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I DO NOT ASK, O LORD.

*I do not ask, O Lord, that life may be
A pleasant road;*

*I do not ask that Thou wouldst take from me
Aught of its load.*

*I do not ask that flowers should always spring
Beneath my feet;*

*I know too well the poison and the sting
Of things too sweet.*

*For one thing only, Lord, dear Lord, I plead:
Lead me aright,*

*Though strength should falter and though heart should bleed,
Through peace to light.*

*I do not ask, O Lord, that Thou shouldst shed
Full radiance here;*

*Give me but a ray of peace, that I may tread
Without a fear.*

*I do not ask my cross to understand,
My way to see;*

*Better in darkness just to feel Thy hand,
And follow Thee.*

*Joy is like restless day; but peace divine
Like quiet night.*

*Lead me, O Lord, till perfect day shall shine,
Through peace to light.*

Adelaide Proctor.

DEATHS.

Suddenly at Ottawa, on Nov. 20th, John William McRae, aged 54 years.

At the residence of his son-in-law, A. L. Dewar, Esq., No. 2835 Sheridan Road, Chicago, on Nov. 24th, 1901, John I. McKenzie, late of Hamilton, Ont., in the 79th year of his age.

In Toronto, on Nov. 22, 1901, Horatio W. Nelson (of the firm of H. W. Nelson & Co., and late of Montreal, aged 55 years and 4 months.

On Nov. 25, 1901, in his 85th year, Jamie Brodie, late of Orms-town, formerly of North George-town.

BIRTHS

At Kirk Hill, on 24th Nov., the wife of T. D. McGillivray, of a daughter.

At Knox church manse, Milton, Ont., on Wednesday, Nov. 20th, 1901, a son to the Rev. Edw. F. McL. and Mrs. Smith.

MARRIAGES.

At Lancaster, on Nov. 27th, by Rev. J. U. Tamer, B. A., George McRae, formerly of Howick, Que., to Catherine A. Downey, daughter of John Downey, 4th Concession, Lancaster.

On Nov. 20, 1901, at Bonar Presbyterian church, Toronto, by Rev. Alexander MacGillivray, Ed-gar W. Goulding, of Chicago, Ill., formerly of Toronto, to Alice Martha, eldest daughter of John H. Dunlop, Esq., of Toronto.

At the manse, Regina Assa., on Nov. 6, 1901, by the Rev. J. A. Carmichael, Charles Keith to Helen Burrows, both of Lumsden.

On Nov. 19, 1901, at the residence of the bride's father, 123 Cambridge street, Ottawa, by the Rev. D. M. Ramsay, Miss Jean, only daughter of Archibald Andrew, to John Angus Mackenzie, both of Ottawa.

On Nov. 23, 1901, at 156 Rose avenue, Toronto, by the Rev. Dr. Milligan, of Old St. Andrew's, Helen, eldest daughter of the late Alex. J. Johnston, Esq., to George J. Reith, of Owen Sound, Ont.

At the residence of D. F. Mac-pherson, brother-in-law of the bride, Alexandria, on Nov. 27, 1901, by Rev. D. MacLaren, of Alexandria, assisted by Rev. A. Graham, of Lancaster, James Ross Fraser, of Lancaster, late of the Canadian Mounted Rifles, to Gilberta, daughter of the late James Aitken Glen Walter.

At Chesterville, on Nov. 20, 1901, by Rev. A. Russell, B. A., Peter Shaver, to Miss May Rombough, both of Osabruck.

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Note and Comment.

The new Protestant movement in Austria makes such way that a Roman propaganda has been started to oppose it.

The anti-Ritualist party in the Church of England have resolved on the extreme step of memorialising the King to annul Canon Gore's appointment to the Bishopric of Worcester.

Dr. Dowie and his brother-in-law, Mr. Samuel Stevenson, have quarrelled over the management of Zion Lace Works, and the latter has appealed for an official receiver to be sent to Zion.

The announcement that King Edward and Queen Alexandra will visit the South of France this winter goes to show that there is not, after all, so much bitterness between Britain and France as had been supposed.

A Church of England newspaper says one Presbyterian Church in Berwick subscribes four times as much to foreign missions as the four local Anglican churches, in addition to large sums given for home work and the Bible Society.

Miss Mary B. Livingston, a niece of the distinguished African missionary explorer, has died at Minneapolis, Minnesota, U. S. A. Death resulted from an operation to dislodge a bone which fixed in her throat during luncheon the other day.

Cruden, whose Concordance of the Bible is a household book, passed a chequered and troublous life in London and its neighborhood, but he has now the honour of a stain-glass window in St. Saviour's Collegiate Church, Southwark.

Principal Fairbairn has completed his 67th year. He was born the son of a Mid-Lothian village, completed his education at Edinburgh University and at Berlin, received his theological training at Glasgow, and is a D.D. of Edinburgh and Yale, and an L.L.D. of Aberdeen.

At a meeting held in Edinburgh on the 14th ult. it was agreed to hold an International Exhibition in Edinburgh in 1907. It was also decided to apply to the Town Council to grant the use of the West Meadows and the lower part of Bruntsfield Links as a site for it.

Rev. Alex. Connell took the earliest possible opportunity of requesting the representatives of Claremont Church, Glasgow, to refrain from prosecuting their intended call. Mr. Connell's prompt action has given great satisfaction to his attached people at Regent Square, London.

With the change of rulers in Afghanistan has set in a new and more acute stage in the international railroad war in Western and Central Asia. Trouble has already arisen over the new German line which has been begun from the Aegean Sea to the Persian Gulf by way of Damascus, Bagdad and Busorah.

The Roman Catholic priest at Sydney, Says the Religious Intelligencer, is taking strong ground against the liquor traffic in that town. On a recent Sabbath he severely denounced the deadly business. Priests can do great good when they are pronounced in their opposition to the traffic.

After careful consideration of the whole question involved by his proposal to resign the pastorate of Christ Church, Westminster, the Rev. F. B. Meyer, B.A., has intimated his decision. He says that he must adhere to his determination to devote himself to the work of an evangelist rather than of a settled minister.

The British Parliament has been prorogued until Dec. 14th, and is expected to be further prorogued until January 16th, when it is said the King will open it in person. Money to carry on the war will claim the first attention of the House of Commons, but a Bill is to be introduced as soon as possible to reform its procedure.

A Chinese manuscript lately discovered in the Paris library proves the startling fact that anaesthetics were used in China 1,700 years ago. A certain concoction, it states, was given by the doctors before performing an operation which rendered the patient unconscious. The anaesthetic was a simple preparation of hemp.

A return shows that the Established Church of Scotland receives £300,000 annually of public money. Of this £25,000 is directly voted by Parliament out of the Imperial purse; £250,000 is got by taxes upon land, ultimately paid by tenants in their rents; £50,000 might be the value of minister's glebes; and there are other sources of revenue.

The Michigan Presbyterian remarks: It does not speak well for Michigan that four or five murder trials have been in progress lately, in different counties of our state. Our indulgent treatment of murderers seems to put a premium upon crime. We may yet be forced, in self defense, to return to the ancient and scriptural rule of a life for a life.

A German authority who has just arrived in London from Berlin says that the German Government is sending two Commissioners to Canada to report upon the dairy and kindred industries in the Dominion. The tariffs notwithstanding, an increasing quantity of Canadian dairy and farm produce is finding a market in Germany, especially in the western provinces or the Empire, and feeling is strong in industrial quarters that such importations should be encouraged.

Speaking on Friday, of last week at an Edinburgh banquet, Lord Dufferin, in reply to Sir Henry Campbell-Bannerman's declaration that he was still a Home Ruler, said he thought Sir Henry would never consent to place the whole of the unlettered peasantry of Connaught upon the rocks of the industrious population of the rest of the country. (Loud applause.) He would never allow

Ireland, which was within the backdoor of England, to become a place of landing for the first foreign nation that choose to pick a quarrel with us. (Applause.) He would never allow its harbors and ports to be the refuge and starting-places from which a hostile fleet could descend upon our unprotected cities, and make havoc with our merchant fleets. In a brief reference to the war the Marquis said no one had more poignant reason to regret its incidence than himself.

The "New York Tribune," discussing Mr. Redmond's mission, says he must base his hope for success upon racial sympathy only. There is no Irish party here. American and British politics are and should be kept distinct. No appeal, which seriously infringes International courtesy, will or should meet with substantial support, or permanent response. Mr. Redmond should appreciate this truth independently of whatever he may infer from the enthusiasm of his audiences.

By command of King Edward the three gun carriages which bore the remains of the late Queen in the different stages of the funeral from Osborne to Windsor in February last have been presented to the capitals of England, Scotland and Ireland respectively, and on the 15th inst. the gift to the Scottish people of one of these interesting mementoes of the national bereavement was handed to the custody of the garrison at Edinburgh Castle.

Dr. Ryle, Bishop of Exeter, speaking at a Church defence meeting, said an attack would undoubtedly be made on the Church before long, and to withstand it the Church must be united, must insist on the reform of abuses, and must define the share of the laity in her government. They ought to consider how and on what lines the Church could hold out the right hand of fellowship to the Nonconforming bodies, and the fact that reunion was a long way off was not a reason why steps should not be taken in its direction.

The report of the American Bible Society for 1900 shows that its total issues for the year, at home and abroad, amount to 1,554,128 copies—147,327 above the previous year. Of these, 580,513 were distributed in the United States and 973,615 in foreign lands—an increase of 141,118 in the foreign distribution. More than half of the issues were printed at the Bible House, New York. Of the remainder, a large part were printed in Syria, Siam, China and Japan. The total issues of the society during 85 years amount to 68,923,434.

Li Hung Chang never underestimated his importance. An American gentleman who once interviewed the veteran Chinese statesman at Peking stated that he conducted himself like an emperor, and treated everyone as his inferiors; but he was, nevertheless, very hospitable. During the conversation Li Hung Chang said to the interviewer: "You will be a man of moment when you return to your land. Your people will say: 'He has been to China; he has interviewed Li Hung Chang.' Yes, you will be renowned."

The Quiet Hour.

The Passover.

S. S. Lesson, Dec. 15. Exodus 12: 1-17

Golden Text—1 Cor. 5: 7. Christ our passover is sacrificed for us.

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

This month shall be unto you the beginning of months, v. 2. How many opportunities we have of making a new beginning! Every Sabbath may be to us the beginning of a better life. The New Year is a gate waiting for us to open it, and be admitted into a richer and truer experience of divine grace. A birthday is a time for turning our back on the old past and our faces to the hope filled future. But two things are needed to make any day a real beginning of better and nobler things. "The Lord spake unto Moses and Aaron," And these men believed God. When we hear a word of the Lord and believe it, we make a new beginning.

They shall take . . . a lamb . . . without blemish . . . kill it in the evening, vs. 3, 5, 6. In these three directions the paschal lamb is a picture of the coming Saviour. It was said of Him, "He is brought as a lamb to the slaughter" (Isa. 53: 7). He was "holy, harmless, undefiled and separate from sinners." (Heb 7: 26). And He was the lamb slain (R. v. 13: 8).

Every man a lamb, v. 3. Every man in Israel was a priest. Israel was "a kingdom of priests" (Ex. d. 19: 6). Not until afterwards were the Levites set apart specially to the priestly office and they acted only as the deputies of the nation. Under the New Testament there is no separate class of priests in the Church, but all believers are "a royal priesthood" (1 Pet. 2: 9), "kings and priests unto God" (Rev. 1: 6). The privilege of coming near to God belongs to each of His children.

And ye shall let nothing of it remain until the morning, v. 10. No part of what God gives to us is to be rejected. All that He gives is good and it is not ours to pick and choose among His gifts, accepting this and refusing that. A partial reception of His gifts is really no true reception at all. We cannot have Christ as a Saviour from the penalty of sin, without also sitting at His feet as our Teacher and serving Him as our Lord and Master. The same principle applies to the various experiences of life. We are willing enough to accept pleasures and joys, but shrink from sorrows and trials. Yet the unpleasant things are as really God's gift to us as the pleasant, and when we come to the end of life and look back, we shall see that we could have done without the things that please us, better than without the things that give us pain. "Trust in the Lord with all thine heart," (Prov. 3: 5) means that we give up choosing for ourselves and allow Him to choose for us.

Unleavened bread . . . bitter herbs, your loins girded, your shoes on your feet and your staff in your hand. "Even the minor details of the feast are meaningful still. How powerfully the sacrifice of Christ calls us to separate ourselves from the 'leaven of malice and wickedness' (1 Cor. 5: 8). The 'bitter herbs' teach us that, as Luther insisted, 'the law of the Christian life must be a continuous rejection.' The Israelites eating their midnight meal in readiness for their journey, remind us that we are but pilgrims here,

seeking 'a better country, that is, an heavenly' (Heb. 11: 16).

And the blood shall be to you for a token, v. 13. It is a help to adopt some outward sign of our inward resolve to follow Christ. When we believe in our heart, our faith will be strengthened if we confess with our mouth (Rom. 10: 9). An open profession will often be what crossing the Rubicon was to Caesar—a definite commitment of ourselves to a certain course of conduct. The word "sacrament," which we now apply to baptism and the Lord's Supper, was the term used for the oath of allegiance to his leader made by the Roman soldier. In the presence of the whole army, he lifted to heaven his hand dipped in the blood of a sacrificial victim and swore by all he held sacred to be faithful to his general even to death. The memory of that vow solemnly and publicly made would, during all the rest of his life, be a safeguard to the soldier against unfaithfulness. It is of the greatest importance that we should, in some way or other, make it very clear to ourselves and to others that we are on the Lord's side.

And when I see the blood I will pass over you, v. 13. The blood of the paschal lamb was God's witness to the Israelites that they too were guilty as well as the Egyptians. If the first-born was to be slain in every house, except those in which there was no sin, then Israelites and Egyptians must both suffer. But the blood was also God's witness that He had, in His mercy, accepted for Israel the blood of the lamb instead of the blood of the first-born. In like manner God looks out on a guilty world in which not one can be saved on the ground of innocence. But in His boundless grace He accepts the life of His Son instead of the sinner's life.

A Prayer.

Let me never depend on myself, O Lord! Show me what a rotten staff self is. Let me see a picture of myself as Thou beholdest me, that I may be warned and humbled. I know I have pride, but I do not know how dangerous it is until Thou showest it to me. Let the Spirit's light shine within me, that clear, revealing light from which nothing can be hid, and by which pride is stripped of its false respectability and stands forth in its hideousness. Touch my thigh, O Lord, if I am stubborn. I would rather limp all my life with Thee than to walk erect without Thee. For Jesus' sake. Amen. —C. E. World.

What Are Our Grievs?

All of us have grievance that we ought to recognize as grievance. We are not to attempt to console ourselves with the idea that they are not grievance, to be treated as such. Jesus wept at the grave of Lazarus when the sisters, Mary and Martha, were sorrowing. Yet Jesus was to open that grave, and to dry the eyes of those weeping sisters. May not we, then, weep over the graves that we cannot open, or over sorrows that we are called to endure? In many an instance we can only say, for the present, "Tut, tut, this is my grievance, and I must bear it." Unless we have and recognize our grievance and sorrows, we cannot know what it is to be comforted.—S. S. Times.

H. HOPE IN LONDON (ENG.) PRESBYTERIAN.

There are few incidents that, for tragic grandeur and mysterious suggestiveness, equal the scene when the great king gave a feast to a thousand of his lords. It calls the mind out into that undefined but all important territory where this present life shades off into the infinite, and God takes into his own guidance, in a manner visible to man, the course of history and the destinies of individuals. We can paint for ourselves the scene, the flash of uncounted gold, the bright-robed slaves carried to the palace because endowed with the fatal gift of beauty. The goblets pass from jewelled hand to hand, and to the breath of music all moves in perfect happiness. So it seems, and yet that evening gives us a chapter of discoveries.

THE FIRST DISCOVERY.—The king learned what makes a heaven or a hell of life—the thoughts. "His thoughts troubled him." It was most unlikely they should. Was he not an absolute monarch? Could he not say, with another of that tribe, that he did not forgive his enemies, for he had killed them all? Was he not drinking wine, a quencher of thought more than of thirst? From beneath all that, conscience asserts itself, because of the writing by the fingers of a man's hand over against the candlestick. Who can be happy who is fighting against God? Sooner or later the awful questions will be thrown at us from the unknown, and if they find us wanting, the thoughts of our hearts will be our rack.

THE SECOND DISCOVERY.—The king discovered the foolishness of wise men. Do you not hear that noise in the corridors of the palace? It is the astrologers lugging along their books of reference. They come before the king, who, in a passion of earnestness, promises them boundless rewards if they will read that mystic writing on the wall. It was Learning's greatest opportunity:—

"Chaldea's seers are good,
But here they have no skill,
And the unknown letters stood
Unread and awful still.
And Babel's men of age
Are wise and deep in lore,
But now they are not sage;
They saw— but knew no more."

The king did well in sending for councillors, but he went to the wrong quarter. The wisdom of this world is often bankrupt, and often helps a man but little to solve the letters of his fate. Might not your minister help you in this matter? In the life of Edward Irving, we find that for three hours of most days people thronged his house, that they might have his help in spiritual anxieties. We rarely find that to day, and the reason partly is that ministers fail to show burning on each man's soul the lettering of God. When you feel perplexed, go to your minister, and let him share a little in the joy of harvest.

THE THIRD DISCOVERY.—He found out the good points of good people. He discovered that his own wife had a measure of common sense he had not suspected before. He found that Daniel was a true man. He had joined formerly in the current opinion that he was a harmless faddist, a weak brother, and what not; but he now learned that he could read and answer the momentous question of the future. The doom was "Weight in the balance, and found wanting." It matters little how much we total in

the balance of the world if we are light-weight in the scales of God. In the one scale place your unworthy life, and in the other yourself. You stand high in air, and cannot bring up the other scale, until you ask Christ to stand along with you, and your scale comes down as if the other were empty. Think on this fact, that only he who is weighed with Christ the Lord is full-weight in the balances of God.

Gems From Oliver Wendell Holmes (1809-1894.)

Sin has many tools, but a lie is the handle which fits them all.

Even now and then a man's mind is stretched by a new idea or sensation, and never shrinks back to its former dimensions.

Why can't somebody give us a list of things that everybody thinks and nobody says, and another list of things that everybody says and nobody thinks?

Nobody talks much that doesn't say unwise things—things he did not mean to say; as no person plays much without striking a false note sometimes.

A thought is often original, though you have uttered it a hundred times. It has come to you over a new route, by a new and express train of associations.

A sick man that gets talking about himself, a woman that gets talking about her baby, and an author that begins reading out of his own book never know when to stop.

The whole essence of true gentle-breeding (one does not like to say gentility) lies in the wish and the art to be agreeable. Good breeding is surface Christianity.

Every human being is individualized by a new arrangement of elements. His mind is a safe with a lock to which only certain letters are the key. His ideas follow in an order of their own.

Some books are edifices to stand as they are built; some are hewn stones ready to form a part of future edifices; some are quarries from which stones are to be split for shaping and after-use.

World of Missions.

Miss Leach writes from Mhow, Oct. 3rd. You will know ere this time that the rains in Central India have failed this year, and that instead of ninety inches, we have had only sixteen. The rivers, pools, and streams are hardened mud beds, and the country looks as though not a drop of rain had fallen. The seed which is sown at the close of the rains, and which depends for its nourishment upon the moisture in the ground, has not been sown, and will not be, and that means no crops in March, 1902. There is no prospect of any more rain until next July. Prices have already gone up, and everything pines, not only to a grain famine, but to a water famine. A station order came round on Saturday, warning us to be very careful in our use of water. The Mall which is always kept beautifully green, is now parched, and burned and yellow, a sure sign that the authorities realize the gravity of the situation. It is not likely that the distress will be very marked till the spring of 1902.—S. M. Tidings.

The world will never become wholly Greek, nor wholly Roman, nor wholly Protestant, but it will become wholly Christian, and will include every type and every aspect, every virtue and every grace of Christianity—an endless variety in harmonious unity, Christ being all in all—Philip Schaff.

Our Young People

Imperialism of Christianity.

Topic for December 15.—Scripture Reference: Dan. 2: 44, 45.

A World wide, Everlasting Dominion.

BY ARTHUR W. KELLY.

It would seem to be a matter of course that a religion that is true must be not for one people, but for all. But that has by no means always been recognized. Nation after nation has held its faith as good, and has been ready to own that for another nation another belief was good. Love of dominion, pride in power, or political reasons could dictate a course like Nebuchadnezzar's attempt to force worship on conquered peoples, but the religious motive has been more rare.

But the true religion never accepts any limits, national or racial. The Jew did not put Jehovah on a par with the gods of the nations, even when the missionary spirit was almost wholly wanting; the Christian that has a genuine faith never thinks of Christianity as only one among the world's religions. It is only heathen indifference and scepticism, which may sometimes masquerade as liberalism, that rear "anthems." "There is none other name," "Other foundation can no man lay," are watchwords of Christ's church in every age.

Faith in Christ as the one Saviour and Lord of all cannot be held as mere theory. It forces the believer to assert his Master's claims and to offer his Saviour's love to all. It is by its nature an aggressive force; it holds that Christ's sceptre must have sway in every sphere of human thought and action, and that its authority reaches not all men, but all of man; and it impels believers to make this ideal a reality.

What Christ wins He can hold. Of His empire there can be no decline and fall. Its steadily growing greatness means not weakness, but strength. Each citizen of His kingdom becomes such through love for his Lord, and that common bond knits together as one the widely different elements that make up the empire that shall endure forever.—C. E. Wold.

Daily Readings.

Mon., Dec. 9.	—God as sovereign. Ps. 24: 1-10
Tues., Dec. 10.	—God's kingdom. Dan. 4: 3; Luke 1: 32, 33
Wed., Dec. 11.	—The law of the realm. Ps. 78: 1-8
Thurs., Dec. 12.	—The royal Prince. Rev. 1: 1-6
Fri., Dec. 13.	—Our King's edict. Matt. 3: 1-5, 13-17
Sat., Dec. 14.	—The conquering sign. 1 Cor. 1: 17-24
Sun., Dec. 15.	—TOPIC. Imperialism of Christianity. Dan. 2: 44, 45

Christians generally do not consider Gibbon's "Decline and Fall of the Roman Empire" an authority concerning the spread and power of Christianity, but its author said a true word when he wrote: "Our curiosity is naturally prompted to inquire by what means the Christian faith obtained so remarkable a victory over the established religions of the earth. To this inquiry an obvious but satisfactory answer may be returned—that it was owing to the convincing evidence of the doctrine itself, and to the ruling providence of its great Author."

The age of martyrdom is not past. The following case as reported by the London Christian World shows that Christianity has not lost its power: U-Wen-Yin, a native Chinese convert, who was manager of his village, was arrested and summoned before the mandarin. Before leaving he went on his knees before his aged mother to bid her a last farewell. The heroic mother exclaimed: "If thou diest for the faith, God will take care of us; do not trouble about me or thy children. If thou deniest thy faith, I will no longer recognize thee for my son." "Mother," he replied, "be at ease; by God's grace I will never apostatize." On his being summoned to deny his faith, and refusing to do so, the mandarin ordered him to be bastinadoed till he lost consciousness. On his coming to himself, the mandarin again offered him the same choice, with the same result and the same cruel punishment. He was then hung up in a wooden cage, upon which he said to the judge: "When I shall be no longer able to speak on account of the pain, and you see my lips moving, don't think I am pronouncing the words of apostasy; they will be prayers." A few minutes later his features altered, he was cut down and found to be already dead: Surely such scenes are worthy of the days of early Christians.

A writer tells us that while the Tyrolese were groaning under the Bavarian yoke, one day a mountaineer came down to Innsbruck and stopped to gaze at the Bavarian colors, blue and white, where the Austrian black and yellow used to float. A passing Bavarian official asked him if he did not think the new colors prettier than the old. "Oh, certainly," cried the peasant, "they are fine, but they will not last; in time the blue will turn yellow and the white black." With similar faith the Christian may view the flouting colors of the enemies of the cross. They will not last. Time will change them. At the name of Jesus every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father."

To you, my little lassie, it is of infinite importance how to behave; were you to get a kingdom or twenty kingdoms, it were but a pitiful trifle compared with this, whether you walked as God commands you and did your duty to God and to all men.—Carlyle.

What Christ has done is a pledge of what he will do; and the fact that His name is now known and worshipped by at least one-third of all the race of man is a prophecy to us that ere long "the glory of the Lord shall cover the earth as the waters cover the sea." If there be not this hope for the human race, there is assuredly no other.—Dean Farrar in "The Life of Lives."

Life is a building. It rises slowly day by day, through the years. Every new lesson we learn lays a block on the edifice which is rising silently within us. Every experience, every touch of another life on ours, every influence that impresses us, every book we read, every conversation we have, every act of our commonest days, add something to the invisible building.—J. R. Miller.

Be loving and you will never want for love; be humble and you will never want for guiding.—Dinah Mulock Craik.

Our Contributors

Three Great Things. John iii-16.

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

This is the kind of text that Luther called a "little Bible", for it gathers up into itself the sum and substance of revelation, the heart and essence of the Gospel. This well known verse puts the story of love and salvation into a few suggestive words. Here in a brief, clear statement we have set forth man's need of forgiveness and renewal, and God's willingness to save. Though it is a message of love, it makes us feel our responsibility and warns us against the terrible doom which comes upon those who willfully turn away from heavenly light. "For God so loved the world that He gave His only begotten son, that whosoever believeth in him should not perish but have eternal life." This sublime utterance calls us to meditate on three great facts in the history of redemption, embracing the wonderful manifestation of God's love and the response of the believing spirit.

I. A Great Love. God so loved the world. We shall inquire immediately into the meaning and measure of this statement. "God so loved"; but we must first dwell upon the fact of God's love for mankind. This is the deepest thing the foundation upon which all true religion must rest, the root out of which all our hopes of goodness and joy must spring. All the light which God has shed upon the world, all the mercy manifested in the course of its history, all the wonderful gifts of nature, and all the manifold blessings of providence are explained by this word. God loved the world, God did not create men to make a cruel sport of them or to wreck his vengeance upon them. It may be hard to understand the government of the world. Problems of sovereignty and free-will, duty and destiny may often oppress us by the inscrutable mystery that gathers around them; but we must ever keep fast hold of the fact that God's heart is full of love for sin stricken, sorrowing men. We can only conquer doubt and despair by clinging to the thought of the reality of the Divine love; this is the rock of ages about which the storms of life roll in vain. The explanation of this love is simply the nature of God. We are not lovely, we have defiled ourselves by sinful ways that God hates, we have no merit in the sight of God. In His presence we can only speak of our need; yet God loves us in spite of all our weakness and shame. The sun shines because it is the nature of a sun to send beauty and blessing, cheering light and genial warmth. The flowers send out fragrance because having received life from heaven it is their nature to send it back. A true mother loves her child simply because she is a mother and it is her child. God made all these and made them to symbolize himself. All creatures love only in so far as He teaches and inspires them, but the original love comes from the heart of God.

The fact of God's love is revealed in all its glory by Jesus Christ the son of God. This love always existed but was not always known. Men have pictured God as harsh and cruel; out of their unbelief and wicked passion, they have said slanderous things of God. Even prophets and good men who cast themselves upon the divine mercy did not see this fact of God's love in all its sublime splendour. It is in

the life of our Lord that this truth stands out fully and clearly revealed. Nowhere else can we find the perfect vision of this great truth. Not in the human heart with its storm of wild unruly passions. Science when it wanders over the earth, fathoms the sea or sweeps the heavens cannot find it. Philosophy with all its subtle arguments cannot unveil the great secret. But the Son speaking in clear unflinching tones reveals to us the eternal Father.

The love is the origin of salvation. Our Lord does not come and say that we must first love God and climb laboriously up to His throne that we may receive pardon and heaven. Just the opposite of this; salvation is not, in the first place, a movement of man up to God, it is God stooping down to lift man up. God's love is first of all, it flows out freely to the needy and helpless. This is the Gospel, as the Saviour taught it, and men of the deepest spiritual experience have given this as the secret of their inmost life "not that we loved Him, but that He loved us and gave Himself for us." Indeed every man who has real faith growing up into peace and joy magnifies God's grace and ascribes these supreme blessings to free, unmerited love. We rejoice then to recognize the reality and importance of the revelation written for us in such simple words by the apostle of love.

II. A Great Gift. "God so loved the world that He gave His only begotten Son." We can never fully understand the depths of God's love, but we may form a quickening thought of it by dwelling on this supreme manifestation. If we could conceive how much the Son was to the Divine Father, we might measure the love from which our salvation springs. Then and not till then can we know "how much we owe." The great love prompted the great gift. The love is manifested and measured by the gift. God has shown his kindness in many ways but the highest manifestation of mercy is in the gift of His Son. Love is by its nature unseen, we only know it by the gift it offers, and the sacrifice to which it attains. It is the nature of love to pour itself forth; a love that is idle or dumb must soon die. In God's nature love and fellowship are eternal, and now He lavishes this love upon fallen men. Such a love must offer a great gift. It is true a small gift may symbolize a great love, for love transfigures the gift and makes it great. Love brings its alabaster box of ointment; it offers its most precious possession. Out of the great love of God there comes the greatest gift of all, the revelation of God in the form of a Son of man and a servant of men.

The special thought of this text is that the whole redeeming work of Christ is the outcome of God's love. Men have sometimes spoken as if Christ died to cause God to love us; whereas it was the love of God that sent the Son, not to condemn the world but that the world through him might be saved. God's forethought provided the supreme prevailing sacrifice. We do not flee from God to Christ, but through Christ we come to God, and in our reconciliation find life. Though we cannot solve all problems it may help us in our battle with doubt to remember, that it was the free love of God that sent to us a living Saviour to impart to us His own life, and lift us into the eternal sphere. Will He not, with Him freely give us all things. Such a gift is suited to our deep-

est needs. In Jesus we have the prophet who speaks with real spiritual authority and reveals the eternal Father to our hungry souls. He is our high priest who can deal with our guilt and shame, teaching us to appropriate His sacrifice. He bids us "enter into peace." He is the King in whose service we find strength, and who shows the way through freedom to obedience. Thus the great gift is worthy of the giver and meets the deepest need and highest hope of the awakened soul.

III A Great Opportunity. Out of this love and its manifestation in the great gift springs our opportunity of present and eternal salvation; the Christ comes near to grant us forgiveness, to cleanse our hearts, to give us a hope and a foretaste of heaven.

We are to be saved from perishing, the ruin that sin brings into the soul is to be stayed, death and hell are conquered by eternal love. This however is only one side, refuge from ruin and the wrath to come; on the other side there is eternal life, not merely everlasting life, but eternal life, which means the richest, noblest life, the hope of the heavenly sphere. It is spiritual life, a life coming to man from the unseen, eternal realm, so that he is born from above. We are earthly and fleshly and need to be touched by the Divine Spirit. This spirit moves upon a man's soul and wakes him up to new life, causing new love and new hope to control his being. In this sense we "must be born from above."

It is the life of the unseen world and hence the life of the future. The decay that fastens on the body cannot touch it, the death that dissolves the mortal frame has no power over it. The life of heaven thus entering into a man will enable him to say, "Oh grave where is thy victory, oh death where is thy sting?" It shall not merely endure but grow and increase when transplanted to a fairer clime. Our strong imagination can very poorly picture the wealth that is hidden in those words "everlasting life."

This is a real opportunity. It rests on the word of God which cannot fail. It is declared that God had this in view through countless ages. That Father, Son and Spirit have worked for it, and that many of every age have laid hold upon it with highest satisfaction. It is a present opportunity, it is for us now. Jesus Christ stands before us now, to tell us of his Father's love, and to offer us this life; now the Holy Spirit comes with quickening ministry. The life of eternity may begin by the surrender of the soul to the Eternal God.

This is an opportunity for all. "Whosoever," that word grasps us all. "Whosoever will let him come and taste of the water of life freely." "Whosoever believeth in Him." This is the way of life open to all who feel their need. This is not merely to believe some doctrine about the Christ but to believe in Him, to trust Him as a living, personal, present Saviour. To confide in Him, to lean upon Him with all the burden of your sin and care. This seems so simple, our pride and unbelief are staggered at it; and it is a hard saying that this is the way to forgiveness, holiness and heaven. The appeal is not to our riches, our rank or cleverness, but our simplicity, our lowliness and need. Lean on Him when the storm rages within the soul, when conscience accuses and you dare not look up to God; lean on Him when temptation

comes and threatens to sweep you back into the old life; lean on Him when the waves and billows of affliction roll over you; lean on Him in the hour of darkness when death comes near and earth is slipping out of sight. This is the way of life, to believe in God and Jesus Christ whom He has sent; to accept the revelation of love which brings reconciliation to God and harmony within the soul. Thus the Gospel proves its reality and inspires a living hope, and he that hath this hope in him purifies himself even as He is pure.

How Were the Three Thousand Baptized on the Day of Pentecost?

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

In Acts 2: 41 it is said, "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." This is the first baptism recorded after the ascension of the Saviour. Let us see what we may learn as to the mode of this apostolic baptism. Water baptism is the outward sign of the inward baptism of the Spirit. That mode will, therefore, be most Scriptural and appropriate in which the sign conforms to the thing signified. In the preceding part of this chapter we see clearly the mode of the Spirit's baptism. It is not by the persons baptized being dipped or immersed into the Spirit, but by the Spirit coming upon the persons baptized. Cloven tongues like as of fire "sat upon" them (v. 3); the Holy Ghost was "poured out" upon them (v. 17); and was "shed forth" (v. 33); and "fell on them" (ch. 11; 15). Every form of expression indicates that the Spirit was moved and came upon the persons baptized. We reason, therefore, not that the word baptize means to sprinkle, but that water baptism, being an outward sign of the Spirit's baptism, is most fitting and proper when the sign conforms to the thing signified; in other words, when the element (water) comes upon the person baptized.

This consideration is greatly strengthened by the surrounding circumstances in the case of the three thousand on the day of Pentecost. On this occasion there was neither time nor place for immersing so great a multitude. As to the time, there could not have been more than five hours of the day remaining after the close of Peter's sermon; and the account states that the three thousand were added to the Church "the same day." But to have immersed them all in five hours, each of the twelve apostles must have immersed fifty persons every hour, or five every six minutes! This, I need scarcely say, would have been impossible. But if the ordinance was administered according to the mode of the Spirit's baptism, and according to the prediction of the prophet (Ezek. 36: 25), and the mode of purifying among the Jews (see Leaflet No. 3.) by sprinkling, all difficulty vanishes.

And as there was not time, neither was there any place for immersing so great a multitude. The pools, cisterns and baths were in the possession of the enemies of Christianity. The enraged people, and the authorities of Jerusalem, who had just crucified Jesus, would certainly not put the reservoirs, from which the people of Jerusalem were supplied with water for drinking, cooking and other purposes, at the disposal of the hated followers of

the Nazarene for plunging three thousand persons into them. Such were not Jewish ideas of cleanliness or decency.

There are many other practical difficulties which make it almost inconceivable that this baptism was by immersion. Here are a few questions which immersionists must be prepared to answer. Were these three thousand dipped into water in the same dress with which they came to the meeting? If so, did they go home through the streets of Jerusalem in their dripping garments? If not, where did they go through the process of disrobing and enrobing? And what about the female portion of the three thousand—their dipping, robing and disrobing? Let me quote from Dr. Dale: "We deny the dipping altogether; and sustain the denial by the absence of fact and precept, and the pronounced impropriety of the age as to the dipping of females into water, publicly, by men. It will not do to say, that those who practise the dipping of females by men into water, see no impropriety in it. Females were dipped naked into water for a thousand years, and they who did it saw no impropriety in it. All see the impropriety now; and the feeling of the millions today is against the becomingness of the public dipping of women into water by men"—Woodstock, Ont.

The Graves at Gierku.

BY H. ISABEL GRAHAM.

(On seeing a picture in the Northern Messenger, of the graves of the young Canadian Missionary, Walter Gowans, and the Rev. Claud Ryder, practically the only witness for Christ in the whole of that land.)

Far, far away in remote Hausaland
Inside the village of Gierku there stand
Two lonely graves in its shadow somewhere
Gowans and Ryder lie peacefully there.
What do those graves in dark Hausaland tell?
Glorious tidings of heroes who fell.
Ere they could gather a bounteous yield
Bearing no sheaves from that white, needy field.
Buoyant, whole-hearted and eager to win
Some sable soul from the thralldom of sin,
One of them dying on entering the land
Buried by heathen and Mussulman hand;
Far from the home and the friends of his love
No one to soothe but the Saviour above,
Sweetly, submissively sinking to rest
Knowing the will of the Father is best,
No altar lit by his heart's fervent fire,
Naught but a seemingly fruitless desire,
What do those graves in the Hausa State say
With their rude cross pointing upward to-day?
"Come, for the harvest is wasting around,
Hasten lest blood on your soul should be found."
Yonder the mission house tenantless, bare
"Fill up the ranks" their expiring prayer,
No one to care for the brave Hausas now
Still at the shrine of their idols they bow.
Christians awake! is such sacrifice vain?
Say not "The loss hath exceeded the gain."
Send out contingents for Christ who will bring
Africa under the sway of our King;
Forward who will! from their powerless clasp
Seize the stained standard with reverent grasp
Be it not said that our Canada fair
Has but a grave for a witness there.

Seaforth, Ont.

The greatest unfaith toward Christianity is the unfaith of selfishness—W. J. Tucker, D. D.

"It is not until after repeated experiences of our own helplessness that we learn to stay ourselves on an Everlasting Arm."

It is a great thing to be linked to the living Christ, and to belong to that order of things which is to live because its life is in Him.—J. E. Tuttle, D. D.

Sparks From Other Anvils.

Episcopal Recorder: Not in withdrawing from the world, but in keeping yourself unspotted from the world, is your virtue or religion shown.

Religious Intelligencer: To reach and save the children is a duty of the Church, than which no duty is more important. Evil influences are about them; the devil, in a thousand ways, is after them. The Church cannot be too busy nor too earnest in efforts to get them early to be real Christians.

Christian Observer: God has expressed his approval of a season of annual thanksgiving. He bade Moses appoint the Feast of Ingathering at full moon of the seventh month (October); but with this difference, we appoint a Thanksgiving day; God appointed a Thanksgiving week. He did not consider eight days, besides the time consumed in travel, as too much for that people to spend in their annual thanksgiving.

Cumberland Presbyterian: The right kind of a church member is he who works in and for his church, being unwilling to belong to an institution in which he is an idler. Undeterred by the envy or the criticisms of others he should labor zealously and humbly wherever there is work to be done, making a place to work when he finds none, remembering the while the blesseddest, best work in the world is ministering to human need in Jesus' name.

Canadian Baptist: It is good that even at times some of God's people are made to feel the peculiar and unspeakable value of the riches of His grace, and are forced to manifest abounding zeal in the affairs of the kingdom. But how much better would it be could we *all always* be held by the thought of the necessity of continuous and fervent zeal in all that pertains to the Kingdom of God—the zeal that would always abound in the work of the Lord, knowing that our labor is not in vain in the Lord.

Reformed Church Messenger: Christian people and nations are now and always will be the salt of the earth. And the nation that will not serve Him in working out the history of the race shall perish. Our prayers He will hear and our service He will surely reward. This sort of obedience in carrying out His designs for the welfare of the nations is better than sacrifice. Let the United States beware of pride and folly while reaping the glorious fruits of this season of divine favor. Our prayer is for peace, prosperity, liberty, good government and true religious education.

Christian Intelligencer: "I want to increase my pile," is the creed of the nineteenth century rich fool. Covetousness is always looking over neighboring fences, and wishing both fence and neighbor were gone. Covetousness is selfishness full grown into greediness. It is the swinish trait in fallen human nature. Its peculiar peril is the premium put upon the power of accumulation, both by the world and by the Church. In our time a drunkard could not hold office in the Christian Church, but a covetous man may not only hold office in a church, but hold the church in his office, by means of a pocket book swelled by unholy gains.

The Dominion Presbyterian

IS PUBLISHED AT

370 BANK STREET - OTTAWA

— AND AT —

Montreal, Toronto and Winnipeg.

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

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

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

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

Sample copies sent upon application.
Send all remittances by check, money order or regis tered letter, made payable to THE DOMINION PRESBY TERIAN.

ADVERTISING RATES.—15 cents per agate line each insertion, 14 lines to the inch, 1½ inches to the column Letters should be addressed:

THE DOMINION PRESBYTERIAN,

P.O. Drawer 1070, Ottawa

C. BLACKETT ROBINSON, Manager and Editor.

Ottawa, Wednesday, Nov. 4th, 1901.

There will be a reaction in the two de partments of Sunday School work, and in the work of the Young People's Societies, in the near future. We shall be glad to see it coming. Too much attention is now cen tered upon both departments. The eyes of all the workers are fixed upon them. It will be better when those whom the Lord means to do the work there are the only ones who talk and write of that work, and other de partments attend to their own bit of the field.

The man who does most good is the man who has looked difficulty in the face, yet who comes to me with a word of cheer. I meet ten men who tell me how hard it is to live right for one who encourages me to do it. Sympathy is coming to mean little more than commiseration, and that weakens the arm that should be nerved to do its best. Come to me, and speak with me of the way by which I must pass, but do not leave me looking at the dark clouds and the steep mountain side; show me the beaten path and the guiding light, or at least lead me to hope that I shall see them farther on.

Men see what they train themselves to see. One man sees his bank account; another sees what a comfortable balance there will enable him to do. One sees the flaw in the character of an acquaintance, another sees an opportunity to help that acquaintance to strengthen a weak point. One youth sees life as a path along which but one may travel, and the golden goal at the end promises great things to the fortunate one. Another sees it full of hands stretched out to him, and the days are too short for lifting the weaker ones up to their feet orce more. One sees God at the end of life, there is no possibility of escaping from Him then; another sees God in every day of life, and there is no desire to be away from Him at any time of it. We see what we train our selves to see.

THE DOMINION PRESBYTERIAN

WHAT I HAVE, I HOLD.

We have been made familiar with an un-aesthetic, but very forcible illustration during the last year, over the words of which our title is a free paraphrase. The military spirit has gained acceptance for this somewhat demoralizing picture, but the military spirit had an ally that may have had more to do with the acceptance of the doctrine illus trated by the English bulldog, than that spirit itself. The picture admirably illus trates a human trait that is being sedulously cultivated in all ranks at the present time. What I have I intend to hold, and if I can reach out for any more, I shall lose no time in doing so. That is the teaching of the great school of experience today.

The man who attempts to begin business at any point finds that his greatest difficulty is the opposition put in his way by interested parties. Instead of allowing him a fair field in which to demonstrate his worthiness, or otherwise, everything is done to injure him in the eye of the public. If his means are limited, an effort is made to force him to spend all in preparing for carrying on business, thus crippling him for actually carrying it on when he is fairly started. If we object to such measures, and raise even a mild protest against it, men look at us as if we belonged to another age, in which simple honesty had been unknown.

Buyer and seller take it for granted that every transaction between them is a struggle in which one or the other shall be worsted. There are not ten men in any one of our cities to whom a stranger might go with a commodity of which he did not know the value, offer it at the price the buyer might be pleased to place upon it, and accept that price without being taken in by the transac tion. That is a strong statement, but let the man who reads it put himself in the position of the man with the commodity for sale, and name ten men to whom he would be willing to go, and whose price he would accept without hesitation. That is a fair way to judge the matter.

The weak have to suffer with us. In the early days of the world's history, when brute force was dominant, and man and beast had to fight their way to supremacy, only the fittest survived. We have not advanced much beyond the moral standard of that age. We have become skilful in masking our real purpose, we are apocryphites, we fight with a different class of weapons, but the fight is the same. The merchant who comes out on top is not always the man who has had the best course to success, but is sometimes the man who has been least scrupulous in destroying any who stood in his way. We heard of a professional man in one of our large cities who had little professional skill, but who had good looks, an agreeable manner and an unscrupulous conscience. Worthier men, who would not stoop to such dishonorable practices plodded on slowly, but this man, with little brains but much assurance, rose to eminence within a year. He had no hesitation in trampling on the neck of another who was weaker than he, and rising by that means. He is the type of the successful man of the day.

The selfish spirit that seeks its own first, and gives no attention to any other until its

own is satisfied, is not confined to those whom the world is seeking to win to the higher, and the unselfish life. Too often it may be said to the children of the Church, in this matter of selfishness,—Physician, heal thyself. There is much of self-seeking within the pale of the Church, and there is no more vulnerable part of her armor than this. When Christian does business with Christian it is sometimes as necessary to keep a close watch over personal interests as if Christian were doing business with one who made no profession. Do you need to wonder that men of the world say, "Cui bono," when you ask them to come with you into the field of Christian labor. The spirit of the true Christian life is opposed to all that is selfish, and crucifies self that another may be helped. Too often we find that the professing Christian uses another that self may be helped. We hold to what we have, and it curses us, where free giving out would bring the double blessing—to one receiving —to one giving.

So you are not going to buy any Christ mas presents this year? It is safe to say that you will spend your last cent in that very extravagance. It is as impossible to resist the Christmas spirit as it is to refrain from drinking when we see a cool spring bubbling up. The better way is to accept the situation, yield to the common impulse, but plan to regulate it.

The Christians of Canada, of all shades of political opinion, may well hang their heads at the effort now being made to drag the question of prohibition into party politics. The party out of power is evidently doing its utmost to force the party holding power to declare itself on this question. Mean while the government is playing possum. Is it not possible to lift this great moral issue out of the slime of partyism, and deal with it as statesmen and not as government or oppo sition!

The Executive Committee of the Y. M. C. A., Ottawa, has decided to refuse Stead's "Review of Reviews" a place among the periodicals ordered for the ensuing year, on account of its pronounced pro-Bier utterances. Quite right, too. In any other country but Britain, Stead would long ago have been imprisoned for his blatant disloyalty.

Most of our young readers have made clear to father and mother what they want to get at the Christmas season. How many of you have planned what one person you are going to give some of yourself to at that happy season? Can you not think of someone whom you may make happier?

Rev. E. D. McLaren, D.D., of Van cou ver, is a public-spirited citizen as well as an able preacher. The vice of gambling is very prevalent in Vancouver, and in a recent ser mon the Doctor declared that if the city would appoint him as assistant chief of police, without salary, he would accept the post and clear the city of gambling dens. The offer should be promptly accepted.

THANKSGIVING.

What does Thanksgiving day really mean? The original idea was the assembling of the people in their places of worship throughout the land, in order to unite in giving thanks to the Doer and Giver of all good for the mercies and blessings bestowed upon the country and the people during the year, and to manifest that gratitude in a tangible way by gifts to religious or philanthropic objects. That was genuine thanksgiving, worthy of a Christian nation, the day itself being regarded by the majority of people in a religious light rather than in the light of a holiday. In the olden times there was a general cessation of work in city, town and country, and the attendance at places of worship was almost uniformly large.

Things have changed considerably. We have got away from the original idea of thanksgiving day. A handful of worshippers who conscientiously regard national thanksgiving as the duty and the privilege of a professedly Christian people, assemble in their places of worship to render thanks and praise to the loving and merciful Ruler of the universe, while the large majority regard the day in the light of a holiday; and sports—not infrequently with undesirable accompaniments—take the place of praise and prayer; and expenditure of money in very unprofitable ways takes the place of contributions to religious and philanthropic objects. The few remember the poor and the many waste their money in ways that too often contribute to the growth of poverty. Such methods of observing thanksgiving day are little better than solemn mockery; they are utterly at variance with the original and worthy idea of national thanksgiving, and they can in no sense be regarded as acceptable to the Giver of all Good who has a right to the reverent homage of his dependent creatures as acknowledgement of the blessings individual and national, which he has bestowed upon them.

Of holidays we have more than enough for the good of the people, even of the so called toiling masses, without diverting the day from its original intention. We submit this is a matter to which the pastors of Christian churches and the people of Christian denominations might well give their earnest attention. If thanksgiving day cannot be restored to the original purpose for which it was designed—prayer and thanksgiving; if it is simply to be a rollicking holiday, then, in the view of not a few, it becomes a question whether such a travesty on national thanksgiving had not better be abandoned, leaving to the various denominations to act in concert in promoting a return of the people to genuine thanksgiving.

The attention of our readers is directed to an advertisement headed "Important to Investors," introducing the "Sun Savings and Loan Company of Ontario," which has now been doing a successful business for many years. This Company has attained a sure footing among the solid moneyed institutions of the country, and we can confidently recommend it to those who desire a safe investment. Mr. W. Pemberton Page, the Managing Director, is a gentleman of large experience, and his co-directors bring to the management of this Company much business ability and wide knowledge of financial operations.

Social Worship.

Rev. Dr. Heridge, Convener of the Special Committee on Aids for Social Worship, calls the attention of Presbyteries and the Church at large to the deliverance of the last General Assembly in Ottawa, on the Manual submitted by the Committee as follows:—

RESOLVED:—"That the Committee be instructed to complete the revision of the Manual and to submit it to the next General Assembly for its approval."

As the duty and the desire of the Committee is to increase the usefulness and acceptance of the Manual, Presbyteries and individual Ministers, Elders, Members or other persons, are invited to communicate with the Convener, pointing out what changes or emendations, if any, they may deem desirable.

A copy will be sent free by the Publishers, The Westminster Co., Limited, Toronto, to any person so desiring, on receipt of two postage stamps (4 cents) to cover cost of mailing. This offer will hold good during December.

The Ontario branch of the Dominion Alliance has addressed a personal circular to all friends of the prohibition cause, appealing for the co-operation on these two lines of effort: (1) The securing of wisely framed and thoroughgoing legislation, effectively embodying the strongly expressed desire of the people. (2) The election of such representatives as can be relied upon to fearlessly support the enactment and enforcement of such legislation. The circular urges organization in churches and societies.

Literary Notes.

"The Modern Priscilla," for December comes with many helpful hints for the holiday season. The article on the making of various Christmas presents will be of great interest and value to those needing suggestions about gifts for this season.—The Priscilla Publishing Co., Boston, Mass.

The December Ladies' Home Journal is a very attractive issue of that popular monthly. The number opens with a child's story called "The People who help Santa Claus". Several good Christmas stories follow, and "The Russell's in Chicago" by Emily Wheaton is the new serial. There are some pathetic stories of "The Other Side of the Town" by Rev. David M. Steele, and an account of the Sistine Madonna done in needlework will be found interesting. Several pages are devoted to illustrations and articles on the Christmas season. The publishers promise a rich and varied program for the coming year.—The Curtis Publishing Company, Philadelphia.

The British Monthly, an Illustrated Record of Religious Life and Work, is a magazine we can heartily commend to our readers. In its handsome pages are happily blended the serious and entertaining; while the illustrations are numerous and well executed. The number before us, that for October, contains, among others, articles on "Types of Temptation: Some Scripture Promises," by Professor H. C. G. Moule, D.D.; "Purified Unto Love," by Rev. J. H. Jowett, M.A.; "Sunday Reading a Generation Ago," by Claudius Clear; illustrated articles on "The Methodist Ecumenical Council" and "The Coming Church Congress at Brighton." Then there are continued stories by

David Lyall and Amy Le Feuvre; and the "Home Department" and "Children's Corner." The quality of paper and printing leave nothing to be desired. We could wish to see this sterling periodical take the place of a lot of the trashy magazines at present so widely read in our country. The British Monthly is edited by Dr. Robertson Nicoll and copies may be ordered from the Upper Canadian Tract Society, Toronto.

The December number of Harper's Magazine is a very handsome one, with a dark red leather cover, and containing a large amount of excellent reading. It opens with a story by Maurice Hewlett, entitled "The Heart's Rye", illustrated with four quaint colored drawings. There are also stories by Mark Twain, Sarah Orne Jewett, Harriet Prescott Spofford, Bret Harte, and others. A most interesting feature is "New Letters of Robert Louis Stevenson," with introduction, note and comment, by Horace Townsend. An article which is illustrated most delightfully is that by Edward S. Martin on "Other People's Children." Harper's Magazine opens a new year which should be a most successful one, as the prospectus shows that the contributions are to be even of a higher degree of excellence than heretofore.—Harper and Brothers, New York.

The Man from Glengarry, a Tale of the Ottawa, by Ralph Connor. While we cannot agree with the majority of critics who say that this is stronger than either "Black Rock" or "The Sky Pilot," there is no doubt that the latest work of Ralph Connor will be widely read. "The Man from Glengarry" is a powerful and moving story of the life of the farmers and lumbermen of Canada in the early fifties. The opening chapter is a most effective one, describing a fight among the opposing forces of two rival lumber camps. The hero, Ranald MacDonald, is a fine character whose struggle for the things a man must retain to keep his manhood excite the admiration of the reader. His father and uncle are also strong and typical characters of men. We cannot say as much for the women, who are rather colorless and weak, though in this statement we certainly do not include Mrs. Murray, the wife of the minister, who is quite ideal. Logging, rafting, sugaring-off, a wake, a revival—all are features of this book which give it the distinctly Canadian tone so desirable in the writings of a Canadian author. William Briggs, Toronto.

The London Missionary Society has just completed the erection of a \$10,000 building at Leone, Tutuila, which is to be used as a school for Samoan girls. Every cent of this money has been given by the natives, one island alone—Olusinga—donating \$2,000 out of the \$3,000 it raised last year by the cultivation of coconuts, the only money-yielding product of the place, and thus without reducing in any single instance the salaries of the native pastors!

In the C. M. S. from Month to Month for September attention is called to the steadily increasing number of missionaries sent out from the various countries to which British colonists have gone; and a partial list of 40 is given, including 10 to India, 14 to China, 9 to Palestine and Persia, 5 to Africa, and 2 to Japan. By far the larger portion are sent forth by the churches of Australia.

The Inglenook.

Tom's Choice.

BY CLARA SHERMAN.

"I choose the doll," said Milly, putting one eager forefinger on the pane and nodding to the blond haired, pink cheeked beauty who sat just inside the window, apparently conscious of her charms and willing to become the property of a little mistress who would be so respectfully appreciative as Milly.

"I choose the ship," responded Tom, but in a tone that implied life had no more illusions for him and that it made little difference what he chose, under the circumstances.

"Do you suppose you'll get the ship ever, Tom,—say, when you're most grown up?"

"Shan't want it then. What makes you choose a doll? They're no good. If we had the ship, we could sail it on the Frog Pond. You'd better choose a ship."

"No, I want to choose the doll."

"H'm! Pretty selfish, I see! If we both chose the ship, maybe I'd get it some day."

Milly's lips quivered. "Then you may have the ship first," she said bravely. "I don't choose the doll any more. I choose the ship." The beauty on the other side of the window gazed at her reproachfully.

"Yes, I do," she repeated, gazing back, her eyes full of renouncing adoration. "I choose the ship."

"Oh, you little goose," said Tom, with a short laugh. "I was only fooling. Choosing will not bring them, and we must choose our legs to get us home to supper the first thing." So he caught his little sister's hand, and they sped through a side street to the tenement house in which their mother hired three rooms.

Mrs. Townsend had not always been so poor as now; but, when her husband died after having been several months out of work, she had no one to help her in the care for the children. She did her best for them, working hard, teaching Tom evenings and keeping him at school, in spite of the fact that Mr. Baker, the husband of a lady for whom she did considerable sewing, had promised to find him a good place whenever he was old enough to go to work in earnest. The days were often hard; but she kept her cheery smile, even when her heart was heavy. Tom was able to help a little already; and he did errands regularly for the market man on the corner, who often sent over a good piece of meat or a peck of potatoes "for friendship," besides the payment agreed on.

Tom and Milly had not had any "country week," as had many of their school acquaintances, partly because they were always dressed so neatly that people did not understand how poor Mrs. Townsend really was, and partly because she had never encouraged them to seek the privilege.

"There are plenty of children worse off than you are," she used to say. "They are the ones to go."

But she managed that they should have a day in the park, at least once a week, through the summer, or an electric ride out to the suburbs, as far as a five-cent fare would carry them. One great treat had been promised,

which had to be put off till the last of the season,—a trip down the harbor, for which the money was carefully saved for weeks ahead.

That was a famous Saturday. The air was delightfully crisp, but still with a feeling of summer in it, the water was blue and sparkling in the sunshine, and the sky—why, as Milly said, there wasn't any end to it all, it was "blue all the way through."

Such a merry hurry and scurry as they had to catch the earliest boat possible! They walked from their home to the wharf, carrying a basket of luncheon. Tom made funny jokes all the way; and Milly skipped from one side of the sidewalk to the other, taking twice as many steps as she needed, in spite of her mother's advice to save her skipping for the beach.

On the boat Milly became intensely interested in a little girl of about her own age, who had a great doll in her arms, fully as big as the one in the shop window, and with the same bewitching smile, the same two teeth just showing between the parted lips, the same pink cheeks and dark eyebrows; only this doll had dark hair braided in two braids down its back instead of a golden fluff of short curls.

"Oh, my! oh, my!" said Milly, breathlessly. "Look, Tom, it's that doll I chose. I never saw such braids. Oh, please, please look and see her lovely dress." Then Milly's faithful heart smote her for her inconstancy. She had loved the doll in the shop window too long to deny her allegiance now. "No, I don't quite choose that doll," she said loyally. But the dark eyed princess smiled invitingly; and Milly murmured to herself, "S'pose I might as well choose both dolls while I'm a-choosing."

The children had a beautiful time on the sands. They took off shoes and stockings to paddle, dug deep holes to be filled with water, made channels for the advancing tide and marked out wonderful hop scotch courts. Milly's dreams of playing with the little girl they had seen on the boat, and perhaps taking the marvellous doll in her own arms, were not realized; and the only disagreeable incident of the day was connected with the two. Milly had been watching them frankly; and, when the doll was left once apparently forgotten on the sands, while its fortunate owner strolled further down the beach, Milly ran up, bent lovingly over it, and took a good long look into its enchanting eyes.

"Here, you mustn't steal that doll!" said a maid, rather rudely, as she came back for it and snatched it up before Milly had a chance to touch it. Milly was dreadfully hurt. Her eyes filled with tears, but she was too astonished to speak before the maid was gone. She was glad that Tom seemed not to have noticed anything.

Coming home on the boat, they were again near the two that had been so much in Milly's thoughts through the day. The little girl sat near the railing, the doll still in her arms. She kept leaning over the side; and her mother had to speak to her more than once, bidding her be careful not to lose her balance.

A fine yacht with sails outspread came swiftly toward them. Tom's eyes grew

eager, and he pulled Milly by the sleeve. "See, Milly," he cried, "there's just the ship I chose. Look, isn't she a beauty?"

But, as he was about to press through to the stern of the steamer in order to watch the white wonder as long as possible, there was a sudden scream, a glimmer of something falling, a splash in the water.

"A child overboard! Child overboard!" went up a horrified cry. Tom turned his eyes from the ship, then first fairly in view, and, without a word or look to the others, kicked off his low shoes, and over he went, cleaving the air like an arrow.

"O mother," Milly screamed, "that's Tom!"

"Oh, the poor boy!" exclaimed the people near, as they realized what had happened. "He thinks it's a child that has fallen overboard, and it's nothing but a doll."

Tom was not a remarkable swimmer; but the clothes of the doll kept it afloat until he managed to seize it, and then, holding it in his teeth, he sustained himself in the water without exhausting himself by much swimming. The waves from the steamer tossed him violently; but help was at hand; and in a few minutes he was lying panting on the floor of the lower deck.

People crowded round, but made room for Milly and his mother, as they asserted their claim. Tom caught his breath as he saw them bending over him. A queer smile broke over his face, and he gasped out,—

"Say, Milly, I did choose the doll instead of the ship after all, didn't I, though?"

Milly could not help laughing in spite of her anxiety; and even his mother smiled, as she said, "Milly said she knew you knew it was the doll all the time."

Tom was soon dried off and rigged out in some clothes belonging to a clerk employed on the steamer, but the lovely doll did not escape so easily, though, as Milly said philosophically, "It didn't make quite so much difference about her after all." Salt water dripped from her brown braids, her cheeks were washed white by the mischievous waves, her fine clothes were dragged, and the general dejection of her appearance led her mistress to say petulantly:—

"I don't want that old thing any more. Give it to the boy's sister. She's been staring at it all day. I wouldn't be seen with such a looking thing."

"Hush, Lillian," said her mother, more decidedly than she had yet spoken. "Little boy, you are very brave. Did you think it was Lillian who had fallen over?"

A gleam of laughter danced in Tom's eyes. "Oh, no, ma'am!" he answered hastily. "You needn't praise me, for probably I shouldn't have thought of jumping after her."

Milly was afraid the pretty lady would be vexed, but she was not. Perhaps she knew what funny things boys are, anyway. She merely asked, turning to Tom's mother, "What did he mean about choosing a doll and a ship?"

Mrs. Townsend explained in a few words; and the story seemed to interest especially the little girl, who had grown quite willing to make friends with Milly before they left the boat. The lady took the address of the small tenement home, and they all said good-bye finally as if they were old friends. Milly bore off the draggled-looking doll in triumph, loving it for the dangers it had passed hardly less than in the hours of its beauty.

The next day, when her mother went to carry some sewing up to Mrs. Baker, Milly

took the doll along, its clothes carefully dried and ironed out. Mrs. Baker looked at it, listened to its history, and bade Milly bring it up to her study. Then and there she mixed some paints, and, before Milly realized what was happening, the doll's pink cheeks were back again, the dark eyebrows came out as good as new, and the braided hair was no longer its sole remaining charm.

Best of all, that night an expressman found his way to the tenement door, and left behind him two big packages. The tiny envelope accompanying them held a little card which bore the words, "From Lilian Schuyler, in remembrance of the day at the beach." The golden-haired doll and the stately ship had found their rightful owners at last.

"I choose both dolls," sighed Milly, blissfully.

"This time I choose the ship," returned Tom.—Christian Register.

The Mother's Health.

The child's dress should be plain and not elaborate. This makes a saving on the price of the material, on the work in the laundry, and in the care of the child, who is often hampered and fretted with the ruffles and embroideries, and made to feel various restraints in the endeavors to keep clean and preserve from other ravages the dainty apparel. A child should never be conscious of its clothes. Many mothers toil and deny themselves, even to the point of injuring their health, that they may satisfy their ambition to clothe their children in beautiful garments. They are led to do this from their social ambition and from their motherly love, which would lavish upon the child all that any child could have. The great temptations of mothers is to make dolls and puppets of their children. Fortunately to do this women do not have to work as hard as in other days, as children's dresses come ready made and at reasonable prices, so that the maternal needle is not driven to such feats of embroidery and dress-making as formerly. Nevertheless the purchasing of the children's wardrobe and the care and mending which are necessary, are not among the least of the demands upon the mother's time. A mother once said to me, "I look at my little ones trotting off to school, and think that each child wears fifty button-holes that I have made!"—Dr. Grace Peckham Murray, in Harper's Bazar.

English History Epitomized.

If you wish to run rapidly down the scale of England's rulers, memorize this bit of rhyme and you will never make any mistake:

First William the Norman, then William his son;
Henry, Stephen and Henry, then Richard and John;
Next Henry the third, Edwards one two and three;
Again after Richard three Henrys we see;
Two Edwards, third Richard, if rightly I guess;
Two Henrys, sixth Edward, Queen Mary and Bess;
Then Jamie the Scot, and Charles whom they slew;
Again followed Cromwell, another Charles too.
Then James called the Second ascended the throne,
And William and Mary together came on;
Till Anne, Georges four, and fourth William all passed,
God sent then Victoria, the youngest and last.

Now that Queen Victoria is dead and Edward VII. is king, let our young readers change the last line and make their own closing rhyme and remember it with their feet.

"It is Only Polly."

There is no place like home, yet we hardly like to acknowledge it; but it is too true that home is something very dull and very monotonous. It is hopelessly humdrum, because nobody in it feels the slightest obligation to be sprightly or pleasing for anybody else. What can be done about it? Well, here is one suggestion. When Polly—who has been off on a visit to some friends, who have made much of her, and done everything possible for her pleasure—returns, don't take her quite as a matter of course. "It is only Polly," you say. Well, Polly is the daughter of the house, and if she were to die—ah! you catch your breath at that—the house would be desolate without her, and your mourning would be deep and long. Now that she is alive and well, and death apparently nowhere near, suppose you try to give her all the delight you can in the little innocent ways. Is she fond of apple fritters? Have them for tea the night she comes home. A special festival for Polly when she takes her first meal in the family again; a geranium leaf or two at her plate; a rosebud in a crystal vase; a bouquet in her room, will be pretty tokens of your regard for your own daughter or sister.

Two Little Girls.

BY JAMES WHITCOMB RILEY.

I'm twins I guess, 'cause my ma say
I'm two little girls, an' one o' me
Is good little girl, an' the other'n she
Is bad little girl as she can be!
An' ma says so 'most every day!

An' she's the funniest ma! 'Cause when
My doll won't mind, an' I just cry,
W'y, nen my ma she sob and sigh,
An' say, "Dear, good little girl, good-bye!
Bad little girl's comed here again!"

Last time 'at ma act' that away
I cried all to myself awhile
Out on the steps, an' nen I smile,
An' get my doll all fix in style,
An' goin' where ma's at an' say:
'Morning to you, mammy dear!
Where's that bad little girl was here?
Bad little girl's goned comed away,
An' good little girl's comed back to stay."

It will not go to be at ease in the matter of temperance. The day for the pledge has not gone by. Drinking habits will undermine the life of a nation, especially if they be practiced in homes and by any considerable number of wives and mothers.—Herald and Presbyterian.

Growing Babies.

NEED WATCHFUL CARE TO PREVENT OVERFEEDING AND THE EVILS THAT FOLLOW.

All children at some period of their infancy are subject to indigestion, diarrhoea, or constipation. While the symptoms of these troubles greatly differ, the origin of each is due to the same cause—improper food or over-feeding. This results sometimes in diarrhoea, sometimes in constipation. In either the treatment is to move the cause, and this can only be speedily, safely and effectually done by the use of Baby's Own Tablets, a purely vegetable medicine guaranteed to contain no opiate nor any of the poisonous stuffs found in the so called soothing medicines. Mothers who once use Baby's Own Tablets for their little ones never after experiment with other medicines, and always speak of them in the highest terms. Mrs. Geo. R. Johnston, Wall street, Brockville, says: "I have been using Baby's Own Tablets for over a year, always keep them in the house and always find them satisfactory. If my little boy—two years of age—is troubled with constipation, indigestion or diarrhoea, I give him the tablets and he is soon relieved. The tablets regulate the bowels and do not cause after constipation as many medicines do. I have also found them beneficial in teething."

Baby's Own Tablets are a certain cure for all the minor ailments of little ones such as colic, sour stomach, constipation, indigestion, diarrhoea, etc. Children take them readily, and crushed or dissolved in water they can be given with good results to the youngest infant. Sold by druggists or sent post paid at 25 cents a box by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

The Little Sprig of Content.

Edith is only a school girl, but she has some of the wisdom that is better than any to be gotten from books. She does not spend her time fretting over things she does not have. She enjoys what she has.

"Don't you wish you were going to the seashore?" said Margaret.

"I would like it," said Edith, "but I'm glad I'm going to grandpa's. I always have a good time there."

"Wouldn't you like to have a new dress like Mary's?" and Jessie.

"Yes, but I like mine just as well," was the answer.

Edith has "the little sprig of content" which gives a rich flavor to everything.

ROYAL

BAKING POWDER

Makes delicious hot biscuit, rolls, crusts, griddle cakes and muffins.

A cream of tartar powder, absolutely pure.

Ministers and Churches.

Our Toronto Letter.

At the meeting of the Toronto Presbytery on Tuesday the congregation of St. Mark will present a call to a minister. At the same meeting there will be a discussion of the most effective way to support work within the limits of the city, such as has been carried on by St. Mark. There the spiritual must fight for its life in a never-ending struggle with the material. It is not that the people are godless, though that is an element in the fight; but the main element is that in that neighborhood there is a continual struggle for existence. The material things demand thought. The children cry for bread, and it is not always forthcoming. Need we wonder if, in this ceaseless struggle for the means to preserve this life the things of the other life are sometimes forgotten!

How shall we keep the other life before these people, and help them towards it? Not by sending them a minister, and saying that they must maintain him. Not by asking them to sign a document to the effect that they will give of their substance to maintain God's ordinances and worship, and when they fail to meet the demand, by sending a deputation to sit in judgment upon their delinquencies. That may be business-like, that is it in accord with the spirit of the business-life of the day, but it is not in accord with the spirit of Christ.

Are we not yet prepared to sacrifice something for the good of men and women who do not live in our own quarter, or attend the church service where we attend? Are they necessarily bad because they have five dollars per week where we have fifty. Even if they do not meet all their obligations to their church and to their minister, are they not worse than their fellow-Christians in the wealthier congregations!

It is time we began to spell out the lesson that we are all of one family in the Lord, and that it matters little that one member attends the large church in the residential district, and another attends the smaller church where the poor congregate. The work is one, the Master is over it all. What we give for His work we give, not that we may be the more comfortable, but that He may use it where He shall list for the carrying forward of the work where He shall choose. If we consulted Him in this matter, and followed the answer we received, perhaps some of the money that went to frescoing the place where we worship would have gone to feed the hungry at the other end of the City. This is communism. Yes, of a kind of which there has been altogether too little in the Christian Church.

On Tuesday of last week the congregations of Port Credit and Dixie met at Port Credit to witness the ordination and induction of Mr. R. A. Lundy as minister there. It is more than two years since these congregations have had a settled minister, and they have grown sensibly indifferent to the need of a pastor. In saying this we are not presuming to pass judgment upon them, we are simply repeating what their most spiritual men and women have felt for months. These men and women rejoice in the settlement of Mr. Lundy, and will give him all the support possible in the work before him. There is an opening for work, the young minister is vigorous in health, earnest in spirit, and wisdom will come with the passing years. They have determined to stand alone, and will soon give a good account of themselves in the help of others also.

A certain congregation not far from Toronto, in which there were perhaps five families whose eyes had looked upon Scotland, recently announced a "Nicht wi' Scotland." The programme was in broad Scotch, the singers were introduced as they would never be in the land from which the costumes and habits were supposed to be drawn, and every performer did his or her best to imitate the dialect of the lowland Scotsman. The evening was very enjoyable. The handful of those who could follow the dialect were delighted, and the rest were vastly amused with the odd words and phrases, and the costumes of the performers. One could not get away from the idea that the whole purpose of the evening was to provide amusement for those who had gathered, and who were willing to pay for being amused. Some of them were accustomed to visit other places of amusement, where the business was to provide pleasure, and in which the appliances were at hand. The comparison was not in favor of the church. Is it worth while to come down to this sort of thing

for the sake of a few dollars! We do not think it is.

In another part, within the city limits, a minister who sees scores within reach of his church that never enter it, who will not let him near them, has been racking his brains for some method of reaching this class. They will not come to him, he must go to them, or try some means to win them. He chose the latter method, and announced that on a certain Sunday evening, instead of the usual service, he would give lime-light illustrations of the scenes in Bunyan's Pilgrim's Progress. He invited all to come, and they came, and kept coming till the church was full. Some who had been coming to church regularly did not like the innovation. Perhaps the minister did not like it, but he rose above his personal dislike and prejudice in order that he might reach some whom he could not get into touch with before. Is it worth while? We think it is. This man is about his master's business, however we may carp at his methods as not being customary. He is in earnest, and is succeeding.

Ottawa.

Rev. J.W.H. Milne preached the third of his course of sermons on "The Things that Cannot be Shaken." His subject was "The Perfect Balance of the Character of Christ."

The congregation at Bethany church on Sunday evening was unusually large. The Rev. R. Eadie preached a helpful and impressive sermon on the words, "Behold I stand at the door and knock."

On Sunday morning in St. Andrew's church, Rev. Dr. Herridge spoke on the fitness of things, taking as his text, "Give not that which is holy unto the dogs." In the evening he continued the series of sermons on the beatitudes.

At a business meeting of the Ladies' Aid of Stewarton church the affairs in connection with the recent concert were wound up. It was reported the proceeds were over \$50.00. The meeting was well attended. Mrs. Campbell presided.

At the Thanksgiving service in Bank street church, Rev. Dr. Moore in the sermon referred to the splendid harvest, good markets, abundance of labor and fair wages in spite of the threatened smallpox epidemic. He praised the system of government that was preserving peace and content in the land.

In St. Paul's Church, on Sunday morning, Rev. Dr. Armstrong gave the last of a very instructive course of sermons on the Epistle to the Philippians. The communion will be observed next Sabbath morning. On the 8th December Rev. Dr. Jordan, of Queen's College, will preach anniversary sermons. On the 15th December four elders will be ordained.

The annual membership statement of Bank street church shows a net increase for the year of 62 members. The present membership roll is about 608. New communicants received were 75. There were three deaths and ten received certificates of dismission in order to join congregations in other parts. At the communion service last Sabbath morning nineteen new communicants were received.

The pastor of Erskine Church must be greatly encouraged at the steadily growing attendance at the Sunday School. Last Sunday there were 321 scholars present as against 315 on the previous Sunday, and 302 a fortnight ago. When Rev. A. E. Mitchell took charge of the church eight months ago the Sunday school roll numbered 198 scholars.

The Session and Managers of Erskine Church have arranged for the formal opening of the new church on the 15th inst. Rev. Professor Ross, D. D., of Montreal College, an eloquent and forceful preacher, is announced to preach morning and evening; and a meeting in the afternoon will be addressed by Rev. Dr. Ross, of Dominion Church and Rev. Dr. Armstrong of St. Paul's.

At a largely attended meeting of the Ottawa Ministerial association it was decided to hold union services during the week of prayer, January 5 to 12. A committee consisting of Rev. Dr. Rose, Rev. Dr. Moore, Rev. A. A. Cameron, and Rev. Wm. McIntosh was appointed to make arrangements for the week's service. Rev. J. W. H. Milne read a thoughtful and interesting paper on "The Contribution of the Methodist Church to the Progress of Christ's Kingdom." A thoroughly harmonious discussion followed.

The meeting of the Ladies' Aid of Bank street church was largely attended. Mrs. Robertson, the president, was in the chair. The members discussed the advisability of holding a congregational social but decided to postpone this event until next month. The society will make arrangements to supply a number of poor families with Christmas dinners.

The Rev. Professor Jordan, D. D., who is announced to conduct the anniversary services in St. Paul's Church, next Sabbath, is well known to our Ottawa readers, and requires no introduction at our hands. For all those who can make it convenient to hear him in St. Paul's there is a rich treat in store. The social on Monday evening promises to be an attractive affair.

The members of St. Andrew's Society met in Knox church this year, when a stirring sermon was preached by Rev. D. M. Ramsay, B. D., in which he showed how religion and patriotism had always dominated the Scottish life and urging upon their descendants that they should emulate the example of their forefathers. He also expressed the hope that the Canadian government would pay the cost of the contingent which is to be sent to South Africa.

As usual the third annual supper and social of the Ladies' Aid of the Glebe church was a great success. After supper an impromptu programme was carried out and several pleasant hours were spent in social intercourse. Rev. J. W. H. Milne presided and during the course of his address referred to a number of improvements which are to be made to the church. The congregation is steadily increasing and it is likely that an addition will be built to the edifice. The convenors of the committee for the entertainment were Mrs. McElroy and Mrs. Milne, who were ably assisted by the members of the Ladies' Aid.

On Thursday of last week thanksgiving services were held in the various Presbyterian churches and were well attended. At St. Andrew's church Rev. Dr. Herridge preached an impressive sermon on "One Reason for Thankfulness." The musical service was excellent. The choir under the direction of Mr. F. M. S. Jenkins, sang Spohr's cantata "God Thou Art Great." The solos were taken by Mrs. Bentley, Miss Strachan, Mr. Thicke and Mr. Cecil Bethune. Rev. D. M. Ramsay in Knox church spoke on the subject of national life. Rev. Dr. Armstrong in St. Paul's church said Thanksgiving Day should be kept for what it is intended: a time for thanksgiving and he thought it should not be desecrated in any way. There should be pleasant gatherings and public thanksgiving.

Northern Ontario.

Rev. W. C. Mercer, of Owen Sound, has been preaching for a couple of Sabbaths at Coldwater.

The moderator of Maitland Presbytery will be appointed by simple election, instead of by rotation according to induction.

Rev. E. H. Sawers, of Brucefield, addressed the Women's Foreign Missionary Society at St. Helen's, on Wednesday of last week.

Very successful anniversary services have been held in First Essa Presbyterian church, and the free will offering was encouraging. Rev. J. A. McConnell was the preacher.

The Rev. T. R. Robinson, to whom the Presbyterian congregations of Coldwater, Fesserton and Wabashene were prepared to extend a call, has accepted a call to St. Mark's church, Toronto.

Maitland Presbytery urges its ministers to hold special meetings in their congregations during the coming winter with a view to reaching the unconverted, quickening the spiritual life of the members, and deepening the interest in the progress of the kingdom of Christ.

The Maitland Presbytery has accepted the resignation of Rev. J. Maxwell, of Kinloss; appointing Mr. Malcolm Teeswater, interim moderator and passing a sympathetic resolution, in which "they put on record their high appreciation of him, both as a Christian man and a minister. They pray that God may guide and keep him while His hand is heavy upon him; and that it may be the Divine pleasure to restore him soon to health and strength to continue his chosen life-work."

Rev. M. L. Leitch, of Stratford, has been conducting anniversary services in Knox Church Elora.

Eastern Ontario.

Rev. R. McNabb, late of Beachburg, has been preaching at Finch and Chrysler.

St. John and First church, Brockville, are holding largely attended union meetings.

Rev. G. J. Thompson, of Belleville, has been preaching with much acceptance at Picton, Ont. The Presbyterians of Braside expect to have their church ready for opening by January 1st.

Rev. J. H. Turnbull, M. A., of Bowmanville, preached in St. Paul's church, Toronto, Nov. 24.

Rev. Murray Watson, lately of St. Lambert, Que., has been preaching in Knox church, Cornwall.

Rev. G. R. Fasken, of Toronto, conducted anniversary services in St. Paul's, Bowmanville, on the 24th ult.

The anniversary sermons preached by Rev. Dr. Herridge in St. Andrew's, Almonte, were greatly appreciated by those who heard them.

On the eve of his departure for Byng Inlet, Rev. J. L. Millar was presented with a purse containing one hundred and forty-five dollars, by friends in Finch and Chrysler.

The social held by the Lake Dore Presbyterians, at the home of Mr. and Mrs. Macdonald, was quite successful; and the proceeds go to aid in the furnishing of the new Point church.

The following have been ordained and inducted into the eldership in the First Presbyterian church, Brockville, viz., E. A. Buckman, John MacLaren, Wm. Shearer, Nathaniel Gordon, Wm. Sutherland and H. S. Seaman.

The recent social in the Millbrook church, was a very pleasant evening for all present. The programme consisted of songs and reading, the orchestra assisting in programme; after which lunch was served, and the people all went home feeling happy.

Rev. Dr. Fraser Smith having received a call through the Foreign Mission Committee of the Presbyterian Church, the congregations of Bradford and Second West Gwillimbury are cited to appear in their interests at the next meeting of Presbytery to be held in Allandale on Dec. 10th.

A meeting of the Presbytery of Lindsay met in St. Andrew's church, Beaverton, on Friday evening last and was addressed by Miss Chase of Orillia. The meeting was largely attended by the ladies of both congregations, and was followed by a social tea given by the ladies of St. Andrew's.

The W. F. M. S. of St. Andrew's, Renfrew, held their thank offering on the last Sabbath of October. Dr. Bayne, of Pembroke, was the preacher for the day. His services were highly appreciated. The offering was very satisfactory, amounting to \$180, being a considerable increase over last year.

Rev. R. McNabb, of Beachburg, has preached his farewell sermons to his congregations after eighteen years of pastorate. Addresses were presented by his three congregations, Westmeath, Beachburg, and Perretton, and sums of money totalling \$275. He will reside in Pembroke for the winter.

The corner stone of the Presbyterian church at Rockland was laid on Thursday afternoon, Nov. 14th, by Mrs. W. C. Edwards, Rev. Thurlow Fraser, assistant minister of Bank Street Church, Ottawa, conducted the opening devotional exercises, and addresses were delivered by the Rev. Dr. Moore, of Ottawa, Rev. Mr. McIntyre, the pastor, and others.

Rev. Jas. A. Leitch, of Watson's Corners, has written a sketch of the old Dalhousie library. It is historical in character and gives an interesting account of the origin of the library away back in 1820. Mr. Leitch has taken no little trouble in collecting and arranging the facts and data in connection therewith, and hopes to revive an interest in library matters in Dalhousie.

Those who attended the W. F. M. S. meeting in Knox church Lancaster, Thanksgiving night, an enjoyed attractive and well rendered programme. Rev. A. Graham acted as chairman. Rev. J. U. Tanner was the speaker, delivering an interesting and inspiring address along the lines of missionary enterprise. The musical programme included a duet by Mrs. A. S. McBean, and Miss T. M. Fraser, a solo by Mrs. McBean and several choruses by the church choir.

The collection of the annual thank offering meeting of the W. F. M. S. of St. Andrew's church, Almonte, amounted to \$33. The atten-

dance was large. After the opening exercises an anthem was sung by the choir, which was followed by an address by Rev. Mr. McLean, of St. John's church, who had as his theme the church as a fellow-worker with God. Rev. Mr. Hutcheon emphasized the fact that a knowledge of the needs of the people of foreign lands was necessary as an incentive to liberal giving to missions.

The annual thank offering meeting of the W. F. M. S. of St. Andrew's church, Carleton Place, was held on Wednesday evening last. The chair was occupied by Mrs. A. W. Bell, in the absence of the president, who was ill. After opening exercises, Miss Gillies gave a Bible-reading which was prepared by Mrs. (Rev.) A. H. Macfarlane, of Frankton, on "Christian Service." This paper, like all of Mrs. Macfarlane's, bore the stamp of her careful and cultured nature. Mrs. Andrew Wilson, of Appleton, was the speaker of the evening. Her theme was "Thanksgiving." Her first and greatest reason of thanksgiving, in which are contained all others, was, "thanks be unto God for his unspeakable gift." She beautifully unfolded Christ in the present life and followed God's great gift as He influenced and adorned all true relations of life. The collection amounted to \$200.00.

Western Ontario.

The Beeton church will be renovated at an expense of about \$300.

Re-opening services at the Georgetown Church will be held on Sunday, 8th Dec.

Rev. W. R. McIntosh, of Elora, has been preaching with much acceptance in Knox church, Stratford.

Rev. Mr. Ferguson occupied the pulpit of Knox church, Tavistock, last Sabbath in the absence of the pastor.

Rev. Mr. Glassford, of Chalmers church, Guelph, has commenced a series of sermons to young men. There is a large attendance.

The Presbyterians of Brford, held their church re-opening last Sunday. Rev. Mr. Martin, of Brantford officiated at the services.

The Seaforth Expositor writes in high terms of Rev. Mr. Eakin, of Guelph, who is to conduct anniversary services in the Seaforth church on the 15th inst.

The concert given in the Preston church turned out to be a grand success. The church was completely filled, netting a good sum, which goes to the choir fund.

Rev. W. E. Knowles attended the last meeting of Orangeville Presbytery as representative of Chatham Presbytery to support the call from Dover congregation to Rev. A. E. Neilly.

Communion services were held last Sabbath at First and King Street Presbyterian Churches, London, by their pastors. Seventeen and twenty-five new members were received respectively.

The anniversary services held last Sunday in Chalmers church, Elora, were well attended. The lecture on Monday evening by the Rev. Alex. McMillan, of Toronto, on "Scottish Covenanters" was highly appreciated by the large number of people present.

Arrangements for the erection of a new Presbyterian church in Bayfield are being made. Subscriptions to the amount of seventeen hundred dollars have been secured. Tenders will be asked for at once, and building will be commenced as soon as spring opens.

Rev. Dr. McCrae has been lecturing at Knox Church, London, on "To Give and to Get." The reverend gentleman dealt ably with his subject, and much interest was manifested by his listeners. The zest of the lecture was that as a man gives, so shall he receive. A cordial vote of thanks was passed to the lecturer.

A very pleasant evening was spent at the Tempo manse, Nov. 22, when Mrs. (Rev.) MacIntyre entertained the young people of the missionary society of Tempo Church. After a pleasing programme had been rendered, refreshments were served, and at an early hour the young people returned to their home.

The Galt Reformer says: The greater part of the material for the Knox church organ improvement is here and the workmen are also here. They'll be busy all this week getting that big musical apparatus into shape, and it is not likely that it will be finished for the Sunday services. Several of the new pipes are 16 feet high and a foot or so in diameter, while others are the size of a walking cane.

The moderator of the General Assembly, Rev. Dr. Wardlaw, was in Hamilton last Sunday, and conducted services in three of the city churches. He preached in St. Paul's in the morning, addressed Wentworth Sunday School in the afternoon, preached and conducted an ordination and induction of elders in Knox Church at night.

The Rev. J. McLaren has had many tokens of the affectionate good-will of his Blenheim charge in leaving that place for Lachute. On the evening of the 19th ult a largely attended meeting was held in the school room of the church, but the room proving too small an adjournment was made to the auditorium of the church. A pleasing musical programme was the prelude to the presentation of kindly worded address read by Mr. C. L. Von Gunten in behalf of the congregation, when a purse of over \$100 was given to Mr. McLaren. Mrs. John Laird, on behalf of the ladies, presented a fine silk dress and a purse of \$25 to Mrs. McLaren. A touching address by Rev. McLaren followed, giving a short resume of his labors in this field wherein so many pleasant days had been spent. On Wednesday last at a social evening spent at Galt's, they presented Mr. and Mrs. McLaren with a purse of \$41, as a token of their kindly feelings to the departing ones.

Quebec.

Rev. W. J. Clark, of the First Church, London, has been elected vice-president of the Knox College alumni.

At the last meeting of the Galt Ministerial Association Rev. Dr. Dickson read an able paper on "The Kingdom of God."

Rev. Jos. White, of Ottawa, occupied the pulpit of the Aylmer church, last Sunday; and by appointment of Presbytery preached the pulpit vacant.

The additions to the sessions of Knox church, Hamilton are: Messrs. Charles P. Moore, F. W. Brennen, Wm. Anderson, Charles Philp, Ronald McRae and T. W. Laird.

Rev. Mr. Scott, of Hull, preached Sunday morning from the 5th chapter of Corinthians; and the sacrament of the Lord's Supper was dispensed at this service. It was announced that the annual thanks offering amounted to \$93.

Barre I resbyterial W. F. M. S.

At the annual meeting of this Society held in Gravenhurst, the following were elected officers for the ensuing year: Honorary President, Mrs. Cameron, Allandale; President, Mrs. R. N. Grant, Orillia; 1st Vice, Mrs. Fraser Smith, Bradford; 2nd Vice, Mrs. Dow, Gravenhurst; 3rd Vice, Mrs. Foote, Collingwood; 4th Vice, Mrs. Stewart, Victoria Harbor; Recording Secretary, Mrs. Needham, Orillia; Corresponding Secretary, Mrs. Hall, Bond Head; Literature Secretary, Miss McConnell, Barrie; Mission Band Secretary, Mrs. Stevenson, Barrie; Treasurer of Supplies, Mrs. Playfair, Midland; Treasurer, Miss Thompson, Bradford. From the report of the Secretary, Mrs. J. Needham, we make the following extracts: "Again the time has come when it is our duty to look back upon the work done during the past year, and this suggests another and farther glance backwards at this opportune moment. When nine years ago we met as a Presbyterial Society in your town, and on which occasion we were given a very warm welcome, while some of the excellent women who then officered your society 'have crossed the bourne from which none e'er return,' these are those who were active in the furtherance of this society's work, for love's sake who are with us to-day. For this keeping and leading we are thankful to an all-seeing Providence. During all these intervening years prosperity has attended us, work has gone on uninterruptedly, and zeal remains unabated. At our sixth annual meeting nine years ago, we heard reported 30 branches; membership, 616, and contributions, \$1,180. At the close of our fifteenth year our number of organizations has doubled to 60, with a membership of 1,251, also doubled, and \$1,625.21 in contributions. It will thus be seen how the work has been nobly taken hold of by the women of our Presbytery."

"Let no man despair of God's mercies to forgive him, unless he be sure that his sins be greater than God's mercies. It is impossible for that man to despair who remembers that his Helper is omnipotent."

"INCURABLE" HEART DISEASE SOON CURED.

During the last two or three years very great improvement has been made in the treatment of the different kinds of disease of the heart. Cases formerly considered incurable now rapidly recover. The well known specialist, Franklin Miles, M. D., L. L. B., of Chicago, will send his New Special Treatment free to any of our afflicted readers who will mention this paper.

This liberal offer is for the purpose of demonstrating the great superiority of his new system of Treatments for heart troubles, such as short breath, pain in the side, oppression in the chest, irregular pulse, palpitation, smothering spells, puffing of the ankles or dropsy.

They are the result of twenty five years of careful study, extensive research, and remarkable experience in treating weak, dilated, hypertrophied, rheumatic, fatty or neuralgic hearts, as each one requires different treatment.

The treatments are carefully selected for each patient, as regards their age, weight, and stage of each kind of heart disease. All afflicted persons should avail themselves of this liberal offer. No death comes more unexpectedly than that from heart disease.

Rev. J. W. Stokesbury, of Fallport, Mo., had head, heart, stomach troubles, and nervous prostration. Three physicians failed to help him. He writes, "I regard myself cured."

The eminent Rev. W. Bell, D. D., of Dayton, Ohio, General Secretary 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 skilful specialist, a man who has spared neither labor nor money to keep himself abreast of the great advancement in medical science."

A thousand references to, and testimonials from, Bishops, Clergymen, Bankers, Farmers, and their wives will be sent free on request. These include many who have been cured after from five to fifteen physicians and professors had pronounced them "incurable." Among them are H. A. Groce, 504 Mountain St., Elgin, Ill.; Mrs. Sophia Snowberg, No. 282 21st Ave., S. Minneapolis, Minn.; Mrs. A. P. Colburn, Blessing, Ia.; Mrs. M. B. Morelan, Rogers, Ohio, and the president of two medical colleges, etc.

Send at once to Dr. Franklin Miles, Cor. Adams & State Sts., Chicago, U. S. A. for free treatment. He pays the duty.

The world has to learn more and more clearly every century that the banners of God are those that never go down in any struggle, and that whoever walks and works with God is sure of the triumph.—R. S. Storrs, D.D.

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 troubles. 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,

Hints on Health.

Impure Air.—Indoor air, as all thoughtful people are aware, should be frequently renewed by proper ventilation. The best method of accomplishing this has been for many years a subject closely studied by sanitarians. In rooms, and especially in bedrooms, the windows should be pulled down from the top, or a pane of glass should be perforated with holes capable of being closed in stormy weather. All rooms, and especially sleeping apartments, should be well aired during the day. Close bedroom air is considered by eminent medical authorities to be one of the most potent causes of consumption and scrofula. A well known French physician who has devoted much attention to studies of this nature, says: "It will often be found, on examination, that scrofulous diseases are caused by vitiated air, and it is not always necessary that there should have been a prolonged stay in such an atmosphere. Only a few hours each day is sufficient; and a person may live in a most healthy district, pass the greater part of each day in the open air, and yet become scrofulous because of sleeping in a confined place where the air is not renewed."

Salt as a Remedy: A poultice of salt moistened with vinegar will quickly alleviate the pain caused by the sting of a wasp or bee. A cup of hot water to which a teaspoonful of salt has been added, if taken regularly every day before breakfast, will be found to strengthen the digestive powers. Bathing in strong salt and water will be found comforting to aching and blistered feet. Bathing the eyes frequently with salt and water will be found very beneficial when they are weak and tired.

Avoid Coughing.

A physician who is connected with an institution in which there are many children says: "There is nothing more irritable to a cough than coughing. For some time I had been so fully assured of this that I determined for one minute at least to lessen the number of coughs heard in a certain ward in a hospital of the institution. By the promise of rewards and punishments I succeeded in inducing them simply to hold their breath when tempted to cough, and in a little while I was myself surprised to see how some of the children entirely recovered from the disease.

To be perfect, oysters should be freshly opened, and it is important to rid them of those tooth-endangering bits of shell that sometimes cling so persistently. Dainty little oyster crackers, shaped like a miniature vienna loaf, may be found at the grocers, and either these or the thinnest of brown-bread sandwiches should be passed with them. If milk crackers are used, split and butter them, and brown in the oven. Avoid the "cracker dust" sold in packages; it almost invariably has a stale flavor.

Egg Biscuits: One and one-half cupfuls of sweet milk, two tablespoonfuls of sugar, two tablespoonfuls of butter, two eggs, two teaspoonfuls of baking powder, and flour to make a stiff batter. Bake half an hour in a quick oven.

Muffins: Half a cupful of warm water, half a cupful of milk, one tablespoonful of butter, one egg, one-fourth cup of yeast, and flour to make a thick batter. Set over night in a warm place.

Weak and Nervous.

MAGISTRATE DAUPHINE'S DEPLORABLE CONDITION.

DESPITE MEDICAL TREATMENT, HE BECAME WEAKER AND WEAKER, UNTIL HE COULD SCARCELY SIGN HIS NAME.

Mr. James Dauphine, of East Bridge-water, or as he is better known as ex-Councillor Dauphine, has been a sick man for the past three years. His health gradually forsook him, until by degrees he was forced to give up doing all kinds of work. He consulted a physician and took a large quantity of medicine, but it did him no good and he gradually became weaker and weaker. His duties as a magistrate necessitated his doing much writing, and being an excellent penman in his days of good health it came very hard to him when his hand shook so much he could scarcely keep it steady enough to sign his name. His daughter, seeing his deplorable condition, advised him to try Dr. Williams' Pink Pills, and after a bit of coaxing he was induced to try them. The rewas no noticeable change in his condition until he had started taking the third box. From that time the improvement was rapid. He grew stronger every day, his appetite increased, the weariness and lassitude departed from his limbs, some of the lustre of his youth returned to his eye, and by the time five boxes were used, Mr. Dauphine felt a new man. The weight of years and the burden of sickness have rolled from his shoulders, his hands are now steady and his pen can run as rapidly as ever. He attributes his cure to the ministration of a good wife and Dr. Williams' Pink Pills. Mr. Dauphine is 73 years of age, but feels as young and vigorous as he did years ago, and is ever ready to praise in the warmest terms the health giving qualities of Dr. Williams' Pink Pills.

Dr. Williams' Pink Pills are the friend of the weak and ailing. They surpass all other medicines in their tonic, strengthening qualities, and make weak and despondent people bright, active and healthy. These pills are sold by all dealers in medicine, or can be had by mail, postpaid at 50 cents per box, or six boxes for \$2.50, by addressing the Dr. Williams Medicine Co., Brockville, Ont.

When the Children "Play Hookey."

Children sometimes pretend to be ill to escape going to school. Feigning illness to escape duty in the army is called malingering and is always punished when detected. A child who habitually complains of headache just before school time should be put on a sofa in a darkened room, not permitted to read nor look at pictures, and have a hot water bag placed at his feet. If the ailment is real this is the best treatment for the early stages; if it is feigned the silence and solitude soon become so irksome that the culprit is glad to do anything to escape from them. Other affected pains should be treated as if they were real, and it should be distinctly understood in the family that the child who is too ill to go to school, and to learn his lessons, is too ill to be out of bed. If a child play truant the lessons he loses should be made up at home in his play-time, and the mother should take pains to see that this is done, so that he may find truancy unprofitable. He may be put to bed as soon as he returns home on the assumption that he must be ill, because nothing but illness should keep him from school.

Prsbtyery Meetings.

SYND OF BRITISH COLUMBIA.

Calgary.
Edmonton, Red Deer, 3 Sept., 3 p.m.
Kamloops, Enderby, 4th Sept., 10 a.m.
Kootenay, Cranbrook, B.C., 27 Aug.
Westminster Mount Pleasant, 2 Dec. 3 p.m.
Victoria, Naniamo, 25 Feb. 10 a.m.

SYND OF MANITOBA AND NORTH WEST

Brandon, Brandon, 5th March.
Superior, Keewatin, 10 Sept., 10 a.m. March, 1901.
Winnipeg, Man. Coll., bi-mo.
Rock Lake, Manitoba, 5th March.
Glenboro, Glenboro.
Portage, Portage la P., 4th March, 8 pm
Minnedosa, Shoal Lake, March 5, 1901.
Melfa, Carleton, 12 March.
Regina, Regina, 3rd Sept.

SYND 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, Hidgetown, 10th Sept. 10 a.m.
Stratford, Motherwell, Sept. 3 1901.
Huron, Blyth, 21 January.
Sarnia, Sarnia, 3 Dec. 11 a.m.
Midland, Wingham, 19th November.
Bruce, Paisley, 10th Dec. 10 30 a.m.

SYND OF TORONTO AND KING TON.

Kingston, Belleville, 10th December.
Peterboro, Port Hope, 10 Dec. 2 p.m.
Whitby, Whitby, 16th April
Toronto, Toronto, Knox, 1st Tues. ev. mo.
Lindsay, Lindsay, 17th Dec. 11 a.m.
Orangeville, Orangeville 12 Nov. 11 a.m.
Barrie, Almadale, 10 Dec., 10 a.m.
Owen Sound, Owen Sound, 3 Dec. 10 am 10h. 10 a.m.
Algoma, Little Current, 2 Oct.
North Bay, Huntsville, March 12.
Saugeen, Palmerston, 10 Dec.
Guelph, Guelph, 19th, Nov.

SYND OF MONTREAL AND OTTAWA.

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

SYND OF THE MARITIME PROVINCES
Sydney, St. A. March 26th, 10 a.m.
Inverness, Whycomagh, Mar. 19 1901
11 a.m.
P. E. I. Charlottown, 5th Feb.
Picton.
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, St. A.
Miramichi, Chatham, 17 Dec. 10 a.m.

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

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

**Look at These
Splendid Offers!**

- (1) The above set will be sent to any congregation, on receipt of Sixty (60) new yearly subscriptions ONE DOLLAR each clubrate
 - (2) For Thirty (30) yearly subscriptions, at one dollar each, and \$13.50;
 - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$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

\$15.00

to early buyers
New Scotch Suitings

\$18.00

All the latest patterns.

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

Ottawa Northern & Western RAILWAY CO.

Fall and Winter Time Table

No. 1 Train leaves Ottawa (Central Depot) at 4.45 p.m. daily except Sunday.
No. 2 train arrives at Ottawa (Central Depot) at 9.45 a.m. daily except Sunday.
For tickets and general information apply at Ticket Office, Central Depot, Ottawa Agency and Messenger Co., 88 Sparks St., or Company's offices, 31 Central Chambers.

P. W. RESSEMAN,
General Superintendent

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.

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ESTABLISHED 1873

CONSIGN YOUR

**Dressed Hogs
Dressed Poultry
Butter to**

D. GUNN, BROS & CO.

Pork Packers and Commis. Merchants
67-80 Front St., East
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The City Ice Company,

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**26 Victoria Square
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Pure Ice - Prompt delivery.



A Wedding Invitation

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

Ask your stationer for the wedding goods

MANUFACTURED ONLY BY

THE BARBER & ELLIS CO.

LIMITED
TORONTO.

Important to Investors

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

THE STOCK of

"The Sun Savings and Loan Co. of Ontario"

OFFERS

Absolute Security

WE GUARANTEE A dividend of six per cent. (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

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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.

P. O. Drawer 1070,

OTTAWA,

ONT.

APPLY

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. DAVIS, Managing Director.
TEMPLE BUILDING, TORONTO May 31st, 1900.

CANADA ATLANTIC RY.

New Train Service BETWEEN

OTTAWA & MONTREAL

4 Trains daily except Sunday
2 Trains Daily

1. 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. Pullman cars attached. Trains lighted throughout with Pinesch 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 except Sundays, 7.25 p.m. daily.

MIDDLE AND WESTERN DIVISIONS

Amherst, Renfrew, Eggenville, Pembroke, Madawaska, Rose Point, Parry Sound, and Depot Harbor.

8.25 a.m. Thru Express to Pembroke, Rose Point, Parry Sound, and intermediate stations.
1.00 p.m. Mixed for Madawaska and intermediate stations.

4.40 p.m. Express for Pembroke, Madawaska and intermediate stations.
Trains arrive 11.15 a.m., 2.25 p.m., and 4.10 p.m. daily except Sunday.
Railroad and steamship ticket for sale to all points.

OTTAWA TICKET OFFICES:
Central Depot, Russell House Block, Car. Eight and Sparks Sts.

Ottawa and New York Railway.

NEW ROUTE NOW OPEN.

TRAINS LEAVE OTTAWA CENTRAL STATION.

7.40 A.M. Express-Stops at intermediate stations. Arrives Cornwall 9.24, Tupper Lake 12.20 p.m. Connects at Cornwall with International Limited for Toronto and all points west. Connects at Tupper Lake, except Sunday, with New York Central for New York city and all points in New York State.

5.30 P.M. Express-Stops at intermediate stations. Arrives Cornwall 7.13, Tupper Lake 10.15 p.m. Connects at Cornwall for all points west and at Tupper Lake for New York City.
Trains arrive at Central Station daily at 10.00 a.m. and 7.00 p.m.
Mixed train leaves Sussex street daily except Sunday, at 6.00 a.m. Arrives 7.20 p.m.

Office, 39 Sparks St. Tel. 18 or 11.80.

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 - 6.35 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 Spa & St Stearns Agency, Canadian and N.W. York lines.