

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG.

Single Copies, 5 Cents

## NEW YEAR'S GREETING.

BY REV. G. M. MILLIGAN, D. D.

The years, how they slip  
Like words from the lip,  
To blight or to bless,  
Bring joy or distress  
Do the years !

The years as they fly  
Ne'er falter nor lie,  
Doing nought to rue,  
They'll bring us out true,  
Will the years !

Through the years keep leal,  
All wounds they will heal,  
Our foes they'll disperse,  
The joy of my verse—  
Are the years !

The ancient of days,  
In most diverse wars,  
Will bring us full blest  
To His own great rest,  
Through the years.

Then let us obey  
His own gracious sway,  
Ripening the Soul  
For its glorious goal—  
Past the years.

Toronto.

### RECENT BOOKS

#### THE LAST SHEAVES

new vol of sermons by Rev. Alex McLaren, Manchester. \$1.50

#### THE PREACHING OF JESUS

By Rev. Geo. Jackson, B. A. \$1.25

#### OUR LORD'S CHARACTERS

By Rev. Alex Whyte, D.D. \$1.25

#### THE ATONEMENT & the Federal Mind

Rev. Prof. James Denney, D.D. 75c.

Upper Canada Tract Society

102 Yonge St., Toronto.

## Malto-Yerbine

As a substitute for Cod Liver Oil in Pulmonary Diseases I have obtained the happiest results, and in several cases where the Oil had been administered for a considerable time without exhibiting any beneficial change, I have been enabled to effect a complete cure by giving MALTO-YERBINE and MALTINE with PEPsin and PANCREATINE in conjunction with a few other simple remedies.—  
*E. H. M. Sell, M. D., New York.*

*Samples sent Physicians on application.*

MALTINE MANUFACTURING COMPANY, TORONTO.

## The Dowd Milling Co. (LIMITED)

### Quyon Que.

Manufacturers of the following brands of Flour:

Patent Hungarian, Strong Bakers, Lilly and High Loaf, Flatless Buckwheat Flour.

Royal Seal Rolled 1st and 2nd meal Bran, Shorts, Provender. Always the best try them.

Ottawa Warehouse, 319 Sparks St.  
Telephone 1800.

**MARRIAGES.**

In Mount Forest, on Dec. 30th, by the Rev. W. G. Hanna, John Johnston, Minto, to Kate McIntyre, Mt. Forest.

At the residence of the bride's parents, on December 24th, by Rev. G. A. Woodside, M.A., Albert Sinclair, to Maggie May Taman, daughter of Mr. Wm. Taman, all of Carleton Place.

At the residence of Mr. John H. Smith, Carleton Place, Dec. 23rd, 1903, by Rev. A. A. Scott, M.A., Samuel T. Leech, of Lisbon, North Dakota, to Sarah Jane Jordan, of Carleton Place.

At the residence of the bride's father, on Dec. 23rd, 1903, by the Rev. John Morrison, Jas. Smith, Chicago, formerly of Cedarville, to Agnes, second youngest daughter of Mr. Thomas McLaren, Cedarville.

At the residence of Mr. John Jack, town, on Dec. 23rd, 1903, by the Rev. W. G. Hanna, Geo. Jack to Jessie E. Pope, both of Turnberry Tp.

At the residence of the bride's father, Mt. Forest, on Dec. 23rd, 1903, by the Rev. W. G. Hanna, Albert Jones to Evelyn Elliott, daughter of Mr. Jas. Elliott.

On Dec. 23rd, 1903, by the Rev. Dr. Fraser, at the residence of the bride's father, James Thomson, Esq. of Sydenham, Mary M. Thomson, to George Ekmonstone, of Kemble.

At the home of the bride's brother, Ste. Marie street, on Dec. 16th, by Rev. J. A. Cranston, M.A. John Kidd to Mrs. Elizabeth Atchison.

At the manse, Maple Valley, on Dec. 23rd, 1903, by the Rev. G. S. Scott, Geo. H. Acheson, of Melancton, to Charlotte McKee, of Badjeros.

On Dec. 23rd, 1903, by the Rev. A. Mackay, Lucknow, Ont. and at his residence, Richard Robertson, ex-Reeve Huron, to Annie, eldest daughter of Mr. Robert McCaul, Kinloss.

**DIED.**

On Dec. 19, 1903, at Newport, Scotland, Susan Tait, aged 81, widow of the late Rev. John Tait, of same place, and only surviving sister of the Rev. R. K. Black, of Granby, Que., and Charles R. Black of this city.

**GREGG & GREGG**  
ARCHITECTS.  
98 KING STREET WEST,  
**Toronto**

MEMBERS OF ONTARIO ASSOCIATION OF ARCHITECTS.

**W. H. THICKE**  
ENMBOSSE & ENGRAVER  
48 BANK ST. OTTAWA.  
VISITING CARDS PROMPTLY PRINTED

**Jas Hope & Sons,**  
Stationers, Booksellers, Bookbinders  
and Job Printers,

35, 35, 45, 47, Sparks St., 22, 24,  
26, Elgin St., Ottawa.

*Housewives*

*Appreciate*

**Cook's Friend**

**BAKING POWDER**

*Because it always gives satisfaction.*

Sold everywhere

**R. A. McOORMIOK**

CHEMIST AND DRUGGIST.  
ACCURACY AND PURITY

**71 Sparks St OTTAWA**  
'PHONE 150.



**SEALED TENDERS** addressed to the undersigned, and endorsed "Tender for addition to Printing Bureau, Ottawa," will be received at this office until Friday, January 8, 1904, inclusively, for the construction of an addition to the Printing Bureau at Ottawa.

Plans and specification can be seen at the Department.  
Tenders will not be considered unless made on the printed form supplied, and signed with the actual signatures of tenderers.

An accepted cheque on a chartered bank, payable to the order of the Minister of Public Works, equal to ten per cent (10 p. c.) of the amount of the tender, must accompany each tender. The cheque will be forfeited if the party tendering decline the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By order,  
**FRED GELINAS,**

Secretary  
Department of Public Works.  
Ottawa, December 23, 1903.

Newspapers inserting this advertisement without authority from the Department, will not be paid for it.



**SEALED TENDERS** addressed to the undersigned, and endorsed "Tender for Embroke Wharf," will be received at this office until Friday, Jan. 8, 1904, inclusively, for the construction of a wharf at Pembroke, County of Renfrew, Province of Ontario, according to a plan and specification to be seen at the office of H. A. Gray, Esq., Engineer in Charge, Harbor and River Works for Ontario, Confederation Life Building, Toronto, on application to the Postmaster at Pembroke, Ont., and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied, and signed with the actual signatures of tenderers.  
An accepted cheque on a chartered bank, payable to the order of the Honorable the Minister of Public Works, for four thousand dollars (\$4,000), must accompany each tender. The cheque will be forfeited if the party tendering declines the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By order,  
**FRED GELINAS,**  
Secretary.

Department of Public Works.  
Ottawa, December 12, 1903.

Newspapers inserting this advertisement without authority from the Department will not be paid for it.

**St. Margaret's College.**  
**TORONTO.**

A Residential and Day School for Girls.

Only teachers of the highest Academic and Professional standing employed  
**MRS. GEO. DICKSON,**  
Lady Principal  
GEO. DICKSON, M.A., Director.

**St Andrew's College**  
**TORONTO.**

Residential & Day School for Boys

Upper and Lower School, Separate Residence for Juniors. Attendance 200. Summer Term commences on April 21st, 1904.

**REV. D. BRUCE MACDONALD M.A.**  
Principal

**Bishop Strachan School**  
**FOR GIRLS.**

President - The Lord Bishop of Toronto.  
Preparation for the Universities and all Elementary work.  
Apply for Calendar to  
**MISS ACRES, Lady Prino.**

**SCHOOL**  
...OP...  
**Practical Science**  
**TORONTO**

ESTABLISHED 1878  
Affiliated to the University of Toronto

This School is equipped and supported entirely by the Province of Ontario, and gives instruction in the following departments:

1. - CIVIL ENGINEERING.
2. - MINING ENGINEERING.
3. - MECHANICAL AND ELECTRICAL ENGINEERING.
4. - ARCHITECTURE.
5. - ANALYTICAL AND APPLIED CHEMISTRY.

Special attention is directed to the facilities possessed by the School for giving instruction in Mining Engineering. Practical instruction is given in Drawing and Surveying, and in the following Laboratories:

1. CHEMICAL.
2. ASSAYING.
3. MILLING.
4. STRAIN.
5. METEOROLOGICAL.
6. ELECTRICAL.
7. TESTING.

The School has good collections of Minerals, Fossils and Fossils. Special students will be received, as well as those taking regular courses.  
For full information see Calendar.

**L. B. STEWART, Secy**

**The Ottawa Business College.**  
**Ottawa Ont.**

A Famous School

A large, wide-awake, working, bustling, result producing school. Our graduates are always successful. Write for our handsome catalogue. It is free and will interest you. Winter term opens January 4th.

**W. E. GOWLING, Principal.**  
Orme Hall, 174 Wellington St.

**Presentation Addresses**

Designed and Engrossed by

**A. H. HOWARD, R.C.A.,**  
52 King St., East, Toronto.

**J. R. Carlisle & Wilson**  
**STAINED GLASS WORKS,**  
**BELFAST, IRELAND.**  
**MEMORIAL WINDOWS**  
**A SPECIALTY. . . .**

**Leitch, Pringle & Cameron**

Barristers, Solicitors, and Superior Court Notaries.

Solicitors for Ontario Bank.

Cornwall, Ont  
**JAMES LEITCH Q.C. - R. A. PRINGLE**  
**A. C. CAMERON, LL.B.**

**John Hillcock & Co.**

Manufacturers of the  
**Arctic Refrigerator**

165 Queen St. East  
Tel 478 **TORONTO**

For 35 Years  
**BELL ORGANS**

Have been Favorites for  
**School, Church & Home Use**

We make only high-class Organs and invite investigation as to their merits.

**BELL PIANOS**

Are chosen and recommended by the Musical Profession as being strictly High Grade.

Send for Descriptive Booklet No. 66.

**The Bell Organ & Piano Co. Ltd.**  
QUELPH, ONT.

**J. YOUNG LIMITED.**  
The Leading Undertaker  
355 Yonge St., Toronto  
Telephone 679

# Dominion Presbyterian

1.50 PER ANNUM.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG

SINGLE COPIES, 5 CENTS

## Note and Comment.

Lord Grey's public-house "Trust" scheme is suffering some strong criticisms. Canon Buckley thinks there has been more drunkenness at one of the Grey drink shops than in an ordinary public-house. "There had been so much drunkenness there as to make the movement a failure in the nostrils of many people. They should have inspectors. If it occurred again people like himself, who were teetotalers, would have to withdraw from the movement.

An anti-Christian journal in India calls attention to the fact that the negligence of the wealthy natives to the needs of the widow and orphan is tending to the Christianization of India. It says: "Do not think that Ramahi has carried away only 1,700 girls whom the nation did not want much; she has laid the foundation of 1,700 Christian families." Christian missionary work in India is gradually leavening the masses of the people of that great and populous country.

North Africa has one Protestant missionary to 122,000 Moslems, the Sahara one to 2,050,000, the Soudan one to 45,000,000. West Africa one to 30,000, and Central Africa one to 14,000 heathen. Brazil has a territory as large as the United States. With a population of 18,000,000 with only five missionaries, with about the same number of native helpers, 8,000 Brazilian converts, the 2,000,000 of aborigines of the interior are yet unreached. Here are two great fields awaiting missionary effort. Their moral and spiritual condition is appalling. Missionaries are needed by hundreds not by tens.

The latest startling denouement in United States trust circles is the capture, by the Rockefeller group of capitalists, of the United States Steel corporation, the greatest industrial concern in the world. Associated with the Rockefellers is Henry Clay Frick, formerly a business partner, but now an enemy of Andrew Carnegie. The ousting of J. Pierpont Morgan and his interests from the control of the great trust, may be followed by other startling denouements. This quarrel amongst the money kings, over a great industrial concern, may eventuate in some relief to the public who are being "squeezed" by the steel octopus.

The league against profane swearing, says the Morning Star, which was started a year ago by a young clergyman in Massachusetts has grown to large proportions. Its present membership is over 12,000 scattered over forty states, two territories, Canada, England, Scotland and Ireland, Switzerland and South Africa. The Archbishop of Canterbury is at the head of the branch in England. He sent a letter to be read at a meeting of the league in Boston on a recent Sunday evening. Gen. Lord Wolseley and President Roosevelt also sent letters. The object of the league, which is to check and stop profanity, is attained in many cases. It works through existing organizations, like Sunday-

schools, etc., and thus avoids increasing their number. Simple methods are often effective. A word, a card, a postal notice, or even a look, calling attention to the vulgarity as well as the wickedness of profanity, have been among the means by which the league has advanced its work. (We hope soon to hear of the organization of a branch in Ottawa, as well as in many other towns and cities of the Dominion.)

A writer in the "British Weekly" gives from the official report of the Decennial Conference the figures for the increase of Native Christians in India. It is there stated, on the authority of the officiating Census Commissioner for India, that the increase of Protestant Native Christians is 50.37 per cent., of Non-Protestant Native Christians 21.44 per cent., of Mussulmans 8.96 per cent., while of Hindus there is a decrease of 0.28 per cent. The Belfast Witness regards this as a very encouraging fact. Evangelical Christianity is advancing faster than Roman Catholic, or any other, while the Hindu religions show a decrease. But it must not be forgotten that there is still a mighty work to be done before India is evangelized.

His Holiness, the Pope of Rome, is endeavoring to effect much-needed reform in church music. He complains that there is too much operatic music creeping into the musical services of the church, to the exclusion of the devout psalmody which was once in use. He condemns the transforming of church services into concerts, and says the organ is to be used only to support not to drown singers. Perhaps a good many Protestant churches would act wisely in noting what the head of the Roman Catholic church says on these points. Under the name of "anthems" a good deal of operatic music is finding its way into even Presbyterian churches in this country. It is spoken of as "catchy" music and would be all right for a concert in a public hall, but is surely out of place in the solemn services of the sanctuary. Our higher church courts should take cognizance of these matters before it becomes too late.

The Belfast Witness recalls the fact that in Charles I's time England had the "Long Parliament," and in Charles II's time the "Drunken Parliament." The former abolished feudalism and the latter imposed Episcopacy on Scotland. The reason for calling it the "Drunken Parliament" is because every member except one was drunk when the act establishing Episcopacy in Scotland was passed. Great Britain must have had a very bibulous lot of representatives in those degenerate days of the Stuart regime. The object of the Witness in referring to this matter of ancient history is to pave the way for the suggestion that the present parliament of Great Britain should be known as the "Priests Parliament," because "its great achievement," the English Education Act, was an "attempt to extinguish Non-conformity and hand over the future nation to the priests, Anglican and Roman." Our contemporary adds: "This, after all, is a more vital and far-reaching issue than the

fiscal question; it touches the nation's soul and the spiritual and moral welfare of the whole people."

In an article published in the Lutheran Observer Rev. F. E. Clarke—"Father Clarke," young Christian Endeavorers call him—speaking of religious conditions in Norway, says: "The influence of the Queen and her second son, Prince Oscar Bernadotte, are most influential in favor of a pronounced and outspoken type of evangelical piety. The Prince is President of the Y. M. C. A. and of various missionary organizations, and goes as a preacher to the Lapps, to the washerwomen at their tubs, and to any whom his persuasive voice may reach. In Lutheran Finland, too, there is much more warm religious life and constantly increasing evangelical sentiment." This reminds us that Dr. Torrey, of Chicago, in the Interior of that city a few months ago, noted the readiness with which many of the aristocracy of Great Britain took part in religious and evangelical work, not only in connection with church services, but also in caring for the religious interests of those employed in connection with their families and estates. It will be a good thing for Canada when her wealthy men and those occupying high positions in public life, take up their cross and place themselves on record as followers of the lowly Nazarene. Some already do this but there are many who do not.

The campaign in France against the use of alcohol as a beverage is assuming large proportions. The leading scientific men of France practically lead in the campaign against distilled spirits—wine, cider and beer being regarded as hygienic beverages. Alcohol is classed by most of these scientists as a poison. The literature of the campaign consists not only of the deliverances of scientists and clergymen, but also of charts illustrating the injurious effects of alcohol on the human body, while in all the schools of France are to be found small but ably written text-books intended to teach the youth the destructive potentiality of alcohol. This is an exceedingly practical feature of the anti alcohol campaign. The minister of war is also taking a part in the fight and has forbidden the army the use of distilled drinks, their sale at the canteens being also barred. A French writer reviewing the various phases of the campaign thus describes some of the already apparent results: "The results of temperance efforts are already visible. Social customs are changing. In hotels one no longer sees men drinking milk and water. Friends no longer offer so readily the traditional liquors in former days. Fermented drinks have taken the place of distilled ones in many instances, and social courtesies tend to take a different form. \* \* \* Commercial institutions express their hearty co-operation with anti-alcoholic work among their men. The railroads find themselves obliged to oppose alcoholic drinks among their men. Some co-operative societies report that they refuse to sell alcohol in their stores. One very satisfactory communication was to the effect that Socialists were rapidly moving to take measures against alcohol."

## Our Contributors.

### Are the Earlier or the Later Stages of the Christian Life the More Difficult?

BY REV. JOSEPH HAMILTON.

My attention has been drawn to this question by a very able tract lately written by Dr. Newell Dwight Hillis. Anything that Dr. Hillis writes is worthy of attention. He is a man whose genius cannot very well be defined. If I were to try to sum him up in a word I would say that above all things he is brilliant. Every page he writes sparkles with illustrations, and sometimes these are almost too dazzling; for an excess of light dazzles as well as illuminates, as the sun obscures more than he reveals when he blots out the stars. Dr. Hillis has such a store of illustrations, derived from history, biography, and science, all ready to his hand, that even a dull subject in his hands becomes interesting.

I have read nothing of this gifted author which, on the whole, pleases me more than the tract referred to. It is entitled, "What is it to be a Christian?" In this tract there is more sound philosophy, and less illustration, than usual. In a short compass the author gives us really a philosophy of Christianity of greater value than many large and more pretentious works. I think this tract must clear the way of many earnest enquirers who are seeking to know what genuine Christianity really is. While the stress is laid upon life rather than doctrine, it is no mere morality that is insisted on, but the very Christ spirit and the Christ life. Such sentences as these are golden: "The disciples of Christ had no idea about an inspired Bible because the New Testament was not written. They knew nothing about a creed, for theology had not yet taken its rise. They were not faithful to a church, for the church was not yet organized; but they were faithful to Christ as a Person. Therefore, they were Christians." "Fortunately, it is not necessary to know in order to be. Life goes before knowledge." "Christianity simply represents an extension of the laws of God into the soul's higher realm." "When a traveller has turned toward the South we must not suppose he has reached that land of tropic fruits and flowers. Perhaps he has taken but one step toward a summer land that is a thousand miles away. Nevertheless, he has started for that glorious clime."

There is one paragraph, however, in this notable tract that made me pause. I am not going directly to criticize it; I am not so very sure of my ground to do so; but I may present an alternative view to that of Dr. Hillis, and invite others to judge as to which is the correct one. I shall first give the words in which Dr. Hillis develops his theory. He says:

"In the realms of conscience and character man must work out his own salvation through ceaseless struggling, toiling long, hard and patiently. And just in proportion as he goes toward excellence does the work become difficult. The law of creation is, that the higher one climbs, the more intricate and difficult the duties. It is easy to control the ox, and guide the beast across the field. The horse is higher in the scale, and his government asks for a higher degree

of skill in guidance. Wind represents a more powerful agent, and happy the sailor who can always guide his boat midst the swirling storms. Steam can scald as well as push, and only experts dare use it. Highest of all is electricity. And he who controls that subtle, invisible, almost omnipotent force, must be an expert indeed. There are five thousand men that can guide the ox where there is one man who can guide the electric current. Not otherwise is it in the Christian life. It may be easy to subdue the forces that make for gluttony and drunkenness and theft; but it is not easy to meet storm with calm, to meet ingratitude with forgiveness, to meet slander and hatred with forbearance and pity. The higher one climbs toward the level of Jesus Christ, the more difficult the task."

Now I may be wrong, but I have had just the contrary idea. I have had the idea that the beginnings of the Christian life are the most difficult. Is not the main difficulty to make a start? A fair start once made, is it not easier to go on? I think this law will hold in most other things. Take any study, or any trade, or any profession, or any special line of conduct that is new to us, or irksome, or difficult, and are not the beginnings the hardest? Does not ease come with use, and experience, and habit? What is difficult at first becomes comparatively easy later on. To proceed along the same line on which we have once started would surely seem less difficult than to start on some new untrodden path. And if this is so in the usual affairs of life I think it is not less, but perhaps more so, in practical Christianity. For here we enter on a set of habits and duties not only foreign to our natural bias, but contrary to it; and it might surely be expected that the initial difficulties would be the hardest to surmount. So much for the general principle.

But then look at the special difficulties which Dr. Hillis cites as initial ones, and which he deems so easy to overcome. "It may be easy," he says, "to subdue the forces that make for gluttony and drunkenness and theft." This was what pulled me up sharp. Easy to subdue the animal passions! This is new light to me. It may be easy, perhaps, for Dr. Hillis, but surely, with his vivid imagination he might realize that it may not be easy for other men. Peter evidently did not think it easy even for the saints to whom he wrote. He describes them as "elect according to the foreknowledge of God the Father, through sanctification of the Spirit"; yet he thinks it necessary to warn them against the "fleshly lusts that war against the soul." As a matter of fact, there are men so constituted that they are in danger of going down on the animal side of their nature all their life long. Yes, though they be eminent Christians, and maintain an honorable profession through several decades, they are never very far from the precipice. I have in mind a notable public man at whom one had but to look to know that the animal nature in him was far from being conquered. Happily for him, however, the spiritual nature was even more highly developed; but there was war in that man between the animal and the spiritual while he lived. I knew another man very well who maintained an honorable Christian name through a long life, but who

went down in infamy on the animal side at last. This animal force, in my view, has to be reckoned with until life's close. It is not an initial danger merely, but one that follows some men till life's end. After some high levels of character are reached there may be collapse here. Witness Noah; witness Lot; witness David. I think, therefore, it is not safe, nor agreeable with experience, to assume generally that the coarser animal passions are soon or easily overcome, as Dr. Hillis seems to imply. Nor have these dangers to be considered as limited to the early stages of Christian life: they have to be reckoned with all the way.

Then, further, I think Dr. Hillis' illustrations of his view are not in his usual, convincing style. Because the ox is more easily controlled than the horse, and the horse more easily than the wind, and the wind more easily than steam, and steam more easily than electricity. Dr. Hillis seems to conclude that the coarser kinds of sins, like the horse and ox, are easier controlled than the finer kinds of sins, like steam and electricity. But I doubt if the point is well taken. I fear Dr. Hillis falls here into the mistake of taking an illustration as a proof. A man who uses illustrations so copiously and usually so happily, is, perhaps, liable to such mistake. But as a matter of fact, an illustration can prove nothing. The most it can do is to illuminate some truth already ascertained. And as I do not see that experience or Scripture supports Dr. Hillis' view, I think his illustration, beautiful though it be, is out of place. In my judgment, he commits the twofold mistake of placing the animal passions in the initial stages of the Christian life, and in supposing that these passions are comparatively easy to overcome.

Speaking of illustrations, I may use one here of my own, in reference to the view I have been trying to uphold; that is, that the first stages of the Christian life are the most difficult. I noticed the other day a railway man trying to move a loaded railway wagon. He pushed with all his might, but the wagon would not move. Then a third man came with a stick which he applied as a lever to the wheel of the wagon. By the united efforts of the three men the wagon at length moved, though very slowly. But the moment it began to move the third man dropped it, and the two not only kept it going, but quickly increased its speed. Very soon the second man dropped it, and then the first man kept it going with very slight effort. And I thought that was a picture of the Christian life. How slow we are to start. How inert and heavy to begin the Christian race. But once started, we gain momentum, and that which before seemed impossible becomes easy.

Now I have not in these remarks intended to be very pronounced in the view I have tried to set forth as an alternative to that of Dr. Hillis. I would like if others would say where they think the truth really lies. For this is no barren theory, but a matter of practical, spiritual importance.

Whichever of the two views may predominate, one thing must not be lost sight of, and that is, that it is divine grace alone that can give us the victory over sin. No merely psychological or ethical theory, or both combined, will cover the ground. It is grace alone that can really make us conquerors, whether in the earlier or more advanced stages of Christian experience. This grace can be given in such measure as to meet all demands, Paul said, "I can do all things through Christ who strengtheneth me." Isaiah said, "They that wait upon the Lord

shall renew their strength." David said, "I will run the way of thy commandments." But when? "When thou shalt enlarge my heart." And is not this after all the core of the whole question? The more we are assured of the efficacy of divine grace to meet all emergencies, the less need will there be to settle whether the earlier or the later ascents are hardest to climb.—Christian Treasury. Mimico.

### Does Buried With Christ Mean Dipping Into Water.

By Rev. W. A. MacKay, B.A., D.D.

Rom. 6:3, 4. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised from the dead, by the glory of the Father, even so we also should walk in newness of life."

Col. 2:12. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God."

The ordinary Baptist imagines he has vanquished all opposition when he refers to these passages. Baptism, we are told, is a burial; just as in burial the body is put into the earth and covered with it, so in baptism the body must be put into the water, and covered with it. The reader will, however, observe that the Apostle does not say that baptism is a burial, or that burial is a baptism. He says, "We are (R. V., 'were') buried with Him by (dia) baptism into (eis) His death." Observe the burial and the baptism are not the same, but the baptism is the cause, and the word "buried" describes the effect; and unless a cause and its effect must resemble each other in respect to mode, it cannot be concluded from these passages that there is any resemblance between baptism and a burial. If a man buries with a spade, the spade does not become the burial, nor has it any necessary resemblance to the mode of the burial, yet this confusion of ideas, the Baptists to wit upon the Word of God by making the baptism, here spoken of, the same as the burial.

Again, I observe that the Baptist theory of baptism being a burial, is founded on an entire misconception of the mode of burial practised in the East. We bury our dead under the earth, and this by a stretch of the fancy, may be considered as something like putting a person under water; but there was no such custom known to those to whom the Apostle is here writing. The Greeks and Romans burned the dead bodies of their friends, and collected the ashes that remained into an urn. Such a burial had surely no resemblance to a dipping into water. Some Baptist scholars are candid enough to admit this, and frankly acknowledge that there is no reference to the mode of baptism in Rom. 6:3-4; Col. 2:12. Robinson, the noted Baptist historian, says on page 550: "The first English Baptists, when they read the phrase, 'buried in baptism,' instantly thought of an English burial, and therefore, baptized by laying the body in the form of burying in their own country; but they might have observed that Paul wrote to Romans and that Romans did not bury but burned the dead, and buried nothing but their ashes in urns, so that no fair reasoning on the form of baptism can be drawn from the mode of burying the dead in England."

I ask, how was Christ buried? Not in our manner, by being put into a coffin and covered up with earth, but by being carried into a cave cut out of the face of a perpendicular rock, and laid in a niche in the wall.

Many such tombs are still to be seen around Jerusalem. If four men took up a dead body, carried it into a room, and laid it on a table, would there be any likeness between that and immersion? Yet, just this was the burial of Christ. Neither Paul, nor any Jew or Gentile of his time, could perceive any resemblance between the burial of Christ and the dipping of a person into water.

These passages are precious texts of Scripture and they bring before us something infinitely grander and more precious than water dipping. It is not symbol baptism but real baptism, not water baptism but the baptism of the Holy Ghost, that Paul is here speaking of. He is combating the objection of those who say that salvation by grace leads to sin. Impossible, says the Apostle, for grace bring the saved into such union with the Savior, that they are one with Him, and cannot live in sin. "Know ye not," says he, "that so many of us as were baptized into Jesus Christ, were baptized into his death?" Now, I ask, can a man be baptized by water "into Jesus Christ" and "into his death?" Will Baptists knowingly baptize a man who is out of Jesus Christ? and if they do will that make him in Jesus Christ? It will be admitted that water baptism, whatever the mode, cannot baptize into Jesus Christ, but the Holy Ghost can. "By one spirit are we all baptized into one body" (1 Cor. 12:13). Being baptized with the Holy Ghost, the believer is in point of law, one with Christ, so that what Christ did the believer did, what Christ suffered the believer suffered. The Apostle says, "Crucified with Christ" (Rom. 6:6); "Sufferers with Christ" (Rom. 8:17); "Dead with Christ" (R. m. 6:8); "Buried with Christ" (Rom. 6:4); "Quickened with Christ" (Eph. 2:5); "Raised with Christ" (Eph. 2:6); "Seated with Christ" (Eph. 3:6); "Glorified with Christ" (Rom. 8:17).

The immersionists freely acknowledge that there is no reference to mode in the above expressions, "crucified," "quickened," "raised," "seated," etc.; but when we come to "buried," he instantly changes his rule of interpretation, and puts mechanical mode into the word. Nothing but the exigency of a theory could suggest such a sudden and violent change. There is no more reference to mode in "being buried with Christ," than in "being crucified with Christ." They who put it there mar a precious text, and spoil the truth by thrusting water between the soul and its Saviour.

All these expressions bring before us the indissoluble and blessed union which exists between the believing soul and the Redeemer. And such a person, the Apostle reasons, cannot live in sin for he is "dead to sin" and "walks in newness of life." Such reasoning is clear, and logical, and worthy of Paul. But how would it sound to hear the Apostle reasoning after the Baptist fashion, that believers cannot live in sin because they have been immersed? Are not many immersed persons living in sin? Was not Simon Magus duly baptized with water (according to Baptists, immersed), but did he therefore rise to "newness of life?" "If," says Prof. Witherow, "Paul is here speaking of water baptism, he was one of the weakest reasoners that ever tried his hand at logic." The baptism of which Paul speaks is that which produces in believers a death unto sin or a change from sin unto holiness, but the baptism of the Holy Ghost alone; and not any water baptism can do this. Let us pray for this Spirit baptism, that the Holy Ghost may be poured out upon us, and the "blood of sprinkling" (Heb. 12:24) applied to every heart.

### Brotherly Kindness and Charity.

At St. Andrew's, Toronto, on Christmas Day, Rev. Dr. Armstrong Black said in part:—How earnestly I desire that you and I together may make this hour in church the calm, steady centre around which all the pleasant bustle of our Christmastide revolves! How deeply I wish that a little silence with God might qualify and enrich all the happy meetings of this blessed season. What a privilege and joy it is to relax this once in the year the reserve and reticence of one's personality, and unbend in frank, friendly word to the most casual acquaintance, and tell out to one's friends some of the love and goodwill that is in one's heart! Christmas is a kindly season; its very genius is brotherly kindness and charity. The nearest and tenderest ties of kinship are drawn tighter this morning from all the ends of the earth, and a pitying love to day embraces even the outcast and the vicious. One loves to think that Christmas cheer finds its way into prison cells, and hospital wards, and the cottages of the poor, and the lonely cabin of the sailor far off upon the sea, and the universal heart leaps up as if to anticipate and have a transient foretaste of the time when the Divine dream will come true. "Peace on earth, good-will to men."

Come, however, to the fountain head of those beneficent waters, the flowing of which is to-day thawing and softening the cold, wintry earth, and making the atmosphere of human life more genial! Let us go even now and every Christmas morning, to Bethlehem! There the little child-heart beat which started those pulses and impulses that determine the fine motive and motions of human hearts and human hands each Christmas morning as time's years run round. God started this world anew this day these Christian centuries ago, and he did it by the hand of a little child. The lovelight of heaven in the eyes of a babe on the knee of a way weary mother stranded in her pains in the emergency ward of a Judean village was the beginning of all the life help which ever since and to day had relieved human need and softened human suffering. Did ever two gems shine in such rude setting with such a lustre? They are the eyes of a child—the man child in whom it pleased God that all His own fulness should dwell—the man who was to transform human love to Divine power by introducing into it the quality and virtue of sacrifice. Nothing but love showed there at the first; the strength, the wisdom, the purpose—all were concealed; but the love was there—begotten of the heart of God and begetting a love of more virtuous powers in the eye and heart of humanity. Nothing holds out like love; and it is the old child love in Jesus that is doing all the world's true work to-day. \* \* Let us resolve to perpetuate and express in every day life that charity and kindness which are more intensely realized and communicated on this heavenly day, in which Jesus Christ anew diffuses His own spirit in winsomeness and charm from His manger-cradle; and let this be to us a day of secondary sacrament, when, having committed ourselves to loving our brother whom we have seen, we pledge ourselves to the love of God whom we have not seen.

The cinematograph seems to have been rather successfully used by Paris surgeons for a very novel purpose, namely, that of exhibiting to medical students how typical surgical operations should be carried out.

## The Quiet Hour.

### The Baptism and Temptation of Jesus.

S. S. LESSON—Matt. 3: 13 to 4: 11. Jan. 17.

**GOLDEN TEXT**—And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.—Matt. 3: 17.

BY REV. C. MACKINNON, B. D., SYDNEY, N. S.

Like a dove, v. 16. A village steeple was being chopped down. As it shook under the blows of the axe, a dove flew out and fluttered about. With every new stroke it became more agitated. "She has young ones there," said the carpenter. Just as the tower tottered, the bird flew inside, and was found afterwards crushed with its young in the ruins of the nest. The gentle, clinging tenderness of the dove well represents the holy affection of God's Spirit for us, how He broods over us, and also how, having descended upon men, He yearns through them for those who are nigh to ruin. The dove is the emblem of love, of peace, of solici ude.

A voice from heaven, v. 17. God's voices are not silent to day. He still speaks to us in His word, in the church, through our conscience, in the events of providence; and the hearing ear and understanding heart always find Him pointing to Christ and saying, "This is My beloved Son, in whom I am well pleased."

Then, ch 4: 1. When the south wind has blown softly for a season, then we may expect the bitter, chilling blast from the north. After the flowers of summer come the icicles of winter. So on the heels of the baptism came the devil. When the peaceful communion Sabbath draws to a close, and the heart, serene with a new sense of the love of God, is planning a life of consecrated service, look out! the devil is near. After a great calm, the experienced captain watches for a low barometer. As a quaint Puritan puts it: "Then when He was washed, did the devil attempt to soil Him."

Man shall not live by bread alone, v. 4. The old citizens of imperial Rome used to fill its streets with the cry, "Bread and the circus!" Food and games were all they tried to live upon. But the last vestige of their proud empire has long since passed away. "The world passeth away and the lust thereof, but he that doeth the will of God abideth forever." The will of God is expressed through His Word. We live "by every word that proceedeth out of the mouth of God." If a large, and easily spared fraction of the time, now expended in converting stones into bread, were devoted to acquiring the word of God, what bounding life would there not be in this world? But to neglect the Word, in order to convert stones into bread, is really, in the long run, to convert the true bread by which men live, into a stone.

Thou shalt not tempt the Lord thy God, ch. 4: 7. Some years ago a demand was made in a British journal that there should be, in the same hospital, one ward where prayer was offered, and one where there was none, to see if prayer was of any avail on behalf of the sick. Such a demand was stark unbelief, blasphemously testing God, "tempting" Him. True faith trusts and believes and gets its own assurance. "God, if Thou wouldst give me, a praying man, a great crop, and starve the fields of that profane person over the road, people would

begin to think there is a God in heaven—do it." No, don't ask it. It is an unworthy trial of God. Thou shalt not tempt.

All the kingdoms of the world, v. 8. All are not necessary. "A pin will do it, a sweet smile, a fair face, the ruby wine, the love of money. Ah, for what has a man not sold his soul."

Him only shalt thou serve, v. 10. Here is a watch complete in all its parts. To whom does it belong? To its maker, all will agree, unless he has disposed of it to some other person. Has not the Maker of our bodies and spirits the right of ownership over us? We belong, not to ourselves but to Him. We rob God, if we use our powers for any purpose contrary to His will?

Angels came and ministered unto him, v. 11. Somebody has spoken of "unrecognized angels." We read of Manoah, the father of Samson, who knew not that his visitor was "an angel of the Lord," and of the servant of Elisha, whose eyes had only to be opened to see the Lord's protecting host. It is our lack of spiritual sight, alone, that prevents our seeing the messengers of God hastening to supply our need.

### FOR DOMINION PRESBYTERIAN.

#### Our Future Homes

BY GEO. W. ARMSTRONG.

Blessed beings; ye who dwell,  
In the realms unsearchable;  
Far above the highest star,  
Where the many mansions are;  
For ever bright,  
All day, no night.

In God's city light and fair,  
No disease can enter there;  
And no trouble, sigh or groan,  
Tears or sorrows—death unknown;  
Health unailing,  
None are ailing.

'Tis a city strong and sure,  
Built on Rock that must endure;  
And its walls of crystal stand,  
Firm as adamant and grand;  
Its bulwarks vast  
Shall ever last.

Its great wealth has ne'er been told,  
For its streets are paved with gold;  
And its air so mild and sweet,  
Balmy—unknown cold or heat;  
A place of rest,  
Forever blest.

'Tis a home beyond compare  
For the throne of God is there;  
And its raptures, ever swell,—  
Great its joys, no tongue can tell:  
Rich, fair, and grand,  
Emmanuel's land.

London, Ont.

#### Not Higher Critics.

It isn't the higher critics that are destroying the influence of the church—and I have no more sympathy with the destructive critics than you have. The trouble is not with the higher critics, but the lower living of Christians. The fog of higher criticism is not to be dissipated by firing great guns at it. That only adds to the fog the smoke of the powder. You can dissipate the fog only by the sunbeams of Christian living. I'll wear myself out preaching the evidences of Christianity, and some cross-grained representative of Christianity in the pews will spoil the whole inside of ten minutes after I get through.—P. S. Henson, D.D.

### The Spirit Of Consecration.

"For their sakes I consecrate myself, that they also may be consecrated in truth." In the shadow of the cross, he who had schooled himself daily to the repression of feeling, spoke the secret of his life and death. He interpreted his whole work as a consecration in the power of love. On the cross he consecrated himself as the atoning sacrifice—the absolute oblation for the sins of the whole world.

The great need of our time is real consecration, and this must be a consecration after the same manner. It is true that men are oppressed and haunted by the evils and miseries incident to our present social condition. They feel that something must be done; they do not know what; yet they are specially unwilling to abandon their present ways of life. Surely the time has come for a great and serious effort on their part to enter into more intimate communion with Christ. The beginning of this must be a return to the cross, in meditation and prayer beneath its shadow, and nowhere else, the lost enthusiasm will revive.

No man can in any degree contribute to the salvation of society who does not first purify himself. The gift is nothing without the giver. Consecration without sanctification is impossible. It is by daily surrender that men are led up gently to the great altars of sacrifice. "The indifference and levity which we see around us," said Isaac Taylor, "is the fashion of a day, and a day may see it exchanged for the utmost frenzy of fanatic zeal." The sea in the calm noontide gives little prophecy of the waves at nightfall when the winds are up. The final triumph of the love of God will be reached, we doubt not, through great surrenders. But if these come as the crown of consecrated lives, they will be made with the solemn quietude and anticipation of Jesus.—Dr. W. Robertson Nicoll.

### Lord Strathcona's Advice.

Glasgow Weekly Leader: The life and success of Lord Strathcona will ever be an inspiration to young men struggling upwards through long years of toil and obscurity. To them the story of his rise from junior clerk to millionaire peer will ever possess all the charm of romance, and the charm will be all the greater because it is no fairy tale they are studying, but an actual record of effort and achievement. The principles which have guided Lord Strathcona throughout his long and arduous life are principles which all aspiring youth can make their own. On one occasion he was asked for some words of advice to young men, and this is what he said:—"Be content with your lot, but always be fitting yourself for something better and something higher. Do not despise what you are. Be satisfied for the time, not grumbling and finding fault. If you want to get higher, to a better position, only cheerful perseverance will bring you there; grumbling will not help you an inch. Your future really depends almost entirely on yourself, and is what you make it; I would like to impress this fact on you. Do the work yourself; don't wait for friends to use their influence on your behalf; don't depend on the help of others. Of course, opportunity is a great thing, and it comes to some men more frequently than to others. But there are very few it does not visit at one time or another, and if you are not ready for it, and have not prepared to welcome it, that is your fault and you are the loser. Apart from what we call genius, I believe that one man

is able to do as well as any other, provided the opportunity presents itself, and he is blessed with good health. Much of what I would advise you young men to do is contained in the old counsel, 'Trust in Providence, and keep your powder dry.'

**Prayer.**

Most Gracious God, who hast been infinitely merciful to us, not only in the year past, but through all the years of our life, be pleased to accept our most unfeigned thanks for thine innumerable blessings to us; graciously pardoning the manifold sins and infirmities of our life past, and bountifully bestowing upon us all those graces and virtues which may render us acceptable to Thee. And, every year which Thou shalt be pleased to add to our lives, add also, we humbly implore Thee, more strength to our faith, more ardor to our love, and a greater perfection to our obedience; and grant that, in a humble sincerity and constant perseverance, we may serve Thee most faithfully the remainder of our lives, for Jesus Christ's sake. Amen.—Selected.

**Distrust and Suspicion.**

It is impossible to calculate the effects which may be produced by distrust and suspicion. They make the heart collapse, and wither the character. I believe that universal distrust would ruin any character. If anything like insincerity or aiming at effect be hinted, it is but natural to endeavor to remove such impressions; but this can only be done by making every word and act look as probable and as natural as is possible. True feelings and true words are suppressed, if they do not seem likely, even supposing that untrue ones are not simulated instead, because they seem likely. All this produces a secret sense of acting a part; true it is that the part is only this, to seem what we are; but that itself is acting, and it is the commencement of a habit of insincerity. Not really insincerity in itself, it is yet in feeling so like to the feeling of insincerity that the transition from one to the other is fearfully facilitated. When the feeling of real duplicity or insincerity actually presents itself, the mind is already half familiar with it, having been familiar with the semblance, and does not recoil with that vehemence which makes a heart that has never suspected itself, nor been suspected.—F. W. Robertson.

**Of Supreme Value.**

There are few things that have an enduring human interest. The subject which engrosses our attention to day is apt to be forgotten to-morrow, and that which will hold the attention of humanity from year to year must be something of real and permanent value. One of the most effective testimonies to the inherent value of the Holy Scriptures is found in the supremacy which they enjoy over all other forms of literature. The Bible to-day is the one book of supreme interest to all mankind. Notwithstanding the immense volume of books which are published bearing upon all subjects of human interest, there is a large and constant demand for copies of the Book of Books which far exceeds the call for any other publication, and which shows no sign of diminution. From every possible point of view the Bible is a book of supreme value. As a masterpiece of literature it is without a peer in the English language. As a text-book of morality it is superior to the ablest treatise on ethics which has ever been written. As a guide in spiritual matters it is the one infallible rule of faith and practice, the sole and sufficient fountain of heavenly inspiration which has been vouchsafed to man for his guidance and instruction in the way of salvation.

**Our Young People**

**Jan. 17. Overcoming Temptations.**

**Some Bible Hints.**

There would be no harm in thinking we were standing if we were, but it is not so; we are merely upheld (1 Cor. 10: 12).

God makes a way of escape *with* the temptation (1 Cor. 10: 13)—a part of it. For instance, if it is a temptation to avarice, the way of escape is to use liberally all the money God gives you.

Christ's understanding of us is not only because He sees us through and through, but because He has passed through all our experiences in His own earthly life, since all temptations are essentially one (Heb. 4: 15).

What we need in times of temptation is not knowledge—we know enough about it already; it is grace—that is, the divine passion for what is good and true and beautiful (Heb. 4: 16).

**Suggestive Thoughts.**

Satan tempts us, but he tempts us with little effect if we do not help him to tempt us.

We have not finally conquered a temptation until it has ceased to be a temptation; until we have ceased to desire it.

Nothing is forgotten so quickly as remorse, and no ally in the struggle with temptation is so necessary as memory.

The real temptation always comes from within, and you can no more conquer it in your own strength than in your own strength you can lift your weight from the earth.

**A Few Illustrations.**

A temptation, like a screw, goes in more easily every time, and the only way to keep it out is to block up the hole.

Temptations, like cyclones, send no warning ahead of them.

Sin is like mesmerism. The oftener a man is mesmerized, the easier it is to mesmerize him.

The earthly physicians give medicines, but cannot give strength. "The Good Physician" gives remedial, but He also gives efficacy to them.

**To Think About.**

Am I trying in my own strength to conquer temptation?

Am I satisfied with any half-way conquest of sin?

Am I closing my eyes to any of my sins?

**A Cluster of Quotations.**

Temptations are a file which rub off the rust of self confidence.—Fenelon.

Being in straits I cried,  
"Lord, make a way!  
Open a door for me;  
Help me, I pray!"—Anna Warner.

Temptation often comes upon a man when he is nearest to God. As some one has said, "The devil aims high."—Moody.

Only those temptations which we encounter in the path of duty our Lord promised we should conquer.—Phillips Brooks.

**Points for Presidents.**

While you are president, you are assistant pastor of the young people. It is a solemn responsibility.

Consult with the pastor at the very start, and form plans with him for the development of the society.

The less you can do yourself, and the more you can get others to do, the better will you fill your office.

The society is a business, and the com-

mittee chairmen are your heads of departments

The meeting of the executive committee is your council of war. Always have some forward movements to discuss there.

No part of the society work is outside the domain of the president; but everywhere he is to appear not as a dictator but as a modest helper.

The president can always accomplish more by a word of praise than by ten words of fault finding.

**Covering Sins.**

There are two ways of covering sin—man's way and God's way. You cover your sins, and they will have a resurrection some time; let God cover them, and neither devil nor man can find them. There are four expressions in the Bible with regard to where God puts sins. He puts them "behind his back." If God has forgiven me, who shall bring a charge against me? "He has blotted them out as a thick cloud." You see a cloud to-night, and to-morrow there isn't a cloud to be seen. "He casts them into the depths of the sea." Some one has said, "Thank God that it is a sea and not a river; a river might dry up, but the sea cannot." The greatest blessing that ever comes to me this side of heaven is when God forgives me. Have you been forgiven? The fourth expression is that he removes them "as far as the east is from the west." Do you know how far that is? Perhaps some good mathematician will figure that up. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Then make sure that you are forgiven.—D. L. Moody.

**Do Your Duty.**

A number of men were once talking about the burdens of duty, and one of them declared that they were sometimes too heavy to be borne. "Not," said another, "if you carry only your own burden, and don't try to take God's work out of His hands. Last year I crossed the Atlantic with one of the most skillful and faithful captains of the great liners. We had a terrific storm, during which for thirty-eight hours he remained on the bridge, striving to save his passengers. When the danger was over I said to him: 'It must be a terrible thought at such a time that you are responsible for the lives of over a thousand human beings' 'No,' he said solemnly, 'I am not responsible for the life of one man on this ship. My responsibility is to run the ship with all the skill and faithfulness possible to any man. God Himself is responsible for all the rest.'

**Daily Readings.**

- Mon., Jan. 11.—Tempted by Satan. 1 Pet. 5: 8-11
- Tues., " 12.—Tempted through riches. Deut. 8: 11-18
- Wed., " 13.—Tempted by men. Prov. 1: 10-16
- Thurs., " 14.—God does not tempt. Jas. 1: 12-16
- Fri., " 15.—God delivers. Ps 22: 4-8
- Sat., " 16.—Works patience. Rom. 5: 1-5
- Sun., " 17.—Topic—How may I overcome temptations? 1 Cor. 10: 12, 13; Heb. 4: 14-16.

## The Dominion Presbyterian

IS PUBLISHED AT

644 RIDEAU STREET - OTTAWA

—AND AT—

Montreal, Toronto and Winnipeg.

PRICES: One year (80 issues) in advance..... \$1.50

Six months..... 75

CLUBS of Five, at same time..... 3.00

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

Paper is continued until an order is sent for discontinuance, and with it, payment of arrears.

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

Sample copies sent upon application.  
Send all remittances by check, money order or registered letter, made payable to THE DOMINION PRESBYTERIAN.

ADVERTISING RATES.—15 cents per square line each insertion, 14 lines to the inch, 1 1/4 inches to the column. Letters should be addressed:

THE DOMINION PRESBYTERIAN,

P.O. Drawer 1070, Ottawa

J. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, Jan. 6 1904.

You can not do better than send your absent son, daughter or friend *The Dominion Presbyterian* for 1904. As a New Year's gift it will carry weekly greetings from the home circle for twelve months. One dollar will pay the bill.

It is to be hoped the terrible disaster at Chicago, where hundreds of lives were lost by fire at a theatre, may not be without some usefulness as a counterpoise to the weight of sorrow. All buildings in which people congregate ought to be critically examined, and made more safe, with special reference to egress in case of fire or panic. We do not approve of filling the aisles of church buildings with chairs; the risk is too great, especially when one sees how readily sudden fright converts ordinarily composed crowds into flocks of irresponsible sheep. Your own church? Could the people get out?

A reader of *THE DOMINION PRESBYTERIAN* wonders if anything like adequate use is made of the new Canadian Presbyterian hymnal. He says he knows of congregations where the range certainly does not exceed fifty hymns, though the book contains between six and seven hundred. In going into other congregations, he says he has often struck into a set of hymns from the same hymnal, which were quite unfamiliar to him in his own congregation. This set him thinking, and he soon saw it could not be otherwise, as the range of hymns in each congregation was usually the outcome and choice of a single mind. Our correspondent thinks some method ought to be possible, under which a congregation should be encouraged to lend a self-governing assistance in regard to the elements of the praise service, likewise to be helpful and of widest scope of appeal.

### OUR PRINCIPLE OF SELF-GOVERNMENT.

We mean, the principle of self-government in congregations. Once a year, usually in the month of January, an open meeting of the congregation is held, at which both members and adherents have the right to be present, and at which the accounts for the twelve month, spiritual, and financial, are given. This is a large democratic opportunity; it is on the principle of comprehension, not exclusion; in the Presbyterian churches it has worked well; as is known, the annual meetings of some other Christian bodies are confined to communicants.

At this annual occasion, the people have the opportunity to say what they think; it is well they should speak freely. It may be a duty to point out what the speaker thinks a better way; the great thing is how best to do it. The bull-in-the-china-shop method is not ordinarily the most effective. A conciliatory manner growing out of a right spirit is rarely repelled. Such manner and spirit have often piloted an annual meeting safely through threatening waves into the calm waters of a peaceful and satisfactory ending. Thorough, frank, and courteous discussion, we repeat, is wholesome and invigorating; but it must be along the principle of parliamentary self-government, namely, that of submission ordinarily to the voice of the majority. Do not sulk if you cannot have your way; it is within the bounds of possibility you may be wrong and the majority right; you have delivered your soul and lightened your load of personal responsibility; your next duty, in nine cases out of ten, is to show hearty and helpful acquiescence.

There is one person who ought not to object to anything done at an annual meeting; we allude to the person who might have been present, but did not think it worth while to take the trouble to come out. He is morally debarred from criticism.

We have spoken of the principle of self-government running through our Presbyterian system, and much of which takes its start at the annual meeting. We, ourselves, elect our managers, our elders, our ministers. We have the representative, parliamentary principle alike in session presbytery, synod, and General Assembly. If we are not properly governed, we should have the grace to lay the blame where it belongs, namely, on ourselves.

We are asked, how much nagging should be done by a minister from the pulpit? Ordinarily not much. In most cases where some corrective is needed, there are tactful, indirect reminders, which are much preferable to anything like direct scoldings. Our correspondent doubts if, for example, prayer meeting attendance is ever promoted by naggings on the subject, and thinks the fire should be built up in the prayer-meeting itself. We do not think there is a great deal of nagging in our pulpits. Most Presbyterian ministers have too much sense.

### LOOKING FORWARD.

No matter what the mistakes of 1903, you cannot live the year over. Pensive reverie will not assist you in the duties of 1904, nor will unavailing regrets for past mistakes and misused opportunities. Gladstone says, "No wave on the great ocean of time, when once it has floated past us, can be recalled. All we can do is to watch the new form and motion of the next, and launch upon it to try in the manner our best judgment may suggest, our strength and skill."

It is not wise to fret too much over the mistakes of the past; nor should we be too confident we would do better if allowed to live our past lives over. Perhaps we would make as many, or worse mistakes in the future, than we made in the past. Mayhap the mistakes of the past, if properly used, are the very guide-posts we need for the future. Cease fretting. Look forward; not backward.

Do your best;  
Leave the rest.

At an executive meeting of the Oxford Prohibition Association held last week, Rev. Dr. MacKay tendered his resignation as president of the association, a position he has held for some years. The Dr.'s resignation was owing to ill-health.

### KEEP THE IDEA IN VIEW.

The Christmas season is past; congratulations and good wishes have been exchanged; gifts have been sent and received, so that, probably, there are comparatively few who have not in some measure enjoyed the glad time that comes with the closing of the old and the opening of the new year. The exchange of gifts at the Christmas season is a happy thought. A gift, no matter how limited be its intrinsic value, is tangible evidence of the spoken or written good wishes. Better still; the sending of gifts to those whose creature comforts are few and far between is thoroughly in keeping with the angelic announcement, "peace on earth, good will to men." No other religion on earth but Christianity embodies so ennobling a sentiment.

But there is a more extended and practical view of Christmas giving which deserves attention. For those in comfortable circumstances it is comparatively easy to send gifts to their friends, but why should Christmas giving be confined to exchanges between friends? This has become rather common place and stereotyped. Would it not be more practical and more in accord with the sentiments embodied in the Christmas celebration, for people to largely revolutionize their system of gift-giving by making it a first charge on their Christmas generosity to care for the poor. It does lighten their burdens and send gleams of light into their often cheerless lives to be the recipients of cheer and comfort in the Christmas season. The blessed influence lives with them for many a day. The donors of such gifts, perhaps, do not realize how much joy such giving brings to the homes of the poor. If they did, they would do



large their giving and not confine it to the Christmas season.

We are glad to know that Christmas giving of this kind is developing, and that not a few people are, to a large extent, confining their gift giving to the homes of the poor, and that some churches are doing the same. This is a very happy development of Christmas good will, and we refer to it now for the purpose of suggesting that the plan should be systematized by all our Christian churches; that readers of THE DOMINION PRESBYTERIAN may keep the idea in view and give it practical expression when another Christmas season comes round. The old custom, hoary with age, of friends exchanging gifts with friends, need not be wholly abandoned; but it would bring a blessing to donors, as well as to recipients, to make giving to the poor, a first and principal charge on their Christmas benefactions.

#### MUST BE RESPECTED.

There is one feature of President Roosevelt's recent message to Congress which does not seem to have attracted much attention in this country—his definition of the government's attitude towards organized capital and organized labor. The government, he says, asks "nothing save that the interest of each shall be brought into harmony with the interest of the general public and that the conduct of each shall conform to the fundamental rules of obedience to law, of individual freedom and of justice and fair dealing toward all. Every man must be guaranteed his liberty and his right to do as he likes with his property or his labor, so long as he does not infringe the rights of others. No man is above the law, and no man is below it; nor do we ask any man's permission when we require him to obey it. Obedience to the law is demanded as a right; not asked as a favor." All the better classes of American papers regard this deliverance as "wholesome doctrine." The Philadelphia Ledger, for instance, regards it as a re-declaration by the President of the most desirable or essential law of the "open shop," of the inherent and inalienable law of the right of any man to work, without let or hindrance, for any wages, or any hours, or any other conditions which employee and employer may mutually agree upon; it similarly includes the same unquestionable right of any man to refuse to work for any reason or no reason—for mere fancy or whim. It is a doctrine which safeguards the independence of the individual by throwing about him the strong protecting arm of the law. "This," says the Ledger, "is as it should be. Organized labor no more than organized capital should be permitted to harass or oppress the man able, willing and anxious to work. It is proper and necessary that the highest authority in the land should so define the law." We hope labor unions of Canada will not lose sight of this "wholesome doctrine" when impelled to indulge in the luxury (?) of a strike.

#### \*CAIRNS: PREACHER AND TEACHER.

In their "Famous Scots Series," Messrs. Oliphant Anderson and Ferrier are giving us an admirable lot of well written literature in handy volumes at a popular price. A number of these have already been noticed; and the last, recently received, now lies before us. The story of Principal Cairns' life, as told by his son in "this little book" as he styles it, is a most readable one. Commencing with his ancestry and childhood, we are introduced to the future Principal as the sheep herd the school boy and college student. Then we see him as the faithful preacher, the wise churchman and the professor and Principal of a large Theological College.

In the following sentences we are told some of the difficulties encountered by young Cairns in getting an education:

"John Cairns first went to Mr. McGregor's school when the family removed to Cockburnspath from Aikinside, and he made such progress that two years later, when he was ten years old, the master proposed that he should join a Latin class which was then being formed. This proposal caused great searchings of heart at home. His father, with anxious conscientiousness, debated with himself as to whether it would be right for him thus to set one of his sons above the rest. He could not afford to have them all taught Latin, so would it be fair to the others that John should be thus singled out from them? The mother, on the other hand, had no such misgivings, and she was clear that John must have his Latin. The ordinary school fees ranged from three to five shillings a quarter; but when Latin was taken they rose to seven and sixpence. Mr. McGregor had proposed to teach John Latin without extra charge, but both his father and his mother were agreed that to accept this kind offer was not to be thought of for a moment; and his mother was sure that by a little contriving and saving on her part the extra sum could be secured. The minister, Mr. Inglis, who was consulted in the matter, also pronounced strongly for the proposal, and so John was allowed to begin his classical studies."

In the third chapter we get glimpses of Cairns' college days.

"When John Cairns entered the University of Edinburgh in November 1834 he passed into a world that was entirely strange to him. . . . And he himself in some mysterious way seemed to be changed beyond his own recognition. Instead of being the Jock Cairns who had herded sheep on the braes of Dungleass, and had carried butter to the Cockburnspath shop, he was now, as his matriculation card informed him, "Joannes Cairns, Civic Academiæ Edinburgeniæ;" he was addressed by the professor in class as "Mr." Cairns, and was included in his appeal to "any gentleman in the bench" to elucidate a difficult passage in the lesson of the day."

Here is the description he gives to his parents of his surroundings and of the daily routine of his life: "The lodging which we occupy is a very good room, measuring 18 feet by 16 feet, in every way

neat and comfortable. The walls are hung with pictures, and the windows ab und with flowers. The rent is 3s 6d, with a promise of abatement when the price of coal is lowered. This is, no doubt, a great sum of money, but I trust it will be amply compensated by the honesty, cleanliness, economy, and good temper of the landlady. I shall give you the details of my daily life: As to meals—breakfast on porridge and tracle at 8:15; dinner on broth and nut-ton or varieties of potatoes with beef or fish at 3:15; coffee at 7; if hungry, a little bread before bed. I can live quite easily and comfortably on 3s. or 3s. 6d. per week and when you see me you will find that I have grown fat on students' fare."

"His preaching from the first made a deep impression. Following the old Seceder tradition, and the example of his boyhood minister, Mr. Inglis, and of his professor Dr. Brown, his discourse in the forenoon was always a "lecture" expository of some extended passage of Scripture, and forming one of a consecutive series; while that in the afternoon followed the familiar lines of an ordinary sermon. But there was nothing quite ordinary in his preaching at any time. Even when there was no unusual flight of eloquence, there was always to be noted the steady march of a strong mind from point to point till the conclusion had been reached; always a certain width and elevation of view, and always the ring of irresistible conviction."

But Cairns was no mere preacher and teacher. He put out his full strength as truly in his pastoral work as in his work for and in the pulpit. He visited his large congregation steadily once a year, offering prayer in each house, and hearing the children repeat a psalm or portion of Scripture which he had prescribed the year before. He timed these visits so accurately, that he could on one occasion banner one of his elders on the fact that he had received more than his due in one year, because the last visitation had been on the 1st of January and this was on the 31st December!

While fully recognising the right of others to come to a different conclusion from his own, and while uniformly basing his total abstinence on the ground of Christian expediency and not on that of absolute Divine law, his view of it as a Christian duty grew clearer every year. . . . He was frequently to be found on Temperance platforms, and was in constant request for the preaching of Temperance sermons. Some of his speeches and sermons have been reprinted and widely read, and one New Year's tract has had a circulation of one hundred and eighty thousand.

Religious statistics of the German empire, according to the recently tabulated results of the census of 1900, show that sixty-two and one half per cent of the population are Protestant, almost all members of one or another of the various state churches, in all 35,231,104. Of Roman Catholics there are 20,321,441, chiefly in West Prussia, Posen, Silesia, Westphalia, Rhenish Prussia, Bavaria, and Alsace-Lorraine. Of Greek Catholics there are 6,472, and of "other Christians" 103,792. In the whole German empire there are only 586,833 who register themselves as Jews.

\*Principal Cairns, by John Cairns, Toronto; The U. I. Canada Tract Society. Price 3s. net.

## The Inglenook.

### New Year in Olden Days.

The 25th of March began the ancient Jewish year, and for a long period continued to be observed as the legal date even in Christian countries.

A preference existed for January 1st as more suitable, being near the winter solstice, and presenting the four seasons in correct succession in accordance with Nature's plan. The early Jewish, Greek and Egyptian calendars, however, did not adopt the idea, and not until the formation of the Roman calendar by the second king, Numa Pompilius, was the desired change effected, Heretofore the year was with ten divisions, or months, to which Numa added two, making twelve, as in the present day. He called the first Januarius, in honor of Janus, supposed to be the deity of doors, the name derived from the Latin *janua*—door. It seemed fitting therefore that this particular god should have to do with the opening portal of the year.

This change of date was popular, but slow in its general recognition as legal. It was established as such in France in 1564, in Scotland by decree of James VI in 1600, and in Russia, Holland and Protestant Germany in 1700. In England and Sweden not until a half century later, respectively 1752 and 1753.

Chambers, in his valuable and comprehensive "Book of Days," states that the deity Janus was represented by the Romans as "a man clothed in white, typical of winter's snowy covering, and with two distinct faces, one looking backward to the old year, the other forward to the new." Cotton, an old English poet, writes thus of Janus:

"His reversed face may show distaste  
And frown upon the ill as past;  
But that which this way looks is clear,  
And smiles upon the new-born year."

Handed down from past centuries is a curious "Riddle of the Year," as it was termed, and here quoted for its odd personation of months and days. The puzzle reads of "a father with twice six sons; these sons have thirty daughters each, particularized, having one cheek white and the other black. They never behold each other's face nor live more than twenty-four hours." The guessing is so easy as not to require a written solution.

January, in the northern hemisphere at least, is with the unenviable reputation of being the coldest month of the twelve, hence the old English proverb:

"Janiveer—  
Freeze the pet upon the fier."

Other proverbs in reference to this first month of the cycle, while very ancient, are still in use, especially in rural districts of Scotland and England—as illustration:

"If the grass grows in Janiveer,  
'Twill grow the worse for all the year."

And again, prettily worded, but discouraging, the prophecy:

"If January extends be summerly gay,  
'Twill be wintery weather till the calends of May."

New Year's Day, particularly in northern countries, is one of festivity and merrymaking. Many of the customs still observed in its celebration are extremely ancient in origin; modernized, but yet with recogniz-

able features. Noticeable among them the social function of the present era, to "see the old year out and the new year in." Family and friends gather around the hearth-fire on the last night of the dying year to pass the time in merry converse, games, etc., until the clock strikes twelve. At the last stroke all rise and express a wish for the happiness and prosperity for the new year for each and all. Sentiments and songs are sung, "Happy New Years" exchanged, the gaiety extending oftentimes far into the wee small hours.

Another ancient custom (or bit of superstition, if you will) of New Year eve was known as "first foot." The person who crossed the threshold first after midnight was supposed to bring luck to the dwelling for the new year, but to insure this must not come empty-handed, but bearing cakes and other food delicacies. Courtesy demanded whatever the fare that every person under the roof must partake of it, or resign themselves for the next twelve months to "nae luck at all." The "first foot" was often that of admiring swain, anxious to give a lover's kiss, which was his rightful claim, to his pretty "Scotch lassie Jean." If mother or grandmother chanced to open the door, it was quite another thing.—Table Talk.

### Spurgeon and the Young Dutchman.

A young man came all the way from Holland once to ask Mr. Spurgeon the oft-repeated question:—

"What shall I do to be saved?"

The great preacher was sitting in his study seeing inquirers, when the young Dutchman came in and spoke in broken English.

"Where did you come from?" asked Mr. Spurgeon.

"I came from Holland, sir, by boat."

"And you want to know what you must do to be saved? Well, it is a long way to come to ask that question. You know what the answer is:—'Believe in the Lord Jesus Christ and thou shalt be saved.'"

"But I cannot believe in Jesus Christ."

"Well, now," said Mr. Spurgeon, "look here. I have believed in Him for a good many years, and I do trust Him; but if you know something or other against Him, I should like to know it, for I do not like to be deceived."

"No, sir; I do not know anything against Him."

"Why don't you trust Him, then? Could you trust me?"

"Yes; I would trust you with anything."

"But you don't know much about me."

"No, not much; only I know you are a preacher of the Word, and I believe you are honest and I could trust you."

"Do you mean to say, said Mr. Spurgeon, "that you would trust me and then tell me that you cannot trust Jesus Christ? You must have found out something bad about Him. Let me know it."

The visitor stood still and thought for a moment, and then said:—

"I can see it now. Why, of course I can trust Him; cannot help trusting Him. He is such a blessed One that I must trust Him; cannot help trusting Him. Good bye, sir," he added, "I will go back to Holland; it is all right now."

The young Dutchman was a theological

stud-ut, Isaac Kuyper, of Leyden's alma mater, and who became later one of the most earnest and ardent preachers of God's Word Holland ever had; the father and founder of "de Vrije Universiteit" (Free University) of Amsterdam, succeeded later by his son, the Rev. Abraham Kuyper, D.D., for a number of years the president of Amsterdam's alma mater (Vrije Universiteit), and at the present time the Premier and Minister of State of the Dutch Government, and who nearly four years ago was lecturing in the United States at many of its universities, including Princeton, Yale and Harvard.—"New York Observer."

### About Beavers.

In his habits the beaver resembles the muskrat; he likes to live along the bank of a stream, not too swift. He is decidedly herbivorous in his tastes, using for food green cornstalks, grass, weeds, and the bark of trees, such as the quaking asp, willow, cottonwood, etc.

The only entrance to his nest is from the bottom of the stream; it is often to be found under a clump of overhanging willows, the roots of which help to keep the dirt from caving in. He digs upward, plastering his hole with mud, and bracing it with sticks, until he gets high enough above water level to make his nest. These animals are wonderful workers. I have known them to stop up a two inch pipe with grass, mud, and moss. It had been laid to the centre of their pond, in perhaps four feet of water. The pipe at the end had a strainer placed over it. The pump house was about one hundred yards away. How they discovered the water escaping from the bottom of the pond, I do not know; but every morning, and sometimes in the night, the workmen had to go to the pond, wade out, and clean off the end of the pipe.

Besides being the most patient of all animals, the beaver is a model housekeeper. "As neat as a beaver" should be considered by all housewives as a high compliment. Every stick is carried out of the nest after the bark has been peeled off for food, and thrown into the stream.

He sometimes builds a "house," but he prefers a stream deep enough to allow him to lay down his food for the winter in its bed, for if shallow it is quite likely to freeze up and cut him off from his winter's supply. He lays down his fresh cut poles close to the bank, with the butt ends up stream to prevent their floating down and away from his hole.

Almost helpless on land, he is perfectly at home in the water, his broad, paddle-shaped tail and his large webbed hind feet making excellent "oars." His front feet, strange to say, are laid close to his belly in swimming. Like men (with the exception of some Oriental races, who use their toes about their daily work quite as cleverly as their hands), the beaver uses his "hands" in doing his work. The old story about him using his tail for a trowel is not reliable to any extent.

These animals usually herd together in small families, go up stream during the spring freshets, and remain there. If their dams are cut out, a dog can be sent into the hole, and the occupants driven out. They are then easily caught and killed, as they are so clumsy on land, and see but little. They have a wonderful scent, which makes it impossible to trap them on land. To trap them even in water requires more or less practice on the part of the trapper. He has a cunning creature to deal with, and he must proceed carefully.

Like the muskrat, the beaver can swim a long distance under the ice by breathing upward and inhaling again as he swims across. This breath is seen to collect in bubbles under the ice. An occasional "air-hole" also serves him, so that I have known him to cross under ice a lake a mile and a half wide.—Forest and Stream.

### What is Economy?

There is an idea prevalent that economy and saving are allied terms, but the idea is false. Economy and saving may be, but are not necessarily one. Sometimes economy is spending and spending with a liberal hand. Economy is the wise use of the material one has. To save a dollar and waste one's nervous energy to the point of exhaustion is the grossest extravagance. This is one of the lessons which is hardest for a woman to learn. She can gauge the comparative values, however, in this way if she will. The essential things are those which abide and which one has in himself, beyond all changes of fortune and of time. Whatever weakens it or lessens it is false economy. It matters little in the course of a life whether one has a ruffle more or less or not; it matters much whether in seeking for that adornment one has grown so weary that cross words have come. Every strain of that kind, if it comes as the result of trying to save, has cost more than it saved. It is a wise economy, whatever it costs, which saves one's nature whole and sweet, one's brain clear and keen, one's body responsive to one's will and one's entire being in perfect tune with the Infinite:

### A Garden With an Open Gate.

"It was rather a tiresome walk, wasn't it?" and Margaret looked up pleasantly as Jean came in. "But, really you have rather a beatified look," she added. "Has any one given you a flower or anything?"

"Not a really, truly one," laughed Jean, "but I have just passed Mrs. Gordon's, and she was on the veranda. She got up and came down to the gate to meet me with just her very own smile, and some hearty questions about myself and the rest of us in that genuine way she has. It rested me all over. I fancy she did give me a flower—a little sprig of happiness in bloom. How kind she is and how loving! The best of it is she is always the same, and everybody knows exactly how to find her. She has such a real interest in people. I've heard her say so, but I would know it without telling."

"Her garden gate is always open' and that makes a difference," said Margaret. "Expound your riddle, or your metaphor," said Jean.

"I was only thinking of a sentence from Dr. Van Dyke," Margaret answered. "It is fresh in my mind, as it happens. He puts the question: 'Are you ready to make a garden for your kindly feelings with the gate open?' Now you know, sister mine, that there are folks a-plenty who have kindly feelings, but we are not much the better for them. They keep the garden gate tight shut. Mrs. Gordon's is always open. She not only has, but she gives flowers, and any passer-by may come into her garden and welcome."

"True enough," said Jean, cordially. Then she added, thoughtfully: "I'm sorry for those shut-tight people who really mean well and have kind feelings, but are afraid, or don't know how, to let them out. Those whose garden gates are always open are surely much happier themselves."

"Of course they are. But we have our

own gardens and gates to look after. There is our little sewing-woman going by. I'll step down and speak to her." and Margaret vanished with a significant smile.—Wellspring.

### Psalm for the New Year.

O New Year teach us faith!  
The road of life is hard;  
When our feet bleed and scouraging winds us scathe,  
Point thou to him whose visage was more marred  
Than any man's; who saith,  
"Make straight paths for your feet" and to the oppress,  
"Come ye to me, and I will give you rest."

Yet hang some lamp-like hope  
Above this unknown way,  
Kind year, to give our spirits freer scope  
And our hands strength to work while it is day.  
But if that way must slope  
Tombward, O bring before our fading eyes,  
The lamp of life, the hope that never dies.

Comfort our souls with love—  
Love of all human kind;  
Love, special, close, in which, like sheltered dove,  
Each weary heart its own safe nest may find;  
And love that turns above  
Adoringly; contented to resign  
All loves, if need be, for the love divine.

Friend, come thou like a friend,  
And wether bright thy face  
Or dim with clouds we cannot comprehend,  
We'll hold our patient hands, each in his place,  
And trust thee to the end,  
Knowing thou ledest onward to those spheres  
Where there are neither days, nor months, nor years.

—Dinah Muloch-Craig

If you earn but three shillings a week, give a penny out of it, and you will never want. But I do not say this to you who have ten or fifteen shillings a week, and give only a penny. I have been ashamed for you, if you have not been ashamed for yourself Give in proportion to your substance. Open your eyes, your heart, your hand.

### The Lost Tribes.

Before the Jewish Historical Society Mr. A. M. Hyamson read a paper on the "The Lost Ten Tribes and the influence of the search for them on the return of the Jews to England," which is reported in the "Jewish World." He said that although many theories had been propounded as to the fate which had overtaken the Ten Tribes in earlier ages, it was not till the commencement of the seventeenth century that Englishmen began to interest themselves in the question. Giles Fletcher was the pioneer in England in the quest for the lost Tribes. In his book, published in 1677, he identifies them with the Tartars. A conclusive proof of the certitude of his position was the fact that the Tartars were divided into ten tribes. It had been suggested by Continental scholars that the North Americans were descended from the Tartars. Breaewood combined both theories and insisted on tracing the Ten Tribes to North America. The North American descent of the Israelitish tribes obtained wide credence in England, and a great controversy, resulting in a huge literature, raged round the question, which drew Manasseh ben Israel into the arena. Lord Kingsborough, born 1795, died 1837, published nine and a half ponderous tomes at a cost to himself of \$30,000 to establish the proof of England's identification with Israel.

### An Open Letter to Mothers.

"I cannot praise Baby's Own Tablets too highly," writes Mrs. James S. Beach, Campbell's Bay, Que. "From the time my baby was born he was troubled with pains in the stomach and bowels and a rash on his skin which made him restless day and night. I got nothing to help him until I gave him Baby's Own Tablets, and under their use the trouble soon disappeared, and all my friends are now praising my baby he looks so healthy and well. I give him an occasional Tablet, and they keep him well. I can heartily recommend the Tablets to any mother who has a young baby."

Thousands of other mothers praise this medicine just as warmly, and keep it on hand in case of emergency. The Tablets cure all the minor ills of little ones; they act gently and speedily, and are absolutely safe. Sold by all druggists or sent post paid at 25 cents a box by writing The Dr. Williams' Medicine Co., Brockville, Ont.

### The Birthplace of the Moon.

Theoretical observations led Professor G. H. Darwin to conclude several years ago that far back in the past the earth rotated on its axis in about three hours, and that the friction of tides upon its surface, acting as a brake, has reduced this rate to the period of twenty four hours, which is the length of our day at present. When the day was only three hours long, the earth was in a plastic condition, and the attraction of gravity was barely sufficient to counteract the tendency for parts to fly off, due to the great velocity with which our globe was spinning. This gave grounds for the conjecture that the moon is composed of fragments of our primitive planet, which detached themselves when the earth spun up very swiftly, and afterwards became consolidated. At that time the earth was pear-shaped, and Mr. J. H. Jeans has recently shown in a paper to the Royal Society that it roughly contains the configuration even now. The deep seas in the Southern Hemisphere—the Pacific, Atlantic, and Indian Oceans—are believed to lie in the depression or vacancy from which the material of the moon was once torn off and thrown into space. England is almost at the centre of a hemisphere which is practically all land; this would be the blunt end of the pear-shaped earth, while almost at the antipodes of England is the Australian continent which marks the remains of the stalk end of the pear.—Leisure Hour.

Squash Pie—One cup heaping full of squash, one pint milk, two eggs, sugar to taste, probably one cup, nutmeg for flavor.

## Saving Money By Mail

Is the title of an interesting Booklet which explains our system by which deposits may be made and withdrawn by mail as conveniently as if your own post-office were our office.

Send for it. You will find it interesting.

## Canada Permanent

Mortgage Corporation

(Formerly The Canada Permanent and Western Canada Mortgage Corporation)

Toronto Street, Toronto.

## Ministers and Churches.

Toronto.

Rev. John Neil, in Westminster Church: In the 40th Psalm it speaks of the miry clay, the swamp with sinking sand and the solid rock, and it is not over-drawing it too much to say that the Psalmist intended this for a reference to the sinner before and after he believes in Christ. The swamp with the sinking sand is compared to sin, which a man is trying to rid himself of, but with every effort he makes the deeper he goes. The solid rock rises from the side of the swamp, and on it stands some person who, of all, can help him out of his difficulty, and that is Jesus Christ, and He helps him out of his difficulty with the greatest tenderness that only He knows.

Rev. Robert Atkinson, in St. Giles Church: "There is some discussion these days as to whether Christianity had failed of its mission. In considering such criticisms one ought to 'consider the source.'" It coming from some one who had tried Christ and Christianity and found Him to fail then their weight would be considerable. It is different, however, when they come from sources avowedly antagonistic. We should be clear as to our definitions: What is Christianity, and what do we mean by failure? A conventional usage of the words Christian and Christianity is much to be deprecated. There is no really Christian nation to-day, that is a nation whose statesmen are men under the influence of the spirit of Christ and whose policy is governed by that spirit. As to failure, what is your standard of success? Something that bulks big is "universal." Like Walt Whitman we sing vivas to those who have failed. By failures the progress has been made.

Wright forever on the scaffold,  
Rong forever on the throne,

But that scaffold sways the future. It's said Christianity has failed because it has not established a universal brotherhood. Christ did not undertake to do this but to create a spiritual brotherhood. He divided men when on earth. Some followed Him and others cried: "Crucify Him!" One thief adored Him, the other reviled Him. It is so still. He divides the household. He sends not peace but a sword. It will be so to the very last, when he will divide the sheep from the goats. He creates a division in eternity between those who are welcomed and those bidden to depart. He made a spiritual family of those who, trusting Him, submit to the will of God. These are His mother, brothers and sisters. As to others, he that is not with Him is against Him, not a universal brotherhood. That is, indeed, a dream. Christ came not to coerce man. He leaves it to their will to choose. Is there any difference between the real Christianity of to-day and that of Christ? None. Conventional Christianity is unworthy of the name. The real thing is a thing of the spirit, the character, and is a unity throughout the ages felt and known as a real experience by those who submit to the will of God in Christ. The refusal of men to submit to the will and spirit of Christ, Christianity is not to blame for, and it is that refusal and not Christianity which is accountable for the slow progress of the world to God. Christ will not compel; He can only win.

Ottawa.

The annual congregational meeting of St. Paul's church will be held next Tuesday evening at 8 o'clock.

Rev. Dr. Armstrong, of St. Paul's church, has been unanimously nominated for the moderatorship of next General Assembly by Ottawa Presbytery.

Rev. R. Gamble, the efficient clerk of Ottawa Presbytery, was nominated for the Moderator's chair in the Synod of Montreal and Quebec.

Rev. J. H. Turnbull was appointed by Ottawa Presbytery to address the annual meeting of the Women's Foreign Missionary Society in March.

Rev. D. M. Ramsay is announced to preach anniversary sermons at Manotick next Sabbath. Rev. J. A. Moir of that place will take the services in Knox church.

At last meeting of Ottawa Presbytery a report was read suggesting a method of electing elders as commissioners to the general assembly, and the following was adopted: Each session shall nominate one of its number and forward the nomination to the clerk of the presbytery not

later than Feb. 20th, and that these together with any additional nominations the presbytery may make shall form a list.

Rev. W. W. Purvis, of Bryson, having accepted the call to Rosthern, he was released from his present charge and transferred to Prince Albert Presbytery. Rev. J. A. Ridson is interim moderator of session.

Rev. A. E. Mitchell of Erskine church, has been invited to preach anniversary sermons in St. Andrew's church, Pakenham, next Sabbath, and to address the social meeting on Monday evening.

The following additional elders have been elected in the Stewarton church, viz: Messrs. James Johnson, Robert McConnell and W. H. Fitzsimmons. Ordination and induction at morning service on the 17th inst.

The annual meeting of the Stewarton congregation will be held on Tuesday evening, 12th inst. The church is growing, and the various reports to be submitted will indicate a very satisfactory condition of affairs.

Ottawa Presbytery agreed to the translation of Rev. N. H. MacGillivray of Carp to St. John's church, Cornwall, to take effect on the 17th inst; Rev. A. S. Ross, Westboro, was appointed interim moderator during the vacancy at Carp, with authority to moderate in a call to another minister as soon as the congregation was ready.

A call from Lechaber and Thurso in favor of Rev. J. J. L. Gourley was sustained by the presbytery of Ottawa and arrangements were made for his induction, to take place on a date to be decided by the clerk.

A lengthy discussion took place over the call of the presbytery of Melita in favor of Rev. T. A. Sadler, of Russell. The congregation of Russell through their representatives asked that Mr. Sadler be not transferred. Mr. Sadler stated that he had no desire to change his present relations.

The Presbytery of Ottawa arranged for the induction of Rev. J. H. Laverie at East Gloucester on the 19th inst. The moderator, Rev. Robert Herbison, will preside, and Rev. T. A. Sadler will preach the sermon. Rev. N. A. McLeod is to address the pastor and Mr. Neil McKinnon will address the people.

At a special meeting of Queen's University trustees, it was decided that Queen's should show her sympathy towards Ottawa College in some tangible way, and a committee consisting of Chancellor Sir Sandford Fleming, Principal Gordon and Miss Lois Saunders, (University Librarian), was appointed to make a generous selection of books for presentation to the Ottawa College library, whose extensive and valuable contents were destroyed in the flames which brought destruction and death to Canada's Premier Roman Catholic educational institution.

At a meeting of the Ministerial Association, on Monday, Dr. Moore was present and spoke briefly re the public health referring to the ravages wrought by consumption, and the organized work already being done towards its prevention. He asked that as in other places the medical men be given an opportunity to address the congregations on a certain day on this subject after the regular services. A resolution was the reason passed expressing thorough sympathy with Dr. Moore in his efforts and readiness to co-operate with him in any possible way. Rev. Jas. H. Turnbull of Bank street church, gave the paper of the morning on "The Message of the Prophet Amos to his times," which elicited much interesting discussion.

At a meeting of the Ministerial Association on Monday Rev. F. G. Lett reported for the committee re civic morals that bills, and posters of undesirable character have ceased to appear in the city. Certain bills of this type have been already stopped before they appeared on the billboards and placed before the authorities with the desired result. It was found that the Provincial Act regarding such posters was somewhat below the Federal Act. A resolution was therefore passed that a memorial be presented to the Provincial Government asking that among posters prohibited be included "as has already been done in the Customs Act of the Federal Government

Eastern Ontario.

The Spence Presbyterians held a Christmas tree festival on the 20th ult.

Rev. D. H. Hodges has been inducted into the pastoral charge of the Presbyterian churches at Admaston, Barr's and Northcote.

Mr. Robert Barbour, a graduate of Knox college, 1903, has accepted a call to St. James church, Stouffville and Melville church, Markham.

Rev. J. R. Conn, of Napanee, has been visiting friends in Carleton Place and neighbourhood.

The Magnetawan Sabbath School entertainment on Christmas night was largely attended, and the proceeds amounted to \$46.50.

Rev. E. G. Robb, of Arnprior, took the services at Carp and Kinburn for Rev. N. H. MacGillivray, who preached in St. Andrew's church, Arnprior.

An enjoyable entertainment was held in the Carp church on Christmas evening, taking the form of an old-time soiree. A very good programme was presented and refreshments were served by the members of the Ladies' Aid society. The proceeds amounted to \$50 when all expenses were paid.

The Christmas tree and entertainment of the Russell church, held on Christmas night, was a most successful event. The proceeds amounted to over sixty dollars. The program, as is usual in an entertainment of this kind, was largely made up of children's speeches, dialogues and choruses. These the little ones did well, reflecting credit upon themselves and their painstaking teachers Misses Sadler, Turnbull and Meharey.

The tea meeting held in the Middleville church on the evening of the 24th was a decided success. Most of the entertainment was furnished by the children of the Sunday school, and was rendered in a manner very creditable to them. Refreshments were served in the town hall, and proved to be a very satisfactory arrangement. Addresses were delivered by Rev. Mr. Miller, of Watson's Corners, and Rev. Mr. Hard, of this place. Rev. Mr. Wallace, the pastor filled the chair in a very genial and courteous manner.

The Admas' on church held its annual entertainment on Wednesday evening. The church was well filled with members and friends of the congregation and the chair was occupied by the new pastor, the Rev. D. H. Hodges, late of Ancaster. A strong, forceful and thoughtful address was given by the Rev. A. C. Ferguson, of Forester's Falls, also an address by Mr. R. A. Wilson, a student of Queen's College. The report of the superintendent of the Sabbath school shows steady progress during the year.

A union service of St. John's and First Presbyterian congregations was held in the Kirk on New Year's day at 11 a. m., which was fairly well attended considering the inclement weather and the storm that prevailed at the time. The service was conducted by Rev. D. Strachan, who gave an excellent address, very appropriate to the occasion on the mystery of life, taking as his text Revelations xxi, 1, "And there was no more sea."

In the First church, Port Hope, on the evening of the 27th ult., Rev. H. E. Abraham took for his text the words: "We spend our years as a tale that is told." In the opening of his sermon the pastor said, "At the risk of casting a shade over the Christmas festivities, I speak of the brevity of human life. It is not a new subject, the Bible is full of allusions to it, and no doubt you have heard of it at the close of every year of your existence; infancy merges into childhood, childhood into youth, youth into manhood and manhood into old age with startling rapidity, and the oldest among you in looking back upon your past lives may say, 'We spend our lives as a tale that is told.'" In his concluding remarks Mr. Abraham entreated his hearers to have high and noble aims, and live in full communion with Jesus Christ, until they were called into His presence and saw him face to face.

At Peterboro over 100 members of St. Paul's Senior Bible class assembled in the lecture room of the church on New Year's Eve, for the purpose of showing their appreciation of the work done during the past year by their teacher, Rev. J. A. Wilson, assistant minister of St. Paul's, in presenting him with a handsome furlined overcoat, accompanied by an affectionately worded address, the artistic penmanship of which was the work of Mr. Pringle, principal of Business College. The address was read by the secretary, Mr. R. G. Williamson and the presentation made by Mrs. R. Mein.

## Western Ontario.

Rev. W. G. Hanna, M. A., of Mount Forest, has been attending a meeting of the Lord's Day Alliance executive in Toronto.

Rev. E. A. Henry, of Knox church, Hamilton, has been preaching a series of sermons on the Ten Commandments. "Thou shalt not bear false witness against thy neighbour," was the theme of his discourse last Sunday evening.

Rev. Dr. McCrae conducted anniversary services at Dorchester church last Sabbath. Mr. Walter L. Nichol, B.A., of Knox College, preached in Westminster church, Wilton Grove.

The first annual reception given by Rev. E. A., and Mrs. Henry to their congregation, was held in the parlor of Knox church, Hamilton, New Year's afternoon, from 2 to 5 o'clock. Not only were many members of the congregation present, but friends and former members visiting were pleased to accept of the genial hospitality of the pastor and his wife.

The annual Sunday School supper and concert of Knox church, London, was a very successful affair. Rev. J. G. Stuart, the pastor, presided; and the programme was an excellent one.

On the eve of her departure from Embro members of the Presbyterian choir presented Miss Pringle with an appreciative address and a beautiful pearl brooch. The pastor of the church, Rev. G. C. Patterson, read the address; and Miss Jelfs made the presentation.

Rev. T. A. Cosgrove has preached his farewell sermon in First church, St. Marys, and prior to his leaving for his new charge at Newark, Ohio, the congregation presented him with a handsome gold watch, and gave Mrs. Cosgrove a beautiful silver tea service and a case of pearl-handled knives and forks.

At the congregational meeting of St. Andrews church, Sarnia, Rev. J. Eadie, moderator of session in the chair, it was unanimously agreed to call Rev. J. S. Scott, M.A., of Brantford. The people hope that his response will be favorable, and that before long he will be welcomed by them as their pastor, to take up the work so suddenly interrupted by the death of their late pastor, Rev. J. Thompson, D.D.

In the preparation of the plans for the First Presbyterian Sunday school room London, which will be ready for occupation in a few weeks, the building committee did not fail to see that the structure was to be modern in every respect. There is one large room, with many class rooms partitioned off it, and so arranged that folding doors can be thrown back, giving scholars and teachers in every part of the building an unobstructed view of the superintendent's platform. The school will have ample seating capacity, and will relieve officers and teachers of a handicap under which they have been labouring for many years.

The Knox church Sunday school, Hamilton, is well equipped for another year's work. The officers elected for 1904 are: Honorary Superintendent—Rev. E. A. Henry; Superintendents—W. H. McLaren, J. A. Moffatt and Chas. Peebles; Superintendent Chinese Dept.—T. W. Truscott; Secretaries—A. S. Leitch, Wm. Malcolmson, J. A. Cheyne; Treasurer—H. Donaldson. The year just closed has been a most successful one, and the average attendance was larger than the preceding year.

In connection with the re-opening services of Duff's church, Morrison, last Sunday, the following sketch of the new church from the *Guelph Mercury* will be of interest: The first Presbyterian church in Puslinch was a log structure, built in the year 1835, and was enlarged in 1840. In the year 1854 Duff's church was erected. This fine, commodious stone church stood for half a century with very little alteration. A disposition towards renovation obtained at the beginning of the present year, but those entrusted with soliciting subscriptions soon found an earnest desire on the part of many to have the work done in a complete and thorough manner making provision for safety, comfort and becoming elegance. Subscriptions more than double what was anticipated led to a re-consideration of plans, with the result that practically a new church has been built. All the material was removed from the solid stone walls, the excavation necessary for a basement was made, the walls were raised a few feet, and a roof with a modern pitch was put on. An addition of entrance, vestibule, and tower 60 feet high has been added. The basement has a kitchen, vestry, library and Sunday school room conveniently arranged. The auditorium

with paneled ceiling of proper height for perfect acoustic properties, the pulpit platform and chairs with paneled screen and choir niche in the rear, the circular pews with elegant finish, the windows, a combination of Gothic and Roman styles, with leaded glass of beautiful design, all constitutes an harmonious combination of rare beauty and chaste elegance.

## Northern Ontario.

Corbetton congregation, Rev. D. Urquhart, pastor, held a Christmas tree entertainment on the evening of the 22nd ult., which was a very gratifying success. The varied programme was interesting to the audience who also thought the Christmas tree very pretty.

Rev. James Buchanan of Dundalk exchanged pulpits with Rev. Alex. Sheppard of Tarbet on Sabbath the 27th ult., and conducted anniversary services at that place. Mr. Buchanan also delivered a lecture at the entertainment given the following evening.

Chalmers church Sabbath School, Flesherston, held its usual entertainment on Christmas evening and met with much success. A very pleasing programme was rendered, mostly by the Sabbath School scholars.

Rev. John Little of Holstein, was a speaker at the Varny Christmas tree entertainment and captivated the audience with his address on "Business," Mr. Wm. Allen, who presided, gave an able and stirring address on the "Liquor Traffic."

Owing to illness, Rev. Dr. Somerville was unable to conduct service announced to be held in Division Street church, Owen Sound, on New Year's day.

Notwithstanding a postponement which is usually not helpful to an entertainment that of the Rocky Sauguen church recently held was a gratifying success. The children's part of the programme was very interesting and several solos rendered by Mr. J. S. Drysdale were highly pleasing to the audience. The pastor Rev. Mr. Aitchison, presided.

A number of representatives from Pinkerton, West Brant and Cargill were present at last meeting of Bruce Presbytery in connection with a petition for the erection of Cargill into a separate pastoral charge. No objection being offered, the Presbytery decided to grant the prayer of the petition, to take effect at the beginning of the new year. Mr. Nichol was retained as pastor of the Cargill congregation at their own request.

Praton Station, Rev. L. W. Thom pastor, held anniversary services on Sabbath the 27th ult., Rev. D. Urquhart, of Corbetton, preaching afternoon and evening. Mr. Urquhart was also a speaker at the entertainment held on Monday evening. Rev. Mr. Thom took Mr. Urquhart's work on Sabbath and his own pulpit at Flesherston was supplied by Mr. Jas. Flestead of that place.

## Winnipeg.

A press dispatch, dated 31st Dec., says: Rev. Dr. Pitblado, pastor of Westminster church, returning home from a visit to St. Boniface Hospital recently, started across the ice to take a short cut, when suddenly he fell into a hole. The reverend gentleman managed to clutch the sides of the ice with both hands, and thus was able to keep his head above water, but could not climb out. For twenty minutes he was in this perilous predicament, calling for help, which at last came, and he was dragged out. Mr. Pitblado is in a serious condition from the effects of his involuntary cold bath.

The death occurred at Kildonan East on Dec. 4th of Mrs. Victoria Johnson Matheson, wife of Rev. Alexander Matheson says the *Free Press*. The deceased lady was in her 64 year. She was known and dearly beloved among a very wide circle of friends in Kildonan, St. Andrew's and Selkirk, where at different periods she has resided and been the helpmate of her husband in church work for almost thirty years. For the past few years she has been living in retirement with her husband in East Kildonan, almost opposite old Kildonan church. She continued up to the last a lively interest in the church and social life of the community. She leaves, in addition to her surviving husband, a family of four sons and one daughter, Miss Minnie to

mourn her loss. Three of the sons, Alexander, James and David, reside in Winnipeg, and the other Robert, is a resident of Regina. The Cornwall Standard adds: Mrs. Matheson was a sister-in-law of Mrs. George Johnston, Second Street, Corwall. Her husband was Presbyterian Minister at Lunenburg for some years.

## Death of Rev. Dr. Watson.

From Beaverton Express.

In the death of the late Reverend David Watson, M.A., D.D., this community suffers the loss of a most distinguished citizen. On Wednesday evening of this week he passed peacefully from us without sadness of farewell and with the ourunning tide his strong spirit was borne to the Land that is Far Away, yet ever nigh, that heavenly home to which with goodness and rare confidence always, he would point the way to all who came within the wide scope of his ministry.

David Watson was born at Inverness, Scotland, a little more than eighty years ago. In his early youth the family removed to Canada and settled in Middlesex county, near London. He early manifested that love for books and eagerness for learning which to his latest years, was so strongly characteristic of him. He continued his studies by himself for a time and later at a grammar school in London, where he was prepared for the University.

To reach this stage many difficulties had to be overcome. While pursuing his studies by himself he was known to have walked to London, a distance of 18 miles to find out about a puzzling Greek verb. His years of study were broken by periods in which he himself became teacher. In one of these periods he had for his pupil the present Premier of Ontario, Hon. G.W. Ross, as well as other lads who have since become distinguished men.

He entered Queen's University in 1847 having for classmates two such now well known Canadians as the Hon. Mr. Justice McLennan and Mr. Alexander Muir. His literary course was a distinguished one, leading to the degree of B.A. which he received in 1850 and M.A. in 1852.

In the spring of 1853 he graduated in Theology from the same institution and in August of that year was ordained and inducted into the charge of St. Andrew's church, Thorah, then in connection with the church of Scotland. This was the beginning of a period of forty-five years faithful ministry in a pastorate, the success of which may be attributed to the fact that he was a brilliant preacher. That his strong pastorate work has left its mark on the community and not least to a life ever courteous, ever kind, a daily life wonderfully consistent and blameless in the eyes of the public.

His attainments and worth were recognized by the authorities of his University to which he had proved a good friend and in 1886 the degree of D.D. was conferred upon him honoris causa.

When he first came to Thorah he found himself the only minister in a large district and all his young energy and enthusiasm were devoted to the work of ministering to the widest possible circle of settlers. His pioneer work in the townships of Mara, Eldon, Brock and Georgiana is a cherished memory of many of the oldest settlers.

No one understood Dr. Watson who did not see that the deep, strong currents of his life flowed steadily on, unchecked by obstacles and never thwarted by the lesser or trivial; thus it was in the fine loyalty of his nature that he adhered to the church of his father in the midst of changes; and it was the same loyalty that made him so interested in the welfare and devoted to the interests of his congregation though under another minister and connected with another church.

His loss will be felt and mourned not only by his immediate friends but by the whole community and Mrs. Watson and the members of the family may be assured of the profound sympathy of all.

## Tobacco and Liquor Habits.

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally. Price \$2.

Truly marvellous are the results from taking his remedy for the liquor habit. It is a safe and inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and a certainty of cure. Address or consult Dr. McTaggart, 75 Yonge street, Toronto.

## Health and Home Hints

A child of five should weigh 41 lbs. be 41½ inches in height, and have a chest girth of 23½ inches.

**Preserving Glassware**—One of the most important things is to season glass and china to sudden changes of temperature, so that they will remain sound after exposure to sudden heat or cold. A writer in the Hotel Register gives the following directions: This is best done by placing the articles in cold water, which must gradually be brought to the boiling point, and then allowed to cool very slowly, taking several hours to do it. The commoner the materials, the more care in this respect, is required. The very best glass and china is always well seasoned, or annealed before it is sold.

**Marrow Pudding**—Sift three cups of flour and add a liberal half teaspoonful of cinnamon, the same amount of grated nutmeg and a large pinch of cloves. Stir in one large cup of currants, one of raisins and a tablespoonful of shredded citron. Add a cupful of beef marrow, chopped in small bits, and one cup of molasses. Finally stir in a cup of milk in which one even teaspoonful of soda has been dissolved. Stir all the ingredients thoroughly together, and cook for three hours in a buttered and sugared mould set in boiling water. Serve with ordinary hard sauce. A cupful of the best kidney suet may be used instead of the beef marrow. This is a simple and inexpensive pudding, and very suitable at this season of the year when hot fruit puddings are in demand.

### Can Consumption be Cured?

This question has never yet been satisfactorily answered. Certainly science has not yet found anything that will destroy the germs, and the only hope of cure depends on the ability of nature to throw off the disease.

It therefore becomes a simple question of nutrition. Fresh air and sunlight with plenty of good, rich, nourishing food properly digested and assimilating, has done wonders in the way of driving out the disease, and unless it has gone too far, nature thus assisted may work a cure. It will be seen, however, that everything depends on the ability of the digestive organs to assimilate a sufficient quantity of rich food and, unfortunately, where consumption has obtained a foothold, these organs are liable to be weakened and quite unequal to the task. Once more science comes to the rescue in the shape of FERROL, a consecrated medical food containing Cod Liver Oil, Iron and Phosphorous in an emulsion so perfect that it is ready for instant absorption so that the digestive organs are relieved from the overstrain, and the advice, "take plenty of FRESH AIR, SUNSHINE and GOOD RICH FOOD" becomes practicable as it never has been before.

FERROL with fresh air and sunlight will absolutely prevent consumption if taken in time.

FERROL with fresh air and sunlight will cure consumption in the early stages.

FERROL with fresh air and sunlight affords the only chance of cure in the advanced stages, and will certainly prolong life and add to the comfort of the patient.

If threatened with this disease in any form do not fail to try FERROL without delay.

At all Druggists. Sample free from THE FERROL CO. LTD., TORONTO, ONT.

## World of Missions.

The London Missionary Society has recently wiped out a deficiency of \$175,000.

Under French rule and influence the progress of missions in Madagascar is not so encouraging as under the native rule. Temptations are greater than formerly; whole tribes are still ignorant of the Gospel.

The Livingstone memorial in Central Africa is now completed, and in a fitting way marks permanently the spot formerly occupied by the tree under whose shadow the great missionary expired, and beneath whose branches his heart lies buried.

It is a beautiful custom of the Moravian church in Germany, to charge itself with the care of the children of its foreign missionaries. These children are gathered for their education in a large boarding school, but when the vacations occur each young person is received into some family and is treated as one of themselves.

A peculiar feature of the work in Korea is that it is self-supporting. The natives carry on the work, and the foreign missionaries have to superintend and direct these natives and to train at the same time those who are to be leaders. The missionary in Korea has a single pastorate; the majority have from fifteen to thirty churches under their care. The mission asks for twenty-five new missionaries and feels that they are absolutely needed to carry on the work the church has in hand.

The missionaries have, practically unaided, created modern India. I am now, of course, regarding their work from a purely political and educational point of view, leaving its religious aspect to be dealt with by those better qualified to review it than myself. If we carefully consider the careers of Warren Hastings and Alexander Duff, and mark their effect upon history, which weighing everything, shall we say one more for India—the English adventurer or the Scotch missionary? And, looking to Warren Hastings' successors, may it not be truthfully asserted that the glittering procession of titled persons who have held high office in India during a century and a half have left it very much as they found it; while every missionary teacher throughout the same period has been the center of influences which are now transforming the whole world?—A. J. Fraser Blair.

Madam Wu, wife of the Chinese minister recently recalled to China, went back with unbound feet. Her residence in this country so convinced her of the superiority of natural feet that she willingly endured the pain necessary to regain their normal shape. The toes that had been pressed back to the heels, and kept tightly bandaged all the time, were gradually allowed to assume the natural position, until finally the bandages were removed entirely, and she could walk with ease. She said, in speaking of her feet: "my feet are quite big now. But I do not care, for I am not in sympathy with the little-foot practice in my country. It is unnatural, and deprives a woman of so much that is beautiful and useful in life." She also said: "There are many English customs which I like and shall introduce in China. The Chinese women are eager to take their places in life along with the women of other nations, and I hope it will not be long before they will be given a reasonable amount of freedom."—Missionary Review of the World.

## Help One Another

### AN INTERESTING CHAT WITH REV. R. HATCHETT.

HE ASSERTS PEOPLE SHOULD SPEAK PLAINLY WHEN THEIR WORDS WILL BENEFIT OTHERS.

From the Recorder, Brockville, Ont.

Rev. R. Hatchett, general agent of the African Methodist church in Canada, spent several days in Brockville recently in the interest of the church work. Talking with a reporter he said he always liked to visit Brockville, because he found so many of its citizens in hearty sympathy with the church work he represents. "And besides, said Mr. Hatchett, I have what may be called a sentimental reason for liking Brockville. It is the home of a medicine that has done me much good and has done much good to other members of my family. I refer to Dr. Williams' Pink Pills." "Would you mind," asked the reporter, "giving your experience with Dr. Williams' Pink Pills?" "Not at all," said Mr. Hatchett, "I always say a good word for this medicine whenever the opportunity offers. I know some people object to speak in public about medicines they use, but I think this is a narrow view to take. When one finds something really good and really helpful in relieving human ills, it seems to me it is a duty we owe other sufferers to put them in way of obtaining new health. You can say from me therefore that I think Dr. Williams' Pink Pills a very superior medicine—I know of no other so good. My work, as you may judge, is by no means light, I have to travel a great deal in the interest of our church work, and it is no wonder that often I find myself much run down, and afflicted almost with a general prostration. It is on occasions of this kind that I resort to Dr. Williams' Pink Pills and I can say in all sincerity that they have never failed me. The pills have also been used in my family, and among my friends, and the results have always been satisfactory. You may just say from me that I think those who are afflicted with any of the ills for which this medicine is recommended will make no mistake in giving Dr. Williams' Pink Pills a trial."

The Rev. Mr. Hatchett's home is in Hamilton, Ont., where he is known to most of the citizens and greatly esteemed by those who know him.

### Why Modify Milk.

For infant feeding in the uncertain ways of the novice when you can have always with you a supply of Borden's Eagle Brand Condensed Milk, a perfect cow's milk from herds of native breeds, the perfection of infant food? Use it for tea and coffee.

## CURES RUPTURE



A Startling Discovery by an eminent Toronto specialist, by which Rupture of all forms and conditions, no matter how bad, or of how long standing, can be cured, painlessly, rapidly and permanently, at home; without a moment's loss of time from work. REV. C. N. DEWEY, of Wheatley, Kent Co., Ont., whose portrait here appears, is cured and not a moment from his natural duties. A valuable little book full of information to the ruptured and a Free Trial Treatment sent, plainly sealed, free of all cost. Strictly confidential. DR. W. S. RICE, 2 Queen St. East, (Dept. 1.), Toronto, Ont.

**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**  
 (Calgar.)  
 Edmonton, Fort Saskatchewan.  
 Kamloops, Vernon, 23 Aug.  
 Kootenay, Nelson, B.C., Feb. 17.  
 Westminster, Chilliwack, 1 Sept. 8  
 Victoria, Victoria, Tues. 1 Sept. 2 p. m.

**SYNOD OF MANITOBA AND NORTHWEST**

Portage la Prairie, 8 March.  
 Brandon, Brandon.  
 Superior, Port Arthur.  
 Winnipeg, Man. Coll., 11-mo.  
 Rock Lake, Pilot M'd., 2 Tues. Feb.  
 Glenboro, Souris, Dec 1  
 Portage, P. La Prairie, 14 July. 1.30 p. m.  
 Minnedosa, Minnedosa, 17 Feb.  
 Melita, at call of Moderator.  
 Regina, Moosejaw, Tues. 1 Sept.

**SYNOD OF HAMILTON AND LONDON.**

Hamilton, Knox, Hamilton 5 Jan 10 a. m.  
 Paris, Paris, 12 Jan. 1904.  
 London, Glencoe, 8 Dec. 10.30 a. m.  
 Chatham, Chatham, 8 Dec. 10 a. m.  
 Stratford, Stratford 12 May,  
 Huron, Clinton, 19 Nov. 10.30 a. m.  
 Sarnia, Sarnia, 15 Dec. 11 a. m.  
 Wingham, Wingham, 15 Dec. 10 a. m.  
 Paisley 6 Dec. 11 a. m.

**SYNOD OF TORONTO AND KINGSTON.**

Belleville, 8th Dec. 11 a. m.  
 Port Hope, Mill St. Port Hope 15 Dec.  
 Whitby, Whitby, 20th Jan.  
 Toronto, Knox, Tues. monthly.  
 Lindsay, Lindsay, 15 Dec. 11 a. m.  
 Orangeville, Orangeville, 12 Jan.  
 Beaton, Beaton, 16 Sept. 3 p. m.  
 Owen Sound, Owen Sound, Division St.  
 1 Dec. 10 a. m.  
 Algoma, Blind River, March.  
 North Bay, Fowassan 30 Sept. 9  
 a. m.  
 Saugeen, Harrison, 8 Dec. 10 a. m.  
 Guelph, Kora, 19 Jan 10.30 a. m.

**SYNOD OF MONTREAL AND OTTAWA.**

Quebec, Sherbrooke, 8 Dec.  
 Montreal, Montreal, Knox, 8 Dec.  
 9.30 a. m.  
 Glengarry, Moose Creek, 15th Dec.  
 11 a. m.  
 Lanark & Renfrew, St. A. church, Carleton Place, 1 Jan. 10.30 a. m.  
 Ottawa, Stewart Church, 3 Nov.  
 Brookville, Spencerville, 6 Oct. 2.30 p. m.

**SYNOD OF THE MARITIME PROVINCES**

Sydney, Sydney, Sept. 2  
 Inverness, Backsc, 17 Nov. 9 p. m.  
 P. E. I., Charlottown, 3 Feb.  
 Portou, New Glasgow, 11 p. m.  
 Wallace, Oxford, 5 May, 7.30 p. m.  
 Truro, Truro, 10 May 10 a. m.  
 Halifax, Charlottown, during meeting of synod.  
 Lunenburg, Lunenburg 5 May 2.30  
 St. John, St. John, Oct. 21.  
 Miramichi, Bathurst 30 June 10.30

**RICE LEWIS & SON.**

(LIMITED.)

BRASS & IRON

**BEDSTEDS**

Ties, Grates, Hearths, Mantels

RICE LEWIS & SON

LIMITED

TORONTO,

The Merchant's Bank of Halifax

After January 1st 1901.

**The Royal Bank of Canada.**

Incorporated 1869.

HEAD OFFICE HALIFAX, N. S.

President: Thomas E. Kenny Esq  
 General Manager: Edison L. Pease.  
 (Office of General M'gr., Montreal, Q.)

Capital Authorized \$3,000,000.00  
 Capital Paid up — 2,000,000.00  
 Reserve Fund — 1,700,000.00

Branches throughout Nova Scotia, New Brunswick, Prince Edward Island, British Columbia, and in Montreal, New York and Havana, Cuba.

Highest rate of interest paid on deposits in Savings Bank and on Special Deposits.

Letters of Credit issued, available in all parts of the world. A General Banking Business transacted.

H. J. GARDINER,  
 MANAGER.

OTTAWA BRANCH,  
 Cor. Sparks & Elgin Sts.

**To Sunday Schools**

\*\*\*\*\*  
 We have just opened up a fresh supply of Sunday School Books from best English publishers.  
 \*\*\*\*\*

Books sent on approval. Lowest prices guaranteed.

The William Drysdale & Co.  
 Publishers, Bookbinders, Stationers, Etc.

74-78 ST. CATHERINE ST. MONTREAL

**A Home in Sunny California**

Producing a Comfortable Income,

May be secured at a very Moderate Cost, at

**CITRONA PARK, Near Orland, GLENN CO.**

**SITUATION.**—CITRONA PARK is situated two and a half miles from Orland, on the main line of railway between San Francisco and British Columbia. It comprises several thousand acres of the best wheat land in the State, and has recently been laid out as a Temperance Fruit Colony. A clause in each deed prohibits the sale or manufacture of intoxicating liquor upon the property for all time. The opportunity which it presents to home-seekers and investors is one of the most attractive.

**SOIL AND CLIMATE.**—The soil is a rich loam mixed with small gravel, and will grow anything adapted to a semi-tropical climate, from apples to oranges. It is especially suited to the culture of citrus fruits, such as the orange and lemon. Peaches, pears, apricots, almonds, prunes, grapes, etc., flourish without irrigation. The district is practically immune from frost. Oranges are never injured by it, for they do not blossom in spring until all danger is over, and the fruit is harvested before the coldest weather comes. The season is fully six weeks ahead of Los Angeles, and orange are ready for the Thanksgiving and Christmas markets. There is an abundant and unfailing supply of water.

**TERMS.**—A ten-acre lot, which is amply sufficient for the comfortable support of a family, costs from \$65 to \$75 per acre, according to location. This is the net cash price. If time is a-ted, the price will be \$10 more per acre. A cash payment of 25 per cent will secure the ownership of a lot on which the purchaser may expend his savings as he is able, until he has acquired a beautiful home, supporting him handsomely, in a delightful climate, amid charming scenery, surrounded by cultured and cheerful-voiced neighbors. The terms of payment will be made as far as possible to suit purchasers.

**NON-RESIDENT OWNERS.**—If purchasers desire to live upon their lots while the trees are growing up, they can easily maintain themselves by cultivating the ground between the trees. Reliable parties say that they can raise as much as \$400 per acre in this way. There is a good market at the canneries for all kinds of products used by them.

Those who do not wish to occupy their property until the fruit is sufficient for their support, can have their lots planted and cared for at the lowest possible rates. A gentleman of long experience in the nursery business will take personal oversight of the lots of absentee owners.

**AS AN INVESTMENT.**—If a purchaser has no intention of removing to California, but wishes a good investment, he can count upon receiving annually, as soon as the trees are in full bearing, a much larger return than from any other source which affords the same security. An orange orchard, in full bearing, is often sold for \$50 per acre, while it costs less than \$900 per acre, not counting the cost of land to bring it to the point at which the crop will pay all expenses.

Owing to its elevation, dry atmosphere and absolute freedom from malaria, CITRONA PARK offers special attractions to those affected with diseases of the lungs, liver or stomach. A Canadian Presbyterian minister who has purchased a lot and resides upon it thus writes: "CITRONA PARK is a very healthy place. The fresh air helps one's nervous system. He can sleep after a day's work. He can eat too. His liver does its work. He can throw away his cascara and pill boxes and renew his health if not his youth."

For Prospectus and other information, apply to

Rev. T. F. Fotheringham, D. D.,  
 103 Elliott Row, St. John, N. B.



**THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.**

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 36, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

**ENTRY.**

Entry may be made personally at the local land office for the District in which the land to be taken in situ, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the Local Agent for the district in which the land is situate, receive authority for some one to make entry for him. A fee of \$10 is charged for a homestead entry.

**HOMESTEAD DUTIES.**

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act, and the amendments thereto to perform the conditions connected herewith, under one of the following plans:—

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
- (2) If the father (or mother, if the father is deceased) or any person who is eligible to make a homestead entry upon the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
- (3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent counter-signed in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his household, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same township or an adjoining or cornering township.

A settler who avails himself of the provision of Clause (2) (3) or (4) must cultivate 20 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 20 acres substantially fenced.

Every homesteader who fails to comply with the requirements of the homesteader law is liable to have his entry cancelled, and the land may be again thrown open for entry.

**APPLICATION FOR PATENT**

Should be made at the end of the three years before the Local Agent, Sub-Agent or the Homestead Inspector. Before making application for patent the settler must give 60 days' notice in writing to the Commissioner of Dominion Lands at Ottawa of his intention to do so.

**INFORMATION**

Newly arrived immigrants will receive at the Immigration Office in Winnipeg, or at any Dominion Lands Office in Manitoba or the North-West Territories information as to the lands that are open for entry, and from the officers in charge free of expense advice and assistance in securing lands to suit them. Full information respecting the land, timber, road and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Office in Manitoba, the Department of the Interior, Ottawa; the Commissioner of Immigration, Winnipeg; Manitoba; or to any of the Dominion Lands Offices in Manitoba or the North-West Territories.

JAMES A. SMART,

Deputy Minister of the Interior.

N. B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from Rail-road and other corporations and private farms in Western Canada.

**Important to Investors**

**THE STOCK OF**

**"The Sun & Hastings Savings & Loan Co." Offers Absolute Security.**

We pay a dividend of 6 per cent. per annum, payable half yearly.

**DEBENTURES SOLD**, secured by the total assets of the Company, drawing interest at from four to five per cent. according to length of term.

**DEPOSITS** received at the Head Office, Toronto, and Branch Office, Belleville. Liberal interest allowed.

Safe investment for Church or Trust Funds.

Head Office, Confederation Life Building, Toronto.

W. VANDUSEN, President.

W. PEMBERTON PAGE, Manager.

**We Sell - - -**

**- - - Typewriters**

\$30. \$40. and \$50. Up.

According to the style of machine desired.

We can safely say that our rebuilt typewriters are the best on the market. We use genuine factory parts and employ the best workmen in the business. We also guarantee every typewriter we sell for one year.

Price List of Rebuilt Typewriters Sent on Request.

**Canadian Typewriter Co.**

45 Adelaide Street East, TORONTO.

72 BANK ST.

OTTAWA.

**S. Owen & Co.,**  
MERCHANT TAILORS

Is noted for repairing, cleaning, dyeing and pressing.

GENTLEMEN'S OWN MATERIAL MADE UP.

**Inebriates and Insane**

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

STEPHEN LETT, M.D.

GUELPH, CANADA

N.B. Correspondence confidential.

**Rebuilt Typewriters . . .**

We have in stock at present and offer for sale rebuilt machines as follows:

	Cash, \$85.00	Time \$90.00
Underwoods	"	"
Caligraphs, No. 2 & 3	" 20.00	" 25.00
Blic kensderfers, No. 5	" 20.00	" 25.00
Williams, No. 1	" 35.00	" 40.00
Smith-Premiers, No. 1	" 47.50	" 52.50
" " No. 2	" 75.00	" 80.00
Jewetts, No. 1	" 45.00	" 50.00
" " No. 2 & 3	" 60.00	" 65.00
Empires	" 40.00	" 45.00
Remington, No. 2	" 40.00	" 45.00
" " No. 6	" 70.00	" 75.00
Yosts, No. 1	" 35.00	" 40.00
New Yosts, No. 1	" 35.00	" 40.00
New Franklins,	" 25.00	" 30.00
Bar-locks	" 35.00	" 40.00
Latest Olivers	" 30.00	" 35.00
Hammonds, Ideal	" 15.00	" 20.00
" " Universal	" 35.00	" 40.00
Peerless	" 25.00	" 30.00
Manhattan	" 50.00	" 55.00
Chicago	" 30.00	" 35.00

We also manufacture the Neostyle Duplicating Machines and supplies, and will be pleased to forward catalogue at any time. Our Typewriter Ribbons and Carbon Papers are the best. Give us a trial.

**United Typewriter Co., Limited,**  
Successors to CREELMAN BROS.,

7 & 9 Adelaide St., East, Toronto, Can.

ESTABLISHED 1870  
DESIGN YOUR  
**Dressed Hogs  
Dressed Poultry  
Butter to  
D. GUNN, BROS & Co**

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

**G. E. Kingsbury**  
**PURE ICE**

FROM ABOVE CHAUDIERE  
FALLS

Office:  
Cor. Cooper & Percy Sts., Ottawa, Ont.  
Prompt delivery. Phone 833

**CLUB FORT WILLIAM . . .**  
**HOTEL** Strictly First-Class.

SAMPLE ROOMS FOR  
COMMERCIAL MEN . .

**JOE MANION & CO.**  
Livery in Connection.  
Rates: \$1.50 per day; single meat

**ATTENTION!**

-DEALERS IN-

**PHOTO GOODS**

do you handle **CVKO PAPER**. If not write for Special Discounts for the New Century to

**S. VISE,**

QUEEN ST. TORONTO

**"WENTWORTH WOVE"**

**SOCIAL NOTE PAPER**

A most attractive line and the best value ever offered in high grade stationery. Made in six elegant tints

AZURE, GREY, MARGUERITE,  
ROSE, BLUE, WHITE

the most correct shapes and sizes - envelopes to match. Put up in hand-some embossed paperettes. Sold by all progressive stationers. Manufactured by

**THE BARBER & ELLIS CO.**

LIMITED

43, 45, 47, 49 Bay St.,

TORONTO.

**OTTAWA, NORTHERN & WESTERN RAILWAY.**

DAILY EXCEPT SUNDAY.

Commencing Oct. 12 trains will leave Canadian Pacific Union Station.

GRACEFIELD STATION.  
Lv. 5:05 p.m., Ottawa. Ar. 9:30 a.m.

Ar. 7:40 p.m., Gracefield. Lv. 7 a.m.

WALTHAM SECTION.  
Lv. 5:15 p.m. Ottawa Ar. 9:40 a.m.

Ar. 8:45 p.m. Waltham Lv. 6:45 a.m.

For tickets or further information apply City Ticket Office, 42 Sparks St., or Union Depot, C. P. R.

H. B. SPENCER,  
Gen'l Supt.

GEO. DUNCAN,  
Dis. Pass. Agent.

**CANADA ATLANTIC RY.**

Winter Time Table  
COMMENCING OCT. 4th.

**Montreal Trains**

8:30 a.m., Fast Express daily; 4:35 p.m., Fast Limited; 4:25 p.m., for New York, Boston and Eastern points. Through sleepers

TRAINS LEAVE MONTREAL FOR OTTAWA:

8:30 a.m., Fast Express; 4:10 p.m., Fast Express;  
All trains 3 HOURS only between Montreal and Ottawa.

FOR ANTPRIOR, RENFREW, EGANVILLE AND PEMBROKE

8:30 a.m., Express; 1:00 p.m., Mixed 4:40 p.m., Express.

FOR MUSKOKA, GEORGIAN BAY AND PARRY SOUND.

8:30 a.m., Express.

All trains from Ottawa leave Central Depot.

The shortest and quickest route to Quebec via. Intercolonial Railway and to

Close connections made at Montreal with Intercolonial Railway for Montreal and time Provinces.

For all information, apply nearest agent.

**New York & Ottawa Line**

Has two trains daily to

**NEW YORK CITY.**

The Morning Train

Leaves Ottawa 7:40 a.m.  
Arrives New York City 10:00 p.m.

The Evening Train

Leaves Ottawa 5:30 p.m.  
Arrives New York City 8:50 a.m.

and is an excellent way to TORONTO, BUFFALO, CHICAGO and

Other cities

Phone 13 or 133

**CANADIAN PACIFIC**

TWELVE TRAINS DAILY (except Sunday)

BETWEEN

OTTAWA AND MONTREAL

FROM UNION STATION

Leave Ottawa 4:13 a.m. daily  
8:15 a.m. daily except Sunday.

3:10 p.m. daily.  
6:30 p.m. daily except Sunday.

FROM CENTRAL STATION (Short line.)

Leave Ottawa 8:45 a.m. daily except Sunday

3:30 p.m. daily.  
4 p.m. daily except Sun.  
6:30 p.m. Sunday only.

EIGHT TRAINS DAILY (except Sun.)

Between Ottawa and Almonte, Arnprior, Renfrew and Pembroke.

Leave Ottawa (Union)

1:50 a.m. daily  
8:30 a.m. daily except Sunday.  
1:15 p.m. daily.

6:30 p.m. daily except Sunday.

Through connections to all New England and Western points.  
GEO. DUNCAN,  
City Ticket Agent, 42 Sparks St.  
Steamship Agent, Canadian and New York Lines