves the dry cough.

## World of Missions.

### Modernizing Seoul.

Although Kipling has written wittily about the impossibility of "hustling the East," there are, nevertheless, many signs of progress. We in the West can hardly realize the changes, for instance, that are taking place in Seoul. The *Korean Review* refers to the inauguration of a system of waterworks for the city, and the lighting of its streets by electricity. For two years or more electric railways have been running on those streets. Mr. Angus Hamilton, an English correspondent of the *Pall Mall Gazette*, writes from Korea of the work of Mr. McLeavy Brown, who for years has filled a place as adviser to the Korean government, somewhat similar to that of Sir Robert Hart, in Peking. Referring to improvements in Seoul under Mr. Brown's direction, Mr. Hamilton says: "With its trains, its cars, and its lights, its miles of telegraph lines, its railway station hotel, and native shops, and glass windows and brick houses, the city is within measurable distance of becoming the highest, most interesting, and cleanest city in the East. And this is accomplished without denuding it of its own characteristics. There is no hostile feeling because these things are Western. Nothing can improve upon the law, order, and public decency which are noticeable while the crowds of cleanly clad people throng the streets. There is nothing which could offend the sense of good taste of the most refined, and there is, happily, a complete absence of those gross indecencies which would seem to be the characteristic feature of street life in Chinese cities." Mr. Hamilton gives Japan credit for much of this spirit of progress.—The Missionary.

Moscow was formerly connected to Nijni-Novgorod by a waterway, but through neglect this means of intercommunication has long since been closed, owing to the filling up of the channel with sand, etc. Attempts, however, are to be made to reconstruct it. The river Moskwa a few years ago was a useless waterway, but a steamer trading company built a series of locks and dams, and have since developed a vast amount of traffic, amounting to about 17,000,000 pounds per annum, between Moscow and Kolomna. Above the latter point to Rjasan, where commences the navigable portion of the river Oka, which flows to Nijni-Novgorod, the passage of the river is obstructed by sand. It is proposed to remove this sand as much as possible, and to erect dams and locks so that a sufficient depth of water may be obtained throughout the whole of this section of the river. By this means a continuous waterway will extend from Moscow to Nijni-Novgorod. The cost of the scheme will amount to about \$3,250,000.

### What is the Worst Bread to Eat?

Occupation and conscience have not a little to do with appetite and sleep. A good conscience proverbially makes a soft pillow, and honest toil and a pure life sharpen one's appetite, as well as help him to sleep. In the days of Koheleth it was said, "The sleep of a laboring man is sweet whether he eat little or much." The same can be said today, if there be added that what a man eats must be of the right kind, whether he eat little or much. Quaint old Thomas Fuller, in treating the question, "What is the worst bread which is eaten?" says that the worst

bread to eat is "bread taken out of other men's mouths, who are the true proprietaries thereof. Such bread may be sweet in the mouth, but is not wholesome in the stomach to digest." Here is a hint to those who want good sleep and good digestion.

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Col. E. B. Spileman, of the 9th United States Regulars, located at San Diego, Cal., says: "Dr. Miles' Special Treatment has worked wonders in my son's case when all else failed. I had employed the best medical talent and had spent \$2,000 in so doing. I believe he is a wonderful specialist. I consider it my duty to recommend him." "For years I had severe trouble with my stomach, head, neuralgia, sinking spells, and dropsy. Your treatment entirely cured me," writes Hon. W. A. Warren, of Jmestown, N. Y.

As all afflicted readers may have \$2.50 worth of treatment free, we would advise them to send for it at once. Address, DR. FRANKLIN MILES, 201 to 209 State St., Chicago, U. S. A. He pays all duties. Mention this paper.

### An Act of Narrowness.

I wonder how it would be if Jesus of Nazareth were to appear in the flesh in this age of breadths. I wonder if He would be regarded as an anachronism. Would He be regarded as inopportune if He were to begin talking about strait gates and narrow ways? Would He be regarded as sounding a discordant and jarring note? I verily believe that if our Master were in the world to-day, and at this meeting, one of the words He would revive would be this word "narrow."—Rev. J. H. Jowett.

Calvinism, with its doctrine of efficacious grace in regeneration, teaches that the whole man must be renovated at every core of his personality, and that his conscience must be rectified at its root. In this way Calvinism goes to the root of the malady of sin, and applies the divine remedy to the seat of the disease.

Dr. Bonar tells of a man of God in London many years ago who used to say to his people occasionally: "Be very careful how you walk, for the world will not read the Bible, but they will read you. They will form an idea of the Master from what they see you to be." There is plenty of food for reflection in that truth.

**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**

Victoria, 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, Kewatin, 10 Sept., 10 a.m.  
 March, 1901.  
 Winnipeg, Man. Coll., bi-mo.  
 Rock Lake, Manitou, 5th March.  
 Glenboro, Glenboro.  
 Portage, Portage la P., 4th March, 8 pm  
 Minnedosa, Minnedosa, March 4.  
 Melita, Carleton Place, 12 March.  
 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  
 finish business, First Ch.  
 Chatham, Chatham, 14th Jan. 10 a.m.  
 Stratford, Matherwell, Sept. 3  
 1901.  
 Huron, Hlyth, 21 January.  
 Sarnia, Sarnia, 3 Dec. 11 a. m.  
 Maitland, Wingham, Jan. 21st.  
 Bruce, Paisley, 10th 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, 10th April.  
 Toronto, Toronto, Knox, 1st Tues. ev. mo.  
 Lindsay, Lindsay, 17th Dec. 11 a. m.  
 Orangeville, Orangeville, 12 Nov. 11 a. m.  
 Barrie, Altonville, 10 Dec. 10 a. m.  
 Owen Sound, Owen Sound, 3 Dec. 10 a.m.  
 9th, 10 a.m.  
 Algoma, Sault Ste. Marie, March.  
 North Bay, Huntsville, March 12.  
 Saugeen, Palmerston, 19 Dec.  
 Guelph, Guelph, 19th, Nov.

**SYNOD OF MONTREAL AND OTTAWA.**

Quebec, Sherbrooke, 10, Dec.  
 Montreal, Montreal, Knox, 10 Dec.  
 Glengarry, Maxville, 17 Dec. 10 a. m.  
 Lanark, Renfrew & Carleton Place, Oct.  
 15, 11 a. m.  
 Ottawa, Ottawa, Bank St., 5th Feb., 10  
 a.m.  
 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., Charlottown, 5th Feb.  
 Pictou, New Glasgow, 11th Jan.  
 Wallace, Oxford, 6th May, 7.30 p.m.  
 Truro, Truro, 18th Nov. 10.30 a. m.  
 Halifax, Chalmers' 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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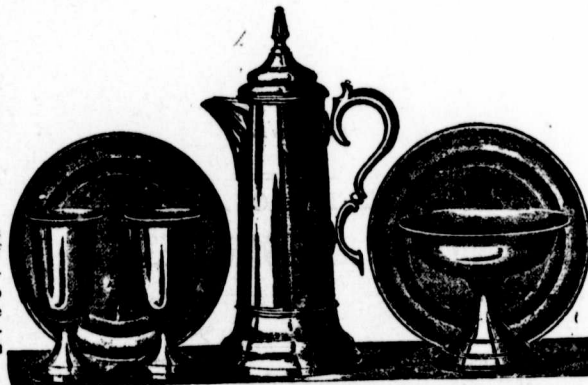
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 Hours' Work**



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  
 Chalice, 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 \$13.50.
  - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$13.50.
- 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

**\$1. A Lovell in Dec 1**

All the latest patterns.

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

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

**Christmas & New Year Holidays 1901-1902**

**ONE FIRST-CLASS FARE** December 24th and 25th, good returning not later than December 26th, 1901, also on Dec. 31st, 1901, and Jan. 1st, 1902, good returning from destination not later than Jan. 2nd, 1902.

**ONE FIRST-CLASS FARE AND ONE THIRD**, Dec. 21st, 23rd, 24th and 25th, 1901, good returning not later than Jan. 3rd, 1902, also on Dec. 28th, 31st, 1901, and Jan. 1st, 1902, good returning not later than Jan. 3rd, 1902.

### SCHOOL VACATIONS.

To teachers and pupils of schools and colleges, on surrender of standard form of School Vacation Railway Certificate, signed by Principal, at LOWEST ONE-WAY FIRST-CLASS FARE AND ONE THIRD, from Dec. 7th to 31st, 1901, inclusive, tickets good returning not later than Jan. 20th, 1902.

**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 a.m. 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 character. You can't afford to have it otherwise than correct. Unsurpassed for correctness and beauty is our delightful new line of Note-paper "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 booksellers and stationers. Also put up in most elegant papereries, rivalled as gift-goods.*

MANUFACTURED ONLY BY

**THE BARBER & ELLIS CO.**  
LIMITED  
TORONTO.

## Important to Investors

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

### THE STOCK of

**"The Sun Savings and Loan Co. of Ontario"**

OFFERS

### Absolute Security

WE GUARANTEE a dividend of six per cent. 6.1 per annum, payable half yearly. DEBENTURES sold drawing good rate of interest. DEPOSITS taken. Liberal interest allowed from date of deposit. Correspondence addressed to the head office of the Company.

**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

## 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 **E. Blackett Robinson, Manager.**  
P. O. Drawer 1070,  
OTTAWA, - ONT.

### THE PROVINCIAL

## BUILDING & LOAN ASSOCIATION.

HEAD OFFICE, - TEMPLE BUILDING, TORONTO.

INCORPORATED 1891.

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

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

### DEBENTURES:

By-law passed at Annual Meeting of Shareholders, March 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 for no sums less than \$100 each. Interest thereon at a rate not exceeding 5 per annum, being payable on the 1st April and 1st October each year by surrender of the coupon attached to the certificate for the period covered." In accordance with the above the Directors have decided to issue \$100,000 at par. Half-yearly coupons payable at the Imperial Bank (Yonge St. branch), Toronto. Full particulars from **E. C. DA VIE, Managing Director.**  
TEMPLE BUILDING, TORONTO May 31st, 1900.

## CANADA ATLANTIC RY.

### New Train Service BETWEEN

## OTTAWA & MONTREAL

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

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

**4.10 p.m.** for New York and all New England and York points through Buffalo stop at car to New York; no change. Trains arrive 11.45 a.m. and 7.25 p.m. daily except Sundays, 7.25 p.m. daily.

### MIDDLE AND WESTERN DIVISIONS.

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

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

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

**4.40 p.m.** Express for Pembroke, Madawaska and intermediate stations. Trains arrive 11.15 a.m., **2.25 p.m.**, and p.m. daily except Sunday. Railroas steamship ticket for sale to all points.

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

## New York & Ottawa Line

Has two trains daily to

## NEW YORK CITY.

### The Morning Train

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

### The Evening Train

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

and is an excellent way to

TORONTO, BUFFALO, CHICAGO

Ticket Office 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 4.13 a.m., 8 a.m., 2.33 p.m.

6.30 p. m.

(Sunday Service)

(Via Short Line)

Leave Ottawa - 6.25 p.m.

(Via North Shore)

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

### OTTAWA TICKET OFFICES

Central Station. Union Stations

### GEO. DUNCAN.

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