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### Weary In Well-Doing.

*I would have gone ; God bade me stay ;  
He broke my will from day to day.  
He read my yearnings unexpressed,  
And said them nay.*

*Now I would stay, God bids me go ;  
Now I would rest, God bids me work  
He breaks my heart tossed to and fro ;  
My soul is wrung with doubts that lurk  
And vex it so.*

*I go, Lord, where thou sendest me ;  
Day after day I plod and toil ;  
But Christ, my God, when will it be  
That I may let alone my toil,  
And rest with Thee ?*

—Christian Rosetti.

## MARRIAGES.

At the residence of Mr. William Sutor, of Leeds, County of Megantic, Quebec, on Jan. 14, 1902, by the Rev. D. McColl, B. A., David Sutor, of Leeds, Quebec, to Mrs. James Craigie, of Littleton, New Hampshire, U. S.

At the residence of the bride's parents, Cumberland, Ontario, on Jan. 7, 1902, by the Rev. A. D. MacIntyre, Levi T. Bancroft, of L'Original, Ont., to Maggie MacLaren, daughter of Peter A. MacLaren.

In Newcastle, Dec. 21, by Rev. W. S. Wright, F. W. Noble, M.D., Benues, Michigan, and Annie E., daughter of Robert Bedford, Esq.

At the residence of the bride's parents, Cedar Grove, Ont., on Jan. 1, 1902, by Rev. E. L. Pidgson, pastor Markham Presbyterian Church, assisted by the Rev. J. A. Brown, pastor Knox Presbyterian Church, Agincourt, James C. Hutchison, B. A., M. D. C. M., Whitevale, to Jennie, eldest daughter of Henry Kennedy, of Cedar Grove.

On Jan. 8, 1902, at the residence of the bride's father, 19 Murray street, Chatham, Ont., by the Rev. W. E. Knowles, Julia, eldest daughter of Wm. Douglas, Esq., K. C., to Henry Kirk, Esq., of Cedar Rapids, Iowa.

At the residence of the bride's parents, Cornwall, Ont., on Dec. 30, 1901, by the Rev. Neil McNish, B.D., LL.D., pastor St. John's Church, William N. Watson, of Monongahela, Penn., formerly of Montreal, to Mabel R. Liddell, eldest daughter of Chas. Liddell, Esq., of Cornwall.

## DEATHS.

At Woodside, Guelph, on Jan. 7, Marianne Mackenzie Brown, widow of the late Reverend William Servos Ball, in her 77th year.

On Wednesday, Jan. 8, 1902, at Victoria Hospital, London, Mary, beloved wife of Corson Elliott.

Of pneumonia, on Dec. 30, 1901, at Crosshill, Miss Jennie Bowman Boyd, third daughter of the late Rev. James Boyd, for twenty-nine years minister at Crosshill, in the Presbytery of Stratford.

Alice E. Ketchen, wife of J. P. Roger, M.D., Fergus, aged 32 years 7 months and 12 days.

In Montreal, on Jan. 8th, of pneumonia, Andrew Stuart Ewing, aged 64 years.

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## Note and Comment.

Several seats in the New York Stock Exchange were sold last week at the top price of \$80,000.

The Princess Louise, a daughter of King Leopold of Belgium, has been pronounced hopelessly insane.

English toy makers have once again asserted their position, and retain in their hands a large share of the toy trade, which a few years ago was almost entirely monopolized by Germany and Switzerland.

With a view to economy and to allow officers risen from the ranks to live on their pay, considerable alterations are to be introduced in the uniform of the officers of the army. A War Office letter has been sent out, directing that certain articles of uniform at present in use shall be abolished.

This age will be known in history as the age of Bible translation. At the beginning of the century there were fifty-six versions of the Scriptures; by 1860 the number had risen to 220; by 1890 it had leaped up to 231; and we pass the threshold of the new century with over four hundred versions of the Bible or some portion thereof.

There are now fifteen independent colored churches in Boston, where thirty years ago one could be sustained with difficulty. This does not mean that colored people are crowded out of the white churches. They prefer to worship by themselves. One important fact is that education has fitted more colored people to be the leaders of their own people and pastors of their churches.

Among the additional Stevensoniana which the world has recently been given are some striking illustrations of the pains Stevenson took in the writing of his works, certain from "Weir of Hermiston" being among the most impressive. But as Homer was occasionally accustomed to nod, so did Stevenson when, in a tale of the Regency, he made his escaped French prisoner of war, St. Ives, declare that, while in Edinburgh after his flight, he would not "take a cab." Now it was not until George IV. had been crowned two years that "cabs" were first known even in London.

Riots, arising from the union of the Free and the United Churches of Scotland, have taken place on the Island of Lewis, one of the Hebrides. The islanders refused to countenance the alliance, and when the minister at Ness joined the United Church, they locked him out of his church. A strong force of police was sent over from the mainland to open the doors, whereupon the islanders congregated, and, throwing volleys of stones at the constables, drove them inside the building and bombarded them with rocks until they capitulated and agreed to leave the island. Every member of the police department was more or less seriously wounded.

In Germany more than 50 sanatoria for the open-air treatment of consumptives, affording accommodation for about 4,000 working men, are in operation. The success of the experiment has been such as to afford ground for believing that by the timely admission of the consumptive workman into a sanatorium his life may be prolonged. In Germany the funds required for maintaining workmen's sanatoria are chiefly derived from the system of compulsory insurance against illness which exists in that country.

By the death of Father Leon Alishaw at Venice, in his eighty-first year, the Armenian race loses one of its most saintly figures, patriotic poets, and cultivated historians. He was a member of several foreign academies and learned societies, and in addition to devotional books his three great topographical histories of Cilicia, Sisuan, and Shirak and monographs on the geology, fauna, and flora of Armenia are standard works, though he will probably be best remembered by his discovery of the Armenian text of the Apology of Aristides.

When Mrs. Ward wrote "Eleanor," it was feared by her numerous appreciative readers that it perhaps represented, in its great beauty and finish of treatment the best and last book of fiction she would produce. The Harpers state, on the contrary, that her new work, which they will publish in 1902, is even finer in conception and workmanship than "Eleanor," and is the crowning effort of Mrs. Ward's career. As in the former book, the chief character of the new story is a woman. The novel will run serially in Harper's Magazine, beginning in early spring.

That Bismarck, the Man of Iron, should furnish the text for a religious discourse on "The Reign of Love" seems at the first glance an improbable event; yet a distinguished rabbi of the Jewish Church has made the Iron Chancellor the subject of such an address, using "The Love Letters of Bismarck" as a basis for his remarks. These love letters remain one of the most remarkable and surprising revelations of a man's inner nature the world of letters has ever known. Certainly Bismarck, almost more than any other man, had

Two soulsides, one to face the world with,  
One to show a woman when he loves her."

Boston was at one time considered the most distinctly American of the cities of the United States, but that distinction exists no longer. The last published report of the Boston Board of Health, a good guide to the division of population, shows that the number of deaths for the week was 237, as against 202 for the corresponding week last year. Of the number 237 were white and 4 coloured; 146 were born in the United States, 85 in foreign countries and 6 of unknown nationality; 47 were of American parentage, and 161 of foreign parentage. The increase in the foreign born population of Boston is mostly from Ireland, Canada and Russia. The German population of Boston continues small.

In the past seventy years 300 of the Pacific islands have been evangelized which now furnish a commerce of \$20,000,000 annually. On many of these former heathen islands the people are more thorough and consistent observers of the claims of the Gospel of Christ than the majority of the people living in the oldest Christian countries of the world.

A story is told about the late Rev. P. W. Robertson, of Portobello, whose death was announced last month. When he was minister of Kilmarnock he was appointed to preach one Sunday morning before the General Assembly. Among the ladies in the Moderator's Gallery were Miss Heriot Maitland of Ramornie, and Lady Pelham, an English friend, who was anxious to hear a Scottish sermon. At the close Lady Pelham turned to her companion and said, "Is that your best minister in Scotland?" "Oh! no; he is the young minister of Kilmarnock." "Well, I never heard such a sermon," replied the English visitor. "What a wonderful country this Scotland is for preachers."

One of the most aggressive, if not progressive, religions in the world to-day is Mohammedanism. The "Sick Man" of Europe may have his troubles but he is by no means an object of sympathy or pity. He is perhaps as much annoyed by over-zealous and fanatical followers of the false prophet as he is by the avowed opponents of his faith. His official newspaper is said to be bitterly attacking Christianity and asserting that missionaries of the Cross must not be permitted to work in the Sultan's territories. If such publications are authorized by government authority in Turkey, or even merely overlooked, it becomes a somewhat serious matter; they are liable to cause outbreaks against missionaries and foreigners, and are exactly in line with the Boxer movement in China. Reports come almost constantly of trouble in Macedonia, Armenia, and elsewhere between the Turkish soldiers and the Christian inhabitants. Christian teachers have been persecuted, some killed, and many robbed and wounded. Mention has already been made of attempts to throw upon the English the opprobrium of the uprising in South-western Arabia, the danger, artfully being that the sacred cities of Mecca and Medina might be seized by the British. Time and again it has been announced that the Sultan was about to put himself at the head of the Mohammedan world, and proclaim a grand crusade against Christianity and modern civilization. It is, perhaps, a case of the wish fathering the thought. A commission left Constantinople some days ago to attempt opening closer relation between Mohammedans in Turkey and China. The millions of the same faith in India are most probably in close touch with the Sultan, and this is possibly the best explanation of England's constant siding with the Turk. Military critics of high standing pronounce the Turkish army, for its numbers, the most formidable in Europe. Altogether, in looking at the present character and power of the unspeakable Turk, it is not remarkable that Salisbury should think England, forty or more years ago, "put her money on the wrong horse."

## The Quiet Hour.

### The First Persecution.

S. S. Lesson.—Feb. 2. Acts 4: 1-12.

Golden Text.—Acts 4: 12. There is none other name under heaven given among men, whereby we must be saved.

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

Being sore troubled (Rev. Ver.), v. 2. The indignation of the priests and Sadducees sprang from personal jealousy. The priests regarded Peter and John as interlopers intruding themselves into their office of teaching. The Sadducees could not endure hearing the hated doctrine of the resurrection. The things that trouble us are a test of our character. Our indignation should be more quickly stirred by whatever hinders the kingdom of God than by any personal slight or opposition. We ought to feel an injury done to the poorest child of God or the dishonour done to God's holy name more keenly than an insult offered to ourselves.

Put them in hold, v. 3. The beginning of a series of persecutions which is not yet closed. Indeed the century just ended has been the scene, in Burmah, the South Seas, Madagascar, Bulgaria, and now China, of persecutions fiercer and more wide-spread than any since the days of Constantine. It is known that not less than 200 missionaries and probably 40,000 native converts perished recently in China; and the brave spirit of the early martyrs was everywhere reproduced.

But . . . the number of the men came to be about five thousand (Rev. Ver.), v. 4. This is one of the wonderful "buts" of the Bible. It turns our eyes away from what the Jews were doing to what God was doing. They put two apostles in prison; He increased the church to five thousand men. How slow are believers and unbelievers alike to recognize the fact that nothing can stop the progress of Christ's church. We have no need to worry about the future of the church. God will take care of that. Our duty is to find our place and do our work in it and leave results to Him who rules the universe. The path of duty may lead us to prison or death, but it can never lead us to defeat.

By what power, or in what name (Rev. Ver.) have ye done this? v. 7. It could not be denied that Peter and John had healed the impotent man in virtue of some power outside of themselves. So, there are multitudes of Christians who testify that a power not of themselves is enabling them daily to overcome temptation and discharge duties. They dare not take the least credit to themselves for their noblest deed or their greatest victory. They know that, left to themselves, they should fall before the tempter. The power that keeps them from sin and strengthens them for duty is the grace of God. Will you not accept their testimony and seek this grace? As a piece of black carbon set in the electric current blazes with dazzling light, so God can transfuse the vilest soul with radiant beauty.

Then Peter, filled with the Holy Ghost, said unto them, v. 8. Augustus Hare once said to a friend, something like this: "Every time I see you, I seem to behold the Amen to the promises of God." Peter, standing with courteous boldness before the assembled rulers of the Jews and hurling against them

the most startling accusations, is an attestation in human form to the fulfilment of the Saviour's promise in Matt. 10: 19, 20. And this is the same man who, a few weeks before, had quailed before the very maid-servants of the men whom he now faces so courageously!

Jesus Christ of Nazareth . . . crucified . . . raised from the dead, v. 10. In this single sentence, Peter sums up the great facts which lie at the foundation of the Gospel. The Incarnation, the divine authority, the lowly life, the atoning death, the triumphant resurrection, these are the stupendous and most certain facts on which our faith rests.

Set at nought, v. 11. Those who attend our Sabbath Schools and churches are in a position similar to that of the Jews. God has sent Jesus Christ to us, and not even God can bestow a greater gift. If we could imagine all the riches of the world to be contained in one great and splendid jewel, and that jewel to be offered to us, such a gift would be utterly insignificant in comparison with the gift of God's only begotten Son. And if He is the most precious gift which Heaven can bestow, our greatest and darkest sin must be the refusal of this Saviour. That is the sin of sins, the condemning sin, and every one who has heard the gospel must either commit that sin or accept Christ as his Saviour. There is no middle ground. We put off the day of decision, but at the last we must either accept or reject.

### What Fifty Testaments Did.

A year ago a woman was living near a town where 50 Italians came to work. She became very much distressed at the heathenish way in which they lived, for she discovered that they never went to church and that the nearest Roman Catholic priest had not taken the trouble to look them up. Most of them could speak no English and she could speak no Italian, so she was at a loss to know how to help them. Learning that almost all of them could read in their native tongue, she purchased copies of the New Testament in Italian, and gave one to each man. It was not long before one of the leaders came to her and asked if there was a church where they could go and hear that Book read. He said most of the men were reading it, many of them with much interest. She consulted with her pastor, and they arranged to have a man come from the neighboring city and preach to them in Italian. The men were so interested and grateful that other meetings followed, until now that church has what might be called an Italian annex, and the results of the work are most gratifying.

God has promised to provide for us, and his promise is unailing. We must be diligent in the care of ourselves as far as we are able, but when we fail, God takes us up. He who has taught us to pray "Give us this day our daily bread" does not mock us, but actually intends to answer that prayer. Nothing is more certain than that God will not desert us in the extremity of our need if we trust him. David says: "I have been young, and now am old, yet have I not seen the righteous forsaken and his seed begging bread." If God were to forsake his own in a

time of want, he would not be worthy of our confidence or affection. We must work and save and provide as if everything depended on us, but we must pray as if everything depended on God. If we do this help will not fail us.

### Contentment.

The grace of contentment is one of the most desirable qualities of heart and life. Yet perhaps fewer people possess it than at first sight appears. The degree to which it exists in any life is not measured by the amount of those things which are usually supposed to produce it. It is rather a temper of the spirit, a frame of mind, a disposition of heart in relation to the things which minister to it, or are made to be conducive to it.

The Scriptures abound in exhortations bearing upon contentment. Paul says that in every state he had learned to be content. In writing to Timothy, Paul said, having food and raiment, let us be content. The Epistles to the Hebrews tells us to be content with such things as we have. And again, Paul says that godliness with contentment is great gain. In the book of Job and in Proverbs we find the same sentiment.

First of all, let it never be forgotten that contentment is within ourselves. One man with millions of money and every earthly comfort is not contented, while another with little more than daily bread and fit raiment is filled with contentment. This shows that contentment does not depend so much on what is without a man as on what the man himself really is. It is the relation of the man to the conditions of contentment, rather than the influence of these conditions on the man, that brings contentment into the life.

Contentment will be fostered if we always keep in mind that the Giver of all good is the source of the blessings we enjoy. This will produce a sense of gratitude, and contentment is the twin sister of gratitude. It thus appears that the atheist or unbelieving man is not very likely to be truly contented.

Contentment will be kept alive in the soul if we compare our lot, not so much with those whom we think to be better off than we are, but with those who are in poverty, sickness and sorrow. This we often overlook, and fail to secure the influence of one source of contentment which is very useful.

Contentment conduces to happiness. The soul that has it is happy, and such a soul makes those about it happy, too. The discontented soul is never happy, while happiness ever shines forth from the contented soul, and sheds its bright radiance all over such a life. Thus it is a gain for ourselves and a blessing to those about us. A contented spirit is of vast value.

A little reflection will also show that discontent often argues a degree of mistrust of the goodness and wisdom of God's dealings with us. In the case of the Christian, this should be carefully guarded against. If we have faith in the wisdom and goodness of the Lord whom we profess to honor and serve, we should never forget that "He is too wise to err and too good to be unkind."

This also implies that the Christian man should be the most contented man. This is usually the case, though occasionally we do find a discontented, grumbling, professed follower of Jesus Christ. But such a Christian is living far below his privilege, and is neither happy himself nor does he make others happy. This is a strong plea for the Christian life. It leads to a true, solid contentment.

In this busy age, when the outward things of life bulk so large in the estimate of con-

tentment, it is well for people to pause and consider that the abundance of these things do not make us contented. Rather is contentment a frame of mind and a disposition of heart which receives all gifts with gratitude, and at the same time is able to rise above the limitations of any earthly lot and be serene amid the storm, and contented with little of earthly good.—Christian Observer.

#### Self-Denial.

Self denial is the denial of self in the very form in which self most delights. A man who likes power or pre-eminence or adulation, may endure toil, weariness and even persecution with secret satisfaction, if there-by he wins admiration and influence. There is no self-denial in all that toil or weariness or persecution. There is such a thing as spiritual pride. A person may even be proud of being thought extraordinarily and peculiarly devoted to God. When such a person spends much time in reading the Bible or religious books, or keeps in seclusion as if lost in meditation about holy things, or talks sweetly about the presence of God and communion with him in public and in private, there may be a deep and unseen satisfaction in all this apparent consecration because people look on and admire such piety, such devotedness. And if such is the case there is no self-denial, there is only spiritual pride and gratification because self in its favored taste is pleased. A stream of thoughts sometimes passes through the mind while we are at prayer in our secret devotions; thoughts about our duties in the church, in the Sunday School, in the mission and its work; thoughts about our brethren in Christ, how we ought to act differently toward them, be more kind and loving, or patient and humble; and before we know it we are away off in remote parts of the earth from our prayers, the heart has really been silent from its petitions before God, silent in its communion with God, while thoughts which we did not recognize to be at all sinful have swept a veil between us and the mercy seat. Sometimes these thoughts are injected by Satan, who hates above all things to see a Christian praying; but sometimes they are also traceable to a form of selfishness; the centre of the thought is in some way or another a perfume in the nostrils of self. As a rule, it may be set down to be a fact that a Christian who is given to much wandering of mind when engaged in secret devotion is not living the real life of self denial; if self in some form is filling the heart and ready to take even the perfumed incense of prayer and swing the golden censor before its own deep idolatry.

How often we listen to testimonies that breathe nothing but self! Even when it is positively denied that the glorifying is not of self, but of God, there is evidence of the devil's own deceit in making the soul believe this while reveling secretly in self-satisfaction. How many times our resentment of injury and injustice is fired by our own vanity and unwillingness to be crucified with Christ in the death of self. Not only in the seat, but on the platform; not only in the hearer, but in the leader, this same spark appears. Evident to others, evident, alas! to our gracious Saviour and Lord; but concealed from ourselves. How much we try the Divine patience; how much we all lack of the Saviour's real spirit of denying of self! Meditation on this subject should lead us to watch all uprisings of self, in our spirit, in our words, in private and public devotion, in council, in church, in testimony, and to hear the Master's voice, "Deny thyself, or thou canst not follow me."—Mission Bulletin.

## Our Young People

### Christian Endeavor Day.

#### Twenty-First Birthday.

Topic for Feb. 2, Matt. 25: 31-46.

I cannot think of any kind of human endeavor which does not lead up to a testing time. Our school-days lead up to examinations, and the examinations lead up to graduation. The business man's year leads up to the trial balance. The lawyer's work leads up to the verdict. The mother's work leads up to the success of her children. The cook's work leads up to the finished meal. The farmer's work leads up to the harvest.

And so it is with our work for Christ. There will come a testing day. This Christian Endeavor Day is to remind us of that day which is sure to come. Our Scripture passage gives us a vivid picture of it; the marvellous appearing in the air, the music and the glory, the throngs, the suspense, the unchangeable verdict, as life after life passes in review before the Judge of all.

What will be Christ's opinion of our Christian endeavors? That is the great question. Not what men will think. Not what the committees may report. Not even the praise of our pastor. But what will Christ say?

For Christ can search our hearts. He knows whether our Christian endeavors are for love of Him, or merely from a sense of duty, or to please men. He knows whether we are doing our best, or only our second best, or third best. He knows whether we are sullen workers or joyous workers. And in the light of that infinite knowledge of us, we are to be judged.

We are to talk to-night of what Christian Endeavor is, and of what it has done in the world. Let us not for one minute forget that its only reward comes from Christ, and that Christ's approval is the only judgment it should seek. And in that spirit of loyalty to our Master, let us go forward into still another year of Christian Endeavor.

#### Daily Readings.

Mon.,	Jan. 27.—Endeavor's delight.	
		Ps. 37: 1-12
Tues.,	" 28.—Endeavor's zeal.	
		Ecc. 9: 10-18
Wed.,	" 29.—Endeavor's treasure.	
		Matt. 6: 19-23
Thurs.,	" 30.—Endeavor's choice.	
		Luke 10: 38-42
Fri.,	" 31.—Endeavor's example.	
		John 9: 1-5
Sat.,	Feb. 1.—Endeavor's goal.	
		Phil. 3: 12-16
Sun.,	Feb. 2.—TOPIC. Christian Endeavor.	
	Day (twenty-first birthday). Matt. 25: 31-46	

#### The Progress of Missions.

The influence of the Gospel is in the course of pervading and transforming the whole world. In the comparatively few regions into which it made its way as early as the eighteenth century, Christianity has become the dominant religion, as in Greenland, the Antilles, Guiana, some Indian tribes of North America, and the Hottentots of Africa. It is the same with some of the regions evangelized since 1800, Hawaii, New Zealand, some of the Polynesian Archipelagoes. A comparison of the statistics of the whole of Protestant missions

shows that, during a certain time the Church among the heathen grew at the rate of 5 per cent. per year, but that for two or three years back this increase has risen to 10 per cent. This result is a decisive answer to those who pretend that the work of missions is illusory, because every year there are more heathens born than converted. Given a country in which one per cent. of the population is Christian, and where the whole population grows by one per cent. yearly, and the number of the Christians by 10 per cent., it will only be seventy years before the whole population will have to become Christian.—*Bulletin de la Mission Romande.*

#### Our Members Testify.

King Alfred of England is said to have written once, "The soul of all improvement is improvement of soul." If we want our society to improve, there is only one way to bring it about, and that is for the members that make it up to improve themselves.

A short time before his death, Mr. Moody said that one of the most inspiring signs of the times to him was what he found when he went to Santa Fé, N. M. He saw there an Endeavor society among the prisoners in the penitentiary. Christian Endeavor in many places is heeding Christ's desire, "In prison, and ye came unto Me."

"I was a stranger," Christ will say, "and ye took Me in." One of the missions of Christian Endeavor is to abolish the word "stranger," and put in its place the word "brother." No one should be allowed to come to our church and go away feeling himself an entire stranger. No new family should be allowed to remain in this community very long without being made to feel that the church welcomes them.

Christ has made Christian Endeavor like a most ingenious machine or like a vast organ. Now the inventor of a machine and the maker of an organ—they are the ones who know most about how to manage the machine and keep the organ in good repair. Let us yield ourselves to Christ, and place our society and all its officers and committees at His disposal. That is the only way in which Christian Endeavor can prosper.

I have read a comparison made by Dr. Edward Judson, who says that a Christian should work just as a carpenter works on a high scaffold. If the carpenter kept stopping and looking down, and thinking about the chances of his falling, he could never do his work. He simply goes quietly about his task, and thinks of nothing else, and so he does not fall. That is the way Christian Endeavorers should labor.

On his twenty first birthday a young man is likely to measure his height and weigh himself. One of the objects of this meeting is to measure and weigh Christian Endeavor. It is as high as its pledge of service to God and its church. It is as broad as its world-wide fellowship. It weighs as much as it is doing to promote more loyalty in the church, and to feed the hungry, clothe the naked, cheer the sick, welcome the stranger, help the man in prison, and uplift the world around it.

## Our Contributors

### Principal Story on Christian Unity.

BY REV. PROF. JORDAN, D.D.

After an exceedingly busy summer full of social and academic functions, with all their pomps and pageants, the Principal of Glasgow University has found time to gather his thoughts together and deliver an address on Christian Unity. Note in the first place that he chooses the word unity, not union, and that gives in a measure the key-note of his discussion, and, as he says in the body of the address, "Union is external, unity is internal; union is formal, unity is spiritual. The notion that the Church's unity depends upon the mode of her government or the uniformity of her creed, is a departure from apostolic principle." "They that believed in the Father and the Son, and loved the Lord Jesus Christ, were true members of the Church whether they lived at Jerusalem or Antioch, at Alexandria or Rome; whether they had learned the meaning of the gospel from Peter or John, from Paul or Apollos, from Philip the deacon or Barnabas the Evangelist." The Principal points out first that there is no insuperable obstacle to union of the Church of Scotland with any other Presbyterian Church, but with those who hold that the three orders of Bishops, Priests, and Deacons are absolutely necessary to the constitution of a true Church and who express their faith in the cry, "Nullus Episcopus, Nulla Ecclesia." Such an Episcopalian "may be brimful of the unity of the spirit, but he cannot allow that that spirit would justify him in uniting himself to a body which had not a bishop for its head. Without this functionary no church possesses valid orders or can exercise an apostolic ministry." Dr. Story then points out that this leads to union without unity. "The members of Episcopal Churches and the clergy of Episcopal Churches are no more indissolubly united among themselves than are the members and the clergy of Churches that are non-Episcopal. In the Anglican Church, for example, the extreme Ritualist is separated from the extreme Low Churchman (when that type exists) by a chasm wider than that dividing any one of the parties in the Church of Scotland from any other." This leads to a discussion of the question of Apostolic Succession in the following passage in which the Principal's debating powers come out brilliantly, and is well worth pondering. "The Anglican Evangelical" regards the Anglican broad churchman with an aversion that has no parallel in the lesser enmities which occasionally assert themselves in the General Assembly.

The Roman Jesuit of the seventeenth century held the Jansenist of his own communion in abhorrence; the Papal Court of the twentieth suspects and dislikes the old Catholics, of whom Dr. Dollinger was the champion, more than ever the old Moderates disliked and suspected the enthusiasts of the so-called "evangelical revival," or than the rigid Covenanters contemned the Laodiceans of the Revolution Settlement. The Greek Churchman of to-day, who can allege an unbroken descent from Basil or Chrysostom, will have nothing to do with the Latin, who can boast an equally uninterrupted pedigree from Cyprian or Ambrose. Identity of order is no guarantee of ecclesiastical unity, even in the merest formal and external sense, any more than it is a guarantee of a common agreement in orthodox doctrine and pure ritual. The Armenian Church is one of the oldest Episcopal Churches in the world, and can point to

### An Ecclesiastical Genealogy

without a flaw; and yet, holding as it does by the Monophysite dogma, the Church of Rome and the Orthodox Greeks refuse to recognise its claim to Catholicity. It is Episcopal in order, yet it is not orthodox in doctrine. The Abyssinian Church, again, also enjoying the mystic benefits of uninterrupted Apostolic succession since the earliest centuries, is so steeped in superstitions and in ritual absurdities that it is difficult to recognise under these a distinct basis of Christianity at all. Yet, in the eye of the consistent defender of the theory of Apostolic succession in a threefold ministry, the half-savage Abyssinian is a true member of the Church of Christ, and the civilised Presbyterian of Scotland, of Holland, of America, or Australia, is not. Can the fact that the government of the Abyssinian Church is Episcopal, and that its hereditary connection with the patriarchal See of Alexandria has not been ruptured for more than fourteen centuries, atone for its ignorance and superstition? What special virtue has resided in that Episcopacy which has sanctioned the practice of circumcision, the rigid observance of the Jewish Sabbath, the continuance of dancing as part of the Christian ritual, the permission of polygamy as in the days of the patriarchs, which teaches that unbaptised children are eternally lost, that in the act of baptism the sinful soul is regenerated, and which exercises such theological skill as it possesses in acrimonious disputation over the ancient problem—the twofold nature of Christ? While all this is compatible with the most unquestionable title to Episcopal order and apostolic succession, is there not something wrong in a principle which bases Christian union upon the foundation of that order and succession? Can that theory of union be a sound one which sanctions Christian fellowship with the ignorant and superstitious Abyssinian because he is an Episcopalian, but prohibits it with the intelligent and pious Scot because he is not an Episcopalian? Can we light anywhere on anything in our Lord's teaching, or in that of His apostles, which warrants us in believing that He intended to make Episcopacy the foundation of His Church? Show us the passage and it sufficeth us."

The lecturer then showed the need of that spiritual unity which will bring with it all the unity that is desirable.

### Queen Vashti.

In ancient story it is told,  
A fact, though many centuries old,  
Truth, strange as any fiction;  
Ahasuerus was the Persian King,  
Right regal, as the poets sing,—  
Unused to contradiction.

His consort was a noble Queen,  
Of dignified and stately mien,  
As ere were diadem;  
She scorned to heed the King's behest;  
And spurned immodesty's request,  
Before assembled men.

The King, in wrath, uncrowned his Queen,  
Divorced, and sent her forth, I ween,  
From Shushan's princely halls;  
Divorced but not disgraced, that day,  
Queen Vashti held more queenly sway,  
True virtue never falls.

Queen Vashti, glory and renown,  
Virtue and honour are thy crown,  
Sweet modesty and grace;  
For though thy crown of earthly state,  
Be lost, as ancient books relate,  
None can thy deeds deface.

Thy noble conduct as a star,  
Brighter than constellations are,  
Thy deeds of good report,  
A lustre bright and fair and clear,  
In contrast with the darkened sphere,  
Proud Ahasuerus' court.

Right worthy queen of royal blood,  
In history's page Vashti the Good,  
Imperial in thy fall;  
Better to fall in virtue's name,  
Than wear a crown enshrined in shame,  
Such honours but enthrall.

GEO. W. ARMSTRONG,

London, Ont.

### Great Convention of Students Will Meet in Toronto.

The Fourth International convention of the Student Volunteer Movement will meet in Toronto, Canada, February 26 to March 2. The previous conventions were held at Cleveland in 1891, in Detroit in 1894, and in Cleveland in 1898, and were the largest meetings of students ever held. The last one was attended by over 2,200 delegates. Students will be sent as delegates from the institutions of higher learning from all sections of the United States and Canada and it is probable that 500 institutions will be thus represented. Those in attendance will also include professors, national leaders of young people's organizations, returned missionaries, representatives of Foreign Mission Boards, and editors of religious papers.

The program will consist of addresses during the morning and evening sessions, and section meetings for the consideration of Missions from the standpoint of phases of work, the different missionary lands and of the denominations which are represented. The addresses which will be given will deal with the obligation of promoting the missionary enterprise, the means which are essential to its success and its relation to the students of this continent. Among the speakers are Mr. Robert E. Speer, Mr. John R. Mott, who will return from his tour around the world to preside at this convention, Right Rev. M. L. Baldwin, Bishop of Huron, Mr. L. D. Wishard, the first College Young Men's Christian Association Secretary, Bishop Galloway, President Capen of the American Board of Foreign Missions, Dr. and Mrs. F. Howard Taylor of China and many returned missionaries and secretaries of Foreign Mission Boards. Student Christian leaders of other lands will also participate.

As the citizens of Toronto will entertain the delegates to the number of 2,500, the only necessary cost of attendance will be the traveling expenses. Reduced rates have been granted by the railways. It is not expected that the majority of those attending will be prospective missionaries, but that the majority will be Christian students who are not volunteers.

The Student Volunteer Movement for Foreign Missions, which calls this Convention, is one of the most remarkable enterprises of students the world has seen. It was started in 1886 when at the first Northfield Student Conference 100 students expressed their desire and purpose to become foreign missionaries. The call to missions was taken the following year by two Princeton students to the colleges of the country. Two years later the Movement was definitely organized. As a result of its work several thousand capable college men and women have been led to form the purpose to spend their lives on the mission field, 1,800 have already been sent out by the regular missionary boards, while similar movements have been inaugurated in Great Britain, Germany, Switzerland, Scandinavia, South Africa, Australia and other countries.

The census returns, just completed, of Russia show the population of the Empire to be 125,668,000.

**Best Ways of Helping.**

God has put it into our power to help our friends in many ways—sometimes by deeds which lift away burdens, sometimes by words which inspire courage and strength, sometimes by sympathy which halves sorrow and doubles joy. But there is no other way in which we can serve others and do them good so wisely and so effectively as by praying for them. Friendship that does not pray lacks a most sacred quality. It leaves God out, and that is leaving out friendship's best possibilities of blessing. Earth's sweetest joy needs Heaven to make it complete. An old writer said: "Pray for whom thou lovest: thou wilt never have any comfort of his friendship for whom thou dost not pray." We are sure at least that the truest, deepest, realest comfort cannot come from a friend whose name we do not speak to God in love's intercession. To God alone can the heart express its most sacred desires for a friend.

There are many cases also which we can help with our love in no other way but by prayer. The friend is beyond our reach and we cannot get to him with our cheer or comfort. Or he may be near, and yet his need is such that we cannot relieve it. Besides, human capacity for helpfulness is limited. We can give bread when one is hungry, a cup of cold water when one is thirsty, fuel for one's fire, or medicine when one is sick. We can express sympathy when one is in trouble and say a word of cheer when one is disheartened. Yet we can do little more. Even tenderest love is almost powerless in the presence of life's deepest needs.

But we can always pray and by our intercessions bring down divine blessings upon our friend. We can intercede and God will send angels to minister to those who are dear to us in their struggles. We cannot reach the wandering one in sin's dark way, but we can go to our knees and the Good Shepherd will be out on the dark mountains, seeking the lost. We cannot put strength into our friend's heart in his weakness, but we can pray and God will strengthen it. We cannot comfort our friend in his sorrow, but we can speak to God and he will whisper words of true consolation.

In our intercessions we should ask always for the best things. When you pray for your friends, what is it that you usually request God to do for them? What do fathers and mothers ask God to do for their children? Is it worldly honor and success they seek for them—good fortune, promotion, wealth, prosperity, many friends, desirable marriage, a high place among men? Are these the best things which a parent's love can ask for a child? What are the things we ask for those we love?

St. Paul said of Epaphras that he prayed for the Colossian Christians that they might "stand perfect and complete in all the will of God." He did not ask that they might be prosperous in business, that they might be preserved from sickness, struggle, loss, or trial, but that they might stand faithful and true amid all temptation, that they might do God's will, that they might fill out the divine thought and pattern for their lives, that they might in all things please God.

This is very suggestive. The mother's prayer for her children should not be, first, that they may have worldly honor

and success, but that they may be what God made them to be. God has a thought, a plan, for each life. The truest prayer parents can offer for their children is that they may be so led and directed, so fitted and trained, that they will be ready for the place and the duty for which God made them.

We often pray for friends who are in trouble. For example, one you love is sick. You are touched with sympathy and you go to your closet and pray for him. What shall your prayer be? That your friend may recover? Yes; that is your heart's natural prayer. It is right, too, and you may plead for this very earnestly. But that must not be your only prayer. It would be very sad if your friend were to get well and were not to take some blessing out of his sick room with him when he goes forth from it. You are to pray also that he may be enriched in spiritual experience, that he may be made a better man through his illness, that he may be brought into closer relations with Christ, that his life may be cleansed, purified, rid of its faults, and that he may become more thoughtful, more unselfish, more gentle, more like Christ—in one word, that he may be made perfect and complete in all the will of God.

It is not good friendship to ask for money, ease and luxury for our friends, when what they need is thoughtfulness, heavenly mindedness, love for Christ, reverence for God. We should pray that they may have God in their life, that they may lay up treasures in heaven, that their sicknesses may make them gentler, lovelier, sweeter in spirit; that their earthly losses may work for them spiritual gain, and that they may live to be a blessing. We should not spend our time asking for those we love trifles and things that perish; we should pray rather for blessings which shall endure forever—The United Presbyterian.

**Literary Notes.**

The holiday number of *The Canadian Housekeeper* contains two beautiful supplements, "Fruit and Flowers" and "Mother and Child;" also an excellent full page engraving of Ella Wheeler Wilcox. The enterprise shown by the publishers in giving such excellent and costly specimens of Canadian art is commendable, and they are succeeding admirably in their aim to provide Canadian women with a good home magazine on *Culinary and Household Art*. The forty odd pages in this magazine contain many excellent illustrated articles on home management and economical housekeeping. Mrs. S. T. Rorer and Miss Anna Fraser look after the cooking for the holidays, while articles also appear on Health, Decoration, Home Hints, Laundry, Household Art, Sick Room Cookery, and Candy-Making. Many of the best authorities in England, United States and Canada on *Cookery, Health, Child-Training and Home Management* have been secured and will contribute articles from month to month in *The Canadian Housekeeper*. One dollar per year.—*Canadian Housekeeper Pub. Co., Toronto*

Paul says: "I have learned in whatsoever state I am to be therewith content. Enough is as good as a feast." If we can only feel that with what God gives us we have enough, we may be happy, whatever our condition.

**Sparks From Other Anvils.**

**The Herald and Presbyter:** The call to discipleship means to everyone coming to Christ, in a very important sense, that he put his business where it will not dominate his life.

**The Sunday School Times:** Many a man groans or worries under the weight of a burden that God is ready to bear for him, but which the man mistakenly thinks it is for him to bear for the Lord.

**The Christian Intelligencer:** Hearts fired with zeal for world-wide missions, hearts yearning that Christ may be exalted in all the earth, are the hearts most open to the vivifying influences of the Spirit, and the very hearts in which a true revival has its birth.

**The Christian Leader:** Infinite love entered the world at Bethlehem, and the holy flame will never be quenched, it will burn up the chaff of earth with unquenchable fire, and continue till all true souls are incandescent with love divine.

**Christian Observer:** The Gospel is an unchanging fact, and it meets all errors and cures all ills. Its counterfeits and its opponents are practically the same in all ages, only they appear in variant forms as the ages go by, and error, old and new, must be met with the truth that is old, yet ever new.

**The Michigan Presbyterian:** We never knew a church which was not glad to welcome strangers—if the strangers would only give them a chance. Before complaining of people far not calling, it might be well to ask if you return the calls you have received. Before denouncing the church as cold and unsocial, just consider how you have treated them.

**Presbyterian Record:** Most of us would rather see others occupying hard places than to occupy them ourselves. It is very easy to say: "In any little corner, Lord, in thy vineyard wide, where Thou wouldst have me work for Thee, there would I abide," but to go to that little corner and contentedly stay there and work, we would just as lief it would be somebody else.

**The United Presbyterian:** In the ministry of Christ teaching was higher than healing. He sometimes separated himself from the people, who were crowding upon him to be healed, that he might speak to them the words of eternal life. Thus he entered into a ship and addressed the people from thence as from a pulpit. All right reform work is good, but the highest ministry is that of the Word.

**The Lutheran Observer:** Sometimes, like children, we ask for things which would do us harm; sometimes we pray for escape from discipline which is needful for us, or from work which, though difficult and unattractive, shall be the means of accomplishing great good, and the Lord is kindest in withholding what we ask, and giving us grace to bear the burden which the time may bring.

**The Presbyterian Banner:** It was not chance that Jesus, for the most of his life, worked with his hands at a trade. It was a deliberate plan of God that it should be so. If there were no other message in the Book for workmen to prove the eignity and divinity of labor, the one single fact of Jesus Christ in the shop would be the largest message of the Book in that direction.

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C. BLACKETT ROBINSON, Manager and Editor.

Ottawa, Wednesday, Jan. 22nd, 1902.

We hear much in these days of the mission of the Old Testament prophet as a preacher of truth and righteousness, and as a witness for God to the men of his day. Their example in this respect is presented for imitation and pressed upon the preachers of our own time. This sentence from George Adam Smith's recent work on "Modern Criticism and the Preaching of the Old Testament" is well worth the quoting and preachers thinking over. "The ultimate fountain of the prophetic preaching is the passion to win men. This is the secret both of the pathos and the splendour of its style. To the prophets, preaching was no mere display, but a sore battle with the hard hearts of their contemporaries, in which the messenger of the Lord worked with the pity of his weakness upon him, at a supreme cost to himself and conscious that he must summon to his desperate task every resource of feeling and of Art."

The friends of Principal Grant in every part of the Dominion will hail with pleasure his reappearance in the public arena. His address lately, of an hour's length to the students of Queen's College and other friends, gathered in Convocation Hall, clearly shows that, if the Principal's abounding physical strength and vigor have suffered by his late prolonged and dangerous illness, his mental strength, activity and versatility are in no respect abated. The autobiographical notes in his address have a great personal interest. His reference to Confederation, to present day questions arising out of it, to educational and ecclesiastical matters, are fresh and suggestive. Long may the Principal, who is Canadian and British to his heart's core, be spared to enthrone others with his own feelings in this respect; and to see all his plans and hopes for his country, for his Church and his beloved Queen's University in the full and sure course of happy and complete fulfilment.

## MANNER.

This is a thing not easy to define, but that manner is of importance in many ways is what will at once be admitted. All know what is meant by a pleasing or ungracious manner, by a frank or reserved manner, by an awkward, ungainly or courteous manner, by a cold or genial manner, and there we leave it. We can only say that, manner in every case depends upon a certain, subtle, personal quality which eludes definition, or perhaps description, but by which it is determined. It may be traceable to natural temperament, to qualities of heart, to home-training, to association, to degree of culture, to one's experience in life or many other causes. Everyone takes cognizance of manner. The first thing which strikes one, and by which an impression is made upon us in meeting with a stranger, is his manner. We cannot at once pronounce upon character, but we are immediately impressed by and judge of manner. First impressions of men to which many attach so much importance, are determined by manner. If first impressions and opinions formed in this way are unfavourable, they can often only be overcome by long acquaintance. So manner often obscures merit, or may give a place in our estimation which there is no merit to warrant.

Manner, if not of the first importance, is at least of great importance in every walk of life. Among all the complexities and complications of life to what extent mutual intercourse is made easy and pleasant or the reverse, depends upon manner. In countless cases difficulties feared at once disappear before a frank, straight forward, courteous manner, and for the want of this, plenty and obstinate difficulties that need never have arisen are created. The initial, and often the permanent success or failure of the business or professional man is determined by his manner. Other things being equal, as to business or professional ability, the man with the happy, agreeable manner is certain to succeed, in the ordinary sense of the word, better than the one whose manner is reserved, or cold, or repellant. Even if things are unequal as regards knowledge, ability, or skill, a lack in these respects is often more than counterbalanced by a manner generally acceptable or attractive. The business man with a good or prepossessing manner, will be sure to keep or gain customers where one whose manner is different will lose them. And so in the same way will the standing, and influence of the professional man be affected.

How far should our appreciation of, and feeling toward, say a christian minister, be influenced by his manner being agreeable to us or the reverse? This suggests the question what is the real purpose or object for which one man stands toward another in the relation of a christian minister? It is to serve us wisely, truly and faithfully as a religious teacher, guide and friend, and be an example of christian conduct in life. So many are either well or ill affected toward their minister by his manner only or chiefly, and the good they can receive from his ministrations depends so largely upon this, that the question is well worth seriously weighing, "how far should I allow my minister's man-

ner to influence my estimate of time and relation toward him?" Manner is certainly in this matter, if important, yet quite secondary. It does not make a man really a better christian minister though it is what the popularity of many a one largely rests upon, that he has "his joke," his "happy word," his "smile" ready for everyone. Behind the bluntest manner, may be the truest piety, christian wisdom and faithfulness, and there may beat the warmest heart, and the blindest manner may be only the veneer over the shallowest feeling, levity of character and want of real earnestness. If there is true piety, faithfulness and kindness of heart, and christian wisdom and earnestness in teaching, then surely the matter of manner, so secondary, should detract from a just appreciation of a christian minister or interfere with our benefit by his ministrations. The manner that repels one may attract another, and should, in this relation, be a matter of forbearance, and be allowed to obscure character and interfere with or militate against those supremely important objects for which one man stands toward his fellowmen in the relation of a christian minister.

## MISSION FUNDS.

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

The 1st column shows the amount required for each scheme, the 2nd, the rate per communicant, and the 3rd, the amount each scheme should receive of every \$100 to be distributed.

	Amount required.	Average per Com.	Proportion of \$100.
Home Mission	\$97,500	.57	\$32 57
Augmentation	30,000	.20	11 43
*Foreign Mission	70,000	.42	24 00
Fr. Evangelization	35,000	.17	9 72
Knox College	12,000	.09	5 14
Queen's "	5,500	.04	2 30
Montreal "	5,000	.04	2 28
Manitoba "	3,000	.02	1 14
Widows & Orphans	13,000	.08	4 57
Aged & In. Min.	13,000	.08	4 57
Assembly Fund	7,000	.04	3 28
	\$291,000	\$1.75	\$100 00

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

The year terminates on Friday the 28th of February, and the books close promptly, so that all moneys should be forwarded so as to reach the office in Toronto on or before the evening of that day. R.H.W.  
Toronto 18th Jan. 1902.

## A BIBLE LESSON FOR MODERN DAYS.

Mention has been made in the press that the premier of the Netherlands, Hon. Abraham Kuyper, is also Rev. Abraham Kuyper, D.D., LL.D., and the fact is commented upon as a very interesting piece of history. So it is. As a sturdy Calvinist he should make a sturdy and reliable statesman, and so far as we know he is all that. But he is also an author, for in a recent number of the Christian Intelligencer of New York, we find an article under the following caption:

### Deborah the Nurse.

BY THE REV. ABRAHAM KUYPER, D.D., LL.D., PREMIER OF THE NETHERLANDS.

Gen. 35 : 8. But Deborah, Rebecca's nurse died, and she was buried beneath Bethel under an oak; and the name of it was called Allon-Bachuth.

Now, this is quite an interesting fact in itself, rendered doubly interesting from the manner in which this incident of Bible history is treated by the distinguished author. Deborah was Rebecca's nurse, literally a "bond-slave," given to Rebecca when she started in company with Abraham's servant from Mesopotamia to go to the land of Canaan to become the wife of Isaac. She must have been a faithful as well as an aged servant, otherwise she would not have received the special mention in Bible history recorded in Genesis. It would appear that she remained with Rebecca as long as she lived and then became attached to Jacob's family. She must have been greatly beloved by Jacob's family—a fact which is indicated by the name given to her burial place, "the oak of weeping."

The special lesson urged by the preacher-statesman of the Netherlands is the considerate and affectionate treatment accorded to the bond-slave in the families of Isaac and Jacob, so often in sharp and striking contrast to the treatment accorded to domestic servants, and the behavior of domestic servants, in these modern days. What he says is well worth being reproduced:

"Deborah means a bee; which as a name for a servant, and especially for a nurse, was beautiful and deeply significant. A bee is the image of restless, steady and ever active diligence and care. An insect that gathers honey from every flower; and gives what it gathers to others and robs none for itself. And the grace of God by faith had made Deborah to be such a lovable, quiet and faithful servant. A worthy example to put other servants to shame, also in our days, who have received Christian baptism and go themselves by reputation of being Christian, but who, as the ant, merely toil for their own interests, or who, worse yet, have only the sting in common with the bee, with which to hurt and to poison the life of many a family.

On the other hand, by grace and faith the Lord had worked a tender attachment to Deborah in the hearts of Jacob, Leah, Rachel, and their children. Deborah was not merely their servant, but her service was appreciated. Deborah had become a member of the family. Deborah was held in honor and she was loved. And when she died there could have been no mourning more sincere over an own child, than over her. And her burial was such as might have been given to an own sister of Jacob or Leah.

This is also a noble example that might set to shame many employers in our times, who confess that Christian-like they know

the Lord, and who nevertheless look down upon their servants, and call it too great a familiarity to talk with them as one might speak to a sister or a brother; and who, when the servants complain, or even when they die, remain quite ignorant of the fact; and shed no tear; and are the first to think or say: "for her or him another." And then the evil operates from both sides, simply because the faith remains dead. It is dead in the housemaid who has no heart in her service; or dead in the master or mistress, because the payment of the wages is the end of all interest.

Evidently the Golden Rule of the New Testament must have been faithfully observed in the families of Isaac and Jacob. If such a "community of interests" could be established in modern families between mistresses and their "help"—considerate and affectionate treatment on the one hand and quiet and faithful service on the other—it would probably go a long way to solve "the servant girl problem," which seems everywhere to have reached an acute stage. The faults are not all on one side, and they could be reduced to a minimum if mistresses and their servants, in their relations towards each other, would endeavor to act upon the Golden rule.

It is true of a nation as well as of the individual that it does not live "by bread alone." To rise to any noble place among the nations or do any noble work, means must be provided plentifully and the best for culture in the broadest sense. For intellectual culture, though not for that only, schools, colleges and universities must be maintained. These should be largely, it not solely maintained by the State, and on them the gifts of the wealthy, the patriotic and philanthropic may very wisely be spent. The more numerous they are, provided they are properly equipped for the special work they undertake, the better will it be for the country, and the greater will be the number who will be attracted to their halls, and aspire to obtain cultivation for their minds. For this reason we would suppose that, the vast majority of those who read the speech lately given by Principal Grant to the students and other friends of Queen's University, will agree with him, that there is need and a place and work for Queen's to do for the country. In a country growing as ours is, and with incalculable possibilities in the future, there ought to be the opportunity and inducement given to youth to obtain an education equal to the best that can be given anywhere, except what is only possible in the most ancient and full-grown universities of old lands. This too will come to us in time. While we would not have the University of Toronto crippled to the extent of one dollar in its endeavour to keep itself up to the highest state of efficiency that the demands of the country call for, we agree, and we think that the majority of those who think wisely, on this subject, will agree with the Principal of Queen's when he says that "Clearly, Ontario needed more than one university, were it only to save the one from the blight which Napoleon's centralized University of France with the suppression of the old universities brought upon higher education in that country, and Queen's, from its location, traditions and freedom from

denominational control seemed peculiarly fitted to be the second, and of all the most value to the Province from its distinctiveness of type."

We might be inclined to enter a caveat to the last words of this sentence, but in the absence of fuller explanation we are not prepared to discuss the question.

"It steals in incessantly," were the words used recently to describe the insidious and persistent efforts of those opposed to moral reforms for the sake of gain or pleasure, to evade or override the laws made to enforce such reforms. These are often more dangerous than open defiance of law, now, unhappily so common by powerful and unscrupulous corporations. The pettiness, the harmfulness of some infraction of a law, the selling of a dish of ice cream, for instance, on Sunday, is held up, and it is called persecution to oppose or forbid it. So a young man's first glass, his first insignificant speculation or bet with money not his own, is thought of or represented as being a very small offence, or trifling departure from the path of rectitude. In the light of tampering, compromising with principle, of possible consequences and consequences that very often follow such acts, they are not small; they are like the first small drops of water that trickle through the dam which holds millions of gallons of water in a reservoir. Let this pass without attention and every moment the leak will increase in size until the dam gives way and the waters carry desolation and death in their path. It is only by eternal vigilance that the forces of evil can be detected, and the moral desolation and destruction, which, if left alone they are sure to work, can be arrested and overcome. On the side of evil the personal element of gain or pleasure constantly acts as a stimulus, on the other side, comes in, what ought to act with still greater force, but unfortunately often fails to do so, the highest welfare, the salvation of the individual from the results of his own folly, and the safety and wellbeing of the whole community, of the whole country it may be.

The death of Mrs. Ball, widow of the late Rev. Wm. S. Ball, and youngest sister of Hon. Geo. Brown, removes another of the links, rapidly getting fewer, which connect the well-known Christian workers of the Presbyterian Church of the past generation with those of the present. Of the founders and earnest workers and leaders of the Woman's Foreign Missionary Society, Mrs. Ewart, Mrs. MacMurchy, Mrs. Jeffrey are gone and now Mrs. Ball. Among our men, Revs. Dr. Cochrane, King, Reid and last. Dr. Robertson have all within a very recent period, passed away. Men come and men go, but God, whose servants they all were, is able to raise up and He will raise up in the future as in the past, a never-failing succession of godly men and women to follow in the footsteps of those who have gone and do the work needed in successive generations.

## The Inglenook.

### Caleb Billings' Quarter.

Caleb Billings is a tailor with a shop in a little basement on Dearborn street. Caleb is a "mark," an easy mark, his wife says, and many of Caleb's customers if they knew of the wife's remark would say that she told the truth. Caleb is the friend of the stray cat, the homeless dog and the down-trodden and despised generally, whether they be man or beast. The number of men in Chicago who owe Caleb for trouser cleaning and trouser pressing is beyond computation. Not one of these men, however, will hesitate to-morrow to go into the Dearborn street basement to order a general clothes cleaning and ask Caleb to chalk it up. He'll do it without a word, and such is the make-up of this little tailor that he will act as though the man who is to stand him off for six months and probably will never pay at all is actually doing him a favor.

Mrs. Billings, it may be said in all sorrow, is a bit of a shrew. If Caleb gives a dinner to a hungry tramp, which he does every time a tramp applies, unless his wife be looking, Mrs. Billings upon discovery of the fact will berate Caleb for hours at a stretch.

"You've no right to do these things, Caleb Billings. Here you are giving pork chops and potatoes to the thieving tramp when we need new chintz curtains in the bedroom and a new rug for the parlor. We never have a dollar at a time in the house just because you are so soft-hearted and softer headed than everyone with a tale of woe can get your last cent. It's got to quit, I tell you; it's got to quit. You're working all the time for a lot of lazy loafers who never pay you. You ought to be ashamed of yourself." Caleb took every tirade meekly. He knew that in some ways his wife was a good deal more than half right, but he could no more change his nature than at his age, sixty, he could change his trade.

One morning just before Caleb started to work his wife said: "There isn't a cent in the house. Be sure and bring some home this evening. We need it for lots of things, and besides I promised Cousin Mary that I'd go to the theater with her to-night, and each of us is going to buy her own ticket. Now, don't give away everything you collect before you get back from the house."

Caleb promised obediently to be good and started out. He slipped his hand in his pocket and found that he had just 30 cents, a quarter and a nickel. The fact that this was all he had in the world except a lot of outstanding accounts did not worry Caleb much, for he wasn't built that way. He boarded a street car—he lived three miles from his shop—and paid the nickel to the conductor after dropping into a corner seat. About five minutes after entering the car Caleb discovered that there was some sort of a discussion going on near the forward end. Caleb looked and saw a faultlessly dressed man going through his pockets as though vainly searching for something. Then the searching passenger said to the conductor: "It's no use; I haven't a cent with me. I'll pay you when I go down town to-morrow. I'll make it a point to take this car."

The conductor shrugged his shoulders. "That doesn't go," he said.

By this time all the passengers were interested. Every one of them, bar one perhaps, looked as though he were saying to himself, "It's the same old gag. Here's a man, well dressed at that, trying to beat his fare. The nerve of some people is monumental."

"I left my pocketbook with the bills in it at home," said the passenger, "and by chance I have no change."

At this the passengers exchanged glances and said to themselves, "He's playing the game hard."

"That don't go," said the conductor, "you'll have to get off." As the man rose to comply Caleb, aroused to the sense of the situation, walked forward and slipped a quarter into the passenger's hand. The man thanked him profusely and said that he would not accept the car fare but that it was absolutely necessary for him to get down town as quickly as possible. The passenger paid his fare and slipped the twenty cents change into his pocket. Caleb rather expected the twenty cents back, but he wouldn't have spoken of it for twenty times the amount. Presently the passenger walked over and took a seat by Caleb. "I want your card," he said to the tailor.

"O, that's nothing," said Caleb; "got in a fix like that on a car myself once."

"I insist upon having your address," said the stranger, "and I won't feel comfortable unless you give it to me." Caleb pulled out a rather soiled card giving his name and the location of his dingy little shop. The passenger thanked him, put it in his pocket, but made no movement to return the twenty cents.

Caleb went lunchless that day because no delinquent customer came in to pay up, and though Caleb was a lender he was no borrower. Not a cent came in all day. He walked home that evening, Grief, but his wife gave it to him. Caleb was always truthful. He told the tale of his twenty-five cents and how he didn't get his change back. His wife called him an addle-pated fool, said that he'd been swindled by a sharper, and the meanest kind of a sharper at that, because he would stoop to stealing such a petty amount. Caleb was told that no good on earth could ever come out of what he was pleased to call generosity. Caleb fell asleep to his wife's scoldings, but she was at it again the next morning, and told him that generosity, like charity, should begin at home. "Never as long as you live," said she, "will you be able to show me a single return for your idiotic conduct."

A week passed. Caleb had not thought much about the quarter affair. He was dimly conscious, however, that he felt a little disappointment because the stranger whose fare he had paid had not returned the loaned money. It wasn't the quarter, but Caleb hated to have his judgment of human nature go astray. He would have given the quarter even if the man had had a villainous face, but this was one instance where Caleb was really hurt to think that he had made a mistake in the reading of human nature. Some such thought as this was running in his mind when the door opened. Caleb looked up from his goose. There stood the man whose car fare he had paid and who had forgotten to return the change.

"Good morning, Mr. Billings," he said. I was called out of town within an hour after I left the car the other morning, and this is the first chance I've had to see you. Here's your twenty cents change. I slipped it into my pocket from pure force of habit instead of giving it to you. Besides that, I am absent minded. I understand, Mr. Billings, that you were once cutter for Lamprey & Co., the great custom tailors. I am also told that you were the best cutter they had. They have always made my clothes and those of my children. I need a large wardrobe. Winter is coming on. You may measure me for two winter overcoats, a driving coat and two suits, one sack and one cutaway. I see also that double-breasted frocks are going out, so I'll need a new single-breasted one. And, by the way, I need a new Tuxedo and a new dress suit. I was going to order all these just round the corner, so no thanks, please. Of course, you'll need money to get the material. Here's \$200. I'll send my boys in to be measured to-morrow."

Three weeks later Caleb Billings handed his wife \$460, clean and legitimate profit on the clothes he had made for the family of the man whose car fare he had paid. Mrs. Billings grabbed the money a bit gluttonously. "Caleb," she said, "when this man came into the shop first what did he do?"

"He gave me the twenty cents change from the quarter I loaned him," said Caleb.

"Caleb," said Mrs. Billings, "will you never learn wisdom? That man still owes you a nickel."—Edward B. Clark in Chicago Record-Herald.

### Doll-Making.

In the little town of Sonneberg, in Thuringia, 25,000,000 dozen dolls are made each year, each one of the 12,000 inhabitants of the place being in the business. The children on their way to school call for or deliver work; the shoemaker makes the tiny shoes; the barber works on the doll's wigs; the butcher sells suet to the doll's glue-maker; the tailor and seamstress sell "pieces" to the doll's dressmaker; and so on through the whole list of tradesmen. Five large firms control the business, and through these sales are annually made to the amount of £3,000,000. But this vast amount of business is far from pleasing or profitable to the poor mechanics who work at this trade. A girl who goes into the factory at the age of fourteen receives 3s. a week, and ten years later considers herself fortunate if she attains the maximum of 10s; and the man who receives 4s. a day for making doll's eyes is said to be an object of envy. A family can only live when all of its members work, and, as one might suppose, they are miserably clothed and insufficiently fed.—Christian Register.

### Singing Birds.

Birds acquire the art of singing just as truly as do prima donnas. In the Hartz Mountains, at the village of Andreasberg, over 200,000 canaries are raised annually. The Germans are especially fond of these pretty songsters and very successful in their propagation and nurture. But their best singers are never sold. They are kept as choir-masters for the feathered vocalists, Handsome and promising fledglings are kept close to the acknowledged leaders of the aviary, and they pick up and practice the notes they hear. The way to have a child learn the "Songs of Zion" is to have the child familiar with them in the home-cage.—The Interior.

**How Roy Caught A Bird With Salt.**

BY MRS. A. E. C. MASKELL.

The boarders at Glendale Farm thought little Roy Rogers just "too cute for anything," for he had so many winning ways and said so many bright things,—and then he was the only little boy on the farm.

It was Roy's first summer in the country, and every day he could scarcely eat his dinner for telling them, at the table, how many wonderful things he had seen.

The birds delighted him most, especially when they sang. He would stand as if spellbound until the song was ended, then he would pucker up his little rosy mouth in o a round "O", and try his best to whistle something like what the bird sang.

"If I could only have a bird for my very own!" he said one day, at the table.

"Then why don't you catch one?" asked a big fat man, looking over his teacup at the little boy, as his mother was tucking a napkin under his chin.

"How can I?" he asked, opening his eyes very wide.

"Sprinkle some salt on their tails," said the old gentleman.

There was a general laugh, but Roy remembered. He wondered if a bird could be caught in that way, and, after dinner, he went out into the kitchen and filled his pockets with salt.

"What do you want it for?" asked the cook.

"Wait until I can tell you," laughed Roy, hop-skipping out of the door.

Then all that afternoon Roy tried to get close enough to a bird to get some salt on its tail, but found he could not. Much discouraged, he went out into a field back of a barn, where were some little white houses with little bits of doors. These doors were open, and out of them something was coming,—yes, surely, just the prettiest yellow birds he had ever seen. But, when he tried to catch one, they would run back into the white house and Roy would lose sight of them. At last one fellow, more venturesome than the others, came farther out, and, quick as thought, Roy stopped up the door, then got out a handful of salt, and chased the soft d wny creature round and round, while it chirped with fright.

"It can't fly or sing," he said to himself, "I think 'cause it's too young." And, throwing the salt, it fell just above the bird's short tail, and it fell, staggered-like to the ground.

In an instant Roy pounced upon it, and picked it up in both fat little hands, and fairly flew over the ground until he reached the house. There were mamma and all the rest of the boarders seated at supper.

"I've caught one! I've caught one!" exclaimed Roy, in great excitement.

"What can the child mean?" asked his mama.

"Why, the bird, mama! I caught one with some salt. I frowed it on his tail," and, opening his hands, out dropped something into mama's lap, almost scared to death.

"Sho, now!" said the landlady, looking on curiously, "if the boy hasn't gone and caught one of my little chickens!"

Then everybody laughed so that Roy nearly cried, and persisted in wanting to know "if a chicken wasn't a bird."

"To be sure it is," said the old gentleman who had told him about the salt. "To be sure it is,—only a domestic bird.

Go and put it back in the coop. You have proved salt will help catch a little chicken if not a bird. You have done well, my boy, well indeed."

**I Jest Keep A-livin' Along.**

Some folks they keep huntin' for sorrow;  
They sigh if they're right or they're wrong;  
But this day's as good as tomorrow,  
So I jest keep a-livin' along.

I jest keep a-livin' along.  
I jest keep a-singin' a song;  
There's no use to sigh  
While the sun's in the sky;  
So I keep a-livin' along.

When the Lord made the world, was I in it  
To give him directions? He knowed  
I wouldn't know how to begin it,  
Bein' nothin' but dust by the road.

So I jest keep a-livin' along,  
And I can't say the Lord's work is wrong;  
I never will sigh  
While he's runnin' the sky;  
I jest keep a-livin' along.

I'm thankful for sun and for showers;  
The Lord makes the winter's an' May;  
And he'd hide all the graves with his flowers  
If folks didn't weed 'em away!

So I jest keep a-livin' along  
Still thankful for sunlight and song;  
I know, when it's snowin'  
God's roses are growin'  
So I jest keep a-livin' along!

Frank L. Stanton.

**How Grandpa Boiled The Eggs.**

"It is half-past eleven," said grandpa, "and the mason will not have the chimney fixed before 3 o'clock."

"Then I suppose we must get along with a cold lunch," said grandma.

"Well," said grandpa, after a moment, "perhaps I can boil some eggs. I will try it."

"But, isn't it too windy to make a fire out of doors?" asked grandma.

"I shall not need a fire," said grandpa.

"That sounds like a joke," said Edith.

"No joke at all," said grandpa. "Come out and see. Bring the eggs," he added, "and a can with a tight cover."

When a few moments after, grandma and Edith went out into the backyard, grandpa was putting some fresh lime into an old pail.

He took the can of eggs they brought, and filled it nearly full of cold water, then, fitting on the lid carefully, he set it in a hollow place he had made in the lime. Edith watched him curiously.

"Will the lime burn?" she asked, "shall I bring you the matches?"

"You forget," said grandpa, "I was not to use any fire. We'll start it with cold water."

"Now, I know you're joking," said Edith.

"Wait a moment," said grandpa, "and you will see."

He poured in the water and put a board over the pail.

"Oh," cried Edith, when, in a very short time, it began to bubble and steam as if a hot fire were burning under the pail, and "Oh," she cried, a great deal louder when a white, creamy mass came pouring over the top and down the sides of the pail.

It did not last long. In six minutes the bubbling had almost stopped, so grandpa took a long iron dipper and gently lifted out the can, all coated with the lime.

He rinsed it off, then opened it, and took out the nice white eggs, and, when they broke them at lunch, they found them cooked just exactly right,

**PEEVISH CHILDREN,**

MADE THE MOTHER'S LIFE ONE OF CARE,  
WORRY—HOW TO KEEP THE BABY  
HEALTHY AND HAPPY.

Indigestion is one of the common diseases of infancy, and it is also one of the most serious for unless it is controlled, the constitution will be weakened, other diseases will find easy lodgement, and the child's whole future will be imperilled. At the first sign of indigestion, or any trouble of the stomach or bowels, Baby's Own Tablets should be administered. They act with promptness and perfect safety in strengthening the stomach and removing the offending material. Mrs. W. C. Tefft, Markham, says:—"Up to the time my baby was a month old, he was a perfectly healthy child. Then his stomach began to trouble him. He looked pinched and starved; his tongue was coated and his breath offensive. He vomited curdled milk, and was also constipated. After taking his food he would scream with pain, and although he seemed always hungry his food did him no good. He was so restless and sleepless that I was almost worn out. Medicine seemed to do him no good until we gave him Baby's Own Tablets. I gave him the Tablets and they helped him almost immediately, and in a very short time he began to gain in weight, and is now rosy and healthy. Baby's Own Tablets cured my baby when nothing else helped him, and I would not be without them in the house.

This is the only medicine for little ones that gives an absolute guarantee of purity. Milton L. Hersey, M. A., Sc. (McGill) one of the best known analysts in America, says: "I have made a careful chemical analysis of Baby's Own Tablets. My analysis has proved that the Tablets contain absolutely no opiate or narcotic; that they can be given with perfect safety to the youngest infant, and that they are a safe and effective medicine for the troubles they are indicated to relieve and cure."

Such an endorsement, from so high an authority, stamps Baby's Own Tablets as the safest, the surest and the most reliable medicine for the ills of children.

Baby's Own Tablets are good for children of all ages. They reduce fever, cure colic, prevent and cure indigestion and constipation, check diarrhoea, sweeten the stomach, allay the irritation accompanying the cutting of teeth, and promote sound, healthy sleep. Guaranteed to contain no opiate. Crushed to a powder or dissolved in water, they can be given with absolute safety to the youngest infant. Sold by all dealers at 25 cents a box, or sent postpaid on receipt of price, by addressing the Dr. Williams Medicine Co., Brockville, Ont.

**Kindness.**

Horace Mann says: "You are made to be kind, boys; generous, magnanimous. If there is a boy in school who has a clubfoot, don't let him know you ever saw it. If there is a boy with ragged clothes, don't talk about rags within his hearing. If there is a hungry one, give him part of your dinner. If there is a dull one, help him to get his lessons. If there is a bright one, be not envious of him; or if one boy is proud of his talents, and another boy is envious of them, there are two great wrongs, and no more talent than before. If a larger or stronger boy has injured you and is sorry for it, forgive him.

## Ministers and Churches.

### Our Toronto Letter.

Holidays being now a thing of the past, work of all kinds is again proceeding in the usual way. Previous to the observance of the "Week of Prayer," held under the auspices of the Evangelical Alliance, the attention of the different religious bodies, and in many cases of congregations, had been called to the small attendance at the daily meeting for prayer conducted by the Toronto branch of the Alliance. The result has been an increased attendance, although it is yet far from what it might be and ought to be. Reasons for this are that, in one part of the city at least, and perhaps in more, contiguous congregations held union meetings among themselves, instead of attending the one general meeting. The latter is held at 4 p. m., a most unsuitable hour for very many, and until this is changed, the attendance will never be very greatly increased. It surely is most desirable that the practical unity of all the Protestant Evangelical churches should be made in some way and at certain times visibly manifest. This might well be done through the Evangelical Alliance, and it is to be regretted that some better means than are now employed could not be devised to secure such a desirable result.

The numerous residential schools and Colleges have all again reopened and are hard at work with the long session before them, except the short breathing spell for some, not all of them, at Easter. With respect to our own Knox College, it is encouraging to see it equipped with so good and full a staff of professors. But from the point of view of the earnest student, and the needs and demands of our day, growing more and more exacting, if we deduct from only a six-months' session, the necessarily broken time, the period allotted for theological study, is surely very short, too short we think, and either a longer session or one more additional, would be little enough with which to send a man forth to do the laborious work of preacher and pastor. The professors, and especially the Principal, are, we judge, putting upon themselves, which is surely wise, a greater restriction than they once did upon the frequency of their preaching during the College session. On Sabbath the twelfth, Professor Halliday Douglas occupied in the forenoon the pulpit of College street church, and Rev. Dr. Parsons was the preacher in the evening. It is very pleasant to the many friends of the latter, to see him, since being relieved of the cares of the pastorate, giving such indications of restored health and strength.

On the same Sabbath, more full reference was made than could be on the previous one, to the death, the great service which he rendered to the Church, and the lessons to be gathered from the life and work of the late Rev. Dr. Robertson. In some cases the whole service was made a memorial one, which was most fitting. It is touching to think that, on that day there probably would not be a single Presbyterian pulpit throughout the whole of our North-West and on to British Columbia, in which his death, his eminent services to the Church, his strong personal qualities, would not be lovingly referred to, and though acquiescing humbly in God's will, our great loss as a Church through his death lamented.

Both in the denominational and general Ministerial Associations the question of a house to house visitation of the whole city, with the view of reaching and drawing into the Church the non-Church going part of the population, has been lately under consideration. Such a visitation was made with good effect two years ago, but owing to the constant movement of population within the city, and the large influx to it within that time, it is thought desirable to do the work again, and there is every reason to believe it will be undertaken before long. As the downward tendency, in spite of all saving agencies, is constant, it can only be counteracted by eternal vigilance in the use of all uplifting appliances on the part of the Church. Other subjects considered at the meeting of the general association were gambling, and the preservation of the Lord's Day for rest and worship. Committees were appointed to prepare and guide the action of the Association as regards both subjects. Rev. Principal Cayen presented at some length the objects, claims, work and progress of the Dominion Lord's Day Alliance, and received, as he always does, a sympathetic and interested hearing on a subject dear to his heart, and most vitally affecting all the best interests of the country. In connection

with this subject it might be mentioned that the "Single Tax Association" is holding in the Horticultural Pavilion every Sunday afternoon, a public sort of semi-religious service, addressed by well-known advocates of single tax, chiefly from the United States, to call public attention to this reform as they believe it to be, and which lies at the root, as they say, of most of the evils of society as at present constituted.

The time for annual congregational meetings is upon us, no fewer than fourteen being held on last Wednesday evening including those of nearly all the largest and strongest congregations. It is very gratifying to see that the reports presented, almost without exception, are of the most satisfactory character, as regards finances, membership, Sabbath Schools and other departments of Church work. It is still a serious drawback in reports, generally so favorable, that so many of our Churches are still burdened, as they have for years been, with mortgages for such formidable amounts. In every case, almost, something has been done towards their reduction. Now, while times are prosperous, is the opportunity to lessen or wholly remove them, before, as they are sure to do, dark days again come. The membership, not in every case reported, is in some quite large, from 500 to over 900. How any one man is to find time for reading, study, the preparation of sermons, address, and in some cases to teach a Bible class composed of enquiring young men and women, do pastoral work faithfully, take his share in the Church's work at large, and in the city's charitable, philanthropic and educational enterprises, meet social and family demands, is a mystery, and plainly an impossibility, and retain health, strength and vigor for many years. It is wrong to expect it, and surely the day is coming, when, in every congregation of such a membership as we have mentioned, something will be done, in addition to the eldership, to relieve pastors to some extent, of an amount of labour which it is simply an impossibility to overtake and do as it ought to be done.

The Conference of the Student's Volunteer Missionary Movement to be held towards the end of next month, is expected to bring together some 2,500 delegates, and a strong and representative Committee of laymen and others from all the Protestant religious bodies has been appointed with Hon. S. H. Blake as chairman, to make the arrangements necessary on the part of Christians in the city to secure its success. Much spiritual quickening, especially among young men and women, may be looked for as one result of this gathering.

### Western Ontario.

Rev. Dr. McCrae, of Westminster, preached in New St. James' church, London, last Sunday evening.

Rev. J. A. Macdonald, of Toronto, conducted the services in the First Church, London, on Sunday last.

Rev. Robt. E. Knowles, of Galt, will lecture in the Elmvale church, on the occasion of the anniversary, the first Monday in February.

Rev. A. B. Simpson preached in Knox church, Hamilton, on Sunday morning last and Rev. James Anthony, of Waterford, in the evening.

The anniversary services of Burns church, Milverton, were held on Jan. 19, when Rev. Mr. Johnson, of Penetanguishene, preached, morning and evening. The annual tea meeting was on Monday evening.

The Monkman church held anniversary services on Sunday Jan. 19th, when the Rev. A. G. Jansen, of Hamilton, preached. On Monday at 4.30 p. m., a lecture was given by Rev. Mr. Jansen entitled "Holland and the Hollanders."

A meeting of the churches of the English Settlement and Iderton was held in English Settlement church, Vanneck, to decide on the call to a minister. The majority of the meeting were in favor of Rev. Mr. Craw, and it was decided to call him without further delay.

The sixth annual convention of the Young People's Societies of the Presbytery of Guelph was held in the Presbyterian church, Preston, on Monday, the 20th instant. The membership of this society consists of all members of the various young people's societies within the Presbytery, under the oversight of Sessions.

The Rev. Armstrong Black, of Toronto, will lecture in Knox church, Galt, on Feb. 7th, his subject being, "Ballads of the Border." As these Ballads are associated with the Border Counties, such as Roxborough and Dumfries,

from which the majority of the early settlers came to Galt, the lecture will undoubtedly be of great interest.

The annual meeting of the congregation of St. Andrew's church, Galt, was held Wednesday evening of last week. There was a good attendance of the members of the church. Reports were presented by the Session, Board of Managers, Sunday School, and the other organizations of the church, all showing a good measure of success during the year 1901. St. Andrew's church is now in a most prosperous condition, and the meeting was perhaps the most successful in the history of the church.

The annual meeting of the Egmondville church was held on the 8th instant. All the reports showed the congregation to be in a prosperous state, and that good and faithful work had been done during the past year. The treasurer's report showed a substantial balance on the right side. The missionary reports showed increased liberality on the part of the people. The anniversary services will be held on Sabbath, January 26th. Rev. A. McAuley is expected to preach that day.

The annual meeting of the Lindsay Presbyterian of the W. F. M. S. was held on Tuesday the 14th in St. Andrew's church, Beaverton. A large number of delegates from every part of the Presbytery were present. In the afternoon the ladies were addressed by Mrs. Mackenzie, of Honan, China, on mission work among the Chinese. In the evening an open meeting was held in the body of the church which was addressed by Rev. R. P. McKay, of Toronto, and in behalf of the Presbytery by Rev. P. E. Sinclair, of Sanya, both of whom gave very interesting and instructive addresses.

The annual meeting of the congregation of Erskine church, Hamilton, was well attended. The report of the Board of Management showed that the ordinary collections had increased \$81.51 over last year, while the envelope collections decreased \$27. There were no outstanding debts at the close of the year and only \$260.77 owing to the debt fund. During the year \$1,100 and a contribution of \$170 from the Ladies' Aid Society were received for the debt fund, which now stands at \$1,318.09. It was found that the proposed remodelling of the galleries and renovating of the church would cost \$2,000, a much larger sum than anticipated.

The annual congregational meeting of Burn's church, Hullett, was held on January 8th, the pastor in the chair, and Mr. James Hamilton secretary of the meeting. During the year 1901, 10 were added to the membership and 8 removed. The total number on the roll is now 110. The amount raised last year for all purposes was \$683.86, of this amount the congregation gave \$168, the Sunday school \$25.32, and the Auxiliary of the Woman's Foreign Missionary Society \$29.78 to the schemes of the church. The Bible Society collection amounted to \$14.

Rev. J. L. Small, B. A., occupied the pulpit of St. Andrew's church, Guelph, on Sunday last. In the morning he preached a very practical sermon from the "Miraculous Draught of Fish," recorded in Luke. The preacher showed it to be a real miracle, and went on to say that whenever Divinity acts man must stand in wonder. A recognition of Divine presence will always call forth from a sincere man a confession of unworthiness. He showed how Peter developed into a successful fisher of men, also Paul the Apostle, Augustus, Luther and others. In this connection he made a brief but touching reference to the great work done by the late Rev. Dr. Robertson for the Western missions of the Presbyterian church.

The new church at Dornoch was opened on Sabbath, January 5th, and was the occasion of one of the largest crowds ever seen in the village. The morning service commenced at 10.30 a. m., and was conducted by Rev. Mr. Mackay of Knox church, Toronto. His discourse consisted of lessons useful in practical life. The afternoon service at 3 o'clock was conducted by the former pastor, Rev. Mr. Little, of Chatsworth. Mr. Little always gets a crowded building in Dornoch and this was no exception to the rule. The commodious building was filled to overflowing on each occasion and everyone expressed their admiration of it in all its details. It is heated by hot air, lighted by acetylene gas, has a large well finished basement and is capable of seating over 500 people. The Dornoch Presbyterians deserve much credit and praise for their enterprise in bringing such an extensive undertaking to such a successful termination.

Rev. Dr. Smith, of Knox church, St. Catharines, preached able and interesting sermons to large congregations at Welland on the 12th instant. Rev. F. McCuaig occupied Dr. Smith's pulpit in St. Catharines on that day.

Knox church, Galt, met in annual session recently, reviewing a progressive and prosperous year. After a few remarks from the Rev. R. E. Knowles, as to the pleasant relations between pastor and people Mr. William Cowan took the chair. The reports were gratifying, both spiritually and materially, and the new year opens auspiciously. A two hundred dollar annuity was voted Dr. J. K. Smith, and a resolution was passed, limiting the managers to an outlay of \$250 for whatever purpose, unless referred to the congregation. The proceedings were interesting and harmonious.

The late Rev. Dr. Robertson was well known in London, and it was in St. Andrew's church in that city that he was elected to the Moderatorship of the General Assembly in 1895. Rev. Dr. Johnston, who was one of his intimate friends, preached last Sunday in St. Andrew's from the text "Know ye not that a great man and a prince is fallen to-day in Israel?" After referring to the great occasions that call for great character, he paid an eloquent tribute to Dr. Robertson, speaking specially of his unselfishness in persistently refusing to avail himself of opportunities for acquiring wealth; his liberal spirit that enabled him to find the best in every man and in every church, and his gift of leadership that had been so conspicuously manifested in the aggressive work in which he had led the church. The sermon was a worthy tribute to a great and good man.

Ottawa.

The W. F. M. S. of McKay church held its annual meeting at the home of Mrs. Ralph, Stanley Avenue, on the 14th inst.

Rev. Prof. McComb of Queen's University delivered two able sermons in St. Andrew's church last Sunday. In the morning his theme was the moods of life and the variations of spiritual temper, based on the text from the first epistle general of John 3, 20: "For if our heart condemn us, God is greater than our heart and knoweth all things."

The annual Sunday School entertainment of the Stewarton church was held last week and was most enjoyable. After an interesting programme by the children, prizes were given for regular attendance and bible study. A bible was given to Miss Annie Hunt for being present every Sunday for four years, and to Miss Jessie Bogus for six years' constant attendance.

The fourth annual meeting of the Glebe church was held Friday evening. The various reports showed that the past year had been one of continual progress. During the year the managers were successful in meeting all liabilities and were able to make considerable improvement to the church. There was a small increase in the membership, and every department shows steady growth.

In Bank street church in the morning Rev. T. Fraser occupied the pulpit and delivered a helpful discourse on child training, dealing more especially with the Sabbath school. In the evening Rev. Dr. Moore took as his theme the teaching of scripture concerning total abstinence. One of the outstanding passages of scripture is "No drunkard shall enter the Kingdom of Heaven."

At the annual meeting of Bethany church, Hintonburgh, the report from the session showed an increased membership during the year, of twenty-nine. The treasurer's report showed an income of \$308.88, and expenditure of \$884.79 leaving a balance of \$24.00. During the year \$100 was paid on the church debt, reducing it to \$300. It was resolved to reduce the annual grant from the presbytery by \$50.

The progress of St. Paul's church was the Rev. Dr. Armstrong's subject in the morning and in the course of the sermon the doctor said the preaching of the church was of the right kind in that it was Scriptural; the congregation gave prayerful and thoughtful attention and the church is growing steadily. The doctor said the right kind of feeling in regard to religion prevails in the city and the church enjoys the right kind of prosperity. The Rev. John McNicol preached at night.

Last Sabbath was the third anniversary of Rev. Norman MacLeod's pastorate in the New Edinburgh church. At the morning service he

made reference to the three years which had been years of happiness to him and to the reasons they had, as pastor and people, to be thankful. The theme of his morning discourse was the great command and the great promise: "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you."

Rev. J. W. H. Milne preached in the evening at the Glebe church on the life and work of the late Dr. Robertson, superintendent of missions in the Northwest. Mr. Milne said that Dr. Robertson was a man of heroic mould and had the spirit of a statesman. He was a great leader, doing his work not from a cosy office in the city, but on the field. He was a true patriot, and endured as much hardship for the land he loved, as those who had borne arms in her defence.

The annual meeting of Zion church, Hull, was held last week. Rev. M. H. Scott, the pastor, presided. The various reports presented, showed considerable progress to have been made in all departments of the church's work, and a degree of prosperity to have been attained, which not even the most hopeful anticipated. Though Zion church escaped the ravages of the big fire, the depression consequent upon the conflagration had its corresponding effect upon parish affairs. All this, however, is past and last year was the most successful in the church's history.

The annual meeting of Erskine church was held on the 15th inst. Rev. A. E. Mitchell, the pastor, read the session report, which showed very great progress of the congregation and Sunday school. During the year three members had been removed by death and 12 transferred by certificate; 33 members were dropped from the roll and 81 new names were added. The total membership at present is 244. The managers reported that the total receipts for the year were \$1,597.52 and the expenditure \$93.68 less. During the year \$340 had been collected for missions.

Rev. Thos. Nixon, of St. Paul's Presbyterian Church, Smith's Falls, occupied the pulpit in Knox church, last Sunday. In the morning Rev. Mr. Nixon spoke of the duty of the Christian. His principal point was that the life of the Christian should be reflective of all that the life should be. The Christian should, by his every day life, set an example which would tend to elevate all who came in contact with him. To do this, it was necessary that he should live a careful and exemplary life. In the evening, Mr. Nixon preached a sermon on Character which was along the same lines as the morning discourse. Rev. D. M. Ramsay, of Knox church, was in Smith's Falls preaching anniversary services.

Eastern Ontario.

Rev. J. A. Claxton of Queensborough has been upon the sick list for some time but is now gradually recovering.

There was a good attendance at the New Year social held at the Enniskillen Church, the receipts being over \$100.

The Rev. D. O. McArthur of Melrose has received the degree of B. D. from the Central University of Indiana. After a prolonged period of study Mr. McArthur is enjoying a short holiday at the parental home in Kincardine.

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

On Christmas eve the members of St. Andrew's choir, Burnbrae, repaired to the manse and surprised the Rev. John Moore and his wife by presenting them with an address, accompanied by a writing case and an easy chair as a slight token of appreciation of services rendered during the year.

The Church of the Redeemer, Deseronto, Rev. Dr. W. S. MacTavish, pastor, has enjoyed a year of prosperity as was indicated at the annual meeting recently held. The net gain in the roll of membership was 19, and the total payments for all purposes amounted to \$3043. The attendance at the Sabbath School under the superintendency of Mayor Rathbun is steadily on the increase. The Y. P. S. C. E. contributed \$50 to missions. All the other departments of the work are well organized and officers and members are working with much earnestness.

The anniversary services in connection with the church at Ashton were held on the 12th inst, when Rev. J. W. H. Milne, of the Glebe church Ottawa, preached.

Mr. A. W. Cook, merchant tailor, of Perth, and a member of St. Andrew's church in that town, is the proud possessor of a reference Bible presented to him by Frances Ridley Havargal, many of whose hymns appear in our Book of Praise. Mr. Cook was a member of Miss Havargal's Sunday school class, and the fly leaf of the bible bears an inscription in her handwriting which greatly enhances the value of the gift.

A special meeting of the Presbytery of Kingston, called for the purpose of dealing with the resignation of the Rev. T. J. Thompson, M. A., was held in the John St. Church, Belleville, on the 16th inst. The Rev. Dr. MacTavish, Moderator pro tem, presided. Representatives from the Session and congregation were heard, and all spoke in the most complimentary terms of the work done by Mr. Thompson during the six years in which he had been pastor of John St. Church. It was stated that never was the church in a more prosperous condition, that perfect harmony prevailed, that the pastor was beloved and respected by all, but that as he had determined to travel and study for a time, the congregation, while parting from him with deep regret, would offer no opposition to his resignation. Mr. Thompson, while thanking the congregation for their kindly words and good wishes, adhered to his resignation. After each member of the Presbytery had paid a well deserved tribute to Mr. Thompson's worth, the resignation, on motion of Rev. Messrs. W. W. Peck, and E. W. MacKay, was regretfully accepted. Dr. MacTavish was appointed to declare the pulpit vacant on Feb. 2nd., and to act as Moderator during the vacancy. The congregation will not hear candidates, but temporary pulpit supply will be procured, and a committee will select a pastor.

Schemes of the Church.

To the Editor:

Permit me to call special attention to the following table, the first column of which gives the estimated requirement for the year; the second, the amount received to this date, and the third, the amount still required prior to 26th February:—

	ESTI- MATE	ALREADY GOT.	STILL REQ'D
Home Mission Fund	\$97,500	\$35,000	\$62,500
Augmentation Fund	30,000	4,700	25,300
*Foreign Mis. Fund	70,000	31,000	39,000
French Evangelization	25,000	7,000	18,000
Pointe-Aux-Trembles	10,000	3,000	7,000
Wid. & Orphans' Fund	13,000	2,200	10,800
Aged & Infirm Min.	13,000	1,700	11,300
Assembly Fund	7,000	3,000	4,000
Knox College	12,000	2,100	9,900
Queen's College	5,500	580	4,920
Pres. College, Montreal	5,000	420	4,580
Manitoba College	3,000	1,350	1,650

\$291,000 \$92,650 \$198,950

\*Not including W. F. M. S.

It will thus be seen that, although within six weeks of the close of the church year, we have only received about one-third of the full amount required for the several without debt, it will be necessary to receive in the next six weeks \$198,950, an average of upwards of \$33,000 a week or nearly \$6,000 every day from now until the books close.

It is very much to be regretted that so many congregations delay so long in forwarding their contributions. Apart from the amount of interest which has to be paid on borrowed money, grave anxiety is felt by the several Committees who administer the Church's work, and they are unable to tell whether they can implement their engagements or be compelled to contract the work committed to them. Almost every week we are receiving contributions from church treasurers, with an apology for having overlooked the forwarding of the money, which had been in their hands for a long time.

I take the liberty of suggesting to ministers that they ask their congregational or missionary treasurers whether all contributions have been forwarded, and if not, to see that they are sent without delay.

R. H. W.

Toronto, Jan. 17th 1902.

## Will Send \$2.50 Free.

Franklin Miles, M. D., LL. B., the Celebrated  
Specialist, Will Send \$2.50 Worth of His  
Treatment Free.

When an experienced physician offers to give away \$20,000 worth of a New Treatment for diseases of the heart, nerves, stomach or dropsy, it is conclusive evidence that he has great faith in it. And when hundreds of prominent people freely testify to his unusual skill and the superiority of his New Special Treatment, his liberality is certainly worthy of serious consideration.

That Dr. Miles is one of the world's most successful physicians is proven by hundreds of testimonials from well-known people. One patient cured after failure of eleven Grand Rapids physicians, two after being given up by six and seven Chicago physicians, another after nine leading doctors in New York City, Philadelphia and Chicago failed. 1000 testimonials sent upon request.

The eminent Rev. W. Bell, D. D., of Dayton, O., Gen. Sec'y of Foreign Missions, writes editorially in *The State Sunday School Union*: "We desire to state that from personal acquaintance we know Dr. Miles to be a most skillful specialist, a man who has spared neither labor nor money to keep himself abreast of the great advancement in medical science." The late Prof. J. S. Jewell, M. D., said: "By all means publish your surprising results." Prof. J. P. Ross, M. D., Ex-Pres. of Rush Medical College, wrote in 1874: "Dr. Miles has taken two courses of my private instruction in diseases of the heart and lungs." Mr. Truman DeWesse, editor Chicago Times-Herald, states: "Dr. Miles cured me of years of inherited headache and dizziness." The well-known manufacturer of Freepoint, Ill., J. C. Scott, says: "I had fruitlessly spent thousands of dollars on physicians until I consulted Dr. Miles." Mrs. Frank Smith, of Chicago, writes: "Dr. Miles cured me of dropsy after five leading physicians had given me up."

This new system of Special Treatment is thoroughly scientific and immensely superior to the ordinary methods.

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

### Campbell Morgan on "The Waste."

It is to be remembered that nations do not tabulate the loss of life when they enter upon a war of conquest, and until the first note of complaint has been heard from the men and women in the mission field we must be dumb and silent. Nothing is wasted that is poured at the feet of Christ. Think deeply and you will find the cross of Christ everywhere. The old commonplace, "The blood of the martyrs is the seed of the Church," is true, and we may expect that China is about to have a new Pentecost, the harvest of a glorious result from the great trials through which missionary effort has passed in that country. But you can not convince the cold business man outside of this coming. It is ours to hope right on. We see Jesus, and there we must be content. His work is unfinished. The fog is on the world, but by the waste of the moment he wins the ages. Missionary effort is the necessity of Christian life and we can not escape from it. The first conscious thrill of the life of God within the human soul is a missionary passion. The one function of the Church is missionary.

### TO CONSUMPTIVES.

The undersigned having been restored to health by simple means, after suffering for several years with a severe lung affection, and that dread disease Consumption, is anxious to make known to his fellow sufferers the means of cure. To those who desire it, he will cheerfully send (free of charge) a copy of the prescription used, which they will find a sure cure for Consumption, Asthma, Catarrh, Bronchitis and all throat and lung affections. He hopes all sufferers will try his remedy, as it is invaluable. Those desiring the prescription, which will cost them nothing, and may prove a blessing, will please address:  
REV. EDWARD A. WILSON, Brooklyn, New York

## Health and Home Hints.

### The Breakfast an Important Meal.

Most people are possessed of the idea that "almost anything is good enough for breakfast." We cannot agree with them, for the day begun wrong usually continues wrong. The "almost anything" breakfast is not particularly inviting; one eats little of it, and about ten o'clock a hollow chasm is discovered, which yawns and deepens with intense gnawings as the hands of the clock creep, O so slowly, toward the noon hour.

Unless one is abnormally strong this brings two results; a faint, dizzy feeling, which develops into a real headache, temporarily relieved by the luncheon or dinner; or indigestion, caused by over eating upon an empty and tired stomach. The breakfast should be tempting, and should be partaken of without haste, especially by those whose business admits of no opportunity of taking a light luncheon toward noon.

The habit of haste in the morning meal is almost national (Englishmen have caricatured the American at breakfast as gulping down a quantity of half-cooked oatmeal in exactly one and one-half minutes), and most noticeable in the professional man, the business man, and the student, who, as a rule, retire late, rise late, and consequently have to hurry to get to the office or recitation room in time.

It is here that the wife and mother will recognize her duty, first, in insisting upon a breakfast hour that precludes all haste, and second, in providing appetizing dishes and a wholesome variety. She should make a careful study of breakfasts as well as luncheons and dinners, plan for little surprises and changes, and, above all, consider the health of the family. Let there be less fried fish and meat, and more that is broiled; let there be fewer fritters, doughnuts, and hot muffins, and more toast and coarse bread, at least a day old, and more fresh or stewed fruit; let the cereals be well cooked, steamed the day before, then warmed up; let the coffee be perfect, with real cream if possible.

One who has mastered the science of coffee-making will never place a really poor breakfast before her family.

Cocoa is an excellent breakfast drink; also hot, not scalded, milk, especially for those of weak digestion. One should learn the possibilities of eggs, for they can be prepared in such a variety of ways—the puffy, brown omelet, served with crisp breakfast bacon; the egg on toast, whole, round, and dainty; the scrambled egg; and the boiled or added egg, not the so-called soft-boiled egg, with leathern white and running yoke.

Hot fresh bread, as we all know, is not healthful, yet it is so delicious, especially for the morning meal, that many cannot dispense with it. One way of getting over the difficulty may be new to some. We bake the rolls, biscuits, muffins, or corn bread the day before, and hide them until the next morning, then dip the tops into cold water, place in a tin, and heat in the oven, after which the possessor of a weak digestion can eat them in perfect safety, and the epicurean cannot distinguish them from the freshly made, unless, indeed, he should miss that indigestible stickiness which is the bane of all new bread.

To Cook Sweetbreads—Having scalded in salted water, remove stringy parts. Then strain them in cold water ten minutes. Drain on towel. Dip into egg and bread crumbs, and fry in butter.

## LIVER TROUBLE.

### LIFE FULL OF MISERY TO SUFFERERS FROM THIS TROUBLE.

ITS SYMPTOMS MADE MANIFEST BY A COATED TONGUE, BAD BREATH, BAD TASTE IN THE MOUTH AND PAINS EXTENDING TO SHOULDERS.

(From the Brockville Recorder.)

Sufferers from liver troubles find life one of almost constant misery, growing worse and worse unless prompt steps and the proper remedy be taken to restore the organ to its natural condition. Mrs. Joseph Leclaire, of Brockville, was such a sufferer, but has been, happily, released from the trouble by the only medicine known to thoroughly restore this important organ to its normal condition, once disease has fastened upon it. To a reporter, Mrs. Leclaire willingly gave her story for publication. She said:—"For a long time I suffered severely from complications of the liver and dyspepsia. I would awake in the morning with pains under my shoulders and in my stomach. My tongue was heavily coated, and I had a horrible taste in my mouth, especially on arising in the morning. I was constipated, and at times my head would ache so badly that I could scarcely let it rest on the pillow. There was such a burning sensation in my stomach at times that it felt as though there was a coal of fire in it. The pain was especially severe after eating, and for months my life was one of misery. A friend advised me to take Dr. Williams' Pink Pills, and I did so. After using the first box, there was a material improvement, and in the course of a few weeks longer I felt that I was completely cured. My tongue was cleared, the bad taste left my mouth, the pains disappeared, and I am as well as ever I was. Before taking the pills I suffered from bronchitis at times, but it has never since troubled me. I can recommend Dr. Williams' Pink Pills to anyone who suffers as I did."

Dr. Williams' Pink Pills restore health and strength by making new, rich, red blood, thus strengthening every organ in the body. They do not act merely upon the symptoms, as ordinary medicines do, but go directly to the root of the trouble. In this way they cure such diseases as liver and kidney troubles, rheumatism, paralysis, St. Vitus' dance, heart troubles, sick headaches, anaemia, and the irregularities that make the lives of so many women one of constant misery. Do not be persuaded to take any substitute; see that the full name "Dr. Williams' Pink Pills for Pale People" is on the wrapper around every box. If in doubt, the pills will be sent postpaid at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams Medicine Co., Brockville, Ont.

This is the sweetest story,  
Wonderful, strange, and true;  
Jesus, the King of glory,  
Once was a child like you.

The population of Polynesia at the present time is said to be about 863,000, of whom 323,500 are Christians. This is the result of a single century of work.

I think sometimes we waste time in grieving over wasted time.

**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**

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

**SYNOD OF MANITOBA AND NORTHWEST**

Brandon, Brandon, 5th March.  
Superior, Port Arthur, March.  
Winnipeg, Man. Coll., 16-mo.  
Rock Lake, Manitow, 3th March.  
Glenboro, Glenboro.  
Portage, Portage la P., 4th March, 8 p.m.  
Minnedosa, Minnedosa, March 4.  
Melita, Carleton, 12 March.  
Regina, Regina.

**SYNOD OF HAMILTON AND LONDON.**

Hamilton, Knox, 7th January  
Paris, Woodstock, 12th March  
London, 1st Tuesday, April, 1 p.m. to finish business, First Ch.  
Chatham, Chatham, 14th Jan. 10 a.m. Stratford.  
Huron, Blyth, 21 January.  
Sarnia, Sarnia.  
Maitland, Wingham, Jan. 21st.  
Bruce.

**SYNOD OF TORONTO AND KING TON.**

Kingston, Peterboro, Cobourg, Mar. 10, 7:30 p.m.  
Whitby, Whitby, 1st April  
Toronto, Toronto, Knox, 1st Tues, ev. mo.  
Lindsay, Lindsay.  
Orangeville, Orangeville  
Barrie, Alnuda.  
Owen Sound, Owen Sound.

Algoma, Sault Ste. Marie, March.  
North Bay, Huntsville, March 12.  
Saugeen, Harrison, 11 March 10 a.m.  
Guelph, Preston, 21 Jan. 10:30.

**SYNOD OF MONTREAL AND OTTAWA.**

Quebec, Sherbrooke, 10, Dec.  
Montreal, Montreal, Knox, 10 Dec.  
Glengarry, Maxville, 17 Dec. 10 a.m.  
Lamark & Renfrew, Carleton Place, Jan. 21, 11 a.m.  
Ottawa, Ottawa, Bank St., 10 am.  
Brockville, Morrisburg, 10 Dec. 2 p.m.

**SYNOD OF THE MARITIME PROVINCES**

Sydney, St. A. March 26th, 10 a.m.  
Inverness, Port Hastings, 23th Feb. 11 a.m.  
P. E. I., Charlottown, 5th Feb.  
Pictou, New Glasgow, 14th Jan.  
Wallace, Oxford, 6th May 7:30 p.m.  
Truro, Truro, 19th Nov. 10:30 a.m.  
Halifax, Chalmers' Hall, Halifax, 26th Feb. 10 a.m.  
Lunenburg, Rose Bay.  
St. John, St. John, 21 Jan., 10 a.m.  
Miramichi, Chatham, 17 Dec. 10 a.m.

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**"My Valet"**

We press, clean and repair all the clothing contained in a gentleman's wardrobe for \$1.00 per month. Extra caretaken with black goods.  
152 Bank St. Ottawa.  
Ring us up. Phone 15

**Inebriates and Insane**

The **HOMERWOOD RETREAT** at Guelph, Ontario, is one of the most complete and successful private hospitals for the treatment of **Alcoholic or Narcotic addiction and Mental Alienation.** Send for pamphlet containing full information to

STEPHEN LETT, M.D.

GUELPH, CANADA

N.B. Correspondence confidential.

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

**BELFAST, IRELAND.**

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

**Profitable Business Talks.**

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

**NORLAUGHER,**

Writer of Advertising,  
91-2 Ad laide St. E. office 17 Toronto

**Don't Overlook This Advertisement!**

It Tells Congregations of an Easy Plan to get a

**Communion Set and Baptismal Bowl**

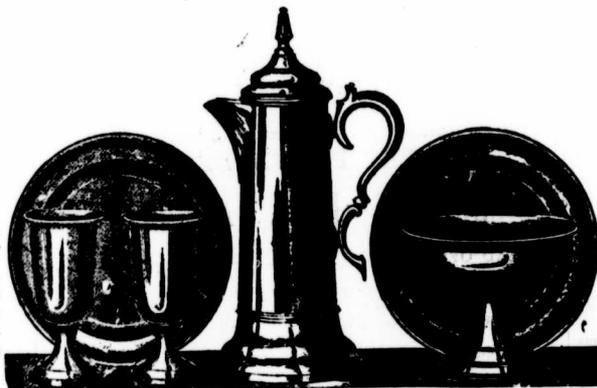
**FREE --**

**For a Few Hours' Work**

**FREE --**

**For a Few Hours' Work**

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



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

**Look at These Splendid Offers!**

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

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

**THE DOMINION PRESBYTERIAN**  
OTTAWA ONT.

# Top Coat

A Special Grey Cheviot Spring Coat for

**\$18.00**

to early buyers  
New Scotch Suitings

**\$15.00**

All the latest patterns.

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

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

## WINTER TIME CARD

O. N. & W. Ry.

Train No. 1 leaves Ottawa, Ont. 4.45 p.m.  
" " 1 arrives Gracefield, Que. .... 8.20 p.m.  
" " 2 leaves Gracefield, Que. .... 6.20 a.m.  
" " 2 arrives Ottawa, Ont. 9.45 a.m.  
P. P. J. Ry.

Train No. 1 leaves Ottawa, Ont. 6.15 p.m.  
" " 2 ar. Waltham, Que. 8.30 p.m.  
" " 2 leav. Waltham " 7.00 a.m.  
" " 2 ar. Ottawa, Ont. 10.15 a.m.

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

**MEN AND WOMEN** to represent us  
\***\$12.00 A WEEK** appointing  
**BONA FIDE SALARY** agents. Some  
to travel, others for local  
work. Rapid  
promotion and increase of salary. Ideal  
employment, new brilliant lines; best  
plans, old established House.  
**BRADLEY-GARRETTON CO., Ltd.** Brantford,  
Ont.

## Up With the Times

Progressive cheese and  
butter-makers use

### WINDSOR SALT

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

### THE WINDSOR SALT CO.

LIMITED  
WINDSOR ONT.

ESTABLISHED 1873

CONSIGN YOUR

**Dressed Hogs  
Dressed Poultry  
Butter to**

### D. GUNN, BROS & Co.

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

### John Hillock & Co.

Manufacturers of the

### Arctic Refrigerator

165 Queen St. East

Tel 478 TORONTO

## None Can Equal Them

Our Special Water-marked Papers, with Envelopes to match, manufactured only by us, and handled by all reliable stationers—

"20th Century"  
"Regal" and  
"Hercules"

(Reg. Trade Mark)

Have become the recognized standard of excellence in all Banking, insurance and Mercantile Houses. We will supply you at lowest quotations for quantities if you are unable to procure them.

## THE BARBER & ELLIS CO.

LIMITED

Manufacturing & Wholesale Stationers  
43-49 Bay Street

TORONTO.

## Important to Investors

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

### THE STOCK of

"The Sun Savings and Loan Co. of Ontario"

OFFERS

### Absolute Security

WE GUARANTEE a dividend of six per cent. (6%) per annum, payable half yearly.  
DEBITURES sold drawing good rate of interest.  
DEPOSITS taken. Liberal interest allowed from date of deposit.  
Correspondence addressed to the head office of the Company.

### Confederation Life Building TORONTO

will receive prompt attention.

Agents Wanted. Good Pay.

### PAGE & CO.

347 Wellington St., Ottawa

Choice Family Groceries

RING UP PHONE 1472

## CANADA ATLANTIC RY.

### New Train Service

BETWEEN

### OTTAWA & MONTREAL

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

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

4.10 p.m. for New York, Boston and all New England and New York points through Buffet sleeping car to New York; no change.  
Trains arrive 11.45 a.m. and 7.25 p.m. daily.

### MIDDLE AND WESTERN DIVISIONS.

Arnprior, Renfrew, Eganville, Pembroke, Madawaska, Rose Point, Parry Sound, and Depot Harbor.  
8.25 a.m. Thru Express to Pembroke, Rose Point, Parry Sound, and intermediate stations.  
1.00 p.m. Mixed for Madawaska and intermediate stations.  
4.40 p.m. Express for Pembroke, Madawaska and intermediate stations.  
Trains arrive H 15 a.m., 2.25 p.m., and p.m. daily except Sunday.  
Railroad and steamship ticket for sale to all points.

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

## New York & Ottawa Line

Has two trains daily to

### NEW YORK CITY.

#### The Morning Train

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

#### The Evening Train

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

and is an excellent way to

TORONTO, BUFFALO, CHICAGO

Ticket Office 85 Sparks St.

Phone 18 or 1180.

## CANADIAN PACIFIC RY. CO.

### Improved Montreal Service.

(VIA SHORT LINE)

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

(Via North Shore)

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

(Sunday Service)

(Via Short Line)

Leave Ottawa 6.25 p.m.

(Via North Shore)

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

### OTTAWA TICKET OFFICES

Central Station. Union Stations

### GEO. DUNCAN.

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

# Canvassers Wanted!

## The DOMINION PRESBYTERIAN

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

**C. Blackett Robinson, Manager.**

APPLY

P. O. Drawer 1070,

OTTAWA,

ONT.

## THE PROVINCIAL

### BUILDING & LOAN ASSOCIATION.

HEAD OFFICE, TEMPLE BUILDING, TORONTO.

INCORPORATED 1891.

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

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

### DEBENTURES

By-law passed at Annual Meeting of Shareholders, March 14th, 1900:

"The Board of Directors may, in pursuance of the Loan Corporation Act, and are hereby authorized in their direction to issue debentures of the Association for any period, from one to ten years, but for no sums less than \$100 each, interest thereon at a rate not exceeding 5% per annum, being payable on the 1st April and 1st October each year by surrender of the coupon attached to the certificate for the period covered."

In accordance with the above the Directors have decided to issue \$100,000 at par. Half yearly coupons payable at the Imperial Bank (Yonge St. branch), Toronto. Full particulars from E. C. DA VIE, Managing Director.

TEMPLE BUILDING, TORONTO May 31st, 1900.