

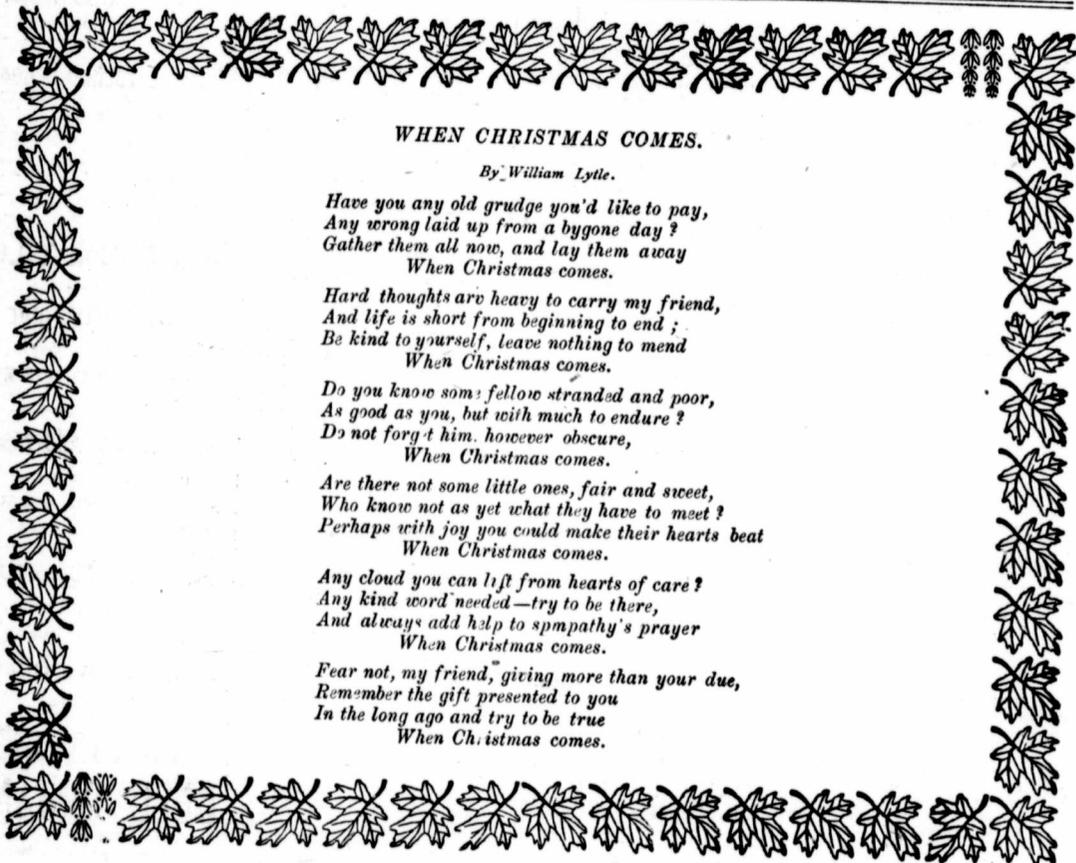
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Any wrong laid up from a bygone day?
Gather them all now, and lay them away
When Christmas comes.

Hard thoughts are heavy to carry my friend,
And life is short from beginning to end;
Be kind to yourself, leave nothing to mend
When Christmas comes.

Do you know some fellow stranded and poor,
As good as you, but with much to endure?
Do not forgo him, however obscure,
When Christmas comes.

Are there not some little ones, fair and sweet,
Who know not as yet what they have to meet?
Perhaps with joy you could make their hearts beat
When Christmas comes.

Any cloud you can lift from hearts of care?
Any kind word needed—try to be there,
And always add help to sympathy's prayer
When Christmas comes.

Fear not, my friend, giving more than your due,
Remember the gift presented to you
In the long ago and try to be true
When Christmas comes.

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DIED.

In Montreal on Dec. 15, 1902, Donald H. MacVicar, D. D., principal Presbyterian College, aged 71 years.

After a short illness at his late residence, 35 Robert street, Toronto, on Dec. 16, the Rev. Wm. Meikle, in his 86th year.

MARRIAGES.

At Barrie, Ont., on Dec. 16, 1902, by the Rev. D. D. McLeod, D. D., Fred Norval Lloyd, son of Mr. David Lloyd, Newmarket, to Edith Zilla, daughter of Mr. J. McL. Stevenson, Barrie.

At Banff, Alberta, on Dec. 10, 1902, by the Rev. Dr. T. Wardlaw Taylor, William G. Flint, B. Sc., son of George H. Flint, Montreal, to Eleanor Patterson Jones, B.A., daughter of the late T. C. Jones, Winnipeg.

On Dec. 17, 1902, at Binbrook, by the Rev. Mr. Mitchell of Blackheath, William Hopkinson, of Millgrove, to Miss Jennie Blain, of Binbrook.

At Fairview Villa, Guelph, on Wednesday, Dec. 17th, by Rev. T. Eakin, M. A., Mr. A. E. Meyer, L.L. B., to Mrs. Elizabeth Key.

At the residence of the bride's parents, 123 South MacNab street, Hamilton, Ont., on Dec. 3, 1902, by the Rev. Dr. Lyle, Henry Lucas Roberts, of Chapel-on-Leader, Earston, Scotland, to Mabel Louise, youngest daughter of J. B. Fairgrieve.

Hampton, Dec. 3rd, by Rev. F. J. Anderson, Mr. Fred T. Ailin and Miss I. E. Mills, daughter of Mr. F. L. Ellis, both of Hampton.

At the residence of the bride's parents, Lanark Township, on Wednesday, December 3rd, 1902, by the Rev. D. C. MacIntosh, Mr. Walter P. Jamieson, of Rosetta, to Lizzie, only daughter of Mr. Robert Walters.

At Carleton Place, on Dec. 10, by Rev. A. A. Scott, M. A., John Robert Drummond to Catherine Robinson McClinton, both of Goulbourn Township.

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Note and Comment.

Professor Knight has resigned his position as Professor of Moral Philosophy in the University of St. Andrews. Professor Knight was elected to the Chair in October, 1876.

Mr. Hew. Morrison, the Edinburgh Librarian, makes the gratifying announcement that biography and history are making better progress in the favour of readers than fiction is doing.

A friend is fearful that revision, once started, will go on until nothing in the Confession is left. He asks if we do not think "these eleven overtures will prove an opening wedge." No. We think they will prove a stopper, says the Herald and Presbyterian.

It is rumoured that Sir William Muir's successor as Principal of Edinburgh University is likely to be either Professor Butcher or Prof. Sir Ludovic Grant, Bart., whose father, the late Sir Alex. Grant, was principal from 1868 to 1884.

On the recommendation of Secretary for Scotland the King has granted to the Moderator of the General Assembly of the Church of Scotland precedence in Scotland during his term of office, next after the Lord Chancellor of Great Britain.

New South Wales is to have a compulsory arbitration law based on New Zealand's, with such improvements as experience suggests. All disputes will be taken straight to the courts. This kind of courtship ought to be encouraged everywhere.

An invention which all railroad travelers will appreciate is to be tested on the new trains of the Berlin-Zossen experimental railway. It is a device for carrying the smoke from the locomotive to the rear end of the train through a closed conduit running along the top of the carriages.

An improved machine for sealing envelopes has been invented by a man in Topeka, Kan. "In operation," says the Scientific American, "the envelopes are fed into the machine, the flaps moistened, turned, and finally pressed tightly to sealing position. The machine, it is claimed, will seal from 8,000 to 15,000 envelopes per hour of any ordinary bulk mixed sizes."

Egypt—The Dam on the Nile—The great dam at Assouan on the river Nile, about 1,600 miles above or south of the mouth of that river was opened to commerce on Wednesday, December 10. In the afternoon, the Khedive turned a key, setting in motion electric apparatus to open the sluice gate, and the Duchess of Connaught, daughter-in-law of Queen Victoria, laid the last stone on the dam. The foundation stone had been laid in 1899, by the Duke of Connaught. The dam has cost over \$,200,000, but it will increase the arable or irrigable territory in Egypt, by 1,600,000 acres, and this will increase her agricultural productions to the extent of about \$1,300,000 and this of course, will increase the

public revenues of Egypt. The work has been finished six months earlier than the contract required. The top of the dam is 345 feet above the level of the sea. When the river is high, the head of water in the dam will be 95 feet. The storage capacity will be over a thousand million cubic yards of water or about 234 thousand million gallons. The height of the dam from foundation to the top is 131 feet.

Andrew Carnegie arrived in New York last week, and was "sorry for the distress caused by the coal famine." Then he gave another library. A large importation of coal to be sold to the poor at a reasonable price, would be of more practical benefit, though it would not leave his name carved over the entrance to a public building.

"Thoughts for Silent Hours," the new book by Professor McFadyen, of Knox College, Toronto, remarks the London Presbyterian, has a touching dedication, "in sorrow and in love" to the late Professor A. Halliday Douglas, who, amongst other things, is described as "a loyal friend, a brilliant and versatile colleague, and a true Christian scholar."

It is very gratifying to note the very cordial and appreciative welcome given in Scotland and England as well as in the United States to Norman Russell's "Village Work in India." Mr. Russell's work will be not less welcome, not less highly appreciated in Canada, for the author was one of our own Missionaries. His death is a great loss to our Mission staff in India.

A new system of railway travelling is soon to be introduced in France. A train consisting of three "automobile" carriages is to leave Paris for Dijon on January 18. The carriages will take forty passengers each, as well as luggage; and a lavatory, and a bar will be provided. In this system a small quantity of petroleum converts a small amount of water into the greatest possible propelling power, the steam acting directly on the wheels. The locomotive is superceded and each carriage is independent. It is stated that a speed of 62 miles an hour can be maintained for the whole distance from Paris to Nice.

It is announced that the British Association, one of the foremost bodies of scientists in the world, has accepted an invitation from the British South Africa Company to hold its annual meeting of 1905 at Victoria Falls, on the Zambesi River. The only time the Association met outside of England was in 1884, when the gathering was held in Canada. The British Association meeting on the Zambesi River, and the International Sunday-school Convention meeting in Jerusalem! The world is coming together very rapidly in our day.

The Alliance of the Presbyterian and Reformed Churches of America, at its meeting in Philadelphia last month, appointed a committee with instructions to select a course of Bible lessons for advanced classes. This action was not taken in opposition to the International series, but to meet a need not otherwise provided for.

The Alliance represents a constituency of about 7,500,000 persons. It was felt that there should be a more thorough and comprehensive study of the Bible, by the adult membership of the churches, than is now provided for, and it was also deemed desirable that there should be provision made for this larger study under safe and conservative guidance.

Wherever the word of God is widely circulated in missionary fields, it is an evidence of progress. Most encouraging testimony of the process of reconstruction in China is found in a report of the British and Foreign Bible Society, which shows that 570,179 copies of the Scriptures have been issued during 1902, being 358,788 gain over the same period for 1901. The surprising number of 150,000 copies were sent out in the first eight days of January. "The entrance of thy word given light."

What a Church paper should be is briefly and sensibly set forth in a paragraph in The Lutheran as follows: "A Church paper must be both special and general. Its mission is to educate; to acquaint its readers with the needs and the aims and the work of the Church for whose doctrines and principles it stands; to chronicle what is being planned and done for the extension of that part of the kingdom of God to whose service it is devoted; and to create in its readers a sense of love and loyalty and responsibility, in order that the Church and the faith which it represents may become a greater power for good in the world. It stands for the best interests of the Church body it serves, and if it fails to interest the people in this, it fails of its mission; but it is certain that no general, non-denominational journal will ever take its place."

Some things so startling to the ears of the average Baptist were said at the recent annual session of the Baptist Congress in Boston that all the new journals of that denomination deem it necessary remarks the Interior to reiterate the well known fact that the congress possesses no authority in the church. These disclaimers are called forth chiefly by what was said in the discussion of the topic: "Is Baptism Essential for Church Membership?" In answer to this question Rev. R. P. Johnston, D. D., of New York, maintained that inasmuch as baptism is not necessary to salvation, the absolute requirement of this ordinance for entry into the church exalts the church above the kingdom, sets a ceremony in the way where it must perpetuate denominational divisions and in effect denies that right of private judgment in matters of religion in which Baptists have always contended. At least four other prominent Baptist ministers supported this position and only three were heard in dissent. Even those who spoke in the negative, however, were very cordial in recognizing members of churches which practice sprinkling as fellow Christians with them in the kingdom of heaven. An exceedingly important address was an eloquent plea for the higher education of the negro race delivered by an influential white clergyman from the South.—Dr. Pitt, of Richmond, Va., editor of the Religious Herald.

Our Contributors.

Historical Criticism VI. *

Genesis, ch. iv, 1-16

TEXT. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." Isaiah, Lv: 13.

These words describe the effect of God's word in the world. I has a power to transform, to change existences from crude to refined. I can take old poems and apply them to higher uses. Thus Pagan art was transformed by Christianity. The chisels, paints and canvas remained the same, but it was new ideas which they were used to embody. So language was transformed under the influence of Christianity. Words took on new meanings. It could only be by a transformation that words could express the christian ideas of love and meekness.

This same transforming process was at work in the pre christian era. The inspired writer of Genesis takes the old mythological form and fills it with the spiritual realizations of a man who had a historic religion, that is a religion which is not a speculation but a real experience of God's goodness toward men.

This literature is not like other literatures, though there are some who wish to put it on the same level. Such men forget that behind a literature there is a life. Now the life of the Jewish people was a unique life. The Jews are as some one has said 'a miracle in history,' and a unique life must give rise to a unique literature.

Again we are told that there is a great deal that is obsolete, that it is a heterogeneous conglomeration. This too is a mistake. There is in all life a something inborn, which persists in all stages of development, and which gives individuality to the man, or to the nation. This something we call the genius of the man, the genius of the nation. It is a clue to the meaning of the life, a unifying principle, giving consistency to its different parts and manifestations. Now the genius of the Jews was for religion. This is the unifying principle of their history, that in the lives of their representative men, even the earliest, we can trace a gracious motive working to a holy issue. Even in the beginning of their religion we find the spiritual element. With this clue the old is not 'obsolete,' and instead of a 'heterogeneous conglomeration' we find in the Bible a systematic and consistent history.

It was this genius for religion that made their history unique, and, therefore, it was this genius that made their literature unique. This is what gives it its distinction, and this too imposes upon it its limitations. Just as a picture may not give us much topographical information and yet be a great work of art and produce its proper effect, so the fact that the Bible does not tell us all we should like to know about ethnology or geography, does not effect its value as a revelation of God and of His will concerning man. We must remember that the geni-

us of this literature is *religious*

In approaching the fourth chapter, therefore, we do not ask what is its ethnological value, nor, what is its 'prophetic' contents, its religious ideas?

We find several deep truths. (1) In all religious service God looks on the heart. The fault was not in the sacrifice but in the heart of the man who offered it, a heart full of ambition, pride, self-will, jealousy. But God requires "mercy and not sacrifice."

(2) Religious opportunity is a searching moral test. Christ is set for the rise and fall of many. Religion revealed the murderer in the heart of Cain. The sacrifices, like the tree in the garden were not the causes of character but the occasion of its testing. This is a great note to be sounded in 850 B. C., through the forms of primordial history.

(3) The writer in his pictorial anthropomorphic style would teach us that God is deeply interested in man, in his moral choices, in his use of that freedom of will, in which lies the possibility of moral progress or of moral defeat.

(4) Remorse is not repentance. Cain found the fruit of sin very bitter, but he utters no word of repentance as it is defined in the Shorter Catechism.

(5) Two wrongs do not make a right. The death of Cain would not atone for the death of Abel.

(6) In the midst of wrath, God remembers mercy." He appointed a mark for Cain, lest any finding him should kill him." And he went out from the presence of Jehovah, and dwelt in the land of Nod i. e. the land of wandering. This may well be symbolical and mean that there is no rest for the wicked, that peace comes only from right relations to God.

How rich are these verses in prophetic elements that reveal the character of God.

Notes by Nemo

I have been looking over 'The Memoirs of Paul Kruger told by Himself.' It is an interesting book, and must be regarded as an important document for the historian of South African affairs, but it is too expensive to have an extensive circulation among ordinary people. I extract, for the benefit, of your readers Paul Kruger's address to the clergy, one of a number, which he delivered at the time of his inauguration as President, May 1898.

REVEREND SIRS, SERVANTS OF GOD'S WORD:— When I turn my eyes upon you, a favorite text rises to my mind; "How beautiful are the feet of them that publish peace." I say "publish peace;" I know that that is your task upon earth. The right of criticism was instituted by the Devil, for he said to Adam and Eve; "Eat of the fruit of this tree and ye shall not die and ye shall be like Gods"; and in this way the Devil has led away thousands upon earth to build on their own merits, and thus to oppose God's Word and to unsettle all things so that there is no foundation; and if an eye is not kept upon this preaching, you know what the Christians upon earth, who stand by God's Word, have to fight against. I do

not speak of minor points, but of the main point; and he who holds fast to that has to fight against the spirit of the air. The Devil laid hold of Cain's soul, and the latter did not accept the punishment; he pleased himself on God's level, made his sacrifice, and expected God to be content with what was beautiful in Cain's eyes, and Cain sang hymns of praise to the Lord which came from nature, but which he thought was pleasing to God. But God rejected them, because God found no religion in Cain. He was outside God's words. But how beautiful are the feet of them that publish peace, like Abel. He acknowledged the judgment that fell in Paradise, that man was condemned which the devil brought about together with the right of criticism—and to kill a first-born lamb—this refers to Christ—yes, and prayed in the spirit that the punishment which he deserved might fall upon the lamb, as otherwise he would suffer eternal death. God accepted the sacrifice and heard his prayer, and there we have the Father, Son and Holy Ghost. The severity of the law is not respected by men because of the Devil's right of criticism; and it is even so with Christ's work of redemption, through the Holy Ghost. Then preach these words; "How beautiful are the feet of them that publish peace." Stand firm in the struggle. The Devil goes further and respects nothing; for we read; "I will put enmity between thee and the woman, and between her seed and thy seed; it shall bruise thy head, and thou shalt bruise his heel." So at last he comes to the Son of God in the wilderness—and with the same intention he comes to the whole earth—and says to Jesus; "If Thou be the Son of God, command that these stones be made bread." But Christ says; "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God." Then he sets Christ on the pinnacle of the Temple and the Devil says to Him; "If Thou be the Son of God, cast thyself down from hence; for it is written, He shall give His angels charge over Thee, and in their hands they shall bear Thee up lest at any time Thou dash Thy foot against a stone." But Christ answering says; "It is said, Thou shalt not tempt the Lord Thy God." Then the Devil takes Jesus up to a high mountain and shows him all the kingdoms of the world, saying; "If Thou wilt worship me, all this shall be Thine." But Christ says, "It is written, Thou shalt worship the Lord Thy God, and Him only shalt thou serve."

See there your preaching of the Gospel you servants of Christ, founded on God's Word, and if you preach thus, you will be a help to the State, for it rests upon God's Word as shown in article 8 of the constitution. The people says that it has liberty, and that is so, but based upon God's Word, for the maintenance of law and order. That is a thing that does not proceed from men; for I myself did not understand one of the depths of that article, how God at that time led us. Reverend sirs, predikants, stand firm in the faith; for how beautiful are the feet of them that publish peace in Jesus Christ; for the Devil's doctrine of criticism says that man has become as a god and can secure his own happiness by his own lights and his own reason and his own merit, and therefore that he shall not die. No, stand firm, and preach in accordance with God's Word, for then

*Notes of the sixth of a series of sermons by Rev. G. M. Milligan, D.D. of Old St. Andrew's Church, Toronto.

you are truly the clergy of our people; and lead it in that road and always keep the fear of the Lord before its eyes, so that the people may walk in the right paths, both socially and religiously, and if your work is earnest and true and sincere, then will you really be a support to the state. Then there will be a general harmony. "Fear God and honor the King." We shall respect you in your divine profession, in your precious labors, in your heavenly work, for how beautiful are the feet of them that publish peace. We cannot, however, protect you further than our power allows. We shall respect you and protect you, yes, even help and assist you to help to build up the church but also not further than God's Word commands; and know that, when the earthly judge goes so far that he begins to meddle with the internal government of the church he is inspired with the spirit of Anti-Christ, for then he usurps the place of Christ, who is the Head of the church. If the worldly power does this, it adopts the Devil's right of criticism to get that into its claws and destroy religion. God has erected this Christian state and a Christian government, which will protect the church outside us, and you too, reverend sirs; "Feed my lambs, feed my sheep." You meddle with the body politic and are possessed of the spirit of the Pope, and your preaching is no longer a beautiful preaching of the Gospel. So long as each remains within his own sphere of activity, there will be a healthy co-operation, and God's spirit will rest upon us and the Lord will bless us.

Prophetic Ideas and Ideals by Prof. W. G. Jordan D. D.
An Appreciation.

This a thoroughly good book, fresh and suggestive; a competent authority has justly described it as striking "a new vein" in giving men of to-day a taste for the study of the prophets.

The book may be called a portrait-gallery; as we look at the different portraits we are struck by the family likeness that marks them; this is especially true of the four great prophets, Amos, Hosea, Isaiah, Micah, and more or less of the other prophets. For to quote the author's own words: "The prophets of all ages are linked into one family; separated by large tracts of time they form one company, because they hold fast to the essential things in God's kingdom, in the spirit of faith in God and hope for the future of the church."

While this is true it would be a serious mistake to suppose that any of them were mere copyists or lavish imitators of their fellows, each retains a marked individuality, each speaks from his own standpoint, in his own voice and in his own words. Accordingly we have a large diversity and yet a real unity.

In this portrait gallery there comes over us a strong feeling that we are not in the presence of dead but of intensely living men who have a message for us and are delivering it with fire and force. Marvellously living is the portraiture which the gifted author has given us. Indeed he seems to have entered into the inmost soul of the great men of whom he writes. No thoughtful reader can fail to notice his firm, broad grasp, his deep spiritual insight.

While no attempt is made to discuss some of the knotty points of what is

known as the school of Higher Criticism, we have here in a concise and clear form, the best results of that school. The treatment throughout is discriminating, reverent and scholarly, the style is charmingly luminous, again and again we come upon sentences of rare beauty and power, embodying great truths. All the chapters are on a high level notably so chapters v. viii, xviii, xix, xxii, xxiv.

The author is to be congratulated on the felicitous titles which he has given to the various chapters, the only exception if any, is that of chapter xxvi. Would now "narrowness" or "exclusiveness" be better than "smallness?" The great lesson or message of the book of Jonah is that.

"There's a wideness in God's mercy
Like the wideness of the sea."
That, "the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind."

Admirable, however, is the treatment of that subject in the xxvi chapter. This book ought to be in the hands of ministers and Bible class teachers. They will find it of great advantage to read mark and inwardly digest its contents. It is a rich storehouse whence they may draw treasures, which if rightly used, will help in no small measure to enrich their ministrations and make them truly inspiring.

It is not the purpose of the writer of this brief article to attempt to review the book—that must be left to other and abler hands—all that is here intended is to express heartiest appreciation.

B. B. W.

Literary Notes

"Arley Lane" is the name or *nom de plume* of a writer in the Sunday Chronicle: a Journal published in Manchester, England; he is evidently a shrewd man of the world, a keen critic of men and yet, as his descriptive articles show, he can appreciate powerful preaching. The account of a service, by Dr. MacLaren, which we reproduced two weeks ago, was very fine and we feel sure that our readers will appreciate the article on Parker, which will be given in our next issue.

D. Appleton & Co's Holiday Bulletin is a handsome catalogue of recent books, neatly got up, printed on fine paper and handsomely illustrated. Here the reader meets some familiar faces, and is introduced to a number of new authors whose work gives promise of new and successful careers. Of making books there is no end, and never did publishers display more energy and enterprise. Though novels bulk largely here, there are also many important works of history, science and general literature. (436 Fifth Avenue, New York.)

"Daniel in the Critic's Den," is the title of a volume by S. R. B. Anderson, K. C. B., LL. D.; published by the firm of Fleming H. Revell, Toronto. \$1.25; it is well printed and neatly bound. The critical view on this important subject has recently been presented by Dean Farrar in the Expositor's Bible, and by Dr. Diver in the Cambridge Bible for Schools. These scholars maintain that Daniel is a late book, belonging not to the time of the Babylonian Exile, but to the Maccabean period, that is to the second, rather than the sixth century before Christ. Dr. Anderson's book is an earnest attempt

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to vindicate the conservative position and offers a vigorous attack on the views of the advanced critics. It is important that both sides should be presented, and those who wish to form an independent opinion would do well to compare Dr. Anderson's treatment of the problems with Professor Driver's exposition. That the style is not lacking in vigour, may be seen from the following statement of the author: "As regards my attitude towards criticism, I deprecate being misunderstood. Every book I have written gives proof of fearlessness in applying critical methods to the study of the Bible. But the Higher Criticism is a mere travesty of true criticism. Secular writers are presumed to be trustworthy unless reason is found to discredit their testimony. But the Higher Criticism starts with the assumption that everything in Scripture needs to be confirmed by external evidence. It reeks of its evil origin in German infidelity. My indictment of it, therefore, is not that it is criticism but that it is criticism of a low and spurious type, akin to that for which the baser sort of "O. J. Bailey" practitioner is famed. True criticism seeks to elucidate the truth; the Higher Criticism aims at establishing pre-judged results and in exposing such a system. The present volume has an importance far beyond the special subjects of which it treats."

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The Quiet Hour.

Paul and Silas at Philippi.

S. S. LESSON—Acts 16: 22-34. JAN. 11, 1903.
GOLDEN TEXT—Acts 16: 31. Believe on the Lord Jesus Christ, and thou shalt be saved.
BY REV. JAMES W. FALCONER, B.D., HALIFAX, N.S.

Inner prison, v. 24. It was not the first time that the apostles had suffered on behalf of the faith. The world is not ashamed of reviling those who interfere with their plans and success. The followers of Jesus must lay their account with opposition and misunderstanding. "In the world ye shall have tribulation," John 16: 33. "If they have persecuted Me, they will also persecute you," John 15: 20.

Prayed and sang, v. 25. What a unique prison experience! And as they sang the Psalms or some recently composed Christian hymn, the cell would become transformed for them, and they would almost see the Son of God walking in their midst, like the Hebrew children in the fiery furnace, Dan. 3: 25. Prayer is the very life of the Christian, and singing should be his daily habit. To omit one's morning prayer is like forgetting to say "Good morning" to our friends, and neglecting to talk to them. Singing is the best antidote to grief. If anyone is heavy, let him sing hymns. People lay up money for the future and wish for some support for their old age, but the greatest treasure of all, the richest income, is God Himself, and we lay up treasure with Him by prayer and song.

Prisoners heard, v. 15. Unusual sounds for such a place and time. Curses and groans are replaced by the strains of sweet music. It was a marvellous concert. Some despairing criminal would take hope again, some wayward son would remember the sweet voice of his mother, and change in the heart would come from the service of song. Who can ever tell of the spiritual blessing which prayerful singing has brought to the troubled, sinful world? Let us not refuse to give our share of song in the journey that we take through life.

A great earthquake, v. 26. The God to whom Paul and Silas prayed held the earth in His hands, and could move it at will. The unexpected calamity seems to have surprised these Christians in no way. They trusted God, and perhaps went on singing. "Therefore will not we fear, though the earth be removed," Ps. 46: 2.

Would have killed himself, v. 27. The height of despair is reached by this man, who thinks of suicide. He has no confidence in the future, that God can guide him and the world. What a terrible condition, when a man despairs of life, and thinks it is no more worth living! Here it is fear that prompts the act. With Judas it was the remorse of sin. God can forgive sin. He can make all things work together for good to those who trust Him.

What must I do to be saved, v. 30. The all important question, and one which teachers must make plain to their scholars. Salvation is rescue from danger, and since the greatest danger is death, salvation is rescue from death. But the only kind of death is not that of the body. There are more awful forms of danger. A man may be dead while yet he lives. This is the death of joy, of peace, of prosperity. When weariness takes possession of the heart and a sense of des-

pair fills the mind, that is having a mind in some such sad state as this jailer. When Paul was in a condition of despair, he described it as being like unto death, "Oh wretched man that I am! who shall deliver me from the body of this death?" Rom. 7: 24. Sin and remorse for it are the most bitter sorrows of all—"Sin revived, and I died," Rom. 7: 9. There is a story of a priest of Tibet, a great lama, who went all up and down through India in search of the river of the arrow, in which if a man washed, he was cleansed from all taint and trouble of sin. Our search for the way of life cannot be too earnest and urgent.

Believe on the Lord Jesus, v. 31. Simple but sufficient order. Christ is the only way to the land of peace and safety, Rom. 1: 16; John 3: 16. Faith is not magic, not acceptance of a few doctrines. Faith is union with Christ. It is becoming His friend and follower, it is being admitted into His society, one not of customs, but of life. Jesus teaches us that we can expect forgiveness. "There is therefore now no condemnation to them which are in Christ Jesus," Rom. 8: 1. He drives off the loneliness. For Christ may "dwell in your hearts by faith" He causes the old self to be changed, "If any man be in Christ, he is a new creature," 2 Cor. 5: 17. He gives us His peace, John 16: 33.

The same hour of the night, v. 33. A most prompt and practical believer, this jailer, who will not even wait an hour before declaring his faith, and showing his faith by his works. A rebuke and an example, he is to those who in everything except their Christian service are prompt.

David and Goliath.

BY GEO. W. ARMSTRONG.

David and Goliath may be looked upon as representative men. Goliath represented the national God of the Philistines, Dagon; David, the representative of the Lord of Hosts—the God of Israel.

They each represented their respective nations—Israel and Philistia. They each represented the fighting power—the army of these nations. Goliath was the champion of spiritual darkness, moral degeneracy, and heathenism. David the champion of spiritual enlightenment, truth and God. The army of each nation stood on a mountain side and the position of each was strongly entrenched and each army seemed indisposed to become aggressive, or, to leave the protecting shelter their position afforded. Hence, as was not uncommon in those times, the fate of armies and the arbitration of battle was decided by single combat.

Goliath with his great stature—9 feet 9 inches; his immense strength, as indicated by the weight of the weapons he carried; his foresight and precaution for self protection, as exhibited by the armour he wore; was probably in a position to challenge successfully any individual who could be pitted against him.

Goliath's challenge, though apparently fair, was thinly clad boastfulness, presumption, and self confidence. "Am not I a Philistine?"

King Saul was a man of unusual

stature, still, he, like the rank and file of the army of Israel was afflicted with timidity when he beheld the greater stature of Goliath, "and all Israel were dismayed, and greatly afraid."

Physical prowess may overawe timidity and fear is always weak.

This boastful, defying Philistine relied upon his size, his strength, his weapons, his armour, all of which were perishable and proved ineffectual for his safety and success. Goliath must have been a stupendous personage, and in his armour terrible to behold, for "All the men of Israel saw the man, fled from him, and were sore afraid." It is an awful thing when "the army of the living God" quails before an arm of flesh. Israel was humiliated by her timidity and God had to teach her a lesson. He uses the weak things of the world to confound the things that are mighty; and so he selects a youth, a stripling unused to the art of warfare and with an experience limited to the protection of sheep, whilst his adversary "was a man of war from his youth."

We naturally exclaim, these antagonists are unequal y matched; so thought the army of Israel, and his own brothers called his courage "pride" and "heart naughtiness." True courage inspires confidence and seeks to strengthen the faithfulness of others; hence, David says to Saul: "Let no man's heart fail because of him; thy servant will go and fight with this Philistine."

There is no parallel between the two combatants, it is all *con ract*. Youth against maturity; warrior against shepherd; unusual size against ordinary proportions; training and skill against inexperience; warrior's weapons and armour against playthings and ordinary garments; self-reliance against firm faith in God. No wonder Goliath, not knowing the wonderful power of faith in God, disdained with contempt his insignificant enemy and asked: "Am I a dog, that thou comest to me with staves? Staves are useful to control sheep but are as nothing to withstand my spear, the staff of which is like a weaver's beam and the spear head weighs six hundred shekels of iron." Goliath with his heathenish heart knew nothing of unseen weapons and armour!

Goliath had an helmet of brass upon his head, and he was armed with a coat of mail and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs and a target of brass between his shoulders. His armour, like himself, was brassen in its nature! David was armed with the whole armour of God. His loins were girt about with truth; his breastplate was righteousness; his shield, faith; his helmet salvation and his sword, that of the Spirit—all unseen by the physical eye but reared by the eye of faith.

When the sling and stone had done their work and faith had gained a victory; physical means were used for physical ends and the boaster's sword was used for his own decapitation.

Both combatants had stated what they would do with the others carcase when the fight was over—Goliath with a large personal pronoun "I." David prefixed his assertion with "This day will the Lord deliver thee into mine hand." Then follows David's personal pronoun "I" and concludes that the result will be "not glory to himself but to God who will do

Our Young People

earth may know that there is a God in Israel.

Saul had promised a reward to the hero who should subdue the Philistines' champion. David secured the reward, at least in part, but subsequent history shows that it would have been better had he not taken it. They who fight God's battles should be content with God's rewards.

London, Ont.

Bible Study. One Verse at a Time.

Paper III.

Isaiah 55: 2.

BY MRS. ANNA ROSS.

Prayer at the beginning. "Blessed art thou, O Lord: teach me thy statutes." Our God delights to teach the teachable.

1st clause, "Wherefore do ye spend money for that which is not bread?" 2nd, "and your labor for that which satisfyeth not?"

The first verse calls the thirsty and poverty-stricken; but thank God for this second one. This verse gives a wider call. In it God is after those who are busy with both hands trying to get satisfaction out of the things of the world.

These are not the poverty-stricken. These have money, which they spend without stint for things that cannot feed them. If they have not money they have power to labor, and they work without stint for things that cannot satisfy. Those who have neither money nor skill to labor have time,—the precious minute money, which is a price in their hand with which to get wisdom. But they spend that without stint, seeing they have nothing else, for things that cannot profit. It goes to one's heart to see so much precious time, especially hours of spring-time, spent planting bubbles or wild oats. Foolish crowds, in the light of one brief human life and a long eternity. But God does not pass them by, He cries out to them all, "H! wherefore do ye eat so? Come to a better feast, the feast that I have spread."

3rd, "Hearken diligently unto Me." What is the feast? It is indicated here, "Hearken diligently unto Me." Men are called from the husky feasts that the world has spread to the real feast of God's own words. This is not a vague call to accept salvation: it is a definite call to sit down at the feet of the great Teacher and study seriously His word—His words. This clause will bear very real thought and prayer.

4th, "Eat ye that which is good." There are those, like the old Highlander with his text on the wall, who are afraid to eat God's good words, but leave them for those who are holier than themselves. If anyone doubts his God given right to take God's sweetest word as his own, let him study the first clause of this verse and then this fourth one, that he may see if the invitation is limited to the holy people or not.

A buff farmer, with a large soul and a clear head, was seated, an invited and an honored guest, at a dainty wedding feast. A doctor of divinity, also an honored and invited guest, entered the room a little later. The minister, a gent-man to the finger tips, but a true man, and a warm friend of the old farmer, grasped his hand and said, with the twinkle in his eye that meant much, "You here? Mr. W.!" The farmer, with a counter twinkle, returned the grasp with the words, "I'm here because I was invited, Sir."

That scene at that dainty feast, has always seemed to me an apt illustration of the

common ground occupied by saint and sinner when sitting down at the feast of God's word. Each has come *because he is invited*, and that invitation gives equal right to both.

5th, "Let your soul delight itself in fatness."

God's word is the richest feast to which we can be set down. The promises stop at nothing. Pardon, life, love, power, guidance, even fellow heirship with the Son of God Himself. Faith staggers at the fullness and fatness of the feast, refusing to partake, because these things are "too good for us." But God, at the head of His own spread table says, "Eat ye that which is good; and let your soul, (do not be afraid)—let your soul delight itself in fatness."

"Blessed art thou, O Lord: teach me thy statutes." These are Royal invitations. They are published commands. They are statutes of the King.

Ottawa Ladies' College.

How to Get a Fresh Start.

Eph. 4: 22-32.

Topic for Jan. 4.

The trees this January have pushed off their old, useless, disfiguring, dead leaves, and now their branches are bare. Perhaps, when this first happened, some one might have said to the trees "Why don't you hold on to the old leaves?" They are ugly, to be sure, but they are all the covering you have." God knew better. He knew that the old must go before the new ones can come, the evil be driven out before the good can enter.

This is why Paul, in speaking about the transformation that must befall every Christian, gives as the first step the putting away of the "old man,"—the bad habits, the base words, the rash and impure and foolish thoughts. Here is a young man in a business that requires him to do unnecessary work on Sunday. Shall he give it up, not knowing where his living is to come from? Yes. Not even God can put a new coat on a man till he has taken off the old coat.

Suppose a beggar were taken into a royal palace and told to strip himself and bathe and then leave his dirty rags where they were and enter the next room, where he would find awaiting him a suit of cloth of gold. Would he not be foolish not to obey? It is more than a king who tells us to do just the same thing—to drop at once from our lives whatever is evil, being sure that God will put in its place something infinitely better.

That is the most fitting work we can do at this New Year's season. May this meeting to-night give us all a determination to throw away our filthy rags and put on the glorious garment of Christ's righteousness.

Thoughts to Ponder.

God will not love you any more this year than the past year; He cannot. But the vast difference that this year may hold over the last is that we may come to love God more and understand better His great Love for us.

Moses got his new start at the burning bush. He had known God before, had boldly dared and suffered for Him, but at the burning bush he caught a new vision of

God and went forth to dare and suffer more than ever before. That is what we need in starting out on this new year—some new vision of God. We can have it if we will.

George Macdonald once said that the best preparation for the future is the present well seen to. Our best start in 1903 is a good January 5th, or what is left of January 4.

The new start we all need is much more likely to be an inner change than an outer one. We have been going to church, perhaps, regularly enough; what we need is to look to the motives of our church-going. We have been praying regularly, perhaps; what we need is to make our prayers more real.

A great many will have no New Year at all in any real sense; 1903 will be only 1902 prolonged. Only a new purpose can make a new year.

For Daily Reading.

- Mon. Dec. 29.—A penitent heart. Luke 17: 1-12
- Tues. Dec. 30.—Confessing lips. Matt. 19: 15-19
- Wed. Dec. 31.—A renewed spirit. Ps. 51: 1-10
- Thurs. Jan. 1.—An enlarged faith. Luke 17: 1-12
- Fri. Jan. 2.—A forward look, Phil. 3: 8-14
- Sat. Jan. 3.—A persevering habit. Gal. 6: 6-10
- Sun. Jan. 4.—Topic. How to get a fresh start. Eph. 4: 22-32

Look Up and Not Down.

Ralph Waldo Emerson, lamenting the death of his little son—

"The hyacinthine boy for whom
Morn well might break and April bloom"
once said, amid the ashes of a burned out hope:

"Was there no star that could be sent
No watcher in the firmament,
No angel from the countless host
That loiters round the crystal coast,
Could stop and heal that only child,
Nature's sweet marvel undefiled;
And keep the blossom of the earth,
Which all her harvests were not worth?"

We sit in the heart of our sorrow and ask: Why is it? or we want God to come and sit down by our side and talk to us for a little while. And the longing is a most sacred and beautiful one. But, may be, God is calling us through the still small voice of sorrow to rise and sit with God for a little season, where the outlook is less clouded. "Come apart," said Christ to his disciples, "and rest awhile." We can read a larger meaning in the dealing of God when we sit with him in the center of his higher purpose. There will be a wider measurement of life and the so-called dark providences will take on the light of noon.

The loneliest missionary in the world is said to be one stationed in Canada, on an island near the mouth of Mackenzie River, above the Arctic circle. He is two hundred and fifty miles from his white neighbors, and for two winters no ship went there.

The world is so planned that a man can accomplish more in six days than in seven— if the seventh be devoted to rest and worship.

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THE CRITIC'S CORNER. XI.

Bible Criticism and the Average Man.*

Surely this is an important subject, in these days, when we hear so much from the pulpit and the press about the newer forms of Biblical study. The writer of this book tells us that "A popular hand book on the subject of Biblical Criticism is a wide spread need," and in "a constructive summary" of 275 pages he attempts to supply that need, and presents a review of the state of criticism regarding all the books of the Bible. The advertisement informs us that Dr. Johnston "knows how to handle "the average man." A young man himself, his attainments have already been recognized in the offer of presidencies and professorships which however, he has declined in favor of a continuance in the pastoral work. His present charge is the Madison Avenue Presbyterian Church of New York city to which he was called from a successful pastorate in Chicago." We can readily accept this statement of the case as being quite correct although our knowledge of Dr. Johnston is gained altogether from a perusal of this volume. But the task he has undertaken has two sides; it requires an intimate knowledge of critical process, and close acquaintance with the history of criticism as well as sympathy with the needs of the "average man." It is difficult to say what is meant exactly by the "average man." This volume opens with the statement that "the average man is the large factor in any problem which involves the human race. Any theory must find acceptance with him before it can have a permanent place in the general thought of men." The first statement is true but it is very general, the second needs explanation and qualification. For example what does the average man know of the processes of investigation conducted by Edison and Marconi? Very little, but he can see that the laws of nature are understood and made to serve practical purposes. How much can we ever expect the average man to know

*Bible Criticism and the Average Man by Howard Agnes Johnston Ph. D., D. D., Fleming H. Revell Company (1903 vol.)

concerning the "Documentary Theory" of the Pentateuch which has grown to its present form through a technical discussion extending over a hundred and fifty years? Very little, indeed the average minister does not yet know much about it, not to speak of the average man. In fact unless a man can give considerable time and strength to this study he cannot form an independent opinion, as to the validity of this theory but he may learn that it is accepted by a great body of experts, and he may without entering deeply into the processes be taught that it does important work in giving a clearer more intelligible view of the course of Hebrew history. We do not know what the average man will say about this book but we do know that the Old Testament critic will say that the problems are treated in an easy superficial style. Three points may be mentioned upon which the great majority of critical workers, in this field, are agreed; viz, that the Pentateuch is made up of different literary strata belonging to different periods, that the book of Isaiah is composite and that the book of Daniel is late. Our author dismisses all these positions with slight discussion; that may suit the average man but the critic will have something to say. The first question is too big to be discussed now. Take then, the second, the book of Isaiah receives six pages of discussion which consists largely in setting up Prof. Margoliouth against Dr. Driver; a very unsatisfactory treatment of a great subject. The study of the book of Isaiah has an extensive history, and the result of a century's work is presented to the general reader in the "Temple Isaiah" by the late Dr. A. B. Davidson. Eighty years ago Gesenius regarded the exilic origin of chapters XLV., as proved, though he resisted the extreme fragment theory. The work done since then seems to most scholars to have settled that point and Prof Margoliouth is not likely to unsettle it. Passing to the third question, we find Daniel dealt with in two pages, and the average man will not gain much light upon the real nature of the literary and historical problem. The critic will not value very highly this argument. "The Book of Baruch is clearly borrowed from Daniel, and Ewald puts that in the Persian period. Hence Daniel must be early." Dr. Johnston's book is just out but Ewald died in 1873 and much has been learned since then. The 1863 edition of Smith's Bible Dictionary is surely conservative enough; it tells us that Ewald's position "may be true so far as the Hebrew portion is concerned; but the present book must be placed considerably later" probably about 160 B. C.; Schuerer who is much more of a specialist in this region than Dr. W. Scott brings it down to the first century A. D., while admitting that the problem is not settled.

The scholar who is convinced by a great variety of reasons that the book of Daniel belongs to the Maccabean period might argue in just the opposite way that the book of Baruch because it is dependent on Daniel must be late. The average man troubles himself very little with such point but he can appreciate a living exposition of Hebrew history and a noble presentation of the truth sought in the Old Testament.

In fact the whole treatment of the Old Testament question by Dr. Johnston is behind the times. It is only fair to say that the New Testament section seems to be more up to date, and contains many helpful suggestions.

The book however has a living interest and will serve a good purpose. It may be regarded as a gentle introduction to this important subject for those who are new to such matters. Its spirit is on the whole admirable, it avoids the harsh dogmatic temper, it admits that on many points, e. g., the book of Jonah, there is room for difference of opinion. Further Dr. Johnston admits that the critics have a right to live, and that their work may possibly do some good. These may seem to be small meagre mercies, but in the American Presbyterian church they are blessings for which one ought to be devoutly thankful. To the present writer the book has been very interesting and instructive as showing the attitude towards critical questions taken by a prominent Presbyterian clergyman who evidently is endowed with great popular gifts and moved by broad sympathies. There is a candour and freedom about this treatment of such questions "Inspiration" and "Christ and the Critics" which is both hopeful and helpful. There is a recognition of the important fact that through courageous and reverent discussion the Scriptures will manifest their power and come to a larger influence.

VERAX.

Literary Notes.

Under Calvin's Spell, A Tale of Heroic Times in Old Geneva. By Deborah Alcock. This is an historical novel of the time of Calvin and the Huguenots, the scene centering in Geneva but shifting at times into Savoy and France. As a story the plot is vigorous with action, suspense, surprise and critical situations. Moreover its tone is wholesome and its heroism inspiring. As history, it vividly portrays the social, political and religious conditions of the time with the factional dissensions, the indifference of the non-religious, the heroic devotions of the Protestants and their toleration of the Catholics. There are several good illustrations and the book is neatly bound in gray linen. Price, \$1.25. Fleming H. Revell Company, Toronto.

The Nineteenth Century and After close the year with a strong number it contains fifteen important articles. The Duke of Northumberland closes a contribution on "Religion and Science," with these wise words: "Whether the theologian and the natural philosopher will ever see perfectly eye to eye until both stand face to face with Him whose actings they alike study, and know even as they are known," may well be doubted. But every true advance achieved by either must necessarily tend to bring them to some goal, however temporarily divergent the winding and intricate paths leading thereto may appear to be. Theology no less than natural science (to quote after Professor Dewar the noble words of Lord Kelvin) is bound by the everlasting law of honour to face fearlessly every problem that can fairly be presented to it, and to assert its right to range over every domain of theory with absolute freedom. It is not by elbowing out her sister that either will promote her own true interests, but by patient and bold pursuit of the common good.

sufficient for both to seek to advance, side by side, from one conquest to another, till both shall join hands in the full enlightenment of the perfect day."

The December Blackwood's opens with an article entitled, "Campaigning with Kitchener" by A Staff Officer. Then follows one called, "The Age of Ruin; Mr. Lang's History of Scotland, Vol II." Other articles are, "In the Tracks of War," "The Siege of Calcutta," and in, "Musings Without Method," Mr. Kruger's Memoirs are discussed at some length. Sir Theodore Martin has translated "Aspasia" by Giacomo Leopardi, and there appears also considerable fiction, including the conclusion of "The End of the Tether," several chapters of Neil Munro's new serial, and a very good short story by Wymond Carey. Leonard Scott Publication Company, New York.

The December Ladies' Magazine is a bright, Christmas number containing many suggestions with regard to the holiday season. There are articles on "The Christmas Stocking and How it Should be Filled," "Home Made Christmas Presents," "Christmas Decorations," and several good Christmas stories. The publishers of the Ladies' Magazine are making a special offer to those who may wish to send a year's subscription to the Magazine as a present to any friend. They offer it at the special rate of sixty cents for the year if the subscription is sent in during the month of December. No present is more acceptable than a subscription to some periodical, and all Canadians will take peculiar interest in this publication which is issued in the interests of Canadian women. The Dyas Publishing Company, Toronto.

The volume entitled, "Prophetic Ideas and Ideals" has now appeared in Britain, under the management of the well-known publishers, Oliphant Anderson and Ferrier. The Rev. J Oswald Dykes, Principal of Westminster College, Cambridge, writes saying that he has perused it with much satisfaction. His judgment on Professor Jordan's work is carefully and clearly expressed in the following sentence: "The interpretation of Old Testament Scripture under modern light, so as to show how its inherent value to faith has not really been sacrificed, but enhanced, by the critical and historical study of Hebrew religion is a much needed service, and I think your attempt has been quite a successful one."

The Hurdy-Gurdy, by Laura E Richards. We are all familiar with Miss Richards' name on story books—and delightful stories they are—but it is something new to find her publishing a volume of verses. The opening stanza of the introduction explains the title of the book.

Once I longed to be a poet;
Longed to louch the lovely lyre;
Joy celestial I would know it,
Holy rage and tragic fire.
So I twanged again, while swelled
Loud my carol, wild and wordy;
Till, glancing at the thing I held,—
Lo! it was a hurdy-gurdy!

But the hurdy-gurdy is what pleases the children and it is for them Miss Richards is writing. The little poems with their clever illustrations make the book a most desirable one for any small girl or boy. The book is neatly bound in linen. Dana, Estes and Company, Boston.

IF I WERE KING, by Justin Huntly McCarthy. Even if one did not know that this book had been dramatized, the first idea received in reading it would be, "What a splendid play it would make!" The plot, and the scenes, are so full of life, that it is

essentially dramatic. The hero, Francois Villon, described by himself as "broker of ballads and bibber and brawler," is all that one would desire for the lover of the Lady Katherine de Vancelles. The volume is beautifully printed, as are all Russell's publications, and the illustrations add greatly to the value, showing as they do Sothern in the role of Villon, with the rest of his company in their respective parts. R. H. Russell, New York.

THE GIRL PROPOSITION. A Bunch of He and She Fables. By George Ade. Everyone reads Ade's fables nowadays, and everyone enjoys them. They are something new and something decidedly witty. This fresh volume is quite as amusing as its predecessors and should certainly fulfil its object of rousing "Students to a keener interest in the sprightly topic and feel encouraged to undertake Original Research, verifying by Experiment the Conclusions herewith set down." The volume is a neat one with delightfully appropriate illustrations. R. H. Russell, New York.

"WHEN JESUS WAS HERE AMONG MEN," by Nellie Lathrop Helen. Fleming H. Revell Co., Chicago, New York and Toronto. This is a beautifully written story of the life and times of the Lord Jesus, from the time of his baptism by John in the River Jordan to the resurrection morn. The teachings and miracles of the Saviour are depicted with a wealth of word painting, as impressive as it is beautiful, eminently well calculated to arrest the attention and interest of even the superficial reader. The volume, which is profusely illustrated, should prove attractive and instructive reading for young people.

CECILIA: A Story of Modern Rome. By F. Marion Crawford. We are always glad when Crawford chooses Italy as the scene of his stories, for with that setting he is at his best. In this new work there is nothing specially clever, but the plot is an interesting and rather striking one. The heroine is a student of Nietzsche and is imbued with his theory of the endless return to life that she has got into the habit of hypnotizing herself into the belief that she is one of the Vestal Virgins. In this hypnotic state she meets and loves a man who is the counterpart of a man whom she meets in the flesh, and who has also dreamed of her. The love story is a pretty one with not too much of the supernatural to weary the reader. The Copp, Clark Company, Toronto.

THE QUEEN'S ROSARY. An Acrostic Sixty Sonnets Celebrating an Event of Each of Sixty Years of the Most Glorious Reign in History. By Alice Davis Van Clene. This dainty little volume, bound in white and gold, and printed in beautiful clear type, each sonnet occupying a page, will make a very acceptable gift. The second last sonnet will give an idea of the writer's verse:

"Ideal Monarch! prudent, self-contained,
In all life's various attitudes serene
And dignified, thy reign's long scroll has been
The fairest page of history, unstained
By faintest blot of shame, Thy will restrained,
Thy truth, thy justice, ever prove to lean
Towards pleading, mercy, make thee such a
Queen,
That to the present chorused praise unfeigned,
The age to come will voice, Amen! in clear-
Toned thankfulness for broader liberty,
In homage to thine heirs, the throne, the state,
Beneath thy mild yet virile rule each year
Grown firmer in the people's will, who see
And cherish power so tempered, wise and great."

R. H. Russell, New York.

"IN THE HOUR OF SILENCE," A Series of Related Studies—a Companion Volume to "The Divine Purpose," by John Edgar Mc-

Fadyen, B. A. (Oxon) M. A., Glasgow, Professor of Old Testament Literature and Exegesis, Knox College, Toronto. Fleming H. Revell Co., Toronto, Chicago, New York. Price, \$1.00. This volume of 212 pages requires to be read carefully, though fully and studiously, if the reader would fully grasp its meaning and assimilate the teachings it is designed to convey and impress upon the heart. It is not an ephemeral production like much of the literature of the present day. It will last. As the Westminster recently said: "By its excellence and its helpfulness it will keep its place for many a day among the enduring books that minister to the life of the spirit. There is indeed beaten gold here. . . . In a most attractive way and to a very unusual degree, Prof. McFadyen combines the mystic and the modern, and all his work is at once deeply religious and unabashedly scientific." The name of the author is guarantee that the subject has been critically and thoroughly thought out.

THE LORDSHIP OF JESUS: By Milford H. Lyon, Evangelist. Fleming H. Revell Co., Chicago, New York, Toronto, London and Edinburgh. Price 50 cents. This is a neat, clearly printed volume of 130 pages, comprising fifteen short chapters, the matter of which is exceedingly well adapted to arouse interest among Christians and Christian workers at a time when so many are looking for a great religious revival. The first chapter, "The Basis for a Spiritual Revival," is the key to the other chapters of the book. The author lays down the proposition that "every great religious revival in the history of the Christian Church has taken form about some central truth," and in support of this view, notes the revivals under Luther, the Wesleyans and Whitefield, Jonathan Edwards, Finney and Moody. In each case the principles previously established—justification by faith, personal regeneration by the Holy Spirit, the sovereignty of God, salvation by grace—were not disregarded, but were used as the foundation upon which to add another story to the massive and enduring structure of religious truth and achievement. The great central truth, which is to give character to the next great religious awakening, must, the author contends, be a truth of the mightiest import, must be scriptural, must be comprehensive, must be unifying, and must be effective in producing a higher type of religious thought and character. The great central truth which will meet these requirements, the author thinks, must be, "The Lordship of Jesus," a truth which has in general terms been always accepted by the Christian, but has not been brought as clearly and prominently as it should have been into the foreground of the field of Gospel vision. The chapters following deal with this topic interestingly and effectively from various points of view. The book is eminently well adapted to the times in which we live.

Century Fund.

By instructions of the General Assembly, the Century Fund effort closes on the 31st December 1902. The Memorial volume is now being prepared, and will contain the names of all contributors of Five dollars and upwards, and of One dollar and upwards for Sabbath School scholars, whose money has been received before the date mentioned.

To prevent disappointment, intimation is again given, so that all money may reach the Treasurer, Rev. Dr. Warden, Toronto, prior to the evening of Wednesday, 31st December 1902.

FIONA M'IVER.

The
Inglenook

A ROMANCE OF THE WESTERN ISLES.

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By Arthur Jenkinson
and
Emily J. Jenkinson

CHAPTER V

(Continued.)

'I hear ye acted bravely in saving him. I'll send an account o' it to the papers, an' let the world see there are darin', courageous lads in the Highlands yet.'

'Oh, it iss nothin' I hef done,' replied Ronald proudly, 'nothin' at all. It was Miss M'Iver that I was afraid about, that she would be drowned. The only chance was for all o' us to go after her.'

'It was a brave deed,' said Mackenzie, enthusiastically, 'an' I'll stand a mutchkin o' whiskey amang ye myself.'

'But it was Miss Fiona that was the bravest,' persisted Ronald. 'It was her put the courage into all o' us.'

'Aye,' said the doctor, 'she is a right brave lassie; there are no mony like her in the world.'

They now came within sight of the sea. Although the wind had somewhat abated its violence, there was still a fierce tumult of waters. The moon, almost at the full, was up, but only cast weird and fitful gleams between the flying clouds. Two hundred feet below them the shore lay in gloomy obscurity. Nothing could be seen except the dim outline of rockbastions against which the billows fell with a sullen, muffled roar. The doctor leaned for a moment over the cliffs, and gazed with an instinctive shudder into the blank depths below and the vast colourless beyond.

Then the moon shone out full and clear, and Ronald pointed seawards and said:—

'Look, doctor, there are the black gulls; it was there the beautiful, fine ship was wrecked.'

'The black gulls!' exclaimed the doctor, giving his head an emphatic shake; 'they luik mair like twa muckle black deevils wi' spread-oot wings an' open jaws.'

'Aye, and fery often I wonder who made them, and put them in the way o' brave men,' said Ronald. 'All that Got made was fery good; then who made the black gull rocks, Dr. Mackenzie? I will be thinkin' Got did not mak' them at all, but the taffe.'

'Ah, Ronald, an' often I wunner at a guid mony things. Look at Jock MacRae—the auld skinflint! Never in his life did he gie a thought for onybody but hissel. Yet there he is slippin' awa in his aughty-fifth year wi'oot an ache or a trouble o' ony sort. He has great peace o' mind, an' he's at peace even wi' the Almighty, so he says. And then there is puir Jean M'Bain, one o' the best women that ever lived, aye ready to dae a neebor a guid turn, an' she's dying o' a sair, sair trouble, an' fears she's no ane o' the elect. The fac' is, Ronald, life is tu' o' "whys" and "wherefores" we canna understand. I gie up tryin' lang syne. We maun dae as muckle guid, an' as little harm as possible, an' leave all thae ither things to the ministers an' sic-like folk, wha think they ken a' the mysteries o' creation an' providence.'

'It is true, the words ye say,' remarked his guide. He scrambled down to a lower ledge of rock, and then he turned to assist the doctor.

'Ye must be careful o' your steps, for if ye slip here, doctor, ye will neffer come up again alive.'

'Ay, ay,' was the reply. They reached the shore by the track already described.

The tide was on the ebb, and like a garment slowly withdrawn from a scar one would fain hide, the sea retreated lingeringly. Between the oceanbed and the cliffs a space was laid bare, which, under the most favourable circumstances, was one of appalling desolation, and now looked a ghastly horror, as the pale moonlight revealed the ruin wrought by the storm. It was one of Nature's scars, one of her ancient wounds disclosed, bearing witness to the wild, unreasoning forces that for untold ages had striven there in mad, ruthless warfare.

There in the uncertain light lay the fruits of the tempest—broken spars and wreckage—a tangled mass huddled among black reefs and chasms, with nothing to hide the disaster except long streamers of slimy seaweed.

In the face of a gigantic cliff confronting the retreating breakers, yawned the entrance to the Priest's Cave. It was an archway rising like a grotesque imitation of the great doorway of some old religious edifice, and was not entered without difficulty.

On each side of the channel vast boulders, smooth as ice, lay scattered, and at every step the feet sank deep among the sodden, slippery sea-weed.

Dr. Mackenzie had never been here before, and he felt a chilly horror creep over him as he passed within. How large the cave was, how far it extended, and what winding recesses or secret passages it might have, he could only imagine. He found Ronald leading him up a long subterranean path, black as midnight and cold as the grave.

'This is no the best o' places for a sick man,' he began, and then he checked himself, so strange and unearthly was the sound of his own voice.

'It iss true,' answered Ronald, speaking low, 'and it will chill you to the fery bones. And then there iss the whispering and moaning o' voices that ye will hear. Strange things were done in this dark place long ago, Dr. Mackenzie, and the old folk will say that many came into the Priest's Cave that never went out again. But we hef made the young shentleman as comfortable as possible. This iss the place.'

The doctor was now conscious that they had entered some sort of vast underground chamber; but so utter was the blackness and formless immensity of the chasm, that the fire kindled in it, and the lamp burning against one of its rocky walls, only intensified the feeling of intolerable darkness, vagueness, and mystery.

Here he found Morag Campbell and another woman attending to the injured man, and with a rapid glance he saw that nothing better under the circumstances could have been done for him.

Round a wide ledge of rocks, elevated somewhat from the floor, they had fixed upright posts, and attached old sails to them.

Within this enclosure they had made a bed of straw and blankets. A lamp was suspended to one of the posts, and not far off a fire was burning brightly.

'Weel, noo,' said the doctor, 'this is no sae bad, after a'; I hae seen mony a man in waur quarters.'

The women made way for him, and lifting down the lamp, he gazed at the stranger.

'Oh,' exclaimed the latter, opening his eyes, and speaking somewhat feebly, yet with a bright tone, 'you're the doctor? I'm glad you've come.'

His features bore signs of much suffering and anxiety, but were intelligent, cultured, with a decidedly military cast.

'Yes,' replied the doctor. And realising that his patient was not only an entire stranger, but a gentleman, he dropped his familiar broad Scotch for the nonce. 'I'm Norman Mackenzie,' he said in perfect English, 'the only medical practitioner within twenty miles. You've had a narrow shave for your life, Lieutenant Waldegrave, but we'll soon pull you round, I hope.'

The young soldier observed him keenly with his dark brown eyes, and was evidently satisfied.

'Indeed, yes,' he said, 'it's a marvel I'm here.' A sharp spasm of pain made him compress his lips for a moment, and then he went on: 'I never expected such luck. And they tell me I'm the only one saved; but I've a hope that the crew got safely away in the boat. They were launching it when I was washed overboard.'

'I hear that no bodies have been found,' answered Mackenzie, 'so there's a hope, if a slender one; but just now I must see what I can do for you.'

'Well,' said Waldegrave with considerable nonchalance, 'my leg is broken, whatever else is wrong.'

The doctor proceeded to examine him carefully, and to set the fractured limb, operations that were borne with soldier-like spirit. It was found that although he was much bruised and knocked about, there were no signs of serious internal injury.

'It's really a wonder you've got off so easily,' Mackenzie began. And then he checked himself, for the young soldier looked too exhausted to listen, and seemed inclined to sleep. So he drew aside to mix a draught, and to give a few directions to Morag Campbell.

But Waldegrave roused himself and said: 'There's an important matter I want you to do for me, doctor. Send a message to my mother in the quickest way possible—never mind expense. Tell her I'm alive, and shall soon be all right. Her address is Waldegrave Manor, Northumberland.'

'I'll do that; a special messenger shall start immediately.'

Waldegrave closed his eyes.

'I want you to take this draught now,' said the doctor, 'and I'll come and see you again in the morning; and we'll get you out of this place as soon as the sea has gone down.'

'Ah, where will you take me? I'm told there's no inn about here.'

'Inn! you're right, there's no inn.

There's only one possible place for you to be taken too, but that's where you'll receive real Highland hospitality. We shall have to carry you to Mr. M'Iver's—he's the father of the young lady who rescued you.

'But will he consent to take me in?'
'Bless your soul, yes.'

'Well, sir,' said Waldegrave, 'I'm too tired and done up to say much now. But I little thought this morning that I should ever put my foot on land again, and still less that I should be rescued by a young lady. I'm thankful to hear she's recovering from her exposure. Will you please convey to her my gratitude, and also to Mr. M'Iver for all his kindness? I understand that I'm indebted to him for all these arrangements that have been made on my behalf.'

'I'll gladly do that; and now I hope you'll have a good night. I know Morag Campbell will not neglect you; and in a day or two you'll be able to thank everybody yourself.'

CHAPTER VI

TORQUIL M'IVER AND GEOFFREY WALDEGRAVE

'Ma certes!' exclaimed Dr. Mackenzie, relapsing into dialect, 'this is mair like the place for a sick man than you could care, whilk, gin it wassa' haunted wi' bogles, was gruesome an' fearfu' eneuch to mak' ye think sae, but ye're fine here, Lieutenant.'

It was the third day after the wreck, and Waldegrave was lying in an old-fashioned bedroom in the house of Faach.

A wood fire sparkled on the hearth, and the morning sun streamed through one of the windows. An air of life, brightness and warmth pervaded the chamber.

'I think,' said the young fellow, as he shook hands heartily with the doctor, 'that I never before truly valued the comfort of white sheets and a soft bed.'

The doctor examined his patient carefully, and was satisfied with his progress. He still bore marks of his hard struggle for life, and was pale and haggard. There was an ugly bruise above his right temple, partially hidden, however, by his hair, and there were others about his body.

But he was strong and well-built, and there was no reason why he should not make as speedy a recovery as could be expected by one suffering from such injuries.

Ronald Campbell had assisted him through a simple toilet, so that, in spite of exhaustion and bruises, he looked the well-bred, high spirited young soldier he really was.

'Mr. Waldegrave is doin' weel, is he no?' said the doctor, addressing Mr. M'Iver.

'He is looking very much better than when we brought him up from the Priest's Cave, whatever,' was the reply.

The truth is, the old laird had been considerably shocked with his first glimpse of Waldegrave, and had thought there was little hope of his recovery.

'For which my thanks are mainly due to you for such delightful quarters,' answered Waldegrave cheerfully, 'and I mustn't forget Ronald, who has been proving himself an expert valet.'

'Ye're richt, Lieutenant,' said the doctor facetiously. 'Ronald's a clever chiel, an' can turn his hand to anything. The Earl o' Mull's own man couldnae have sorted ye better.'

'It is no sic a bonnie face he has got to try his skill on, whatever,' remarked Morag, proud of her son; 'but Ronald is no a feckless lad. Will ye no tak' a look in the glass now, sir?'

'Really, I think I'd better, if only to see

cover my modesty after that.'

Morag held up the glass.

'A bit whiter and thinner,' said the young soldier, somewhat shocked at his own appearance, 'but I shall soon be all right. I feel as though I had got hold of life again since my long sleep yesterday.'

'It was a few good sleep, and ye was needing it, if offer a shentleman did,' remarked Morag.

'Yes, I was completely done up, for we encountered bad weather from the first. The storm fell on us with tremendous violence, and when it was at its height, we broke our driving shaft. The captain couldn't take an observation for days, and we were not sure of our course. The "Montreal" leaked badly, and I worked continually with the sailors at the pumps. We made a hard fight for it, and when we first sighted this land, we thought it was some part of the Irish coast. We didn't give up hope of getting into shelter until we lost our rudder, then we knew that all was up.'

'Ah, it was sad to see the fine shin go on the Black Gulls,' said Morag. 'We were thinkin' we would all be lost.'

The "Montreal" had no sooner gone on the rocks than it began to break up, and the captain ordered the crew to get out the boats. One of the sailors happened to be a Mull man, and knew this shore. Fortunately I was the only passenger; but the captain's wife was on board, and I offered to go to the cabin and help her to the boat. And it was while I was attempting to reach her that a great sea swept over the ship, and washed me clean overboard.'

The recalling of those terrible scenes was almost too much for the sick man; he paused.

'Aw, we ken a' the rest,' said the doctor. 'It is a mercy,' remarked the old laird, 'that the captain and his wife and crew were able to reach Inch Kenneth. I came up to tell you that they will go away this afternoon. A ship that ran into Loch Tuath for shelter will take them on to Liverpool.'

That afternoon Torquil M'Iver sat by the fireside in Waldegrave's bedroom lost in thought. At his feet lay the young stag-hound. Morag Campbell not being needed, had gone to her own home, of which she had seen nothing since the wreck. Fiona was in the kitchen superintending the preparation of some delicacy for the invalid.

For a long time Waldegrave slent, and the Highland laird's musings were undisturbed. The dangers and excitements of the last few days had shaken his mind out of its accustomed ruts, and given him something fresh to think about. And this had been a very good thing for him.

(To be Continued.)

God's Little Cake First.

Bible Study for The New Year.

BY MRS. ANNA ROSS.

The widow outside the city gate was very poor. She had only one handful of meal in a barrel and a little oil in a cuse, just enough to make one cake for her little boy and herself. Yet God's claim from her by the mouth of His prophet was, "Make me thereof a little cake first."

Was it really her duty to yield to such a claim? She had not nearly enough for herself; should she give to the Lord's prophet a part of her utterly inadequate store?

But there was a promise along with the command— "Thus saith the Lord, What is

left shall be enough for you while the famine lasts."

That changes the whole aspect. With that promise in view she could not afford to keep back that little cake.

A few years ago the writer was as poor in time as that famished widow was poor in food. Thronging duties so pressed as to make anything like Bible study or closet communion with God a seeming impossibility.

One morning, thinking sadly of my condition, I looked up to God, "Thou knowest O Father, that I have not time enough for the actual duties Thou hast laid upon me." Quick as thought came up God's claim from the poor widow, "Make me thereof a little cake first."

How could I give God some of the time that was already insufficient for necessary duties?

Then I remembered the promise which backed the command "Thus saith the Lord, What is left shall be enough for you needs all through the time of famine."

That promise changed the whole aspect. With that promise in view, I could not afford to keep back God's little cake.

Then I saw that giving the first half hour of each morning to my God would lessen my time for many other duties. In ways that I did not need to investigate, He would make good His own word, that the time left should be made sufficient for my actual needs.

So with a free heart I took that precious half hour in the early morning. From that day, He has opened the treasures of His Bible to me as never before. And the promise has been fulfilled. The barrel of meal has not wasted. The time left has proved sufficient.

Dear busy Christian, will you not take courage to venture upon that promise too? and, with a free heart, give God His little cake first, and see what riches He has in store for you, once He gets your companionship long enough to make the communication of them possible.

Ottawa Ladies' College.

Spring Shall Come.

Spring shall come, come again, calling up the moorfowl,
Spring shall bring the sun and rain, bring the bees and flowers:
Red shall the heather bloom over hill and valley,
Soft flow the stream through the evenflowing hours;
Fair the day shine as it shone on my childhood—
Fair shine the day on the house with open door;
Birds come and cry there and twitter in the chimney—
But I go for ever and come again no more.
—Robert Louis Stevenson's last poem.

Relieve those Inflamed Eyes!

Pond's Extract

Reduced one-half with pure soft water, applied frequently with dropper or eye cup, the congestion will be removed and the pain and inflammation instantly relieved.

CAUTION—Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Pond's Extract which easily sour and generally contain "wood alcohol," a deadly poison.

Ministers and Churches.

Our Toronto Letter.

The announcement of the startlingly sudden death of the late Dr. MacVicar, of Montreal, came with a terrible shock to this city, where personally he was known to and beloved by many, and by reputation to all Presbyterians and thousands besides. His death brings another very great loss to our Church and to the whole country, for in his character and work as pastor, as Principal of our theological College in Montreal for so many years, as the moving spirit also for so long a period in our French Evangelization work, and his activity and influence in the cause of education in general, he has so left his mark in the country at large and in the province of Quebec and city of Montreal particularly, that, though it may be forgotten, it can never be effaced. His work will remain. It is an honour to our Church and it has been a blessing to the country, to have had such a man to stand in the place he has so long held and held so well. The very large attendance at his funeral of representative men of all classes and creeds, and from different parts of the country as well as Montreal and Quebec province, was a fitting and deserved tribute to his memory, to his character and work.

At the last meeting of the General Ministerial Association, held a week ago last Monday, several matters of great public interest were discussed. Dr. Bryce, Health Inspector for the province of Ontario, addressed the meeting, which was a large one, on a proposal to establish in the city a public sanatorium for consumptives, especially of the poorer and artisan class, who are its most numerous victims, and asking their influence in aid of a grant for such an object from the Council of \$50,000. The doctor presented a strong case, and made such an impression in favour of this important object, that the influence in its behalf of all who heard him may be reckoned upon. In addition to \$50,000 to be asked from the City Council, a like sum will be raised by private subscription, and these amounts with the government grant will assure the success of the movement. The Assn listened with interest to a brief address on Prison Reform, rather improved methods of dealing with crime and the criminal class, by Hon. L. J. Barrows, International Prison Commissioner from the city of New York. He has been in the city addressing several meetings in the interest of the Prisoner's Aid Association. His address was both interesting and helpful, and in it, he spoke appreciatively of the work being done in the city and for the country by the above named Association. Its twenty-eighth Annual meeting was held on the same evening, at which many were present who are well known to take a deep interest in this work, and who are rendering great service to the city in this respect and to the country. Several addresses were made and a resolution was adopted by the meeting endorsing the Prison Reform Platform, which asks legislation on several important matters from the government of the Dominion, and of Ontario, and also from the City Council, reforms required at the jail in this city. It is gratifying to note that, as a result in part no doubt, of the work of this Association, according to jail returns, the amount of crime in this city is decreasing.

The paper for the day before the Association was that by Rev. Dr. Milligan, upon "The Religious Element in National Education." It was treated in the broad, comprehensive manner and with the enthusiasm characteristic of the doctor. Quite a lively discussion followed Dr. Milligan's presentation of the subject, which indicated considerable diversity of view among members, as to what precisely constituted religious education, in public schools for instance, and just how much could be attempted in this province. It was also brought out that the two chief causes of failure in what had been attempted, were denominational jealousy and political party spirit. Efforts, it may be here stated, are being put forth in this city by the High School Board in conjunction with, and by the request of the Minister of Education, to simplify and make more effective higher education. The proposal already referred to in these letters, to throw open the public schools for free entertainments of an educational kind, took practical shape at the last meeting of the Public School Board, by the almost unanimous adoption of a proposal that this should be done. The idea of

parent's literary clubs, applications for the use of the schools for meetings to be made to the Board.

The Christian Endeavour Union of this city has been holding special meetings lately, to which great additional interest was given by the presence of Rev. Dr. Francis E. Clark, founder of this now world-wide organization. Along with him were the Field Secretary, Rev. C. E. Eberman, Mr. Wm. Shaw, Treasurer of the United Society, and Mr. G. B. Graff. Afternoon and evening meetings were held and were both most helpful and inspiring. An interesting incident of the evening meeting was the presentation, by the Toronto Chinese Christian Endeavour Society of an address of welcome to Dr. Clark. In his reply Dr. Clark among other things said that, "no race in the world holds more in its hand for the weal or woe of humanity than the Chinese." He told that, for several years past, the largest contribution for missions, amounting to from \$1,500 to \$1,700 had been given by the Chinese Christian Endeavour Society of San Francisco. He referred also to the mighty power of the society in welding together the hearts of all English speaking peoples in such sacred bonds that war amongst them would be impossible.

At the last Sunday meeting of the Canadian Temperance League, Senator Cox presided. In his opening remarks he asserted that, though the vote taken in the referendum on the Liquor Act had not reached the number required, it was yet the most important event in the history of the temperance movement in Canada. No time is being lost by temperance workers and leaders in seeking some definite and practical action to be taken in this reform as the result of the vote. An important and influential meeting has been held, called by the Executive of the Dominion Alliance, at which were present a large number of representatives of all the most important and effective temperance organizations of the province and of religious bodies. A motion moved by Rev. Dr. Carman, seconded by Rev. Principal Caven was unanimously passed, that those present should be a deputation to wait upon the government at an early day and in view of the vote given, to ask for the abolition of the public bar, the treating system and drinking in clubs, and the imposition of such other restrictions on the liquor traffic as shall most effectively curtail its operations and remedy its evils.

Rev. Dr. Langtry, the redoubtable champion of episcopacy in Toronto, is out with a second letter in reply to the claims made by Rev. Dr. Caven in a recent sermon, on Scriptural grounds, for the Presbyterian system of Church government as against the Episcopal and Congregational. But another letter, for which he asks space, will be needed to completely annihilate the Principal of Knox College. On the other hand, "Anglican" writes a letter taking substantially the ground Dr. Caven, or at least, largely giving up what Dr. Langtry contends for.

Rev. Dr. Milligan continues to large audiences his Sunday evening sermons on Higher Criticism. In his last, he dealt with the story of Cain and Abel. In it he also replied to the assertion that the Bible is only Jewish literature, and not an inspired message from God.

Rev. George J. Bond, B.A., who has been for eight years editor of "The Wesleyan" of Halifax, has arrived here to take up the editorship of the Christian Guardian. He is a Newfoundland by birth and a brother of Hon. Robt. Bond, premier of Newfoundland. It is expected he will give additional strength to the religious press of the city and province.

Death has taken a familiar presence from the membership of the Presbytery of Toronto, in the person of Rev. Wm. Meikle, who died on the 16th inst, after a short attack of paralysis. His remains were laid to rest in Mount Pleasant Cemetery on Thursday.

Victoria Presbyterian Church at Toronto Junction, which has been vacant for some months, has unanimously called Rev. Geo. C. Pidgeon of Street-view, salary \$1,800 per annum.

On last Friday evening the Presbytery of Toronto met, and inducted as pastor of Ken Beach congregation, Rev. J. W. Bell, where for the last two years, he has been successfully labouring as ordained missionary, and this

Montreal.

The resignation of Rev. J. W. McLeod, English River and Howick, has been regretfully accepted.

At the next meeting of Presbytery a Conference on Church Life and Work will be held, when papers on important subjects will be read and discussed.

Rev. J. D. Graham has accepted the call from Montreal Annex. The congregation guarantees \$750, and a grant of \$250 is asked for, making the stipend \$1,000.

The Presbytery agreed to establish a fortnightly service at Front River, Que., and to hold missionary meetings throughout the bounds in order to enlist and deepen interest in Home Missions.

At the last meeting of this Presbytery the following Commissioners to the General Assembly at Vancouver were elected: ministers by ballot—Rev. Principal MacVicar, Rev. Dr. Barclay, and Rev. Dr. Robert Campbell. Rev. E. Scott received a number of votes equal to those cast for Dr. Campbell, but retired in his favour. By rotation—Rev. James Fleck, Rev. Mr. Rondeau, Rev. J. W. Anderson, Rev. J. W. McLeod, Rev. W. M. McKerracher, Rev. J. L. George, Rev. T. A. Mitchell, Rev. T. W. Winfield. Elders elected by ballot—Messrs. W. D. McLaren, James Rodger, A. C. Hutchison, Alex. McPhee, Walter Paul, Robert Munro, A. McColl, James Ross (Stanley street church), David Morrice, John Ogilvy, Joseph Anderson.

The board of management of the Montreal Presbyterian College met in the college, Mr. D. Morrice, chairman; Mr. D. Yuill, secretary. There were also present the following:—The Rev. Dr. Ross, the Rev. Dr. Scrimger, the Rev. Dr. J. Campbell, the Rev. Dr. Barclay, the Rev. Dr. Warden, the Rev. J. R. McLeod, Rev. Mr. Winfield, the Rev. D. Currie, Perth; and the Rev. Mr. Winfield, Westmount; the Rev. Jas. Fleck, Knox Church; the Rev. D. Morison, Ormstown; and Messrs. James Ross, W. Paul, D. Robertson, A. C. Hutchison, M.P.P. The board took into consideration the continuance of the work of the late Principal MacVicar, and on the recommendation of the faculty, heartily and unanimously appointed the Rev. Dr. Scrimger and the Rev. Dr. Barclay to continue the work of Dr. MacVicar for the remainder of the session. Resolutions of condolence were submitted from the Presbytery of Halifax, which was in session at the time of Dr. MacVicar's death, and also from the Wesleyan College in this city. The question of a successor to Dr. MacVicar was considered, but this matter is vested in the General Assembly, not in the board of management. A committee was nevertheless appointed, with Mr. D. Morrice as convener, on which are among others, the Rev. Dr. Warden of Toronto; the Rev. D. Currie, Perth; Mr. D. Yuill and Mr. R. Munro, Montreal, to consider the matter. The senate will also appoint some members upon this committee. Presbyteries of the churches will be notified of the vacancy caused by Dr. MacVicar's death, and asked to submit names of persons whom they desire, and the board may, in June next, submit a name to the General Assembly.

The funeral of the late Rev. Principal MacVicar was the largest seen in Montreal for years. Seldom has the public been more widely represented, for every nationality was in the cortege that left the David Morrice Hall and proceeded down McTavish street toward Crescent Street church. Groups of people stood and silently watched the hearse as it passed along in simple dignity, for the solemnity of the procession seemed to add that feature to it. Among the mourners were those who had been the earnest friends of Dr. MacVicar when he came to Cote street. Those who had sided with him in his temperance advocacy in the General Assembly were present in force, and so were ministers of the French evangelization branch of the church. The executive of the Quebec Equal Rights Association were in large numbers. Commons and legislature, the judiciary, all were represented. As the line passed the High School building representatives of the High schools, the city schools, the Baron de Hirsch Institute, and other educational bodies were present in open ranks, each school in charge of its principal or head master. The flags on the schools were half-mast high, and the quiet of the boys was notable as they regarded the passing of the remains of him who had been the friend and pioneer of the school commissioners.

Greenwood Street church could not contain all

THE DOMINION PRESBYTERIAN

who sought admittance; and the sidewalks in the vicinity were crowded and remained so until long after the hearse had arrived and the

The chief mourners were: Mr. Norman MacVicar, the Rev. John H. MacVicar, of Fergus, Ont., and Mr. Robert MacVicar, the sons of the deceased divine; Mr. Donald Guthrie, K. C., brother-in-law; Mr. Hugh Guthrie, K. C., M. P., nephew; both of Guelph, Ont.; the Rev. Donald Guthrie, of Baltimore, and Mr. J. G. MacVicar, of the Mont Clair Military Academy of New Jersey, both nephews; and the Rev. Dr. Johnson, of London.

The music was a dirge that continued until the people had taken their places, the pastor, the Rev. Mr. Mackay, standing until all were seated. Around him were the Rev. Dr. Warden, of Toronto; the Rev. Dr. Campbell, the Rev. Dr. Shaw, the Rev. Prof. Scrimger, Very Rev. Dean Evans, the Rev. Dr. Clark Murray, the Rev. Prof. Cossirat and others.

Rev. Prof. Scrimger, and Rev. Dr. Shaw both gave addresses while Rev. Dr. Warden, Rev. Robt. Campbell, Rev. Dr. Barclay and the Very Rev. Dean Evans also took part in the service.

Eastern Ontario.

Rev. A. H. Scott preached in Middleville last Sabbath.

A meeting was held in the Middleville church on Monday, to consider the matter of giving a call.

The induction of Rev. J. A. Ferguson, B.A., of Eversley, will take place at Glenora on the 30th inst.

A farewell reception was given on Dec. 1st to Rev. J. W. Maclean at Kirk Hill, on the occasion of his departure for Strathallan, P. E. I. He was presented with a well filled purse and an address expressing sorrow at losing him and appreciation of all he had accomplished.

At the regular quarterly meeting of the Presbytery of Glenora, was held in Maxville last week, the Rev. H. McKellar, of Martintown, was appointed moderator for the next six months. After opening exercises, announcement was made of the death of Principal MacVicar, of Montreal. Some of the members of Presbytery had been his tallow-students, some students under his teaching, and all expressed in highest terms their appreciation of his worth and the great loss the church sustains in his lamented death. There were three calls before the court, which was fully represented. One was from the congregation of Mira, Presbytery of Sydney, to the Rev. John McKinnon, B. D., of Dalhousie Mills, which was accepted, and his translation takes place after the last Sabbath in December. The Rev. A. Macalium, of Gwendlandfield, was appointed interim moderator. The second was from the congregation of Woodlands, to Mr. W. C. McIntyre, a recent graduate of Queen's. The ordination and induction of Mr. McIntyre was fixed for Tuesday, Dec. 30, in Woodlands Church. The moderator of the Presbytery will preside; the Rev. D. Coburn, of Lunenburg, will address the congregation, and the Rev. R. Harkness, of Cornwall, will address the newly-inducted minister. The third call was from the congregation of Aulsville, to the Rev. N. Waddell, of Shawville. The call was sustained and will be forwarded to Mr. Waddell, through the Ottawa Presbytery. In the event of his accepting the call, provisional arrangements were made for his induction. The next regular meeting be held in Cornwall, and within Knox church on Monday evening, March 2, 1903.

Western Ontario.

Rev. W. Johnston was able to take his place in the Minkook church last Sunday after a couple of weeks illness.

The anniversary services in the Norwich church were well attended on the 14th inst. Rev. G. C. Patterson, of Embryo, preaching excellent sermons at both services.

The Young People's Society of Victoria Presbyterian church, West Toronto, elected the following officers at a recent meeting: President, Miss Borland; vice-president, Mrs. Teasdale; secretary, Dr. Willard; corresponding secretary, Miss Kinnear; treasurer, F. Willis.

Rev. W. A. Cook, of Thorold, has accepted a call to become co-pastor with the Rev. Dr. Cunningham of the First Presbyterian Church of Wheeling, Virginia. This is said to be the most important change in the State. Mr. Cook leaves at once for his new sphere of labour.

Rev. E. F. McL. Smith, B. A., of Milton, preached anniversary services in the Erin church Sunday morning and evening to large congregations. On Monday evening the children's annual entertainment was held in the town hall.

Knox church, Wallaceburg, Sunday school concert was held in the church on Monday night. The Rev. Walter Moffat, of London, delivered his lecture on "A tour through the Scottish Highlands." Lime light views will be shown.

Rev. Thomas Wilson, who recently resigned the charge of King street church, London, was presented with a well-filled purse and Mrs. Wilson with a chocolate set by his former congregation.

Anniversary services in Duff's church, Walton, were conducted by Rev. J. S. Hardy, of Listowel. A tea meeting was held on the following Monday evening. Addresses were given by Rev. Mr. Hardy, Rev. Mr. Jarrow, and Messrs. Blair and Kerr, of Brussels. Rev. M. G. Jarrow, has tendered his resignation as pastor of the United Presbyterian church, of Walton.

Only a small audience heard the lecture delivered on Friday evening last week in the lecture room of St. Andrew's Church, Guelph by Prof. McCurdy, head of the department of Oriental languages in the University of Toronto, under the auspices of the Literary Society in connection with the church. Those who did connect with the church. Those who did connect were greatly pleased with the able and thoughtful lecture which was given. The subject of the lecture was "The Bible and Education," and the lecture was a plea for the study of the Bible in the ordinary course of education.

At the meeting of the Christian Endeavor Society of the Seaforth church, on Tuesday evening last week, the following officers were elected for the next term: Honorary president, Rev. Mr. Larkin; president, Miss Dora Smthers; 1st vice-president, Mr. Frank Habkir; and vice-president, Miss Ida Cooper; corresponding secretary, Miss Jessie Thompson; recording secretary, Miss May Elliott; assisting recording secretary, Miss S. Swayze; treasurer, Mr. Charles McGregor; pianist, Miss Maggie Cash; assistant pianist, Miss Winnie Sleeth. Convenors of committees,—prayer meeting, Miss Maud Woodley; lookout, Miss Ida Cooper; social, Miss Hattie Murray; missionary, Miss S. McLean; Sabbath school, Miss Jean McNabb; flower and relief, Miss Addie McFavish; music, Miss Maggie Cash. The Endeavor is prospering, having added twenty-five names to the roll call this last term, and more to follow.

The Rev. Dr. Pollock, principal of the Halifax Presbyterian College, celebrated the jubilee of his ministry in the Presbyterian Church on his 19th. It was attended by prominent citizens. Queen's College, Kingston, sent congratulations. Dr. Pollock was presented with a thousand dollars by friends. He announced that he would devote the money to the fund of the college.

Chalk River.

It was a good natured crowd that gathered at the residence of Mr. and Mrs. Thomas Field on the evening of Thursday, Dec. 18th. The gathering was in the nature of a surprise party. After a few hours pleasantly spent in games of different kinds, Miss Mabel Field was called for when Mrs. H. L. Dumouchel and Mr. J. A. McAuley, on behalf of the congregation presented her with the following address accented by a handsome "Silver Tea Service" as a mark of their appreciation of her services as organist of St. Andrew's church:

TO MISS MABEL FIELD,

Organist St. Andrew's Church, Chalk River.

Dear Friend: We have been impressed with a deep feeling of sincere gratitude for your unselfish services to us as a congregation for several years.

We all have been benefited by that befitting splendour added to our devotional exercises, and as a congregation we desire to show our feelings and our indebtedness. Therefore, as Christmas times are drawing near, we cannot do better than offer some token of our appreciation for your services so graciously and freely rendered. For this reason we would ask you to accept this "Silver Tea Service," not for its intrinsic value but as a mark of our appreciation of your services.

Add we pray that kind Providence may long spare you amongst us and that grace, unity and concord may long prevail.

Signed on behalf of the Congregation,

Mrs. Geo. Clark, Mr. W. J. Wilson,
Mrs. Wm. Law, Mr. W. Young,
Miss Annie McAuley, Mr. A. E. Elliott.

Miss Field replied in a few well chosen words. After supper provided and served by the ladies of the congregation, everyone left for home well pleased with the evenings proceedings.

Regarding "Congregational Record" Books.

When Century Fund began, it was arranged to provide each congregation, or separate station of a congregation, with congregational Record Books. When a canvass had been arranged for, and a local Treasurer appointed, his name was to be sent to the agent, and the books were to be forwarded.

It may be explained that these books are bound, and go in sets of two, of which one copy remains with the congregation and the other should come back to the agent.

Some are sending in the canvassing books, which are quite different. For various reasons many seem not to have applied for congregational records, and there is reason, also, to fear that numbers of them have been lost in the post offices.

Now that the canvass is complete, I shall be obliged if those who have not received those books will apply for them at once, using the following form:—

The congregation, (or station) of....., Presbytery of....., whose minister is....., and P. O. address is....., requires a set of Congregational Record Books.

Remember that the Assembly has set Dec. 31st, 1902 as the closing date, and that, as the agent has to examine all these books before the 1st of March and have their contents printed, it is very urgent that they should be in his hands not later than the second week in January. Ministers and local Treasurers will please consult together, have the books put in proper shape and sent in. Let them be distinct on the following points:

1. Name and amounts subscribed and paid by persons in the congregation.
2. At least the total amounts contributed by S. Schools, Y. P., or other societies, and, if possible the individual contributors from these sources.
3. Mark thus (x) the names of young people contributing \$2.00, or more, and of Sabbath scholars contributing \$1.00, or more, or give a list of these names.
4. See that the columns are added and that the books are balanced and show distinctly what has been subscribed and paid, both to Common and Debt Funds.

There are still some who appear to be behind in their collecting work, but I hope that they will make their final effort within the next few days. Then they can make their remittances and send in these books.

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Box 60, Perth, Ontario.

The St. Catharines "Well."

In the "Garden City of Canada," eleven miles from Niagara Falls is situated the historical "St. Catharines Well," about which is woven many a romantic Indian legend and whose curative properties are known far and wide throughout North America. The waters of this famous Well is saline and its prototype in Europe is the celebrated Kreuznach Spring in Prussia. The waters of this spring are a great specific for such diseases as rheumatism, gout, neuralgia, liver troubles, skin diseases and cases of nervous prostration, or as a tonic pure and simple.

"The Welland," the principal building in which these waters are used, is situated near the outskirts of St. Catharines and most comfortable accommodation can be had there at reasonable rates.

For further particulars and all information, apply to G. T. Bell, G. P. and T. A., Grand Trunk Ry., Montreal, Que.

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Don't delay; serious bronchial trouble or diphtheria may develop. The only safe way is to apply

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a remedy you can depend upon. Wrap the throat with a cloth wet in it before retiring, and it will be well in the morning.

There is only one Painkiller,
"PERRY DAVIS."

Literary Notes.

The Evolution of a Girl's Ideal. A little record of the ripening of the affections to the time of Love's coming. By Clara E. Laughlin. This is a dainty little booklet very nicely gotten up and rather more valuable on account of form than matter. It serves, however, to show the way a girl's ideal changes as she grows in knowledge of the word and in commonsense. Price, 50c. Fleming H. Revell Company, Toronto.

The fairy tales of Hans Anderson are too well known to need any praise, but a new edition of these delightful stories is worthy of note, especially when the edition is so fine as that just issued by Dana, Estes and Company, Boston. The volume is a rather large one, bound neatly and prettily in brown linen of serviceable hue, and the work of illustrating has been done remarkably well by Joseph J. Mora. There are eighty text cuts and twenty four full page half-tones. The selection includes The Ugly Duckling, The Snow Queen, The Little Match Girl and a dozen other favourites.

A Message to the Magians. Studies from the Story of the Nativity, by Frank DeWitt Talmage. In his preface the author says: "The object of this booklet is to tell the simple Christmas story as found in the Bible, and to apply some of its beneficent teachings to the practicalities of everyday life." The book is divided into five chapters—Glad Tidings, Family Reconciliations, Three Wise Men, Christmas Joseph and Noble Requests—and is written very simply but in beautiful and touching language. The volume with its dainty binding and clear type will make a most attractive gift. Price, 50c. The Fleming H. Revell Company, Toronto.

Very desirable as Christmas gifts are the dainty books published by the H. M. Caldwell Co., Boston, especially in their Remarque Edition. This beautiful series of literary masterpieces is printed on hand made deckle-edge paper, with an original etching frontispiece by Marcel. The size is about four by six inches, and there are three different bindings, cloth at 40c; leather at 75c; and chamois at \$1.25. Among these little

books we find Sonnets From the Portuguese, by E. B. Browning; Friendship and Love, by Emerson; Thoughts of Marcus Aurelius; Enoch Arden, by Tennyson; and Will O' the Mill, by R. L. Stevenson. By writing the publishers a complete list of the books included in the Remarque Edition may be obtained.

In Time with the Stars. Stories for Children, by Thos. K. Beecher. In the preface Lyman Abbott says: "The stories held the undivided attention of the audience to whom they were told, as they will hold the undivided attention of those who read them in this volume. And this they did because they were true to nature alike in their outward form and in their inward spirit." And Edward Everett Hale says: "If I had told my Sunday School children such stories as these, I think they would have been better men and women." To such praise as this it is unnecessary for us to add. We have just to say that the form of the book is most suitable to the matter, the cover being a quiet gray studded with white stars. Price, 75c. Fleming Revell Company, Toronto.

The January number of the Harper's Bazar promises well for the new year just beginning. It opens with the second of Luan Ben's Talk to Spinsters on the Tendency toward Crabbedness. "The Truce" is a delightful story of children illustrated by F. Y. Cory, and Mary E. Wilkins Freeman has one of her exquisite tree stories. The opening chapters of a new serial, "The Ultimate Moment," by William R. Lighthorn, are interesting and indicate that we are to enjoy the new story perhaps as much as we did "The Red House." The various departments are at their best. The subscription price to this valuable monthly is one dollar, and we may safely say that no magazine for women equals the Bazar in the variety and general character of its reading matter. It is literary, and at the same time practical in its suggestiveness. Harper & Brothers, New York.

We have received from the H. M. Caldwell Co., Boston, two books by L. J. Bridgman, the author of "Guess" which made such a happy hit with children when published some time ago. "Guess Again" is a book that will delight and interest children of almost any age. The idea is that a few lines of verse describe some animal or object well-known to the children who tries to guess what it meant. If he cannot do so he turns over the page and finds the answer to the conundrum. The brightly printed pages, with the many pictures, make this one of the most desirable of gift books for the little ones. The other book is called "Kewts" and tells of the visit of these quaint little men to the different states in the Union. This book would perhaps be more suitable for an American child, as Canadian children are not usually expected to be very well up in the different states to the south of us; but even for our children the book would have great interest. Each page has a picture, and the printing is large enough to be legible by even a beginner in reading.

Dana, Estes and Company, Boston, have published a series of five books by Walter E. Rowlands called among the Great Masters. These include the Great Masters or Warfare, Literature, Music, Painting and Oratory, and each volume is illustrated with a large number of reproductions of famous paintings giving scenes from the lives of the famous men discussed. The books are beautifully printed and bound in dainty white

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covers with gold lettering and ornamentation. They are sent boxed separately or in sets.

A Treasury of Humorous Poetry, Being a Compilation of Witty, Factious and Satirical Verse Selected from the Writings of British and American Poets. Edited by Frederic Lawrence Knowles. This is the best book of its kind we have seen. It seems to contain the cream of all the humorous poetry of both the old land and new. The collection includes old fashioned favourites such as Robert Burns' Tam O'Shanter, Cowper's John Gilpin, Samuel Lover's Rory O'More, Thackeray's Sorrows of Werther and Gray's On the Death of a Favourite Cat; but contains also Bret Harte's Heathen Chinee and Kipling's Fuzzy Wuzzy; while The Yarn of the Nancy Bull, The One-Hoss Shay, Miss Flora McMumsey and The Smack in School all find a place. We were also charmed to come across several of Lewis Carroll's inimitable verses. The book is handsomely bound in dark green and gold. Dana Estes and Company, Boston.

Rollicking Rhymes for Youngsters, by Amos R. Wells, will certainly bring a good deal of pleasure to any child into whose hands it may happen to come on Christmas morning; and the pleasure it gives will be a lasting one, as the rhymes are the kind that will bear re-reading. The pictures in red, white and black, by the well known illustrator C. J. Bridgman, are most attractive; also the good, clear type and a pretty linen cover. The following recipe for a Day may not be so "rollicking" as most of the verses but it is worth memorizing.

Take a little dash of water cold,
And a little leaven of prayer,
And a little bit of morning gold
Dissolved in the morning air.

Add to your meal some mentiment
And a thought for kith and kin,
And then as your prime ingredient
A plenty of work thrown in.

But spice it all with the essence of love,
And a little whiff of play,
Let a wise old Book and a glance above
Complete the well made day.

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Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary.
Edmonton, Strathcona, 23 Feb. 8 p.m.
Kamloops, Revelstoke, March, 4 10 a.m.
Kootenay, Nelson, B.C., Feb. 17.
Westminster, Chilliwack, 1 Sept. 8 p.m.
Victoria, Victoria, 2 Sept. 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST

Brandon, Brandon, Superior, Port Arthur, March.
Winnipeg, Man. Coll., bi-mo
Rock Lake, Crystal City, 17 Feb.
Glenboro, Glenboro,
Portage, Portage la P., 2 Sept., 7 p.m.
Minnedosa, Minnedosa, 17 Feb.
Melita, at call of Moderator.
Regina, Moosejaw, Feb.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, 6 Jan. 10 a.m.
Paris, Woodstock, 13 Jan. 11 a.m.
London, London, Glencoe, 11 Nov. 11 a.m.
Chatham, Chatham, 13 Jan. 10 a.m.
Stratford, 11 Nov.

Huron, Goderich, 20 Jan 11 a.m.
Sarnia, Sarnia, 9 Dec. 11 a.m.
Maitland, Wingham, 16 ec. 10 a.m.
Bruce, Paisley, 2 Dec. 11 a.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 9th Dec, 11 a.m.
Peterboro, Fort Hope, Dec. 9 2 p.m.
Whitby Pickering, Jan 23 10 a.m.
Toronto, Toronto, Knox, 1st Tues. ev. mo.
Lindsay, Lindsay, 16 Dec, 11 a.m.
Orangeville, Orangeville, 13th Jan.
Barrie, Dec. 9th 10 a.m.
Owen Sound, Owen Sound, 2 Dec. 10 a.m.

Algoma, Blind River, Sept.
North Bay, Parry Sound, 30 Sept., 9 a.m.
Sauguen, Palmerston, 9 Dec., 10 a.m.
Guelph, Hespeler, 20th Jan. 10.30 a.m.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Quebec, 9 Dec.
Montreal, Montreal, Knox, 9 Dec
Glenarry, Maxville, 13 Dec 7.30 p.m.
Lanark & Renfrew, Arnprior, 20 Jan. 10.30 a.m.
Ottawa, Ottawa, Bank St, 1st Tues Nov.
Brookville, Lyn, 9 Dec. 2.30 p.m.

SYNOD OF THE MARITIME PROVINCES
Sydney, Sydney, March 5
Inverness, Whyccomagh, 3 Feb., 11 a.m.

P. E. I., Charlottown, 3 Feb.
Pictou, New Glasgow, 4th Nov. 1 p.m.
Wallace, Oxford, 6th May. 7.30 p.m.
Truro, Truro, Jan, 20 10 30 a.m.
Halifax, Chalmers's Hall, Halifax, 26th Feb., 10 a.m.
Lunenburg, Rose Bay.
St. John, St. John, Oct. 21.
Miramichi, Chatham, 24th June.

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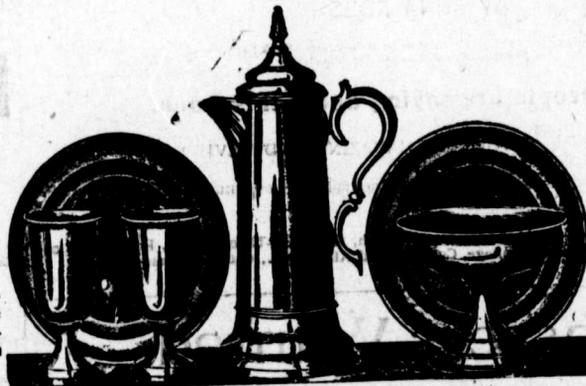
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For a Few
Hours' Work

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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.

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- (1) The above set will be sent to any congregation, on receipt of Sixty (60) new yearly subscriptions ONE DOLLAR each club rate
 - (2) For Thirty (30) yearly subscriptions, at one dollar each, and \$12.50.
 - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$15.50.
 - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$18.50.
- 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 introduces a valuable family paper into a number of homes where it is not now a visitor.
Sample copies free on application. ADDRESS

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