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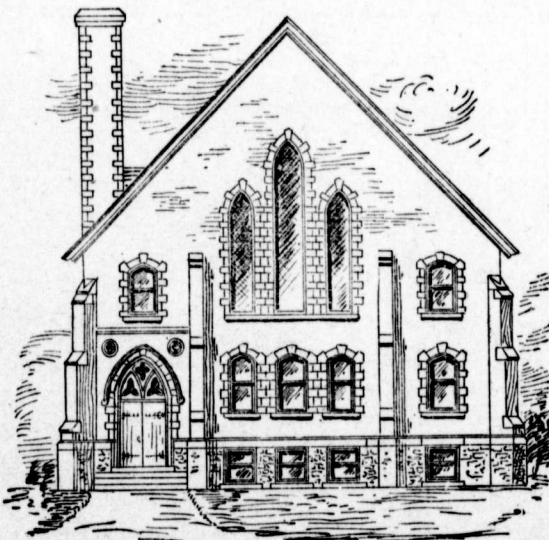
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This illustration, for which we are indebted to the courtesy of The Journal, gives a good idea of the Sunday School portion of the new Erskine Church, opened for public worship on the 15th inst

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BIRTHS

At the manse, Quebec, on Dec. 6 1901, the wife of the Rev. Andrew T. Love, of a daughter.

DEATHS.

At St. Catharines, Ont., on Dec. 8, 1901, the Hon. James G. Currie, Registrar of the County of Lincoln, aged 74 years.

At Brantford, Ont., on Dec. 9, 1901, Robert Arnold Marquis, D. D. S., eldest son of the late Dr. Marquis.

In on Wednesday, Dec. 11, 1901, at the family residence, 354 Dundas street, Jabez Harwood, in his 77th year.

At his late residence, 308 Ontario street, Toronto, on Tuesday, the 10th of December, Robert Lee, eldest son of the late Robert Lee, builder, Lauder, Berwickshire, Scotland, in his 60th year.

In Vancouver, B. C., on December 14, at the residence of her sister, Mrs. Young, Minnie Middlemiss, daughter of the late Robert Middlemiss, and sister of Mrs. W. P. Caven, of Toronto.

At Barrie, on Thursday, Dec. 12th, 1901, William Teller Hunter, in his 74th year.

MARRIAGES.

At the residence of A. G. Ferguson, Perth, on Nov. 27th, 1901, by the Rev. D. Currie, B. D., Fred D. Cox to Alice A. Hogan, all of Perth.

At the residence of the bride's father, Coldwater, on Monday, December 9th, 1901, by the Rev. A. McD. Haig, Jaratt's Corners, H. Barnhart, Mitchell Square, to Annie, eldest daughter of G. A. Abbott.

On Wednesday, December 11, 1901, at the residence of the bride's uncle, James A. Young, Markham, by the Rev. D. B. Macdonald of Scarborough, father of the groom, assisted by the Rev. J. A. Macdonald, Toronto, Francis C. Macdonald, B. A., M. D., of Midland, late surgeon in the Imperial forces, South Africa, to Maggie M. Young.

At the home of the bride's father, Lot No. 12 Seventh concession of Kenyon, on Nov. 20, 1901, by Rev. K. A. Gollan, of Dunvegan, assisted by Rev. J. W. McLeod, of Kirkhill, Duncan McSweeney to Christie, daughter of John Grant, all of Kenyon.

At the home of the bride's mother, First concession of Loebell, on Nov. 26, 1901, by Rev. D. MacLaren, of Alexandria, assisted by Rev. J. W. McLean, of Kirkhill, Donald McMillan of Kirkhill, to Belia, daughter of the late Peter McMillan.

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Note and Comment.

Professor Marcus Dods has declined the Moderatorship of the United Free Church of Scotland.

Carrie Nation, the Kansas "joint smasher," announces the suspension of her paper, the Smasher's Mail, which was started about a year ago.

Lord Strathcona, if entirely recovered from his severe illness, has arranged to visit Aberdeen early in January to receive the freedom of the city.

Considerable alterations are proposed on Edinburgh Castle, and an effort is being made to prevent the new buildings spoiling the appearance of those at present existing.

It is now said that the recent warlike demonstration on the part of France against the Turk was more of an electioneering move in French internal politics than a mere piece of strenuous debt collecting.

The Journal and Messenger says of the President's message that it, "if published in a leading magazine, with the aid of good paper and print, would be rated high among the literary productions of the year."

The famine situation in parts of Russia is being improved. Much grain has been purchased and the amount that will be required, found less than had been estimated. There is, however, still great distress and urgent need of help.

For the first time since schism separated them the three divisions of Friends, or Quakers, popularly known as Orthodox, Hicksite and Wilburite, are to meet in conference in Philadelphia sometime during the coming month.

A sign of the times and an indication that some national legislation against anarchists is needed is found in the fact that the assassin of President McKinley was cheered and his act applauded in a public meeting of anarchists in Chicago last week.

John Alexander Dowie, the leader of the Dowieites, a faith cure sect in Chicago, has been sued by his brother for \$185,000, which the brother claims "Elijah II," as Dr. Dowie is known in Chicago, defrauded him out of during the past couple of years.

Miss Hobhouse who went to South Africa and wrote very unfavorably regarding the treatment of women and children in the concentration camps, on her return to that country was ordered deported. Her father threatens to bring suit against the authorities.

Birmingham metal workers are very busy upon the production of medals for the Coronation. It is probable that upward of ten million medals will be turned out of Birmingham workshops during the next six months to meet the demands from all parts of the empire.

A decree has been published in Germany preparing for the gradual abolition of slavery in German East Africa. Owners are compelled to allow two days weekly on which slaves can work for themselves, or to give them an equivalent of what they can earn.

The Western Theological Seminary reports a slight increase in enrollment. In each of the regular classes there are twenty students. Four ministers are taking post-graduate courses, making a total of sixty-four. The students are more deeply interested than usual in both Home and Foreign Missions.

The exhibit at the office of the Ontario Deputy Minister of Agriculture, of apples picked in the fall of 1900, and which are now in perfect condition, gives one a glimmering of the possibilities of cold storage in the way of keeping fruit from one year of plenteous crops to the next possibly of scarcity.

Maiwatchin, on the borders of Russia, is the only city in the world peopled by men only. The Chinese women are not only forbidden to live in this territory, but even to pass the great wall of Kaihan and enter into Mongolia. All the Chinese of this border city are exclusively traders.

Rev. Dr. Henry Vandyke, head of the English department of Princeton University, has accepted the call from the brick Presbyterian church in New York, to become minister in charge during the vacancy of the pastorate. In his letter of acceptance he refuses to accept any salary, though \$500 a month was offered.

In his recent speech at the breakfast to the Prince and Princess of Wales at the Guildhall, London, Premier Lord Salisbury admitted that Great Britain has many outspoken enemies, but he said that the support of her colonies is "worth infinitely more than all the contempt, and all the censure, she may receive from other nations."

The Government of New South Wales, Australasia, has passed in to law the Industrial Arbitration Bill, which not only compels reference of all disputes between employers and employees to a competent court, with power to enforce its orders and awards, but makes a strike or a lockout, before or pending such reference, a misdemeanor punishable by a fine or imprisonment.

The Swedish census shows the lowest death rate ever recorded by a civilized nation. During the last decade it has been 16.49 per 1000. Norway comes next, with 16.9, then England with 18.8. Thus the Scandinavians are now the healthiest race in the world. One hundred years ago the death rate of these countries was 26.22. Considering the differences in distribution of population which exist between Sweden and our own country, it cannot be said (observes "Science Siftings") that we, with so large a proportion of our people in crowded towns, come out very badly in comparison.

Mr. Colin McArthur, wall paper manufacturer, a respected Scottish resident of Montreal, died on Sunday at the age of 66 years. Deceased was a native of Glasgow, and for 16 years was associated with Wylie & Lochhead in that city. He commenced business in Montreal in 1879, and was very successful. Mr. McArthur was a Presbyterian, and an elder in St. Paul's Church.

Hon. Mr. Harty has written Jas. Wallace, M. A., of Queen's offering \$1,000 to the students fund for the erection of a convocation hall, on the understanding that the building will be called the Grant hall. Mr. Harty makes kindly reference to the spirit of liberality that has prevailed at Queen's since its founding over sixty years ago, and to the courtesies always extended to Roman Catholics.

The adoption by federated Australia of a flag of its own has aroused considerable discussion in London, particularly among the naval and military men. Admiral de Horsey for example says: "The ancient British flag is good enough for the whole empire. Why should Australia adopt a flag which, however artistic, must rank second to that of the empire, and which no foreign warship visiting Australia could ever properly salute?"

The King has decided to have the interior of Balmoral Castle entirely re-decorated, and all the principal rooms will be re-furnished. Queen Victoria never would let anything be altered at Balmoral, says "Truth," and most of the furniture is well worn and old fashioned, while the tartan hangings are very shabby. It is intended by the King to reside at Balmoral four or five weeks every autumn, and at other periods of the year. The Castle will be an occasional residence of the Prince and Princess of Wales.

Queen Wilhelmina's dream of love has ended in disappointment. A year ago she was the ideal of hope and happiness— young, beautiful, the idol of her people, and in love. She married the man of her choice. No more romantic royal wedding has occurred since that of Queen Victoria. Now she is reported to be broken in health and discouraged. Her husband is said to be a drunken brute, and to have struck and injured her. It is said that he would be mobbed if he should show himself upon the streets of Amsterdam.

In a speech at a banquet in London last Thursday the Prince of Wales spoke of the relations between the motherland and the colonies, of the impression he received during his recent tour of the Empire. Of Canada he said: "In the journey from ocean to ocean, marvellous in its comfort and organization, we were enabled to see something of its matchless scenery, the richness of its soil and the boundless possibilities of that vast and but partly explored territory. We saw, too, the success which has crowned the efforts to weld into one community the people of the two great races."

The Quiet Hour.

The Review.

"If God be for us, who can be against us?"

In the terrible days of the war of the Rebellion, amongst the callers at the White House was one who said to Mr. Lincoln, "I am glad, Mr. President, to believe that God is on our side." "I have no anxiety on that point," was the quick reply; and after a pause—"What I'm anxious for, is to be on God's side." Yes, to be on God's side is ever to be sure of victory. It may not be to-day, or to-morrow; it will and must be some time. If it is not in this world, it will be, by and by, in the world beyond.

Let the lessons be reviewed with this thought in mind—how it fared with those who were on God's side, and, as the shadow always follows the sunlight, how those fare who choose against God.

The previous Quarter's lessons, which may be briefly recalled, have their own instances also:—our first parents, alas! in the list of those who choose to be against and not for and with God; Noah and Abraham and Isaac on God's side; Lot against Him; and Jacob, by God's great mercy and by sore and long discipline, won into the ranks of God's faithful servants and soldiers. In the present quarter we have:

I. The sad and shameful story of the treacherous sale of the lad Joseph as a slave into Egypt, Gen. 37: 12-26; saddest of all—as the history goes on to show—to the godless brothers who, envious and covetous, did the despicable deed. The only brightness in that dark day of cruelty and falseness is the innocence and piety of the lad. We shall see what the God whom he served will do for him. "God was with him."—Golden Text.

II. And with him, because he held to God's side—in Potiphar's house, whether serving or tempted; with him still, and for the same reason, when in prison, as the result of his faithfulness to God, Gen. 39: 21. On the day he was sold as a slave, God gave Joseph courage. In the prison He gave Him patience.

III. With Him, once more, and once more for the same reason, when he was exalted to the highest rank and authority in Pharaoh's kingdom, and thus enabled to help his own people, as well as the Egyptians. The Golden Text, 1 Sam. 2: 30, is very emphatic.

IV. How truly Joseph was on God's side here, appears conspicuously, for "God is love," and "love is of God; and every one that loveth is born of God, and knoweth God" (1 John 4: 7). Truly Godlike is Joseph's treatment of his brethren, Gen. 45: 1-15. It makes him pre-eminent in their eyes, and ranks him with the saintliest of all the ages.

V. The fulness and richness of the godly life—like the glory of the harvest—comes at its close. In Joseph's death, we see how greatly honored those are who have lived holy lives. Perhaps Prov. 16: 31 applies here.

VI. The clue would seem to be lost. Here are God's people in distress, under the harrow, Ex 1: 14. But there are three things to be said: (1) They may have been forgetting Him; (2) If faithful and true, God may be permitting their sufferings as a discipline for higher service; (3) In any case

God does not forget them, Golden Text, Ex 2: 24.

VII. How thoroughly God is on the side of the faithful and godly Amram and Jochebed, the parents of Moses, and on the babe's side for their sakes and His people's sake.

VIII. And how terribly that same God sets Himself against those who do despite to themselves, though made in His image, Isa. 5: 22.

IX. In Moses' call, Ex 3: 1-12, we discover God revealing Himself marvellously to one who had deliberately chosen God's side, Heb. 11: 24, 25.

X. In his courage in the presence of Pharaoh, we see how God endows His own with needed strength for the hardest task.

XI. In the Passover night, how God protects those who take shelter in His mercy.

XII. And in the passage of the Red Sea, the triumph of those who will turn their backs upon Egypt and their faces to whither-soever God will lead them.—Teacher's Monthly.

Where Are You?

BY REV. G. CAMPBELL MORGAN.

Man is saying: "Certainly I could be a Christian IF I could get out of this position; if I could get out of this business, this particular situation in which I am engaged, where there are ungodly men round about me. If I only lived in your home instead of mine, I could be a Christian. My environment is against me.

If you cannot be a Christian where you are, you cannot be a Christian anywhere. God is no more in my home than in thine.

"It is so easy to be Christians while we are in the sanctuary, and the very breath of eternity is upon us and God is at hand. Tomorrow in the city, in the workshop, in the office, on the mart, it is very hard."

God is no more in the sanctuary than He is in your shop, or your office, or the mart; and it is no more difficult to pray when ungodly men are thronging around you than it is to pray here.

So long as you are longing for freedom from your present environment to be a Christian, you will never find the deliverance you seek.

Are you a disciple of the Lord Jesus? If so, He says to you, "I am with you always." That overflows all the regrets of the past and all the possibilities of the future, and most certainly includes the present. Therefore, at this very moment, as surely as your eyes rest on this page, so surely is the Lord Jesus with you. "I am" is neither "I was," nor "I will be." It is always abreast of our lives, always encompassing us with salvation. It is a splendid, perpetual "Now."—Francis Ridley Havergal.

The world is full of sorrow and trial and we cannot live among our fellowmen and be true without sharing their loads. If we are happy, we must hold the lamp of our happiness so that its beams will fall upon the shadowed heart. Selfishness must die, or else our own heart's life must be frozen within us. We soon learn that we cannot live for ourselves and be Christians.—J. R. Miller.

The Spirit's Work.

BY W. H. M'ILLAN, DD.

Here are some statements of truth which my mind has formulated in my study of the subject of the Spirit's work in the hearts of God's children. I think they embody truth of some importance. I send them because I think the Spirit used them in impressing the minds of my own people, and I hope they might be useful to others.

Christians of reputable lives are perhaps more liable to disobey and grieve the Spirit by what they do not do, than by what they do. They are careful not to utter false words; they may not be equally careful to speak all the truth which the Lord would have them utter. SILENT LIPS MAY BE AS GUILTY AS LYING LIPS. The promises of Christ tell us of the Holy Spirit whom we are to receive. That promise may be misunderstood. We do not receive him as a power to come to our aid in doing the work of Christ. He does not come to our aid; we come into his hands as his instruments. We do not receive the Spirit as a possession, but as a possessor. At Pentecost the tongue of fire, we are told, rested UPON each of them. When the apostles preached, the Holy Spirit FELL UPON the people. When the great promise of the Father is realized in the experience of one of his children, it is the overshadowing, the overpowering and overwhelming presence of the Spirit that comes to him so that he lives IN the Spirit and walks in the Spirit.

A Christmas Thought.

Christmas succeeds Christmas so rapidly as the years go on! Santa Claus is to older people like the dog running around the stump,—he almost catches himself. But is there not in this a suggestion of immortality,—of the deathlessness of life? If life got slower as it grew older, if the years began to drag, we might argue that it was running down and out; but that is not the way. It moves faster, the years grow shorter, the Christmases grow nearer together. What does this mean save that life is not lessening but increasing? That time flies means that life must go on. So this year, when the children wish that Christmas came more quickly, when they say that they would like to have one every week, and you tell them that it won't be long before they will come around fast enough, remember that you are voicing one of the many little things which confirm our faith, and enlarge our hope in an everlasting life.

"God is Responsible."

A number of practical men were discussing, the other day, the burdens of duty, and one of them declared that they were sometimes too heavy to be borne.

"No," said another, "if you carry only your own burden, and don't try to take God's work out of His hands. Last year I crossed the Atlantic with one of the most skilful and faithful captains of the great liners. We had a terrific storm, during which for thirty-eight hours he remained on the bridge, striving to save his passengers. When the danger was over, I said to him, 'It must be a terrible thought, in such a crisis, that you are responsible for the lives of over a thousand human beings.'

Bishop Hall said, "Every day is a little life." Moses asked to be taught to number, not his years, but his days. If the days are all right, the years will be.

How Are You Going to Celebrate the Saviour's Birthday?

MRS. J. M. HUNTER, IN HERALD AND PRESBYTERIAN.

Now comes the time which should be the gladdest of all the year, the time which we keep as the advent of him who came to bring peace and great joy to this sin-cursed world. How shall we show our appreciation of the greatest and gladdest event in all history?

Alas, how often it is celebrated, even by Christians, entirely in feasting and gluttony. Many Christians spend more on a Christmas feast than they spend for foreign missions in a whole year. Many allow brandy and wine to be used for flavoring cookery, etc., or brought even in stronger forms to their tables? How our blessed Saviour must be grieved by the way in which many keep his birthday! It has been carefully estimated that \$125,000,000 is the amount spent on gifts and feasts in America. What a small per cent. of this is spent in a way to make the world, or some one in it, brighter and better.

A missionary in Africa writes of the way in which Christmas is kept by native Christians there, and truly they put to shame many in this Christian land. How are you going to keep this joyful yet sacred season?

Savior, on this day of days,
Let us offer grateful praise;
Rightly may we keep thy birth—
Dearest blessing known to earth.

May our hearts o'erflow with joy,
May our hands find sweet employ,
Helping weary ones along,
Filling saddened hearts with song.

May our eyes be quick to see
Ways, dear Lord, of pleasing thee;
May this birthday, Lord, of thine,
Hallowed be with love divine.

Graces and Their Causes.

Each Christian grace has its particular causes. Would we possess the graces? Then we must attend to causes.

For example, faith is a grace; its cause is hearing the word of God. Would any of us have saving faith? Then we must hear "and heed" the Word of the Lord.

Abiding in the love of Christ is a Christian grace; its cause is keeping His commandments. "If ye keep My commandments, ye shall abide in My love."

Knowing that the Christian religion is a divine reality is a special Christian grace. Its cause is the doing of the will of the Lord. "If any man will do His will, he shall know of the doctrine whether it be of God or whether I speak of Myself."

Rest of soul is a precious Christian grace. Its cause is Christian meekness. "I am meek and lowly in heart, and ye shall find rest to your souls." Restlessness and worry of soul cannot touch him who is meekly and confidently reposing his all in Jesus Christ.

Joy, also, is a Christian grace, the cause of which is loyal service for Christ—service rendered to Him by doing good to others, by helping them in time of need, and by aiding them both materially and spiritually. Christ found supreme joy in going about doing good, and we can become partakers of His joy by doing as He did.—Religious Telescope.

Thomas Fuller, a quaint old writer, tells how startled he was once at a narrow escape from throwing down a beautiful crystal hour-glass. And then he thought to himself, "How foolish I am to care so much about this measurer of time, while I am all the while throwing away time itself!"

Our Young People

"NUMBERING OUR DAYS."

Topic for Dec. 29. Psalm 90.

Taking the Census.

One of the most important events of any decade in the history of our country is always the taking of the census. It shows us many things. It tells us whether we are gaining in population, and how much we are gaining, and from what source. It tells us whether we are gaining in wealth, and how the additional wealth has been made. It tells us how our schools are getting on; it gives us many facts about the condition of labor; it shows us whether the general health is better, and whether the people on the average are living longer. It would be hard to name any part of our life that is not in some way touched by the census.

In the same fashion, I think, it is a good thing for the Christian often to stop and take a census of himself. What sins have now the dominion over me? he may ask. Am I getting the better of them? What graces do I possess? Is my faith in them increasing? How many friends have I? What am I doing for them? Does prayer mean more or less to me than it used to mean? Is my Father's house becoming a place of increasing blessing? Am I growing more unselfish? more brave? more faithful? These are some of the questions a Christian census-taker will ask.

Now the value of a census depends entirely on how honest the answers are, and how accurately they are set down. It is possible to cheat on ourselves badly, and make ourselves believe that the kingdom of our souls is getting on gloriously, when it is really on the point of spiritual bankruptcy. And certainly the most silly cheat of all is to cheat one's self for eternity. "Know yourself," is a wise old Greek maxim; but it would have been far wiser if it had been: "So know yourself as to better yourself." That is what our meeting is for to-night: to come to know ourselves; to take a census of ourselves; to look back over the past year and then forward over the new year, and see how we can do better. May God help us so to number our days on earth that we may spend an eternity with Him in heaven.—C. E. World.

Daily Readings.

- Mon., Dec. 23.—The year gone. Ps. 103: 8-18
- Tues., Dec. 24.—My progress. Rom. 6: 1-4; 1 Cor. 13: 11
- Wed., Dec. 25.—The lessons of time. Eccl. 3: 1-12
- Thurs., Dec. 26.—Using the days. Ps. 89: 47, 48; Hos. 10: 12; Col. 4: 5
- Fri., Dec. 27.—In the year to come. Ps. 71: 1-5; Luke 11: 1-4
- Sat., Dec. 28.—What shall I resolve? 2 Tim. 2: 15; Heb. 10: 19-25
- Sun., Dec. 29.—Topic. Numbering our days. Ps. 90.

Christ Watches the Flame.

How do you make "smoking flax" burn! You give it oil, you give it air, and you take away the charred portions. And Christ will give you, in your feebleness, the oil of His Spirit, that you may burn brightly as one of the candlesticks in His Temple; and He will let air in, and take away the charred portions by the wise discipline of sorrow and trial sometimes, in order that the smoking flax may become the shining light. But by what-

soever means it may be, be sure of this, that He will neither despise nor neglect the feeblest inclination of good after Him, but will nourish it to perfection and to beauty.

The reason why so many Christian men's Christian light is so dim is just that they keep away from Jesus Christ. "Abide in Me and I in you." "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in Me." How can the temple lamps burn bright unless the priest of the temple tends them? Keep near Him, that His hand may nourish your smoking dimness in a pure flame, leaping heavenward and illuminating your lives.—Alexander Maclaren, D. D.

The Casket of the Soul.

BY REV. JOSEPH PARKER, D. D.

In God you find the security for your immortality. No other power can hold a man; no other being has capacity within which to hold what we mean by spiritual manhood. Only God can be the casket of the soul. Where is my spirit hidden? Into what treasure-house have I really put my true self? Who holds me, claims me, directs me? If myself, then I am guilty of the most palpable and mischievous paradox; if any one meaner than myself, then I am guilty of the most ridiculous absurdity and trifling. If I have deposited myself with God, then I know that thieves cannot break through or steal, moth nor rust can corrupt or canker; all will be well; come what may to sun and moon and stars, fall what may of blight and curse on the green fields that have grown for me my daily food, I will abide in the tabernacle of the Most High.

No Answer.

In "Daniel Quorn and His Religious Notions" Daniel tells of staying with a gentleman, a very religious kind of a man, and of his family prayer in the morning, that he might be kept from sin, and might have a Christlike spirit and the mind that was also in Christ Jesus, and that we might have the love of God shed abroad in our hearts by the Holy Ghost given unto us. It was such a good prayer that Daniel thought, "What a good kind of man you must be!"

But all through the day, in the house and in the field, he found him scolding and finding fault with everybody and everything. At length Daniel said: "You must be very much disappointed, sir."

In answer to the puzzled inquiry he reminded the farmer of his morning prayer and the specific things he asked for—the Christlike spirit, the mind of Jesus, the love of God shed abroad in the heart.

"He didn't like it very much," said Daniel, "but I delivered my testimony, and learned a lesson for myself, too. We should stare very often if the Lord should answer our prayers."—S. L. Cited.

What is our confidence that the kingdom of God is advancing? Simply the sure word of God. He has declared that he will establish his church, and that all people shall come into it. He will fulfil his promise He who makes all things work together for his purpose of grace is now fulfilling it.

Our Contributors

The Irrevocable Record.

REV. PROF. W. G. JORDAN, D. D.

What I have written, I have written.
John XIX 22.

This is a striking saying uttered in strange circumstances. This text has two links in my own life. I remember hearing a powerful sermon upon it when I was a boy; little now remains of the discourse, but the text was deeply impressed, and the thought of the solemnity of life and the irrevocable past continued to haunt the mind. Second it was used as the subject of a sermon the last in a series of special sermons to young men, preached at intervals in a pastorate extending over nine years, my first and only charge in Canada. The message of those particular sermons had been given, an important part of a pastor's life had passed away and linked itself with the life of many young men, and so it could be said even in that connection:—"What I have written, I have written."

In moments of high excitement men utter striking words which reveal their own nature and express truths deeper than they themselves realize at the time. This fact is brought out with special distinctness in the scenes around the cross. We need only note three illustrations. Before the crucifixion, Caiaphas, the high priest, declared that it is expedient that one man should die, his declaration is true but not in the low selfish sense that lies upon the surface. During the crucifixion there were those who said:—"He saved others, himself he cannot save," another profound truth carelessly uttered. After the great tragedy Pilate causes to be written over the Cross the words:—"Jesus of Nazareth the King of the Jews," another far-reaching statement by one who did not know its full meaning. When we ask the question how this came to be written, we are told that it was a custom to place in this way a charge at the head of doomed criminals. That however accounts only for the fact of the writing, not for its form and motive. Three times Pilate had declared "I find no crime in him." There was a charge but no crime? When this charge had served its cruel purpose, those who used it wished to forget it, and to have it forgotten. This is not Pilate's view of the matter, he has been defeated but now takes his revenge. He has lost the main position but he can be stubborn on a small point. He will not grant a revised reading, he sent away the cavilling Jewish leaders with a sharp statement that shows the bitter feeling behind it: "*what I have written, I have written.*"

Jesus was a mystery to Pilate, but as a Roman he knew what "justice" meant; and in delivering up this strange prisoner he rejected justice and was false to duty. He is now writhing under a sense of defeat, and he writes the thing that is true but that he does not understand. "Jesus of Nazareth, the King of the Jews" written in the three great languages of the world means here is a lowly king, a rejected king, a king of universal significance. At the beginning of the twentieth century, the church recognizes this with greater clearness, and disciples seek to carry out into their lives its sacred meaning. That these words should survive so long and stand out so dramatically be-

fore the eyes of later generations of men, is something that Pilate never anticipated, but in his tone there is a sense of the solemnity of life. And is not this one of the things that makes life so solemn to all of us that what is done cannot be recalled, that the record of the past cannot be re-written. There are men to-day who would give all they possess to undo the past but they are mocked by the sheer impossibility of the thing; we have to reckon, not with "what might have been" but with what is. "Whatsoever a man soweth that shall he also reap."

The privilege of youth is so much of life in the future, and in working out their life and building up their character they may avail themselves of great lessons of the past. This saying hardly seems to be appropriate in their case and yet we cannot tell how soon the account may be closed and the young man may have to say "What I have written I have written."

Let the young then remember that they are writing:—"a revelation of themselves." This world's photography shows only the outward form and feature, and so much of the inward life as can be revealed by that. But there is a spiritual record, our whole life as it unfolds before God and men reveals our nature and reacts upon our growing character. The time will come when so far as this sphere we have to look back upon a record complete and fixed. *11. A judgment of the Christ,* we like Pilate have to face the question "What shall I do then with Jesus that is called the Christ?" It is not merely that some aggressive preacher drives us into a corner and demands decision. He is here pleading for himself, it may be through a father's prayer or a mother's heart but also in His own person, so that we can have immediate knowledge of Him—"So I am with you always." The fact of Christ, of his love and sacrifice every young man must face, it is the highest privilege and the greatest responsibility. Over His cross we must write our judgment of Him. Now is the time for choice and decision. If we learn to surrender ourselves and seek His strength when the end comes we may be able to say with humility but also with some measure of gratitude and hope:—"What I have written I have written."

What Good Will Baptism do an Infant Child?

BY REV. W. A. MACKAY, B. A., D. D.

This question is not a difficult one to answer. In God's ancient church there were those who asked what good will circumcision do? for infants eight days old could not understand the nature of it. The Apostle, with great emphasis made reply, "Much every way" (Rom. 3:1, 2). So we say of infant baptism. It does good to many persons, and in many ways. Its benefits may be considered, (1), with reference to the parents; (2), with reference to the congregation, and (3), with reference to the infant child. To the parents it is a means of holy fellowship with the Most High on a sweetly solemn occasion. It is on record how an eminent servant of Christ Rev. J. McDonald, of Calcutta, felt on the occasion of the baptism of his infant child. Let me here reproduce some of his words: "This day in the kind providence of God,

I have been permitted and enabled to dedicate my little child to my covenant with God in baptism. And for this I give thanks. Oh, what a privilege it is. I trust I have had communion with the Lord in this deed if ever I had it." The remembrance of the solemn service will always excite conscientious Christian parents to greater faithfulness, and will greatly encourage them in the discharge of their duties to their children, whether they baptize them or not. But if they are Christians indeed, a public recognition of their parental duties, and a solemn sealed engagement to perform them, will surely increase the motives to their performance, and thus furnish additional security that they will not be neglected.

If the baptism takes place in the sanctuary, where it always ought to be observed, unless special circumstances prevent, there will be benefit to all God's people present. The parents with their child stand at the baptismal font. The minister, after giving a "Thus saith the Lord," for the ordinance about to be administered, invites all present to unite in commending parents and child to God. The holy rite is then performed. The minister sprinkles pure water upon the infant's head, and, announcing the name of the child says, "I baptize this child in the name of the Father, the Son, and of the Holy Ghost." The people hearing and seeing this, and beholding the seal of God set upon the child, are impressively reminded of the covenant in which they themselves stand with God, and the duties and privileges of that covenant. Our lost estate by nature, the necessity of regeneration and cleansing through the blood of sprinkling and by the operation of the Holy Ghost, and our obligation to holiness of life are vividly brought before the attention of all. One and another under the gracious influence of the Spirit, will be reminded of his or her own baptism, and will be constrained to inquire, am I living as a baptized person ought to live?

But what of the benefits to the unconscious infant? Again, "much every way" Is it no benefit to the child to have pious, conscientious parents publicly and solemnly engage to bring it up for the Lord? Is it no benefit to a child to have a whole church interceding with God for it, sending up a cloud of incense on its behalf? Is it no benefit to a child to have the mark of the Lord Jesus upon it, and to be recognized as "the heritage of the Lord" (Ps. 127:3); "born unto God" (Ezek. 16:20); "a child of the covenant" (Acts 3:25); "to whom pertain the promise" (Acts 2:39); and "the privileges of the Church of God"? (Luke 18:16). No benefit to be enrolled as a scholar in the school of Christ, and to have pledged to it the care, the discipline, and the prayers of the church? God did not think there was no benefit when He had infants from "a month old and upwards" put upon special training for His service (Ses Num. 3:28). Why should the unconsciousness of the child be thought a barrier to divine blessing? (None whatever). Are we not every day doing what we hope is for the good of our children, and yet our children may not be conscious of it? If a friend should propose to invest valuable property for an infant child, and wish the parents to sign certain papers, would the intelligent parent say, of what use can this ceremony be to an unconscious child?

Would he use expressions of ridicule, or sneering, or mockery at the thought of doing such a thing? And if we can enter into a covenant with a fellow man, on behalf of our infant child, and for a temporal blessing, can we not enter into covenant with our faithful covenant keeping God for His blessing upon our offspring?

Has not the Holy Ghost been given to infants? John the Baptist was filled with the Holy Ghost from his mother's womb (Luke 1:15); so also was Jeremiah (Jer 1:5). If then unconscious infants are thus capable of receiving the baptism of the Spirit, why should it be thought an unreasonable thing to administer to them the outward sign of that baptism?

In the days of his flesh, our Lord blessed little children (Luke 18:15), says they were "infants;" R. V. "babes." These "infants" or "babes" could understand no more than "infants" or "babes" can now understand; but yet Christ blessed them. Was that blessing "no good?" Will any Christian say that our Lord's blessing was "a mockery," a "meaningless form," "a farce," because of the unconsciousness of the children? We argue then that if Christ could bestow a blessing—a real spiritual blessing—on unconscious infants, in the days of His flesh, He can bestow a blessing—a real spiritual blessing—on unconscious infants still. And who can say that He will not do it, if they are dedicated to him in solemn ordinance by believing parents?

As the child grows up, it should be taught the nature and design of its baptism as a dedication to God. In every scriptural way it should be made to understand that God is its proprietor, and has supreme claims upon its love and obedience. A child, thus instructed with meekness and tenderness, will soon learn the nature and awful desert of sin, and its own lost condition as a sinner. It will learn something of the character of Jesus and of his work as a Saviour. The heart of that child will go out to the Saviour, and it will be a delight to submit to His yoke which is easy, and His burden which is light. Instead of remaining for years in the "far country" to be hardened by sin, he will never by bitter experience know what it is to wander from his Father's house, nor will he remember the time when he did not love the name of Jesus.

All this is but the carrying out, by the help of divine grace, the vows assumed by parents in baptism. Well might Philip Henry say, "If infant baptism were more improved, it would be less disputed." "If," says the saintly Richard Baxter, "parents were true to their vows in baptism, nineteen twentieths of those consecrated to God in infancy would grow up pious and dutiful, and when they came to mature years, would personally assume the vows of their baptism by an open profession of their faith at the table of the Lord."

Christian parents, bring your children to Jesus. Give them to Him in the solemn consecrating act of baptism. He will receive them and bless them, and you, and the whole Church. His promise is sure, and His covenant stands forever.

Woodstock, Ont.

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Leading Preachers of Scotland.

REV. J. S. LYONS, D. D., IN CHRISTIAN OBSERVER.

It has been my privilege to hear some of the most prominent preachers in Scotland and a few words about them may not be amiss. Prof. George Adam Smith, of Glasgow, filled the pulpit of Free St. George in Edinburgh during the absence of Mr. Black in the United States. That is, he filled Mr. Black's portion of the pulpit, for he is only a co-pastor with Dr Whyte. The latter is probably the most effective and popular preacher in Scotland. He is well advanced in years, but preaches with great power still. With these unusually able men, with styles as different as their names, Free St. George is probably the best furnished church in the matter of preaching to be found in the world.

But to come back to Prof. Smith. It was an unusual mingling of pleasure and pain to hear him preach. It is instructive and highly entertaining to hear a man of such signal ability speak upon a subject which has received his best thought for years, but it is distressing to see such exceptional talents devoted to the perilous task of trying to prove that the less inspired the Scriptures are the better off we are. It is a dismal and inverted kind of logic which attempts to persuade us that the less we have the more we possess.

I heard him preach two sermons, or I should say I heard him read two very carefully prepared lectures. One was based upon the words of Eph. 1:7, "The Forgiveness of Sins," and was an attempt to answer the question, "What is forgiveness?" He commenced by giving a very interesting and effective statement of the sense of sin, its universality, etc. But the main part of the sermon was a very emphatic statement that the great element in forgiveness is "God's new confidence or faith in man." He said God believes man will forsake his sin and turn to him. So he gives man a new opportunity and constantly cheers him with the declaration of the divine confidence in him and in his final victory over sin. * * *

The second sermon was from the text, Psalm 19:8: "The commandment of the Lord is pure." His subject was, "The Purifying Influence of the Word of God." It was a lecture of great earnestness and ingenuity, in which he discarded the usual treatment of the purifying effects wrought by God's word on nations, laws, commerce, individuals, etc., and traced the effect of the gradual unfolding of divine truth, by a progressive revelation, upon the religious conceptions and morals of the Jews, and afterwards upon the gentile world. This afforded him a fine opportunity to state his views concerning the low state of religious life of the early Jews. It must be said in his behalf that he is candid, and is not afraid to say what he believes. He is a polished and effective speaker, and evidently has a strong hold on the confidence and affection of the Scotch people. But I was neither warmed nor fed by either sermon.

The sermon by Dr Alexander Whyte, on "The Rich Man and Lazarus," heard in the same church, was of a very different kind. It was a most fearless and affectionate presentation of that wonderful passage in Luke 16. It reached the innermost soul, and when the great congregation passed silently out of the church, they were not praising some finely spun

theories of progressive revelation and worthless inspiration, but were pondering the condition of their lives before God, for they had felt the power of the world to come.

Dr Stalker preaches with great clearness and simplicity. He uses very brief notes, and is more after the order of the best American preachers than the Scotch. His church, St Matthew's, at Glasgow, was crowded, and everything indicated that he is doing a splendid work there.

During a recent visit to Ireland I had an opportunity to observe some features of the Irish Presbyterian Church. It is a well-equipped and vigorous body. Its great rallying point is Belfast. I attended a meeting of the Belfast Presbytery while the guest of Rev. Samuel Thompson, one of the most genial and efficient ministers in Belfast. The business of the Presbytery was conducted with great earnestness, and was filled with the sparkle and humor which mark the sons of Erin wherever found.

Sparks From Other Anvils.

The Interior: To be above suspicion ought to mean not only that one is too pure to be suspected by his brother, but also that he is too pure to be suspicious of his brother.

United Presbyterian: If you are fulfilling the new commandment, "Love one another, as I have loved you," do you think that you would have repeated that damaging rumor about your fellow church-member, at least without more certain evidence of its truthfulness?

Christian Observer: In a word, Calvinism will bring the sense of God into civic life, and keep it rampant there. Only, this will cause rulers to fear God and to rule in righteousness. And if the people have the same sense of God in their lives that Calvinism teaches, they will be better citizens and exhibit righteousness in all the duties laid upon them.

Canadian Baptist: It is legitimate to accept gratefully a word of appreciation where a sermon has done good, but to think all the time of self-exaltation in presenting truth about God and death and judgment and heaven and hell must, in the end, eat as a canker into the very vitals of the inner life.

Herald and Presbyter: When Jesus Christ came to us, telling us of heaven, salvation and the way of eternal life, he made it all so plain that unbelief is sin and rejection is death. We do know, and we do assure our hearts before him. We are confident for ourselves and for others who believe in Jesus Christ that death is the gain which comes in going into the eternal presence of the Lord.

Lutheran Observer: The first duty of parents is character building. In effect the Lord says at the birth of each babe: "Take this child and nurse it for me, and I will give thee thy wages." It is given not merely to be fed and cared for physically, and returned, safe from bodily harm, as Moses' mother was to render her charge to Pharaoh's daughter; but it is to be kept and trained for God, to be useful in his service and fit for place in the heavenly home as his child. Fundamental to all such training is a character in those who are to do the training which will command respect, which can be honored, and which emphasizes and gives force to every precept by living it, and showing that it is not only practical, but that it is really believed in.

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 mis take 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, 11½ 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.

THE CHRISTMAS MESSAGE.

"GOODWILL TO MEN," is written upon every face we meet nowadays. Every second man is thinking of how he may give pleasure to another, and the kindly thought is reflected in his face. If this spirit could be perpetuated, and held within proper restraint, we should have a foretaste of the millennium. As it is the wave of goodwill is of such brief duration, and is so immediately succeeded by a chilling depression, that we take it as something abnormal, and do not dream of following out the plans made during the temporary aberration of the Christmas season. We deem it sufficient to answer—"Oh that was during the Christmas season"—when reminded of some promise made about that time. We are not responsible for what was promised under the excitement of that time!

And yet it is at this season that our better self comes uppermost. There is more of the real man shown during the first three weeks of December than in any other period of the year. Charles Dickens was right when he told us in his own inimitable way, that even the hardened crust that held the heart down, was not proof against the expansion caused by the temperature of the Christmas season. The true self, the self that years of the abuse of our better nature has barred away from the best of men, comes stealing out now. We do not mind, in fact we enjoy it, so long as the real self is not seen by others. There are hundreds of men with whom you rub shoulders, and whom you consider among the hardest in the business world, who are doing good by stealth these days. Think well of the men you are meeting. If you see an unusual light in their eyes, do not set it down to the fact that they have made an extra good bargain. Look closely, and you will see something of the better self of the man. You will see in him what Christ sees all the time; what you have never suspected had a home there; and what, if it were only developed, would make this hard man to be a man greatly beloved.

THE DOMINION PRESBYTERIAN

DR. CUYLER ON REVIVALS.

For some time there has been discussion upon the need of revival in the Church. We mean the Church universal, not any particular section of it. For the most part the discussion has taken a pessimistic turn, and has dwelt upon the small returns for the great amount of labor expended every year. If there has been a decrease in any department, this has been pointed out, and reasons for the falling off have been given from every standpoint imaginable.

In the multitude of this depressing talk there has come to us one clear voice, and it points the way to better things. The venerable Dr. Cuyler, who speaks, in a recent number of *The Evangelist*, tells us that we have been preaching too much to Christians, and have not dwelt sufficiently upon the sinfulness of sin in the sight of God. Now Dr. Cuyler has been one of the most successful of the ministers of Christ. He has ever recognized himself as but a minister, doing his Master's bidding. Humbly, yet with the utmost confidence, as one who knew he had a message, he has spoken to men, and he has spoken with effect. Looking back now, and searching for the ground of the success that has attended his ministry, he finds it in the fact that he has spoken to men as sinners, and has never sought to conceal God's eternal hatred of sin.

There is, at the present time, a strong movement to awaken Christians to a sense of their personal responsibility for the maintenance of the work in Christ's Kingdom. The effort of The Forward Movement is directed mainly to the upbuilding of the Christians. In this way it is hoped to arouse an interest in the unconverted, and to lead to personal work among them. But, Dr. Cuyler says, there is nothing that so thoroughly awakens comatose Christians as the sight of the conversion of sinners. Is he right, and is this the cause of the slow progress of this great and good movement? It is worth an enquiry.

ANOTHER "FAMOUS SCOT."

We have often called attention to the famous Scots series and we have much pleasure in doing so again, especially in connection with the name of Drummond. (Henry Drummond by James V. Simpson. Edinburgh:—Olipphant, Anderson and Ferner, 16.) If there was less fiction read and more good biography we believe it would be much better for the individual and the community. These publishers have shown considerable enterprise in issuing a series dealing with the lives of men who have helped to make Scotland great and influential. There are about forty volumes in the series now, and they can be got at about fifty cents a volume; that is for twenty dollars a young man can have a large library of Scottish biography. Those who through their ancestors or directly trace their origin to Scotland should take an interest in these biographies. Many of the men who appear in this portrait gallery are of interest and importance from the standpoint of the larger life of humanity; for example Knox, Carlyle, Home and others. In this series all sides of human thought are represented: Theology, Science, Art, Literature and Politics.

The publishers tell us that the Colonies have not done well by this series, which means either that we do not take much interest in good cheap literature, or the books have not been well placed and vigorously pushed in the colonial market. Of course a series varies in quality, and it is not necessary for one person to buy every number; but there is sufficient variety to suit all tastes, and each can make his own selection. The preacher may find help in all these volumes, but especially in the lives of John Knox, Thomas Carlyle, Norman McLeod, Thomas Chalmers, the Erskines, David Livingstone, etc. There is nothing more profitable for a minister's address to young people than a brief vivid sketch of a great man's career, with its struggles and triumph.

It is not so long since Henry Drummond passed away from us. His memory is still fresh and sweet. He was a noble man, a modern saint and true christian gentleman. He manifests his christian life in many forms, as an earnest student, a traveller, an expositor of science, a faithful christian worker; and at last a brave patient sufferer. Those who have read his life by Dr. George A. Smith may still find additional information in this smaller book; and those who have not access to the larger work will find here a clear interesting sketch of Drummond's character and career. So many have been helped by Henry Drummond's books that the story of his life should find a cordial welcome.

The statements sent out by Dr. Warden, telling the exact condition of the Church funds, will surely have the effect of stirring up the people to a sense of the situation. We keep the Church in the position of the merchant who runs his business on borrowed capital. We have money in the bank, but will not draw it to run our business. We get a paltry three per cent, for the few dollars we have there, and we pay ten and twelve per cent. for money to run our business. How long would the merchant hold out who ran his business in that fashion. We force our treasurer to arrange with the banks for an advance every year. We tie his hands by delaying, for the most paltry reasons, our returns, and the cost, all told, will not be far short of the percentage we have named. Had we not one of the best financiers in Canada managing the Church funds the result would be a still greater crippling of the work we have undertaken. Let every church treasurer make his returns promptly on the first of each month, and the working force of the church would be immensely increased.

Dr. Menzies has returned to Honan; Mr. Goforth is on his way there; Mrs. Menzies expects to join her husband in a few months, and in the early summer Mrs. Goforth will go back to the work in Honan. There is a fitness in the return of the male missionaries, just as soon as the way is clear; and when it was announced that Dr. Menzies was to go back in the early autumn, it was felt to be right. But it is hard for the women; the mothers who have seen threatening hands raised to destroy their little ones, to return to that people again. When they go the hearts of many a mother will go out in sympathy towards them, and many prayers will rise for their protection, and the protection of their babes in that strange land.

ALEXANDER KENNEDY.

[We gladly make room for the following brief tribute to the memory and worth of the late Rev. Alexander Kennedy, for many years the greatly beloved minister of Dunbarton, Ontario, contributed by Margaret Johnston Merrill, a Canadian, now resident in Asheville, North Carolina.]

One of our greatest writers has said "Evil often stops short of itself and dies with the doer of it, but good never dies."

Those of us who were privileged to know Rev. Alexander Kennedy will at once feel the application of these words in his case. In the hearts of those to whom he ministered there yet remains an appreciation of him which time can never lessen.

He was born at Dalrickey Mill, Ayrshire, Scotland, May 12, 1804. Upon his ordination in 1835, he went immediately to Trinidad as a missionary, spending about fourteen years there; afterward removing to Canada where he received four calls. He accepted one which probably involved more labor than any of the others, and held fewer attractions for an ambitious man. This charge was in Pickering township, Ontario County, Ontario. It included two district churches and congregations, one at Dunbarton and one at Pickering village, or, as it was then called Duffin's Creek.

By his natural ability and extensive scholarship he was eminently qualified to undertake a charge in a large city; but he realized the greater need of the country people, and ministered to them until old age and failing health compelled him to retire.

After his wife's death he resided in Welland, Ontario, with his nephew, T. D. Cowper, at whose home he died in January, 1892.

He was a man of vast intellectual power, original and unique. While essentially one of the most loyal of Presbyterians, he held out a friendly helping hand to other struggling denominations. His heart was large enough to enfold all grades and conditions of humanity.

Perhaps the strongest point of his ministry consisted in his ability to thoroughly interest so many persons, old and young, in his Bible classes. Conducting these classes as he did, involved an amount of work, the very contemplation of which would have made a less energetic man shudder. In addition to an exhaustive exposition of the lessons he required his pupils to write essays upon religious or current topics. These he corrected and upon the blank page wrote whatever criticism or commendation the articles merited. Many received from him their first encouragement in the line of literature.

Had he chosen a larger field of work, doubtless he would have been the most widely known of the Presbyterian clergy of Canada. As it is he holds a place in the hearts of his former pupils which, probably, no other holds who has been so long removed from earth. His home relations were ideal, and his pastoral life was a literal fulfillment of Christ's law of love. For such as he there is no death. Even in this world he lives on in the memory of those to whom he imparted instruction.

His pupils are scattered over many parts of the United States as well as Canada. Wherever they meet they speak of him with the same reverential love as of old. Truly these, his many children, rise up and call him blessed.

The holiday cards and calendars of Messrs. E. P. Dutton & Co., of New York, are original in design, beautiful in execution, and at prices to suit all classes of buyers.

THE NEW ERSKINE CHURCH.

The building presents a most attractive appearance, says the Citizen. The material used in its construction was native limestone and the trimmings were of white Indiana limestone. The treatment as regards its architectural style was Gothic in its character and the effect produced is very pleasing to the eye. The building is seventy feet in length and fifty in width, outside measurement. Entrances have been placed on the east and west ends and from these entrances stairs lead to the basement and the gallery as well as to the body of the church. The gallery, which is circular in shape and which extends around three sides of the building, will accommodate 225 people, and the body of the church or ground floor, 425, making a total seating accommodation of 650. The woodwork of the interior is finished in heliotrope and the ceilings and walls have what is technically known as a sand finish. The nature of the finish and the numerous large windows make the church bright. Dull colors have been tabooed and the building committee has planned successfully to have the church well lighted and cheerful in appearance. A beautiful stained glass window was placed in the west end of the church. It was given by Mrs. Roberts, n. 190 Concession street, in memory of her husband, the late Wm. Robertson, who died on Aug. 14, 1900. The figure represented is that of Moses.

The cost of the church, according to the contractor's estimates, was \$9,000, but this did not include the expense of providing seats, lighting, etc., which will bring the total cost up to \$10,000 at least. The Sunday school has undertaken to raise \$500 to go towards the cost of the lighting. The Ladies' Aid will furnish the vestry and pay for the matting for the aisles and for the carpet for the choir-loft and pulpit. The congregation expects that it will pay off all but \$3,000 or \$4,000 within the course of two or three years.

The energetic building committee, to which the arrangements for the erection of the church were entrusted and which has performed its responsible duties so satisfactorily, is composed of George Rochester, Archibald Andrew, George Dagleish, sr., James Baxter, John Stewart, E. F. Drake and Alexander Younger.

Not a little of the credit for the remarkable upbuilding of the congregation of this church should be given to Rev. A. E. Mitchell, the popular pastor. Since he came to Ottawa he has devoted his time and energy to the work laid upon him, and the result of his labors has been made manifest in the growth of the congregation and in the building of the church. Rev. Mr. Mitchell is deservedly beloved by his people for he has shown in no unmistakable manner how close their interests lie to his heart.

MARIETTA, A MAID OF VENICE, by Marion Crawford. This very pretty story is purely romantic, the scene being laid in Italy in the fifteenth century. The heroine is the daughter of a glass-maker, and the story, which is simple in plot, tells of her love for her father's apprentice. Marietta is intended to marry one of the nobility, as "the council had declared that patricians of Venice might marry the daughters of glass workers without affecting their own rank or that of their children." The story is well told and ends happily, and will therefore prove an excellent holiday book. The Copp Clark Company, Toronto.

Literary Notes.

ARNOLD'S PRACTICAL SABBATH-SCHOOL COMMENTARY on the International Lessons. Fifty cents. Toronto, Fleming Revell Company. This is a useful, comprehensive commentary, with hints to teachers, illustrations, blackboard exercises, questions, maps and class registers. The editor has done her work well, and the publishers have produced a very helpful book at a small price.

THE DIVINE PURSUIT, by John Edgar McFadyen, B.A., Toronto: Fleming, Revell Company, \$1.00 net. This little volume will find many readers, made up as it is of a series of short meditations or "devotional studies" fitted to "minister to the deeper life of those whom they may reach." The publishers have given the beautiful thoughts of the author a fine setting; and the book will make an attractive holiday gift.

BLACKWOOD'S MAGAZINE for December presents a large list of excellent articles. Canadian readers will find the following full of interest: "Byron, 1816-1824," by G. S. Street; "Camping on Lake Winnipeg," by C. Hanbury Williams; and "La Hung Chang," by Alex. Michie. There are several chapters of "The Westcoast," a continued serial, by A. T. Quiller-Couch, Poetry and "Musings without Method"—all making a most readable number of this favorite periodical.—Leonard Scott Publication Co., New York.

CIRCUMSTANCE, by S. Weir Mitchell. Dr. Mitchell's new book is very similar to "Dr. North and His Friends," having the same charm of style, but with decidedly more of a plot. It is not, however, a book that tempts one to read quickly for the sake of the story. The chief charm is in the conversations, which though at times almost too intellectual to be true to life are very full of interest. "On a hilltop of an island endeared to me by many memories, the ocean wind has permanently bent pine, fir and spruce. Here and there a single tree remains upright,—staunchly refusing to record the effect of circumstance on character." This is Dr. Mitchell's text. The characters all live and move, and some of them are very delightful to meet. Of these are the sisters Margaret Swanwick and Mary Fairthorne, and also the sisters, the Misses Markham, who are the most charming of old fashioned maiden ladies; while even the adventuress, Mrs. Hunter, has the redeeming feature of almost mother love for her worthless half brother. This is a book distinctly worth reading. The Copp Clark Company, Toronto.

The prohibition question is being tossed back and forth between the political parties, and each handles it as if it were an exceedingly hot ball just off the bat. The question is one that has come within the range of practical politics, and must be dealt with in some adequate way. It has cropped up at a most unfortunate time. The general elections are not far off, and this will undoubtedly be one of the bones of contention between the parties. It will, we fear, be thrown into the slough of party politics, and may become the issue upon which the fate of the Government shall hang. Prohibition will never be settled in that way. A law, prohibiting the manufacture and sale of intoxicating liquor may be placed on the Statute book, but it will never be enforced till this great moral question is lifted out of the range of the party politician, and treated in a statesmanlike manner.

The Inglenook.

How Eva Got Ready for Christmas.

BY HARRIET DAILLY CLARK.

"Eva, Eva! what are you going to get for Christmas?"

Lucile Arbuckle bounded into the room, and hugged a slender girl who rose joyfully to greet her.

"It seems so good to have you come flying in at any minute, just as you used to!" said Eva.

"Doesn't it?" said Lucile. "Now, what do you expect to get for Christmas?" she repeated.

"Really, Lucile, I haven't given a thought to that part of Christmas. It has taken every single spare moment to plan for the things I am going to give to everybody."

"Everybody! I hope you don't intend to give presents to the whole world."

"I wish I could," said Eva earnestly.

"I think that's silly!" said Lucile frankly. "Well, tell me what you are going to give, then."

"Well," said Eva, "first there's old James"

"Old James! Is he living yet? I should think he would be too old to work."

"Oh! he is. We have another coachman, but papa pays James just the same; and his old sister lives with him, and cooks for him. I always give him something. Why, I believe he'd cry if I didn't!"

"Oh, well! what would you care if he did? Just an old Irish coachman! I should think you would give your presents to somebody worth while."

"Why, James is worth while!" said Eva, a trifle indignantly. "I don't remember when we didn't have James; he seems just like one of our family."

"But then he isn't, you know," said Lucile, with a provoking little laugh.

A little flush crept into Eva's cheek.

"I wonder why you always look at things in such a different way," she said.

"Oh! because you are foolish, and I have common sense," said Lucile complacently.

"I'm not foolish," said Eva, with some show of spirit.

"I think you are, and Aunt Lois said so," said Lucile, with another exasperating smile.

"Aunt Lois is mean to say such a thing," began Eva. And then she stopped and smiled.

Lucile always had been different. What was the use of caring? Aunt Lois was different from mama, and, if she had lived with her, instead of in her own dear home, probably she would have been just like Lucile. It was not worth quarreling about, anyway.

"Well," she said, "I suppose you won't like some of the others either; but there's crazy Tim"

Lucile burst into a merry peal of laughter, but covered her face with her handkerchief as she saw Eva's reproachful glance.

"I won't tell you about the rest, if you are going to laugh at them, because—because—it means something to me," faltered Eva, with a trembling voice.

"What does it mean, Eva? I'm sure I can't imagine. Why, I only give presents to people I just have to remember, and it's a big bother besides."

"Oh! it isn't a bother to me," said Eva enthusiastically. "Why, don't you know it's Jesus' birthday? And we can't send presents up to him, and so James, and poor Tim, and Bette!"

"The washerwoman!" said Lucile under her breath.

"Yes," said Eva. "She's so good, and works so hard. And she never would have a Christmas present if I didn't give her one. And there are Kate, and Jane, and Annie Small, and Auntie Case, and—oh! half a dozen more. You see," said Eva, earnestly, "I give the Christ-child's presents to the ones I think Jesus would like to have me give them to,—to the people who seem to need them the most."

"Aren't you going to give a present to your own mother?" asked Lucile severely.

"Not this year," said Eva, with a smile. "Mama understands,—her present goes to Pima Brown."

"Elma Brown!" echoed Lucile. "That girl who used to treat you so meanly?"

"Yes," said Eva softly. "But her mother died last week, and she is all alone."

"Does Professor Edwards teach your class in Sunday-school yet?" asked Lucile, changing the subject.

"Oh, no! He left the city months ago, and we have the dearest teacher,—Miss Adams. She shows me how to make my Christmas gifts, and help me in everything."

"What are they going to do at the Sunday-school this year?"

"Oh! haven't you heard? Each class has pledged a certain amount of money, and then each one of our class is to take a can of fruit, Harry's class takes canned vegetables, Prof Wilton's boys take flour, and mama's young ladies give sugar and so on; and then every one has to take a potato, or an apple, or an orange, or a cabbage, to get in at the door. Oh, it's the greatest fun."

"I don't see much fun in it!" said Lucile, with a look of disgust on her pretty face.

"Oh! but Lucile," cried Eva, "think of the hundreds of poor people who will get the things!"

"Yes, of course," said Lucile. "But don't you have any entertainment or treat for the scholars?"

"Oh, yes! We shall have a beautiful entertainment,—all about the Christ child. Professor Wilton has charge of it, and the singing is lovely. We don't have any treat. We don't want it. We have plenty to eat at home, I hope."

"Well, yes; I hope I do too," said Lucile. "But Marie Eiverson's Sunday-school is going to give out pound cakes of French creams. I believe I shall go down there with her. I don't believe in cabbages and potatoes."

"O Lucile! But won't you go with me, and see how lovely it all is?"

"I don't believe I can, Eva. I don't like crowds and vegetables, and all that. At Marie's church they have smilax and evergreen and holly and roses. The church is just a bower of beauty," said Lucile, with her best French air. "And it is so still and solemn,—more like Christmas, you know, than a noisy crowd with baskets and bundles, and all that. And then, I never could get enough French bonbons."

Eva looked dazed for a moment, and then said helplessly:

"I don't think you exactly understand, dear."

"No, perhaps I don't. Good by, Eva. Come over to-morrow."—S. S. Times.

How The Mistletoe Comes To Be.

The story of how the mistletoe gets on the trees is a most interesting one. Covering the mistletoe twigs are pearly white berries. These come in the winter season, when food is comparatively scarce, and hence some of our birds eat them freely. Now when a robin eats a cherry he swallows simply the meat and flips the stone away. The seed of the mistletoe the bird cannot flip. It is sticky and holds to his bill. His only resource is to wipe it off, and he does so, leaving it sticking to the branches of the tree on which he is sitting at the time. This seed sprouts after a time, and not finding earth—which indeed its ancestral habit has made it cease wanting—it sinks its roots into the bark of the tree and hunts there for the pipes that carry the sap. Now the sap in the bark is the very richest in the tree, far richer than that in the wood, and the mistletoe gets from its host the choicest of food. With a strange foresight it does not throw its leaves away, as do most parasites, but keeps them to use in winter, when the tree is leafless.

Progress at St. Bernard.

The famous pass of St. Bernard is now provided with shelters at short intervals, and the good old dog that used to search for lost wayfarers has been superseded by a telephone line connected to the "hospice" in such a way that when a traveler calls up the "pious monks," they know the shelter he is at. However the dog, which the world would not willingly let die, may still be useful if the monks can train him to proceed to any shelter to which he is directed. Even now the pass is crossed by many persons. Every year the "hospital" receives from 4,000 to 5,000 tourists, 5,000 to 6,000 pilgrims, and about 15,000 Piedmontese work people going to Switzerland to seek work. Even in the worst weather six to eight travelers visit the hospital.—London Globe.

The Wish-Bone.

Frieda and Fred were twins. Whatever good thing one had, of course the other must have, too. At least, so grandpa thought as he tucked an extra wishbone into the chicken pie, and so managed to serve one to Frieda, and one to Fred.

"What a funny chicken!" laughed Frieda, holding up her wishbone.

"I don't know chickens had two wishbones!" cried Fred holding up his.

"They don't very often," said Frieda. "But this one I think must have been twins."

Never Forget the Note of Thanks.

Be sure to send a note of thanks for a gift received at the earliest possible moment. Write it before your ardor cools. Make it hearty, spontaneous, enthusiastic. You need not be insincere. Even if you do not like the gift you must like the spirit that prompted it. Never defer writing with the idea that you will thank the giver in person. You may do that as well when opportunity offers, but do not risk delay. Nothing is more discourteous than belated thanks.

A Korean Prison.

In an interesting article upon Korea—the country which Russia covets and which Japan must have—Rev. Robert E. Speer has this to say upon the prisons of that half barbarous land.

The gate was wide open and the courtyard was full of prisoners, and the surrounding buildings were old and tottering. I asked the chief, whom one of the two or three listless attendants called for us, why the prisoners did not run away, "Oh," he replied, "they would be caught and beaten again and kept longer. Now they will get out soon." But as I looked at them I saw they did not run because they could not. The life was beaten out of them. The keepers brought the heavy red cord with a brass hook at the end and trussed up a man with it to show how the beating was done, and then brought us the stiff rods with which victims were pounded over the shins and thighs until the beaten spots were simply masses of festering rotteness. There was a room, black, foul, leprous, in which the men were fastened in the stocks. The Black Hole of Calcutta was scarcely less merciful than this.—Frank Leslie's Popular Monthly.

Native Tribes of South Africa.

The native tribes in South Africa are the Hottentots, Bushmen, and the various Bantu or Kafir tribes. The word Hottentot is a foreign term, and the people to whom it is applied call themselves "Khoi Khoi," which means "Men of Men." They are yellowish brown in color, under medium height. They generally live in small communities in kraals or villages, in huts of wickerwork, covered with reed and grass mats. They practice polygamy, believe in ghosts and witchcraft, and have a form of ancestor worship. The Bushmen are pygmies, about four feet in height, and resemble the Hottentots in many respects. They are a race of Hunters. The word "Bantu" means "people." The Bantu vary from black to brown in color, and comprise all the Kafir and Zulu tribes of South and Central Africa. They have a belief in departed spirits and spiritual agencies, chiefly evil, whom they seek to propitiate by sacrifices. The detection of so-called witchcraft is practiced by a host of witch doctors, and is the cause of great cruelty and injustice. Those declared guilty have their property confiscated, and are put to death by torture. Wives are purchased with cattle, and vary in number according to buying power of purchaser.

How to Stand Properly.

"I read much," says a middle-aged woman whose erect, graceful carriage, by-the-way, is noticeable, "of this, that, and the other thing that should be done in order to stand properly and improve the figure; but I never pay any attention to any of the suggestions. I have never done but one thing in this matter, and that is to follow the advice given to me when I was a girl of sixteen by my grandmother, whose stately mien was the admiration of all her friends, and which I could not hope to better or even achieve. All that is needed, she used to tell me, in order to stand well is to keep the legs straight. Notice yourself a half-dozen times during the day, and you will see how useful is this advice. Constantly the knees are too much bent. The figure sags in consequence, and its lines of elegance are lost. Straighten the knees every time you think of it, and the rest of the figure falls naturally in the proper position."

Making Others Happy.

Sydney Smith cut the following from a newspaper, and preserved it: "When you rise in the morning, form a resolution to make the day a happy one to a fellow creature. It is easily done; a let-off garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the striving,—trifles in themselves light as air—will do at least for the twenty-four hours. And if you are young, depend upon it, it will tell when you are old; and if you are old, rest assured, it will send you gently and happily down the stream of time to eternity. By the most simple arithmetical sum, look at the result. If you send one person, only one, happily through each day, that is three-hundred and sixty-five in the course of the year. And supposing you live forty years only after you commence that course of medicine, you have made 14,600 beings happy, at all events for a time.

Christmas Bells.

There are sounds in the sky when the year grows old,

And the winds of the winter blow—

When night and the moon are clear and cold,

And the stars shine on the snow,

Or wild is the blast and the bitter sleet

That beats on the window-pane;

But blit on the frosty hills are the feet

Of the Christmas-time again.

Chiming sweet when the night wind swells,

Blest is the sound of the Christmas bells!

They are ringing to-night through the Norway

firs,

And across the Swedish fells,

And the Cuban palm-tree dreamily stirs

To the sound of those Christmas bells!

They ring where the Indian Ganges rolls

Its flood through the rice-fields wide;

They swell the hymns of the Laps and Poles

To the praise of the Crucified.

Sweeter than tones of the ocean's shells

Mingle the chimes of the Christmas bells!

The Captain Inside.

"Mother," asked Freddie the other day, "did you know there was a little captain inside of me? Grandfather asked me what I meant to be when I grew to be a man and I told him a soldier. I meant to stand up straight, hold my head up and look right ahead. Then he said I was two boys, one outside and one inside, and unless the inside boy stood straight, held up his head and looked the right way, I never could be a true soldier at all. The inside boy has to drill the outside one and be the captain." —Sunbeam.

Two angry men—"I look upon you, sir, as a rascal." "You are privileged to look upon me in any character you desire to assume, sir."

Lawyer—Have you ever seen the prisoner at the bar?

Witness—No, sir; but I have seen him many times when I strongly suspected he had been at it.

Returned fighter: "And as I was being carried away in the ammunition wagon I—"
Listener: "Don't you mean the ambulance wagon?"
Returned fighter: "No, sir; I was so full of bullets they put me in the ammunition wagon."

Miss—I saw you yesterday downtown; you probably didn't see me, or you would have spoken.

Maid—It was my day off, marm, if you'll mind. I wasn't obliged to recognize you, you know.—Boston Transcript.

An English traveller once inquired at an old Scottish farmer—"What station is this?" "Carstairs," replied the farmer. "Oh," says the Englishman, "this station always reminds me of a convict prison." "Weel," replied the farmer, "I dinna ken, for I ne'er was in ane."

Cooke: "It is surprising how nupractical some men are."

Brooke: "Why, how's that?"

Cooke: "Well there's Professor Linguist, for example. He spent the best part of his life acquiring fluency in nine or ten different languages, and then went and married a wife who never gives him a chance to get a word in edgeways."—Tit Bits.

Visitor: "What a fine protuberant forehead your baby has! Did he get it from his father."

Fond Mother: "No; he got it from a fall down-stairs."—Chicago News.

"Is she pretty?" they asked of the young man who was speaking of his fiancée.

"Well, I don't want to boast," he replied, "but she always gets a seat on the street-car."—Baltimore American.

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Ministers and Churches.

Our Toronto Letter.

There are, in every Presbytery, some members who are specially interested in evangelistic work, just as there are those whose main effort is given, perhaps unconsciously, to the building up of Christians. In some of the Presbyteries around Toronto certain of those whose sympathies run toward the gathering in of the lost, and to the proclamation of evangelical truth have quietly banded themselves together, and agreed to give a certain portion of their time to special evangelistic work during the present winter. The work has gone on very quietly, and there are not many who know of the extent of this cooperative work for the saving of souls. That it will make itself felt in the spiritual life of every community where this work is carried on, will undoubtedly be seen. That there are men who, though burdened with the work of a large and exacting congregation, find time to take part with their brethren in this extra-congregational work, says much for the spirit by which these men are animated. And yet, it was but yesterday that we heard the old fling that the ministers, to a man, were in the work for what they could get out of it!

The Ministerial Association has taken a hand in the promoting of City mission work. They are enquiring about the work of the defunct Presbyterian Union. This body, during its brief life, divided the City into districts and advised that individual congregations be made responsible for the religious work within a certain limit. The Ministerial Association is of the opinion that some useful suggestions may be obtained from a study of these old lines. If the object be to make each congregation responsible for the work within certain limits, responsible financially as well as for the work that is to be done, it is to be hoped that object will not be attained. How can it be expected that Bloor St. congregation, and St. Paul's congregation, for example, shall each become responsible for the mission work to be done within the limits at their doors. The first-named is financially able to support ten workers where the second could support one. The first-named has no mission to do within the natural boundaries of its congregation; the other has at least half of its work in what might be termed City mission work. If the financial support is to come from a central fund to which each congregation shall contribute according to its ability, and the several congregations shall be made responsible for the oversight of the work within the limit assigned, the scheme is workable, and should succeed.

On Tuesday of this week the Rev. Thos. R. Robinson, B. A., was inducted as pastor of St. Mark's congregation. The work before him is most exacting. It will demand all his energies, and will surely tax his strength. Two good women, trained for the work, could be of great service in this connection. Call them what you will—Deaconesses, Bible-women, Visitors, or any other name, but let them be properly trained, and then let them be supported by the city congregations, and assigned to the fields where there is work for them by a central committee, to which as well as to the congregation within whose bounds they labor, they shall submit monthly reports. There are many Christian women who would gladly take up work of this kind, and who would do it well, if only the Church would engage them. Is it not time we heard the call for this kind of worker!

Almost every day the man downtown is met with an appeal to help the destitute. Now he is asked to subscribe for a consumptive Hospital, now for a Home for the aged, now for some destitute family, now for some scheme to reach the fallen through generous treatment of them, and so the endless procession comes and goes till the busy man of affairs is tempted to give orders that he is not at home to any more callers. The last appeal is for cast-off clothes. These are forwarded to a centre mission where the poor of the City and those who come into the City, resort, and get a good breakfast on Sunday morning, listen perforce to an earnest Gospel address, and carry away some of the clothing sent in during the week. Unfortunately the tendency of this treatment is to pauperize the recipient. The worthy poor will not come up to receive it, the unworthy push them aside, if they do. To give without asking anything in return is never wise. That is a sweeping assertion, but it is the unanimous opinion of those who have spent years in the study of the pauper problem. There are those in our own City who

are doing their utmost to restrain this pauperizing tendency, but their work is neutralized, to a large extent, by the injudicious kindness of men and women who are in real earnest in this work of helping the poor, but whose work is not always tempered with judgment. Help a man to get up, but do not lift his dead weight, and hold him up while you feed him.

There is an unusual quietness about the college halls at present. The old order has passed, and the new prescribes examinations before the Christmas holidays. And these examinations count in the final estimate of the year's work. The man who has an urgent call to come home about the middle of December, now writes home to say that he is busy, and that he will see them about Christmas eve. It is noticeable that the calls of this nature are less frequent than they were some years ago. The demand for them is not so great, and the production has fallen off proportionately. Perhaps it is better so. The new order is an improvement.

Eastern Ontario.

Rev. John McNichol, of Ottawa, has been preaching in Knox church, Cornwall.

The induction of Rev. Mr. Mercer at Coldwater will take place in January, should he accept.

At the communion services at Burnstown on the 8th inst, nine new members were added to the roll.

Carp Presbyterians will hold a concert in the Orange hall of that village on the evening of Dec. 27. A good programme will be provided.

A number of the young men of Rev. P. F. Langill's congregation, Martintown, have been helping him to get home his supply of wood last week.

Rev. A. Graham, B. A., was sufficiently recovered from his recent illness to take charge of his pulpit last Sunday morning. Rev. J. U. Tanner preached at the evening service.

On Thanksgiving Day services were conducted by Rev. E. J. Shaw at White Lake in the morning, and at Burnstown in the afternoon. The thank offering was for the benefit of missions and amounted to \$61.00.

The death is announced of Rev. Charles Clyde, minister of the Covenanters' church, Brodie. Deceased was the life of his congregation, always cheerful and happy and every ready to help anyone in need of his assistance. A widow and family of nine children survive.

The monthly meeting of W. F. M. S. was held at the home of the President, Mrs. J. McFarlane, Martintown, on Tuesday of last week. Although the weather was very unfavorable there was a good attendance. The Thankoffering envelopes were opened and contributions amounted to \$15.

The Woman's Foreign Missionary society of Carp church at its annual meeting elected the following officers: Mrs. H. Macdougall, president; Mrs. A. Andrews and Mrs. MacGillivray, vice-presidents; Miss E. F. Wilson, secretary; Mrs. A. Andrews, treasurer. The society raised \$34 during the year and sent a box valued at \$27 to Portage la Prairie industrial school.

A meeting of the Presbytery of Brockville was held on 10th inst. in Morrisburg. There was a small attendance of members and outside of the usual routine there was no business of any consequence for consideration. In the evening a conference was held in the church, on the schemes of the church, which was well attended. Addresses were given by Rev. Dr. Stuart, Prescott; Rev. John McDougall, Spencerville; Rev. Mr. McArthur, of Cardinal, and Rev. R. Laird, of Brockville.

The Bradford Witness says: Mr. Selby, of Toronto, who is at present conducting a singing class in the Scotch Settlement, again favored the Presbyterian congregation with his presence in the choir on Sunday evening, and singing in splendid voice, a solo entitled, "Ba-youn." We could wish that every congregation in the land could have the services of Mr. Selby in the teaching of a class in singing and church music. He has rare gifts in that direction and knows Presbyterian music "like a book."

At the last meeting of Montreal Presbytery Rev. John McCarter, who has had charge of the mission work among the Jews, asked that the work be carried on by the Presbytery in the future. It was agreed to leave the matter in the hands of the F. M. C. to report at next meeting.

Montreal.

Rev. W. D. Turner declines the call to Rockburn and Gore.

The Home Mission fields within the bounds of the Presbytery of Montreal were reported on by Rev. Mr. Cruickshank and all are fully manned and work is being satisfactorily done.

Dr. James Barclay has been appointed medical officer of the United States marine service, with headquarters in Montreal. Dr. Barclay is a son of the Rev. Dr. Barclay, of St. Paul's Presbyterian Church, and graduated with distinction at McGill and Edinburgh.

Dr. Scrimgeour reported to last meeting of Montreal Presbytery that the congregation of St. Mark's Church agreed to union with the Nazareth Street Mission, on the following conditions: That both properties be sold and proceeds be devoted to the erection of a new church on a new site, and that the work be carried on under the care of Crescent Street Church to contribute \$650 a year to the mission.

Rev. Donald MacVicar, B. D., has sent in his resignation of Victoria church, Montreal. He expressed the wish to be relieved on the 31st ult. His resignation was due to the impossibility of building up and maintaining a self-supporting charge in Victoriatown, owing to the removal of families from that section of the city on account of the changed conditions of the place brought about by the erection of the new abattoir, hay sheds, railway sidings, etc.

At Montreal Presbytery, Rev. F. M. Dewey, M. A., gave the report of the foreign mission committee. The Chinese work is going on satisfactorily. There is an increase of both teachers and scholars in the Chinese schools, but more volunteer teachers are needed in both Sabbath and week-day schools. One Chinaman was baptized by the Rev. Dr. McWilliams in Knox Church and received into the fellowship of the Church as a member.

At the recent meeting of Montreal Presbytery reports were read from several important committees. Mr. Heine reported that the various French Mission fields were efficiently worked by a staff of earnest missionaries and teachers. The Italian mission in the city was also in a flourishing condition and had greatly improved of late. In reporting from the Presbytery's Augmentation committee Rev. D. W. Morrison spoke of the inefficient state of this fund, and moved that "in view of the fact that the augmentation fund, which has never been adequate to meet the demands made upon it, and of late years, because of the rapid development of our church work, its insufficiency has reached a point that at once presses very severely on many augmented charges, and hinders the necessary extension of its fostering care, taking into account also the great service it has rendered to the Church and the vital relation which it bears to the continued successful prosecution of the Church's work, the presbytery earnestly commends the scheme to the special consideration of the congregations and sessions within the bounds with a view to increased liberality in its support."

The following resolution on the death of Mr. Colin McArthur was unanimously adopted by Montreal Presbytery: The presbytery desires to place on record its sense of the great loss which the Church and the whole community have sustained in the death of Mr. Colin McArthur, who was for many years a member of this court as the representative of the session of St. Paul's Church. His quiet, unobtrusive interest in all wise plans for increasing the comfort of suffering humanity in the hospitals of the city, especially the Protestant Hospital for the Insane, his services and gifts as a member of the college board, his cheerful generosity in the support of weaker congregations of the city and his many benefactions where no eye but the Master's saw him have endeared his memory to many. Also the following: "The Presbytery of Montreal has learned with deep regret of the sudden and unexpected death of Mr. John Herdt, of St. John's Church, of this city, and desires to put on record the loss sustained by the cause of French evangelization in this province. Mr. Herdt was prominently identified with our French work for many years, being a member of the Board of French Evangelization, a member of the presbytery's committee on French work and a representative elder of the congregation. The presbytery hereby expresses its sympathy with the pastor and congregation of St. John's Church, as well as the members of the sorrowing family."

Ottawa.

The Ottawa Presbytery will meet in Bank street church on the first Tuesday in January.

The quarterly communion service was observed last Sunday morning in St. Andrew's church, Rev. Dr. Herridge officiating. Nine new members were received.

The opening services of the new Erskine church will be continued next Sunday. Rev. A. A. Cameron of the First Baptist church will preach in the morning and Rev. D. M. Ramsay of Knox church in the evening.

Rev. Dr. Moore attended a meeting of the Appleton W. F. M. S. and gave an address on missions, in which he explained the methods employed by Foreign Missions board in its work. Mrs. Andrew Wilson was elected president.

The Mission Board of Erskine Presbyterian church have elected the following officers for the ensuing year: President, Mrs. A. E. Mitchell; first vice-president, Miss Smith; second vice-president, Miss Sloan; treasurer, Miss Mackie.

The Ladies' Aid Society of Knox church voted \$10 to the Protestant hospital and \$5 each to the Home for Friendless Women and the Salvation Army Rescue Home at its last meeting. The ladies have also decided to do some sewing for the missionary society.

At the regular monthly meeting of the Women's Foreign Missionary Society of St. Andrew's church, Mrs. Geo. Hay, president of the Presbytery society gave an interesting address on mission work. Her subject was the "Work of the Bible Women in India." Mrs. Hutchison read extracts from the Missionary Tidings. The president, Miss Harmon, presided and there was a good attendance of members.

At St. Paul's church yesterday morning the interesting ceremony of the ordination of elders was held. Rev. Dr. Armstrong preached an instructive sermon on The Presbyterian Elder, His Ecclesiastical Position, His Qualifications and His Duties. The elders ordained and admitted to the session are W. A. Graham, Jos. McNab, Wm. McGiffin and Ernest J. Gallagher. After the ceremony the pastor and members of session extended to the newly ordained elders the right hand of fellowship.

Arrangements have been made for the week of prayer as follows: The union meetings will be held in Dominion church commencing Monday, January 6. Rev. Norman McLeod is to preside at the meetings and the ministers to preach the sermons were selected as follows: Monday, Rev. S. G. Bland; Tuesday, Rev. A. E. Mitchell; Wednesday, Rev. Ira Smith; Thursday, Rev. T. H. Jones; Friday, Rev. Dr. Armstrong. The usual exchange of pulpits, following the week of prayer, will be subject for mutual arrangement.

At the annual meeting of the Woman's Foreign Missionary Society of Bank street church the following officers were elected: Honorary President, Mrs. J. Hardie; Hon. Vice-President, Mrs. T. Gardner; President, Mrs. D. B. Gardner; Vice-Presidents, Mrs. Grant, Mrs. A. W. Ault and Mrs. J. Garland; Recording Secretary, Mrs. J. McBain; Corresponding Secretary, Mrs. E. Young; Treasurer, Mrs. J. H. Dewar; Scattered Helpers Secretary, Mrs. J. A. Murphy; Organist, Miss M. Young; Superintendent of Mission Band, Mrs. Geggie.

The Woman's Foreign Missionary Society of Knox church elected the following officers: President, Mrs. Alexander; Vice-President, Mrs. D. M. Ramsay and Mrs. Blackburn; Recording Secretary, Mrs. Davis; Corresponding Secretary, Mrs. S. J. Jarvis; Treasurer, Miss Jamieson; Leaflet Secretary, Miss Gertrude McKay; Scattered Helpers Secretary, Miss L. Masson; Programme Committee, Mrs. Jarvis, Miss M. Masson and Miss Evans; Mrs. Alexander gave an address, and reports showing a considerable increase both in membership and contributions were submitted by the secretary and treasurer.

Last week Dr. Fletcher, of the Experimental Farm, gave an interesting address at the Ladies college on "Nature Study." Speaking of the common ignorance of nature, Dr. Fletcher said that the fear of snakes and spiders was quite irrational. There were no poisonous spiders in Canada, and only a few snakes that were not only harmless but beneficial. People are afraid of things they do not understand, and this is why we hear so often about people being eaten by wolves or babies being carried off by eagles. Dr. Fletcher has been investigating wolf stories

for twenty years without finding the slightest foundation for any of them. Dr. Fletcher illustrated his talk with collections of local insects and British Columbian trees and flowers; and also exhibited some paintings of flowers done by a young farmer in Manitoba who had never had any artistic training, but whose work was beautifully true to nature.

The Woman's Foreign Missionary Society of St. Paul's church elected the following officers at its annual meeting: President, Mrs. Thornburn; Vice-presidents, Mrs. W. D. Armstrong and Mrs. Gallaher; Recording secretary, Miss Cummings; Corresponding secretary, Mrs. J. McNabb; Treasurer, Mrs. R. Brown; Superintendent of "Tidings," Miss Lindsay; Scattered Helpers' secretary, Mrs. J. D. Anderson; Executive committee, Mrs. C. H. Thornburn, Mrs. T. W. Anderson, Mrs. J. R. Hill and Mrs. W. G. Charleson. The reports showed the receipts of the year to have been \$178.68, and the membership was given as 50, with two new life members during the year, Mrs. James Lindsay and Mrs. J. R. Hill. Mrs. George Hay, president of the Ottawa Presbyterian Women's Foreign Missionary Society, gave an interesting address during the evening.

The opening services of the new Erskine church took place last Sunday and were of a most encouraging character. Able sermons were preached morning and evening by Rev. Dr. Ross of the Presbyterian college, Montreal. Rev. Jos. White, who had charge of the Erskine congregation when it was first organized, assisted in the service in the morning, and Rev. Dr. Moore of Bank Street church in the evening service. The congregations were so large that the available seating accommodation of the church was taxed to the utmost. At the afternoon service the church was crowded to the doors. Rev. Mr. Mitchell conducted the devotional exercises. Rev. Dr. Rose gave an address on the Law of Happiness, and Rev. Dr. Armstrong one on Courage. Both were helpful and instructive. Mr. Thomas Bowman, the superintendent, presided. Hundreds were turned away from the church in the evening on account of the lack of accommodation. The aisles were filled with chairs and a number stood up during the entire service. Rev. Dr. Ross took as his text Solomon ii., 16. His hearers he said, had in their new church a splendid and enlarged opportunity of responding to the divine love. He emphasized the love that God had for the world and said that the conversion of men depended upon themselves. Dr. Ross dwelt upon the influence that Christ extended over mankind. Jesus was a powerful factor in the councils of all nations. The collections at the services were in aid of the building and amounted to \$250. The good music was an attractive feature of all the services. Miss Ketchum presided capably at the piano. In the morning Mrs. Ketchum sang There is a City Bright, and the choir the anthem I was Glad. In the evening Mrs. McJanet sang These Are They, from the cantata The Holy City. The choir rendered Shelley's King of Love, the solos being taken by Mrs. J. Young and Miss Workman. Mrs. Ketchum was the efficient choir-leader.

Western Ontario.

The Norwich Sabbath School has just added 225 new books to the library.

Rev. W. M. Haig has been appointed moderator of the Milverton Session.

The Rev. Alex. Wilson, of Newbury, preached in the Blenheim Church last Sunday.

Rev. R. W. Dickie, of Orangeville, was received a unanimous call to Knox Church, Owen Sound.

The Rev. Mr. Pettigrew, of Glen Morris, occupied the pulpit of the St. George church last Sunday.

Rev. Mr. McKay, of Lucknow, occupied the pulpit in Melville church last Sabbath. Rev. Mr. Ross was in Lucknow.

Rev. Dr. Smith, of Bradford, has declined accepting the oversight of Chinese missions in British Columbia, at which his people are greatly rejoiced.

At the Knox College Alumni Conference last week Rev. D. Y. Ross, M. A., of S. G. George, read a thoughtful paper on "Our Lord's Teaching Concerning Men."

Rev. Dr. McLaren, of Knox College, preached anniversary sermons in the Woodbridge Church, last Sunday. There were liberal offerings in aid of the building fund.

The call from Burlington to Rev. D. Anderson, of Milverton, has been sustained, and his induction has been fixed for the 22nd Dec. The stipend promised is \$800, with four weeks holidays.

Rev. Dr. Johnston, of St. Andrew's, London, and Rev. Alex. Esler, of Cooke's, Toronto, exchanged pulpits last Sunday. Dr. Johnston addressed a large audience in Massey Hall on Sunday afternoon.

The Rev. Dr. Dickson, of Galt, is appealing for books and magazines for the 500 lumber camps of our Northern Country. Anyone having spare books can not do better than send them to Dr. Dickson, Galt.

Mrs. Atkinson, wife of Rev. Robert Atkinson of St. Giles' Church, Toronto, received a telegram intimating that her sister, Mrs. (Dr.) Sutherland of Springhill, N. S., had died suddenly. Mrs. Atkinson's father and mother also died during the past summer. The sympathy of a large circle of friends will be extended to Mr. and Mrs. Atkinson in their bereavement.

The W. F. M. Society of Central Church, Caledon, (Charleston,) held their annual Thank-offering meeting on Nov. 24th. An instructive address was given by the Rev. H. Matheson, of Caledon East. The offering amounted to \$43. The amount raised by the ladies during the year by voluntary giving is \$74., besides a box of clothing valued at \$29. The Society has had a very encouraging year.

One of the events of the past week was the splendid reopening services in the Presbyterian Church, Georgetown. Large congregations, including many from other churches, and from out-of-town points, were present both morning and evening. The sermons by Rev. R. W. Ross, M. A., of Guelph, were appropriate, eloquent and very able discourses. The congregation is to be congratulated upon the splendid appearance and general equipment of their reconstructed place of worship.

The child of the Galt Knox church manse is a pretty, precocious youngster, of about two years of age, and a great favourite with the congregation. The friends of the Sabbath School held an entertainment a few evenings ago, and the Reformer tells us that "little Miss Elizabeth Ellis Knox Knowles 'elocuted' in a very charming manner. Then she was catechized. 'Who is the bestest man?' she was asked. 'My dear daddy,' she cried. 'But are you sure?' She pondered a while. 'I hae ma doots,' she said at last."

Northern Ontario.

Rev. C. D. Campbell has resigned his charge at Stayner and Sarnia and Corners.

Rev. Dr. Isaac Campbell has been called to Penetanguishene. Stipend offered, \$800.

The congregation of Penetanguishene and Weybridge has asked to be removed from the list of Augmented congregations.

The name of W. H. Ness, lately minister of Bass River and Portapique Presbytery of Truro, now resident at Stroud, was placed on the appendix to the Roll of Barrie Presbytery at his request on presentation of Presbytery Certificate.

In the Presbytery of Barrie Mr. Rollins reported for Augmentation Committee and asked "that a Committee be appointed to consider the possibility of having manse erected in our augmented fields, as also in those fields where Ordained Missionaries were regularly employed." Messrs. Rollins, Skene and Cranston were appointed this Committee.

At last meeting of Barrie Presbytery Dr. Grant addressed the Court, calling attention to the fact that Mr. Burnett would soon complete a quarter Century pastorate at Alliston, and moved that a Committee be appointed to draw up a suitable minute, which shall be engrossed in the Presbytery minutes, also that the Moderator of Presbytery be appointed to be present with this minute at any meeting the Congregation of Alliston may hold in recognition of this interesting event. Agreed to; Drs. Findlay, McLeod, Grant and the Clerk were appointed as the Committee in this connection.

Rev. E. Scott, the able editor of the Presbyterian Record, has been elected moderator of the metropolitan Presbytery of Montreal.

World of Missions.

The Baptist Missionary Magazine for September contains a suggestive article by one of the officials of the Women's Missionary Society, which is a plea for the organization of a new society—viz., a society for the prevention of cruelty to missionaries. One form of cruelty is thus referred to: "Another species of cruelty to missionaries is the demand laid upon them by the churches to address audiences when they come home to rest. Many of our missionaries have gone through summer's heat and winter's cold from city to city and state to state to interest and stimulate the workers and the idlers at home until in despair they have begged to be returned to the mission field to secure a little time for quiet and rest."

Fresh difficulties continually occur to hinder Bible work in Moslem countries. Mr. Tisdall writes that the Turkish authorities in Erbil, in the Mosul district, had seized our colporteurs' books and money; and that the Vali of Mosul afterward ordered the books to be returned. Licenses for our colporteurs in and around Bagdad are still withheld. Mr. Tisdall also sends a letter from our assistant agent at Bushire, on the Persian Gulf, stating that the customs authorities, acting on orders received from Teheran, refuse to allow our cases of Scriptures to enter Persia. The British legation at Teheran is inquiring into the matter.—Bible Society Reporter.

The Chinese seem to have a more tender regard for cows than for foreign devils. They would not even have them milked. According to *The Foochow Herald* a notice has been posted up to the following effect: "You are not allowed to drink cow's milk. Man has no right to take from animals their nourishment, particularly the cow, which is the most useful of all. Those who sell milk pollute their conscience for the sake of money, and those who drink it with the idea that their bodies benefit by it are not less blamable. Under the pretext that their children feed themselves with milk they wish to do the same. But animals have the same needs. Who will feed the calves if men take all the milk from the cows?"

The *Christian Patriot*, Madras, says: "The attitude of educated Bengal toward Christianity is thus summarized: 'The educated men of Bengal to-day are almost to a man up in arms in defense of their ancestral faith. Everywhere societies are being formed for the advancement of Hinduism, for the study of the ancient philosophical literature, or for practical religious work under Hindu auspices. Hindus in many places are opening Hindu schools, to remove their sons and daughters from Christian influence, and in the college one meets with a stiffer and more stubborn resistance to Christian teaching than used to be shown.' Notwithstanding this opposition, during the last decade the London Missionary Society alone has gathered 3,097 souls.

A character in Barrie's "Little Minister" intended to cut down a certain tree, but the years passed on and he neglected to do it. "I grew old," he said, "looking for the axe." That is what happens to many of our good intentions; we grow old while aimlessly looking for ways of carrying them out.

Health and Home Hints.

The strained juice of three lemons, if put in the bath water, will give one a delicious sense of cleanliness. The acid removes all stoppage of the pores caused by accumulation of saline substances.

In making muffins take half a cupful of warm water, half a cupful of milk, one table-spoonful of butter, one egg, one-fourth cup of yeast, and flour to make a thick batter. Set over night in a warm place.

Creamed Walnuts.—Take small pieces of the cream and form into balls, press the half a walnut in each, and roll in coarse sugar. Smaller pieces of the cream can be used with the halves of hickory nuts.

When a cake contains too much flour, or has baked too fast, it will sink from the edges or rise up sharply with a crack in the middle. If cake has a coarse grain it was not beaten enough or the oven was too slow.

Tempting the appetite with bitters and niceties when the stomach says no, and forcing food into it when nature does not demand and even rejects it; gormandizing between meals are good ways to injure the health.

Nut Candy with Maple Sugar.—Butter a shallow tin and cover the bottom with buttered meats. Place on the cooler part of the stove one quart of maple sugar and one cupful of water. Cook slowly and test in water. When done, pour over the nut meats. Before it hardens, mark into squares.

Little infants often cry because they are suffering from thirst, thirst for water. Milk does not quench thirst, as mothers too frequently suppose. A nursing bottle of pure water should be kept near at hand, so it may be offered to a child that wakes and cries in the night. In nine cases out of ten the water quiets the child, and it drops asleep.

New Orleans Candy—Prepare a half a cupful of hickory nut kernels by chopping them. Boil together one cupful of "A" sugar, one-third of a cupful of water, and a piece of butter the size of a walnut, until it makes a soft lump when tested in water. Remove from the fire and stir in the nuts. When it begins to look cloudy, pour by the spoonful on buttered tin. It will spread into flat cakes.

Sausage Tartlets.—Cut stale bread into rather thick slices, then into circles; spread each circle with prepared sausage meat and dust lightly with Parmesan and cayenne. Melt one tablespoonful of fat in a frying pan; when smoking hot add the tartlets, meat side downward; brown, then turn and brown the bread. Drain and serve, garnished with water-cress. The sausage should be about half an inch thick on each circle of bread before cooked.

Scallops of Beef Liver Broiled.—Cut in thin slices two pounds of fresh beef liver. Pour in a plate three tablespoonfuls of melted butter, one heaping teaspoonful of salt, and one salt spoonful of black pepper. Beat well, and dip each slice in it and on both sides. Have one pint of freshly made bread crumbs, roll the slices in it, put over the broiler and broil them three minutes on each side. Remove the rind of one pound of bacon, cut in very thin slices, and broil them two minutes on each side. Dress the scallops on a hot platter, one over-lapping the other and the broiled bacon around it. Chop fine one tablespoonful of parsley, and mix it well with two tablespoonfuls of melted butter. Warm up one tablespoonful of vinegar, add, and serve as a sauce.—Harper's Bazar.

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Mr. Julius Keister, of 350 Michigan Avenue, Chicago, testifies that Dr. Miles cured him after ten able physicians had failed. Mrs. R. Trimmer, of Greenspring, Pa., was cured after many physicians had pronounced her case hopeless. 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 Jamestown, 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.

Christmas Day.

BY CHARLES KINGSLEY.

Oh! blessed day, which gives the eternal life
To self and sense and all the brute within;
Oh! come to us amid this war of life;
To hall and hovel come; to all who toil
In Senate, shop or study; and to those
Who, sundered by the wastes of half a world,
Ill-warned and sorely tempted, ever face
Nature's brute powers, and men unmann'd to
brutes—

Come to them, blest and blessing, Christmas
Day;

Tell them once more the tale of Bethlehem—
The kneeling Shepherds and the Babe Divine;
And keep them men, indeed, fair Christmas Day.

Christian Intelligencer: With many the "Fatherhood of God and the Brotherhood of Man" has become a popular shibboleth. It is a phrase that does not lack in euphony; it flows easily from the tongue and falls pleasantly on the ear. And it is comprehensive; it signifies much that is beautiful and true, but it is far from embracing all that is comprehended in evangelical religion. Sin is the solemn and stubborn fact in human life and experience that must be reckoned with.

Presbyterian Banner: We are only half Christian, Christians on the surface; we need to become Christian through and through, filled with Christ and burning with His Spirit in the heart. Our attitude towards the duties and means of the Christian life is often that of indifference and neglect. We go to church and prayer meeting, we read the Bible and pray, when we feel like doing these things. They are a matter of convenience and taste, of the weather or of the wardrobe, with us. Turn us again, O God, from our worldliness and indifference and neglect into full faith and faithfulness.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

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

SYNOD OF MANITOBA AND NORTHWEST

Brandon, Brandon, 5th March.
Superior, Kewadin, 10 Sept., 10 a.m. March, 1901.
Winnipeg, Man. Coll., 6th Nov.
Rock Lake, Manitou, 6th March.
Glenboro, Glenboro.
Portage, Portage la P., 4th March, 8 pm
Minnedosa, Minnedosa, March 4.
Melita, Carleton, 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, Motherwell, Sept. 3 1901.
Huron, Blyth, 21 January.
Sarnia, Sarnia, 3 Dec. 11 a.m.
Maitland, Wingham, Jan. 25.
Bruce, Paisley, 16th Dec. 10 30 a.m.

SYNOD OF TORONTO AND KING TON.

Kingston, Belleville, 10th December.
Peterboro, Port Hope, 10 Dec. 2 p.m.
Whitby, Whitby, 16th April.
Toronto, Toronto, Knox, 1st Tues. ev. mo.
Lindsay, Lindsay, 17th Dec. 11 a.m.
Orangeville, Orangeville, 12 Nov. 11 a.m.
Barrie, Alnudaie, 10 Dec., 10 a.m.
Owen Sound, Owen Sound, 3 Dec. 10 am 9th, 10 a.m.
Algoma, Sault Ste. Marie, March.
North Bay, Huntsville, March 12.
Sawson, Palmerston, 17 Dec.
Guelph, Guelph, 19th, Nov.

SYNOD OF MONTREAL AND OTTAWA.

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

SYNOD OF THE MARITIME PROVINCES

Sydney, St. A. March 20th, 10 a.m.
Inverness, Port Hastings, 25th Feb. 11 a.m.
P. E. I., Charlottetown, 5th Feb.
Pictou, New Glasgow, 14th Jan.
Wallace, Oxford, 6th May, 7 30 p.m.
Truro, Truro, 19th Nov. 10 30 a.m.
Halifax, Cholmer's Hall, Halifax, 26th Feb., 10 a.m.
Lanenburg, Rose Bay.
St. John, St. John, St. A.
Miramichi, Chatham, 17 Dec. 10 a.m.

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These are the days of advertising. It is more essential than capital, yet capital can be accumulated or diminished in advertising according as it is wisely or wastefully done. I have added years of experience to years of study in writing and placing advertisements for many of the most successful Canadian firms. I should have pleasure in explaining my methods and terms to you, either by letter or personally.

NORLAUGHTER,

Writer of Advertising,
11-12 Ad. Laide St. E. office 17 Toronto

Don't Overlook This Advertisement!

It Tells Congregations of an Easy Plan to get a

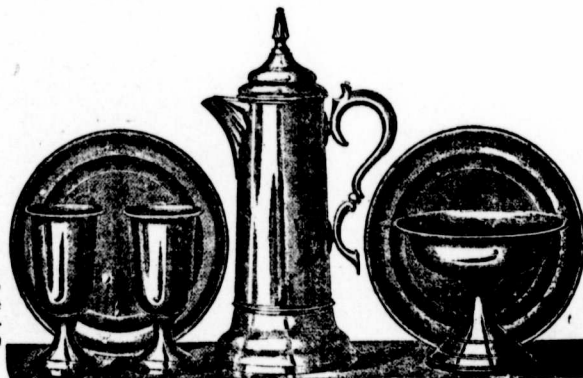
Communion Set and Baptismal Bowl

FREE . . .

For a Few Hours' Work

FREE . . .

For a Few Hours' Work



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

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

Look at These Splendid Offers!

- (1) The above set will be sent to any congregation, on receipt of Sixty (60) new yearly subscriptions ONE DOLLAR each clubrate
 - (2) For Thirty (30) yearly subscriptions, at one dollar each, and \$13.50.
 - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$17.50.
 - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$19.50.
- Extra pieces can be supplied.

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

Sample copies free on application. ADDRESS

THE DOMINION PRESBYTERIAN
OTTAWA ONT.

Top Coat

A Special Grey Cheviot Spring Coat for

\$15.00

to early buyers
New Scotch Suitings

\$18.00

All the latest patterns.

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

OTTAWA, NORTHERN & WESTERN & PONTIAC PACIFIC JUNCTION RAILWAYS.

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, 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. 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 5.39, and morning train will leave Waltham, Que., at 7.09 a.m. instead of 6.09, 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 Comms. Merchants
67-80 Front St., East
TORONTO

John Hillock & Co.

Manufacturers of the
Arctic Refrigerator
165 Queen St. East
Tel. 478 TORONTO



A Wedding Invitation

Must be correct and in good taste. Why buy foreign wedding goods when the bridal cards and stationery manufactured by us is as correct as the highest grade imported, and prices much lower?

Ask your stationer for the wedding 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%) per annum, payable half yearly.

DEBENTURES sold drawing good rate of interest. Liberal interest allowed from date of deposit. Correspondence addressed to the head office of the Company.

Confederation Life Building TORONTO

will receive prompt attention.

Agents Wanted. Good Pay.

PAGE & CO.

347 Wellington St., Ottawa
Choice Family Groceries
RING UP PHONE 1472

CANADA ATLANTIC RY.

New Train Service BETWEEN

OTTAWA & MONTREAL

**4 Trains daily except 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 Pincush gns.

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

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

MIDDLE AND WESTERN DIVISIONS.

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

8.25 a.m. Thru 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 7.25 p.m. daily except Sunday. Railroad and steamship ticket for sale to all points.

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

New York & Ottawa Line

Has two trains daily to
NEW YORK CITY.

The Morning Train

Leaves Ottawa 7.15 a.m.
Arrives New York City 10.00 p.m.

The Evening Train

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

and is an excellent way to

TORONTO, BUFFALO, CHICAGO

Ticket Office 85 Sparks St.
Phone 18 or 1180.

CANADIAN PACIFIC RY. CO.

Improved Montreal Service.

(VIA SHORT LINE)

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

(Via North Shore)

Leave Ottawa 4.13 a.m., 8 a.m., 2.33 p.m.
6 20 p.m.

(Sunday Service)

(Via Short Line)

Leave Ottawa - 6.25 p.m.

(Via North Shore)

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

OTTAWA TICKET OFFICES
Central Station. Union Stations
GEO. DUNCAN.

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

Canvassers Wanted!

THE DOMINION PRESBYTERIAN

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

E. Blackett Robinson, Manager.

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