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### NEW YEAR'S MOTTOES.

*I asked the New Year for some motto sweet,  
Some rule of life with which to guide my feet;  
I asked and paused. It answered soft and low:  
"God's will to know."*

*"Will knowledge then suffice, New Year?" I cried,  
But ere the question into silence died  
The answer came: "Nay this remember, too—  
God's will to do."*

*Once more I asked: "Is there still more to tell?"  
And once again the answer softly fell:  
"Yes, this one thing, all things above—  
God's will to love."*

## BIRTHS

At Chalmers' Church manse, Quebec, on Dec. 29, 1901, the wife of the Rev. Donald Tait, of a son.

## DEATHS.

At London, on Dec. 28, 1901, Katharine Wallace, relict of the late James Wallace, in her 69th year.

At his late residence, 107 Bloor street west, Toronto, on Christmas Day, Thomas Adair, in his 75th year.

At Orangeville, Ont., on Dec. 29, 1901, Dr. Kenneth McQuarrie, youngest son of James McQuarrie, aged 23 years.

In Galt, on December 30th, the infant daughter of Mr. R. B. MacGregor.

## MARRIAGES.

At the residence of Mr. Charles Firth, 419 King street, London, Ont, on Wednesday, January 1st, 1902, by Rev. Robt. Johnston, D.D., Mr. Leslie W. Brown (of the firm of Baird & Brown, barristers) of Brantford to Miss Annetta R. Miller of Toronto.

At the residence of the bride's mother, Sunnyside Place, by the Rev. J. D. Morrison, Helen J. P., youngest daughter of the late John Baird, Bristol, Que., to Wm. Collins Young, of same place.

On Dec. 25, 1901, at "Craigen-trinne," the residence of the bride's father, Jas. Cruickshank, Esq., J. P., by the Rev. Walter Reid, B.D., Dr. Louis J. C. Baily, of Stonega, Virginia, U. S. to Dr. Jean Cruickshank, of Toronto.

At the manse, Kirk Hill, Ont, on Dec. 24, 1901, by the Rev. D. McKenzie, John A. McLeod, of Kenyon, to Catherine E. McEwan, eldest daughter of John A. McEwan, of Warina, Stormont Co., Ont.

At the residence of the bride's mother, Mrs. John Chapman, Ramsay, on Dec. 25th, 1901 by Rev. A. A. Scott, M.A., Samuel Steenson Gibson, of Masham, Que., to Janet Bain Chapman.

At the residence of the bride's parents, Beckwith, on Christmas night, by Rev. A. H. McFarlane, Mr. Peter McLaren, of the Derry, and Miss Madeline W., fourth daughter of Mr. David Cameron, of Beckwith.

At the residence of the bride's mother, on Dec. 25th, by Rev. G. A. Woodside, M. A., Mr. Frederick McRostle and Miss Eliza Beggs, both of Carleton Place.

At the residence of the bride, on Jan 1, 1902, by the Rev. A. C. Reeves, B. A., Edward Lock, of Inverkip, Ont., to Mrs. Christina Shannon, of Campbellford, Ont.

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## Note and Comment.

Newfoundland has issued a new four cent stamp with the Duchess' portrait on it, to commemorate the visit of the Duke and Duchess of Cornwall.

Twenty thousand copies of the Prince of Wales' speech and the other speeches at the Guildhall banquet are to be circulated by the London City Corporation.

Bennett Burleigh, the English war correspondent, says 10,000 British families could be settled to-morrow in charming hill and valley land in Vryheld district in South Africa alone.

The London "Standard" hears an important feature of the coronation ceremonies will be a naval review at Spithead, on an unprecedented large scale, to which foreign war-ships will be invited.

Queen Alexandra possesses a marvellous faculty for dropping off to sleep whenever she feels that she ought to have a little rest. It is to her ability to take a nap at will that Her Majesty attributes her excellent state of health.

Rev. F. R. McDonald, minister of Coupar-Angus, has died, in his 59th year. He was a native of Canada and was ordained minister of Martyr's Church, Paisley, and in 1881 was inducted successor to Dr. Stevenson, Coupar Angus.

Sable Island, that place of shipping disasters, is recommended to Marconi as a good place to locate his wireless telegraph station. It is 80 miles from the Nova Scotia coast, and ought to be a good site, with lighthouse towers 128 feet high.

The Scotchmen on the Isle of Lewis, the largest of the Hebrides, object to the union of the Free and United Churches of Scotland. When the minister at Ness joined the United Church they locked him out, and when the police were sent from the mainland they were imprisoned and capitulation forced.

Out of Montreal's population of 267,730, no less than 202,109 are Roman Catholics; 23,934 belong to the Church of England, 18,919 are Presbyterians, 8,139 Methodists, and 6,748 Jews. There is only one Mormon. In Ottawa there are 31,310 Roman Catholics in a total population of 59,928, and there are 10,017 Church of England, 8,025 Presbyterians and 5,788 Methodists.

The case of Miss Stone has not received much attention from the newspapers during the past week, and very likely this lack of publicity will prove beneficial to her case. It is announced that Mr. Eddy, the American Charge d' Affairs at Constantinople, has a new plan for securing the release of Miss Stone which is now being followed out, but none of the details of the plan can be made public. Mr. Eddy says that the prospects for release are growing brighter.

The young Queen of Holland, like the late Queen Victoria, absolutely refuses to sign any paper which she does not understand. If she cannot make out the meaning of it herself she sends for the minister from whose department it comes, or some other competent official, and asks him to explain it to her.

Though Li Hung Chang has passed behind the veil, his widow, a very beautiful, and, compared with her fellow-countrywomen, an exceedingly learned lady, still lives. In her magnificent home on the banks of the Pei-Ho she lives in great splendour with a retinue of over a thousand servants to minister to her desires.

End the war when it may, we have no doubt, very sensibly remarks the London Advertiser, that at a very early day the Boers will enjoy better rule and fairer treatment than was ever meted out to them by the autocracy of Kruger & Co. And if they are not then as contented, prosperous and happy as all races are in Canada, we will be much astonished.

Regarding the new coinage, the Times says:—"It will be observed that the innovation "Britt. Omn." is a triumph for Lord Roseberry, who suggested "all the Britains" as a part of the Royal style and title. The Daily Telegraph adds:—"There could have been no expression of the Imperial idea at once so felicitous and simple as that which will keep a new and universal symbol of Empire before the eyes of every subject in the land.

A writer in the Aberdeen Free Press, reviewing Dr. Whyte's Appreciation of Newman, recalls the fact that to many it is an open secret that Dr. Whyte, along with Dr. Dods and Dr. Webster Thompson, of Aberdeen, once made a pilgrimage to Birmingham, not to see Dale or Chamberlain, but to see Newman, and that the vision of a man as he lived lingers with all of them to the present time. The reviewer is believed to be Professor Iverach, who ought to know.

A curious and interesting plan has been adopted in Glasgow by certain landlords who, having improved much of their slum property, have been naturally desirous to keep it in good condition. The plan consists in offering prizes to tenants who behave themselves well and pay their rent promptly. All tenants who fulfil these conditions are allowed in summer to live rent free for a fortnight, so that if they take a holiday they need not pay two rents. The plan has worked well so far, and over 60 per cent. of the tenants have claimed the prize.

The whole civilized world will watch with more than common interest the workings of the law just enacted by New South Wales, to establish compulsory arbitration and make strikes and lockouts unlawful. The objection advanced to all proposals for compulsory arbitration has always been that it could be enforced upon only one party. The capitalists' property could be attached if they refused to comply with the law; but the workmen had little or no property to attach,

and there was no other way to punish them. The Australian law tries to meet this objection by imprisoning those guilty of disobedience; but whether it will be possible to imprison the thousands of participants in a general strike remains to be seen.

The London Daily Chronicle of Dec. 19 says: Dr. Monro Gibson (brother of Mr. James Gibson, of this city), the well-known minister of St. John's Wood Presbyterian Church, is we are glad to say, recovering from the accident to one of his eyes which occurred while golfing. The oculist's report yesterday was hopeful, and it is thought that the sight will not be permanently injured.

A remarkable account has reached San Francisco, says the "Empire," of a race of white men living near the North Pole, and descended from Sir John Franklin's men. The disappearance of Franklin's expedition has always been as much a mystery as a tragedy. In spite of fifteen relief expeditions and the efforts of the civilized nations of the world, it was never known absolutely what became of the entire party. A record of Franklin's own death and of that of many of his officers and men was found, but the majority was not accounted for.

At a late conference of English Friends a very interesting account of the rise and history of Quakerism in England was given. The Friends reached their high water mark in 1700, when out of a total English population of 5,000,000, they enrolled between 60,000 and 70,000 members. At the rate of England's growth since the Friends should number upwards of 900,000 to-day, whereas to-day most English year-books ignore their existence although they claim to number about 17,000. In the United States the census of 1890 gave 81,000 "orthodox" and 21,000 Hicksite, or Unitarian, Quakers.

Professor W. O. Atwater, of Wesleyan University, whose experiments as to the uses of alcohol have excited so much interest, made a discourse before the Hartford Medical Society the other day, in which he stated his conclusions as to alcohol's value. He finds that, like sugar, starch, and fat, it contains no nitrogen, and therefore cannot make bone, muscle, or blood, or build up tissue. But like sugar, starch, and fat, it protects the protein, or nitrogenous material, which does build up tissue, and, like them, too, it protects fat from consumption. It would seem, therefore, that the reason why fat people should eschew alcohol is that alcohol serves the body as a fuel, and when the body gets no alcohol it consumes so much more of its own fat. Professor Atwater recognizes the value of alcohol in illness, but thinks that in the past it has been prescribed overfreely by physicians. He recognizes also that, taken in excess, the damage it does to the nervous system far more than offsets its nutritive value. He thinks it a good thing for well people, and especially young people, to let alone. He urges that "for the work of temperance reform, now so greatly needed, it is essential that the action of alcohol be well understood, especially by physicians, whose influence on the public is so great.

## The Quiet Hour.

### Early Christian Church.

S. S. Lesson.—Jan 19; Acts 2: 37-47.

Golden Text.—Acts 2: 47. The Lord added to the church daily such as should be saved.

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

They were pricked in their heart, v. 37. The first effect which the gospel produces in those who hear it is sorrow and alarm. Sin so blinds and deadens the soul that it must be startled out of its insensibility. As birds who build their nests in bellies are undisturbed by the clamour of the bells, or as those who live beside a cataract cease to notice its roar, so the sinner is unaware of his guilt and danger. It is true kindness to rouse him. A sinking ship or a burning house is not the place for quiet sleep. The true friend is the one who shouts our danger in our ear and rouses us to seek safety. The terror and grief which the gospel awakens in the soul lead us to flee to the only refuge.

What shall we do? v. 37. It is not sufficient to have our emotions stirred by the preaching of the gospel. If we are to realize its saving power it must reach our wills and lead us to action. We have not finished with a sermon when we have listened to it. It remains for us to act out its teachings. The listening is over, the doing is just begun.

Repent, v. 38. A soldier defined repentance as a "right-about-face." Some one has said that to repent is to take the first turn to the right. Repentance is a change of mind. It is a necessary step to salvation. Unless we repent, we cannot receive the forgiveness of sins. It is true, in one sense, that believers have been forgiven from eternity, because the Lamb was slain "from the foundation of the world," but when this is said of them, they are looked upon as having already repented and believed in Christ.

Be baptized, v. 38. Along with the inward change there must go the outward sign. This badge of discipleship serves not only to indicate to others which side we are on, but also to confirm our own faith. Looking at this symbol reminds us of the position we have taken and the vows we have made. It is to us what the blood sprinkled on the doorposts was to the Israelites (Exod. 12: 13), a token that they belonged to the Lord and were under His special protection.

In the name of Jesus Christ, v. 38. The apostles baptized their converts in the name of their Master. This means that they acted under His authority. We sometimes send a messenger and bid him use our name. He is clothed with authority from us. More than this—it means that they were acting in the interests of His kingdom. When we do a thing in another's name, it is for him we do it. When we take possession of money or property in the name of a society, it is not for our own use but for the use of the society. When an officer arrests a man "in the king's name," he is not gratifying his private malice; and when the tax collector gathers money in the name of the government, it is not to fill his own pocket, but the coffers of the state. When the apostles baptized, they received new citizens into the kingdom of heaven, and those who submitted to this rite assumed the obligations as well as the privileges of citizenship.

Ye shall receive the Holy Ghost, v. 38.

The one thing that keeps the Holy Ghost out of our hearts is sin that is unrepented of and so unforgiven. When we repent of our sin, He comes in as the sunlight floods the room when the shutters are thrown open, or as the waters rush forth when some barrier is removed.

And to your children, v. 39. The children are included in the covenant which God makes with His people. Peter offered to parents a salvation which included their children. The children in our Sabbath Schools belong to God's kingdom as really as they are subjects of the British Empire. And because they belong to that kingdom, special obligations rest upon them. What boy or girl would willingly disgrace the name of an earthly father? How much more should they shrink from doing anything that would dishonor their Heavenly Father!

And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and prayers (Rev. Ver.) v. 42. Look at the four marks of these early converts. *First*, they made progress. They were converted at Pentecost, but that did not make them perfect Christians. They must grow into the likeness of Christ. The means of growth was the teaching of the apostles. Their souls were fed by the lessons which their teachers drew from the Old Testament and by the memories of Jesus. *Secondly*, they had fellowship with one another for mutual help and encouragement. In 1 Cor. 10: 16, the word here translated fellowship is applied to the Lord's Supper, and in Rom. 15: 26, it is used of a contribution for the poor. The fellowship consisted therefore in these two things—partaking of the same holy feast and ministering to one another's outward necessities. *Thirdly*, they united in the "breaking of bread." This is the earliest New Testament name for the Lord's Supper. From the beginning it took its place as a sacrament along with baptism. *Fourthly*, they gave themselves to prayer. This means social prayer and we learn that the prayer-meeting has always had a place of honor among the services of the church.

Were together and had all things common, v. 44. This is not an ordinary communism, where each claims a share by right, but a communism of generosity. The permanent teaching of this feature of early church life may be summed up in the two statements: (1) that our neighbors have a claim upon our sympathy and help, and (2) that our property is not our own. We have been "bought with a price" and this purchase includes our possessions. If we do not love our brother whom we have seen, it is in vain that we profess to love God whom we have not seen. (1 John 4: 20.)

The Lord added to the church daily, v. 47. We see what kind of a church it is to which the Lord adds. It is a living church, whose members feed upon the word and are united one to another in bands of brotherhood and seek in the sacraments and prayer the blessing of God. May ours be such a church!

A man can no more be a Christian without facing evil and conquering it than he can be a soldier without going to battle, facing the cannon's mouth, and encountering the enemy in the field.

### A Gratifying Statement.

DEAR "DOMINION PRESBYTERIAN":—Statements have been sent to all congregations in the western section, whose June reports showed that they had not then collected, or remitted, the full amount reported as actually subscribed. It is encouraging to find that very many have lessened the balance against them, that a good many have paid in full, and that not a few have sent in a little more than they had promised. A considerable number, also, who had paid in full according to June reports have sent additional amounts, as was suggested by the August circular. For all these tokens of continued interest, the Agent is duly thankful.

It is hoped that Ministers and local treasurers, now furnished with statements, if they find that there is yet a shortage will immediately call in outstanding subscriptions, and seek further contributions, if necessary; and that, thus, by the 22nd inst. when the Executive committee is expected to meet in Toronto, or at least within the present month, there may be large remittances to Rev. Dr. Warden. There are instances in which it appears that considerable sums have been collected and not yet remitted, but no doubt these will be in by 21st inst.

It is noted that in many congregations the balance due is now small—say from one or two to ten or fifteen dollars—showing probably a little shortage. It seems certain that if this matter were explained to the congregation, enough would immediately be provided to keep the congregation in the honorable position of having "paid in full" its reported subscription. I know many congregations who have tried this plan, and that it has resulted in providing the full amount, and often a little over.

One half the congregations have now paid in full, and it will be matter of congratulation if, in the end, we are able to say:—"Practically all our congregations sent in every cent promised."

Some have considerable lee way to make up, and will need to work vigorously or they may find themselves hard pressed in the closing days of the movement, which are not now far off. But in no case should there be any difficulty, if only friends face the task of collecting with hearty good will, and that I bespeak of them, and believe they will do.

The Annual meetings of congregations are now in order and, considering the vast interests involved both for Church and country, should there not in every case be on the order of business such enquiries as these: "How does our congregation stand with respect to the Century Common fund?" "Are there arrears we should provide for?" "Is there some further sum we might make up, so that it may not be said; "The Presbyterian Church started to raise a \$600,000 fund but was never able to finish it."

I do not doubt that we can finish it, but we need generous thoughts and hearty action during the next month or two, and these may be called forth by discussion at annual meetings, and by timely appeals to our people. We do need, also, such a small amount additional from each congregation as was suggested in the August circular, from 5 to 10 per cent more, from those who have not already sent it in. R. Campbell.

Perth, Jan. 4, 1902.

The light which we have gained was given us, not to be ever staring on, but by it to discover onward things, more remote from our knowledge.

**"Safe From Temptation?"**

BY REV. G. CAMPBELL MORGAN.

When you feel you are safest from the attack of Satan, you are most in danger of becoming a victim of his wiles. Show me the man who has had some spiritual experience—call it conversion or second blessing, or anything you please—and who, coming out of that experience, says: "Now I am safe. I have passed the region of temptation; I have gained the mastery"; and I will show you the man in supremest danger. It is the man who clings tenaciously, out of the agonized sense of his own weakness, who is strong; and not the man who stamps erect, and says temptation can have no power on him. Satan has no respect for any building, or convention, or religious frame of mind man has ever possessed. The pure soul of Jesus was met with temptation when the divine voice had been heard, and the divine approval declared.

**Prayer.**

BY REV. JOSEPH PARKER, D. D.

Grant us Thy peace, O Lord. "Great peace have they that love Thy law." The peace of God passeth understanding. Jesus Christ promised to give unto His church His peace, saying, "My peace I give unto you; not as the world giveth, give I unto you." We would enter into His rest; we would know the joy of the Lord's own peace. He is our peace, who hath made both one by His cross, reconciling us thereby, and thereby destroying the enmity. Lord, grant us Thy peace. The Lord will bless His people with peace. Now may we enter into the rest of God. Thou hast set us in a wonderful world, full of tumult and sorrow and death. There is no rest in time; it is too short for rest, it is too mean for joy. But we aspire to the eternal. This desire is kindled in us by God the Holy Ghost. Thou hast set eternity in our hearts. Thou hast not made us for time. We will rest in heaven.

**Serving.**

The sweetest lives are those to duty wed,  
Whose deeds, both great and small,  
Are close-knit strands of one unbroken thread,  
Where love ennobles all.  
The world may sound no trumpets, ring no bells;  
The book of life the shining record tells.

Thy love shall chant its own beautitudes  
After its own life working. A child's kiss  
Set on thy sighing lips shall make thee glad.  
A sick man helped by thee shall make thee strong.

Thou shalt be served thyself by every sense  
Of service which thou renderest.

—Elizabeth Barrett Browning.

The sermon that is after the soul is, like the Master, "filled with compassion." It will have in it what was in Christ's eyes when he looked on Peter, with the curses and denials scarce off that poor disciple's lips. It will have in it what was in Christ's voice when he stood weeping over Jerusalem, and said, "How oft would I have gathered thy children together, as a hen gathered her brood under her wings, and ye would not." The severest rebuke will get its chief severity from this deep undertone of divine compassion. And whether it be warning or entreaty, command or invitation, the terrors of the law or the forgiveness of the Gospel, the paths of a suffering and beseeching; in pursuing love will bathe it all, and make it clear that if the sermon does not bring the prodigal home, it will be because he preferred to trample on his Father's heart and murder mercy.

**Our Young People**

**Caleb: Choosing a Hard Thing.**

Topic for Jan. 19: Josh. 14: 6-14.

**Our Leader Speaks**

The story of Caleb is one of the most attractive and stirring of all the Bible stories, because it tells about the heroism of an old man. But it would lose most of its force if it did not also apply to young men and boys, to young women and girls. Indeed, there is nothing which Caleb did that we may not do quite as well.

Why are not all of us Calebs?

Partly, because we do not keep our eyes open for Hebrons to conquer. Some people have valley eyes, that never look up to the mountains. Their ideal for life is to get along easily. An enemy may lurk behind every tree, but they keep in the middle of the road and avoid trouble. Sin is all around us. Satan and his hosts are pressing hard. Everywhere there are Hebrons in the hands of our foes. There is the Hebron of the saloon. There is the Hebron of infidelity. There are the Hebrons of impurity, and misrule, and gambling, and dishonesty, and selfishness. We can shut our eyes to them, and choose a tent on the plain, or we can open our eyes to them and be Calebs.

But of course, too, we cannot be Calebs just with our eyes. We need a stout heart as well, and strong hands. Many people satisfy themselves with pointing out what needs to be done to bring in the kingdom of God; but no mountain can be scaled by looking at it and taking kodak views of it. So the question with each of us at this opening of the New Year is this: "What hard thing will I attempt for the Master?"

That is the name of our society—not Speculate, not Desire, not Boast, but Endeavor. The Hebron before the lookout committee may be to win for Christ and for active membership some careless young man. The Hebron before our officers may be to render this society an honor to the proud name it bears. The Hebron before you personally may be to overcome some besetting sin. Whatever our Hebrons may be, let us gain courage from Caleb. Let us open our eyes to them. Let us embolden our hearts toward them. Let us arm ourselves for the conquest, and make them our very own.

**Daily Readings.**

- Mon., Jan. 13.—Esther's choice. Esth. 4: 1-16.
- Tues., " 14.—Nehemiah's choice. Neh. 1: 1-11
- Wed., " 15.—Jonah's choice. Jonah 1: 1-17
- Thurs., " 16.—Christ's choice. Luke 22: 39-46
- Fri., " 17.—Stephen's choice. Acts 6: 9-15
- Sat., " 18.—Paul's choice. Acts 20: 17-27
- Sun., " 19.—Topic. *Caleb: Choosing a hard thing.* Josh. 14: 6-14

As a man thou hast nothing to commend thee to thyself, but that only by which thou art a man, that is by what thou choosest and refusest.—Taylor.

**Suggestions.**

Thousands of men go up into the fierce Klondike region and endure terrible hardships there, but it is for selfish ends, in the main—in order that they may become rich. Caleb endured hardships for another reason: he was seeking the good of his people. In that, too, he is an example for us all.

Why have we given up our childhood sports? Because they are not hard enough. As we grow from boyhood and girlhood, we keep up our interest in sports by making them harder and harder. Now why is it that, in our Christian life, we so often try to do the opposite thing, attempting to make it easier and easier?

Bismarck, the "Iron Chancellor" of Germany, probably had to overcome more difficulties than any other modern statesman. At one time he uttered these stirring words: "If you trust in God and yourself, you can surmount every obstacle. Do not yield to restless anxiety. One must not always be asking what may happen to one's self in life, but one must advance fearlessly and bravely." That is the way to conquer our Hebrons.

Spurgeon used to say that he got much encouragement to do hard things from a road he once saw in the Tyrol. There was a great cliff overhanging a lake, and it would seem impossible to put a road there, but a daring engineer blasted a groove along the side of the cliff and made a beautiful road, with the mountain on one side and arching over it like a roof. It is a tunnel with one side omitted. When a man, if he is such a man as Caleb, wants to go somewhere, he will find a way, or make one.—C. E. Wild.

It takes only one volcano anywhere in the earth to show that the heart of the earth is fire, and that some day it may burst through the thickest crust. . . . This is the tragedy of our single sins. . . . Down the crack which some one transgression makes in the fair face of a smooth and blooming life, we can see waiting for God's judgment-word the fire before which that life shall be at last consumed with fervent heat.—Phillips Brooks.

Presbyterian Standard: We regret very much our error with regard to the Twentieth Century Movement in the Canadian Presbyterian Church, which is about the size of the Southern Presbyterian. We said that they had about raised the million dollars which they proposed to raise. They have not. They have made it a million and a half.

Do not lose the present in vain perplexities about the future.—Sir T. Martin.

No man has a right to do as he pleases, except when he pleases to do right.—Simmons.

The awful loneliness of life—a life full of acquaintances as a cake is full of currants, no two ever touching each other.

## Our Contributors

The Rev. Thomas Toye.

A CELTIC PREACHER.

The 6th of October, 1901, was the centenary of the birth of a remarkable Irish man—the Rev. Thomas Toye of St. George's Street Presbyterian Church, Belfast. With the familiarity, not of disrespect but of admiring love, he was known as "Tommy Toye."

He was one of the originals, not only in thought and speech, but in action, and the purpose in life to which he went straight, irrespective of precedent, was the winning of souls.

Nothing to his mind counted in value with an immortal soul, no matter what its human garb.

He was born in Clonakilty, County Cork, of an Episcopalian family, but a Puritan strain in him carried him into Presbyterianism. When he settled as a minister in the north, he brought with him a Celtic fire, ideality and sharp wit among the steady-going, level headed Ulster men, that sometimes shocked them, accustomed as they were to more conventional religious methods. One never knew what he would say or do next, and many stories are told of his quaint sayings and eccentricities. The men of his time recognized his unique powers.

His picture speaks for itself: the massive brow, the straight uncompromising glance of keen eyes, the satirical, humorous curve of the lips, but it gives a faint idea of the man as he appeared in the pulpit, possessed with his message, his eyes magnetising his listeners, flashing in scorn of hypocrisy, scathing the secret sinner, melting with the story of the Cross. While from his lips came trenchant sentences of sarcasm, denunciation, entreaty, appeal, with scintillations of poetic imagery and sparkling crystals of wit.

He was small and spare, and one saw at a glance that the mind dominated the body, and yet there was nothing of abstraction or self absorption about him, he kept his audience well in hand, and his piercing gaze searched the remotest corners of the church.

The oriental imagery of the Old Testament gained a fresh charm in the suave accents of his southern tongue. In his prayers he took his congregation with him for a personal interview with a great Sympathetic Invisible, the promises of whose book were quoted to men by one who pinned implicit faith to their fulfilment. Sometimes from low, reverent monotone his Celtic oratory would swell into an agonised struggle for a blessing for his people. One who heard him preach from the text, "I am the rose of Sharon and the lily of the valley," says:—

"Ruskin himself, could not have discoursed more sweetly about the fragrance of the rose and the lily in the pride of their beauty. His knowledge of Scripture was unique, and his power of interpretation on the lines of the old evangelical theology unrivalled. That little white wrinkled old man, who climbed the pulpit stairs at the beginning of the service was changed into a wizard, an orator, a prophet, who looked down into the depths of your soul and permitted you to look into the depths of his. It was preaching—real, living, wonderful preaching—artless, bright with genius, burning with a message."

He knew his Bible by heart, and could verify any quotation by chapter and verse. He had the power of projecting his personality on his surroundings and his own strong assurance of faith lifted wavering hearers and set them on their feet. Stories are told of his quaintness and eccentricity. The Sabbath he called his market day, and he would say to his sexton—"Well, is the shop open? I wonder if we shall have a good market. There won't be a soul, please God, but shall have an offer of the rarest, richest, and most enduring blessings, and all without money and without price."

He had no doubts about a personal devil, and an actual place of torment and a subtle intuition, the heritage of the Celt, always guided him to the right point of attack. "Mary," said he, to a careless young girl, "It's a great pity the devil should have you. I cannot but think what a pity it is that that pretty face of yours should burn in hell."

The girl's heart was touched, and she became an earnest Christian woman.

His kindness was often imposed upon, but he took swift vengeance on deceit when he found it out. A woman came to him with a pitiful tale of poverty. She had no clothes, she could not go to church. He bought her a warm winter shawl. Passing down a side street shortly after, he saw her with his gift round her head, standing at the bar of a public house enjoying a glass of gin. He stepped in, and promptly whipping the shawl off her head, carried it home.

His evangelistic fervour was always governed by his sense of humour. A lively Evangelist was conducting a service in Mr. Toye's church in 1859, and this man thought of a new method of impressing converts. He asked them to march round the aisles of the church with him, singing. Mr. Toye leaned over the pulpit watching them. The evangelist looked up at him, and, not being a student of physiognomy, he asked:—

"Brother, aren't you sure we're going to glory?"

"Oh yes," he replied, "I hope so, but there's no need for you to make fools of yourselves on the road."

He was always of delicate physique, but he clung to his work among his people to the last.

"Let my poor body like Stephen's, be carried to its burial," he said, "and on my gravestone let this inscription be:— 'Thomas Toye, a sinner saved by grace.'"

His funeral was a remarkable one; it is said that from every alley and lane, from the crowded haunts of poverty, from wretched dens where human love seldom penetrated, came men and women with tears streaming down their faces to do the last honours to their friend.

His strong individuality, his shrewd common sense and sympathetic outlook made him a power in his time, and there are many living who retain a warm and loving regard for the memory of "Tommy Toye." He died in May, 1870.—Christian leader.

Herald and Presbyter: We are to be Christians not simply for the purpose of being saved ourselves, but for becoming able to save others. We are not only to get good, but to do good, and do all the good we can, to as many people as we can and in as large a way as we can.

## The Doctrine of Election.

S M HAMILTON, D. D.

The doctrine of election has been grossly misunderstood, sadly perverted, and made into a bugbear for tender souls. That God created any man merely to damn him, is not true. That God arbitrarily passes any man by, and leaves him to perish, is not true. That only a small minority of the human race are elect is not true. These things are not part of the doctrine of election when properly interpreted, and to rid the Westminster Confession of some expressions which seem to allow these inferences is one cause of the agitation for its revision.

And yet God has an elect people. Who are they? Every penitent man is one of the elect. Every man who has faith in Jesus Christ is one of the elect as surely as his faith is genuine. A man who is inquiring the way to Christ need not concern himself with the doctrine of election at all. In teaching a child the alphabet, we do not make him learn Z before he has learned A. And no man seeking salvation can expect to learn election before he has learned faith. The first text he has to do with is, "Believe on the Lord Jesus Christ and thou shalt be saved." After he understands the meaning of that, he may go on to "elect according to the fore knowledge of God the Father." An employer was about to pay a sum of money to one of his workmen whom he knew to be a Calvinist, but before doing so said to him, "Jim, it is decreed that I shall pay you this money?" The man promptly replied, "Put it in my hand, sir, and I will tell you." That is the true principle. It is absurd to ask, "Has God decreed my salvation?" Has He put my name among the elect?" There is no way to find that out. Repent, and believe the Gospel, and there is not a shadow of doubt as to your election.

Underneath even the grossest forms in which the doctrine of election has been preached, there lies a truth which ought to make it, not a bugbear, but a comfort to Christians. What is the truth? Just this—that every Christian is what he is by the grace of God. I bow before the Sovereign Mercy, saying, "O God, to thee alone, I owe my pardon, my Christian life, my hope of heaven." This is election. It does not mean that God has arbitrarily selected a few to bring them to glory, leaving all the rest uncared for. It means that God is graciously securing in this world a people for Himself—a multitude no man can number out of every tribe and nation. The question is often asked, "What is to be the fate of the heathen who never heard the Gospel?" Some earnest and thoughtful men have adopted the theory of a probation after death. That is to say, they hold that the Gospel will be preached in the region of the dead and the eternal fate of those who never heard it on earth will be sealed according to their acceptance or rejection of it there. But as a Calvinist I have a far better solution of the difficulty than that. I fall back on the character of God. I believe in His sovereign grace, which is choosing a people for Himself—seeking and saving the lost. That love of His has no limits, and so I am sure that every one, this wide world over, who ought to be saved will be saved. My hope for the heathen then, is not in a second probation, but in the character of God, His

electing grace which is sovereign and illimitable.

But the doctrine of election becomes most helpful when we understand it in the form in which Jesus always presented it. "Chosen" was a word He continually used and applied to His disciples. But He never failed to specify the purpose for which they were chosen. "The old notion"—to borrow Washington Gladden's words—"was that choice, or election, was simply the drawing of the chosen into a safe enclosure where they might be sheltered, protected, and fed." They were chosen in order to receive something themselves. Election was an enviable privilege. Such a notion is very apparent in the Westminster Confession, and is the reason why some of us long for alterations in the venerable document. For that is not the idea of Christ at all. Hear Him "Ye have not chosen Me, but I have chosen you, and ordained you that ye should go and bring forth fruit." According to His teaching, election is not privilege, but responsibility. If we are among His disciples, then we have been "picked out" that we may be assigned some definite work. We are elect, not to be saved ourselves, but to save others, not for personal enjoyment, but for service. So received, election is not something that implies advantage to one and disadvantage to another, but something that imposes a solemn duty, for the proper discharge of which a strict account must be given.

#### DOWN BY THE SEA.

The Rev. J. G. Shearer, Field Secretary of the Lord's Day Alliance of Canada has just completed a five weeks campaign of Nova Scotia in the interests of the preservation of the Lord's Day. Some things reported by him will be of interest to our readers. Some fifteen months ago Mr. Shearer visited twelve Nova Scotia towns and cities. In ten of these, Alliances were organized and were united in the Lord's Day Alliance of Nova Scotia. His recent tour has included twenty-five centres, in everyone of which the people have organized in defence of the Christian Sabbath. In some few of these, owing largely to inclement weather, the attendance was not large. In all the interest was gratifying. In many places, notably in Louisburg, Lunenburg and the Sydneys, the attendance was very large. As compared with his former visit Mr. Shearer found interest in the work of the Alliance very largely widened and deepened. He believes the explanation of this is to be found in the fact that the work of the Alliance is now much better understood and hence prejudice or indifference, born of misconception or lack of information, have given place to cordial approval and hearty co-operation; and in the fact that the people generally have had special reason to see that the inroads on the integrity of the Lord's Day in the forms of railroad construction and traffic, Sunday steamers, pleasure excursions, labor in connection with the development of the Provinces mineral resources, etc., are becoming increasingly frequent, bold and serious. In one institution alone no less than seven hundred and fifty men are working twelve hours a day and seven days a week.

Some of the gratifying features of this growing interest in the protection of the Lord's Day against the inroads of greed, pleasure, irreligion and general selfishness are noted. The various branches of the Church are all uniting in the Alliance move-

ment—the Protestant branches with practical unanimity—and to a considerable extent the Roman Catholics as well. The Archbishop of Nova Scotia himself nominated one of his clergy as a Vice President of the Provincial Alliance, and two others as members of the executive Board, while in several local organizations Roman Catholic clergy and laymen are heartily co-operating.

Among the prominent laymen who have accepted office in recently formed organizations are:—D. D. McKenzie, K. C., M. P. P., Mayor of North Sydney, M. H. Fitzpatrick, Ex. M. P. P. New Glasgow, Judge McLeod of Pictou, C. S. Wilson, Ex. M. P. P. Windsor, W. H. Chase, Wolfville, Albert Gate, Ex. M. P. P. Yarmouth, C. E. Kaulbrick, M. P. P. Lunenburg, Hon. Senator Wood and Judge Emerson, Sackville. Others who have warmly commended the work and serve on Executive Committees are:—Hon. J. N. Armstrong, M. L. C. North Sydney, Hon. Angus McGillivray, Antigonish, Hon. H. R. Emerson, M. P. and Hon. Justice Hanington of the Supreme Court, Dorchester, N. B.

The organized labor forces also as represented in the Provincial Workingmen's Association and the various Trades and Labor Unions, have, in the Industrial centres of Nova Scotia, as formerly in Ontario and the far West, joined hands with the Alliance. It should be no matter of surprise that workingmen prize their weekly rest day. The law of the Sabbath is "The Magna Charter of Industrial Liberty". Moreover, apart from all higher considerations experience uniformly proves that seven days in the week toil receives in the long run only six days wages. But it is none the less gratifying to learn that the workingmen so generally are recognizing the fact that they have special reason to be interested in the work of such a movement as the Lord's Day Alliance. Mr. Shearer has visited Sackville, Dorchester and St. John in New Brunswick, where Branches have been organized of the New Brunswick Provincial Lord's Day Alliance. He returns East early in January to visit the main centres in Quebec, New Brunswick and Prince Edward Island holding a Provincial Convention in each, and attending also that of Nova Scotia in Halifax early in February.

#### The World Religiously.

Every year the *Allgemeine Zeitung*, of Munich, publishes a carefully prepared estimate of the religious statistics of the world. According to the estimate for the present year, there are in Europe 384,500,000 Christians, 6,600,000 Mohammedans, and 6,500,000 Jews. In all America there are 126,400,000 Christians; the Jews and heathen are not given. In Asia there are 12,600,000 Christians, 109,500,000 Mohammedans, 200,000 Jews, and 667,800,000 pagans. In Africa are 4,400,000 Christians, 36,000,000 Moslems, 400,000 Jews, and 91,000,000 heathen. And in Oceania are 9,700,000 Christians, 24,700,000 Moslems, and 4,400,000 heathen. In the whole world there are 240,000,000 Catholics, 163,300,000 Protestants, and 98,300,000 Greeks, or a total of 501,600,000 Christians in a population of 1,544,509,000. It is a striking fact that Protestants are increasing in numbers faster than Catholics. In English-speaking lands Ireland alone has a majority of Catholics. The wealthiest Catholic Church is that of France.

Scatter seeds of sunshine: The world is better for a smile.

#### Sparks From Other Anvils.

**Reformed Church Messenger:** A missionary church is a live church, a growing church, a conquering church, because it is the true church of Jesus Christ.

**Endeavor World:** The first gift that Christ wants, the most important gift in his eyes, I think, is our obedience. I do not believe that he cares much about any other gift till he has that gift.

**United Presbyterian:** The man or corporation, that knowingly and wilfully disobeys and defies the laws of the divine government, is in fact a moral anarchist and arrayed against the authority of God.

**Presbyterian Banner:** Worrying is one of the greatest drawbacks to happiness. Most of it can be avoided if we only determine not to let trifles annoy us, for the largest amount of worrying is caused by the smallest trifles.

**Lutheran Observer:** Temperance education is a remedy—peaceable, philosophical, radical, far reaching. It trenches on no man's rights. It appeals only to the power of truth. It is the echo of God's primordial decree, "Let there be light."

**Christian Intelligencer:** The ointment which is wasted is the ointment which is not poured on Jesus' feet. Let the people who do not believe in missions and other beneficent work outside the bounds of their own congregation make a note of the above now, and remember it every time the offering plate of outside benevolence is passed around.

**Lutheran World:** There is no use in our whining about the sordid heart of the world. It is not a useful business to be in. There is no use in whimpering about the worldliness of the world. It has always been worldly, and is no more worldly now than it has always been. Paul did not fall to weeping because Corinth was a worldly town.

**Michigan Presbyterian:** Why are not our prayer meetings better attended? Why are not more heads of families present? Why are so many of those who do attend disposed to occupy a seat as distant from the leader as possible? It will not be amiss especially if the exercises should seem to drag, for any thoughtful person to rise and answer one or more of these questions.

**Presbyterian Banner:** Experience counts. Everywhere men appeal to it as conclusive. Why not accept this as to prayer and the good providence of God? Is there anything on which we have more positive testimony than gracious answer to prayer? Is there any song so universally sung as, "Praise God, for he is kind?" David recorded his testimony as to the faithful care of God. It has been repeated in every age. Why not accept this testimony?

**Canadian Baptist:** In the way of legislation we confidently expect a distinct advance, particularly touching the prohibition of the liquor traffic, that unspeakable shame and curse of our country. Now that Provincial authority respecting this traffic has been defined by the highest court of appeal, it is demanded that the Provinces move up in the direction of Prohibition. The several Canadian Provinces now have an enviable opportunity of showing what can be done by means of restrictive legislation.

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## POSTAL TELEGRAPH SERVICE BY SEA AND LAND.

Sir Sanford Fleming, the indefatigable—and we may fairly say, successful—pioneer of the Canada Australasian Pacific Cable, has not yet done with his work in that connection. In a memorial which he has addressed to Hon. Wm. Mulock, postmaster-general, and which has just been made public, he deals with two great undertakings which may be justly regarded as the logical complements of the Pacific cable enterprise, and indicates that Canada should once more take the lead in inaugurating and carrying them to a successful issue. These are: a State-owned Atlantic Cable and Postal land telegraphs through Canada, which would connect the two great ocean cables and give the mother country, Canada and Australasia, relief "from the thralldom of a powerful company, which has long taxed their intercourse with the outer world and persistently employs every means to perpetuate its rich monopoly."

Referring to the inauguration of the Pacific Cable project Sir Sanford says:

"I felt that I could not too strongly emphasize the importance of the undertaking and the far-reaching influence of the act of co-partnership entered into in the closing hours of the old century; an act resulting from thirteen years of deliberation, which has been constitutionally ratified by the Imperial parliament and by the parliament of Canada, New South Wales, Victoria, Queensland and New Zealand."

He then recalls the announcement made by Hon. Mr. Mulock in Australia on May 16th last, that he had been gathering information to submit to the Canadian government in regard to the establishment of a state-owned cable across the Atlantic, and the transfer of the land owned by telegraphs of the Dominion to the post office department. Sir Sanford considers that the time is ripe for the consideration, with a view to early practical action, of these important twin-projects, the inauguration of which, as the complement of the Pacific Cable, would create greatly increased freedom of intercourse between the mother country and the

British nations beyond the seas, promote unification of the empire, and bestow important advantages, in closer communication at greatly reduced cost, upon the people of these British countries.

Sir Sandford Fleming first deals with the projected "state-owned Atlantic cable." He estimated that the undertaking would require a capital of \$2,000,000, and that the annual cost of maintenance and operation would be about \$166,000. By employing the latest improvements in telegraphy, such a cable, with a twenty word per minute service—now quite practicable—would be capable of transmitting a maximum of ten million paying words per annum, which, reckoned at the rate of two cents per word, would give a gross return of \$200,000 per year, a sum \$34,000 in excess of the total estimated charges for maintenance and operation. This estimate assumes that the cable would be constantly employed.

The sources of business are Australasian, Canadian and United States. (The route will be all British, and in that light the Atlantic cable is regarded as an indispensable adjunct of the Pacific cable.) The Australasian business Sir Sandford estimates at 4,000,000 words per annum; the Canadian business between Canada and Great Britain would be not far from 1,000,000 words per annum—in all 5,000,000 words; and with the reduction of messages from twenty five cents to five cents per word, it is reasonable to assume that the volume of business would be materially increased. In addition to all this it is estimated that a considerable overflow of business, attracted by reduced charges, would be drawn from the large cities of the United States.

We assume that Sir Sandford's estimates are based upon the most reliable data available, and can therefore be considered as at least approximately correct, fully justifying his conviction that a state-owned Atlantic cable "would find abundant employment," and affording strong ground for his contention that "the low tariff would so rapidly develop business that, before very long, such cables would require to be multiplied, and perhaps a still lower tariff adopted in order that the greatest freedom of intercourse may be promoted between the Mother country, Canada, and the daughter nations beyond the seas."

In dealing with the nationalization of the land telegraphs of the Dominion, Sir Sandford Fleming draws attention to the significant fact that the telegraph lines of the United Kingdom have been expropriated and placed in charge of the post office department, and that India, South Africa, Australia and New Zealand have also assumed the telegraph service. Canada is thus the only country within the empire in which the land telegraph lines are not state-owned and administered by the post office department. In Great Britain the postal telegraph service, Sir Sandford says, "is remarkable for its utility and economy," and therefore of immense advantage to the people of the United Kingdom. There does

not seem to be any valid reason why a state-owned telegraph service should not be a success in Canada. Noting the fact that nearly every European nation has nationalized its telegraph service, he says:

"If in comparatively small countries the policy has proved eminently successful, who will deny that, in view of the geographical conditions of the Dominion, there is no country on the face of the globe where the remarkable peculiarities of the electric telegraph can be turned to a better account than here in Canada."

It is obvious that, as in the postal service, a reduction in the cost of the telegraphic service would be followed by a rapid increase of business, because telegraphy would be brought within the means of a large number of people who now are practically excluded by heavy telegraphic tolls from using either cables or land lines to any extent. The government would only require to make the service self-sustaining, not to reap a large revenue. The advantage, therefore, as in the postal service, would go to the people. Altogether irrespective of the proposed state-owned Atlantic cable, the nationalization of the land telegraph lines of the Dominion would be a paying investment for the people of Canada; and it is worth while noting that public opinion is steadily, if not rapidly, developing in that direction. It must not, however, be forgotten that state-owned Pacific and Atlantic cables, with the nationalized land telegraph lines of the Dominion, would bring the mother country and the great self-governing colonies of the empire into close touch and relations, and give a valuable impetus to the rapidly growing movement for the unification of the empire.

We have thus touched upon a few of the more prominent points in Sir Sandford Fleming's brochure, which we commend to the consideration of the people of Canada, as well as of the parliament and government of the Dominion. We regret that the limited space at our disposal prevents the DOMINION PRESBYTERIAN dealing at greater length with the more important details of the scheme. The facts stated by Sir Sandford and the estimates he has made will prove interesting and instructive reading, and we have no doubt will receive the thoughtful consideration of Canada's public men. To this, at the very least, they are clearly entitled.

While Sir Sandford Fleming is now well up in years, he has good reason to hope that he will be spared to witness the completion of the Pacific cable project. It will give great pleasure to the people of Canada should he be spared to see the successful inauguration of the greater project which he has so lucidly and ably advocated in his brochure to which we have had much pleasure in directing the attention of our readers.

The Ledger Monthly for January contains its usual store of interesting store of reading matter. Short stories predominate, being for the most part well written and illustrated. An article on "A winter resort in the Tyrolese Alps" gives a good description of Innsbruck, the capital of the Austrian Tyrol. The different departments, Housekeeping, Fancy Work, Cooking and Health are all very helpful.—The Ledger Publishing Co., New York.



## THE AWKWARD SQUAD.

It was the ambition of every undergraduate in our college to belong to the University Company as soon as possible. Few of those who entered some years ago knew anything of drill, and it was the custom to put the recruits through their practice on the University lawn in front of the Building. The evening of the drill afforded vast amusement to the older students, and was an hour of deep mortification to the berated Freshmen who were doing their best to become acquainted with something beside the "goose step." We suppose, had there been occasion, these men would have fought quite as bravely as their fellow-students who knew the drill, but they would have fought at great disadvantage, and could not have done such good work. And in time of emergency every man wants to be able to do the best that is in him.

In the Lord's service most men are in the awkward squad. Not one in fifty knows his drill, or can be ready for work in an emergency. We listened to an auctioneer, a Christian man, and marvelled at his persuasiveness. He knew the art of touching upon the susceptible part in the men and women before him, and they bid for what they did not want under the spell of his seductive words. But ask that man to use his gift to persuade another to come with him out of the spiritual darkness into the light, and he would stare at you in blank amazement. That wasn't his business. But wasn't it? Why was he given this persuasive tongue? Was it merely to sell goods upon earth, and will it be of no use afterwards? We rather think that what he calls his life work is only a side issue, and that the other should be the business of life!

The Christian lawyer whose skill in marshalling his points in an argument, and arranging them in such masterly style that few juries are able to resist his pleading, when asked to state his opinion with respect to some spiritual truth is as dumb as a schoolboy. If he attempts it, he imitates some minister whom he has known, and stumbles worse than the veriest bumpkin in his fresh drill. He will speak for two hours with the utmost deliberation and clearness when pleading a case, but it is impossible to get him on his feet when the topic has a spiritual bearing.

And so with the men and women of other callings. The minister who can count ten trained men in his congregation, who are ready to respond to any call from the Master, is fortunate. And yet there are some hundreds of those to whom God has given the necessary endowment to do work for Him in our congregation. Have the times been so peaceful that there has been no need to learn to become effective soldiers? Has the enemy declared a truce, so that every man and woman is at liberty to follow the vocation into which they have given themselves for the present life? We do not think there has been truce. There is every sign of activity. Every day we

hear that these are times of great emergency, when every servant of Christ should be at his or her best.

Why is it that so many of us are still in the awkward squad, that there are so few trained workers in the Church of Christ? Do we look upon Christian work as a profession to which some are called, but which it would be impertinence for the majority to enter? When we do Christian work are we merely helping the minister to do his work, as we lend a hand to a neighbor who has got behind? Why, men and women, this is the business of life, and that to which we have been giving out best thought is merely an incident. If you are travelling from your home to Victoria you do not consider the provision of food by the way the main thing. That is an important incident, but the main thing is to make progress and to get ready for the end of the journey, and afterwards. How does your Christian life differ? It, too, is a journey. To the daily provision you must give some attention, but surely it does not claim your best. Then why be content to be in the awkward squad of those whose life business is travelling to another Country, and preparing to enter it when the journey ends?

## STATE OF THE FUNDS.

The Rev. Dr. Warden sends the following comparative statement of receipts for the Schemes of the Church, to 31st December:

	1900	1901
Home Missions	\$22,586.86	\$26,051.21
Augmentation	3,211.55	3,292.63
Foreign Missions	32,106.71	33,746.49
French Evangelization	5,878.73	5,543.42
Pointe-Aux-Trembles	3,166.47	1,744.19
Widows' & Orph. Fund	2,066.19	1,660.66
Aged & In'm min. Fund	1,675.24	1,164.52
Assembly Fund	2,249.98	2,632.90
Knox College	1,293.81	1,310.61
Queen's College	390.95	354.97
Pres. College, Montreal	277.27	280.92
Manitoba College	1,163.39	908.23

Parties interested are again reminded that the year ends on 28th Feb. 1902. All contributions should reach the Treasurer's office on or before the evening of that date.

## Literary Notes.

The January number of Harper's Monthly Magazine opens with an article entitled "North Folk Legends of the Sea" most beautifully illustrated in colors by Howard Pyle. Each month colored illustrations to some fresh article form one of the most attractive features of the Magazine. An article on "London and New York" by Sydney Brooks is well written, while Charles H. Caffin's article on "Pictures at the Metropolitan Museum is decidedly valuable, having fine illustrations. Several short stories complete the number. Among the writers are Mark Turain, Josephine Dodge Daskam and Margaret Sutton Briscoe.—Harper & Brothers, New York.

Let us use heart, hand, money, social influence, voice, and all else we have, that we may lead some to a saved life in Christ, and let us remember that for the things we have, not for those we have not, we shall be held responsible.

## REV. DR ROBERTSON'S DEATH.

## An Appreciation.

It was startling news that fell upon our people as it was announced in our churches on Sabbath last, by ministers who had just heard it as they entered their pulpits, that "Dr. Robertson was dead." Though not a surprise to those who knew that for some years past, he has been keeping up with the courage of a hero, a hand to hand fight with death, yet it fell with stunning force, and a sense of loss that comes but rarely to heart and mind. The vast majority, to whom by name he was well known over the whole church, did not know of his illness until the sad announcement was made of his death. The whole Church of Christ in Canada, as well as the Presbyterian church especially, is bereaved. The loss of our church is, in this case, the loss of all; and the whole country suffers loss by his death to an extent that only those who know something of his work, of his largeness and breadth of view, can have any idea of.

He was born in the village of Dull, on the banks of the Tay, Scotland; came to Canada when but a youth, got his education in this country, was settled first, if we mistake not, in Norwich, in the county of Oxford, was from thence sent by the Home Mission Committee to Winnipeg, as the man to fill that commanding place, when it was growing into notice and influence like a young giant by leaps and bounds; and, having filled it with conspicuous ability, was appointed, as the one man to the post, to the work of superintending our missionary work in the whole Northwest. How he wrought in that work and how he succeeded in it is known throughout the length and breadth of our church, is well known in Britain, and has been a glory, honor and blessing to our church, and to all the country over which his labors extended.

Personal details of such a life cannot but be interesting, but just now they are overshadowed in interest, by the greatness of the man and of his work. Some of his characteristics as a public man and servant of Christ and of the church which at once strike the mind, and made him the beloved, honoured and trusted man he was, are his boundless and victorious energy. Blessed with a splendid physical constitution, with great power of endurance, and capacity for work he had an energy and activity that knew no rest, until his physical strength began to give way and compelled him to rest.

He was fired also as every one might see by the noblest enthusiasm in his work. It was contagious. He was dull if not dead, who could listen to his public addresses, who could talk with him, and not feel it. And he was everywhere; there was no part of the church which he did not reach, but in the west he was a host in himself. Another feature of his character, and one by which we have been long and deeply impressed, was the far-seeing Christian Statesmanship, it we may use the word, which he brought to his work. It is an honest conviction that, no politician, or business man in the country, had a broader, more comprehensive, statesmanlike view of the present needs of our western country west of Lake Superior,

Continued on page 86.

## The Inglenook.

### The Soldiers' Canary.

("P." IN CHRISTIAN LEADER)

The canary trilled forth a sweet little song that brightened the plain room where Widow Campbell was doing her housework. She stopped now and again to look at the bird, while shadows flitted across her face. Then she would resume work with a whispered word of satisfaction to herself. The door opened, and Jock Lawson marched in. Jock was a rabbit-trapper and poacher, and also an enthusiastic bird fancier.

"Guid mornin,' Mrs. Campbell," said he, sitting down on the nearest chair, "Hoo's a' the day?"

"Oh, fine min, fine," responded the widow quietly, for though Jock was a poacher and ne'er-dae-weel, he never troubled the folk of "the Brig," except when he was unlucky enough to fall across the track of the policeman. But she wondered to herself what could have brought him to her house.

"That's no a bad canary ye hev there, Mrs. Campbell,?"

"No sae bad at a'. The pair bit crater sings very sweet sometimes.

"Ay, ahem," and Jock coughed, apparently at a loss how to go on. There was silence for a minute. "Wis ye thinkin' o' sellin' the birdie?"

"Wis ye thinkin' o' buyin'?" was the widow's quick amused answer.

"Oh, aye, I wid buy it if ye didna want ow'r muckle for 't. A freend o' mine wants a—a—canary if he can get ane no very dear."

"But what'll ye gie's for 't then?"

"That's for you tae say. Hoo muckle dae ye want?"

"Man, Jock, a' the siller that ever ye had widna buy that canary," said the widow warmly.

"Weel, weel," he answered to hurry the bargaining a little, "wid ye say 10s.?"

"Gae awa wi' ye, min."

"Caa'd a pound, then."

"Man, Jock, ye're gettin' liberal. Ye're sharely rough o' siller the day."

"Weel, weel, that's a guid bird; and no tae be hard for a first t'reed I'll say 30s."

"Say twa pound when ye're at it."

This brought Jock up sharp. He thought Mrs. Campbell was giving way. "Na, na, twa pound's ow'r muckle. But because it's naither the day nor the morn say 35s." and Jock gave his leg a vigorous slap, as if business was over and done. "35s. mind ye's a hape o' siller."

"It's a hape o' siller," admitted the widow, smiling quietly, but showing no desire to close the bargain. Jock was perplexed.

"Wha wad hae thoct she kent what the canary was raley worth," he said to himself.

"She's a lang headit ane." After a pause he started it again. "Weel dae ye say 35s?"

"That canary's no for sale, Jock."

"Come awa noo, let's us say twa pound and be done wi't. Ye're a weedow woman, and 5s. is mair tae you than tae me."

"No nor twice twa pound aither. That birdie belongs tae ma son that's fechin' oot in South Africa, an' I widna sell it if ye offered me £20 for it." Something in the widow's tone and manner told Jock Lawson that he had been making one or two slight mistakes in his calculations.

"A' richt, Mrs. Campbell, there's nae herm dune, I hope. I meant nae herm. I'll gie ye a ca' some ither time."

"No, no, nae herm at a'," answered the widow, cheerily, "nae herm at a'. Guid day wi' ye."

"Guid'day, Mrs. Campbell," said Jock as he stalked out. "I'll try her again some day when she's no on sic a high horse," he said to himself.

Jock could not forget the canary. Every day as he passed the house and looked into the window he eyed the bird with envious glances. The widow did not see them, and they would only have amused her if she had.

He had persuaded himself that £3 could be got for the bird, and his mind was made up to try again at the first opportunity.

"Wha wad hae thoct she kent what the bird was worth," always ran in his head when thinking over that morning's visit.

Days, weeks, months, passed on. Dim tidings of war, chase, combat, slaughter, of dead and dying men in the far South African wilderness, reached the village. Widow Campbell heard them with mingled hope and fear, and prayed earnestly for her absent son. Jock Lawson took no interest in the matter beyond the fact that hares and rabbits were unusually plentiful that year, as there had been no shooting on the principal estate in the neighborhood, the landlord's two sons being away at "the war."

"It's an ull wind that blaws naebody guid," chuckled Jock to himself.

But the canary bothered him. He had tried the widow once or twice again, but met with sharper refusals each time. You see the war had turned out a much worse affair than the soldiers and their friends expected it would be.

One night Jock had an extra good haul in the Colonel's plantations. Two mornings later he walked carelessly down to Mrs. Campbell's house with three sovereigns jingling in his pocket, to see if the sight of gold would not melt her resolution. Possession of the canary had become a craze with Jock, and he wanted the bird at any price, for Jock had never been accustomed to control or subdue any caprice.

The sun shone brightly as the poacher sauntered along the street whistling a merry air. Sparrows chirped pleasantly among the bushes, and the house martins darted swiftly to and from their nests. Perfect peace seemed to reign over wood and field. Jock felt certain of success as he knocked at Widow Campbell's door.

"Come in," said a very quiet voice.

Jock entered. The widow was sitting in her chair at the window. She took no notice of the visitor. Her eyes were fixed on a newspaper in her right hand, held tightly between finger and thumb, the latter nervously crumpling the middle of a paragraph as if to mark something. A strange absent look was on her face.

"Guid mornin', Mrs. Campbell," the man said, at length. There was something in the widow's fixed gaze that awed him. He felt uncomfortable and his confidence began to ooze away. Mrs. Campbell gave no sign of being aware of his presence. Jock was cowed for a little and sat silent. The canary trilled its note of triumph. Then he took

courage. "I cam' tae mak' ye a better offer for"—

The widow started like a sleeper suddenly awakened from a gloomy troubled dream, and looked at the speaker in a way that made him stop short. Then with a calmness that was terrible she reached over the paper to him, her thumb still crushing the fatal spot. Jock took the paper, and glancing at the marked place read—

Dad.—72669 Private David Campbell,—Company, Black Watch.

The mother spoke no word. When he read the few words even the poacher's hard thoughtless nature was touched. He looked to the ground for some minutes, then again at the paper, then at the widow. Her head was sunk on her bosom. He spoke, but she returned no answer. The poacher became nervous, and hurried out to call the neighbours. They found Widow Campbell lying on the floor in a deathlike swoon.

Some weeks after when the poor woman had recovered sufficiently to betake herself to a few household duties, she was dusting her mantel-piece when something rattled at the bottom of an old vase. She turned it up and out dropped three shining gold sovereigns. No one ever claimed them, and the widow could never tell how they came there. Jock Lawson never mentioned the canary again, though he sometimes gave Widow Campbell a rabbit or two, and a word of cheer. On that fatal morning he had understood at last that no money could buy the soldier's bird.

### The Ice and the Snow.

"You are as white as a sheet," said the ice to the snow. "You are falling; are you faint?"

"My robe is spotless, my flakes harmless, and my fall noiseless," replied the snow.

"I think you lack firmness," quoth the ice; "and more solidity and weight would render you less the sport of the wintry winds."

"We've more to fear from the sun than from the wind," answered the snow.

"Indeed," observed the ice. "I should pity your weakness on the approach of such a foe."

"I shall commend myself to his mercy by my whiteness and my purity," said the snow.

"I shall resist his power by my hardness and strength," said the ice.

Then the sun shed his beams on our two cold friends. The snow began to weep, and the ice to melt.

"Where are your whiteness and purity now?" said the ice.

"And where your firmness and strength?" inquired the snow.

"We are returning to water, from whence we came," said the ice.

"Why, 'tis not change, but death," joyfully exclaimed the snow.

"By this change we are becoming one," said the ice.

"And seeking the lowest place," said the snow.

"We can now ascend to heaven," said the ice, "whereas we never could while I retained my boasted firmness, and you your vaunted whiteness."

Death is not a destroyer, but a restorer to the believer.

Kind looks, kind words, kind acts, and warm handshakes, these are the secondary means of grace when men are in trouble and are fighting their unseen battles.

**Little Failings.**

Do you know people who are as good as gold, who have odd little ways of their own, little failings that annoy and inconvenience their friends? Some have trying little habits that rasp others, and put them in a fidget, much as they love those who are unconsciously guilty of the small exasperations. Some are absentminded and forgetful, others have trifling tricks of manner that make their friends exclaim inwardly, "Oh, I wish you wouldn't."

There are foibles as well as faults; there are weaknesses as well as wilfulnesses, and all these must be borne with. In some cases they may be corrected, but oftener these small idiosyncrasies are fixed in the character, are flaws even in the fine gold. We must make the best of them; we must make the most of the gold, and not magnify what mars it.

When we are tempted to be impatient with these little failings, it is good to remember that others have to bear with ours. How do we wish them to do it? Let us mind the Golden Rule, then. If others were perfect, how would they get on with our imperfections? If others were perfect, would we feel at ease with them. If we had nothing to bear with, could we be truest friends?—Young People.

**"Don't's" for Young Housekeepers.**

Don't put butter in your refrigerator with the wrappings on.

Don't use butter for frying purposes. It decomposes and is unwholesome.

Don't pour boiling water over china packed in a pan. It will crack by the sudden contraction and expansion.

Don't moisten your food with the idea of saving your teeth. It spoils the teeth and you will soon lose them.

Don't use steel knives for cutting fish, oysters, sweetbreads or brains. The steel blackens and gives an unpleasant flavor.

Don't scrub your refrigerator with warm water. When necessary sponge it out quickly with two ounces of formaldehyde in two quarts of cold water.

Don't put tablecloths and napkins that are fruit-stained into hot soapsuds; it sets or fixes the stains. Remove the stains first with dilute oxalic acid, washing quickly in clear water.—Mrs. S. T. Rorer, in the January Ladies' Home Journal.

**Some Surprises of English Biographies.**

The Harpers published last year a biography by an English statesman, of which they did not expect a very large sale. While the statesman was a young man, a coming man, his subject was an old and apparently hackneyed one. The book was Lord Rosebery's "Napoleon; the Last Phase," and it has not only had a tremendous sale, but is still in great demand. And now another English biography has had the same experience, namely, "Victoria R. L., Her Life and Empire," which the Harpers published early in November, and the sales of which have far outrun the expectations of the publishers. The Queen's biography was written by her accomplished son-in-law, the Duke of Argyll, who, as Marquis of Lorne, married H.R.H. Princess Louise, the fourth daughter of her late Majesty. The volume is quite wonderfully illustrated with rare pictures, and is bound in a royal red and gold, similar to its companion book, Rosebery's "Napoleon."

**The King's Trumpeter and His Followers.**

Among Percy's toys on Christmas day was a fine gilt trumpet which far eclipsed, in his estimation, all his other beautiful presents. Wherever he could find an old drum, a tin whistle, or even a fragment of any musical instrument, he had been in the habit of seizing it and making some kind of music out of it.

His mother, as she watched him, oftentimes hoped that his life might be all melody, with no jarring notes of sin or remorse.

But it was not until mother had read about the famous "King's Trumpeter" in the "Pilgrim's Progress" that Percy began to realize that a trumpeter might have much to do in the world.

"The trumpeter is the one that proclaims the good news," his mother explained; "and first of all there is the good news to tell about Jesus, and then there are other things we would proclaim."

"Tell when some boy has done something wrong?" asked Percy.

"No; what mother was thinking of was how much nicer it would be to repeat only the good things we hear of others."

Percy had found a new use for his trumpet.

**A Wise Conclusion.**

Said Peter Paul Augustus: "When I am grown a man,

I'll help my dearest mother the very best I can, I'll wait upon her kindly; she'll lean upon my arm;

I'll lead her very gently and keep her safe from harm.

"But when I think upon it, the time will be so long,

Said Peter Paul Augustus, "before I'm tall and strong,

I think it would be wiser to be her pride and joy By helping her my very best while I'm a little boy."

**Missionary Preparation.**

At the meeting of the International Missionary Union, held in Clifton Springs in June last, the foreign missionaries present were asked to give in a sentence what each regarded as the most essential preparation for foreign service. The following were some of the responses:

"Be practical," "Study the Bible," "Get a thorough education," "Take a theological course," "Seek the gift of the Spirit," "An aptness in presenting simple Gospel truth," "Try your gifts at home, in city mission work or elsewhere," "The habit of prayer," "Study the field where you intend to go,"

"Get a preliminary knowledge of all fields," "Get in correspondence with live missionaries on the field," "Come into contact with missionaries at home," "Study missionary biography as an inspiration," "Be settled in theology before you go," "Have a practical business experience," "Be willing to do anything which is needed," "Acquire a knowledge of simple drugs and of pulling teeth,"

"Missionaries should get the idea that the natives can teach us something," "Do not try to upset the work of your predecessor for at least three years," "Take with you plenty of patience and flannel," "It is essential to understand the people," "A good knowledge of nursing is an important preparation,"

Missionaries from India said that a study of the language before going out to India would be of immense value, but those from China said that the time would be wasted in studying Chinese here.

Don't keep custards in the cellar in an open vessel. They are liable to become poisonous.

**CHILDHOOD INDIGESTION.**

OFTEN LEADS TO SERIOUS TROUBLE UNLESS PROMPT STEPS ARE TAKEN TO CHECK IT—HOW THIS CAN BEST BE DONE.

Indigestion is a trouble that is very common in infancy and early childhood, and unless prompt measures are taken to control it the result is often very serious. It prevents the proper growth of the child and weakens the constitution, so that he is unable to resist other diseases that are more dangerous. Fortunately, however, the trouble is one that is easily controlled. Proper food—not too much, but absolutely pure—plenty of fresh air, and Baby's Own Tablets, freely administered according to the directions, will soon put the sufferer right, and make both mother and child happy. Mrs. W. E. Bassam, of Kingston, Ont., is one of the many mothers who has proved the truth of this statement. She says: "When my little girl was about three months old, she had indigestion very badly. She was vomiting and had diarrhoea almost constantly. She was very thin, weighed only four pounds and although she had a ravenous appetite her food did her no good whatever. I had tried several medicines but they did not help her. Then I heard of Baby's Own Tablets, and procured a box. After giving her the tablets for a few days, the vomiting and diarrhoea ceased, she began to improve at once, and grow plump and fat. I always give her the Tablets now when she is ailing and the result is always good. Baby's Own Tablets are the best medicine I have ever used for a child."

These tablets will promptly cure all the minor ailments of little ones, such as sour stomach, indigestion, colic, constipation, allay the irritation accompanying the cutting of teeth, etc. They are good for children of all ages, and crushed to a powder or dissolved in water can be given with absolute safety to the youngest infant. If you cannot obtain Baby's Own Tablets at your druggists, they will be sent post paid at 25 cents a box by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

A GUARANTEE—"I hereby certify that I have made a careful chemical analysis of Baby's Own Tablets, which I personally purchased in a drug store in Montreal. My analysis has proved that the Tablets contain absolutely no opiate or narcotic; that they can be given with perfect safety to the youngest infant; that they are a safe and efficient medicine for the troubles they are indicated to relieve and cure."

(Signed)

MILTON L. HERSEY, M. A. Sc.,  
Provincial Analyst for Quebec.  
Montreal, Dec. 23, 1901.

Husband (reading from the paper)—"Connoisseur! What's a connoisseur?"  
Wife—"Oh, a connoisseur is a man who can eat or drink anything."

Biddy—"How can yez say that yez saves munny whin yez spends ivery penny yez makes?"  
Cassidy—"That's just it. If I laid anny munny past somebody'd borrow it, an' that 'ud be the end ov it."

"This wireless telegraphy reminds me of a groundless quarrel." "What possible connection is there between the two?" "It's practically having words over nothing?" Philadelphia Times.

When a sturdy Highlander, dressed in his native costume, stepped up to the Allan Line office in Glasgow and asked the price of a ticket to Canada, and being asked by the clerk if he was an emigrant, indignantly replied—"No, sir; I am a McGregor."

## Ministers and Churches.

### Our Toronto Letter.

New Year's morning ushered in an almost ideal winter day, at least for its first half, and not only pleasant was it, but encouraging, to see, as to a. m. drew near, quite a goodly number wending their way to their several places of worship. Religious services, than by observing which, there can surely be no more becoming way of entering in a new year, were held in many of the churches both Presbyterian and others. In these New Year services joy and sadness mingle, retrospection and anticipation. In one at least, St. James' Square, the service incidentally took on in part a missionary character, from the presence of Rev. Robt. Jaffray, who was about to return to China, where he had already spent some years, but like so many others, was driven out during the recent troubles in that country. He, the pastor said, was the fourteenth who from the young people's societies of the congregation had gone to the foreign field to preach the unsearchable riches of the gospel. On Thursday evening a meeting was held in Central Presbyterian Church, Rev. Dr. McTavish, to bid farewell to this one and two lady missionaries, who will be joined by seven more at the coast or on the way, and will sail for China on the 11th inst. Word has been heard from Yokohama, from our missionaries Goforth and Menzies, also now en route for the East. The uprising in China of the Boxer movement has proved conclusively that the days of Christian martyrs and heroes is not yet only a thing of ancient history.

The New Year service in St. Andrew's, King street, was rendered especially interesting by the presentation at its close of a very handsome and valuable testimonial to Mr. A. F. Maclean, who for ten years has served the congregation faithfully and efficiently as a session clerk. The presentation was made by Hon. Mr. Justice Maclean on behalf of the congregation, and in handing it to the recipient, Rev. Dr. Black made one of his happiest little speeches, and referred in the warmest terms of commendation to Mr. Maclean's valuable services.

A circular has been distributed, which, it is hoped, many of the friends of the late Rev. Dr. Kellogg in Canada, but in this city especially, will gladly respond to. Its object is to raise \$1,000 as Canada's share of a tribute to his memory in the shape of a Church to be erected at Landour, India, for the use of an "increasing congregation of Presbyterian and Non-Conformist troops, civil residents and visitors." Dr. Kellogg was greatly interested in this matter, and, at the time of his death was treasurer of a fund that was being raised for the building, very much needed of a church there. It is now proposed, should the effort be successful, as it surely will be, to call the building, "The Kellogg Memorial Presbyterian Church." It will require from \$3,000 to \$3,500; one third has been contributed by missionaries and friends of the mission in India, and it is hoped another may be raised in Canada. Rev. W. A. Wilson, M. A., of Neemuch, India, but now in this country on furlough, will receive contributions sent to 96 Spadina Road, Toronto, also Mr. Joseph Henderson, 66 Welleley street, of that city.

The name of the late Professor George Paxton Young, LL D., of the University of Toronto, has been vividly recalled to the memory of his grateful and admiring pupils by an excellent likeness of him in the last issue of "The University of Toronto Monthly," and appreciative articles from the pen of Rev. John Macdonald Duncan, B. D., B. A., and W. H. Blake, B. A. President F. L. Patton, of Princeton, no mean authority, it is mentioned, declared Professor Young to be "the greatest dialectician of the nineteenth century." The appointment of Rev. Mr. Duncan to be assistant-editor of the Sabbath School and Young People's periodicals of our Church, is regarded here with much favor, and it is the best testimony to the excellence and acceptability of these publications, that the demand for them should be so great as to require the appointment of an assistant-editor. Let the motto for these publications still be, excelsior.

The winter's work of the churches and the societies connected with them is now in full swing, and the Presbyterian and Christian public generally, are looking forward with high expectations to the meetings next month of the "Annual Convention of the Young People's Union of the Presbytery of Toronto," the "Convention of the Students' Volunteer Missionary

Movement" and of the representatives of the Executives of the various Missionary Boards, who have met in annual session, usually in New York, but are to meet this year in Toronto, at or about the same time as the Student's Convention. But of these more anon.

A call to observe the "World-Wide Week of United Prayer" has been issued by the Evangelical Alliance. The meetings will be presided over and addresses will be given by several of Toronto's well-known Christian laymen and ministers. The annual meeting on Thursday evening will be addressed by Rev. Chancellor Burwash, LL D., and Rev. Alfred Gandier, M. A., B. D., and others.

The din of municipal warfare for places as alderman in the city Council, as public school trustees, and for the mayoralty especially, waxes louder and louder, and many aspirants for civic places and honours, and their friends are looking forward with eager interest to the result of Monday's election. These positions lie at the very basis of our whole elective system of responsible government, they form an excellent training for higher and still more responsible places in our local and Dominion parliaments, and it is to be regretted that, with exceptions of course, they cannot always command for these various branches of service the best talent and highest character in the land. Perhaps, at some future day, when public servants are more highly appreciated and honoured than they now are, this desirable state of things in the body politic may come to pass.

### Eastern Ontario.

The Ladies Aid of St. Andrew's Church, Burk's Falls, presented Rev. R. J. Sturgeon with a pair of Persian lamb driving gloves and Mrs. Sturgeon with a silk counterpane.

Rev. Dr. Crombie, of Smith's Falls, the venerable clerk of the Presbytery of Lanark and Renfrew, preached in St. Andrew's church, Almonte, last Sunday at both services, and formally declared the pulpit vacant.

The annual New Year's entertainment of Merivale church was given on New Year's eve. The pastor, Rev. A. S. Ross, presided and a large number were entertained. A pretty Christmas tree was one of the features.

The members of the choir of St. Peter's church, Madoc, wished their pastor a Happy New Year by presenting him with a beautifully bound copy of the standard edition of the Bible as edited by the American Revision Committee.

The members of St. Andrew's church, Brighton, held their annual entertainment on the evening of the 31st ult. After partaking of appetizing refreshments, a pleasing programme was presented under the presidency of Mr. A. M. Mackland.

The Sunday school teachers and scholars of Knox church, Lancaster, instead of the usual Christmas Tree took a drive on the afternoon of January 2. About one hundred took part in the outing; after which supper was served in the church parlors.

Rev. Mr. Woodside, of Carleton Place, preached in St. John's church, Almonte, last Sunday morning, delivering an earnest and thoughtful address appropriate to the New Year. Mr. James, of Carleton Place, conducted the evening services.

The Sunday school of Knox church, Cornwall, held their annual entertainment on New Year's eve, when a pretty cantata entitled "Santa's Surprise" was presented by the pupils under the able direction of Mr. A. F. Birchard. This was greatly admired. Thereafter there was a presentation of gifts to the young folks. Miss Binnie presided most acceptably at the piano.

The annual meeting of the W. F. M. S. Auxiliary of the First Presbyterian church, Brockville, was largely attended. Officers were elected as follows:—President, Mrs. French; vice-presidents, Mrs. Laird, Mrs. Gill, Mrs. W. A. Gilmour; corresponding secretary, Mrs. M. Dowsley; recording secretary, Mrs. J. Menish; treasurer, Mrs. J. Dowsley. The Auxiliary has had a very successful year, the revenue being considerably in excess of last year.

The Christmas tree entertainment at Kinburn was a successful affair. The chair was occupied by Rev. N. H. McGillivray, who gave a humorous opening address, and was heard in similar strain at intervals during the evening. Rev. R. Young, of Pakenham, also gave a suitable address. The programme was quite a lengthy one, and full of good numbers. The

church was packed to the doors, and many did not gain admission at all. About \$90 was realized.

The Appleton Auxiliary of the W. F. M. Society held their annual meeting at the residence of Mrs. Thos. Cavers, on the 19th ult. The following officers were elected:—President, Mrs. A. Wilson; 1st Vice-Pres., Mrs. George Neilson; 2nd Vice-Pres., Mrs. Thos. Cavers; 3rd Vice-Pres., Mrs. Wm. Baird; Home Sec'y, Miss L. H. Spiers; Cor. Sec'y, Miss Jean Baird; Treasurer, Miss Christine Baird; Organist, Miss McGregor. Amount contributed for 1907, \$78; value clothing sent to the North-west, \$19.65; total amount \$97.65. Delegates to the Presbyterial to be held at Renfrew on the 15th and 16th of January, 1908—Mrs. Geo. Neilson, Miss L. H. Spiers, Mrs. A. Wilson.

There was a large attendance at the Kenyon S. School entertainment. The principal item in the programme was a cantata called "Santa Claus' arrival." At its close Rev. K. A. Gollan, the pastor, gave a report of the attendance and contributions. He also had the pleasing duty of awarding the General Assembly's Diploma to the following successful scholars: Cassie McDonald, Christy McMillan, Jessie M. Fraser, Katie McLennan, Sarah McLennan, Euphemia Fraser, Cassie Fraser, Sarah Campbell, Alex. McGillivray, Willie Dickson, Maggie Urquhart, Sarah Campbell, Ella Ranauld, Sarah Cameron, Maggie McCuaig, Alex. Campbell. Mrs. Gollan, in acknowledgment of her valuable work in the school, was made the recipient of a handsome rocking chair, and a pair of chenille curtains. Presentations were also made to two of the teachers who are removing from the neighborhood.

The press award a high place to the anniversary sermons preached in St. Andrew's church, Pakenham, on Sunday week, by Rev. N. H. McGillivray, of Carp, who took the place of Rev. Mr. McLean, of Almonte, who was prevented by illness from filling his engagement. The collection at the morning service amounted to \$305, and in the evening \$84 was received. On Monday evening the anniversary entertainment was held, and the promoters must have been gratified by the success attending their efforts. Supper was served in the dining room to so many that though liberal provision had been made for a large crowd it was necessary to reinforce the supply before everyone was satisfied. When all had gathered in the church the aisles were filled with chairs and the Sunday school room had to be used to accommodate the overflow. The programme announced by Rev. Mr. Young, chairman, was an excellent one, and fully up to the high standard of similar entertainments given in the past. Addresses were given by Rev. Messrs. Cummings, of Pakenham, J. R. Conn, of Blakeney, and McGillivray, of Carp, in which humor and sentiment were employed to draw attention to truths which the speakers wished to emphasize. The receipts of the evening amounted to \$98, making a total of \$403. Certainly the Pakenham people devise liberal things; and they will keep up their reputation for hospitably entertaining their visitors.

### Western Ontario.

Rev. T. A. P. Frost, Burgessville, moved into the Manse on Christmas Day.

Rev. R. A. Cranston, of Cromarty, has been visiting the Rev. R. J. M. Glassford, of Guelph.

Rev. Dr. McCrae conducted communion services in the First church and St. Andrew's last Sabbath.

Rev. Mr. Yeoman, Presbyterian missionary in Carlow, has been appointed to the mission field of Deseronto and Mr. Thom has been transferred to Carlo and Mayo.

Old Knox church, Woodstock, is being dismantled. Since 1849, when old Knox was built, there have been but two pastors of the church, Rev. W. S. Ball up to 1860, and Rev. Dr. McMullen since.

Wherever the venerable Dr. Wardrope visits he is always heartily welcomed, and his discourses greatly appreciated. He has been preaching at the preparatory services in Hespeler and assisting Mr. Ponge at the communion.

The Christmas Sabbath school entertainment at First Church, Wilton Grove, was the most successful in the history of the school. Rev. Thomas Wilson, of London, gave an illustrated lecture that fairly charmed the large audience. Three hundred bags of candy were distributed.

## Rev. Dr. Robertson's Death.

Continued from page 25.

of its great possibilities in the future, and how these could be most wisely advanced than had Dr. Robertson. Then, no one who has watched his work, could but be struck with, and at once admit his great executive ability. We would claim for him a place in this respect, not second to that of the ablest minister in the Dominion Cabinet. Many of the measures which he devised and executed, or saw that they were executed for the spread and building up of the church of Christ throughout the North West, will at once occur to the minds of those who know the work of our church. His reports, and comparative statements from year to year of how the work was progressing, were luminous, and to a sympathetic mind stimulating and inspiring.

To pass from these, in his personal intercourse with the missionaries in all the west, with students, with associates and colleagues among the leaders of our church's work, he was genial, urbane, tactful while wielding authority, and being yielded to by the force of his character, and the manifest singleness of his motives and devotion to the cause which he had at heart. In all our intercourse with the men with whom Dr. Robertson had to come in contact we have never heard but words of commendation and love and brotherliness. Every hard working missionary, and missionary's wife, and thousands beside who went out to our North West and struggled with the difficulties to be encountered in every new land, poverty, loneliness, disappointment, temptation, but felt they had in Dr. Robertson a friend, and who can tell what a support and uplifting force he was to more of such than anyone knows. That will only come to light in the great final reckoning day.

It is hard often to say when any loss is really irreparable. But these are several respects in which the loss caused by Dr. Robertson's death is irreparable, at least, at present. Who can command the confidence of our church, so as to be its leader in all that concerns its advancement in the west as Dr. Robertson could? Who has the fulness and the accuracy of knowledge of all that pertains to the west that he had? Who can appeal to our church, with a greater of a century's splendid, successful, devoted labour behind it as he could and did? Who has a name known far and wide as his was, not only in Canada but in Britain, in connection with one of the grandest of Home Mission fields that any church has ever had? Who can present to our church such a noble and inspiring example of zeal and labour in Home Mission work as was to be seen in time? In time, several men may supply his place, and mayhap, truly fill it, but at this moment, we believe that the feeling throughout the church will be one of deepest bereavement, and that in the death of our beloved superintendent of missions in the North West, our loss is truly irreparable. May the Great Head of the Church, whose resources are infinite and inexhaustible, speedily for Zion's sake, and for His own name's sake, raise up one, or many, who if they cannot fill the vacant place, will be animated by the same spirit of devotion to His Master's service as was His noble servant whom He has called to his rest and reward.

## Ottawa.

Rev. Dr. Armstrong has returned from Millbrook, where he spent New Year's.

The regular meeting of the Ottawa Presbytery was held in Bank street church on the 7th instant.

Rev. John McNicol occupied the pulpit of St. Paul's last Sunday, preaching with much acceptance at both services.

At the communion service in Erskine church, last Sabbath, twelve new members were received, making a total of 80 for the past twelve months.

The annual meeting of the congregation of the Stewart Presbyterian church will be held on Tuesday night the 14th instant; and the annual Sunday school festival on Friday, the 17th inst.

The annual Sunday school entertainment of Knox church was largely attended. Tea was served the children at half-past five and over two hundred sat down to tea. Mr. S. J. Jarvis, the superintendent, presided, and a good programme of gramophone selections, songs and magic lantern slides was given. Songs were sung by Misses Waters and Clark, Mr. Fixture and others. Mr. S. J. Jarvis was in charge of the magic lantern.

Rev. J. W. H. Milne, in the Glebe Church, last Sunday, preached an excellent New Year's sermon, the subject being "Individual Responsibility." Next Sunday he will continue his course on "Things That Cannot Be Shaken." The annual meeting of the church will take place on January 17, when the young people will entertain the congregation.

The Ladies' Aid of Erskine church elected the following officers: President, Mrs. John Whittin; secretary, Mrs. W. Anderson; treasurer, Miss McCuaig. The society raised over \$250 during the year and were able to carpet the new church and furnish a kitchen in the basement. The funds are in good condition and a balance to the good is still in the treasurer's hands.

Watchnight services in Bank street church were well attended and were very impressive. Rev. T. Fraser spoke from the text "Forgetting the things that are behind," and the hymns selected were suitable to the occasion. Rev. Dr. Moore was leading in prayer as the "old year died and the New Year dawned." Then followed a New Year hymn and the benediction, after which those present extended to each other the season's greetings.

At the meeting of the Ladies' Aid of St. Andrew's church, Mrs. W. G. Perley presiding, the matter for discussion was the annual social, which instead of being held as usual on the anniversary, Jan. 26, owing to the absence of Dr. Herridge, will not take place until early in February. Dr. Herridge left on Monday to be absent the remainder of the month. Committees were appointed to make arrangements.

At the regular meeting of the Auxiliary of Stewart church, the newly elected president, Mrs. Ardley, resigned, as she felt unable to give the necessary time to the work. Miss M. Caruthers, the second vice-president, presided, and consented to arrange the programme for the next meeting, when a president will be elected. Miss McLean read an excellent paper on the Woman's Foreign Missionary Society of the Presbyterian Church in Canada.

At the annual meeting auxiliary of the Glebe church the reports showed receipts of \$64, and a membership of 35, with eight scattered helpers. Both receipts and membership are considerably in excess of last year, and the ladies were correspondingly encouraged. The following officers were elected: President, Mrs. J. W. H. Milne; Vice-Presidents, Mrs. John Tully; Miss Annie Masson and Mrs. Back; Secretary, Mrs. A. S. McElroy; Treasurer, Miss Back; Leaflet secretary, Mrs. Denny; Scattered helpers' committee, Mrs. McEwan and Miss Stewart; Clothing committee, Mrs. McCracken and Mrs. Carmochan.

Of Calvin church and its pastor the Pembroke Observer says: The Rev. Dr. Bayne, who on Sunday last, completed his fourteenth year as minister of Calvin church, gave some interesting facts and figures at the New Year's service on Wednesday morning. During those years Dr. Bayne baptized 293 persons—268 infants and 25 adults. He also married 170 couples and officiated at 172 funerals. In the same period there were added to the communion roll 659 members, 446 by profession of faith and 193 by certificate from other congregations. Fifty-eight members died during the 14 years, and 220 left the town and received certificates to other sessions. The congregation is happily free from debt. When Dr. Bayne came to Pembroke there was a debt of almost \$9,000 on the church. That debt has been paid in full. Seven years ago the congregation built the magnificent new manse at a cost of over \$5,000, which has also been paid for in full. The congregation, during the past 14 years, contributed \$10,520 to missions, and gave for all purposes \$79,515, exclusive of 1901 which will bring the grand total to \$85,000. Dr. Bayne remarked that the congregation is now larger, both in number of families and in attendance, than it has ever been, and that the time for enlargement would soon come. Steps are also being taken to have an up-to-date pipe organ installed. The pastor of Calvin church has been twenty years in the ministry, and in all that time lost only one Sunday through sickness. He commenced preaching at 18 years of age and has done much valuable work in Eastern Ontario. He has been invited to city charges, but has always declined to go. He has three times declined tempting offers to go to the United States. Once he was offered an important charge in London, England, but he is evidently rooted in his native soil of Canada.

## British and Foreign.

It is estimated that of the whole population on the globe 90,000 die every day.

Rev. Arnold Boyd, Dairy, is moderator of the United Free Presbytery of Ardrossan.

Cromarty folk are considering how best to celebrate the centenary of Hugh Miller's birth.

Records kept in an Orkney lighthouse show 14,000 hours of storm in the past twenty years.

The death in Central Africa is announced of Mr. A. D. Purves, missionary, a native of Langholm.

Lord Provost Chisholm, Glasgow, says it is strong drink which keeps people from going to church.

Rev. G. Henderson, Monzie, is publishing a second edition of his "Lady Nairn and Her Songs."

It is announced that the 1st Battalion of the Black Watch have sailed from Bombay for South Africa.

The United Grand Lodge of Freemasons has given a warrant for the establishment of a lodge at Khartoum.

Mr. Quarrier would like to have the Glasgow Exhibition surplus devoted to sanatoria for the cure of consumption.

Rev. Dr. Norman Macleod, of Inverness, will conduct the services of the Church of Scotland at Cairo for three months.

The encouraging feature about the South African war is that the Boers are only successful in keeping out of the way.

Archibald Forbes was a Boham man. The manse in which he was born is partly in Morayshire and partly in Banffshire.

The wife of Lucas Meyer, a Boer general, appeared as a witness in a small-debt case in a Fife-shire Court the other day.

The Bible Society of Scotland presented 2,000 New Testaments for distribution among the stall attendants in the recent Exhibition.

Marbles used in Britain are imported chiefly from Italy, France, Belgium and Africa. Sicilian is the cheapest and commonest.

Mr. Charles Lockey, who has just died at Hastings, at the age of 81, was, in the forties, considered one of the first tenors in England.

Mr. Carnegie refuses to assist in enlarging Bannockburn Library because there is a library building there already which the public should maintain.

The recent accident to Rev. Dr. Munro Gibson, London, was not so serious as first reported, and the reverend gentleman will not lose his eyesight.

The Rev. Dr. George Mathieson was the Murtle lecturer in Aberdeen University on the 15th ult., his subject being "The Problem of Job's Patience."

The first edition, 1707, of Dr. Isaac Watt's "Hymns and Spiritual Songs," which ranks high among book rarities, fetched £140 at a London sale on the 5th ult.

Mr. Munro Ferguson, M. P., says that the only responsibility he shrinks from is that of saying anything to encourage the Boers or defame the British troops.

Rev. Dr. Williamson was on the 7th ult. presented by the kirk-session of St. Cuthbert's Church, Edinburgh, with his portrait, the work of Sir George Reid, P. R. S. A.

The First Lord of the Treasury has sent to the wife of the late Professor Robertson, Aberdeen, £1,500 from the Royal Bounty Fund, in acknowledgment of his services rendered to the country in the cause of education.

A return shows that 2000 British Jews have fought for Great Britain in South Africa, and had 46 killed in action while 49 more succumbed to disease. This should dispel the common notion that the Jews do not make patriotic citizens.

There are twice as many negroes in the United States to-day as there were when Lincoln set them free, and the last census returns show a white population of 67,000,000 and a negro population of 8,850,000, with about 500,000 Indians, Chinese and Japanese.

Rev. Archibald Fleming, Tron Church, Edinburgh, has accepted the call to St. Columba's Church, London, to succeed Dr. Donald Macleod. The congregation in the most important belonging to the Church of Scotland in the metropolis—St. Columba's Church, in fact, is regarded as the Scottish cathedral of London.

## "INCURABLE" HEART DISEASE SOON CURED!

By The Great Specialist in Treating Weak and Diseased Hearts, Franklin Miles, LL. D.

Will Send \$2.50 Worth of His Special Treatment Free as a Trial.

To demonstrate the unusual curative powers of his new and complete special treatments by mail for heart disease, short breath, pain in the side, oppression in the chest, irregular pulse, palpitation, smothering spells, puffing of the ankles, or dropsy, Dr. Miles will send two dollars and a half worth free as a trial, to all who mention this paper.

His treatments are the result of twenty-five years of careful study extensive research, and remarkable experience in treating the various ailments of the heart, stomach and nerves, which so often complicate each case. So astonishing are the results of his complete special treatments that he does not hesitate to offer all persons a trial free.

Nothing could be more generous. Few physicians have such confidence in their remedies. There is no reason why every afflicted person should not avail themselves of this exceedingly liberal offer, as they may never have another such opportunity. No death comes as suddenly as that from heart disease.

Mrs. A. Kronck, of Huntington, Ind., was cured after thirty physicians failed; Mrs. Flora Graeter, of Bristolville, O., after twenty-two; Jas. R. Waite, the noted actor, after a score had pronounced him incurable; Mrs. Frank Smith, of Chicago, after five leading physicians had given her up; Mr. Julius Keister of Chicago, after ten; Mrs. R. Rarker after sixteen failed.

A thousand references to, and testimonials from Bishops, Clergymen, Bankers, Farmers and their wives will be sent free upon request.

Send at once to Franklin Miles, M. D., LL. D., 209 State St., Chicago, U. S. A., for pamphlets and free treatment. He pays all duties.

### Irish Presbyterians in Gujerat.

In the last five years the baptized membership of the mission has increased from 1,973 to 3,000 (including the jungle tribes mission), or over 52 per cent., and unbaptized adherents from 585 to 3,157, or more than fivefold. The whole Christian community numbers 6,157 against 2,558 five years ago. Communicants have increased during the same period from 520 to 674, or nearly 30 per cent. A large part of the increase in unbaptized adherents was during the last two years, in which period orphans alone increased from 330 to 1,610, but the increase was much greater than the number of unbaptized orphans would account for, being from 789 to 3,157, or just fourfold. At the end of 1870, when the mission had been thirty years in existence, there were 5 principal stations, and the total Christian community was 534, of whom 381 were baptized members, 126 being on the communicants' roll. In the following thirty years the baptized membership increased nearly eightfold, while the number of communicants is more than five times what it was in 1870. There were then no native pastors, and the native Christian agency consisted of 7 catechists, 5 colporteurs, and 10 teachers, or 22 in all. There are now a native Christian staff, male and female, numbering 251 in all, of whom 5 were native pastors, 66 evangelists, 159 Christian teachers, 4 colporteurs, and 17 Biblewomen.

It is only sometimes forgotten that the only the Greek Church may proselyte in the dominions of the czar, other faiths are allowed to have a being. And from an authoritative source it is gathered that in the empire are to be found 557 Lutheran churches with 700 pastors, and 40 Reformed, or Presbyterian churches. Of these, 94 churches with 130 pastors are in the St. Petersburg district, and 75 churches with 88 pastors in the Moscow district.

## THE DOMINION PRESBYTERIAN

### Health and Home Hints.

A splendid brine for salting beef may be made with a gallon of boiling water, a trifle of salt, a few cents' worth of saltpeter and two tablespoonfuls of brown sugar. Let the beef remain in it for a fortnight.

A writer who seems to know, says that table linen should always be hemmed by hand, not only because it looks more dainty, but because there is never a streak of dirt under the edge after it is laundered, as there is when it is hemmed by machine.

Cuban cooks slice green bananas very thin and fry them like Saratoga chips. Try them. The Cubans also slice ripe bananas in slanting crosswise slices, about a half inch thick, and fry them in deep fat or olive oil.

Rice Tomatoes.—Into a pudding dish put alternate layers of boiled rice and canned tomatoes drained from their liquor. Season each layer with salt, butter, and pepper. Cream may be used in place of butter, and if the flavor of onions is liked, add a few very thin slices and bake 15 or 20 minutes.

Coconut sandwiches may be made by grating a fresh coconut. To one cupful add one teaspoonful of lemon juice, two tablespoonfuls of sugar and three or four teaspoonfuls of finely chopped meats. Finally moisten with rich, sweet cream and spread between thin slices of bread and butter.

Cheese Balls.—Cheese balls, served hot with salads, are made of a cup of grated cheese, half a cup of fine bread crumbs, five drops of Worcestershire sauce and one egg well beaten. Mix together, roll into balls, and place in a wire frying basket, and just before time to serve, plunge the basket into boiling fat, and allow them to remain until a delicate brown.

Layer Lemon Cake.—Cream half a teacupful of soft butter with two teacupfuls of sugar, and a teacupful of sweet milk. Sift two teaspoonfuls of baking powder with three teacupfuls of flour, beat the two together, and, lastly, add three well-beaten eggs. Bake in layers, and use the following formula for the filling: Boil together until it thickens, a teacupful of sugar, a beaten egg, a tablespoonful of butter, the juice and grated rind of a lemon.

Chicken Soup.—For this a tough fowl may be used. Put one in cold water, and cook very slowly from four to five hours, having added a little salt to the water. When thoroughly cooked remove the chicken, and set aside the stock to cool. The following day a delicious soup may be made by the addition of half a cupful of rice and a little parsley, cooked gently until the rice is soft, or it may be the basis of "noodle soup," in which noodles are used in place of the rice.

Tears have a functional duty, like every other fluid in the body. The chemical properties of tears consist of lime and soda, making them salty, but not bitter. The action of tears on the eye is beneficial. Their duty consists in washing thoroughly the sensitive eye, which allows no foreign fluid to do the same work. Nothing cleanses the eye like a good salty shower bath, and medical art has followed nature in this respect, advocating a salt solution for any distressed condition of the optics. Tears do not weaken the sight, but improve it. They act as a tonic on the muscular vision, keeping the eye soft and limpid. Women in whose eyes sympathetic tears gather quickly have brighter, tenderer eyes than others.—Boston Transcript.

### Epilepsy Curable.

#### A DISEASE THAT HAS LONG BAF- FLED MEDICAL SKILL.

MR. M. A. GAUTHIER, OF BUCKINGHAM,  
GIVES HIS EXPERIENCE FOR THE BENEFIT  
OF OTHER SUFFERERS FROM THIS  
TERRIBLE MALADY.

From the Post, Buckingham, Ont.

We venture to say that in our town of 3,000 inhabitants few bu-ness men are better known than Mr. M. A. Gauthier, this young and bustling butcher of Main street. He wasn't, however, as energetic or as hustling a couple of years ago as he is to-day, and for a good reason—he wasn't well. Having gone into business ere reaching his majority his desire to succeed was such that no heed was paid to keeping the body in the state of health necessary to stand a strain, and in consequence of the extra demands upon the system it became run down to such an extent that epilepsy or falling sickness resulted, and these lapses into unconsciousness becoming alarmingly frequent he consulted physicians and took some remedies, but without beneficial results. Finally seeing Dr. Williams' Pink Pills advertised as a cure for falling sickness he decided to give them a trial. As to the result the Post cannot do better than give Mr. Gauthier's story in his own words: "Yes," said Mr. Gauthier, "for nearly four years I suffered from epilepsy or falling fits, which took me without warning and usually in most inconvenient places. I am just twenty-four years of age, and I think I started business too young and the fear of failing spurred me to greater efforts perhaps than was good for my constitution, and the consequence was that I became subject to those attacks which came without any warning whatsoever, leaving me terribly sick and weak after they had passed. I got to dread their recurrence very much. I consulted doctors and took their remedies to no purpose, the fits still troubled me. I saw Dr. Williams' Pink Pills advertised and determined to try them. I did so, and the medicine helped me so much that I go more and kept on taking them, until to-day I am as well, yes better, than I ever was, and am not troubled at all by epilepsy or the fear of the fits seizing me again. Thinking there may be others similarly afflicted, I give my story to the Post; it may perhaps lead them to give this great medicine a trial."

Dr. Williams' Pink Pills are a positive cure for all diseases arising from impoverished blood, or a weaker shattered condition of the nervous system. Every dose makes new, rich, red blood and gives tone to the nerves, thus curing such diseases as epilepsy, St. Vitus' dance, paralysis, rheumatism, sciatica, heart troubles, anaemia, etc. These pills are also a cure for the ailments that make the lives of so many women a constant misery. They are sold in boxes, the wrapper around which bears the full name—Dr. Williams' Pink Pills for Pale People. Can be procured from druggists, or will be sent by mail, post paid, at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

The corners of rugs may be prevented from curling by sewing on their under edges a piece of narrow webbing, such as is used in holding furniture springs in place.

**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**

Calgary.  
Edmonton, Edmonton, March 4, 10 a.m.  
Kamloops, 1st Wed. March, 10 a.m.  
Kootenay, Nelson, B.C., March.  
Westminster Mount Pleasant, 2 Dec. 3 p.m.  
Victoria, Nanaimo, 25 Feb. 10 a.m.

**SYNOD OF MANITOBA AND NORTHWEST**

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

**SYNOD OF HAMILTON AND LONDON.**

Hamilton, Knox, 7th January.  
Paris, Woodstock, 12th March.  
London, 1st Tuesday, April, 1 p.m. to finish business, First Ch.  
Chatham, Chatham, 14th Jan. 10 a.m.  
Stratford, Motherwell, Sept. 3 1901.  
Huron, Blyth, 21 January.  
Sarnia, Sarnia, 3 Dec. 11 a.m.  
Maitland, Wingham, Jan. 21st.  
Bruce, Paisley, 10th Dec. 10 30 a.m.

**SYNOD OF TORONTO AND KING TON.**

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

**SYNOD OF MONTREAL AND OTTAWA.**

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

**SYNOD OF THE MARITIME PROVINCES**

Sydney, St. A. March 26th, 10 a.m.  
Inverness, Port Hastings, 25th Feb. 11 a.m.  
P. E. I., Charlottown, 5th Feb.  
Picton, New Glasgow, 14th Jan.  
Wallace, Oxford, 6th May, 7.30 p.m.  
Truro, Truro, 19th Nov. 10.30 a.m.  
Halifax, Chalmers Hall, Halifax, 26th Feb., 10 a.m.  
Lunenburg, Rose Bay.  
St. John, St. John, St. A.  
Miramichi, Chatham, 17 Dec. 10 a.m.

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Cor, Sparks and Elgin Streets.

"My Valet"

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

**Inebriates and Insane**

The **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.

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

**BELFAST, IRELAND.**

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

**Profitable Business Talks.**  
These are the days of advertising. It is more essential than capital, yet capital can be accumulated or diminished in advertising according as it is wisely or wastefully done. I have added years of experience to years of study in writing an placing advertisements for many of the most successful Canadian firms. I should have pleasure in explaining my methods and terms to you, either by letter or personally.  
**NORLAUGHER,**  
Writer of Advertising.  
91-2 Ad laide St. E. office 17 Toronto

**Don't Overlook This Advertisement!**

It Tells Congregations of an Easy Plan to get a

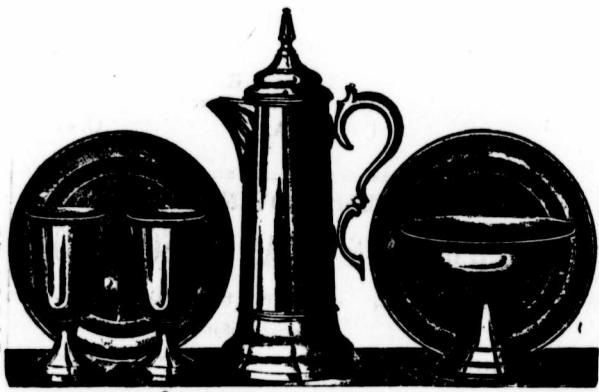
**Communion Set and Baptismal Bowl**

**FREE . . .**  
For a Few  
Hours' Work

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

Look at These  
**Splendid Offers!**

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



- (1) The above set will be sent to any congregation, on receipt of Sixty (60) new yearly subscriptions ONE DOLLAR each club rate
  - (2) For Thirty (30) yearly subscriptions, at one dollar each, and \$13.50.
  - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$15.00.
  - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$19.50.
- Extra pieces can be supplied.

**FREE . . .**  
For a Few  
Hours' Work

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

**THE DOMINION PRESBYTERIAN**  
OTTAWA ONT.

# Top Coat

A Special Grey Cheviot Spring Coat for

**\$15.00**

to early buyers. New Scotch Suitings

**\$18.00**

All the latest patterns.

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

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

## WINTER TIME CARD

O. N. & W. Ry.

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

Train No. 1 leaves Ottawa, Ont. 6.15 p.m.  
" " 2 ar. Waltham, Que. 8.35 p.m.  
" " 2 leav. Waltham " 7.0 a.m.  
" " 2 ar. Ottawa, Ont. 10.15 a.m.

**P. W. BESSEMAN,**  
General Superintendent

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

## Up With the Times

Progressive cheese and butter-makers use

### WINDSOR SALT

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

**THE WINDSOR SALT CO.**  
LIMITED  
**WINDSOR ONT.**

ESTABLISHED 1873  
**CONSIGN YOUR Dressed Hogs Dressed Poultry Butter to**  
**D. GUNN, BROS & CO.**  
Pork Packers and Commis. Merchants  
67-80 Front St., East  
TORONTO

**John Hillock & Co.**  
Manufacturers of the  
**Arctic Refrigerator**  
165 Queen St. East  
Tel. 478 **TORONTO**



## When You Mail a Letter

*It carries with it a hint of your own character. You can't afford to have it otherwise than correct. Unsurpassed for correctness and beauty is our delightful new line of Note-paper "VELLUM WOVE" manufactured in white and five of the newest tints; marguerite, rose, azure, French grey and blue—in the most fashionable sizes—envelopes to match—popular prices at most booksellers and stationers. Also put up in most elegant papereries natively called as gift-goods.*

MANUFACTURED ONLY BY

**THE BARBER & ELLIS CO.**  
LIMITED  
TORONTO.

## Important to Investors

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

### THE STOCK OF

**"The Sun Savings and Loan Co. of Ontario"**

OFFERS

### Absolute Security

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

### Confederation Life Building

TORONTO

will receive prompt attention.

Agents Wanted. Good Pay.

### PAGE & CO.

347 Wellington St., Ottawa

### Choice Family Groceries

RING UP PHONE 1472

# Canvassers Wanted!

## The DOMINION PRESBYTERIAN

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

APPLY **C. Blackett Robinson, Manager.**  
P. O. Drawer 1070,  
OTTAWA, - - - - - ONT.

## THE PROVINCIAL BUILDING & LOAN ASSOCIATION.

HEAD OFFICE, - - - - - TEMPLE BUILDING, TORONTO.

INCORPORATED 1891.

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

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

### DEBENTURES:

By-law passed at Annual Meeting of Shareholders, March 14th, 1900:  
"The Board of Directors may, in pursuance of the Loan Corporation Act, and are hereby authorized in their direction to issue debentures of the Association for any period, from one to ten years, but for no sums less than \$100 each, interest thereon at a rate not exceeding 5% per annum, being payable on the 1st April and 1st October each year by surrender of the coupon attached to the certificate for the period covered."  
In accordance with the above the Directors have decided to issue \$100,000 at par. Half-yearly coupons payable at the Imperial Bank (Yonge St. branch), Toronto.  
Full particulars from **E. C. DAVIE, Managing Director.**  
**TEMPLE BUILDING, TORONTO May 31st, 1900.**

## CANADA ATLANTIC RY.

### New Train Service BETWEEN

### OTTAWA & MONTREAL

4 Trains daily except Sunday  
2 Trains Daily

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

4.10 p.m. for New York, Boston and all New England and New York points through Buffet sleeping car to New York; no change.

Trains arrive 11.45 a.m. and 7.25 p.m. daily except Sundays, 7.25 p.m. daily.

### MIDDLE AND WESTERN DIVISIONS.

Arnprior, Renfrew, Eganville, Pembroke, Madawaska, Rose Point, Parry Sound, and Depot Harbor.

8.25 a.m. Thro' Express to Pembroke, Rose Point, Parry Sound, and intermediate stations.

1.00 p.m. Mixed for Madawaska and intermediate stations.

4.40 p.m. Express for Pembroke, Madawaska and intermediate stations.

Trains arrive 11.15 a.m., 2.25 p.m., and 7.25 p.m. daily except Sunday.

Railroad and steamship ticket for sale to all points.

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

## New York & Ottawa Line

Has two trains daily to  
**NEW YORK CITY.**

**The Morning Train**  
Leaves Ottawa 7.40 a.m.  
Arrives New York City 10.00 p.m.

**The Evening Train**  
Leaves Ottawa 5.30 p.m.  
Arrives New York City 8.35 a.m.

and is an excellent way to  
TORONTO, BUFFALO, CHICAGO  
Ticket Office 85 Sparks St.  
Phone 18 or 1180.

## CANADIAN PACIFIC RY. CO.

### Improved Montreal Service.

(VIA SHORT LINE)

Leave Ottawa - - - - - 8.35 a.m., 4 p.m.  
(Via North Shore)

Leave Ottawa 4.13 a.m., 8 a.m., 2.33 p.m.  
6.20 p.m.  
(Sunday Service)

(Via Short Line)  
Leave Ottawa - - - - - 6.35 p.m.  
(Via North Shore)

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

OTTAWA TICKET OFFICES  
Central Station. - - - - - Union Stations  
**GEO. DUNCAN.**

City Ticket Agent, 42 Sparks St.  
Steamship Agency, Canadian and N.W. York Lines.