

# Dominion Presbyterian

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## WHITE AND CLEAN IS THE NEW YEAR

BY J. A. EDGERTON

White and clean is the new year  
When it is ushered in.  
What shall it be in a twelvemonth—  
Darkened and soiled by sin?  
If we could keep it always white,  
How would the world be filled with light!

Bright and sweet is the new day  
When on the hills 'tis born,  
Cleansed in the fires of sunrise,  
Washed by the dews of morn.  
If it were sweet till the coming eve,  
What a glory on earth 'twould leave!

Fair and pure is a new life  
Seen at the gates of birth.  
What will it be at the ending—  
Soiled with the dross of earth?  
If from taint it were ever free,  
What a joy to the world 'twould be!

All God's years are stainless;  
All His days are white;  
All His numberless eons  
Spotless as is 'the light.  
Fair are His worlds as they wheel and run,  
Bathed in the light of their central sun.

Only man in delusion,  
Hatred and wrong and pain  
Sees with an evil vision,  
Being divided in twain,  
Looks on a life misunderstood,  
Makes it evil that erst was good.

Center the thought on the noble,  
Whiteness of mind and soul;  
See the world as God made it,  
Virgin and clean and whole;  
Look on Him with a single eye,  
So let evil and error die.

Then shall the year be beauteous  
As when it came to earth;  
Then shall the eye be stainless  
As was the day at birth;  
Then shall life on its brighter side  
Unto the end seem glorified.

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**Births**

At Smith's Falls, on Dec. 13, 1905, to Mr. and Mrs. W. M. Ewart, of Westport, a daughter.  
 At Lanark, on Dec. 6, to Mr. and Mrs. A. A. McIntyre, a daughter.  
 At "College Home," Chatham, Ont., on Dec. 11, to Mr. and Mrs. D. McLachlan, twin sons.

**MARRIAGES**

On Monday evening, in Erskine Church, by Rev. A. E. Mitchell, Daniel J. Pattison to Mary Hope, both of Ottawa.

At the residence of the bride's parents, Lime Bank, Ont., on Dec. 12, 1905, by the Rev. Thomas A. Mitchell, Manotick, Milton H. Gordon to Nellie E. Gamble, both of Lime Bank, Ont.

On Dec. 12, 1905, by the Rev. Dr. Talling, Alice Elizabeth Davie to Harry Charles Gianville West, all of Toronto.

At the residence of the bride's father, on Dec. 13, 1905, by the Rev. J. A. Brown, assisted by the Rev. J. C. Gibb, Edith Eveline, eldest daughter of Mr. Richard Sabine, of York township, to Charles Plater Pearson, of Scarborough.

**Deaths**

In Burgess, on Dec. 19, Edward Farrel, aged 80 years.

At her home, "Twin Oaks," Lynedoch, on Dec. 18, Ella Gray, wife of Hon. John Charlton, in her 68th year.

At Finch, on Nov. 18, 1905, James Archibald Campbell, aged 85 years.

At Brockville, Dec. 19, 1905, Polly Day, relict of the late Archibald McDougall, in her 81st year.

At Baitie's Corners, Glengarry, on Dec. 2, 1905, Alex. McDonald (Mason), aged 94 years.

At Port Arthur, on Dec. 7, 1905, Daniel John McRae, son of ex-Councillor R. F. McRae, of Lochiel, Glengarry, aged 23 years.

On the East Front, Lancaster township, Glengarry, on Dec. 9, 1905, John F. McBain, aged 78 years.

In the Fourth Concession of Lochiel, on Dec. 10, 1905, Angèle Mallette, relict of Donald McMillan, aged 88 years.

At "Ironclave," Ramsay, Dec. 13, Mr. William Smith, in his 93rd year.  
 In Normanby, at Nenagh, on Dec. 13, 1905, Robert Elder, aged 95 years, 7 months.

At the residence of his son, Mr. T. E. Hays, Mr. Forest, on Dec. 20, 1905, aged 81 years, 4 months.

On Dec. 19, 1905, aged 79 years.

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## NOTE AND COMMENT.

The Brownie Orphanage, Presbyterian, at Kodoli, North India, had a bright Sabbath not long ago when sixty-three orphans made open profession of faith in Christ.

According to the annual report of Commissioner John W. Yerkes, of the Internal Revenue Bureau, U.S. Treasury Department, the number of cigarettes manufactured in that country during the last year was about 10,811,000.

The great London Times makes this prediction which, considering its hitherto conservative position, is both remarkable and most cheering: "Belief in the strengthening and supporting qualities of alcohol will eventually become as obsolete as a belief in witchcraft."

The Mission News of Yokohama, chronicles a fourth gift from the Emperor of Japan to Christian institutions. This is to the amount of one thousand yen to a school for wayward children. In a letter accompanying the gift is the statement that the emperor has washed his institutions with interest.

The Emperor of Japan was 53 years old on the 3rd of November. On that day the North China Daily News had a brief sketch of his career which concluded as follows: "History will realize more clearly than we do the grandeur of the events of his reign, and how much the progress of his empire owes to his personal efforts and character."

In an address on "International Evangelism," at the recent Inter-Church Conference on Federation, the Rev. Dr. J. Wilbur Chapman said that his experience in evangelistic work had taught him that sectarian evangelization was a contradiction in terms; that so long as evangelistic work sought the conversion of men to "our sect of our church," it was a failure.

Popish controversialists are very bold in these days. In Edinburgh some time ago a Jesuit priest made a violent attack upon an eminent judge, Lord Ardwall, for "sullyng the judicial ermine" by presiding at a great meeting in commemoration of John Knox. It shows that the spirit Knox fought against is by no means dead, says the London Presbyterian.

A poor widow of Pittsburg, Pennsylvania, who has suffered the fate of Naboth, so far as her property is concerned, at the hands of one of the great steel companies, has found a worthy champion in Richard Watson Gilder, Poet. He has started a fund for her legal defense and says: "The American people are at this moment in no temper for open exhibitions of legally advised lawlessness by ruthless wealth." The organized trusts of the United are thoroughly despised and hated men. Their wealth does not save them from popular contempt.

Lord Strathcona's life-long services to the Dominion of Canada, now extending over nearly seventy years, are about to be recognized by a testimonial, says the London Presbyterian. A circular has been issued, signed by no fewer than five of those who have held the great office of Governor-General—the Duke of Argyll, and Lords Aberdeen, Lansdowne, Derby, and Minto—along with many others distinguished persons. Subscriptions will be limited in amount, what is contemplated being not a costly gift, but a simple expression of the esteem of his fellow-countrymen for the veteran statesman's life and work.

At the end of fifty years the World Alliance of Young Men's Christian Associations is able to report affiliated organization in no less than 50 countries, with a membership of 683,739; paid secretaries to the number of 2,228; buildings owned and occupied, 852, and representing a value of \$170,704,000. The United States and Canada lead with 373,502 members; Great Britain follows with 127,074; Germany with 103,324; and then a great falling off occurs to less than 10,000. It appears, therefore, that this organized movement of young men for young men is very largely—indeed, almost wholly—confined to Teutonic or Anglo-Saxon peoples.

When the Senate of the United States convened recently two of its members were absent by reason of their conviction for crime. Senator John H. Mitchell of Oregon and Senator Joseph R. Burton of Kansas have each been sentenced to six months in prison and to pay fines of \$1,000 and \$2,500 respectively. But even worse for the Senate than the conviction of Burton and Mitchell will be the presence of three others whose names figure also in the Senate's roll of dishonor. Thomas C. Platt, Chauncey M. Depew, and Boies Penrose will be pointed out more often than others, and always as disgraced Senators says the Evening Post.

Viscount Peel presided recently at a conference on temperance reform in London, when the policy suggested to be accomplished by legislation included a time-limit for compensation and other matters. Lord Peel said the temperance party was worse off now than before the passing of the Act of last year, and the trade should be taught that the State was master of the situation. The present evils were sapping the vital energies of the country. It is significant of the growth of advanced temperance sentiment in Great Britain, that so many prominent public men should be coming to the front in advocacy of temperance principles and restraint of the liquor traffic.

The centenary of the birth of Mazzini, of whom it has been said that he was the greatest moral force in Europe during the nineteenth century, was fittingly observed in Italy last month. He preached the social conception of Christianity when he said: "God will not ask us, 'What hast thou done for thine own soul?' but 'What hast thou done for the souls of others—the sister-sons I gave thee?'" The use of the feminine appellation in this is suggestive. The doctrine of the brotherhood of man is wrapped up in the phrase, but tribute is paid to woman's superior spirituality by describing the essence of man in terms of womanhood.

Lord Curzon has made it clear that he did not resign the Indian Viceroyalty on personal grounds. He resigned, he says for two great principles, and he is satisfied that his action will hereafter be amply vindicated. One principle is that it was essential that there should be indestructible subordination of the military to civil authority in the administration of well-conducted States; the other the payment of due and becoming regard to Indian authority in determining Indian needs. It is Lord Curzon's opinion that these principles have only temporarily disappeared, that they will very soon reappear. Few will be disposed to contest the strength of principles such as specified, while there are some who still think that Lord Curzon's views in regard to their practical recognition are extreme.

The Presbyterian West Persia Mission has suffered a heavy loss in the death, August, 18, of Dr. Joseph P. Cochran, a great man and a physician of rare ability, beloved of all classes of the Persian people, whose life was full of good works. A powerful Kourdish chief, who controlled nearly a million of wild tribesmen, once said of Dr. Cochran to the writer of this paragraph: "Our religious books teach us to call that man an infidel and blasphemer. But I say that in the eyes of God that kind of an infidel is better than most Mohammedans!" The power of a Christian physician who is devoted to Jesus Christ, to win the affectionate regard of hostile Bigots, is seldom more vividly illustrated than in Dr. Cochran's life.

The Tariff Commission has been hearing of late from the farmers in different parts of Ontario. Though the farmers work hard, they evidently find time to do some thinking. Their remarks made before the Commission, as reported by the newspapers, says the Maritime Baptist, indicate more than a superficial acquaintance with the practical issues involved in the proposed re-adjustment of the tariff, and some of these farmers, too, know how to express their ideas in vigorous speech. It is evident that the farmers are pretty generally and decidedly of the opinion that under the existing tariff the conditions for wealth-getting are much better for the manufacturers than for the farmers, although the farmer works hard, sees few holidays and lives frugally.

Dr. Chevasse, the Evangelical Bishop of Liverpool, has addressed to his clergy some wise words on this subject, a subject which, he said, touched the very heart of the Christian religion. Neither the Higher nor the Lower Criticism was wrong in itself, but Christians must hold fast these facts—

- 1.—That the Bible is God's Word written.
- 2.—That in God's Word there is a human element as well as a Divine, just as in the person of the incarnate Word Jesus Christ, the human and Divine natures are found together.
- 3.—The Church nowhere defines inspiration. Dr. Chevasse contended that with a grasp of these three facts the church could face with calmness, interest, and expectation all that Higher Critics could say.

The memory of Dr. Barnado is not to be allowed to pass away, or his work to fail. It could not fail, established on the basis that it was. Queen Alexandra herself is interested in its continuance, and in a letter of condolence on his death prays that "his splendid life-long work may be kept up as an everlasting tribute to his memory." A commission, of which Lord Brassey is chairman, has recommended the continuance of the Dr. Barnado Homes as a memorial to their founder, through whose hands \$15,000,000 of money passed to the unfortunate. An appeal is made to the people of Great Britain to raise a fund of \$2,500,000 to pay the debt on the Homes and other liabilities, and to place them in a secure position for the future. It is believed that the people of Great Britain will respond without delay and make possible the continuance of this great undertaking of organized rescue for the benefit of so many future citizens.

The unemployed Christian is like a man on a strike, he is dead capital.

One swath at a time, one round at a time, and the largest harvest is reaped.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## JESUS AS TEACHER AND HEALER

(By Rev. Professor Jordan, D.D.)

These verses set our Lord before us under two aspects, viz.—as Teacher and Healer. He entered into Capernaum and as soon as it was the Sabbath again he taught in the Synagogue; henceforth the teaching will be the most prominent abiding thing in his ministry, it is the force which is to mould the lives of his disciples, create inspired apostles and change the current of the world's life. But in this particular passage it is the healing power which is selected for our special consideration. This also was a manifestation of his unique personality, the power of divine life in human form, the influence of a pure and perfectly healthful being. This affected very powerfully the imagination of his contemporaries and it stirred up an excitement which he labored to keep within bounds. On some it had more effect than the clear strong teaching, so that their great argument was "when the Christ does come will he work more miracles than this man?" This again, inflamed the bigoted passion of his fierce opponents, so that they were driven to their worst device, namely, that of attributing his extraordinary power to diabolical influence. We still stand with reverent adoration before this manifestation of beneficent power. He who refused to use the strange powers of his deepest life to minister to his own needs carries every where a living helpful force. Though we reject the many foolish fads and dangerous doctrines which are so often suggested now by the word "healing," we still in a very real sense look to Jesus as the healer and helper of our whole life as well as our teacher. Faith in him has a healthful influence over the spirit and the body.

Many of our Lord's miracles, may we not say all of them are parables of man's deepest life. We cannot explain the process. In answer to many a question concerning the "how" we have to fall back upon the words of the man who was born blind "one thing I know that whereas I was blind now I see." But the fact stands there as a constant testimony of the power of Jesus to meet our varied needs, and the spiritual lessons are always clear and direct.

The Lord Jesus in the Synagogue. He who had long sat in silence as a scholar assumes the position of teacher, and the thing that strikes all observers, at once, is his unlike-ness to the ordinary teachers. His style was fresh and unconventional living and authoritative. This was to them certainly a new teaching; but here the prominent thing is not the matter of the teaching but the power that accompanied it. It excited the hearers even those who were most sober and stolid and one afflicted creature began to raise a tumult and in his own way to give testimony. Uncleanness is stirred by the presence of purity; the evil spirits are tormented, when goodness appears in radiant powerful forms. But this kind of testimony Jesus Christ cannot accept. The real witness to his power must come from a sound mind; from a heart that he has cleansed and a conscience that he has quickened. In the presence of this wretchedness Jesus shows his true dignity and power. At his word the strange unnatural tumult of the soul is stilled, there is one last struggle and then health and peace. Even we who are in comparative health may learn that He has power to cheer morbid conditions and to still feverish excitement.

The Lord Jesus in the house. The favorite word of Mark "straightway" gives the impression of swift movement and constant activity and such was no doubt the features of our Lord's ministry at this time. Not hasting and not resting, "He went about doing good." The scene shifts from the synagogue to the home, but still the subject is healing. We meet in the quiet circle of the home sickness of a different kind. Even in the place where he goes for rest and friendly fellowship there is need for his beneficent activity; everywhere there is work for him. It is the busy man who is most needed and who, as a rule, is ready to do the most work. Simon's mother-in-law lay sick of a fever and "straightway" they speak to him of her. It was quite natural that they should tell him the sorrow that was in their home; and today this is our way to comfort and relief. To have Jesus as our intimate friend, our helper in the home, is still a sweet privilege; and the order here is the same as in our own life, first his effective services gently rendered, then our work in the spirit of gratitude. His touch had healing power; it is the symbol of the life that comes through contact and communion with him. The fever which we are afraid to touch, from which we often flee in cowardly incapacity, he drove away. Then she arose and ministered unto him; she became one of the many women who rendered service to Christ during his earthly ministry. This was in every case a service of gratitude. Jesus had touched their hearts and lives and had drawn forth the service which was given first to him personally and then to the poor and needy "in his name". Thus the true church is created a church not simply of creed and ritual but of sympathetic life.

Ex-territorial rights for foreigners, in certain countries of the East are well understood as absolutely necessary for safety. Why missionaries in China should claim them for their converts, however, has never been clear, and the abuse of the privilege by the Roman Catholics has been felt to be back of a great deal of the trouble in that country, and a real grievance against which the Chinese government had a right to protest. The other side is brought out by the Chicago "Interior," and is called forth by the new treaties being negotiated between England and China. These new treaties look to the subjection of all English residents, merchants and missionaries alike, to Chinese law and Chinese courts. The "Interior" says, "Heretofore English and American citizens could defend themselves in consular courts before representatives of their own nations. Missionaries are, therefore, not a little agitated over this phase of the present situation, affirming that Chinese courts away from the seacoast are as a rule only recognized agencies of blackmail, and that the provincial judges no more regard the law of a case than would highway robbers. When missionaries have heretofore interfered to protect their converts, it was only to deliver the stricken out of the paw of the lion. They cite instance after instance of robbery, imprisonment and even capital punishment upon the part of native judges who use their courts merely for the gratification of greed and revenge. Missionaries have of late been compelled to sit silently by and see men of irreproachable character accused of the most heinous crimes and punished at the will of the judges."

The highest good in many lies in the good they meant to do.

## THE PSALMS IN METRE.

We have several times referred to the work of the committee on revision of the Psalms. On this side the Atlantic the result of its labors was received with almost a unanimous chorus of commendation. In Scotland the authorized version has still its warm friends, and in the following we present our readers with the criticism of "Auld Licht," as given in "St. Andrews," the ably conducted journal for the young men of the Church of Scotland:

It is ten years since the nine Presbyterian Churches of America set about the revision of the Psalter. The committee then appointed began its serious work in 1900, and since then it has met half-yearly for a series of lengthened sittings. The objects aimed at have been five in number—(1) A faithful rendering into English verse of the exact thought of each Psalm; (2) the adoption for each Psalm of the "metre" best adapted to the sentiment; (3) a careful division of each Psalm into stanzas corresponding with the strophes of the original; (4) a careful presentation of the parallelisms abounding in the Psalms and of the poetic figures and metaphors used; and (5) the use of English that is at once idiomatic and Biblical, and at the same time current in the best poetical literature. In all, twenty-three "meters" are employed.

The work has not yet been issued, but it is on the eve of production and selection of a few examples cannot fail to be read with interest in Scotland, where the Authorized Version, notwithstanding the serious inroads that have been made upon the service of praise by hymnology, is still not only in common use, but also associated inextricably with all that is best in the life of the country. How far the revisers have succeeded may best be judged by their rendering of verses or stanzas from a few of the best known and most commonly used Psalms. It may, however, be pronounced that the only Psalm remaining absolutely untouched is the hundredth; and the minimum of change is to be found in the twenty-third, where the translators have contented themselves with converting "My table Thou hast furnished" into "A table Thou hast furnished me." A second rendering of the same Psalm opens thus—

The Lord, my Shepherd, holds me  
Within His tender care;  
And with His flock He folds me,  
No want shall find me there.  
In pastures green He feeds me;  
With plenty I am blest;  
By quiet streams He leads me,  
And makes me safely rest.

In the old-time communions in the Church to which the writer "belonged" the first table was filled up to the verses in the twenty-fourth Psalm, beginning "Who is the man that shall ascend," the precursor intoning the lines preparatory to the people singing them. In their new guise the verses are hardly recognizable—

What man shall the hill of Jehovah ascend?  
And who in the place of His Holiness stand?  
The man of pure heart and of hands without stain,  
Who swears not to falsehood, nor loves what is vain.

He shall from Jehovah the blessing receive,  
The God of salvation shall righteousness give;  
For this is the people, yes, this is the race,  
The Israel true that are seeking His face.

This can hardly be considered a happy rendering. On the same sacramental occasions, after the tables had been "fenced," the intending communicants sang "two double verses" from the twenty-sixth Psalm. In the American version there are comparatively few double verses, but these two single stanzas will suffice to show after what fashion this Psalm has been modernised—

I'll wash my hands in innocence;  
Thine altar compass, Lord,  
That with the voice of thanks I may  
Thy wondrous works record.

O Lord, the house of Thine abode  
Has been my great delight;  
The place wherein Thy glory dwells  
Is lovely in my sight.

Remembering the goodness of Jehovah  
to His people, the inspired Psalmist enshrined his memories of deliverance wrought in Psalm xiv. "O God, we with our ears have heard." In somewhat more pretentious and swinging "meter" the revisers have sung—

O God, we have heard, and our fathers  
have told

What wonders Thou did'st in the great  
days of old;  
Where nations were crushed and cast out  
of the land,  
Thou plantest our fathers and madest  
them stand.

The forty-sixth Psalm—Luther's Psalm, as it has been called—has two renderings. The first follows so closely to the words and the rhythm of the Authorized Version as to suggest a regret that any change, involving a break in the continuity of association, was made at all. The second opens thus—

Our refuge and our strength is God,  
Our help in tribulation.

We will not fear though earth remove,  
Though hills forsake their station;  
And stand amid the sea,  
Though waters troubled be,  
Though swelling billows roar,  
And shake the rocky shore  
Until the mountains tremble.

Many a contemner of the Authorized Version has endeavored to excite a somewhat rapid ridicule by quoting as a specimen of its Psalmody the verses that include

Moab's my washing-pot, my shoe  
I'll over Edom throw.

In this fashion the American revisers have negotiated the difficulty of a too literal interpretation—

The land of Shechem I'll divide;  
And mete out Succoth's vale;  
I claim Manasseh, Gilead's mount,  
My rule they all shall hail.

My head's defence, is Ephraim's strength;  
My sceptre Judah's fields;  
Philistia, Edom, Moab, each  
To Me its homage yields.

When congregational singing was in its full course there was always something stimulating in the way in which the preacher broke forth with "Sheffield" to the inspiring verses in the sixty-seventh Psalm, beginning, "O God what time thou didst go forth." In their new guise the verses appear to be somewhat shorn alike of their simplicity and their grandeur—

When Thou, O God, didst lead the way  
Before Thy people day by day?  
When through the wilderness so dread  
Thou marchest on with stately tread.  
Earth shook with fear, the heavens were  
hoved

Before Thy presence in the cloud;  
Yon Sinai trembled to its base  
Before the God of Israel's race.

Thou, God, didst send a piteous rain  
To cheer Thy weary, parched domain.  
Thy people dwell therein and shared  
Thy goodness for the poor prepared.

And for the "double verse," beginning  
"Thou hast, O Lord, most glorious,  
ascended up on high," this seems but a poor substitute—  
Thou hast ascended gloriously,  
And captive led captivity.

They come with gifts that did rebel.  
That God the Lord with them might  
dwell.

The Covenanters strengthened their hearts for the fight with Claverhouse on the Muir of Drumclog with the opening stanzas of the seventy-sixth Psalm—"In Judah's land God is well known." In the new version there is all the old battling of the early and still accepted measure. These are the second and third verses—

Excellent art Thou and glorious,  
Coming from the hills of prey,  
Thou hast spoiled the valiant-hearted.

Wrapt in sleep of death are they;  
Mighty men have lost their cunning,  
None are ready for the fray

Horse and chariot low are lying  
In the sleep of death's dark night.

Jacob's God, Thou didst rebuke them;  
Thou art fearful in thy might,

When Thine anger once is risen,  
Who may stand before Thy sight?

Jehovah's sovereignty over all things is sung in Psalm civ. In our own Psalms in metre the rendering is perhaps not more simple than it is here, but it does not suggest the children's hymn as this does—

The moon hath He set  
The seasons to show;

The sun doth the time  
Of down-going know,

Thou makest it dark,  
And the night follows day.

When beasts of the wood  
Steal abroad for their prey.

The young lions roar,  
From God seeking meat,

The sun doth arise;  
They swiftly retreat.

And down in their dens  
Do they hide from the light,

While man goeth forth  
To his labour till night.

"I to the hills," the hundred and twenty-first Psalm, is rich in its associations, so much so that, for that reason alone, if for none other, Scottish folks will be loath to let it go in favour of this revision—

I to the hills will lift mine eyes.  
Oh whence shall come my aid?

My help is from the Lord alone,  
Who heaven and earth hath made

He will not let thy foot be moved,  
Thy Keeper will not sleep;

No sleep, no slumber, will He take  
Who doth His Israel keep.

Thy faithful Keeper is the Lord,  
Thy shade upon thy right.

The sun shall smite thee not by day,  
Nor yet the moon, by night.

The Lord shall keep thee from all ill,  
Will keep thy soul away;

Will keep thy going out and in  
From this time forth and aye.

And the same may be said of the hundred and thirty-seventh Psalm—"By Babel's streams," even if we must admit that this rendering has claims to recognition of its own—

By Babel's streams we sat and wept,  
Our hearts to Zion clung.

On willows in the midst thereof  
Our harps we hung.

For there a song demanded they  
Who had us captive led;

A song of Zion sing for us,  
Our spoilers said.

How shall we sing Jehovah's song  
In this a foreign land?

If Zion I forget, may skill  
Forsake my hand.

It is really very difficult for a Scottish Presbyterian and a Psalm-singer to assess the worth of this revision. It has its merits beyond doubt, but it breaks into a treasury of song that is enshrined in memory, in history, in association, in the most wholesale fashion. So much so, indeed, as to beget the fear that its effect may be to break a previous continuity without giving us anything that is on the whole more worthy, and that at the very time when it is all that the Psalms can do, as a medium of praise, to hold their own.

Perhaps the Authorized Version is crude here and there, and perhaps it is archaic in its words and expressions, but these are among its characteristics that render it dear, and that make us cling to it as it is. The Psalms are for all time, no doubt, but, as we have then, they are "the Psalms my father lov'd to hear, the Psalms my mother sang," and Scotland will think more than once or twice before she exchanges them for even the more smoothly flowing versification of the American translation. They are our heritage, and we must pass the heritage on.

## AULD LIGHT.

## PRESBYTERIAN CATHEDRAL.

The project of a "Cathedral Church" in Washington originated by Mr. Justice Harlan, and in the interest of which he addressed a number of representative men, has called forth the following from Dr. Patton, of Princeton, who writes:—"I have been intending for some time to write to you in reply to the letter which you were kind enough to send me regarding the proposed cathedral church in Washington. I cannot say that I have any practical suggestions to make, but I am unwilling to deny myself the pleasure of saying to you that I heartily approve of your suggestion, and that I wish you great success in carrying it out. I am sure that you will find throughout our Church a sympathetic response.

"Presbyterianism needs something corresponding to the cathedral system of England. There should be in our great cities, and pre-eminently in the capital of the nation, a church so well equipped, so independent of the ordinary sources of revenue, and so adapted to the doing of work beyond the requirements of a parish that within its walls and under its roof the best men of the nation and the best men of the Church could, from time to time, give expression to their mature thinking of the great themes of Christianity.

"Is there any place in America today where one can go and be sure to hear such uplifting sermons as one may expect to hear under the dome of St. Paul's? Is there a place in our land, is there a need in our day for sermons somewhat different from those which are prepared week by week to meet the exigencies of an ordinary parish? I think there is. And if the Presbyterian church shall provide such a place and open the way for the preaching of such sermons she will, in my judgment, do a great service to the cause of Christian truth. I am not looking at this matter from the standpoint of denominational pride. I am considering it in regard to what I consider a great intellectual need; and because our church is broad, liberal and possessed of a catholicity which does not unchurch those who belong to other communions than our own, I believe that the door of opportunity is especially open to her for the doing of a much needed and most important work in the direction indicated by your letter."

## THE OLDEST COUNTRY IN THE NEW WORLD.

Everybody is talking about the high-class special excursion which the Grand Trunk Railway System are organizing for Mexico, and which will leave Montreal 9.00 a.m., January 29th, 1906, in special pullman cars on the "International Limited." These cars will be attached to the private train that will be occupied throughout the tour at Chicago the following morning. All expenses included in rate. Tour will last about forty days, and will cover the most interesting portions of the "oldest country in the New World." Apply to any Grand Trunk agent or to J. Quinlan, Bonaventure station, Montreal, for all information, descriptive matter, rates, etc.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLETHE SHEPHERDS FIND JESUS.<sup>o</sup>

(By Rev. J. W. Macmillan, B.A., Winnipeg.)

Joseph also went up, v. 4. Life is full of surprises. Things do not happen at the time nor in the way we had expected. Prediction is always a miracle, and always astonishing. Who could have guessed that the census regulations of the Roman empire should be the means of fulfilling the prophecy that Jesus should be born in Bethlehem? And just as little can you tell what temptation or triumph, sorrow or enchantment, humiliation or promotion may be just breaking upon your life. Any morning you may go out to meet the greatest opportunity or the deadliest peril or steady the purpose like the habit of dependence upon God and obedience to His will. Then, come what may, it will find us ready.

No room . . . in the inn, v. 7. Plenty of places are like that, filled up beforehand, so that there is no space left for the Saviour. Somehow, when His meek knock is heard, it seems easy to discover that every place is taken. One wonders if the landlord would have sent a Roman centurion, or one of Herod's courtiers, to the stable. Business gets filled up with money-making, the home with ordinary domestic duties, the school with studies, the playground with sports, so that religion is refused admission. When wealth and rank and cleverness and laughter apply, they are treated more considerately. Some people seem to think that a Sunday rain is wetter than any other!

Shepherds . . . keeping watch, v. 8. Visionaries may come to people in sleep, but never to sleepy people. These shepherds were watching their flocks, not dozing around their camp fires. Esau lost his birthright because he was too dull to appreciate it. The man with the muckrake sets not the crown above his head. Religion deserves intelligent and wideawake attention. The Bible requires study, as well as arithmetic. The careless traveller may get some touch of the atmosphere of a strange country, but if one would really know lands and people, one must keep eyes open and mind alert. The way of the righteous is the way of truth, and, as an old proverb says, "Truth lies at the bottom of a well."

Be not afraid (Rev. Ver.), v. 10. Fear is a foolish thing, because it is so disastrous. A coward is easily chased, and a discouraged person soon grows weary. When Joshua was detailed to conquer Canaan he was bidden to "be strong and of a good courage." There is nothing like a stout heart for fighting, and life is all a battle, anyhow. Pluck often wins a game of baseball or lacrosse, when nothing else will. And in the keener and deadlier contests to which sin challenges us, there is need to be "strong in the Lord, and in the power of His might."

Good tidings, v. 10. The gospel is not good advice, but good news. Good advice is for those who can apply it. It is of no use to those who are so weak or so shackled that they are powerless. What use to send a prisoner in a stone cell that if he had a sledge hammer and a dynamite cartridge he might escape? For he neither has, nor can get, these things. Rather unlock the door of his cell and hand him a royal pardon. Jesus came, not to help those who can help themselves, but to help those who cannot as p themselves.

A Saviour, v. 11. There is no joy for a sufferer like the joy of relief. The in-

\*S.S. Lesson, January 7, 1906.—Luke 2: 1-20. Commit to memory vs. 13, 14. Read Matthew 1: 1-25; Luke 1: 1-80. Golden Text—For unto you is born this day in the city of David a Saviour, which is Christ the Lord—Luke 2:11.

valid's dearest hopes are set on a cure. He may find some pleasure in the visits of friends, and in the books and fruit and flowers they bring him. But the fun he supremely wants to see is the doctor who can make him well. And similarly, this lost world needs, above all things, a Saviour. Its learning, its arts, its civilization may do their utmost; they yet leave it vexed and defiled with sin. There is no other joy possible to it so rapturous as salvation.

Let us . . . go, v. 15. When we hear of any great sight, our first impulse is to go and see it. When the military procession files along the streets, when the fire bells clamor, when a famous man visits our town, wherever there is a marvel or a tumult, both old and young want to start at once for the scene of interest. Let us go, then, and see this Child of whom the angels have been singing! We shall find Him where He is worshipped, and we shall find Him, as He taught, wherever there is any one of His human brethren in need.

The shepherds returned, v. 20. This is a parable for life. We need the heavenly vision to hearten and inspire. But our days are not all to be spent in the enjoyment of visions. To prove their value we must go down into the dusty streets of life's common way and take up the daily drudgery with the greater cheerfulness and diligence. If we linger in selfish rapture, we shall lose the very Presence that gives us joy. But let us walk in the lowly path of obedience, and it will be ever at our side.

## SPARE MOMENTS.

No life is so busy but it has its spare moments. Amid all the rush and complexity of our modern life, there are moments when the strain is relaxed and a brief lull comes for the jaded nerves and the overtaxed brain. Such moments are like cases in the desert, and if properly used may be as refreshing to the soul as the palm-shaded fountain to the weary body.

One moment for a thought of God! How full of refreshing and reinvigorating possibilities is such a thought. We are wined, and working for the accomplishment of his purpose. Such a thought will steady the soul, and if the needle of our purpose has trembled from the polestar of his grace, the moment's pause will rectify the compass.

One moment for prayer! What a source of pleasure and health is in a breath of fresh air. The lungs rejoice in it and a thrill of health passes through the whole body. The very brain becomes clearer. Prayer is to the soul what fresh air is to the body. It thrills with life as the clear, bracing air of communion passes through it. Its age brightens and its life expands. All untold possibility lies in one moment of renewed consecration. "Heaven comes down our souls to greet and glory crowns the mercy seat."

One moment for a thought of home: We know many men in business to whom each spare moment comes for a benediction, for it is filled with a thought of home, wife, and little one. The man seems to leave his immediate surrounding and, annihilating space, he is at home, surrounded by its love and gladness. One moment may be filled with the thought of the soul's home. If we will have it so, one spare moment may lift us to the general assembly and church of the firstborn, and set us in the presence of Jesus, the lover of our souls. All heaven is around us, and its celestial company the heart warms with a gladness not known before.

## CHEERFUL PREACHING.

The Congregationalist, Boston.

"I wish I could hear a cheerful sermon again." The words were spoken by a good woman as she came out of church one Sunday morning after an earnest and affecting appeal in which the preacher took it for granted that the age was evil and most Christians sadly neglectful of their opportunities. He urged them to more faithful and more earnest living as if there was little faith or zeal in their hearts and lives on which to build. And the net result in this good woman's case was not incitement but discouragement. She did not resent the urgency of the appeal, but she felt the chill of dejection in the preacher's thought.

Is it impossible, then, to preach the deep, heart-searching, challenging truths of God's kingdom so that they shall lay hold upon the consciences of those who hear, and yet to make a cheerful sermon—a sermon such as would have sent this good woman on her homeward way with a sense of confidence refreshed and heart uplifted? We do not think so; nor does the history of the pulpit show that the great challenging and inspiring sermons have been otherwise than cheerful and inspiring. The great preachers have been the confident preachers. Through their lips the power and purpose, as well as the majesty of God have spoken. There has been a life-inspiring quality about their words, which has given their hearers a sense of a larger world and a clearer air. They offered men something above and beyond themselves—as the Moravians opened a new world to Wesley and Wesley to the miners who had been left to live without hope or morals by the Christians of their time.

This cheerful and inspiring atmosphere of the sermon must, of course, reflect the preacher's vital joy and confidence in God. "In the hour when Luther's wife lovingly reproached her husband with holding the belief that God was dead, he could scarcely have gone into the pulpit with a cheerful sermon. But who would not have liked to hear him preach after he came from that great meeting of the princes of the empire, where he gave his testimony to the truth which he believed. True it is that we all have our moments of discouragement, but it is also true that we must correct and change our feeling in such hours by a recurrence to the sources of our joy. As the ship before her voyage must have her compass corrected, so the preacher, before he enters the pulpit where he is to pilot the thoughts of the congregation, must correct his feeling by adjustment to the eternal, cheerful verities of faith and promise.

So, too, the Christian attainments of the individuals who make up the congregation are entitled to the preacher's recognition and respect. The worshipping flock of God are entitled to encouragement. Are there some hypocrites and backsliders and some whose love has grown cold? Very well, then, speak to their hearts and consciences; but they are not the church. Do not give the faithful an idea that you consider their endeavors a failure and their lives a sham. To send a single soul away with lessened courage, to deprive the humblest child of the rest and consolation of his Father's house, to decrease by words the joy of the Lord among believers is to defeat the very end of worship of which the sermon is but a part.

The heart of the matter will be found at last in the quality of the preacher's faith which shapes and colors his thought of the life progress of the world and of the opportunity of overcoming which God

## THE DOMINION PRESBYTERIAN.

### CHRIST CHANGING US.\*

#### Some Bible Hints.

Christ is not hidden treasure (v. 44), and yet we must seek Him; and when we have found Him, we wonder we have not seen Him before!

When one has found Christ, he does not hide Him (v. 44), but is eager to show Him to others. No parable fits truth in all points.

Christ is like a pearl in perfectness, in beauty, in purity, in preciousness (v. 46).

To win Christ we must yield up all that we have (v. 46); but He gives it straightway back again, vastly enriched.

#### Suggestive Thoughts.

No one has really found himself until he has found Christ.

The discovery of Christ is more to me than the total of all the world's discoveries; it is the discovery of the other world.

One need only start toward Christ, for He comes swiftly the rest of the way.

The reason why Christ cannot enter some lives is because they want Christ to allow them to remain as they are.

#### A Few Illustrations.

Christ in the life is like the magic lamp placed in the German hut, that by its shining changed it, and all its furniture, to solid silver.

Health cannot come without disease going; nor can Christ come without sin's going.

Frank Beard draws a wintry landscape, cold and dreary, and instantly transforms it into a cheery scene by a dash of red in a window. Such is Christ in a life.

Here is a pot of dead earth. Add a tiny seed; it is lost. Ah; is it? The earth is your heart, and the seed is Christianity!

#### To Think About.

Has Christ come into my life?

Have I set up any barrier that would shut Christ out of my life?

What changes in my life testify to Christ's presence there?

#### A Cluster of Quotations.

When a man is born again, his mind is set upon the heavenly places, the upper things, the abiding things.—C. Campbell Morgan.

Keen and intense life's race,

Sharp and severe its strife;

Lest I grow faint and slack my pace,

O Christ, be Thou my life

—C. S. Hoyt.

How sweet the peace, how great the bliss,

How undisturbed the rest,

What perfect happiness is his

Who leans on Jesus' breast

—From the German.

I envy not the twelve; nearer to me is

He;

The life He once lived here on earth He

lives again in me.

—Maltbie D. Babcock.

#### Your Consecration.

When next you go to a Christian Endeavor consecration meeting, determine that it shall mean something definite.

Review your life and see where you are weak. Ask God to show you how you may strengthen yourself in that point.

Form a resolution for one advance step. Write it out. Speak it out. Pray over it.

It may be to do one unselfish act every day. Or to speak at each meeting to some one likely to be neglected. Or to read larger daily portions of the Bible. Or to take a more helpful part in the meetings.

\*Y. P. S. Topic for 7th Jan. 1906.

has offered every individual. No man in this age, in the light which philosophy drawn from science and the faith of Christ unite to give, can believe that the human race is going unhindered down a steep slope to an abyss. The possibilities of human freedom open a door downward toward the pit, but they open also doors upward toward the heights.

There is a deep as well as shallow cheerful background of the loving fatherhood of God. To preach them in forgetfulness of God's will to help his people and the vistas of his ripening purpose is to preach them narrowly and crudely. There must be clouds as well as sunshine in our teaching, but let the darkest clouds be shot through and through with the hearts of men. The great preaching is the cheerful preaching, because even its searching power carries the light of God's love into the dark places of experience and the homes of cruel doubt and fear.

#### HELP THE LITTLE ONES.

The Hospital for Sick Children, on College street, is making a special appeal to the people of the city and of the Province for contributions to the deserving work of mercy and help. There is an average of 133 patients every day in the hospital, and these little ones have to be provided with 115,635 breakfasts, dinners and teas in a year. Good dollars are needed for this performance of good deeds, and the former must be furnished if the latter are to be continued. Wealth given to the aospital means health given to the children, and the resources of this institution are as freely and gladly offered to the child living in the remotest part of Ontario as to the one living on College street, for it is a Provincial, not a civic institution, in which every sick child in Ontario whose parents cannot afford to pay is treated free. To those who are healthy and wealthy no little sufferer should ever appeal in vain, but the many contributions of small amounts from those in moderate circumstances are of more value and assistance than the few gifts of large sums from the rich. The latter are gladly received, but the former are earnestly desired.

Some conception of the work the Sick Children's Hospital is doing may be obtained from the number of patients treated and cured during the last thirty years.

From 1875 to 1905, of 11,262 in-patients 6,055 were able to return home cured. During the year 1905, of 891 in-patients 498 were cured. The joy of five hundred fathers and mothers when their sick or deformed little ones return home in perfect health may well be imagined. During the years from 1875 to 1905 also there were treated as out-patients 64,374 children, of whom 43,500 were cured, the numbers for the last year being respectively 4,484 and 3,872.

Not only are diseases eradicated and sick little ones cured, but every known deformity is corrected, including hare lip, club feet, bow legs, knock knees, short leg, spinal curvature, Pott's disease, broken ankle, awry neck, round shoulders, hip, ankle and knee joint diseases, etc.

Donations are to be sent to J. Ross Robertson, Chairman of the trust, or to Douglas Davidson, Secretary-treasurer, at the Hospital for Sick Children, College street.

There is love in life for one who loves:

There is hate for one who hates.

That is the law which rules us here

A law which our time creates.

But oh! were it love for one who loves,

And love for the one who hates,

We should see the dawn of the Golden

Age,

And the opening of pearly gates.

—Archibald Askew.

A brave man knows no malice; but forgets, in peace, the injuries of war, and gives his direct for a friend's embrace.—Cowper.

Whatever it is, you will help the other Endeavorers greatly if you tell them of your purpose, and ask them to tell of theirs.

Keep a record, and hold yourself to the accomplishment of your design. Adhere to it till it becomes a habit. Thus will each consecration meeting mark genuine progress in your life.

#### DAILY READINGS.

M., Jan. 1. How Christ changed Levi. Luke 5: 27-29.  
T., Jan. 2. He changed Simon. John 1: 40-42.  
W., Jan. 3. He changed Nathanael. John 1: 45-49.  
T., Jan. 4. He changed Saul. Acts 9: 1-9.  
F., Jan. 5. He changed the jailer. Acts 16: 25-34.  
S., Jan. 6. He changed the Ephesians. Acts 19: 13-39.  
S., Jan. 7. Topic—How finding Christ changes the life. Matt. 13: 44-46. (Consecration meeting.)

#### SORROW AND SONG.

"Sorrow and Song" are close of kin. Those who pass through trial and suffering win a mystic power. "Those who suffer most have most to give." They gain in sympathy, fine perception of both the minor and the major key notes of human experience, a sense of the poignancy of life in joy and distress. All this enables them to enter into and interpret compositions written under stress of like emotion, to reproduce the heavings and groppings and anguish-cries that vibrate through the masterpieces, that vibrate through the masterpieces. One has often noticed that those who wring or thrill our inmost feelings betray what I may call a scar in their personality, the print of the nails in their personal and work. That penetrating timbre in the voice springs from intensified soul, and is often the compensating outcome of sorrow and Christian devotion. Your work will be all the richer, as well as purer, if you are baptized into Christ and the sense of all human conditions.—R. E. Welsh, M. A., in "Man to Man."

#### THE GROWTH OF FAITH.

Faith grows, for none of us understands or believes all at a flash. The disciples prayed, "Lord, increase our faith." Jesus showed them that faith lies on the line of obedience. As we go on in the good way of the Christian we are cleansed, and as we obey we learn to believe. The reward of obedience is confidence in the one obeyed. Hence to increase faith one must use what he has. He must believe all that he is able to believe. He must cultivate his faith, and should never suffer himself to admit to himself that he has but a weak and uncertain article of faith. The very admission is weakening and may be fatal to what is highest and best in a man. Certainly it is just as meritorious to cultivate faith as to cultivate doubt and much more satisfactory and helpful to what is good. The man who says he doubts is very likely to keep on doubting.

Let it be especially remembered also that faith grows with good works. The more a man puts his convictions into practice and finds them practicable, the stronger those convictions become. There is a law against hiding the talent in a napkin. We must work the works of him who sent us, for the night cometh when we can no longer work or see. God calls us to be workers together with him, asks us to become partakers of his holiness and promises us strength according to our need. If we have but faith as a grain of mustard seed our Lord exhorts us to cultivate even that. It is enough, it is declared, to remove mountains. God does not ask us to use what we have not, but he does insist upon our diligently using what has been entrusted to us. Therefore let us cultivate our faith. Our power as Christians depends upon our faith, in the word of God.—The Lutheran World.

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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, DEC. 27, 1905.

### We Wish All Our Readers a Bright and Joyous New Year.

Lord Strathcona, who is now on the Atlantic on his way home, is to be the guest of honor at the dinner of McGill University which is to be given in the Windsor Hotel on the night of Jan. 27.

Intemperance is an evil so destructive of all that is good, that all who seek the welfare of men should unite for its suppression. All other issues are unimportant compared with this.

"The Presbyterian church stands, as it has stood during its entire history, for the unconditional sovereignty of God, for the Bible as the only infallible rule of faith and life, for simplicity of worship, representative government, a high standard of Christian living, liberty of conscience, popular education, missionary activity, and true Christian catholicity."

It is a good sign of the times to note that in an ever increasing number of congregations the plan is being adopted of collecting all congregational and benevolent as well as stipend and congregational expenses, by weekly offerings in envelopes. This is systematic beneficence and when it is adopted all over the church—when the people realize that giving on the Lord's Day is an act of worship in line with praise, prayer and preaching, there will be no deficits in congregational or missionary treasures.

During the last few months, the Rev. Dr. Moore, secretary of the Canadian Association for the Prevention of Consumption and Other Forms of Tuberculosis, has visited Prince Edward Island in the East, and in the West, portions of the counties of Grey, Wellington, Dufferin, Bruce, Perth, Middlesex, Elgin and Oxford and reports an encouraging spirit of inquiry regarding tuberculosis and the methods of prevention wherever he has been. Active steps have been taken in both Hamilton and London for the formation of Municipal Sanatoria for these cities, with every prospect of success.

### THE REVIVAL CENTURY.

The twentieth century bids fair to win the reputation of being the revival century. In the United States, under the work of a band of no-ed evangelists and Christian workers, headed by Dr. Chapman, wonderful revivals have broken out in many of the larger cities, and there is every promise that the work will sweep in a blessed tidal wave over that country. In Great Britain, notably in some of the great cities of that country, the Torrey-Alexander campaign has been accompanied by notable revivals which have led many thousands into the kingdom. More striking, perhaps, has been the Welsh revival in which Evan Roberts, a layman, figured so conspicuously as a soul-winner for the Lord Jesus. The results have been truly wonderful. And now Norway has had and is still having a wonderful work of grace, with a quickening of the religious life of both the Lutheran and the Free Churches. This revival wave has spread into Sweden and very happy results are being anticipated. A conspicuous figure in the Norwegian revival was Albert Lunde, a sketch of whose career was in last week's Dominion Presbyterian.

The striking feature in all these revivals is that they are answers to the faithful, persevering, believing prayers of little bands of Christian people, who first got themselves right with God, and then pleaded mightily for a Pentecostal blessing on the churches with which they were connected and the communities in which they lived, the results bringing joy to the hearts of many Christian ministers and blessings to thousands of Christian homes. What has been accomplished in answer to faithful, believing prayers in the places noted, can be accomplished in this Canada of ours if Christian people will only take God at his word, open their hearts to receive the Holy spirit—the promised and sent Holy Spirit, be it remembered—and plead for and expect the fulfilment of the promises given in the blessed Word of Life. The promise that the Holy Spirit would be given was fulfilled in the great Pentecostal out-pouring nearly nineteen hundred years ago. The Holy Spirit has never deserted this world of ours—he is still knocking at the doors of human hearts, seeking for entrance into human lives and bringing rich blessings to souls that unbar their hearts and let the heavenly messenger in. And why cannot the Christian churches and Christian people of Ottawa and of all Canada enjoy in some measure such blessings as are being vouchsafed in rich abundance in the countries we have noted?

This is a serious question. It furnishes food for thought on the part of professing Christians. We read in the story of the Saviour's missionary work in the Holy Land, of a certain city in which he labored, that "He did not many mighty works there"—why? "Because of their unbelief." Is this the reason why no "mighty works" are being done in our country?

### THE PASSING YEAR.

The year 1905 will be memorable, among other things, for the close of the war between Japan and Russia—at all events on paper; for the change of government in Great Britain; for the growing good will among all sections of the English-speaking world; and for the inauguration of Canada's new Provinces—Alberta and Saskatchewan. "All things are wrought by change," of which there has been no lack during the year 1905.

There's a lot of ecclesiastical dynamite hidden away in the doctrinal compromise the preachers of that Church Union Committee is fixing up," remarks the Hamilton Times. "When volcanic pulpites begin to wield their poetical hammers there may be explosions. Doctrinal compromises are pesky things, anyhow." Quite true. But a fair and full discussion will only help to a satisfactory settlement in the end.

### CHURCH UNION.

Last week, at Toronto, the Union Committees appointed by the General Assembly of the Presbyterian Church, the General Conference of the Methodist body, and the Congregational Union, held meetings severally, and then jointly. The result, it is agreed by all, shows a very marked advance in the feeling of unanimity and practicality of the union of the three churches named. No difficulties were struck which promise to be insurmountable; and it now is believed that actual union will within a very few years be among the things standing to the credit of Canada; just as Canada took the lead in the union of all her Methodist churches, and also in the union of all her Presbyterian bodies.

When such a movement was once seriously faced and considered, retreat was logically impossible. The hand of Providence seems clearly indicated; the union of the three denominations will take place, to be followed undoubtedly in due time by still wider measures of union.

The General Assembly meeting at London next June, will give a prominent place to this subject. It will loom up largely also at the Methodist General Conference to be held next September. The Congregational Union in like manner will discuss the Union Committee's report, the material portions of which are here summarized:

1. Belief in one God, and worship of Him, Father, Son and Holy Spirit, three persons in one Godhead.
2. Reception of the Holy Scriptures of the Old Testament and New Testament given by inspiration to be the faithful record of God's gracious revelations and the sure witness to Christ, as the Word of God, the only infallible rule of faith and life.
3. Belief is expressed in the divine purpose of God.
4. Belief that God is the creator, upholder and governor of all things.
5. Belief that as first parents being tempted and chose evil, fell under the power of sin, the power of which is eternal death, by reason of this all men are born with a sinful nature, and none can be saved but by the grace of God.
6. Belief that God gave His only Son to be the Saviour of sinners.
7. Belief that Jesus Christ is the only mediator between God and man, and that for the salvation of men He became truly man, being conceived of the Holy Ghost and born of the Virgin Mary without sin.
8. Belief in the Holy Spirit, the Lord and Giver of Life, who proceeds from the Father and the Son, who moves everywhere upon the hearts of men to restrain them from evil and to incite them unto good, and whom the Father is ever willing to give unto all who ask Him.
9. Belief that faith in Christ is a saving grace.
10. Belief that God pardons sins and accepts as righteous solely on the ground of the perfect obedience and sacrifice of Christ, received by faith alone.
11. Expresses belief in the necessity of regeneration.
12. Belief that those who are regenerated and justified grow in sanctified character through fellowship with Christ.
13. Belief that the law of God, revealed in the Ten Commandments, and more clearly disclosed in the words of Christ, is forever established in truth and equity, so that no human work shall abide except it be built on this foundation.
14. The acknowledgment of one holy catholic church, the innumerable company of saints of every age and nation who being united by the Holy Spirit of Christ, their head, are one body in Him, and have communion with their Lord and with one another; further, we receive it as the will of Christ that His church on earth should exist as a visible and sacred brotherhood, consisting of those who profess faith in



Jesus Christ and obedience to Him with their children, and organized for the confession of His name, for the public worship of God, for the administration of sacraments, for the upbuilding of the saints, and for the universal propagation of the Gospel, and we acknowledge as a part more or less pure of this universal brotherhood every particular church throughout the world which professes this faith in Jesus Christ and obedience to Him as Divine Lord and Savior.

15. Acknowledgment of baptism and the Lord's Supper.

16. Belief in Jesus Christ as the Supreme Head of the Church, has appointed a ministry of the Word therein and calls men to this ministry.

Articles 17 and 18 deal with the ministry and church order and fellowship and the resurrection of future life.

Article 19 points out "that it is our duty, as servants and friends of Christ, to do good unto all men, to maintain the public and private worship of God, to hallow the Lord's Day, and to preserve the inviolability of marriage and the sanctity of the family, to uphold the just authority of the State, and so to live in all honesty, purity and charity, that our lives shall testify of Christ."

On the question of church government to be formed by union, it is advised to be composed of four in number, the names of the three highest to be the General Assembly, the Annual Conference and the District Council.

The Presbyterian Committee expressed a desire that the names of the three governing bodies should be the General Conference, the Council and the Presbytery.

In respect to the ministry it was held that pastoral service should be without a time limit.

In a short time a pamphlet will be prepared and printed, as was done a year ago, embodying the minutes of the Union Committee, the names of those composing the various sub-committees and the reports adopted.

### THE WEEK OF PRAYER.

The programme issued by the Evangelical Alliance for the Week of Prayer is interesting and important. These are the prayer meeting subjects for six week days:

Monday: Prayer for a revival which shall bring Christians into more vital relation to Christ—Malachi 3:3.

Tuesday: Prayer for a revival which shall renew the churches of every name into full accord with the mind and will of Christ—Acts 2: 1, 4, 41.

Wednesday: Prayer for a revival which shall convince and convict the unsaved—John 16:8.

Thursday: Prayer for a revival which, saving the individual, shall also save society—Luke 4:18, 19.

Friday: Prayer for a revival which shall fill each Christian heart with missionary devotion—Acts 20:24.

Saturday: Prayer for a revival which shall exalt anew the world-wide fatherhood of God and the world-wide fatherhood of man as revealed in Christ, and give international application to the one "royal law"—James 2:8.

### FRIENDS AND FOES.

Letter from Rev. Dr. Wilkie.

My Dear Friends—My letter this month shall be somewhat short, as somehow I seem to have been more busy than usual. You will have had your Annual Meeting by this time, when you all met together to earnestly consider how best to advance the work of our Lord. In thus seeking to bring a blessing to others, we trust and believe you have had a rich blessing yourselves. We shall all be glad to hear the result of your deliberations.

We have just been favored with a visit of Mr. Wm. A. Moore, a lieutenant in the Garrison Artillery at Hong-Kong, the

son of the Rev. Dr. Moore, of Ottawa, so long the Convener of the Foreign Mission Committee, and always such a kind and true friend. Mr. Moore was here on special duty, and is now on his way back to Hong-Kong. It is always pleasant to meet a kind face in India, and we have enjoyed very much having him with us. He has all the bearing and instincts of a military officer, but all toned with the colonial broad, hearty geniality that serves to explain his unusually favored career. In a short time he will obtain his captaincy, and the prospects are bright before him in his chosen profession. While thus coming close to Missions in India, he has begun slowly to realize that the problems confronting the missionary are quite as serious as any which can confront a soldier.

It is now very much cooler than it has been, and so we shall soon have to take to warmer clothes, and we shall also be able to do more outside work. We are arranging as soon as we can to get out again to Goona and some of the more outside stations.

We have been much cheered lately by the interests in the Gospel on the part of a number in and about Jhansi. Sixteen have been baptized in the last month who were brought in by your own workers. All baptized here belong to the one church and shall all be reported together, but you will, I think, be able to excuse my giving the above figures that you may see your own men are in earnest, and at the same time have the "good hand of our God upon them for good" in their work; for that to me is the most cheering sign of all.

You, too, will be glad to know that the new Christians are being taught. Baptism is not the end, but the beginning of their Christian course, and if we wish to have a strong Christian community we must teach them the "all things" that we, too, have been taught. You will also be glad to know that they are all working for themselves, and so in no sense supported by us.

You would have been pleased could you have gone out with me a few nights ago, about ten p.m., to find in one place about eight men and women, all bowed on the ground, repeating after Taylor a prayer that he was teaching them, whilst over in another part, Joshua was engaged with another group to whom he was seeking to tell what Jesus was and did. This is almost a nightly occurrence. The workers go out amongst the people, and when they find one that seems at all interested they get him to come to the house, as they can there do the work so much better than in the Mohalla, amongst the other people that are so far out of sympathy with them. Our work is more than ever becoming what I may call "conventional," for want of a better name, and the results are more encouraging than we have had from the old methods.

Our school continues to grow, and I hope, too, is increasingly a useful Mission agent. Mr. Prasad Salva is doing very good work. He is gradually gaining an influence amongst both the boys and their friends. He is an earnest, true Christian, has been, since coming here, elected the President of the Christian Endeavor Society, is also the superintendent of the Sabbath School. All our school boys come to the Sabbath School, although it is entirely voluntary, and I think some of them are gradually coming to see what is altogether a new view of truth to them in an appreciative way. How entirely different from ours are all their conceptions of God, Heaven, and the whole purpose of life. As teachers we can get so close to the boys, and as they come to respect and esteem us, they give weight to our words that would not otherwise be possible. We have, however, much yet to do before our school can well be considered satisfactory. This means time as well as work, but we are growing.

The very fact that the work is growing increases in some measure our diffi-

culties. A short time ago the Arya Samajh started a new game here. They come to our services and watch those who are being baptized, and two Sabbaths ago, as soon as the service was over, made their way to the men that had been received and, with a very pompous, official air, asked their names, where they lived, etc., giving them to understand that they had been guilty of a serious crime. Fortunately, before they had gone far, one of the older Christians saw what was going on, and very soon put the enemy to flight. Then they are constantly spying around; and whenever they see a man talking with the Christians, and especially when they see anyone going to the bungalow, they do what they can to get them away.

A very interesting old man and his wife that are, as far as we can see, sincere believers, were going to be baptized on a Sabbath lately, but when the Christians went to the house to bring them, they found it full of excited people, their friends and relations, who somehow had come to learn what was to take place, and were there by force to prevent it. The baptism is only delayed, but it helps you, perhaps, to see something of the opposition here.

But all the time the men are getting nearer to a larger circle of people that want to know the truth. The Brahmans have had it all their own way so far here, but are now beginning to realize that in the Gospel of Christ they have a power that is too much for them.

We are all very well. It is the season for fever, and many are suffering about us, but so far, as a Mission Circle, we have been very free from it.

Again thanking you all for your kind co-operation in the work here, I remain,

Your brother missionary,

J. WILKIE.

Jhansi, Oct. 19th, 1905.

P.S.—Just as I was finishing the above, one of the men—Mr. Taylor—brought two enquirers and told me of two others; and then, just as he was leaving, in his own simple, earnest way, he asked me to also pray for them. May I not pass on the request?—J. W.

There is a great deal of force in what Robert Hall, as quoted by the London Presbyterian, says respecting the crowding and hurried life of the present day—the "strenuous life" as President Roosevelt put it. "Whenever," said Hall, "the devil says that a minister was likely to be useful in the church his way of disposing of him was to get on the poor man's back and ride him to death with engagements. It is not only ministers, says our London contemporary, by any means, whose usefulness is hindered in this way, but certainly hundreds of them will acknowledge that the witness is painfully true. If things were bad in this matter, and the danger serious, a century ago, how many times worse must they be today? Not long since, our most eminent master of satire, Dr. Watson, gave us an outline of a busy minister's ordinary week. The picture was hardly exaggerated, and it described an almost unceasing whirl of "meetings," calls, committees, and correspondence from Monday morning to Saturday night. Worse than a lexicographer, "a harmless drudge," the minister is sometimes reduced to the level of a mere machine. Where, amid this rush, is the inner man to find quiet; and how can justice be done to due preparation for the awful opportunity that Sunday brings?

To repel one's cross is to make it heavier.—Amiel.

It is to the stoop of the soul that sin comes. Let it be upright, keep fast by its integrity, and there is never danger, never harm.—J. F. W. Ware.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## HOW A HERO WAS DISCOVERED.

In two more days school would be over for three long months. A group of boys of all ages and sizes stood in front of the weather-beaten country schoolhouse, discussing the prospects for vacation fun.

"I'm going to the city for a month," said Ted Baldwin, "and then my cousins are coming home with me to spend the other two months. Their school doesn't close as early as ours. Hello! There's Duncan! Pietro. I suppose he's going to spend his vacation building a hospital for toads and stray cats. 'Fore I'd be such a Nancy as he is!"

"Oh, say, come now, Ted! He's not such a bad sort. I wish somebody would tell why we fellows are forever tormenting him." It was Rex Norton who took the little Italian's part. Rex was "small for his age," the neighbors said; but his ready smile made up for his lack of height, and he carried perpetual sunshine with him.

Ted did not attempt to answer for himself or his mates, but stood watching the short but sturdy figure as it climbed up the long hill.

"Hurry up, Petyey," called one of the boys, "You'll be late. Teacher's clock won't wait for Italy."

Pietro gave him a glance that was half-smiling, half-distrustful, and hurried on towards the door, as if he feared a trick of some sort were about to be played on him.

But the boys were again absorbed in their planning. In fact, they become so interested that they were in danger of being late themselves, and Miss Glidden finally had to ring the desk bell outside the door to attract their attention.

When the children were all in their places, Miss Glidden read the morning lessons and led them in a song. Then she requested them to take out their "history readers." The lesson today was about Abraham Lincoln, and when it was finished their teacher asked them to tell what quality they admired most in the man of whom they all loved to read.

The boys gave many reasons—all but Pietro. He sat staring straight ahead with his great black eyes, and was as silent as if he were voiceless. At last Miss Glidden spoke to him. "Pietro," she said, "tell us why you admire Mr. Lincoln."

Pietro fidgeted uncomfortably—he was sure the boys would laugh at him. Then looking straight into Miss Glidden's face, he answered: "Because he didn't like to fight."

Yes, it was just as he thought. The boys were all laughing now; and Patrick Kelly whispered to his neighbor, Ward Elkins: "Wouldn't fight! What do you think of that! But it's just like the little Eyetalian. He's a regular coward. Do you mind how he ran away when we killed that snake the other day?" Then he saw Miss Glidden's eyes upon him, and he straightened up.

"Yes, Pietro," said the teacher, "Mr. Lincoln, although he was president during a long and terrible war, was a man of peace, and would have been very glad indeed if the country would have settled her dispute without those terrible years of suffering and bloodshed. Now, will you tell us why it is nobler sometimes not to fight?"

But Pietro was overcome with confusion and sat silently staring at her with his solemn big eyes; so she gave them an answer of her own.

"There is often a better way of gaining a victory than by the use of weapons of warfare, or with fists," she said, "and our great President believed in that way. The boy who is constantly seeking a fight is more often a bully than a brave."

Freddy Brown glanced slyly across at Patrick on the next bench, and Patrick, for some reason which the boys seemed to understand, looked foolish and uncomfortable.

"Now," continued Miss Glidden, "we must go on with the regular lessons. But to-morrow I am going to ask you to tell me about some heroes who showed their bravery in another way than by fighting. I wonder how many we can think of. Perhaps our hero of to-day will be the first on the list."

When school was dismissed that afternoon, Ray Cullen called the boys together and proposed that they should go swimming down in the "big basin." The "big basin" was an oddly-shaped bayou, which had been hollowed out by the river when it changed its course once upon a time. The water in the basin was nearly always warm, and there was just enough of combined sunshine and shadow to make it an ideal place for swimming.

Pietro had started off alone toward home. Rex caught sight of him, and was seized with one of his sudden generous impulses. "Come along, Pietro," he called through his hands, "down to the river."

"Oh, let him alone!" exclaimed Pat. "We don't want him."

"Yes, we do," retorted Rex, quickly. For once he had forgotten to be afraid of the big boy. "Any way, I do. Come on, Pietro," he called again, and Pietro turned and went with them, wondering what had happened to make them so friendly.

It was a perfect day and the boys were soon shouting and splashing about in great glee. In the midst of their fun Rex made a discovery.

A cow had escaped from the pasture near by, and was wandering along the river toward a place which the boys called the "danger hole." The water had an unsettled look there, and people said that if any one were to enter it he would be sucked down, never to rise again.

"That's one of Comstoeck's cows," Rex exclaimed. "I'm going down to head her off. If she gets into that hole, she'll be drowned."

"Oh, you're forever hunting up some uncomfortable duty. Stay up here where it's pleasant."

But Rex did not heed. He was already gliding down the "basin," with long, steady strokes. Pietro was close behind him. Mr. Duncan was an excellent swimmer, and he had taught the little adopted waif so well that the Italian boy had few equals, though not many of the older boys had found it out.

Rex stopped down stream, just ahead of the navigating cow, and started her back up the bank. But suddenly she took a perverse notion into her cowish brain, and struck out straight for the middle of the stream, with Rex in close pursuit. When she felt the strong force of the current, however, instinct told her it was time to turn back. With a struggling leap she veered around and started toward the shore.

Poor Rex was directly in the way of Bossy's hoofs, and a moment later he was striving to get his breath and wondering what made his right arm feel so queer. He tried to swim out of the current, but that arm refused to work, and while he managed to keep himself afloat he felt that he was drifting

aside, and straight toward the dreaded danger-hole.

But he had forgotten Pietro. The Italian boy had gone in toward the shore when the chase began. Now he saw that something was the matter, and he began swimming out and down the stream as fast as his swift, sure strokes would carry him.

Rex was at the very edge of the dreadful hole; in another moment he would be drawn into it. The boys in the basin were shouting vehement calls, but they seemed afraid to come to his rescue. Pietro was very near now. Swiftly he shot ahead, and throwing his left arm about Rex, he began slowly to work his way out, while Rex helped as best he could with his uninjured arm. He was a plucky lad, and did not hinder his rescuer by becoming panic-stricken, as many boys would have done.

In a few minutes the boys were safe. They allowed themselves to float along with the current until they were past the danger point, and then worked gradually across to the shore. Their comrades had come to their senses by this time, and were hastening to meet them. The boys gathered about the two adventurers and escorted them back to the bank of the basin. They said little about Pietro's share in the affair; but they called him "old fellow," and Pietro knew what that meant.

The next morning Miss Glidden, true to her promise, asked for names for her hero list. Little Dick Warren's hand went up like a flash, but before she had time to call upon him twenty lusty voices shouted "Pietro Beltrami!"

Miss Glidden looked very much surprised; so when the uproar was over they had to tell her all about it. And Ted put the finishing touch to the story by exclaiming: "Yes, and if that red cow had been in there, he would have gone back and dragged her out, too!"

Of course they all laughed then; but it was a jolly, friendly laugh, and Pietro was glad, because it made Miss Glidden forget to praise him before the school. He knew the boys never would call him a coward again, even though he would not fight nor kill snakes, and that was sufficient.—Selected.

Once to every man and nation comes the moment to decide,

In the strife of truth with falsehood for the good or evil side.

Some great cause, God's new Messiah, offers each the bloom or blight;

Parts the goats upon the left hand and the sheep upon the right;

And the choice goes ay forever 'twixt the darkness and the light.

—James Russell Lowell.

To tread softly on mercy's errand where the silent sufferer lies upon his couch of pain; to revive hope within the heart of the discouraged by the subtle alchemy of cheer; to start the low embers of some cheerless hearth, and to make them radiant with warmth and light; to clothe the naked, and to feed the poor; to leave some token of remembrance with those who long since have thought themselves forgotten; to smile with gladness upon such to whom the world has been cold; to take the hand of the struggling youth, and fill them with courage, to sit in the evening twilight with the angel, lest they grow lonely; to plant a few flowers within the garden of the sorrowful; to leave a tender sympathy with those who have known of grief—to do this in the name of the Nazarene is to find the secret of a happy Christmas-tide.

## THE MINISTER'S WIFE.

We may say often as we please, and the minister may as confidently assert it in his turn, that the congregation has no claim upon the minister's wife. She is heiress to her husband, not servant to the church. She receives no salary, and nobody has a right to call upon her for service not exacted from, nor expected of any other woman who belongs to the particular church in which her husband officiates. She is not at the beck of any one. No one has the least occasion to comment or criticize if she takes an obscure place, and devotes herself wholly to her family, and not at all to the parish. When she is the mother of little children, it is absurd as well as unreasonable to so much as think of her bearing in any way a relation to the church societies or affairs, or doing anything beyond the precincts of the parsonage.

Yet people do unconsciously look to her for certain phases of example and certain acts of leadership, and where she can and does graciously and tactfully adorn her necessarily conspicuous position, she is a great help to her husband. That this sort of help is a gratuity on her part, that it can not be demanded, and that she is within her rights in declining to give it, adds only to its worth when freely given.

A winning personality in the pastor's wife is like sunlight on the congregation. Her gentle word, her womanly discretion, her notice of the shy and the lonely, her freedom from censoriousness, her kind hospitality and the popularity which is her province, strengthen the minister in his church, straighten out some of the tangles which twist around him through no fault of his, and are elements in whatever success he gains. Whether she desires it or not, the pastor's wife is first lady in the congregation, just as the President's wife is first lady in the land, and she can not slip away from the loving watchfulness, which in the younger women is an engaging flattery, and in the older ones a benignant approval. As a rule the wife of the minister deserves everybody's regard, and is justly held in honor for her unselfish and sensible devotion to the parish as well as to the pastor.—Christian Intelligence.

## THE ORDER OF THE SMILING FACE.

We've formed a new society—

"The Order of the Smiling Face";

An honored member you may be,

For every one may have a place.

The rules say you must never let

The corners of your mouth droop down;

For by this method you may get

The habit of a sulky frown.

If playmates tease you, let your eyes

A brave and merry twinkle show

For if the angry tears arise

They're very apt to overflow.

If you must practise for an hour,

And if it seem a long, long, while,

Remember not to pout and glower,

But wear a bright and cheerful smile.

The rules are simple as you see;

Make up your mind to join to-day.

Put on a smile—and you will be

An active member right away.

## ENLARGING LIFE.

I am quite clear that one of our worst failures is at the point where, having resolved like angels we drop back into the old matter-of-fact life, and do just what we did before, because everybody does it; and because our fathers and mothers did it; all of which may be the very reason why we should not do it. There is no station of life and no place of one's home, where, if he wants to enlarge his life in caring for people outside himself, he may not start on a career of enlargement which shall extend indefinitely. And yet the man who enters upon indefinite purposes lives the infinite life.—Phillips Brooks.

## LETTER-CARRYING UNDER DIFFICULTIES.

Twenty-seven native postmen were killed and eaten by tigers and other wild beasts last year in India, while no fewer than one hundred and thirty-five met their deaths through being bitten by poisonous snakes. But then, says Pearson's Weekly, India is a large country, and the ordinary rural carrier will not take precautions.

He insists on going barefooted and barelegged in regions known to be infested with venomous reptiles, and he will calmly lie down for a nap in a tiger-haunted jungle. Nor can he be induced to arm himself properly. All his forefathers carried, when on similar errands, was a small spike stick, and that is all the true native postman will consent to carry to-day.

There are several post offices in Switzerland as a height of seven thousand or more feet; and a letter-box on the very summit of the Languard, from which four collections are made daily, is nearly ten thousand feet above the sea-level. Near here, some few years ago three letter-carriers were crushed to death by an avalanche. In an adjacent canton, in the summer of 1863, a postman fell into a crevasse while crossing a glacier, his two full bags on his back. All efforts to recover either the body or the mails were fruitless; but thirty-four years afterwards, in 1897, the glacier cast forth its prey many miles lower down the valley, and the long-lost letters were delivered to as many of the addressees as could be traced.

Not infrequently too these Alpine postmen are attacked by the huge, fierce eagles that soar hungrily above the least-frequented passes. Usually the men are able to beat off their feathered assailants, but not always.

In July, 1899, a postman who carried the mails on foot between the villages of Sospello and Puget Theniens was fatally mauled by three such birds. Of two men who attempted to avenge his death, one was killed outright, and another injured so severely that his life was for a long time in danger.

The camel postman of the Sahara hinterland is another letter-carrier who has need of plenty of pluck. The wild tradesmen of the desert look upon him as their natural prey, so that he never knows, when he sets out in the morning, whether he will reach his destination at night. But he trots his eighty miles a day, and regards a stray shot from a lurking "sniper" or an ambush of spearmen as part of the ordinary routine incident to his business.

In Japan the rural post-runner still swings his baskets across his shoulders precisely as his ancestors did centuries ago. In Formosa also the mails are carried to this day by a man on foot, who jogs along with a paper lantern and an umbrella.

Siberia, except along the line of the new railway, has to rely on post-sledges; and there are towns, and fair-sized townships, where more than two deliveries a year would be exceptional.

The postmen of the Landes, in southwestern France, stride across the waste on gigantic stilts, their feet a fathom or more above the ground.

In the interior of China, except in a few districts, there is no regular letter delivery, and consequently no postman. But many of the mandarins and taotais maintain semi-public services of their own, and keep their runners up to the mark by the simple expedient of beating laggards.—Youth's Companion.

"Every day is a fresh beginning.

Every morn is the world made new;  
You who are weary of sorrow and sinning.

Here is a beautiful hope for you—  
A hope for me, and a hope for you."

## AN ORANGE SECRET.

Grandma has learned a little secret connected with the orange, which I believe you would like to know, too, so listen and I will tell it. If you look at the stem end of an orange you will see the scar where it pulled away from the stem is like a wheel, spokes going out from the centre. If you will count the spaces between the spokes you will find that there are just as many of them as there will be sections in the orange when you open it; and so you can tell how many "pieces" your orange has. Perhaps you think every orange has the same number, just as every apple has five cells which holds its seed; but you will find it not so. Why not? Well, I do not know. But, perhaps way back in the history of the orange, when it is a flower, or perhaps when it is only a bud, something may happen which hurts some of the cells or makes them outgrow the rest. Then the number of cells is mixed; and no matter how big and plump and juicy the orange becomes, it has no more sections than it had when it was a little green button, just beginning to be an orange. The next time you eat an orange, try to find out its secret before you open it.—Christian Work.

## A SURPRISED BIRD.

Another day, toward twilight, while the schooner loafed along in no hurry whatever to reach an anchorage, I was standing at the bow watching the shoals of fish and the circling gulls, when a whale broke water and lay resting on the sea. Close about him were some black rocks, breaking the surface as the tide fell; and as the Leviathan scratched himself leisurely, like a huge sea pig, against the rough surfaces to rid his skin of the clinging barnacles, or lay quiet, with his black lump above the water line, he might easily have been mistaken for one of the rocks, about which the tide was swirling and ebbing. A big herring gull, heavy and sleepy with too much feeding, came flapping along. As he saw the inviting rock, he set his broad wings and dropped his heavy feet to alight. The toes had barely touched the huge back when—plunge! kuk-kuk! There was a lightning swirl and a smother of soapy water. The whale was gone, and a frightened and wide-awake gull was jumping upward humping his back and threshing the air and kuk-kuking his astonishment at the disappearance of his late landing-place.—From William J. Long's new book, "Northern Trails."

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## Ministers and Churches

NEWS  
LETTERS

## EASTERN ONTARIO

The ladies of Cobden Presbyterian church cleared about \$54 at a sale held there last week.

Plans are now being prepared for the new Presbyterian church at McDonald's Corners.

Mr. McMillan, Montreal, preached in Hepezbah church, Williamstown, last Sabbath, and Rev. Mr. Waddell, of Aultsville, filled St. Andrew's pulpit on the same day. Rev. Mr. Govan preached in Aultsville.

The first Presbyterian clergyman in the town of Perth was Rev. Wm. Bell. He was ordained in Scotland, and took charge in June, 1817, eighty-eight years ago.

Rev. Mr. MacArthur, of Cardinal, occupied the pulpit of St. Mark's Church, Wales, on a recent Sunday afternoon in the absence of Rev. W. C. MacIntyre.

The Sabbath School, Aultsville, will hold its annual Christmas entertainment in Fraternity Hall, on Thursday evening, Dec. 28.

The King's Daughters Mission Band of Knox church Cornwall have elected the following officers: President, Miss Hattie Binnie; Vice-President, Mrs. W. Dingwall; Secretary, Miss Grace McCracken; Treasurer, Miss Bertha Wilson.

At the annual meeting of the Y.P.S. C.E. of Knox church, Cornwall, the following officers were elected: Past President, Mr. J. R. Herdman; President, Mrs. (Rev. Dr.) Harkness; Vice-President, Miss Kirkpatrick; Secretary, Miss Mary Carpenter, Treasurer, Miss Eva Tobin; Cor. Secretary, Miss Ida Paterson; Organist, Miss Ada McEwan.

Special services appropriate to Christmas were observed in Zion Church, Carleton Place, last Sunday. Mr. Scott took for his morning subject, "The Transformation of the Commonplace," and for the evening, "Vision of the Christian Day-spring." There was special music of a high order.

Rev. Mr. Bell, Lanark County's pioneer minister, opened the first public school in this country, says the *Almonte Gazette*, in his own home at Perth, July 17, 1817, two weeks after his arrival in that settlement. He began with eighteen scholars, but the number increased so rapidly that a regular schoolhouse was soon built. The government gave Mr. Bell fifty pounds a year for the first two years as a reward for his work as teacher. What a change since the pioneer days along educational lines!

At the annual meeting of the Home Missionary Society of St. John's Church, Cornwall, the following officers were elected: Hon. President, Rev. N. H. McGillivray; President, Mrs. (Rev.) McGillivray; 1st Vice-President, Mrs. E. H. Liddell; 2nd Vice-President, Miss Orens Warrington; Secretary, Mrs. M. Macpherson; Treasurer, Mrs. J. G. Harkness; Pioneer Secretary, Miss Hattie L. Warrington. It was reported that the past year had been the most successful in the history of the society.

The anniversary services in connection with the Franktown church were observed by Rev. Prof. MacKenzie, of the Montreal Presbyterian College, who delivered two very able sermons to large congregations. On the following evening another large audience filled the church. The chair was occupied by the pastor, Rev. A. H. Macfarlane, and the speakers of the evening were Revs. Scott and Woodside of Carleton Place, Bayne and Fairbairn, of Ashton, and Charlesworth, of Franktown. The collections were large and the congregation will now have the debt reduced on their handsome new church to the nominal sum of \$500.

## WESTERN ONTARIO.

The Saugeen Presbytery nominates Rev. Dr. Somerville for moderatorship of next Assembly.

The next meeting of Saugeen Presbytery is to be held at Mount Forest on the first Tuesday of March, at 10 o'clock a.m.

At the recent bazaar in connection with St. Andrew's Church, Alliston, the receipts were \$250.00.

St. Andrew's Church, London, has just sent in a donation of \$50 for the Bible Society.

Rev. Donald H. Fletcher, D.D., of Hamilton, preached anniversary sermons at Chalmers' church, Guelph, on a recent Sunday.

The Rev. D. L. Campbell, of Dromore, was appointed by Saugeen Presbytery Convener of the Committee on Young People's Societies in place of Mr. Tate, who has removed from the bounds.

It was agreed at Saugeen Presbytery that a paper on some practical subject be read at the opening of each regular meeting, and a committee was appointed to examine the new psalter and report at next ordinary meeting.

Knox College students are doing good work in the Congregational church, Bellwood for some time now, and Mr. Cameron preached last Sunday evening. Mr. Polline preaches next Sunday. Are our young friends already anticipating the union that is to be?

At the annual social supper of Bethel church the receipts amounted to nearly \$90.00. Suitable addresses were delivered by the Revs. J. Little of Holstein and Geo. Kendall, of Conn. and by Mr. Thos. Martin, M.P. The pastor Rev. John Gray Reid, discharged the duties of the chair in a very pleasant manner.

Rev. A. W. McIntosh and family, of Bellwood, arrived home on Friday morning of last week and occupied his own pulpit on Sunday, when it was easily discerned the high esteem in which Mr. McIntosh is held by his own people here by the large number who was out to welcome him back.

The anniversary at First Esssa last Sunday week was very successful in every particular. Rev. W. M. Morris, of Bond Head, preached two very able sermons. The church was crowded to the doors at both services, and the collection amounted to \$151.

The Rev. Dr. Moore, of Ottawa, being present at the last meeting of Saugeen Presbytery was asked to sit and deliberate. He addressed the Presbytery on the "Prevention of Tuberculosis." The Moderator in the name of the Presbytery thanked Dr. Moore for his instructive address.

Rev. M. P. Talling, Ph.D., of Toronto, preached his farewell sermon in Knox church, Mitchell, last Sunday. He goes to Pittsburg, Pennsylvania, where he has been invited to deliver a course of lectures on public prayer to the theological students. The Stratford Beacon says: Rev. Dr. Talling, during his short stay in Mitchell, has made many friends, and will be greatly missed.

The anniversary services in the church at Shakespeare were conducted last Sunday by Rev. Mr. Grey, B.D., of Dundas. He preached very impressive sermons both morning and evening. On Monday evening the tea meeting was held when addresses were delivered by the Rev. Mr. Martin, Knox church, Stratford; Edington, North Easthope, and McCullough, of Tavistock. A very enjoyable evening was spent. The proceeds of the tea meeting and the collections at the Sunday services amounted to over \$120.

At St. Andrew's, Niagara Falls, on the 24th inst., two memorial windows provided for in the will of the late Mrs. Harriet C. Biggar were unveiled with

appropriate ceremony. One window, depicting the Good Shepherd, is to the memory of Rev. George Bell, L.L.D., first pastor of the church, who by personal effort raised money and saved the property when it was about to be sold under mortgage. The other window is to the memory of the donor and her husband, the late Haggai C. Biggar. It illustrates the reception of the infant Saviour at the door of the temple by Simeon. The windows were unveiled by the senior elder, Mr. Alex. Gray, and by Mrs. E. Rankin, Mrs. Biggar's oldest lady friend.

## OTTAWA.

In several of the city churches the sacrament of the Lord's Supper will be observed next Sabbath morning.

Miss Reid, the organist of Mackay church, has been granted a year's absence, and Mr. P. N. McGregor will have charge for that time.

Mr. Mac Davidson, a student at the Presbyterian College, Montreal, on a visit to his parents, Mr. and Mrs. J. W. Davidson, MacLaren street, preached very acceptably in Knox church, on Sunday evening.

The teachers and officers of Zion Presbyterian church Sunday school, Hull, were the guests of Mr. Thomas Meldrum on Tuesday evening at his home on the Mountain road. A very pleasant hour was spent in social intercourse.

No pastor in the city is more beloved by his people than is Dr. Ramsay, to whom the Knox congregation presented a beautiful mink-lined coat and mink cap as a Christmas gift. Mrs. Ramsay was also the recipient of a cut glass fruit bowl and a dozen small cut-glass dishes.

Rev. Dr. Armstrong, in St. Paul's Church on Sunday morning, gave a somewhat detailed account of the coencounter on Church Union held the previous week in Toronto. He was quite optimistic as to the result. The moderator of the General Assembly said that Union was inevitable. It might take several years to accomplish the work, but in the end success would crown their efforts.

Rev. Mr. Mackay, of Maxville, who was restrained from public duties on the last Sunday in November and the first in December, by a case of scarletina in his home, occupied the pulpit the two past Sundays.

Rev. A. M. Currie, M.A., of St. John's church, Almonte, has received a unanimous call to the Church of the Redeemer, Deseronto.

THE TOTAL ABSTAINER AS A  
GOOD SAMARITAN.

And it came to pass as a certain man journeyed from the cradle to the grave he fell among shopkeepers, who robbed him of his money, ruined his good name, destroyed his reason, and then kicked him out worse than dead. A moderate drinker came that way, and when he saw him he said: "He is but a dog; they served him right. Let him die; he is a curse to his family." And also a license voter came that way, and when he saw him he said: "The brute! Put a ball and chain upon his leg and work him on the street." And a fanatic teetotaler came that way, and when he saw him he had compassion on him, and raised him up, assisted him to his home, and ministered to his wants and the wants of his family; got him to sign the pledge and started him on his journey in comfort and happiness. Who, think you, was the greater friend to humanity—the salonkeeper, the moderate drinker, the license voter, or the fanatic teetotaler?—A. J. Gordon.

## BRITISH AND FOREIGN.

London has imported \$317,415 worth of apples from Halifax, N.S., this season.

Argentina, Australia, and New Zealand largely supplied the British trade in mutton and wool last year.

Within a month four old persons, whose united ages totalled 365 years, have died in the vill. ge of Dreghorn.

The details go to show that Blairgowrie maintains its unenviable reputation of being the most drunken town in Scotland.

Lord Aberdeen was on the 4th inst. sworn in as Lord Lieutenant of Ireland for the second time. The first time was twenty years ago.

At Dunfermline Abbey a caretaker is to be established who will conduct visitors through the buildings in groups of not more than 20 at a time.

Owing to the vigor with which the liquor laws are being enforced in Boston, Sunday last was the driest within the recollection of the oldest inhabitant.

There is talk of the discovery of a new Scottish contralto, who, it is hoped will turn out to be a second Antoinette Stirling. She is a Miss Ellen Blain, a native of Falkirk.

Over 100,000 people have died from sleeping sickness on Lake Victoria Nyanza in the last few years, and the report on Uganda states that the disease has begun to attack Europeans.

Birmingham's drink bill amounts to something like £2,200,000 a year. People can spend a fortune on that which is worse than useless, and yet they complain of hard times and poverty!

On the 29th ult., at Golspie, the Presbytery of Doronoch celebrated the ministerial jubilee of Dr. Jons, minister of Golspie. Rev. Colin Macdonald of Rogart, presented him with an illuminated address in Latin.

The tree upon which the famous explorer Livingstone carved his initials at Victoria Falls is dying. It is proposed to cut it down and send the trunk to London, to be preserved with other Livingstone relics.

The Church Commission has decided that only Free Church regular congregations at Aug. 11th, 1905, adhering or belonging to the Free Church since before the Union can claim property on behalf of that body.

The other day an Elgin woman rather startled the mourners around her coffin the night before her intended funeral by sitting up and asking "Whaur's my pipe?" After getting a smoke she got out of the coffin, and is going about all right.

An elder at a meeting of the St. Andrew's Established Church Presbytery lately, moved a motion to ascertain how many elders were total abstainers within the bounds of the Presbytery, and how many taught in the Sabbath School.

Belfast's municipal electric tramway service was inaugurated on the 9th inst, by a triumphal procession of six cars, on which were members of Parliament and Representatives of all the local public bodies. The first car was driven by the Lord Mayor, coached by a skilled assistant.

The rapid growth of London is illustrated by the proposed construction of a tube railway from Victoria to Hendon. It is not many years since one was able to look out from Hendon churchyard upon a wide expanse of green fields, all within five miles of the Marble Arch, but now the ground is covered with houses.

The birthday of Robert Louis Stevenson was celebrated in Frisco the other day. The Stevenson monument was decorated with flowers and a big wreath. The square where it stands was the novelist's favorite lounging place when in San Francisco because there he met many mariners with tales of adventure in the south seas.

## THE GREATEST PULPIT ORATOR.

(By Rev. Alex. Laird, West Newton, P.A.)

"Who is the greatest pulpit orator you have ever heard preach?" is a question sometimes put to me. My answer is always the same—"The late Principal John Caird of Glasgow University." I have listened to quite a number of distinguished ministers on both sides of the Atlantic preach, to men who held me spellbound by their fine rhetoric, their choice language, and striking personality. But time has effaced from my memory most of what they said; even their style of oratory and striking personality my imagination is unable distinctly to recall. Not so in regard to Principal Caird. I can see him every time I think of him; and every time I see him I fancy I can hear him. Were I an artist I could produce a life-like portrait of him without the aid of the photographer's copy; I could block out that massive head with its raven locks; I could outline the striking features of that strong face; I could punctuate correctly those fiery, but kindly eyes into which I have not looked for over sixteen years. Or, were I a genius in the art of oratory I could reproduce on the human phonograph that wonderful voice of his which used to thrill me by its eloquence, move me by its pathos, and impress me by its earnestness. In short, were I an oracle, from the impressions made upon me years ago as I listened to Glasgow's honored Principal discourse, I might adequately describe to the readers of *The Scottish-American* the greatest pulpit orator I have ever heard proclaim, "God's love, for sinners lost."

It was in the year 1885 that I heard him at his best. Through the lamented death of Mr. Fawcett, the sightless, but cultivated Postmaster-General in Mr. Gladstone's Cabinet, Glasgow University had been suddenly bereft of her Lord Rector. The Senatus arranged for a memorial service, and, of course, Principal Caird was requested to preach the sermon. On the appointed Sabbath, "The Bute Hall," where the service was held, was crowded to the door. The entrance of the Principal, preceded by the venerable and fine-looking Bedellus, "Lauchie" McPherson, carrying his mace; supported on either side by Sir William Thomson and Professor Dickson, and followed by the long train of professors and their assistants, gave dignity as well as solemnity to the occasion. The opening exercises were touching and impressive. The Principal took for his text a part of the thirty-seventh verse of the fifth chapter of the gospel according to Saint John, "One sowerth and another reapeth," on which he preached the profoundest, sublimest, most eloquent, and most pathetic sermon it has ever been my privilege to hear. I can still see him in that elevated box pulpit, working up to the grand climax of that closing peroration. With his left hand he draws and holds his gown tightly about his body, as a Highland shepherd does his plaid, as amidst the driving sleet, or the blinding snow, he ascends the unsheltered path of some steep mountain-side. His right hand he keeps moving, and waving, and circling, like an orchestral accompaniment to his musical voice; while his flashing eyes electrify his vast audience, until many of those present are hardly conscious as to whether they are in the body, or out of it. So sublime were the steps leading to the conclusion of that great effort; so piercing and entrancing his voice and language, that in spite of the restraint to applaud usually respected by the Scotch in the sanctuary, the students present, to the evident surprise and pain of their eloquent Principal, burst into loud, irrepressible applause. Their conduct was certainly pardonable, if not commendable, for never have students anywhere, either before or since that

day, listened to a grander or sublimer outburst of impassioned eloquence and beautiful language.

The secret of Principal Caird's wonderful and telling oratory did not lie solely in the fact that he was a master of the elocutionary art, but he was largely due to the more important fact, that his whole being was charged with deep spirituality. He was eloquent, because he was earnest. He was a great preacher, because he was a great thinker. He had great power over men, because he lived in close communion with God. Yes, and he was sound in his interpretation of the Scriptures, as he was eloquent in expounding them. No one with an unbiased mind could listen to his pulpit treatment of vital Christian truth, or fundamental Christian doctrine, and have any doubt left in regard to his orthodoxy. With all his heart he believed and with all the earnestness of soul, and all the eloquence of his voice he emphasized the divinity of Christ's person, and the viciousness of His atonement, if his views on the nature and duration of future retribution were at one time thought by some to border on the heretical, time and reflection have convinced the convinceable that these views were merely prophetic, that his great mind led him out in advance of his time, but that his conception of the divine plan of human redemption through faith in Jesus Christ was thoroughly biblical.

Scotland has still many able and eloquent men in her universities and pulpits but there hath not arisen from among her many gifted, eloquent and cultured sons a greater than Principal Caird, as a thinker, pulpit orator and Christian gentleman.

## THE APPEAL: A TRUE STORY.

The battle is over. In the plain lie the slain and the wounded. Insatiable death gathers together, from moment to moment, the victims of this sad day. Night comes on. Two servants of God go over these scenes of death and suffering, strong in a strength from on high, and animated by a great love to the souls of their brethren. They desire to whisper again into the ear of the dying the precious promise which neither life, nor death, can take away from us; and to say to those who would depart without hope, that the precious blood of Christ cleanses from all sin.

See them stop beside a soldier stretched on the ground! His helmet has fallen down beside him. His hand firmly grasps a broken sword. His countenance is pale, and, believing him to be dead, they wish to go on, for time is precious to them. But a weak sigh catches their attentive ears. Life is not utterly gone. Then bend themselves down and whisper with the respect and affection due a dying person: "Brother, the blood of Jesus Christ, the Son of God, cleanses from all sin." The pale lips open to say "Hush!" then they close and life seems to be departing. Once more, the faithful messengers repeat the word of salvation, desiring to direct this soul to Christ: "Brother, the precious blood of Jesus Christ can cleanse from all sin." Again, the pale lips open with difficulty, for death has almost finished his work. But, gathering together his last powers, the dying soldier says: "Silence! the angels call on high, and I listen to hear my name."

The two men are silent. They now know what are the hopes of the dying one, and they come together and watch on their knees. And see a smile of an intense and moving joy appears on the face of the soldier. With his last breath he cries: "Here I am."

Happy and blessed death of the soldier all ready to answer the call of his captain. The battle of life is won and the soldier receives his crown.—Translated by the late Rev. T. Genwick, Woodbridge, Ont., for the Dominion Presbyterian from "L'Almanach des Bons Conseils pour 1905."

## SPEAKING OUT IN MEETING.

Governor Folk of Missouri, U. S., it is stated in the papers, has received more than a thousand letters from saloon-keepers protesting against his enforcement of the Sunday closing law in that state. In reply to the saloon element whom he styles "a horde of law-breakers," he has given out for publication a vigorous and remarkable letter in which he defines his position in the following emphatic terms: "I say now, once for all, as long as the dramshop law is the law, and I have power to enforce it, it is going to be enforced. Petitions against its enforcement will have no more effect than requests for me to violate my official oath in some other respects. If the law is not to the liking of the majority, the majority can change it through the legislature, but the executive cannot ignore it as long as it remains on the statute book, without being false to his trust." This is just the kind of determination that is wanted on the part of civic and municipal authorities in this country in their fight with the law-breakers who figure so prominently in the ranks of those who operate the liquor-traffic. The laws which govern the traffic must be enforced regardless of the favors or frowns of any man or any body of men.

In his letter Governor Folk thus refers to the Sabbath question in connection with the liquor traffic:

"It is significant that many objections coming to me against the Sunday law take the form not only of a protest against the law in favor of lawlessness, but in a large measure they attack the institution of the Sabbath itself.

"I am liberal in my views and believe in allowing each citizen the largest amount of freedom consistent with good government, but I am in favor of the Christian Sabbath, and will not give my aid to its being entirely secularized.

"There have been Sunday laws in every civilized nation of the world since the days of Constantine, nearly 1,600 years ago. Only once during this period has any nation been without a law distinguishing Sunday from other days; that was during the revolution in France, when God and Sunday were abolished by law.

"The morals of the people degenerated so rapidly and debauchery increased at such an alarming rate that one of the first acts of Napoleon when he came into power was to restore the Sabbath.

"The time in which there was no Sunday in France is known to this day as the 'Reign of Terror.' No American state will likely emulate the example of the revolutionists of France.

"I write you thus at length because I have received many hundreds of postal-cards printed like yours, and I take this means of answering through you the others, as a separate letter to each would be impracticable.

## A DOUBLE REBUKE.

"Is she a Christian?" asked a celebrated missionary in the East of one of the converts who was speaking unkindly of a third party.

"Yes, I think she is," was the reply.

"Well, then, since Jesus loves her in spite of that, why is it that you can't?"

The rebuke was felt, and the fault-finder instantly withdrew. Some days later, the same party was speaking to the missionary in a similar spirit about another person. The same questions was put, "Is she a Christian?"

In a half-triumphant tone, as if the speaker were beyond the reach of gunshot this time, it was answered, "I doubt if she truly is."

"Oh, then," rejoined the missionary, "I think that you and I should feel such tender pity for her soul as to make any harsher feeling about her quite impossible."—Family Treasury.

It is harder to retrace one false step than it is to make a dozen.

## HEALTH AND HOME HINTS

Alcohol is excellent for cleaning piano keys, jewelry, and one's spectacles.

A grease spot may often be removed by rubbing a piece of soft bread over it.

To Keep Salt Dry.—Add cornstarch to salt in the proportion to one teaspoonful to one cup and the salt will never gather dampness.

To Prevent Rust.—Heat the articles well and rub in thoroughly common beeswax. Then rub well with a cloth until the wax is well rubbed in. Knives, tin or iron kettles or any article which will rust have been kept for years in this manner.

Frying Chicken.—In frying chicken break the joint nearest tip of wing and it will lay down in spider and fry nice. Large chickens should have a little water put in the spider with them and cooked about half done before commencing to brown them. They are much nicer than if cooked entirely with grease.

Care of Milk.—Perfect cleanliness is first necessary to the flavor of milk. Strain immediately after milking, leave uncovered until cool, never put close fitting cover but tie clean cloths wrung from cold water, and leave the jars where there is a good circulation of air. The milk will remain sweet much longer.

For the Evening Lunch.—Take a tablespoonful of butter, melted, put it in a double boiler. Add to it a cup of finely cut or chopped sharp rich cheese, when melted add a cup of bread crumbs previously soaked in a cup of sweet milk, stir well, add salt and pepper, last add one well beaten egg. To be eaten on a slice of bread, or crackers.

To Fry Potatoes.—Pare and slice potatoes (Irish). Sprinkle with salt, roll in flour, drop in deep fat (frying hot) when sufficiently brown lift with wire spoon or lade. (They do not absorb the fat.)

## THE COMING OF THE SNOW.

This is the way the snow comes down  
Softly, softly falling,  
So He giveth His snow like wool,  
Fair and white and beautiful.  
This is the way the snow comes down,  
Softly, softly falling.

This is the way His peace comes down,  
Softly, softly falling,  
So the scarlet of sin and woe,  
He washes white as falls of snow.  
This is the way His peace comes down,  
Softly, softly falling.

Andrew Carnegie visited St. Andrew's, Scotland, on the 18th of October, and formally opened a gymnasium which had been erected there for the use of the students at University College. In his address he has a word at liquor and tobacco and enjoined the strong movement now going on among the English speaking people in the direction of and return to the Spartan practices of paying great attention to physical development. He pointed to two habits which neutralized the good effects of their exercises. The first and more serious was the use of alcohol. He knew of no one habit so likely to defeat them in life's contest as the drinking of alcoholic liquors. The line between excess and sufficiency was so narrow that it was very seldom the drinker knew and observed it. Drunkenness was the great rock ahead in the career of every young man. It was far more important that he insure himself against it than against death. What was said about liquor could also be said about tobacco. It could do them no good. That it did many harm went without saying. It was also an expensive habit, and often, he believed, the sum spent by young men upon tobacco if saved for twenty years at five per cent, compound interest would give him a very nice nest-egg in the bank.

A good habit is the result of beginning well and keeping at it.

There are no consolations of religion for the man who has no religion.

## DREAMS AND VISIONS.

"Old men dream dreams." As the years pass and as age creeps slowly but surely on, there are more and more of life's experiences behind us, and consequently less and less of those yet before us. Thus being the case, old men are insensibly led more and more to live in the past, and to dream of the days that are gone no more to return. To a certain extent this is inevitable, but it is a tendency not to be yielded to too much. The outlook upon the future should still be preserved, and the buoyancy of youth should not be lost. Hence to grow old gracefully, and, if dreaming dreams of bygone days, yet to keep in touch with the present, is important in many respects.

"Young men see visions." As the young life approaches manhood, with the long stretches of the future of life opening up before it, he is prepared to see visions on the distant horizon of this future. It is this which gives energy and perseverance, as well as outlook and inspiration; and it is this which constitutes one of the distinguishing features of youth. So long as a man retains the power to see visions of better and nobler things in life, he is really young in spirit, and will keep in touch with the things of the present. These visions of youth should be made sober by the dreams of old age, and thus the balanced temper of life's trial, struggle and victory may be secured. Let youth see its visions, and with the inspiration of these visions of the coming days, go forth to do and dare, to suffer and surmount, till the days of dreaming dreams ceases.

## WINTER CARE OF HENS.

Our fowls are pure S. C. White Leg-horns, and we are now getting into Winter quarters. After being put in they are kept there until the warm days come in the Spring. We put 50 in a pen, allowing four square feet for a fowl. We never put young and old fowls together in the same pen, as they never do well if kept together. In selecting the young stock to be kept we reject all birds which are deformed in any way or are lacking in vigor. Our ideal bird for laying is one which is rather long on the back, is deep, with legs set well apart; and is active, having a good appetite and willing to hustle for herself. During the Winter, while the fowls are confined, we give them a light feed of wheat and oats scattered well in the straw which covers the floors of the pens. At noon we give them all the warm mash they will eat in five minutes, taking away what is left after that time. At night we give all the corn and wheat they will eat; this is also scattered in the litter. We give green food of some sort each day, either cabbage or mangels. The cabbages we hang from above so that they are clean until all eaten, and the fowls get exercise picking at them. A hen must have plenty of exercise, when confined to keep in good health and produce many eggs. Fresh water is kept before them at all times and during cold weather it is warmed. When we can get it we feed green bone and meat, about one ounce per day to a fowl. We have a power cutter and do our own cutting with a two-horse tread power. We find that meat and bone makes a very cheap food as well as being an excellent egg producer.

—D. F. Arnold.

## "THE LORD WILL PROVIDE."

It is equally easy for God to supply our greatest as our smallest wants, to carry our heaviest as our lightest burdens; just as easy for the great ocean to bear on her bosom a ship of war, with all its guns and crew aboard, as a fisherman's boat or the tiniest craft that floats, rising and falling on her swell.—Guthrie.

The wrecks of men are the debris of their own irresolution.

# CANADIAN PACIFIC

TRAIN SERVICE BETWEEN OTTAWA AND MONTREAL, VIA NORTH SHORE FROM UNION STATION:

b 8.15 a.m.; b 6.20 p.m.

VIA SHORT LINE FROM CENTRAL STATION:

a 5.00 a.m.; b 8.45 a.m.; a 3.30 p.m.; b 4.00 p.m.; c 6.25 p.m.

BETWEEN OTTAWA, ALMONTE, ARNPRIOR, RENFRW AND PEMBROKE FROM UNION STATION:

a 1.40 a.m.; b 8.40 a.m.; a 1.15 p.m.; b 5.00 p.m.

a Daily; b Daily except Sunday; c Sunday only.

GEO. DUNCAN,

City Passenger Agent, 42 Sparks St. General Steamship Agency.

## GRAND TRUNK RAILWAY SYSTEM MONTREAL TRAINS

Trains leave Ottawa for Montreal 8.20 a.m. daily, and 4.25 p.m., daily except Sunday.

Trains leave Ottawa for New York, Boston and Eastern points at 4.25 p.m., except Sunday. Through sleepers.

Trains Leave Montreal for Ottawa: 8.40 a.m., daily except Sunday, and 4.10 p.m. daily.

All trains 3 hours only between Montreal and Ottawa.

For Arnprior, Renfrew, Eganville and Pembroke:

8.20 a.m. Express.  
11.50 a.m. Express.  
5.00 p.m. Express.

For Muskoka, North Bay, Georgian Bay and Parry Sound, 11.50 a.m., daily except Sunday.

All trains from Ottawa leave Central Depot.

The shortest and quickest route to Quebec via Intercolonial Railway.

Close connections made at Montreal with Intercolonial Railway for Maritime Provinces.

S. EBBS, City Ticket Agent, Rus'ell House Block, General Steamship Agency.

## New York and Ottawa Line.

Trains Leave Central Station 7.50 a.m. and 4.35 p.m.

And Arrive at the following Stations Daily except Sunday:

8.50 a.m.	Finch	5.47 p.m.
9.35 a.m.	Cornwall	6.24 p.m.
12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 p.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.35 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.39 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

Trains arrive at Central Station 11.00 a.m. and 6.35 p.m. Mixed train from Ann and Nicholas St. daily except Sunday. Leaves 6.00 a.m., arrives 1.05 p.m.

Ticket Office, 85 Sparks St. and Central Station. Phone 18 or 1180.

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## THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for soldiers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

### ENTRY.

Entry may be made personally at the local land office for the district in which the land to be taken is situate, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situate, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

### HOMESTEAD DUTIES.

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

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land. The term "vicinity" used above is meant to indicate the same town, township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1880.

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

### APPLICATION FOR PATENT

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

### INFORMATION.

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

W. CORY,

Deputy Minister of the Interior.

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

## PRESBYTERY MEETINGS.

SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney, 27 Nov.  
Inverness, Lake Ainslie, 14 Nov.  
11 a.m.  
P. E. Island, Charlottetown, 6 Mar.  
Wallsace, 7 Nov., New Glasgow, 2 p.m.  
Wallace.

Truro, Halifax, Halifax, 19 Dec., 10 a.m.  
Lun and Yar.  
St. John, St. John, 16 Jan., 10 a.m.  
Miramichi, Chatham, 17 Dec.

SYNOD OF MONTREAL AND OTTAWA.

Onchee, Sherbrooke, 5 Dec., 2 p.m.  
Montreal, Knox, 12 Dec., 9.30.  
Glouzaray, Aultsville, 4 Dec., 1.20 p.m.

Ottawa, Ottawa, 7 Nov.  
Lun and Ren., Carleton Pl., 28 Nov.  
Brookville, Brookville, 20 Jan., 2.30

SYNOD OF TORONTO AND KINGSTON.

Kingston, Kingston, 12 Dec., 2 p.m.  
Peterboro, Peterboro, 19 Dec., 9 a.m.  
Whitby, Bowmanville, 17 Jan., 10 a.m.

Lindsay, Lindsay, 19 Dec., 11 a.m.  
Toronto, Toronto, Monthly, 1st Tues.  
Oranoeville, Caledon, 14 Nov., 10.30  
Barrie, Barrie, 5 Dec., 10.30.

Algoma, North Bay, Burks Falls, Feb., or Mar.  
Owen Sound, O. Sa., 5 Dec., 10 a.m.  
Saugeen, Harrison, 12 Dec., 10 a.m.  
Guelph, Guelph, 21 Nov.

SYNOD OF HAMILTON AND LONDON

Hamilton, Hamilton, 2 Jan., 10 a.m.  
Paris, Woodstock, 9 Jan., 11 a.m.  
London, London, 5 Dec.  
Chatham, Chatham, 12 Dec., 10 a.m.  
Stratford, Stratford, 14 Nov.  
Turon, Seaford, 14 Nov., 10.30.  
Maitland, Wingham, 19 Dec., 10 a.m.  
Bruce.

Sarnia, Sarnia, 12 Dec., 11 a.m.

SYNOD OF MANITOBA AND NORTHWEST.

Superior, Winnipeg, Coll., 2nd Tuesday, bi-mo.  
Porfage-la-P., Gladstone, 27 Feb., 1.20 p.m.  
Arcola, Arcola, at call of Mod. 1906.

SYNOD OF BRITISH COLUMBIA AND ALBERTA.

Calgary, Edmonton, Edmonton, Feb., or Mar.  
Red Deer, Blackfolds, Feb., '06.  
Kamloops, Vernon, at call of Moder.  
Victoria, Victoria, at call of Moder.

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Sealed Tenders addressed to the undersigned, and endorsed "Tender for Metallic fittings for Post Office Department, Ottawa, Ont." will be received at this office until Wednesday, January 3, 1906, inclusively, for the construction of metallic fittings for Savings Bank Branch, Ottawa, Ont., Post Office.

Plans and specification can be seen and forms of tender obtained at this Department.

Persons intending are notified that tenders will be considered unless made on printed form supplied, and sealed with their actual signatures.

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honorable Minister of Public Works, equal to ten per cent (10 p.c.) of the amount of the tender, which will be forfeited if the party tendering declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender be not accepted the cheque will be returned.

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

FRED. GELINAS, Secretary.

Department of Public Works,  
Ottawa, December 21, 1905.

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