

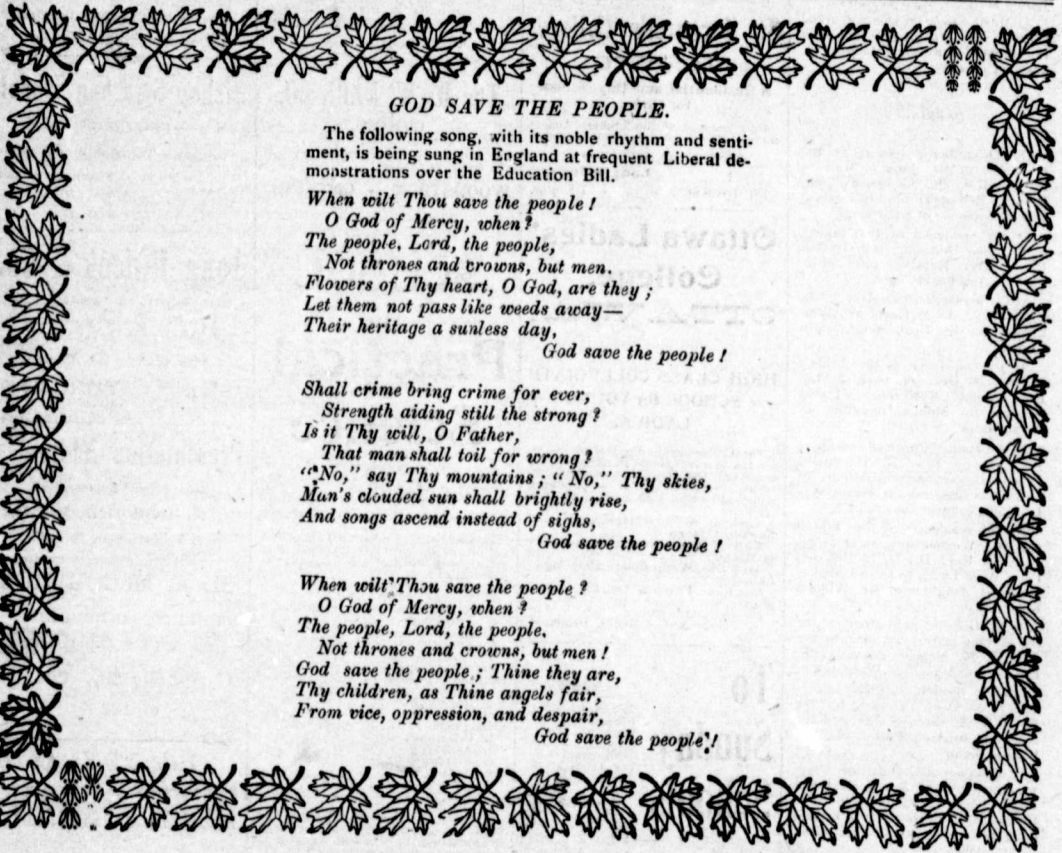
# Dominion Presbyterian

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*When wilt Thou save the people !  
O God of Mercy, when ?  
The people, Lord, the people,  
Not thrones and crowns, but men.  
Flowers of Thy heart, O God, are they ;  
Let them not pass like weeds away—  
Their heritage a sunless day,  
God save the people !*

*Shall crime bring crime for ecer,  
Strength aiding still the strong ?  
Is it Thy will, O Father,  
That man shall toil for wrong ?  
"No," say Thy mountains ; "No," Thy skies,  
Man's clouded sun shall brightly rise,  
And songs ascend instead of sighs,  
God save the people !*

*When wilt Thou save the people ?  
O God of Mercy, when ?  
The people, Lord, the people,  
Not thrones and crowns, but men !  
God save the people ; Thine they are,  
Thy children, as Thine angels fair,  
From vice, oppression, and despair,  
God save the people !*

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DIED.

At Lower Fort Garry, Manitoba, on Dec. 13, 1902, Alexander Macpherson, aged 68 years, late of Helmsdale, Scotland.

At Athol, Glengarry, on Dec. 22, 1902, Alexander D. Aird, a native of Scotland, in the 79th year of his age.

In Howick, on December 16th, Thomas Wylie, aged 85 years and one month.

In Wroxeter, on December 16th, Jennie McLeod, aged 39 years.

At Martintown, on Dec. 22, 1902, Christy Ann Macgregor, daughter of the late Alexander Macgregor, aged 44 years.

MARRIAGES.

On December 24, 1902, at the residence of Mr. John I. Murray, by the Rev. R. Campbell Tibb, Rachel Bell of Toronto to Edward Marshall Smellie of Evesham.

At the residence of the bride's mother, on Dec. 24, 1902, by the Rev. J. W. McLeod, John MacFarlane, to Phoebe Robb.

At the manse, Orono, Dec. 10th, by Rev. J. A. McKeen, Mr. Wm. Lycott and Miss Lydia Little, all of Clarke.

At the residence of the bride's parents on Dec. 24, 1902, by the Rev. Colin McKeen, David Morrow to Minnie, daughter of Arthur Burk.

At the manse, Cornwall, on Dec. 24, 1902, by Rev. R. Harkness, Robert Best of South Dakota, to Jessie L., daughter of James McLeod of Cornwall township.

At the residence of the bride's parents, Westminster, on Dec. 23, 1902, by Rev. Dr. D. L. McCrae, Peter Boyd Little, to Lillie Isabelle, youngest daughter of Mr. William Rae.

At St. Giles' church, Montreal, on the evening of Dec. 17, 1902, by the Rev. J. R. Dobson, Alexander S. De Carlo to Winnifred Widginton.

At the residence of the bride's father, on Dec. 10, 1902, by the Rev. J. A. Brown, Alice, eldest daughter, of Arch. Forfar, to Chas. Empringham.

At Thamesville, Ont., on Dec. 17, 1902, by the Rev. J. McInnis, Hugh Ferguson, of Ridgeway, to Elizabeth Ferguson, youngest daughter of James Ferguson, Thamesville.

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# Dominion Presbyterian

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## Note and Comment

Frankfort-on-Main is said to be the richest city in Germany. The average annual income of its tax-paying population is £499.

Librarians of public libraries, says the "Literary World" have noticed recently a remarkable revival of interest in Bible study.

Probably 600,000 persons in Great Britain are without employment, and suffering from cold and hunger, as a result of the decrease in the demand for unskilled labor. Germany, Russia and Sweden have like situations.

The Presbyterian and Reformed Monthly, of which Professor B. B. Warfield, of the Seminary, Princeton, has been editor for thirteen years, is to be more closely identified with that famous seat of theological learning, and will be known in future as "The Princeton Theological Review."

A British jury a couple of weeks ago tried a labour union liable in substantial damages for injuries inflicted by a strike and boycott. They considered the use of the boycott, or other violent methods in a strike, to be criminal conspiracy, and therefore there can be no doubt that British labour unions are in the fullest sense responsible for their action.

When we think of the suffering that would have resulted from a bitterly cold November, or even October, in the Northern States, and how empty the coal bins were, and how slowly they have been filling up from the mines, it is difficult not to see the hand of Almighty Beneficence in the way the weather has been tempered to the household.

Mutsu Hito, the Emperor of Japan, attaining his fiftieth birthday on Monday, the monarch, living his life, has effected a greater revolution during his lifetime than the empire over which he holds sway than Mutsu Hito. Under his regime the old order has given place to the new, and martial law, and a democratic dawn has succeeded the old spent force of feudalism. The Mutsu Hito is a wise and able ruler, a man of majesty and real power, yet simple in his habits and aims.

The "Christian World" quotes an interesting actuarial report of an eminent insurance expert, showing that ministers of religion live longer than men of other classes who insure—longer even than the insurance companies' healthy males' class of lives. The paper goes on to observe that this fact does not lead insurance companies to give ministers preferential rates—consequently policies on ministers' lives are eagerly sought in the insurance market. The same expert notes a curious fact about ministers' wives—that they continue to live longer than other widows. In fact, the longevity of ministers' wives is said to be a severe drain on insurance companies which number them among their annuitants.

A contributor to the Outlook, mentions the fact that the King and Queen always discuss their Christmas presents long beforehand, and have already chosen most of their gifts. When the King gives jewellery he is always particular to have things that are practical as well as smart. "His own watch," says the writer, "is the very flattest I have ever seen, and yet it is rather a large one."

In noticing the declination by Rev. John Kelman of the call to Knox College the "Weekly Leader" says: "Mr Kelman is doing a splendid work among the Edinburgh students, and following on the lines of the late Professor Henry Drummond." It is a pleasure to think that Edinburgh will still retain his services in the pulpit. Later on he may be called to higher service in some theological chair.

By a curious coincidence three of the most influential positions which the English Congregational Church has to offer has become vacant at the same time—the City Temple pulpit, through the death of Dr. Parker; the secretaryship of the Union, through the resignation of the Rev. W. J. Woods; and the headship of the largest provincial theological college—Lancashire College, Manchester—through the retirement of Dr. Cabel Scott.

Professor M'Kendrick of Glasgow University, delivered a Murie Lecture in Aberdeen University. His subject was, "The Outlook of Science, or some aspects of the attitude of Modern Science to Religious Thought." True religion, he thought, could never suffer from the alleged assaults of science. The philosophic attitude of leading scientific thinkers was devout, and the outlook not a barren wilderness of material Atheism, but a land of promise energised by a divinely immanent and all inclusive Spirit.

Since Porto Rico came under the control of the United States, three years ago, active steps have been taken to bring the gospel to the people. The Northern Presbyterian Church has ten missionaries and helpers in the newly organised Presbytery of Porto Rico, seventeen stations with three organised churches, and others ready to be organised. It has four mission schools with nine earnest teachers, and a hospital with two physicians. They have access to the people everywhere, and a quick and grateful response.

Our contemporary, the Southern Presbyterian says: "The question often occurs, What becomes of the immense sums asked and lost in gambling? Why does the successful player die poor, as well as the unsuccessful player? Simply because no man regards the money obtained by gambling as he looked upon the wages of his toil. The first thing a successful gambler thinks of is to 'have a good time.' Success in gambling bets folly in spending. The loser loses; the winner squanders. The whole is gone. 'B'ud die 'broke.' Those not buried by the country are usually buried by 'B'ud die 'broke.' Those not buried by the country are usually buried by

Professor Laurie, the eminent holder of the Chair of Education in Edinburgh University, gave the opening address to the University Theological Society, his subject being—"Authority, and the will to believe." The result of an able treatment was the conclusion that belief is of the reason, but not of the will. Professor Laurie is recognised as one of the few great Scottish metaphysicians, and it was therefore noteworthy to find him criticising severely Dr. James' treatment of the subliminal consciousness in his recent Gifford lectures.

It was natural that the Rev. G. Campbell Morgan's name should be mentioned in connection with the vacant pulpit of the City Temple. Failing Mr. J. J. J. of Birmingham, Mr. Morgan, if not exactly a theologian, is at any rate a distinguished preacher, who would make an admirable successor to the great Dr. Parker. Since leaving New Court Chapel, in a northern suburb, Mr. Morgan has been head of the "Northfield Extension" of the American schools and colleges, established by the late D. L. Moody.

Zionism does not appeal to the reformed Jews, who do not believe in a personal Messiah and a return to the Holy Land; or to the prosperous Jews, who are well settled in their business and relations. But it does appeal to the poor Jews of Russia and Roumania and other countries in which they are persecuted and driven. These look to Palestine with hope. Over fifty thousand acres of land have been acquired by them, twenty villages have been established, and quite successful cultivation of the land in corn, grapes, fruit and vegetables has been attained. Important changes may come from the movement.

The Catholic orders which refused obedience to the law closing the unregistered schools in France says the United Presbyterian, do not find the comfortable home in Switzerland they expected. The Swiss constitution forbids the foundation of new convents or religious orders, or the re-establishment of those who have been suppressed, and, accordingly, the government has ordered the closing of the new houses opened by the incoming French Catholics. Religious orders that refuse obedience to wholesome civil law are not welcome anywhere.

It is said that Venezuela is at present almost hopelessly embarrassed financially, and that it has been in difficulties ever since its separation from the old Republic of Colombia. Of the external debt of 1888 there is outstanding £2,638,200, together with arrears of interest amounting to £326,370 (half of August 1898, and all subsequent coupons), and of the 5 per cent loan of 1896 there is £1,932,000, with interest arrears of £354,549 (44 per cent of December, 1898, and all subsequent coupons). Last year the expenditure largely exceeded the revenue, and the military burden was crushing in its weight.

## Our Contributors.

"Ask for the Old Paths."

BY ULSTER PAT.

"Thus saith the Lord, stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." But are not his professing people now saying, as in the days of Jeremiah, "we will not walk therein." Even sturdy Presbyterianism has lost much of its virility in an aesthetic invitation of paganism, observing days, bringing the gospel down to the comprehension of men by means of pictures, and attracting—or attempting to draw all men—by means of music, song, and sensation. Jesus said, "I if I be lifted up from the earth, will I draw all men unto me." But his professing followers now a days manifest greater faith in the drawing power of an organ, an anthem, or a "sacred solo." Pastors give, and men receive as the word of eternal life, the novel instead of the scriptures, which testify of the true Saviour—the Bonnie Briar Bush for that which burned but was not consumed, and the Crucifixion of Philip in substitution for the crucifixion of Christ.

Do you want proof? that even our evangelical educators and leaders are not studying the inspired scriptures at first hand, in a teachable spirit, and with a determination to give forth only what is to be found therein. Take up any religious publication at this season and try how its pictures and reading matter correspond with the sacred narrative. The Word of God is that the Saviour was born, in the season when shepherds kept night watches over their flocks, at Bethlehem. But the Church is telling us that it was in the depth of the Bethlehem winter—and by a significant coincidence, on the same day of the same month as the Babylonish Messiah, whom it originally commemorated. For the pictures, I will take the periodical nearest my hand—*The Band of Hope Review* for December, merely saying that it is not worse but rather freer from error than the average. On the first page we have two men standing, one and a lad seated, gazing curiously up at a star, many times larger than its fellows, and sheep near by. This is labelled, "While Shepherds Watched!" The hymn writers tell us that the shepherds were "all seated on the ground"—but let that pass, neither they nor the artist, know anything about it. Luke says—and he had traced the course of all things, he affirmed accurately—that there were shepherds abiding in the field keeping night watches over their flock, when "an angel of the Lord stood by them, and the glory of the Lord shone round about them." And they did not gaze up curiously, as the artist imagined, but "were sore afraid." The next picture shows three angels, not with the herald, but up on a level with the giant star—bigger now, though the other stars are not—using their wings energetically, singing, and playing upon harps of exceedingly earthly (pagan) device. Then we have two men in gorgeous a parel, kneeling and presenting costly caskets, etc., to an infant of a few days, who holds out its hand to receive the gifts, in the

lap of its mother, whose necklace and apparel contradict the assertion of poverty; over whom leans an aged man, and near him is a stand with a pine cover, while a cow gazes curiously at the kneeling strangers. Now, Matthew tells us—what we might reasonably expect so long subsequent to the enrolling which had so overcrowded the little community, that there was for a short season no room but in a stable for the humble pair—that the wise men from the East found "the young child with Mary his Mother" in a house. The time that had elapsed before the arrival of the Magi is indicated by Herod slaying the male children—"from two years old and under, according to the time which he had carefully learned from the wise men." The letter press references to the "child" Jesus, the little Christmas of the French, and our own Santa Claus, *et hoc genus omnes*, pagan myths, are erroneous and unscriptural, eminently calculated to lead the children in the direction of the dangerous deceptions of Romanism and Ritualism.

My object in writing this is to appeal to the Presbyterianism of Canada to steady the Protestantism of this land and lead back to the old paths our people, so zealous yet prone to will worship. If properly instructed, they have in them the qualities that, by the grace of God, would make them, not unworthy successors of the Scottish reformers of the sixteenth, seventeenth, and eighteenth centuries, who, it was well said by a committee of the General Assembly in 1844, in scriptural and practical divinity, "attained to such richness, copiousness, and variety, as none but the Puritans have ever rivaled; while, in addition, their national shrewdness, and stern force of intellect, combining with the sound creed which Knox learned from Calvin, preserved them from that oscillation or vibration between Pelagianism and Antinomianism, which has too often, especially in times of excitement or awakening, characterized the evangelism of other lands." Well would it be if our people would substitute for the modern "religious" novel "the writings of the men who compiled our earlier standards, and who had the chief hand in the composition of the shorter catechism, the writings which formed the Scottish character in Scotland's best days, and whose dingy and well-thumbed volumes, preserved on cottage shelves from generation to generation, and read on winter evenings, by the dim firelight, kept alive true religion in many a district where, in the pulpit, the trumpet gave forth uncertain sound, or a sound all too certain on the side of error—the writings which, beginning with Knox's startling appeals, take in the many weighty words of wisdom with which a suffering and often sinning church was edified,"—these writings must be worthy of a revival, especially in an age which has been summoned once more to take up its hereditary testimony for the crown rights of the Redeemer, and the spiritual freedom of his Church. If Presbyterianism "owns these fathers as handing down to her the principles of her church polity, she may do well to consult

them, as having also moulded the form, and breathed into that form the spirit of her homely and heartfelt piety." And if, in his great kindness and forbearance, God should now pour out in any portion of his church a measure of the blessing which was often experienced of old, and revive his work in the midst of the years, "nothing can be more suitable for giving a healthy tone to such a movement and prevent the risk of its being marred by shallow and upstart fancies, than to leaven the minds of men with the same style and kind of Christianity, high-toned manly, and practical, as well as deeply meditative and spiritual which was formed under God by those masters in ancient learning, moral science and holy writ.

Orillia, Ont.

### Aged and Infirm Ministers' Fund.

Unless there is a very considerable increase over last year to the contributions of congregations, there will not be money on hand next spring wherewith to meet the annuities then due, even on the reduced scale heretofore paid. This will come as a surprise to many. It is however easily explained. The revenue last year was insufficient to meet the expenditure of the year. As reported to the Assembly in June, the ordinary fund was in debt \$1,321 or \$964 more than it was a year previously. It is true that there was added to the capital \$45,000 on the 28th February last and \$20,000 in June, but a full year's interest on these accounts will not be available for the current church year. The additional interest available is, however, offset by the action of last Assembly in deciding that, hereafter, the annual rates of ministers be added to capital instead of going to the ordinary fund and being available for the payment of annuities, as in the past. These annual rates will, this year, about equal the interest available from the increased capital, so that unless the contributions from the church are very considerably in excess of those of last year, the revenue will not be sufficient to meet the expenditure and to remove the deficit at the close of the year.

The amount contributed by the congregations of the church, both for the aged and infirm Ministers' Fund and Widows' and Orphans' Fund is comparatively small,—not quite \$14,000 in all.

A considerable number of congregations contribute nothing at all to these Funds. Were all to contribute and were the larger congregations of the church to deal more generously with these funds, the committee would be able to meet their liabilities and pay the annuities in full. Will not the elders of the church make themselves felt here?

It is hoped in connection with the allocation of moneys by missionary committees, in the next few weeks, that the claims of both the Aged and Infirm Ministers' Fund and Orphans' Fund will receive due consideration.

He who never connects God with his daily life knows nothing of the spiritual meanings and uses of life; nothing of the calm, strong patience with which ills may be endured; of the gentle, tender comfort which the Father's love can minister; of the blessed rest to be realized in His forgiving love, His tender fatherhood; of the deep, peaceful sense of the infinite One ever near, a refuge and a strength.—Archdeacon Farrar.

## The Presbyterian Pulpit.

"FOR WHOM CHRIST DIED": By Wm. Richards, D.D., New York. Price 75 cents.

This volume of 157 pages, is a series of eight sermons, one of a series of similar volumes to be published from time to time under the caption of "The Presbyterian Pulpit." The titles of the sermons are:

1. The Brother for whom Christ died.
2. A Complaint and an answer.
3. The Monotony of Sin.
4. The Three Taverns—a Missionary Sermon.
5. The Power of Responsibility—a Word to Students.
6. "But if Not."
7. "The Gates of the City."
8. Home of the Soul.

As the titles indicate the sermons are on intensely practical topics, bearing directly on the spiritual life of the Christian. They are also intensely evangelical, and tend to bring the subject of personal religion closely home to the heart and conscience of the reader. They furnish excellent reading and food for earnest thought for the leisure hours of the Sabbath—for the leisure hours, in fact, of any day or evening. Such sermons might well be utilized for Sabbath services in communities that are only occasionally supplied with such services. One of the sermons, "But if Not," is on the text of a powerful sermon preached by the late Principal Grant, to which the writer had the privilege of listening some years ago—the answer of the three Hebrew children to King Nebuchadnezzar recorded in Daniel 3: 18.

"THE SINLESS CHRIST": By Rev. Geo. T. Purves, D.D., late pastor of Fifth Avenue Presbyterian Church, New York. Price 75 cents.

This volume is another of a series of sermons preached by a noted divine, who for a number of years filled a prominent place among the Presbyterian ministers of the great American city. Speaking of him the editor of the volume says: "His religious life was sincere and simple. The trait, which those near to him would probably call distinguishing and outstanding was his affectionate loyalty to Jesus Christ, his Redeemer, Lord and Friend." The sermons throughout are permeated with this loyalty. The titles of the sermons are:

1. The Sinless Christ.
2. The Crisis of a Soul.
3. Confessing Christ.
4. Samson's Riddle.
5. Peter's Shadow or Unconscious Influence.
6. The Way, the Truth and the Life.
7. Earthly and Heavenly Lights.
8. The Waiting Dead.

Both of these volumes are from the Presbyterian Board of Publication. It would be well if literature of this kind could take the place of much of the namby pamby stories which form so large a part of the Sunday School libraries of the present day, which may be exceedingly entertaining, but in which the presentation of religious truth, is so exceedingly thin that sometimes its presence can scarcely be discerned.

Two other volumes of sermons similar in scope and design to the foregoing are announced by the American Presbyterian Board of Publication—one volume furnished by President M. Woolsey Striker, D.D., L.L.D., both Divines are eminent in Presbyterian circles in the United States.

M.

## Notes by Nemo

At this season of the year there is much benevolent activity especially with regard to children but we need to be reminded that the Christmas spirit must be at work all the year round, and that the special manifestation of it is, so to speak, the rich blossom of a tree that in a Christian clime flourishes through all seasons. The following extract from an article by a friend of mine in the old hand is a good illustration. Mr. Hope is an earnest and active minister of the United Methodist Free church and takes a deep interest in this philanthropic work. Since the time when Spurgeon started his famous orphanage there has been much increase in these forms of social service. Almost all the communions have taken part in the movement to help the sick and poor. Of course they always did this in certain ways. The reproach of caring only for "the saving of the soul" was never absolutely true of the evangelical churches; but in recent years "the service of humanity" has been more fully developed and more carefully organized. There is more meaning than ever in the words, "Inasmuch as ye have done it unto one of the least of these."

## Brothers and Sisters of the Christmas King.

God keeps the race young by the gift of little children. And surely, but for this the hearts of individuals would grow old as quickly as their bodies. The new life that God sends into the world—what is it but the giving of Himself, a fresh impartation of His own life for the rejuvenation and enrichment of mankind? A little child is a centre in which some rays of Divine light and beauty are focused, and from which they radiate to gladden and purify the lives of its brothers and sisters. The truth of this, as applied to Mary's Babe, born in Bethlehem, we readily acknowledge. Of that Child it is supremely true, and it is true also, though in a less degree, of all children, because of their kinship with Jesus. He, the Christmas King, is the Brother of them all.

About an ordinary child there is much of winsomeness that holds us captive by its gracious power. It is because the beauty of the Lord is at the heart of child-nature, and is manifesting itself to our half blind, but not wholly unresponsive, souls. But how soon some children lose the grace of childhood! Age, in the life of our real nature, is not a matter of years. There are men who have completed their three score years and ten who are not as old as some children who have barely seen a decade. They have the secret of eternal youth, known to the writer of the 103rd Psalm.

One mission of the Church is to prevent men from growing old, and to save children from losing the true child life, which is forever in the heart of Christ. And, while it is evident that of the forces which rob the children of this life, sin and want and misery are among the most potent, it is equally true that organizations like the Children's Home do a successful and gracious work in saving them from these life-destroying influences. Have we not seen photographs of children, who, when rescued from the streets, have borne in their faces the suggestion of age rather than childhood, but, after being blessed for a few months with the life giving love and care in the Children's Home they have had the brightness and

freshness of other children, and we could then think of them as being like those who climbed upon the Saviour's knee and brought gladness into His face and voice in the sweet days of the olden time.

## Flaking or Marring the Past.

We make or mar the past. A son takes his father's or his grandfather's name, and that name, whatever it has been in the past, is going to be a different thing by what that son shall make of it. It may have been high in an honor which shall be almost obliterated in its degradation. It may have been wholly unknown, and become widely, honorably mentioned. A nation takes the heritage of the pilgrim's travels and trials, and what that nation goes on to become shapes in a measure the reputation of the founders. They become greater and more worthy as it becomes greater and more worthy. So we of the present day hold in our hands, not only our own welfare and reputation, and the shaping of our future, but the reputation of those who went before us, whose works we pass on to their final fulfillment or their final failure.—Sunday School World.

Mr. Barrie has recently scored two successes, one a novel, "The Little White Bird," and the other a drama, "The Admirable Crichton." The reviewers and critics speak very highly of this work; it is different in kind from "The Window in Thrums," but shows the same insight, quickness of sympathy and delicacy of style. It is evident that to call Mr. J. M. Barrie a member of "the Kail-Yard School" does not now meet the case.

## Gems from an Old Divine.

If you would have your spirit kept free from the fear of Wrath, study to keep them free from the power of sin.

Unity in judgment is very needful for the well-being of Christians; but Christ's last words persuade this, that unity in affection is more essential and fundamental.

Sin drieth up all the sap and sweetness of the creature comforts.

When you have accommodation outwardly to your mind, do not build your nest in it; the leaves of prosperity will not cover you always: there is a time when they will fall. O! how base a scent it is, to smell and savour nothing but this present world.

Rev. Mr. Binning, Govan, Scotland. Died 1653.

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## The Quiet Hour.

### Christian Living.

S. S. Lesson—Jan. 11th, 1903; Phil. 4: 1-13.  
Golden Text: Phil. 4: 4. Rejoice in the Lord always.

BY REV. GEO. B. MCLEOD, M. A. TRUOR, N. S.

Dear loved, v. 1. It is no shame to have a warm heart and to let it speak. Both home and church miss a great deal when they omit the language of true emotion, and congeal the streams of loving expression. If Christ dwell in us, the spirit of His love must fill our hearts with a new current of undisguised liking for our brethren.

Be of the same mind, v. 2. Harmony is of the very essence of divine truth. This is not that we are to think or believe or act, one the same as another. There may be wide diversity and yet real concord. If the mind of Christ be in us, we have the only real union, that of life.

Rejoice, v. 3. Our deepest religion is not hindered but purified by true joy. "On one occasion, William Guthrie, author of the Christian's Great Interest had been entertaining a company with mirth provoking anecdotes, and being called upon afterwards to pray, he poured out his heart with such deep-felt fervor to God that all were melted. When they arose from their knees, Durham of Glasgow, a grave solid man, took him by the hand and said, 'Willie, you are a happy man; if I had laughed as much as you did a while ago, I could not have prayed for four-and-twenty hours.'"

The Lord is at hand, v. 5. The coming of our Saviour should be often in our thoughts. It is assigned as a reason for patience and love, Jas. 5: 8; 1 Pet. 4: 7. If Christ is soon to be seen in person, we should be getting ready to receive Him.

Be careful for nothing, v. 6. Easy to say, hard to practise. But Paul has done it. He is in prison and at any moment a death warrant may be signed, which will fling him to the wild beasts. He is also in penury, living on the gifts of his friends, yet he says he has all things and abounds. He has gained the key to the treasure of perfect peace. Most people are careful about everything. They are matured in fear and grow up in anxiety. How to succeed how to escape calamity, how to overcome wealth, how to conquer poverty—these are the worries of so many people. What a nightmare the fear of poverty is! Mule tells of a man, who asked a wizard to call forth the great enemy in visible form. He did so and an empty purse fell out on the floor. When will we learn to cease our torture of doubts, and begin to live the life of trust?

Prayer and supplication, v. 6. If we will not pray, we cannot have rest. But prayer and care can never get on together. If we pray in all things, we cannot have caring care for anything.

The peace of God, v. 7. Not our own peace, but God's peace. God can step into our lives, if only we will open our hearts to Him by faith. And if He enters, He will surprise us with the blessing which He brings. His peace will far exceed even the highest device of men. It will surpass understanding. We must cultivate the presence of God, and live in Him as in an atmosphere.

Think on these things, v. 8. Christ is the mild teacher, and Christianity is the true

mind cure. Our thoughts are things, the most real things in our experience, and as a man thinketh in his heart, so he is. What a magnificent range is here given to our mind,—honesty, truth, beauty, purity, virtue, etc. Who shall complain of an emptiness of the sea. We must be changed in mind, if we are to be saved. "Transformed by the renewing of your mind," Rom. 12: 2.

I have learned... to be content, v. 11. Content has many counterfeiters. It is not carelessness, that lives for to-day, with no thought of the morrow; nor indolence, that shrinks from the strenuous struggle of life; nor stupidity, that sees no way of bettering things; nor fatalism, that holds it's impossible to change things, right or wrong. He only has learned the secret of content who views his lot as ordered by a loving Father, and sets himself with all earnestness to make the best use of the powers and talents given him.

I can do all things in him (Rev. Ver.), v. 13. All through the epistle the same remedy is recommended. Collect the references to Christ in the letter, and see what good results are assigned to His dwelling in us. To be Christians, is to be in Christ, and to have Christ in us. We have to do nothing except submit to Him by faith, and God will do all things except compel a submission. Christ lives in us as long as we believe in Him. If we doubt, He dies. Like a gleam of light on placid water, a silver ray, so continuous that you cannot tell where light ceases and reflection begins, so it is with us if we only trust calmly in God. His light will break into beauty, so that we cannot tell where divine ends and human begins. We shall live in Christ and He will live in us. The bond of this blessed union is faith.

### A Prayer.

BY REV. J. H. JOWETT.

Our Father God, we bless Thee that the same gracious power which made the man Christ Jesus invincible is offered to us. We bless Thee that we need not be the children of weakness and of shame. By Thy grace, by the power of Thy gospel, and the indwelling of Thy Spirit, we can all be children of strength and of triumph. We bless Thee that Thou hast made it possible for us to turn even our disadvantage into opportunity, to convert even our temptation into conquest, to turn even seeming disaster into an occasion of great and eternal good. It is Thy purpose that everything should be to us the finger of God. It is Thy purpose that all our changing experience should only bring variety of benediction; that whether we are called to dwell in the sunshine, or to stand back in the chill of the shadow, we should find growth and blessing and spiritual peace and rest. If Thou shouldst lead us along an easy way where we have few burdens to carry, we pray Thee that our ease may not become our foe; and if Thou shouldst call us to difficult things, and to carry heavy burdens, we pray Thee that we may not, because of the weakness of self, turn aside from our task and desert Thee. But wilt Thou grant that the heavy burden may only result in closer clinging to Thee, and the heavy yoke cause us to seek the more intimate fellowship with Thee? Our God, make the whole of our life one perpetual climbing towards Thee. Amen.

FOR DOMINION PRESBYTERIAN.  
Bible Study. One Verse at a Time.  
Paper IV.

Isaiah 55: 3  
BY MRS. ANNA ROSS.

Prayer at the beginning. "Sanctify me through thy truth; thy word is truth."

1st Clause, "Incline your ear," and "And come unto me."

"Incline your ear." This is God's "Ho" over again, and yet a little different. He has caught the ear but shall he hold it? Shall He hold the attention long enough to get the precious invitation with its marvelous arguments really lodged in the understanding? So he pleads with the arrested passer by: "You hear me? Stop and listen, incline your ear, hear about my feast, come at my invitation." "God knows, in this world of pressing claims, the thought of this feast of His may never really enter the understanding, and He puts His urgency into this reiterated call. "Incline your ear and come."

3rd Clause, "And your soul shall live."

"Hear!" another call to listen—this time perhaps not merely to the invitation, but to the words that constitute the feast. It is rather a repetition of the "Eat ye that which is good." It is our invitation to appropriate God's words as our own.

Coupled with the invitation to hear is a promise. "What God has joined together let no man put asunder." "Hear," that is the command; and your soul shall live—that is the promise. "What good thing shall I do that I may inherit eternal life?" The answer is given here very briefly. "Hear, and your soul shall live." Soul life is promised to him who shall hear the words of God.

The same statement is made by our Lord Jesus in John 5: 23. "Verily, verily, I say unto you. He that heareth my words and believeth in that that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. "Look at what is here promised to him who hears Christ's words, and count that He who sent the message means what has been spoken. "Hear, and your soul shall live."

Life for attending to God's words, but what if we neglect them? "How shall we escape if we neglect them?"

What is it to hear God's words? and what is it to neglect them? These are questions that each one needs to settle clearly, for life hangs on the answer.

5th. "And I will make an everlasting covenant with you."

Life is not the only thing that is promised to him who hears God's word. Power is promised as well, even covenant hold upon God Himself. It is a great thing to have covenant hold upon a bank, and a property signed cheque as its token. It means power over that bank to the full extent of that cheque. It is a greater thing to have covenant hold upon God, and an appropriated promise as its token. That means power over God to the full extent of that promise. This is the "event" that the church has almost forgotten. "The secret of the Lord is with them that fear Him, and He will show them His covenant." Poverty stricken Christians there is wealth just here.

6th. "Even the sure mercies of David." Thank God for that clause. It set us on the track of the "secret" spoken of in the one preceding it.

There are two ways of dealing with every promise of God that comes before us. We can "eat" it—take it joyfully as our own, and sit down with it before God saying to Him,

as David did with his. "Do it, Lord, do as Thou hast said." Thus that appropriated promise becomes at once an everlasting covenant between us and our God, ordered in all things and sure.

Or we can do with the promise as the nobleman did, upon whose arm the king leaned—we can say with an unbelieving shake of the head. "If the Lord would make windows in heaven, might such a thing be." Then the promise turns to a dead letter to us except indeed as it becomes a witness against us because of our unbelief.

A little girl was seeking salvation in Christ. The word was brought to her, "Him that cometh to me, I will in no wise cast him out." That was good news. She simply believed it and answered, "His word is Christ's and I may trust it. He has not cast me out. He will not cast me out. He will 'in no wise' cast me out, I am His forever." Christ gave His word and she believed it. So an everlasting covenant was formed between them, even the sure mercies of David, and received in exactly the same way.

Look unto me and be ye saved, all ends of the earth. These were the words that fell on the ears of a sin-burdened student.

"Look!" answered the sinner. "He does not say 'See.' I can look to Him, and I have His word for the rest." Such in brief was the initial covenant, called between young Spurgeon and His God. He hearkened to the Lord. He took at His invitation the word that was sweet to his taste. And an everlasting covenant, even the sure mercies of David, was formed between them.

"Sanctify me through thy truths, thy word is truth." "If the truth therefore shall make you free, ye shall be free indeed, Ottawa Ladies' College.

**How To Get Love.**

BY REV. CHARLES H. PARKHURST, D.D.

We learn to love others more by what we do for them than by what they do for us. If we are cold, the best way to get warm is not to stand by the fire, but to get away from the fire and bestir ourselves. It is much in that way that we learn to love people. A heart grows by using just as muscles do; and it will not grow without using, talk about love being an out-and-out ready-made gift from God as much as we please. And if we are selfish in our desires to be great lovers, that is the way to become such. Reading about love, listening to sermons about love, studying what the gospel has to say about love, may give us quite accurate ideas upon the subject; but what we want is love, and not ideas of love; and the only way to win that is to set at practical work so much or so little love as we may be already possessed of.

Between the great things that we cannot do and the small things we will not do the danger is that we shall do nothing.

Let us seek the grace of a cheerful heart, an even temper, sweetness, gentleness, and brightness of mind, as walking in His sight, and by His grace. Let us pray to Him to give us the spirit of ever-abundant, ever-springing love, which overpowers and sweeps away the vexations of life by its own richness and strength, and which, above all things, unites us to Him who is the fountain and the centre of all mercy, loving-kindness, and joy.—John Henry Newman.

**Our Young People**

**Bringing Others to Christ.**

Topic for Prayer Meeting Jan. 11.

John 1:40-45; 4:6-10; Mark 5:19, 20.

**Suggestive Thoughts on Topic.**

Christ asked very few to come to Him; most men were brought to Him by other disciples. That is His plan for the spread of His kingdom. It is the way the waves spread in the sea. Far out in the ocean the wind is blowing. It moves the water up and down, and that water gives an impulsion to the water next to it and then returns to its place, and so on till the wave reaches the shore. Thus the waves are ceaselessly swaying back and forth even in places where there is not the slightest breeze.

What are we doing to propagate Christianity? It is just as much your business and mine to bring men to Christ as it is the preacher's. Bringing men to Christ does not require eloquence, or learning, or skill of any kind. All it requires is that we know where Christ is, and love Christ and men enough to want to bring men where Christ is.

To know where Christ is we must have a personal experience of Him. The reason why so few Christians are doing practical evangelistic work is because so few Christians are passionately in love with Christ. When you are very proud of a friend, you are eager to introduce others to him.

Do not make a difficult thing of it. It need be no more difficult than introducing some one to your earthly friend. "Here is my friend, Jesus Christ. I love Him so much that I want you to love Him. He has helped me so much that I want Him to help you." That, in substance, is all there is to it. It can be done by a sentence or two in a conversation, and there are many chances for such sentences if you will only watch for them. It can be done beautifully in a letter, and I wonder that so few make use of this effective method. Sometimes it can be done just by the gift of a book. Sometimes just by a picture. You are not confined to one way.

Our Christian Endeavor Decision Day is coming—February 1. Is not this just the kind of work Christ would like to have us do in preparation for that day?

**Plithy Paragraphs.**

Every new Christian that is made is a new argument, and an invincible one, for the truth of the gospel.

Andrew has a fine record in the Bible. Wherever he is mentioned, except in the mere list of the apostles, he is mentioned as bringing some one to Christ. First he brought his brother to Him as soon as he knew Him.

Three thousand were converted in a day by Peter's preaching, while Andrew, so far as we have record, converted only one man. Was he therefore worth only one three thousandth as much as Peter? No; for he converted Peter, and without him there might have been no pentecostal sermon at all. No one knows how immensely he is adding to his own line and influence when he brings a soul to Christ.

FOR DOMINION PRESBYTERIAN.

**The Mystery.**

BY H. M. MCCLUSKY.

All life is a mystery. From the apparently useless bulb, development can be traced through the various stages of growth to the matchless beauty of the blossom; yet the life principle is still enshrouded in mystery. The single seed is planted and lo! it reproduces itself a thousand fold; the result is evident, but there remains an unexplained secret.

In God's Word there is reference made to a deeper, more glorious mystery; many times it is called, "The Mystery." "Even the mystery which has been hid from all generations; but now it has been manifested to His saints; to whom God was pleased to make known what is the riches of the glory of this mystery." How very wonderful it all is! that God should have so loved the human family that to its members alone He has revealed His most glorious secret. And what is this mystery? "Even Christ, in whom are all the treasures of wisdom and knowledge hidden." In Him was the fruition of all the sacrifices and offerings, the glorious temple services so full of mysterious grandeur; and the prophetic visions looking far down the ages, all foreshadowed the coming of the Christ. He fulfilled all the law so that everyone of His followers may stand "complete in Him." Restless heart, in Him you may find peace, if you will; just now He is saying to you, "Come unto me."

This is distinctively the message of the Church; often Paul refers to it. In one place he says, "That God may open unto us a door for the word, to speak the mystery of Christ." Not only from the pulpit must the theme be presented—and so limitless is it that the ages of eternity can not exhaust it—but let it echo and re-echo from those who have heard the marvellous story. It is peculiarly appropriate in this the gladder time of all the year, to consider how exceedingly precious are God's thoughts toward us, because these days commemorate the beginning of the revelation of the mystery. But only the beginning; so, dear heart, if with new enthusiasm, consecration, and singleness of purpose you give yourself to God, the mystery unfolds, the glories deepen and there follows a blessedness that makes every season a joy and each last one the most beautiful of all.

Holland Patent, N. Y.

**For Daily Reading.**

- Mon., Jan. 5.—By consistent living. 1 Tim. 4:12-16
- Tues., Jan. 6.—By ready sympathy. 1 Pet. 3:8-12
- Wed., Jan. 7.—By moral courage. Acts 4:13-20
- Thurs., Jan. 8.—By personal appeals. Acts 26:25-29
- Fri., Jan. 9.—By prayer and faith. Mark 7:25-30
- Sat., Jan. 10.—By enthusiasm. Mark 2:1-12
- Sun., Jan. 11.—Topic, Bringing others to Christ. John 1:40-45; 4:6-10; Mark 5:19, 20

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C. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, Dec. 31 1902.

We very heartily wish our readers a HAPPY NEW YEAR; and may it bring to each one of them the highest good, as well as the largest measure of prosperity.

This is a suitable time to renew your subscription. Pay in advance for 1903, and secure THE PRESBYTERIAN for one dollar, the advance price. Ask a neighbour to subscribe and remit for both.

The Missionary Review of the World continues to be the best periodical of the kind published anywhere. For the coming year it promises to be kept up to its usual high plane of excellence. Our readers interested in world-wide Missions can not afford to be without it. Funk and Wagnalls, New York.

Our excellent contemporary the Presbyterian Witness in a timely article, has the following suggestive paragraph: The future of Canada will depend upon Providence on the intelligence, the industry, the sobriety and virtue of her people. There will be "dangerous classes," rich as well as poor. The most dangerous class of all is the "leper" who revels in drunkenness and vice,—the "leper" who heeds not the laws of God or man. This "leper" cannot be kept out by quarantine or immigration laws; for he is already here.

Quoting from THE DOMINION PRESBYTERIAN the reference to McCarthy's much talked of book on Priests and People in Ireland, the South Western Presbyterian, says: "It is a terrible arraignment of the Irish Priesthood, it is said, and supported by a bristling array of facts proving the dominance of the Irish Catholic priesthood to be the main cause of Ireland's decay. The cathedral overshadowing the group of miserable cabins in which family herds with swine, is held to be typical—a priesthood, rich at the cost of peasantry! Not since Kirwan's controversy with Archbishop Hughes has there been such an exposure of the priestly tyranny and superstitions of the Irish Catholic population."

## A NEW YEAR.

Every morning we receive from our Father and King a new life, and the gift should be accepted with solemn reverence and child-like gratitude. But there is something specially solemn in saying farewell to the Old Year and setting our faces forward to the New. It is true that we have been through the change many times, and that which is constantly repeated tends to become commonplace. Remember then, that things are only commonplace to the commonplace mind. To the poet the poorest flower that grows has a meaning too deep for words, and the power of his words depends upon his vivid realization of the mystery that cannot be put into words. To the painter, every sunset has its own individuality, its own peculiar tone. What is more commonplace than the birth of a babe, and yet around each child that is born there is a new halo of wonder and romance. What is more commonplace than the death of a man, and yet each death brings a blank into some home, and opens a new chapter of life to those who have lost their loved one. The old things are really the newest.

Small novelties based upon little tricks have only a slight temporary power. It is by new readings of the old story, new applications of the eternal forces that the great advances are made in every sphere. If a gifted man can send a message through the air to a distant land we call this a new invention, and in a sense we are right; but it is simply a fuller study of the ever-present and everlasting forces that has brought forth this wonderful result. So the New Year is simply a short space of time such as has been measured off many times before, but to the really living man it is rich with strange possibilities. Many a life will take a new turn and blossom out into new fruitfulness. Faithfulness in the old year will have its reward in coming days.

If we are living according to right principles there will be no need of a radical change; but we must each crave new consecration, new power, that we may follow our ideal more closely and be more faithful to our God. There is less of life before us than there was last year, but it may be richer and stronger. Life is not to be measured by its length but by its quality and power. The life of our Lord was short. His public ministry very brief; but it was divine, hence inspiring and germinal. The world has never been the same since. All the Christian centuries have come out of it. And because so much has come out of it in the past there is promise of still greater things to come, and we face the future with new hope.

Religion is a life not a mere history; it treasures the sacred records of the past that it may turn them into new revelations; its gospel is not simply a story of what has been but a manifestation of what is and a promise of that which is still to come. We then as Christians are called to leave the dead past and press forward to the living future. Jesus Christ is the same yesterday, to-day and for ever, which is the pledge that he gives meaning to the past and hope to the future; under his leadership we can go out into the New Year assured that whatever it shall bring forth, whether bitter or sweet, shall have a blessing in it.

## SHALL THERE BE A REVIVAL?

The evangelical denominations in the United States—and notably the Presbyterians—are, and for some months have been, engaged in an aggressively forward movement, looking to a general revival of religion. Evangelistic effort is being brought to bear in the churches by the pastors and Christian workers, and recognized evangelists are being sent out to assist the pastor in localities where their services are needed or solicited. The movement is well organized, and Dr. Wilbur Chapman of New York—who visited Ottawa two winters ago—has demitted the charge of his congregation so that he may be free to give his whole time to the work which is very largely under his direction. The movement is not a mere effort to "get up a revival" by means of religious fireworks. It is based on a recognition of the facts: (1) That God is calling his professed followers to earnest and direct Christian work for the salvation of souls, for the extension and building up of the Redeemer's kingdom; (2) that the conversion of the world is to be accomplished mainly through the instrumentality of the preaching of the Gospel; (3) that God has promised his blessing upon all such efforts to save men and bless humanity; (4) that men and women who are saved themselves are called by the Lord Jesus Christ to tell others what he has done for their souls and lives; and (5) that the fields in Christian lands, and heathen lands as well, are white unto the harvest. Already there are signs apparent that there is a hopeful movement among the dry bones in the valley of vision—the nominal professors of religion—who have a name to live and are dead; an increasing degree of earnestness and thoughtfulness among the young; an expectancy among Christian people of a widespread awakening, born of the faith in the Saviour's promise, "Wherever two or three are gathered together in my name, there am I in the midst of them. For Pentecost is realized wherever God's people realize that Jesus is present by his word and spirit.

Is there anything being done in this Canada of ours by God's people to lead to a great and widespread religious awakening—a blessing so much needed when even professing Christians are having their heads turned by the prevalent materialism growing out of the abounding prosperity which our country is enjoying? If the promise of the Saviour quoted above be true, and what follower of Christ will say it is not? there is no absolute necessity for a great organization and elaborate machinery to carry on an evangelistic campaign, though we believe God's ministers and Christian workers are right in bringing their talents, their intelligence, and every legitimate means at their disposal, as well as earnestness and faith, to bear upon work so important. Elijah faced the prophets of Baal single handed and won a great victory, because he took his stand upon God's promises and knew that God was at his back. Gideon with his little handful of three hundred men routed the hordes of the Midianites, because he followed



ed God's direction and exercised implicit faith in His promises. A noted revival in Eastern Nova Scotia, a quarter of a century ago, began in a single Presbyterian congregation, in which the people rallied round their pastor during the week of prayer and before it ended extended to two or three counties with wonderful and blessed results. That evangelistic campaign was conducted by the pastors themselves, assisted by a band of men "whose hearts the Lord had touched." The blessed "Old, old story," preached and sung, proved the power of God to many. To-day in those congregations, the elders and office-bearers and Christian workers and praying men and women are largely those who were born into the kingdom during that revival.

If it is impracticable to organize an elaborate evangelistic campaign movement here, why should not individual Presbyterian congregations rally around their pastors and Christian workers and make the week of prayer—which seems to be altogether lost sight of in this city, the beginning of an evangelistic campaign which will lead to better results, if Christian people take God at his word, plead his promises in full assurance of faith, and earnestly seek to do His will in testifying for Christ. The command "Go ye into all the world and preach the Gospel to every creature," is addressed to every follower of the Lord Jesus. The promise, "Wherever two or three are gathered together in my name there am I in the midst of them," is for every follower of the Master. The assurance, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you," is for every genuine lover of the Redeemer. In that wonderful prayer recorded in the seventeenth chapter of John's gospel Jesus made use of the memorable words respecting his disciples: "As thou has sent me into the world even so have I sent them into the world." God sent His well-beloved Son into the world to save lost sinners, and Jesus sends his saved ones into the world to be the instrument of Salvation to others. Is there any reason, outside of the want of faith on the part of God's people and their faithlessness to their vows as professing Christians, why we should not have a great and blessed religious awakening all over Canada? Why should not the work be begun with the week of prayer.

The table of contents of the December Fortnightly Review is a most varied one. The opening article is a justification of the expression "The Greatest Colonial Minister" used by Mr. Balfour in speaking of Chamberlain. Then follow: "Race and Religion," "The Youth of Taine," "Socialism Sub Rosa," "Are the Public Schools a Failure," "The New Army Training and the Auxiliary Forces," and a number of other equally timely and interesting articles. Of special interest to Canadians is Archibald S. Hurd's discussion of "The Foreign Invasion of Canada." Leonard Scott, Publication Company, New York.

Those whom God calls to a kingdom, he calls to sufferings on the way to it.—Archbishop Leighton.

### THE CRITIC'S CORNER.

I have been looking again over Dr. Parker's People's Bible and the original impression is confirmed that it is very helpful from the point of view of suggestive, inspiring exposition. Take, for instance, the volume on Exodus, the few pages of "General Notes" based on the writings of Cook, Rowlinson and Stanley, in which critical and historical material is given, are already out of date; that ground has to be gone over in a different fashion by the careful student; but when we come to the great body of the work, Parker's own field, that of preaching, we are in another sphere and we find things which do not easily grow old. A man who is a critical student, if he is at all fit to be a preacher, can with profit to himself and his congregation, place in his library some volumes of Matthew Henry and Joseph Parker side by side with the latest products of historical science. Take as an example, the note on Exodus 2:3, the placing of the child in the ark of bulrushes. Here is a fine passage that has its latest illustrations in the story of Dr. Parker's own life.

"The first going from home of any child, always marks a period of special interest in the family. What a going was this! When some of you went from home, how you were cared for! How your family gathered round to speak a kind farewell! What a box-filling, and portmanteau-strapping, what a fluttering of careful, anxious love there was! What has become of you? Were you suffocated with kindness? Were you slain by the hand of a too anxious love. Truly, some men who have had the roughest and coldest beginnings have, under the blessing of God, turned out to be the bravest, the strongest, the noblest of men. I believe in rough beginnings: we have less to fear from hardship than luxury. Some children are confectioned to death. What with coddling, bandaging, nursing, and petting, the very sap of their life is drained away. There is, indeed, another side to this question of beginnings. I have known some children who have hardly ever been allowed to go out lest they should wet their feet, who have been spared all drudgery, who have had every wish and whim gratified, whose parents have suddenly come to social ruin, and yet, these very children have, under their altered circumstances, developed a force of character, an enduring patience, and a lofty self-control never to have been expected from their dainty training. But a man is not necessarily a great man because he has had a rough beginning. Many may have been laid on the river Nile, whose names would have done no honour to history. Accept your rough beginning in a proper spirit; be not overcome by the force of merely external circumstances; wait, hope, work, pray, and you will see that path which leads into light, and honour, and peace."

And so the preacher goes on his way, showing his knowledge of present life, seizing the external part of the ancient history and making men feel that Providence is not a mere name but a glorious reality. This kind of work is always needed, it is needed most of all when men are boasting of scientific progress and material success. It was well to have the message proclaimed in powerful tones so that many heard it above the noise of the world's greatest city.

VERA.

### VENEZUELA AND ARBITRATION.

On the whole, the latest news respecting the Venezuelan trouble is such as seems appropriate to Christmas week, namely, that the difficulty will be referred to arbitration, and bids fair to receive early and amicable adjustment.

Venezuela, as most of our readers are aware, is one of those so-called South American "republics," chiefly noted for the frequency of revolutions promoted by contending factions. Whether it is because of the unstable character of the inhabitants, or the climate, or something else, certain it is the phrase, a South American republic, stands for something quite other than a free, stable, self-governing Anglo-Saxon community.

This particular Venezuela, presuming on the Monroe Doctrine as upheld by the United States, has been repudiating its debts, public and private, and treating with contempt the representatives of European nations. To this treatment, Great Britain and Germany, acting in concert, have replied by seizing a Venezuelan harbor or two, sinking or seizing a Venezuelan war ship or two, with a little bombarding thrown in. To the surprise of Venezuela, the United States has looked calmly on; apparently taking the ground that while the Monroe Doctrine may be invoked to prevent European nations planting themselves permanently in either America, it cannot be invoked to justify national repudiation or national impudence.

It is something to have Great Britain, Germany, and the United States in tacit accord! As THE DOMINION PRESBYTERIAN said, a couple of weeks ago, they may be found acting together in some future and more important matter.

Very possibly, the Monroe Doctrine may not be as congenial to Germany as to Great Britain. The latter approved it when it was first promulgated. As it stands today, it is an incidental guarantee to Canada as a part of the British Empire. The Monroe Doctrine does not propose to meddle with things as they are—that is, with the past. But it does propose to prevent the appropriation by any European power of territory not now held by such a power.

That the difficulty with Venezuela is likely to be settled by arbitration, is, we repeat, a bit of news in accordance with the sentiments appropriate to Christmas week.

The Hesperian for January-March contains excellent matter in "Some New Johnsoniana." Considerable space is devoted to Zola. This bright little quarterly always gives one food for thought, especially in the realm of contemporary science. The Hesperian, St. Louis, Mo., U. S. A.

Mr. W. D. McLaren, 585 St. Paul street, Montreal, who manufactures and sells the celebrated 'Cook's Friend' baking powder, has sent his friends and patrons (indicative of his best wishes for the New Year) an extremely tasty and handsome calendar representing a dainty young Miss kneading dough, while beside her stands a bowl of flour, and beneath the whole the inscription, 'Grandma used "Cook's Friend," so do I.'

The  
Inglebrook

## FIONA M'IVER.

A ROMANCE OF THE WESTERN ISLES.

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By Arthur Jenkinson  
and  
Emily J. Jenkinson

### CHAPTER VI.

(Continued)

The disadvantage of an apprehensive and desponding disposition is that it seldom escapes from self-torture. It will persist in calling up difficulties even when it can bring no fresh thought for their solution. The same weary path is trod and re-trod with monotonous iteration. The mind is like a mill grinding on when there is no grist in the hopper, fatiguing and exhausting itself to no purpose.

There are many people who have never learned the habit of facing the facts of life resolutely, and of deciding on the best course open to them, and then of turning to the duty that lies nearest to hand in the confidence that to do it well is their best preparation for whatever may follow. And so they not merely meet trouble half way, but apprehend dangers and sorrows that never come.

Torquil M'Iver was one of these. He was a man of sterling integrity and sincere piety, but he wanted to see the whole path of life straight before him.

And thus when Waldegrave quietly opened his eyes, and gazed silently into the face of his host, he was struck with his appearance. He sat bending towards the fire, and over his refined and pathetic face there hung a cloud of care. Already his mind had begun to hark back upon old anxieties, and to conjure up grim spectres of coming evil.

But the cloud disappeared when he observed that Waldegrave was awake. He rose with a courtly smile, and walked towards the bedside, preceded by the hound. The latter had already made friends with the stranger, and now began licking his hand with all the signs of canine affection.

'You've had a long sleep,' said M'Iver, pushing aside the dog, 'and it will have done you good.'

'It's a sick man's best medicine,' replied Waldegrave, 'and I feel ever so much better.' He shifted his position as well as his broken leg would allow, and then added, as he patted the dog's head, 'This is a handsome young hound; I never saw a finer.'

'Yes; and it was given to my daughter by Nial Mor Duff—I was glad to hear that you know him.'

'Ah?' exclaimed Waldegrave, recalling to mind that Ronald Campbell had associated Duff somewhat significantly with Miss M'Iver. 'It is rather odd, is it not? But we went out to Canada together about two years ago and naturally saw a good deal of each other during the voyage.'

'Did you?' said M'Iver, brightening up. 'I'm sorry he's not at home now, very sorry indeed.'

'Is his father's place far from here?'

'Oh, no; Nial never considered it far. When a boy he thought nothing of riding through the Pass, or sailing round in his boat. He was often here, and I was always glad to see him. He would have been over before now, had he been at home.'

Waldegrave stroked the dog's head thoughtfully. 'I'm confident, now I think of it, that he spoke of you and Miss M'Iver while we were crossing the Atlantic.'

'It is a great pity he is not at home,' repeated M'Iver. 'He would have been a good companion for you. This is a very lonely place for a stranger to be laid up in, and I'm afraid you'll be very weary of it before you can get away.'

'You musn't think of that,' answered Waldegrave eagerly, 'though I do feel troubled about my mother. She'll imagine me worse than I am. I was summoned home from Canada owing to my father's death; and as I am a military attaché to Lord Perceval, the Governor General, and his private secretary, I must return almost immediately. My mother has arranged to go back with me. I wish I could have left to-day with the captain and crew. My being laid up in Liverpool would not have mattered so much, as my mother could have come and stayed with me there.'

'That is unfortunate,' remarked the laird sympathetically; 'but it might cost you your leg, if not your life, to attempt the journey too soon. And this is such an inaccessible region, else your mother might come here.'

'I hadn't thought of that,' said Waldegrave, roused by a new idea. 'I believe she'd face the difficulty of getting here, only she might fear giving you more trouble. There's no other place where she could stay, and you've done so much already.'

'It will be no trouble, no trouble, whatever,' replied M'Iver, quite won by the young fellow's eagerness and filial anxiety. 'I'll ask my daughter to come up, and we'll talk it over,' he said, turning towards the door.

But he had hardly crossed the room before his ear caught the sound of her familiar step upon the stairs.

'Ah,' he exclaimed, 'here she is; I was just coming to seek you, Fiona.'

'And I,' she replied, 'knew Mr. Waldegrave was awake, for I heard you talking, and I've brought him something to eat.'

The room was deeply shaded, and everything indistinct; but placing a small tray on the side-table, she turned to the patient.

'I'm so glad you're better, she said very quietly, though her father detected in her voice an undertone of suppressed excitement.

After a moment's pause, during which Waldegrave gazed steadfastly on the tall, gracious figure, so unlike anything he had imagined, he said with deep feeling:

'I've so much wished to see and thank you, Miss M'Iver; and yet, indeed, I find now that I've no words to convey my sense of what I owe to you; you risked your life to save mine.'

'It's the young fishermen that deserve your thanks most,' she answered, 'My efforts would have availed nothing without theirs.'

And then anxious to divert the conversation from herself, she placed a basin of soup before him, remarking that Highland people didn't believe in starving their guests.

'And I'm sure,' she added cheerily, 'that after such a long imprisonment in the Priest's Cave, you'll be glad of a little sunshine.'

She drew back the heavy winter curtains,

and raised the blinds. A flood of mellow light immediately fell full upon her, and revealed her perfectly to him.

'Good Lord!' he thought, 'I never dreamt of this. What a splendid girl!'

What stirred him was not so much the mere beauty of figure and features, as an undefinable suggestion of inward grace and power. There was something in the liquid depths of those wonderful eyes, in that thoughtful brow and finely chiselled mouth, which raised a tumult of feeling in his breast, such as he had never experienced before—a bewildering sense of reverence, admiration, gratitude. And then, swift upon these emotions, came the thought, 'No wonder Nial Duff was a frequent visitor here, and if he has won this glorious creature for his bride, he's a lucky beggar. But further reflections of that sort were cut short by an exclamation from Fiona:

'Look, father,' she said, 'there's a ship in full sail coming out of Lock Tooth; no doubt the crew of the "Montreal" will be on board.'

'Assuredly, and if you draw the curtains back a little further, Mr. Waldegrave will be able to see too.'

'Yes, and look on a very different scene to what you did three days ago,' remarked Fiona, turning to the patient with a smile.

To her, his face was not wholly strange. There was one intense moment that would ever live in her memory, when she had caught a glimpse of it, white and ghastly, as the great waves roared over them. But now she saw it distinctly for the first time. It was a face that might inspire any girl with confidence and respect, but for her he had an altogether unique interest. She had saved this man's life. 'How ill he looks,' she thought. 'How much he must have suffered.'

Then their eyes met in a long steady gaze. A strange new bond of sympathy drew them together, and they silently, almost unconsciously, hailed each other as kindred spirits.

Then they turned to view the ship slowly sailing away on a sea of glass mingled with fire.

'A wonderful change,' said Waldegrave quietly. 'I'm thankful they were all saved.'

That evening Fiona wrote to Mrs. Waldegrave and invited her to Fas Ghlac.

### CHAPTER VII.

AN EAVESDROPPER.

Sybil Grant was getting ready to accompany her lover, to Fas Ghlac. From her bedroom window she could see his boat tacking up the loch. He would be at Struthan in half-an-hour, and the thought sent a flush of animation into her doll-like face, distinctly adding to her charms.

Ronald's brave deed had swept away all indecision from her mind. He and his companions had suddenly become the heroes of the Western Isles, and she had accepted him without further hesitation. This was to be their first outing as acknowledged lovers, and Sybil would have been a cold-hearted girl indeed, had she felt no thrill of new emotion.

Her father was glad to see her so far settled; for he was a sensible man, and had often feared that his pretty daughter's high-flying notions might end in disaster.

Fathers are usually more indulgent to their girls than mothers. But Mrs. Grant was not a wise woman, and from her Sybil had inherited not merely her blue eyes and yellow hair, but much of her shallowness and vanity.

Colin Grant's wife had come from the Lowlands, and had been deemed a beauty in her youth. Considering her upbringing and surroundings—her father had kept a public-house in a low part of Greenock—she had been fortunate in her marriage. Nevertheless she held the private opinion, which, on certain occasions of curtailed seclusion she did not fail to communicate to her worthy spouse, that with a little more prudence she herself might have done better in the marriage mart.

With such a mother it is not surprising that Sybil grew up with many foolish notions, or that when the girl had determined to accept the offer of a poor crofter and fisherman, Mrs. Grant was not altogether pleased with her choice.

But Sybil had a will of her own, and a measure of her father's shrewdness. She thought of the reflected glory that would fall on her when it was known that the man of whom—as she supposed—all the world was talking, was her lover. Wherever she went—to Bunessan, to Salen, to Tobermory even—she would be noticed and honoured, while all the girls in Mull would envy her.

This view of the matter was strengthened when a copy of the *High and Chronicle* arrived, and her father read aloud Dr. Mackenzie's graphic account of the wreck, and of the rescue of Lieutenant Waldegrave.

But though Colin Grant was immensely interested in the narrative, and Sybil's vain little heart fluttered with delight, her mother only querulously remarked that she would like to know what reward the gentleman would give to those who had saved him.

Sybil, of course, saw that the wonderful castles she had so often erected in the air were now not likely to have a more substantial existence. Still she had the sense to see that that was not an unusual circumstance in human experience. Where so much was real and solid she must be prepared to surrender something. She was not the only girl to see her golden dreams fade into the light of common day.

What she dwelt on with least satisfaction was the fact that Ronald's mother was still living, and would have to reside with them when they were married. She had never to her knowledge seen the old woman, but she fully shared the prejudice against mothers-in-law. Morag Campbell, however, she reflected would not live for ever, and in the meantime could milk the cows, help with the washing, and do many other unpleasant things. And so with a passing sigh after the unattainable, Sybil gave her attention to her curls and ribbons, and was soon lost in admiration of her new hat and frock.

While Sybil was dressing, her father was sitting by the kitchen fire, smoking his pipe, and re-reading the doctor's narrative.

His wife was in a bad humour, already realizing that it would make a difference to her to lose Sybil's help.

More than once she eyed her husband with impatience; while he, poor man, unconscious of the gathering storm, was enjoying a little respite after a hard morning's work, which had begun two hours before his wife and daughter were out of bed.

At last, leaving her work of washing up

the breakfast things—a duty that usually fell to Sybil—Mrs. Grant went to the fire and began peking it vigorously.

'I think ye'll gang daft ower that bit paper,' Colin, she said scornfully. 'Ye hae read it a dozen times to ma certain knowledge. Ye're growin' that fat an' lazy in yer auld days that ye'll dae naethin' to help a body. Here am I left wi' a' the wark to dae, while yer dochter gaes stravaigin' ower the whole countryside wi' her joe. It wad mair besem ye to gang an' bring me a pail or twa o' water frae the burn.'

'It iss a fine story, whateffer,' replied Colin, re-adjusting his spectacles, and taking no notice of his wife's attack; 'and I'm thinkin' Sybil hass got a good man.'

'Weel, it's mair nor I hae gotten, at any rate; or he wad gie me a hand wi' the wark instead o' sittin' readin' an' sm-kin' by the chimney neuk all the mornin'.'

'The thing ye say iss, no true,' answered Colin, keeping his temper, for he expected Ronald in every minute. 'I wass waitin' to see the lad; I hef scarcely spoken to him since he began to come courtin' oor Sybil. Wass I not away wi' a pickle o' sheep when he came to see me the other day?'

'Oh, ay; ye'll think mair o' the sight o' him noo, nor yer own wedded wife,' said Mrs. Grant bitterly. 'An' he's only a pair fishin' body wi' an auld mither to keep. What guid will it dae you or me, or Sybil either, for the matter o' that, that he has got his name in the print? If she had hae taken ma advice she wad hae bided her time, an' no bin sae ready to gie' hersel' awa.'

'Thou speakest as one o' the foolish women,' said her husband, rousing himself; 'and it iss these notions o' yours that hef got into Sybil's head; and I wass afraid she would hef trifled wi' him too long, and lost her chance.'

'Chance!' exclaimed his wife, now giving full vent to her ill-humour. 'What dae ye mean by "losin' her chance"? Wi' her guid looks she micht hae lifted her heid higher, I'm thinkin'. Why should oor Sybil marry a pair fisherman ony mair nor auld M'Iver's dochter? She iss nae sic a beauty for a hef gran' airs, an she hasna got sae much siller either, gin a' ane hears is true.'

'I'm thinkin' it's no true,' interjected Colin.

'And what Mr. Nial can see in her is aboon ma ken,' continued Mrs. Grant more bitterly. 'She's no half sae guid-lookin' as oor Sybil, wha takes exactly after me an' my folk. An' she wears auld claes to gang to the kirk in, whilk oor lassie wouldna pit on to serve in the shop.'

(To be Continued.)

"Whiskey," shouted the lecturer, "will take the coat off a man's stomach." "Worse than that," grumbled the man with the pawn ticket, "it will take the coat off his back."

Affable aristocrat—"The fact is my name is Gibson. You see, I'm travelling incog. There's my card" Mr. Tuppings—Glad to hear it. I'm travelling in pickles." Here's mine."

Na Na, John—A man being seriously ill asked his wife to send for the minister, who came, and talked some time with the good old man. On leaving he tried to comfort the wife, saying that whilst John was very weak he was evidently ready for a better world. Unexpectedly, however, John rallied and said to his wife, "Jenny, my woman, I'll maybe be spared to ye yet." "Na, na, John," was the reply; "ye're departed and I'm resigned. See see."

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Mother—"Georgie, I told you to say 'No' if they offered you cake a third time." Georgie—"So I did, mamma. Only they offered it to me the fourth time, and you didn't say anything about the fourth time."

While returning from a day's outing a young man on holiday was accosted by a friend, who asked him how he spent the day. "Botanising," was the answer. "I see," was the reply, "but whaur did ye get the boat?"

Little Johnnie—"Solomon may have been the wisest man, but Adam was the luckiest." Mamma—"Why do you think so, Johnnie?" Little Johnnie—"Cause he was born a man and didn't have to go to school."

Henry Watterson, the famous editor, recently wrote a very true sentence: "No writing can be called brilliant which is not morally good."

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## Ministers and Churches.

### Our Toronto Letter.

Another Christmas has come and gone. In Toronto it was an ideal day, and as they for some time past had been rather dark and gloomy, everyone gladly welcomed such a one, and all the more that it fell on Christmas. Outwardly, it was a quiet day. Its religious character, so little recognized, that by multitudes it was never thought of, was kept in mind by services in many of the churches, especially Roman Catholic and Anglican, in many Methodist churches and some Presbyterian. If the sacred character of the day, as keeping in memory the most wondrous event in the world's history, is accepted at all, why should it not be observed by all Christian churches, and all professing Christians in some way appropriate and becoming Christians. Its observance purely as a holiday and a day for giving and receiving gifts need not, and will not by many be given up, but all this would be doubly beautiful and the more enjoyed were some distinctively religious recognition made of it, by suitable services of worship being universally observed.

The commercial, not to call it mercenary aspect of the day, bulks very largely in the popular and trade estimate of it. In that respect Toronto merchants and dealers appear generally to be well satisfied, and with many of them, owing doubtless to the generally prosperous condition of the country, it is reported as being a record-breaking day in the matter of sales. In the department stores at least, and at "bargain" counters, the crowds could hardly be described as anything less than a jam.

The festive and charitable features of the Christmas just past are well spoken of, and the reports of them make very delightful reading. For the reason just given there were fewer claims than usual on charitable organizations, and their work was so well organized that it is believed there was hardly a case of need overlooked. It is worth a great deal, and a beautiful tribute to the spirit and character of the Christian religion, that there should be at least one special season of the year when a general, if not universal effort is made to reach, and cheer and gladden in any legitimate way the poor, the needy, the outcast, the infirm in body or mind, and even those who for their crimes, society has felt compelled to so far cast off and shut them up and away from their fellowmen in jails, reformatories and penitentiaries. What other form of religion is there of which so much can be said?

The Canadian Temperance League does a good work in bringing many of the leaders in temperance, philanthropic and other remedial and reform work in the United States, into contact with the same work amongst ourselves, and so the army of Christian workers of both countries is stimulated and encouraged by seeing what the others is doing. At the Sunday service before Christmas day, Rev. F. H. Jacobs who has charge of the well-known Fulton Street Mission, New York, was the chief speaker. His story of his own enslavement to drink, and deliverance from it, of the ruin he had seen caused by it in many others was deeply interesting. At the opportunity given at the close of the service for pledge-signing, no fewer than one hundred and seventy, a large number of them being young men, signed the pledge and donned the blue ribbon. The question comes still up very frequently in the newspaper press, what is to be the outcome of the referendum vote? This one thing is clear from it all, that things cannot remain as they are, and that the vote requires, may even demands some very thorough going measure on the part of the legislature, and anything that is not thoroughgoing will be an evading of the national verdict as regards the bar, the saloon and the treating system. The abolition and nothing less than the abolition of these is what the vote honestly interpreted means. No matter what party is in power, if it shirks the plain wish of the people on this matter, let another be put in its place.

Municipal matters are always at this season of the year, very much to the point. Goldwin Smith, in many ways, all will admit a most competent observer and judge in such a matter, talked, at the last weekly luncheon on the Canadian Club, on this subject. His opinion of Toronto

since he came to it thirty years ago, is that its general progress and wealth have been very very satisfactory, but that in municipal government, relatively it has gone backward rather than forward. The mistake being made is, he conceives, trying to run the city with a village organization, and treating administrative affairs as if they were political. The business of the city is administrative in a high degree, and should be entrusted only to experts, "instead of the system at present followed, and followed in so many instances with so little satisfaction. As an illustration of the good effect of the method he suggested, he cited the city of Washington, which from being under the present system a scandal, had become under that which he recommended "one of the most desirable places of residence in America." Three candidates are in the field for the mayoralty; the campaign is on in dead earnest, but what the result will be can only be determined when the ballots are counted.

The principalship of Upper Canada College, which has been vacant since Dr. Parkin accepted the laborious and difficult task of settling the arrangements for the distribution of the Rhades scholarships, has had an appointment made to it, in the person of Mr. H. W. Auden, M.A., of Fettes College, Edinburgh. He has been Assistant Headmaster of that College for the past ten years, and his qualifications in every way, for what is certainly one of the most important educational positions in the country, are very highly spoken of. The salary is to be \$5,000 a year to begin with, and a favourable reply is fully expected, as also that he will be able at an early date to enter upon his duties.

Silence reigns now in the halls of all the Colleges, lately so full of life and youthful activity. The closing exercises of Knox College were held on Friday the 11th, and immediately thereafter the students scattered in all directions to their homes. Many of them during the holidays will address meetings in various parts on behalf of the Missionary Society of the College. Many of them also will make a strenuous effort in aid of the Caven Memorial Library Building. This is believed at present to be one of the most urgent needs of the College, both for the safety of the valuable library now collected, and that the students may be able to avail themselves to the best advantage of the collection of books belonging to the College.

Prof. McFadyen, has had the rather unusual compliment paid him by the students, of a petition for an extra course of lectures

Dr. Parkin, at the time of writing, is having a conference with the Principals of the degree conferring institutions of education and the Minister of Education, as to the principles on which students at the various colleges and universities may avail themselves of the advantages of these scholarships. Among those appointed to take part in the Saturday afternoon lectures given in connection with University College, Toronto, is Rev. C. W. Gordon, better known by his nom de plume of "Ralph Connor."

As may be said of our own country and Church, that we have not often in their history had three such men to lose within so short a time as Rev. Dr. Robertson, Rev. Dr. Grant, and Rev. Dr. MacVicar, so it may be said of England, that it has not often had three such men to lose within so short a period, as Rev. Hugh Price Hughes, Rev. Dr. Parker, and Rev. Dr. Temple, late Archbishop of Canterbury. Rev. Canon Welsh referred to the latter to his congregation on Christmas Day. Speaking from personal knowledge he said, that two features of him stood out, "strength of character and holiness of life." As the secret of the latter, he made a quotation from his Bampton lecture, which, as it reveals a feature of the late prelate not usually known, and because of the notability of the sentiments expressed, we think well worth quoting: "Jesus Christ is my Lord. Here I recognize Him who has a right to my absolute obedience; here is the Master whom I mean to serve and follow; and in spite of my own weakness, and blindness, in spite of my sins, in spite of my stumbling and weariness of resolution, in spite of temptations, and in spite of falls, I will not let my eyes swerve, nor my purpose quit my will: through death itself I will obey my Lord, and trust to Him to carry me through whatever comes." The next Archbishop to be chosen will be the ninety-sixth, and well will it be for the Church and for England, if he be a man the

secret of whose soul's life is such as that of the late primate.

### Ottawa.

At the Bank Street Church last Sunday Rev. Dr. Moore, who for thirty-six years and nine months has been pastor of the church announced his retirement from the pastorate. In thanking the members for their many kindnesses in the past he said that in the future he would always be pleased to do all in his power to advance the interests of the members of the congregation and church generally.

The annual Christmas entertainment of Knox Church Sunday School was a decided success, the Christ child in song and story forming the musical part of the programme. In this solos were sung by Mrs. H. Stuart Ferguson, Mrs. T. McJanet and Miss J. Hopkirk, illustrative of the life of The Child, while Miss O'Reilly, of Rideau Terrace, very graphically told the interesting story, in addition to giving several other pleasing recitations. The second part of the programme consisted of a series of stereopticon pictures as given by the world's famous artists. This part was conducted by Mr. S. J. Jarvis, superintendent of the school.

### Western Ontario.

The Rev. W. J. West, of Bluevale, occupied the pulpit at Wroxeter on Sunday morning.

Rev. David Dunseith of Pittsburg, Penn., occupied the pulpit of Knox church, Stratford, last Sunday evening.

Owing to ill health, the Rev. R. S. G. Anderson has sent in his resignation as pastor of the congregation at Wroxeter.

At a very successful tea-meeting in the Milbank church last week the principal feature of the evening was a lecture entitled "Problem of Human Life," by Rev. A. Grant, of St. Marys.

Mr. T. Rodger, who conducted services in Knox church, Guelph, during the three months absence of the pastor, Rev. R. J. Ross, most satisfactorily completed his work last Sabbath.

Rev. J. F. Johnston, Ph.D., pastor of the congregation at Tilbury, Ont., has been awarded an important fellowship in Yale Divinity School, New Haven, Conn. Mr. Johnston's duties begin next September.

Rev. H. A. McPherson, of Acton, by invitation preached the annual sermon to the United Masonic Societies of Hamilton in Knox church. Mr. J. G. Cheyne, of Knox College, occupied the pulpit at Acton.

The anniversary services in connection with Mount Pleasant Sunday School were conducted on December 21st, and the following Tuesday evening. Rev. J. A. Ferguson preached in the afternoon, and Rev. Mr. Graham of Avonton, in the evening.

Miss Meldrum, of Ayr, a grand-daughter of the late Rev. Mr. Meldrum, of Harrington, has been appointed teacher in the Embro school. The school is to be congratulated on having secured so competent a teacher.

On Tuesday the induction took place of the Rev. James Barber into the pastorate of St. Andrew's Church, Arthur. Rev. Mr. Little, of Holstein preached the people, and Rev. Mr. Farquharson, of Durham, the minister. Rev. Mr. Hanna, Mt. Forest, presided.

One of the best children's cantatas ever seen in Woodstock was given by the Knox church Sabbath School children in the lecture room which was packed to the doors. Over seventy children took part in the beautiful piece, "Winterland," the production of which was carried through without a hitch.

Anniversary services were held in the North Mornington church recently, conducted by Rev. Mr. McAulay, of Mitchell. A tea meeting was held on the following evening, when speeches were delivered by Rev. Messrs. McAulay of Mitchell; Barnby and McKinnon, of Milverton. The Rev. J. W. Cameron, pastor of the church, presided.

Says the Acton Free Press: Sunday Dec. 21st, was observed as the last communion of 1902. Pre-communion services were conducted by the minister, Rev. H. A. Macpherson. This communion was especially marked by the large number of persons who were received by certificate and on profession of faith. In all twenty new names were added to the roll. The membership of Knox Church is now in the neighborhood of 400; besides a large list of adherents.

The Christmas entertainment of the Embro Sunday School children was a great success this season. A most interesting feature of the programme was the presentation of an address to Rev. G. C. Patterson, expressive of the appreciation of Mr. Patterson's work as pastor of Knox church during the past eleven years, and of the sympathy of his people for their pastor in his trials of the past summer months. The address was read by Jas. Fraser, B. A., on behalf of the young people of the church, and was accompanied by a cheque for \$112, presented by Miss Maggie Murray. Rev. Mr. Patterson was almost overcome, but he heartily thanked them in a feeling manner.

The services in Chalmers church on the 19th ult., were appropriate to the Christmas season. In the morning Rev. Mr. Glassford's plea was for a greater catholicity of spirit, individually, denominationally, interdenominationally, nationally and internationally. In the evening the subject of his sermon to young people was in keeping with the closing year—"Right and wrong uses of the past." Moses words, "Remember all the way that the Lord hath led you through the wilderness," etc., and those of Paul, "Forgetting those things which are behind, let us press forward," etc., formed the basis of the discourse. The apparent contradiction in the two texts were explained and reconciled, and the lessons impressed with clearness and eloquence.

The Chatham News gives publicity to the following characteristic anecdote: The late Rev. Donald McVicar, D. D., principal of the Presbyterian College, Montreal, with his brother Malcolm, when young worked in the logging camps at Chatham township, Kent county. The nights they devoted to study. They would spend so many nights a week studying at home, and the other nights they would come to Chatham and take instructions from the late Rev. Dr. McColl. Dr. McColl acted as private tutor to both the McVicar boys while they were studying in this way, and when they were both successful they never forgot the kindness of their teacher, who had helped them in every way, and had never charged the boys a cent.

At the close of the Thursday night service at Knox Church, Owen Sound, the chair was taken by Judge Morrison, who intimated that something very interesting was about to take place and requested those present to remain. He then called on the ladies to perform their part, whereupon Mrs. LePan stepped forward and read an address which informed Rev. Mr. McAlpine that the ladies wished to present him with a ministerial gown which had been provided for his use in the pulpit. The gown was presented by Mesdames Morrison and Chalmers on behalf of the Ladies Aid Society, and Mr. McAlpine was assisted to put it on. The recipient was apparently taken by surprise, but recovered sufficiently to express himself in a very feeling reply to the address and presentation.

A large deputation from the South Westminster Church quietly waited on Rev. Dr. McCrae, last week, and in the names of the members and adherents of the congregation, presented him with a purse of nearly \$100. Sympathy was expressed with Dr. and Mrs. McCrae in connection with the protracted illness of a member of their family, and they were assured of the earnest prayers of their people. They wished also to express in a special way their appreciation of Dr. McCrae's services, which were so able, helpful and tender. Dr. McCrae said he was quite unable to find words in which to express his heartfelt gratitude to the congregation for their thoughtful act. This was only another of the many kindnesses which he had received from both his congregations.

#### Eastern Ontario.

Rev. D. Strachan, of St. John's Church, Brockville, has been ill, but is now convalescing.

The Eeniskillen Church narrowly escaped being burnt down last Sunday week.

The annual meeting of the Brockville Presbyterian W.F.M.S. will be held in Iroquois, on February 23rd and 24th.

Rev. Mr. Campbell, Chalk River is visiting in Perth, the guest of his parents, Rev. Dr. and Mrs. Campbell.

Mr. John A. James, divinity student at Knox college, Toronto, is spending his holidays with friends in Carleton Place.

Mr. Howard Scott, Queen's university, Kingston, is visiting his parents, Rev. A. H. and Mrs. Scott, at St. Andrew's manse, Perth.

At the next meeting of Glengarry Presbytery, Mr. A. N. Cheney will move that one meeting of Presbytery in each year be held at Vankleeck Hill.

On Sabbath evening Rev. R. Laird, M.A., in First church, Brockville, continued his series of sermons to young men, taking as his subject, "Enemies of Character."

Rev. Orr Bennett, of Almonte, as interim moderator of Session, presided at a meeting of the congregations of Middleville and Darling, when a unanimous call was extended to Rev. W. E. Wallace, of Utterson.

The pulpit of First church, Port Hope, was occupied on the 14th by the Rev. David Geggie, of Parkdale church, it being the anniversary services of the Sabbath School.

Rev. Mr. Menzies, Beachburg, was last week presented with a coon coat and a pair of coon gauntlets by his congregation. Mrs. Menzies was the recipient of a purse containing ten dollars.

Rev. James Grant of the First Baptist Church, Collingwood, and Rev. J. Borland of Gibraltar exchanged pulpits last Sunday. In the evening Rev. Mr. Borland preached a special sermon to mariners.

This year the Christmas Sabbath School entertainment in Knox church, Lancaster, was unusually successful, and the young people were delighted. A good programme was submitted. Mr. Wm. Houston acted as chairman.

At the annual Thankoffering meeting of the Appleton Auxiliary W.F.M.S., Mrs. Craig of Ottawa, gave a very interesting address on her work in India. The offering amounted to \$51.63, the largest in the history of the society.

Rev. W. M. Kannawin, of Omenee, has been preaching in the First church, Brockville; and the Recorder speaks in high terms of his pulpit efforts. "He is one of the rising young men of the Presbyterian church, and will be heard with pleasure in Brockville."

The Rev. J. W. Macmillan, pastor of St. Andrew's church, Lindsay, announces that he has decided to accept the call to St. Andrew's, Winnipeg. Mr. Macmillan will probably preach his farewell sermon early in February, and enter upon his duties in Winnipeg shortly after.

The anniversary of St. Andrew's, Pakenham, will be held on the first Sunday of 1903, Jan. 4th, when Rev. Professor Jordan, D.D., of Queen's College, Kingston, will conduct the services; and on Monday evening, January 5th, a sacred concert will be given in the church.

On Friday evening the 19th Rev. G. Weir, of Avonmore, addressed the annual Thankoffering meeting of W. F. M. auxiliary at Grand Hill. The church was well filled and appreciated the address.

Knox Church, Beaverton, has purchased an acetylene generator and was last Sabbath lit by this excellent illuminant for the first time. The improvement is very great over the gasoline vapor, shedding a pure bright light of great brilliancy.

At the recent meeting of Glengarry Presbytery on motion of Mr. Cormack, congregations within the bounds were recommended to hold special evangelistic services in January, and that Jan. 18th be a day of special prayer for a forward movement in "Evangelic Work as recommended by the Presbyterian Alliance."

At the conclusion of a very interesting and instructive discourse, with special reference to Christmas, in St. John's Church, Cornwall, on Sunday 19th ult., Rev. Dr. MacNish spoke of the loss sustained by the Presbyterian Church in Canada during the year now drawing to a close, by the death of three of her foremost men—Rev. Dr. Robestson, of the North-West Missions; Rev. Principal Grant, of Queen's University, Kingston, and Rev. Principal MacVicar, of the Presbyterian College, Montreal. Eloquent tributes were paid to the ability and worth of the deceased.

The annual Thankoffering meeting of the W.F.M.S., of Avonmore, was held in the church there, on Monday evening the 15th inst. At 7 o'clock Mrs. (Rev.) G. Weir addressed the Ladies of the congregation, in the basement of the church, after which Rev. Robt. Harkness, of Cornwall, delivered a stirring address to a large audience. Excellent reports were read from the Woman's and Young Ladies Auxiliaries and the Mission Band, showing that the past year, has been the best in the history of this congregation. A good Thankoffering was received, which will

bring the total receipts of these Societies for the year to about \$200.

The Rev. Dr. Jordan, of Queen's, conducted the re-opening services of the Sunbury Presbyterian church on Sunday Dec. 21st. There was a large attendance at the morning service, and considering the unfortunate weather, the afternoon and evening services were very encouraging. Rev. Mr. Davey, who took charge of this field less than two years ago, has been doing good service. The work of the parish has been re-organized and the church at Sunbury has been thoroughly repaired and tastefully decorated. In this rural charge there are opportunities for important work and the pastor is evidently seeking to make the best of the position.

A very pleasing entertainment took place on Monday evening in the Woodland church. The chair was ably filled by the pastor, Rev. Geo. Kendall. An interesting part of the evening's program was the presentation to Miss Katie McEachren, organist, of a well-filled purse, as a token of the appreciation and good-will of the congregation. Miss McEachren, although taken completely by surprise, suitably replied. The address was read by Mrs. (Rev.) Kendall and the presentation made by Mr. R. A. Fraser, Elder of the church.

#### Winnipeg and West.

Rev. Dr. Bryan appears to be doing useful work for the College with whose interests he has been closely identified for so many years. At Moosejaw recently he collected \$900 for Manitoba College and expects \$200 more. He has gone on from Moosejaw to Regina on the same business.

Rev. Joseph and Mrs. Hogg, Winnipeg, extended invitations to a large number of young men away from their homes, to spend Christmas eve at 390 Notre Dame Avenue. The invitations were pretty generally accepted, and many countries were represented by the young men present. A red letter evening was spent by all; and a vote of thanks was presented to the host and hostess who had by their thoughtfulness and hospitality, so added to the enjoyment of the strangers.

#### British Columbia.

The Rev. A. E. Vert, pastor of St. Andrew's Presbyterian church, New Westminster, B. C., has resigned.

Rev. Mr. Lang has commenced work at Okanagan, B. C. He has also a station at Fairview. The Vancouver World correspondent says: The reverend gentleman believes in and exemplifies practical religion in deed and speech. He has begun a literary club at Fairview with a view to moral and religious instruction as well as entertainment of a profitable nature. During the winter service will be held here on Friday evenings and at Fairview and the mines on Sundays and week days.

The Rev. Murdoch Mackenzie, a missionary in China, and formerly in Honan, China, leaves Toronto shortly to return to his work in India.

Union and evangelistic services will be held in the Methodist and Presbyterian churches at Aylmer, Que., the first Sunday in January. Rev. A. E. Mitchell, of Erskine church, Ottawa, will preach the first week in the Presbyterian church. The services will be held in the Methodist church the second week.

Rev. J. McP. Scott, who has for several years been doing a good work, and doing it well, in the North Eastern part of Toronto, announced on a recent Sabbath that the debt of \$300 on St. John's church had been paid off, and that a balance of \$70 remained to the good. Well done!

#### SPECIAL TO MINISTERS.

The Empire Loan & Savings Company, Temple Building, Toronto, offers excellent opportunities to ministers to add to their incomes by selling the stock of the company. Stock certificates guaranteed and paying 6% semi-annually. Kindly write for particulars when you read this.

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and the danger can be averted. It has no equal as a preventive and cure for Colds, Sore Throat, Quinsy and Rheumatism. Always keep it handy.

Protestantism and the Pope.

A correspondent from Rome says that the Pope has published a brief, appointing a commission composed of 5 cardinals to direct the work of the association formed 3 years ago for the preservation of the faith against the Protestant propaganda. In his brief the Pope complains of the freedom permitted to the propagation of heresy in Rome, and evidently fears the result of this preaching of the Gospel. The Pope has also appointed a commission on Bible study and interpretations. It is almost too much to hope that they will discover and rectify the errors of the Church.

How it Seemed to Chalmers.

James Chalmers' standard of devotion was a high one. Here is an example from one of his letters:

Is it impossible to find missionaries who will gladly dare all for Christ? Not the "life in hand" business, or the "sacrifices I have made"; but men and women who think preaching and living the Gospel to the heathen the grandest work on earth, and the greatest of Heaven's commissions. We want missionaries like the men Colonel Gordon defines. He says: "Find me the man, and I will take him as my help, who utterly despises money, name, honor, and glory; one who never wishes to see his home again; one who looks to God as the source of good and controller of evil; one who has a healthy body and energetic spirit, and one who looks on death as a release from misery. Leave the twaddle of sacrifices for those who do not appreciate the sacrifice of the Cross. Let the Church give her very best in heart, mind, and body for Christ's world work. The best and greatest of all works requires the best and greatest men. We want men who will thoroughly enjoy all kinds of roughing it, who will be glad when ease and comfort can be had, but who will look upon all that comes as only the pepper and salt, giving zest to work, and creating the appetite for more."

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Health and Home Hints

Glazed Sweet Potatoes.—Halve cold boiled potatoes, lay in a buttered tin; sift a little sugar over, lay bits of butter on top, and brown in the oven, basting often.

Cream Sauce for Onions.—Thicken one cup of hot milk with one tablespoonful of butter and flour rubbed together, and season with salt and white pepper.

Whipped Currant Jelly.—Melt and thin one cup of jelly with three tablespoonfuls of water; when nearly cold whip with an egg whip until light; add the stiffly beaten white of one egg, and heap on a glass serving dish.

Lima Beans with Butter Sauce.—Boil the beans till quite tender, drain them and put into a saucepan with a good, generous supply of butter. Sprinkle with salt and pepper and when the butter is quite melted serve. In place of the butter thick, rich cream may be used if preferred.

Cauliflower Cream Soup.—Use the liquor in which a fowl has been boiled for this soup in order to get the best results. Have a quart of such stock, and cook it in a good sized cauliflower cut in small pieces. Add to this one onion and pepper, and salt. When the cauliflower is quite tender strain and press through a sieve. Add to it a pint each of milk and of cream. Heat up, thicken a bit and serve with fried croutons. Some small branches of the cauliflower may be kept out and added to the soup as it goes to table.

Creamed Oysters.—Cook for two minutes one ounce of butter and one ounce of flour sifted; stir in half a cup of milk; let the mixture come to a boil and add a cup of cream, salt, a dash of cayenne and of nutmeg. Wash one quart of medium-sized oysters, cutting out the hard part, and stir them in the boiling sauce until they begin to curl.

Pumpkin Pie.—"A Reader" asks for a recipe for pumpkin pie. The following is said to be good: One and a half cups of steamed and strained pumpkin, one quarter cup of sugar, one-half teaspoon of salt, one quarter teaspoon cinnamon, ginger, cloves, nutmeg, or one-half teaspoon of lemon extract, one egg, seven-eighths cup of milk. Mix sugar, salt and spice or extract, add pumpkin, egg, slightly beaten, and milk gradually. Bake in one crust. If a richer pie is desired, use one cup of pumpkin, one cup each of milk and cream, and an additional egg yolk.

Rome's Yoke too Heavy in Austria.

The Journal of the Austrian Evangelical Church, the organ of the "Los von Rom" movement, states that the number of conversions to the Evangelical Church in 1901 was more than 6,000, while in the previous year it was 4,516. During the four years in which this movement has been going on, the number of converts in Austria alone, without taking into account the similar movement in Hungary, has amounted to more than 21,000. In 1901, 38 Evangelical churches and stations were founded, 13 of which were in Lower Austria, Styria, Carinthia and the Tyrol provinces which have hitherto been known as citadels of Catholicism.

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The British Society for the Propagation of the Gospel among the Jews celebrated its diamond Jubilee November, 1902, in the Presbyterian Church, Regent's Square, London, in which the society was founded November 7, 1842. The sixty years' work has brought abundant fruit, and a large number of prominent Hebrew Christians were converted, through the instrumentality of the society's missionaries.

Czar's Home Life.

An account of the simple life led by the Imperial Family at Livadia has been given by a high official lately returned from the Crimea. The Imperial couple live as much as possible on bourgeois. The Emperor works till lunch, after which he and the Empress usually play at lawn tennis. A few high officers and officials are generally invited to dinner. Three of the little grand-duchesses are present at both meals with their governesses, the Empress dining in a simple white dress high in the neck.

After dinner all sojourn to the drawing room for coffee. Sometimes a card party will be made up, during which the Empress embroiders. As a rule the Imperial party retire after half-an-hour to the private apartments. The Emperor and Empress have greatly benefited by their stay at Livadia, where, according to present arrangements, they will remain until after the Emperor's nuptials, which falls on the 6th (old style) of December.

Solomon's Throne.

Moreover, the King made a great throne of ivory, and overlaid it with the best gold.

"And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom." —1 Kings, x, 18, 19, 20.

An extraordinary rumor is in circulation in the Calcutta bazaars in connection with the archaeological relics of Lord Curzon of Kedleston, the Viceroy of India. It is believed he has been searching for the throne of King Solomon, and it is now reported that it has been found, and it is stated that Lord Curzon will sit on it during the coronation durbar. It is then expected that some astonishing supernatural events will occur.

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**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**

Calgary, 22 Feb. 8 a.m.  
 Edmonton, Strathcona, 22 Feb. 8 a.m.  
 Kamloops, Revelstoke, March, 4 10 a.m.  
 Kootenay, Nelson, B.C., Feb. 17.  
 Westminister, Chilliwack, 1 Sept. 8 p.m.  
 Victoria, 2 Sept. 10 a.m.

**SYNOD OF MANITOBA AND NORTHWEST**

Brandon, Brandon, Superior, Fort Arthur, March.  
 Winnipeg, Man. Coll., 10-11-12-13 Feb.  
 Rock Lake, Crystal City, 7 Feb.  
 Glenboro, Glenboro, Portage, Portage la P., 2 Sept. 7 p.m.  
 Minnedosa, Minnedosa, 17 Feb.  
 Regina, Moosejaw, Feb.

**SYNOD OF HAMILTON AND LONDON.**

Hamilton, Knox, 6 Jan. 10 a.m.  
 Paris, Woodstock, 13 Jan. 11 a.m.  
 London, London, Glencoe, 11 Nov. 11 a.m.  
 Chatham, Chatham, 13 Jan. 10 a.m.  
 Stratford, 11 Nov.  
 Huron, Goderich, 20 Jan. 11 a.m.  
 Sarnia, Sarnia, 9 Dec. 11 a.m.  
 Malthead, Wingham, 10, 11, 12, 13 a.m.  
 Bruce, Paisley, 2 Dec. 11 a.m.

**SYNOD OF TORONTO AND KINGSTON.**

Kingston, Belleville, 9th Dec. 11 a.m.  
 Peterboro, Port Hope, Dec. 9 2 p.m.  
 Wally, Schomberg, Jan. 23 10 a.m.  
 Toronto, Toronto, Knox, 1st Tues. ev. mo.  
 Lindsay, Lindsay, 16 Dec. 11 a.m.  
 Orangeville, Orangeville, 15th Jan.  
 Barrie, Dec. 24 10 a.m.  
 Owen Sound, Owen Sound, 2 Dec. 10 a.m.

**SYNOD OF MONTREAL AND OTTAWA.**

Quebec, Quebec, 9 Dec.  
 Montreal, Montreal, Knox, 9 Dec.  
 Glengarry, Maxville, 16 Dec. 7:30 p.m.  
 Lanark, & Renfrew, 14-15-16-17-18 Jan. 10:30 a.m.  
 Ottawa, Ottawa, Bank St. 1st Tues Nov.  
 Brockville, L'yn, 9 Dec. 2:30 p.m.

**SYNOD OF THE MARITIME PROVINCES**

Sydney, Sydney, March 4  
 Inverness, Whycomagh, 3 Feb. 11 a.m.  
 P. E. I., Charlottown, 3 Feb.  
 Pictou, New Glasgow, 4th Nov. 1 p.m.  
 Wallace, Oxford, 8th May. 7:30 p.m.  
 Truro, Truro, Jan. 20 10 30 a.m.  
 Halifax, Chalmers Hall, Halifax, 26th Feb. 10 a.m.  
 Lunenburg, Rose Bay, St. John, St. John, Oct. 21.  
 Miramichi, Chatham, 24th June.

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