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And said them nay.

Now I would stay ; God bids me go ;
Now I would rest ; God bids me work.
He breaks my heart tossed to and fro,
My soul is wrung with doubts that lurk
And vex it so.

I go, Lord, where thou sendest me ;
Day after day I plod and moil ;
But Christ, my God, when will it be
That I may let alone my toil
And rest with Thee ?

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MARRIAGES.

At the home of Mr. James Ross, 393 Kensington Avenue, Westmont, by the Rev. Dr. Barclay, assisted by the Rev. Dr. J. Clark Murray, the Rev. R. P. Buyers, B. A., B. D., Buffalo, U. S. A., to Miss Isa Monk, Montreal.

At the residence of the bride's parents, Main street, Picton, December 3, 1903, by Rev. R. A. Whattam, assisted by Rev. H. A. Lewis Leavens Garrett of Wellington, to Abigail Whattam, second daughter of Mr. George J. Whattam.

At St. Stephen's Church, Winnipeg, on 25th Nov. 1903, by the Rev. Charles W. Gordon, B. A., assisted by the Rev. Prof. Hart, D. D., Alexander Taylor, fourth son of Sir Thomas W. Taylor, to Margaret Temple, only daughter of James Scroggie, Esq., Winnipeg.

At the bride's residence, "Ingle-side," Fergus, Ont., by the Rev. John H. McVicar, on Nov. 19, 1903, Mrs. Alice Margaret Craig, second daughter of Mr. Charles Kay, of Fergus, Ont., to Mr. Wm. Harper of Toronto.

On Wednesday, Dec. 9th, 1903, at the residence of Mr. David Caldwell, 187 Beverley St., Toronto, by the Rev. H. A. Macpherson, Mary youngest daughter of the late Geo. Williamson of Hagersville, Ont., to Mr. J. A. Martin, B. A. all of Toronto.

At Simpson's Hall, Toronto, on the 9th November, by the Rev. Jno. Neil, B. A., Westminster Church, Walter Nichol, Secretary Scottish Lowland and Border Association, to Isabella, daughter of James Greig, Esq., Victoria Road, Barnsley, Yorkshire, England, and niece of Mr. John Donaldson, 605 Yonge St.

DIED.

At his late home Bolton Street, Ottawa, on the 11th Dec., William Esdale, in the 70th year of his age.

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Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary.
Edmonton, Fort Saskatchewan.
Kamloops, Vernon, 20 Aug.
Kootenay, Nelson, B.C., Feb. 17.
Westminster, Chilliwack, 1 Sept. 8 p.m.
Victoria, Victoria, Tues. 1 Sept. 2 p.m.

SYNOD OF MANITOBA AND NORTHWEST

Portage la Prairie, 8 March.

Brandon, Brandon.

Superior, Port Arthur,

March.

Winnipeg, Man. Coll., bi-mo.

Rock Lake, Pilot M'd., 2 Tues. Feb.

Glenboro, Souris, Dec 1

Portage, P. La Prairie, 14 July, 1.30 p.m.

Minnedosa, Minnedosa, 17 Feb.

Melita, at call of Moderator.

Regina, Moosejaw, Tues. 1 Sept.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, Hamilton 5 Jan 10 a.m.

Paris, Paris, 12 Jan. 1904.

London, Glencoe, 8 Dec. 10.30 a.m.

Chatham, Chatham, 5 Dec. 10 a.m.

Stratford, Stratford 12 May.

Huron, Clinton, 10 Nov. 10.30 a.m.

Sarnia, Sarnia, 10 Dec. 11 a.m.

Maifland, Wingham, 15 Dec. 10 a.m.

Bruce, Paisley 6 Dec. 11 a.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 8th Dec. 11 a.m.

Peterboro, Mill St. Port Hope 15 Dec.

Whitby, Whitby, 20th Jan.

Toronto, Toronto, Knox, 2 Tues. monthly.

Lindsay, Lindsay, 15 Dec. 11 a.m.

Orangeville, Orangeville, 12 Jan.

Barrie, Barrie, 15th Sept. 9.30 p.m.

Owen Sound, Owen Sound, Division St,

1 Dec. 10 a.m.

Algoma, Blind River, March.

North Bay, Powassan 30 Sept. 9

Saugeen, Harriston, 8 Dec. 10 a.m.

Guelph, Elora, 19 Jan. 10.30 a.m.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke, 5 Dec.

Montreal, Montreal, Knox, 8 Dec.

9.30 a.m.

Glengarry, Moose Creek, 15th Dec.

11 a.m.

Lanark & Renfrew, St. A. church, Carleton Place, 1 Jan., 10.30 a.m.

Ottawa, St. Andrew's Church, 3 Nov.

Brockville, Spencerville, 6 Oct. 2.30 p.m.

SYNOD OF THE MARITIME PROVINCES

Sydney, Sydney, Sept. 2

Inverness, Baddeck, 17 Nov. 9 p.m.

P. E. I., Charlottown, 3 Feb.

Picton, New Glasgow, 5 May 1 p.m.

Wainace, Oxford, 4th May, 7.30 p.m.

Truro, Truro, 10 May 10 a.m.

Halifax, Charlottown, during meeting of Synod.

Lunenburg, Lunenburg, 5 May 2.30

St. John, St. John, Oct. 21.

Miramichi, Bathurst 30 June 10.30

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Note and Comment.

Senator Dever, of New Brunswick, is 97 years of age. Senator Wark takes precedence of him about three years.

Dr. Courtney, Anglican Bishop of Nova Scotia, has received a call from an influential Anglican church in New York. He is likely to accept.

John McNamara, who died recently at the Frederick almshouse, would have been 105 years old had he lived to December 27th. He was a native of Ireland. He retained his faculties up to a few months ago.

The Halifax Presbyterian Witness of last week contains death notices of 9 old people, whose ages from 70 to 85, making an average age of 78 years and 4 months, the aggregate of the whole being 705 years. People in the maritime provinces seem to live to a good old age.

The general circulation of the Bible among the Roman Catholics in Italy is now largely encouraged by the authorities of the Church. An authorized edition of the gospels and the Acts having been published, to be sold for four cents, the Pope has offered indulgences to persons who read it fifteen minutes daily, meditating in their reading, with prayer.

A memorial to the late Newman Hall was unveiled by his widow on a recent date, in the church built for him on Westminster Bridge Road, known as Christ Church, now under the pastoral care of Dr. F. B. Meyer. It is "a striking bust in a setting of beautiful marble," and faithfully perpetuates the memory of one of the most devoted and successful Non-conformist ministers of the nineteenth century.

The First Baptist church of Syracuse, New York, after having a Methodist University President supply its pulpit with great acceptance, decided that he was good enough to administer the communion to them and he did. The Presbyterian Standard naively comments on the incident as follows: "Thus the barriers of the unchurching churches gradually crumble before the tolerance of a larger charity."

Dr. Cuyler of New York, does not believe in people who are predicting revivals—it is an "idle waste of breath," he says. He hopes that the "next revival," when it does come, will "be a revival of faith in God's Word and the power of prayer, and a revival of holy and unworldly zeal in not only saving men's suffering bodies, but saving their immortal souls and their daily lives by bringing them to Jesus Christ—a revival whose glorious results shall last clear through into eternity!"

The famous (?) Dowie of the new Zion near Chicago, has had all the assets of his little kingdom taken from him and placed in the hands of a receiver. He is bankrupt. The mission to New York proved a disastrous failure, financially, as well as morally and religiously, and brought on the bankruptcy. The majority of the people on

whom he called to replenish his bank, turned a deaf ear to his appeal. What is the good of such an Elijah that he cannot help himself in such an emergency? What is to become of his dupes?

A distinguished Hindu gentleman and editor, who had read almost everything in religious literature, and who had attended the Haskell lectures delivered by Drs. Barrows and Fairbairn, in earnest conversation with one of the missionaries, said: "India does not need to be instructed in the philosophy of the Christian religion; what India wants is to see a Christian life." Is not that the "want" everywhere? Intelligent heathen often find great difficulty in reconciling the sinful lives of people from Christian lands with the lives and teachings of the missionaries. Christians should be living epistles of the Lord Jesus Christ known and read of all men.

A daughter of Sir Alexander Grant of Edinburgh has just arrived in the U.S. bearing with her "a good sized piece of rock on which the famous Irish missionary, St. Columba, stood when he preached the first gospel to the harvesters of the Island of Iona in the year 563." The piece of rock is a gift from the Bishop of Argyll and the Isles to Bishop Saterlee at Washington, who had expressed a desire for stones from ruins and other places of ecclesiastical interest to embody in the walls of the cathedral now being erected in the American national capital.

Great Britain owns more shipping than all the rest of the nations put together. Her total tonnage is 14,431,072 tons—as against Germany, which comes second, with 3,138,568 tons, and the United States, the third in rank, with 2,342,913 tons. The comparison with those two great commercial nations indicates how truly Britain rules the waves in the matter of her great merchant marine, as well as in that of her unapproached navy. What a wonderful record have those little wave-washed islands of the home land for discovery and adventure, and prowess on the sea. The old Doges of Venice used annually to cast a gold ring in the Adriatic in token that the Venetian republic was married to the sea. But the British Empire, in a far wider and truer sense, is married to the sea, aye, to all the seas.

The spirit of Christian union, which has asserted itself in Great Britain and several of the British Colonies in the union of Churches, and in the formation of Free Church Councils, is manifesting itself in Germany too. This year there has been formed there a council for the purpose of bringing about a closer co-operation of the different Churches, and, if possible, an ultimate union. The practical philanthropy of the German Churches has found expression in its valuable deaconesses' institutions, which are doing a most valuable work in all parts of the country. Germany, too, has its Keswick movements, and at Blankenburg and other places there are now annual conferences for the promotion of spiritual life, which are being attended by ever increasing numbers.

New York has had a Sabbath Observance Committee since 1857. It is composed of representative men and its object from the outset has been the creation of an intelligent, healthful sentiment, friendly to the due observance of the Sabbath. According to the last annual report of the Committee, as summarised by the Christian Intelligencer, New York city ranks high for Sunday quiet and good order, as compared with other great centers of population, and with this wholesome restraint the Committee has had much to do. In 1901 out of 133,794 arrests in Greater New York, 734 were for violation of the Sunday laws; and in 1902, out of 145,936 arrests, 473 were for the same reason. The Committee's influence has been effectually felt in the suppression of Sunday liquor traffic, Sunday ball and golf games, and Sunday theatricals; also in the closing on Sunday of Industrial exhibitions. The Committee sturdily stands for the preservation of the sacredness of the Lord's day, and leaves no stone unturned for the accomplishment of this end. Steady, persistent and judicious work in defence of Sabbath observance will always tell for good.

People have not yet forgotten the high-handed manner in which the Russian government struck down the liberties of the people of Finland, which had been guaranteed them many years ago. The latest instance of Russian oppression is the treatment meted out by the Czar's government to the people of Russian Armenia, in confiscating the Armenian churches and their little treasures. The ukase ordering these actions of confiscation has exasperated the people, and almost daily the press dispatches report a tumult, often attended with bloodshed, in some city of the Caucasus, when a regiment of Cossacks is sent to break open the church door and rifle the church treasury. Protests and petitions are flowing in upon the Czar from all sides. The Novoe Vremya, the organ of M. de Plehwe, M. Pobodienatzeff and the reactionary ministry now in power, treats the matter in a high and dictatorial tone. It says: "Resistance is futile. The Armenians may organize dozens of demonstrations, but the decree will be enforced. The blood that is shed cannot stop its execution." It adds that, in protesting, "the Armenian clergy and educated class are playing a dangerous game"—a significant admission that it is the most intelligent of the people who have led in opposing this tyrannical measure. Bishop Sarajian of Worcester, Mass., with two colleagues, has gone to Washington, to send through the Russian ambassador a petition to the Czar, drawn up by a convention lately held in Providence, R.I., of delegates from all the Armenian churches in the United States. The New York Christian Intelligencer denounces the policy of the Russian government in the following terms: "The unscrupulousness shown by the Russian government in regard to Manchuria is just now being strikingly exemplified also in its policy toward religious dissenters in Russia. Land grabbing abroad goes hand in hand with the plundering of non-conformists at home."

.. NOTES ON NEW BOOKS ..

SEASONABLE SUGGESTIONS

THE STORY OF THE OTHER WISE MAN, as told by Henry van Dyke, forms a 70 page booklet of delightful reading. It will make an attractive present for the holiday season. The Book Supply Co., Toronto.

THE GIST OF THE LESSON, by R. A. Torrey, (Fleming H. Revell Company, Toronto) needs no introduction to readers of *THE DOMINION PRESBYTERIAN*. It will be found a practical help to the study of the Sunday School lessons for 1904. Printed from good type in compact form, the booklet can be carried in the vest pocket. Price, 25c.

PEOPLE YOU KNOW, by George Ade, as the Preface tells us, "is made up of plain observations concerning people who live just round the corner," and "the vocabulary employed is one that has become familiar to the ear, although it is seldom seen on the printed page." The author is always cynically funny; and his pages, as he frankly tells us, contain a "shameless amount of slang." Illustrated by J. T. McCutcheon and others. The Book Supply Company, Toronto.

PENRUDDOCK OF THE WHITE LAMBS is a lively historical romance, by Samuel Harden Church, in which we get glimpses of many well known characters in a stirring era which tried men's souls, and whose shifting scenes take us to Holland, England and the then almost unbroken wilds of America. In its pages the reader is introduced to Charles II, his sisters, and many of their attendants; to the poets, James Shirley, John Dryden, and the gifted author of *Paradise Lost* and Secretary to the Lord Protector of England—John Milton; to Oliver Cromwell, the "uncrowned King," Elizabeth, his wife, his son and daughters. The story is well told, and the interest is well sustained throughout. The Book Supply Company, Toronto, \$1.50.

FOLLOW THE GLEAM. A Tale of the Time of Cromwell, by Joseph Hocking. Copp Clark and Company, Limited, Toronto. Illustrated. Price, \$1.25. The hero of this story is the youngest son of one of King Charles' strongest supporters. Young Roderick sees that justice is with Cromwell's side and so turns traitor, in the eyes of his family and sweetheart, to the King. How he obeys his conscience and follows the Gleam, coming out happily in the end, is told very well, the story being written in a strong and forcible manner. The description of the battle of Marston Moor is most interesting. The cover-design in gold on red cloth is very handsome, and the volume is altogether a most attractive one.

ADAM RUSH is the son of a typical Southerner. He finds his patrimony quickly disappearing and resolves to do something to retrieve the fallen fortunes of the family. At first he takes a situation in a country store, but finds the work irksome and uncongenial; next he studies law in which he ultimately makes his mark, defeating the unholy schemes of a railway promoter, and gains the applause and good will of his fellow citizens. The love story interwoven with the narrative is well told, and has the conventional ending. Unusually well printed and handsomely bound. \$1.50. The Book Supply Company.

THE WINGS OF THE MORNING, by Louis Tracey, (Toronto: McLeod and Allen) is a story telling of thrilling experiences in a terrible typhoon, followed by the disastrous wreck of a "Pand O" steamer, when only two—a man and a woman—came ashore alive; and giving in a number of vividly written chapters an interesting account of how the hero and heroine—modern Crusoes—subsisted for months; their encounters with savage Dykes; the discovery of a gold mine of fabulous richness; and their rescue at the right moment by a British war ship. What happened afterwards we shall allow our readers to find out for themselves. Mr. Tracy has given us a book of absorbing interest, which will add to his already high reputation; and the publishers are entitled to a word of commendation for clear typography, good paper and neat binding. Price \$1.25.

GETTING ONE'S BEARINGS—Observations for Direction and Distinctness by Alexander McKenzie, D.D., Fleming H. Revell Company, Toronto, \$1.25. The title of this volume has a peculiar ring, but it covers over 300 pages of very practical and instructive reading. Perhaps the better title would be "Talks to College Men," for that practically is what the book is. To be a gentleman, a citizen of the world and superior to it, is the theme on which Dr. McKenzie has grouped these "talks." With rare charm that grips one's thought and fancy, he surveys a character wherein reason, ready action, imagination and religion play each its part. He speaks, too, about the things that mould men, friendship, luck, travel, the varying winds and forces that must be counted in taking bearing for life's voyage. The moral and religious tone of the volume throughout is excellent. For young men it is a good companion volume for the Book of Books.

THE CRISES OF THE CHRIST, by G. Campbell Morgan. Fleming H. Revell Company, Toronto. We are warned at the outset that this is not a life of Christ in the ordinary sense of the term. Many lives of Christ have been written devoted mainly to the consideration of the purpose for which He came into the world and how that purpose was accomplished. The author would fix our attention, to use his own words, "not so much upon the words of His life or His working of wonders and signs as upon the uttering of a Divine Word and His accomplishment of a Divine Work." In all God's works there are processes and crises. In the coming and early life of the Redeemer there are processes and crises. Our author deals with the crises rather than the processes. This is the origin of the catching title, "The Crises of the Christ." These crises are: The Birth of Christ; The Baptism; The Temptation; The Transfiguration; The Crucifixion; The Resurrection; The Ascension. As might be expected from one of Mr. Morgan's ability, piety and experience, the book will prove a distinct acquisition to any theological library, whilst the devout reader will find much to stimulate, strengthen and comfort him in the way in which this distinguished preacher deals with the ever absorbing themes of man's ruin by sin and redemption in Christ Jesus.

CHINA'S BOOK OF MARTYRS by Luelia Miner, author of "Two Heroes of Cathay," Philadelphia; The Westminster Press. Net price \$1.50. Postage 15c. This book is a record of heroic martyrdoms and marvellous deliverances of Chinese Christians during the summer of 1900, detailing thrilling incidents and wonderful examples of devotion and self-sacrifice. Not since the days of the Reformation period has there been given such a testimony of the power of the simple gospel to hold men true to their convictions as was given by the Chinese Christians, who willingly died during the Boxer uprising, rather than recant their principles or deny their Saviour. We shall hear no more about Chinese Christians being "Rice Christians." Included in the volume is a series of interviews with Chinese converts, which brings to light, in a realistic manner, the terrible experiences which they suffered at the hands of the Boxers. The knowledge gained by the reading of this book will act as a wonderful stimulus to missionary effort, for no one could read it and remain indifferent to the cause of missions. There is in the narratives of this volume an encouragement for the Church at home to sustain and extend its foreign missions. It is a help to faith; one gets a spiritual uplift as he reads. No better illustration of the eleventh chapter of Hebrews can be found in modern or current history. Toronto: Canada Tract Society.

THE REPRESENTATIVE MEN OF THE BIBLE. By George Matheson, D.D., L.L.D., (Ishmael to Daniel.) Published by Hodder & Stoughton, 27 Paternoster Row. For sale by the Upper Canada Tract Society, Toronto. Price \$1.75. Dr. Matheson is one of the popular teachers of our day. He is a preacher, a poet, and his writings are all saturated with Christian feeling. He published a year or two ago *The Representative Men of the Bible* and drew his pictures so well that the public desired more. Here we have the second instalment which is not a whit inferior to the first. The author aims to picture various Bible characters and thus to show the spiritual beauty and charm of the men with whom we come in contact in the Holy Scripture. In this volume we have Ishmael the Outcast, Lot the Lingerer, Melchizedek the uncanonical, Balaam the inconsistent, Aaron the vacillating, Caleb the explorer, Boaz the kind, Gideon the humble, Jonathan the generous, Mephiboseth the deformed, Jonah the narrow, Hezekiah the devout, Isaiah the philanthropist, Jeremiah the melancholy, Ezekiel the individualist, and Daniel the daring. It is needless to say that Dr. Matheson's pen pictures of his "Representative Men" is not only attractive but also instructive reading—much better reading than the great majority of modern novels.

AFTER PRISON—WHAT?—By Maud Ballington Booth. Fleming H. Revell Company, Maud Ballington Booth (nec Charlesworth) is the wife of Ballington Booth, the General-in-Chief of the Volunteers of America. This organization was incorporated in 1896, and is an offshoot of the Salvation Army. Mrs. Booth's magnetic personality, combined with her clear headed sympathy, have enabled her to accomplish striking results from her work on behalf of the pri-

soners in this country. Besides helping hundreds of men to regain a lost foothold, she has been able to bring about the abolition of many barbarisms in prison life and management. This book is a plea for her "boys." Her point of view is that of the cell, and she makes it very real by printing many of the letters written to her by both prisoners and discharged men. Mrs. Booth does not aim to appeal to curiosity, but to tell the facts and what she has done and is doing and to enlist sympathy and aid for the almost helpless men, who, when they regain liberty, are still faced by a relentless social barrier which only the strongest can surmount. We are reminded that in the House of Commons last session the Minister of Justice, Hon. Mr. Fitzpatrick, paid a high tribute to the excellent and unselfish work done by the Salvation Army for those unfortunate people who are classed as "the criminal classes." Mrs. Booth's book shows how such work can be most effectively done.

THE UNSELFISHNESS OF GOD, and How I Discovered it; A spiritual Biography by H. W. S. (Mrs. Pensall Smith.) Fleming H. Revell Company, Toronto. The title of this volume of 312 pages, is at least striking. What the author means by suggesting that many people regard God as a selfish being is explained in the following sentences from the introduction to the book: "If I am not mistaken the generation before mine knew very little of the unselfishness of God; and, even of my own generation, there, are, I fear, many good and earnest Christians who do not know it yet. Without putting it into such words as to shock themselves or others, many Christians still at bottom look upon God as one of the most selfish, self-absorbed Beings in the universe, far more selfish than they could think it right to be themselves—intent only upon His own honor and glory, looking out continually that His own rights are never trampled on; and so absorbed in thoughts of Himself and of His own righteousness, as to have no love or pity to spare for the poor sinners who have offended Him." This seems at first sight to be an exaggerated view of human thoughts about God, and yet a little self-examination will convince many good people that, perhaps unconsciously, they sometimes have such thoughts of God. And yet they profess to believe that "God is Love." The "discovery" is stated in the following language: "Christ was not only the Son of God, but He was the Son of Man as well, and, as a man to men, He can reveal His Father. Whatever Christ was that God is. All the unselfishness, all the tenderness, all the kindness, all the justice, all the goodness, that we see in Christ is simply a revelation of the unselfishness, the tenderness, the kindness, the justice, the goodness of God. Some one has said lately, in words that seem to be inspired, 'Christ is the human form of God.' And this is the explanation of the Incarnation." As a spiritual biography—record of the experience of a life time—the book will prove exceedingly interesting and instructive reading.

WHERE THE SUGAR MAPLE GROWS, by A. M. Teskey, is a series of rural Canadian sketches, giving a number of character studies, equal in many respects to anything written by "Ian McLaren." Once commence to read and you will not put down the book until the last page is reached. The reader will laugh at the "Booth of a Boy," cry over "Crazy Tim," and the "Village Saint" will excite his keenest sympathy. Altogether it is a

wholesome book which should have thousands of readers because of its intrinsic merit and its raciness of the soil. The Munson Book Company, Toronto. Price, \$1.50.

Paul Lawrence Dunbar, the poet of the colored race on this continent, has given us, in "When Malindy Sings" a number of dialect poems of genuine merit, which will add to the reputation won for him in two previous volumes. We shall make a couple of extracts for our readers. "Two Little Boots" is sweetly pathetic:

Two little boots all rough an' wo',
Two little boots!
Laws, I's kissed 'em times befo',
Dese little boots!
Seems de toes a-peepin' thro'
Dis'byeah hole an' sayin' "Boo!"
Evah time dey looks at you—
Dese little boots.

* * *

Ain't you kin' o' sad yo'se'f,
You little boots?
Dis is all his mammy's lef',
Two little boots.
Since hub baby gone an' died,
Heav'n itse'f hit seems to hide
Des a little bit inside
Two little boots.

Here is something in a different vein:

When de win's a-shiverin'
Thro de gloomy lane,
An' dey comes de pattorin'
Of de evenin' rain,
W'en de owl's a-hootin',
Out dail in de wood,
Don't you wish, my honey,
Dat you had been good?
'Taint no use to try to
Smuggle up to Dan;
Bless you, dat's de callin'
Of de Boogah Man!

The volume is well printed, handsomely bound and tastefully illustrated, and will make an attractive holiday book. Price, \$1.50 net. Munson Book Company, Toronto.

MILADI, by Clara E. Laughlin. \$1.20 Fleming H. Revell, Toronto. The beautifully designed cover of this dainty volume will make it a favourite gift book this year for young girls. As the writer says, it is "sundry little chapters devoted to your day dreams, Dear Miladi, and your realizations,—harking back to your education, your experience in the industrial world and your decision in favor of the claims of home, and coming down to the development of your love, the building of your House O'Dreams, and your Motherhood." It is a wholesome book, holding up the home as the place for every true woman.

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The Quiet Hour.

The Birth of Christ.

S. S. LESSON—Matthew 2: 1-12. December 20.

GOLDEN TEXT—Thou shalt call his name Jesus: for he shall save his people from their sins.—Matt. 1: 21.

BY ALEXANDER MCLAREN, D.D.

The ecclesiastical calendar commemorates the visit of the wise men under the name of the Epiphany, or manifestation of Christ to the Gentiles. It would have been more correctly called the coming of the Gentiles to Christ, for the emphasis of the story is laid rather on the Magi's obedience to the heavenly vision than on the vision itself. And that obedience is thrown into brilliant light by the contrast with the murderous hatred of Herod and the indifference of the priests and scribes.

1. The pilgrims from afar following the light that led them to the King. If any one wishes to see the difference between the Gospels and myths, he has only to contrast the veracious simplicity of Matthew with the mendacious particularity of the legendary accretions his narrative. The Gospel does not say whence they came, who they were, how they connected the starry appearance with the birth of a King of the Jews, nor give any other petty detail. The two broad facts that they learned, by some application of their starry science, that a King of the Jews was born, and that they left their distant homes and undertook the long journey to do him homage, are the essentials, and all else is left in shadow. We have no data either for determining the nature of the "star." Clearly, it had shone on them in their homes, but had not guided them on their journey, but only reappeared when they came near Bethlehem, and then pointed them to the humble house,—which no ordinary "star" could do. Most probably, then, it was some peculiar light, perhaps visible, but not intelligible, to other eyes. The guiding luster and the understanding gaze were both given by God. If we believe that the birth of Jesus was the incarnation of the eternal Word, we shall not stumble at that light which came down close to earth, and witnessed to the descent still lower of the true Light.

But more important than speculations about the star is the blessed fact that, to these men, "aliens from the commonwealth of Israel," a gleam from heaven came, and came through their daily pursuits. Surely, the very dimness of their personality is part of the preciousness of the incident. For does it not teach us that, far beyond the circle of "revelation," rays of God-given light were speeding into the darkness, and that any kind of "wisdom" has affinities with the highest, and that devotion to any truth may lead up to the truth of truths, the incarnation of the Word? These Magi were led to the cradle by their astronomy. A centurion was helped to apprehend Christ's power by the discipline of the legion. Seeking souls everywhere do find. The Magi have "in their hands a glass which showeth many more" sons of light in lands of darkness, "He hath not left himself without witness."

They acted on the light they had. They trusted it, they obeyed it, they broke off their customary round of life because of it, they forsook their student leisure and quiet, they faced a long, toilsome journey with very

little knowledge of what was to be done at the end of it. No doubt some of their fellow students laughed at them, and, no doubt, they sometimes asked themselves, as they lay down weary at night, and saw no guiding star amidst the myriads, if they had been wrong, after all. Their march was a venture of faith, and, like all such ventures, sometimes seemed folly, but, like all such ventures, thank God! was richly repaid at last. We may well learn a lesson from them, and ask ourselves if we are ready to let our clearer knowledge dominate and shape our conduct as these strangers did. They were led by a star shining in the dark night; we have the Light of Life to guide us. Do we follow it?

2. The impression of the Magi's devotion is deepened by its contrast with the conduct of Herod and the Jews. They must have wondered that the news that had drawn them so many weary miles seemed unknown in Jerusalem. They must have wondered still more at the "trouble" it caused in the city, which they had hoped to find all rejoicing greatly that its king had come. Herod's alarm is easily accounted for, since he knew that his throne was unsteady, and might be easily pushed over by a popular rising. But that Jerusalem should be troubled showed too plainly how dead the Messianic hope had fallen. Matthew contrasts the usurping with the true king by twice naming him "Herod the king," in close juxtaposition with the Magi's use of the title, "King of the Jews." He and the people were equally perturbed at the possibility which should have kindled joyful expectations. So early did Jesus begin to be "set for the fall and rising of many in Israel," and the touchstone of men's spiritual and moral condition. The same gospel, even in its undeveloped form, was a stone of stumbling and a foundation stone. It parted men, even so early, into two halves. The Magi leaped up at the word, and journeyed far to crown him. Herod and "his own" shrank from the thought of his coming. So it has always been. So it is to-day.

The wily tyrant scented danger, and his cruel mind quickly resolved on his course. His first step, consulting the proper authorities as to where the Christ was to be born, was nominally to enable him to direct the Magi, and so to pose as helping them, and thus to keep hold of them. The rulers' answer shows how, at that time, the prophecy was clearly regarded as Messianic. But it shows something more sad,—namely, how little the priests and scribes cared for Messiah's coming. The Magi had traveled many weary leagues, but the priests were not sufficiently interested to go out six miles to ascertain if the Christ was indeed born. They should have said, like the shepherds, "Let us go to Bethlehem and see this great sight." But they contented themselves with giving their answer, and thought no more of the matter. Are there not many of us in Christian lands who know the gospel so well that it has ceased to interest us, and we never dream of letting it influence our actions? Might not the wondering zeal of heathen converts shame our apathy?

Herod was quick to utilize his information. He "privily sent for" the Magi, for the less said about such dangerous subjects the better. He saw that they were more likely to find out the facts than he was, for if there

was really a project of setting up some infant in Bethlehem as king, he was the one person from whom it would be kept. So he sends the unsuspecting Magi as his spies, and one can fancy the sardonic smile with which he professed that he was eager to go too, to pay homage. "To worship him" meant to kill him.

3. The discovery and the homage. The star again appeared. The Magi had been left to learn from men what men could tell them, but at the end, as at the beginning, of their quest, God himself guided their steps. Heavenly visions are not granted when human counsel avails, nor withheld when it is useless. A strange king, they must have thought, this,—in a lowly cottage, and with a peasant mother, unrecognized by any. They had been led by a star,—and to this! But their faith did not stumble, and they began to learn the secret of his royalty—holiness and gentleness, and got some glimmerings of the kind of kingdom he sets up. Their expectations must have been shocked, as some of ours may be, by being called upon to recognize the king in his cradle, as some of ours are by being called upon to recognize him on his cross. But they accepted the strange discovery, and opened their treasures and spread them at his unconscious feet. They brought what they had, the precious things of their own land. We have to bring what we have, and to lay it all down before Him who has stooped to be born and to die for us, and who is glad to receive whatever we bring, if it is our best, and rendered from loving hearts.

The Magi departed into their own land another way. So they glide out of our ken, but we may hope that they carried away some glimpses of the King, and some loyalty to him, which shone, a better guiding star, on what remained of their life's journey, and lighted them at last, not to the cradled infant, but to the enthroned Christ.—S. S. Times.

Especially Favored.

BY G. H. WETHEREE.

Throughout the whole Bible the truth appears that God's own people have been especially favored by him in various ways, in contrast with God's attitude towards other people. While it is true that the Bible shows that God grants certain blessings to all people in common, such as sunlight, rain and land harvests, yet such providences do not, by any means, disprove the fact that God does especially favor his own people in preference to all other classes. The difference is so striking as to be apparent to every one who studies the Bible with honesty of purpose.

Among the many illustrations of this truth is one in connection with the plagues which God visited upon Pharaoh and his people. There was the plague of murrain. Note these words: "And all the cattle of Egypt died, but of the cattle of the children of Israel died not one." This difference was not accidental; it was distinctly owing to God's special favor to his own people. We may call it elective grace. The Egyptians, under the lead of their king, were in rebellion against God, while the Israelites were maintaining a trustful allegiance to God. Pharaoh was told, even before the plague appeared, that none of the cattle of the Israelites would die. He seems to have doubted that it would be so, for after the plague had done its work he instituted a search, and this is the record: "Behold, there was not so much as one of the cattle of the Israelites dead." That ought to have

been a great object-lesson to Pharaoh, leading him to derive most valuable profit by it, but he spurned his opportunity. He could have seen, if he wished to, that the God of heaven especially favored those who trusted in and worshipped him, and this fact ought to have led the king to yield himself to the same God and serve him.

Then note that when the plague of hail visited Egypt it smote all that was in the fields of the Egyptians, but in the land of Goshen, where the Israelites dwelt, there was no hail. Thus again did God especially favor his own people. That was worth very much to the Israelites. Again, when God by his angel destroyed the first born in every Egyptian home he spared every one of the Israelites.

Verily, God is a respecter of persons, when the question has reference to obeying him, on the one hand, or to disobeying him, on the other hand. The idea that God loves all people equally strongly and affectionately has no support either in these instances or in the Bible generally. In the New Testament, as well as in the Old, the truth is made thoroughly manifest that God does very especially favor those who are his children indeed, and who are his children because they have accepted the atonement of God's Son by an obedient faith.

A Prayer.

Thou hast given us light in the face of Jesus Christ, Thy Son; this is a light indeed above the brightness of midday, this is the true glory that shone in the eternal past. Throughout the year the Son of God has been with us in holy memory, in uplifting and ennobling impulse, in sanctifying and renewing grace. What shall we render unto the Lord for all His benefits towards us? Behold, how good the Lord is, how loving is His love, and how merciful is His mercy! No man can express it; it is loving kindness, it is tender mercy, it is pity all tears. Where sin abounds grace doth much more abound, or we could not stand before Thee even if we clustered round the Cross; our sins would burn us with the fire of shame; we dare not look up to heaven, for heaven is all purity; we dare not look at ourselves, for we are all pollution. We think we do good things, yea things sweet and lovely, and when the sun of noonday comes to look at them we run away if haply we may escape the gaze of God. We are so poor-minded, so cold hearted, and we commit the irreligion of unintentional mistakes; we have built up a little character of our own, and we think it will delight God; but when Thou dost look upon it, for Thou knowest the heart, Thou dost detect the rottenness, and we know it, for Thy look is judgment, and we shake of our best selves as men might shake off leprous garments.

Steady Living.

Let us banish the word "Hurry" from our lives. Let us care for nothing so much that we would pay honor and self respect as the price of hurrying it. Let us cultivate calmness, restfulness, poise, sweetness,—doing our best, bearing all things as bravely as we can; living our life undisturbed by the prosperity of the wicked or the malice of the envious. Let us not be impatient, chafing at delay, fretting over failure, worrying over results, and weakening under opposition. Let us ever turn our face toward the future with confidence and trust, with the calmness of a life in harmony with itself, true to its ideals, and slowly and constantly progressing toward their realization.—William George Jordan.

Our Young People

Sun., Dec. 20 A Vision of World-Wide Peace.

Isa. 11: 6-9; 9: 6. (Christmas)

The Prince of Peace.

Christ was the Prince of Peace, yet he himself said that he had come not to bring peace, but a sword. The battle is not over yet, nor can it end until Christ's kingdom overcomes evil utterly.

The birthday of the Prince of Peace, therefore, should not lead us to lay down our arms or relax the battle. The trouble with many Christians is that they dislike to fight evil. They want to be comfortable. Christmas is not a day of mere creature comfort. Peace is coming; but we must serve through the war first. When we forget this, and make the birthday of Christ a luxurious festival, we play into the hands of the enemy.

In Troublesome Times.

Isaiah wrote this prophecy of peace when his nation was rushing down the path of disobedience to ruin. Not in the present, but in the far future, Isaiah saw his glorious vision. Yet he held to it and proclaimed it.

John upon Patmos, a fugitive from persecution, saw the power of the Roman empire turning against the handful of obscure men who constituted the early church. The woes that were yet to come were present to his eyes, but he looked beyond and above to the peace and glory of the New Jerusalem. These glorious visions of peace and joy seen by prophet and apostle gain greater beauty and power when we remember how hopeless this earthly outlook was.

To look beyond trouble to joy, beyond battle to peace, beyond earth to heaven, is true Christian vision. Our Christmas always will be joyful if we learn to do so. The Son of God has saved the world; his kingdom will come, and "of the increase of his government and peace there shall be no end." It is in this hope that we rejoice this Christmas day.

Adding Our Part.

Each of us can bring Christ's kingdom of peace a little nearer every day by practicing peace ourselves. Every home that is a center of peace and love helps to show Christ to men. Every passion curbed, every sin subdued, means that much more peace on earth. We have a part in the coming peace, a part that no one but ourselves can contribute.

The world, to-day, is restless and rushing. It does not greatly believe in peace. It needs it, but it cannot find it, and so doubts its existence. Every Christian to-day ought to have the peace of God dwelling in him richly—so richly that others can share its treasure and so learn to desire it for themselves. Thus new followers will be won for the Prince of Peace, and his kingdom will be brought a little nearer, through all the battles of the present.

What is true rest? Not idleness, but peace of mind. To rest from sin, from sorrow, from fear, from doubt, from care; this is the true rest. Above all, to rest from the worst weariness of all—knowing one's duty, and yet not being able to do it. Perfect rest, in perfect work; that surely is the rest of blessed spirits, till the final consummation of all things.—C. Kingsley.

God's Help.

Our need of God's for the meeting of the petty vexations and the minor trials of our every day life is as real as it is for the supreme struggle of our being in the final conflict with the arch enemy of our souls. And as to the relative measure of God's power requisite for our aiding who shall say what is much or what is little for God to do? God is as ready to aid us in one time of need as in another. We can depend upon him alike when to us our requirements seem great or seem small. He who will help us in our dying will help us also in our daily living. He knows your need. It seems to you that no one can know it, it is so vast. He knows it better than you do yourself. The multitude of your own aspirations are not present to you, are lost to you, but he has caught them all in his own vessel, and will see to it that all are duly fulfilled. He knows your need, your bodily and your social need, your need to-day, your need yesterday, and your need to-morrow. And he knows it that he may supply it.—George Bowen.

If we have any trial which seems intolerable, pray—pray that it be relieved or changed. One disabled from duty by sickness may pray for health, that he may do his work; or one hemmed in by internal impediments may pray for utterance that he may serve better the truth and the right; or if we have a besetting sin, we may pray to be delivered from it, in order to serve God and man, and not be ourselves left to Satan to mislead and destroy. But the answer to prayer may be, as it was to Paul, not the removal of the thorn, but, instead, a growing insight into its meaning and value. The voice of God in our soul may show us that his strength will enable us to bear it.—James Freeman Clarke.

Daily Readings.

- Mon., Dec. 14.—Peace in the animal world. Isa. 65: 20-25
 Tues., Dec. 15.—Among mankind. Isa. 2: 2-4
 Wed., Dec. 16.—Christ's peace. John 16: 32, 33
 Thurs., Dec. 17.—With nature. Mark 4: 35-41
 Fri., Dec. 18.—A fruit of the Spirit. Gal. 5: 19-26
 Sat., Dec. 19.—Like a river. Isa. 48: 16-18
 Sun., Dec. 20. Topic—A vision of world-wide peace. Isa. 11: 6-9; 9: 6. (Christmas.)

In heaven everybody will be beautiful. For, as the righteous soul is naturally beautiful, as the spiritual body is but the visibility of the soul, . . . and as happiness beautifies all that it penetrates or even touches, ugliness will have no more place in the universe, and will disappear with grief, sin, and death.—Alexander Maclaren, D. D.

God cannot forgive unrepented, unconfessed sin; God cannot do anything else than forgive the sin that is turned from and confessed with contrite heart and trembling faith. Reader, are your sins forgiven? Don't snirk or shrink at the question. Are your sins forgiven? If not, why not?

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C. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, Dec. 16 1903.

The stock of books in the old established Upper Canada Tract Society's rooms in Toronto is large, varied and most attractive. The managers can suit the requirements of the purchaser of limited means as well as the man with a large bank deposit.

At this season of the year many people are somewhat puzzled to know what to buy as a Christmas present. Books, we venture to suggest, are always in order, and the best of books is the Bible. Wm. Briggs, Toronto, in another column, advertises a varied assortment of Bibles, from which the most exacting can easily make a selection.

The Fleming H. Revell large book premises on Richmond Street, Toronto, is an inviting sight at this season of the year. The stock of books in general and religious literature is unusually complete; while the most exacting purchaser will find a handsome lot of Christmas cards from which to make a selection.

Nearly 40 years of success and an army of 10,000 satisfied ex-students is the record of the Ottawa Business College, Ottawa, Ont. Write for the handsome catalogue of this splendid school and arrange to enter on the opening of the Winter Term, January 4th.

The publication by the Toronto News on Saturday last of a holiday number consisting of 52 full sized pages was a unique accomplishment. This we believe is the largest one cent paper ever published in Canada. At the popular price of \$1.00 a year The News now finds its way into all parts of the Dominion. It is not so much the price of the paper, however, which is giving The News such a lead over its competitors as the fact that the public are discovering the merits of the paper itself. All who have not seen the News in its new dress should write to Toronto for a sample copy.

FROM SKEPTICISM TO FAITH.

The Homiletic Review for December contains an article worthy of being kept in every minister's library. It is written by Rev. James Orr, D. D., Professor of Systematic Theology in the United Free Church College, Glasgow, Scotland. As Dr Orr says, we have for years been hearing of the drift from faith to skepticism on the part of men of science, but we do not bear so much of the greater drift from skepticism to faith. A quarter of a century ago there was, in Germany and Great Britain, an outburst of aggressive materialism which made it appear as if science were heading steadily towards unbelief. These currents, set in motion by men like Huxley, Tyndall, Spencer and Darwin, Dr Orr asserts, are no longer the dominant ones, and it is a misstatement to say the best scientific thought is in estrangement from Christian faith.

A remarkable case is that of the late George G. Romanes, the eminent scientific man and investigator, who was for many years in the foremost ranks of unbelief. Mr Romanes swung back to faith, and died a devout believer, in full communion with the Church of England. Specially interesting is his avowal in his posthumously published "Thoughts on Religion," that one thing that specially impressed him was the number of Christian men of scientific attainments in his own University of Cambridge.

Among the names mentioned by Dr Orr is that of Lord Kelvin, than whom no man stands higher in physical and mathematical science. Lord Kelvin not long ago, at the close of a public lecture, stated that science not only did not deny, but positively affirmed the reality of creature power and of directive intelligence. In a more recent letter he adds: "I have many times, in my published writings, within the last fifty years, expressed myself decidedly, on purely scientific grounds, against atheistic and materialistic grounds."

Occasionally, young men pick up the idea that the big men of science past and present are skeptics; whereas, Dr Orr shows, the very opposite is the case. A little scientific learning may lead to skepticism; the deeper scientific research leads on to faith.

PRAYER MEETING PROBLEMS.

One of the most difficult problems in church life would appear to be the proper management of the mid-week meeting. Usually the attendance is not large; often the interest is not marked; sometimes formality and coldness take possession. What is the prayer-meeting for? If it is in any case defective, are the defects remediable? What is a good prayer-meeting? Is that the proper title for the mid-week meeting? Do the young people attend? Do the men come out? An interchange of views is often a good thing; accordingly THE DOMINION PRESBYTERIAN invites discussion of the whys and wherefores involved in the above queries respecting the mid-week meeting.

NEWS FROM INDIA.

(From Our Correspondent.)

Dr. Woods of the Central India Mission, who felt compelled some months ago to resign, has returned to Canada and is making his home for the present near Brockville. It is a matter of real regret that one who has spent about ten years in the work and had therefore become familiar with the people and the work at a time when medical missionaries are so much needed and have so many open doors of usefulness, should be lost to the church that has in a manner been at the expense of his apprenticeship. The Indian Mission troubles are evidently not at an end. Dr Woods will probably go back under another mission board.

The plague is now very severe in Neemuch Camp. On Sabbath Oct 18 there were 45 deaths. Dr. Margaret McKeellar is in the midst of it trying to give, where possible, help to all classes but especially to the women and children.

The plague is still raging in both Mhow and Indore and Drs. Chas. Oliver and Turnbull are passing through a most trying time. The medical work was divided, Dr. Turnbull taking the plague cases whilst Dr. Oliver took charge of the maternity and other cases, but they found it almost impossible to preserve the division. Dr. Turnbull spends much time in the plague camp and in visiting the women in their homes. All bear testimony to their earnest, faithful self-sacrificing efforts. Mr. Johory, too, has proved in his trying time such a true pastor and devoted Christian, fearlessly doing what he can to relieve the sufferers about him.

The plague has now also reached Dhar where already they have had over 40 cases. Dr. O'Hara is single handed battling with it as Mr. F. Russell and family have been moved to Rutlam, but probably another will be sent to be at least her companion. The care of all the famine children in such circumstances must be a serious one and we may be sure Dr. O'Hara will not spare herself in her efforts to help those seized with the plague.

Mr. and Mrs. Taylor and Mr. and Mrs. King have returned from Simla, the Hill Station. Mrs Taylor was at Indore but expected to go to Mhow. Whilst Mrs. Taylor and children would remain at Ujjain where as yet there is no plague. Mr. and Mrs. King were at Ujjain but were not expected to return soon to Indore.

William Briggs, Toronto, sends THE DOMINION PRESBYTERIAN a handsome illustrated "Holiday Book Catalogue" in which there are quite a number of works by Canadian authors.

The Ministerial Association of Owen Sound has had a religious census of the town taken, and the gratifying information has been gathered that the number of those who do not attend church is comparatively small. The veteran minister, Rev Robt. Rodgers, who compiled the results of the census, says that the results will undoubtedly be beneficial to the various churches in the Association. One pastor found on the information slips the names of some marked as adherents of his church whom he had never heard of before. All such will doubtless be visited and an effort made to bring them into closer touch with the church.

THE CIVIC ELECTIONS.

The citizens of Ottawa are hearing the initiatory rumblings of the civic election campaign which is to come to a head early next month. It is their opportunity to make up for past remissness and determine that the men for whom they shall mark their ballots shall be the best men obtainable, intellectually, morally and socially.

There are three things the electors should not be or do: (1) They should not be indifferent to the importance of civic issues. Every man and woman who has a vote should cast that vote, remembering that the electoral franchise is a sacred trust and responsibility which they should exercise in the interests of clean and efficient civic administration. (2) They should not allow themselves to be influenced by race, creed or sectarian considerations. The effectiveness and cleanness of civic administration depends mainly upon the business ability, integrity and moral character which the mayor and alderman can bring to bear in the discharge of their duties as chosen representatives of the people. (3) They should not allow themselves to be influenced by partisan political considerations. In the federal and provincial arenas the people have the enjoyment of, or are pestered with, all the politics they require—perhaps more than is good for them. The best men, irrespective of race, creed or political considerations, is what the electors should keep in view.

The Christian electors of Ottawa—the members of Christian churches, Catholic and Protestant, should keep moral issues prominently to the front, and stand together in support of men who can be depended upon to maintain civic righteousness in the administration of civic affairs, men who will stand for faithful observance of the Lord's Day, to the end that every man, and especially every working man will be enabled to enjoy rest from labor and freedom to worship God as his moral intelligence and conscience dictate; men who will give the bosses and patrons of the liquor saloon and the gambling halls to understand that they cannot be allowed to dominate at their own sweet will the administration of this city or trample upon law and order with impunity; men who will bring to the discharge of their duty, as servants of the citizens of Ottawa, business ability, business integrity and conscientious endeavor to do right in every emergency and under all circumstances, remembering that they are for the time the custodians of the interests, the welfare and the reputation of the capital of the Dominion.

It is the duty of the Christian citizens of Ottawa to take an active and intelligent interest in civic politics from the standpoint of good morals and efficient business administration. It is no excuse for them to say that civic politics are dirty—they don't want to touch them. If civic politics are dirty, and civic affairs administered in a slovenly and unbusiness-like fashion, then it is the duty of Christian citizens to unite in a determined effort to remove the uncleanness and

impurity and reform whatever is unbusiness-like in civic administration. This is a responsibility attaching to and resting upon every intelligent and law-abiding citizen. Why should the log-rollers, the saloon keepers, the keepers of unlicensed liquor dens, the gambling fraternity, the civic-politicians for revenue, who want to sharpen their little axes on the civic grindstone at the expense of the taxpayers, and their men-of-all-work—why should these be allowed full swing in making "ducks and drakes" of civic interests, civic character and civic morality? And yet this is what is done when Christian men hold themselves aloof from civic politics because they are indifferent, or under the plea that civic politics are dirty. Their indifference and neglect are mainly responsible for the existence of such undesirable conditions. Their plain duty is to be at the front until the campaign is ended.

NOTES ON NEW BOOKS.

WORK, by Hugh Black, M. A., 75c, Fleming H. Revell, Toronto. This neat little green covered volume attracts attention by its simplicity and by the conciseness of its title. It is not a sociological treatise for the student, but a practical treatment of life's everyday duties, showing that highest ideals are possible even on the humblest plane. The chapter titles indicate the scope of Mr. Black's book. Some of them are "Idleness and Work," "The Moral Need of Work," "The Duty of Work," "The Ideal of Work." Hugh Black is well known through his fine book on "Friendship," and "Work" will surely enhance his reputation.

POEMS YOU OUGHT TO KNOW, selected by Elia W. Peattie, \$1.50, Fleming H. Revell company, Toronto. This is a collection of the great poems of all ages with which we ought not only to be familiar but which we "ought to know." The publication of these poems each day in the Chicago Tribune has proved one of the most attractive features of that journal and their publication in this permanent form is in response to a very large demand. The illustrations on each page by Ellsworth Young help to make up a most attractive volume of verse.

Literary Notes

Quite an elaborate ritual has been used by Rev. F. B. Meyer in his church in London, England, but he has become convinced that the workingmen do not like it and is going back to a simpler service.

The opening article in the December Cosmopolitan (Irving, New York) is by Lady Henry Somerset on British Social Life. The illustrations are specially good. The Editor writes an interesting and profusely illustrated article on The Wonders of New York; and there are short stories by Maarten Maartens, William Hamilton Osborne, Edith Wharton and Tom Masson.

Good Housekeeping for December (Dominion Phelps, Toronto) has a distinctly holiday appearance, with its bright red cover and holly leaves for decoration. The contents too are Christmasy, and many suggestions are given as to making presents and doing the Christmas cooking. Miss Randal's ar-

ticle on How We Kept the Day in South Africa is bright and interesting, and the other articles and stories are of a high level.

The Christmas Harper's Magazine (Harper and Brothers, New York) with its rich green cover and its many coloured illustrations is a thing of beauty, and from a literary point of view it is equally satisfying. Stories by Mark Twain, Mary E. Wilkind Freeman, Margaret Deland, Elizabeth G. Jordan and Edith Wharton, make the number exceptionally good; and the other stories and articles are most readable.

The November number of The Literary Collector (The Literary Collection Press, Greenwich, Conn.) opens with an article by Victor Hugo, Paltsits on a Rare Factional Pamphlet, Printed at New York by James Parker in 1747. Then Arnold Lethbridge describes The Library of M. Le Comte de Fortsas. Other articles are: American Bookbindings in the Library of Henry William Poor: Notes on Modern Art: A Relic of the Early Reformers, and Book Reviews.

The Studio for November (44 Leicester Square, London, England) contains Reminiscences of Whistler in an article by W. Scott, entitled Some Venice Recollections. Then follows a very interesting description of The Recent Annual Glasgow School of Art Club Exhibition. In Some Remarks on the Work of S. Peyps Cockerell, G. Ulick Browne gives a good idea of the work of this well known sculptor. Edgcombe Staley writes of the Danish Painter Lauritz Holst and Rosa Newmarch contributes Some Notes on Modern Russian Art. Leonore Van der Veer's article on The Work of the late George Wilson is interesting, and Studio Talk is especially so, as it includes a short description of the annual exhibition of the Royal Canadian Academy held at Ottawa this year. Reproductions of several paintings by our best artists are given.

The December Bibelot, (T. B. Moher, Portland, Maine), contains a garland of Christmas verses which includes several of the well known favourites, such as: God Rest You merry, Gentlemen; Isaac Watts' Cradle song; Phillip Brooks', O Little Town of Bethlehem; It Came upon the Midnight Clear; and Ring out, Wild Bells. In addition there are a number of quaint old hymns and carols, and also poems by Swinburne and Morris. In the introduction the following lines are quoted:

"They all were looking for a king
To slay their foes and lift them high!
Thou cam'st a little baby thing
That made a woman cry.

O Son of Mary, to right my lot
Naught but Thy presence can avail;
Yet on the road Thy wheels are not,
Nor on the sea Thy sail!

My how or when Thou wilt not heed,
But come down Thine own secret stair,
That Thou mayst answer all my need—
Yea, every by-gone prayer."

Many Appetizing Dishes.

Can be made doubly delightful and nutritious by the use of Borden's Peerless Brand Evaporated Cream, which is not only superior to any other but has the merit of being preserved and sterilized, thus keeping perfectly for an indefinite period. Borden's Condensed Milk Co., proprietors.

The Inglenook.

By Way of Experiment.

(By Elizabeth H. Miller.)

[Twelve leading Missionary Boards have united this year in a campaign for securing a league Christmas offering to missions. In order to secure a number of stories setting forth the propriety of bringing gifts to Christian Missions at Christmas time they offered prizes amounting to \$100. The following story was awarded the first prize of \$50.]

CHRISTOPHER MORTON, Jr., was looking through the morning mail in the office when there came a knock at the door. He glanced at the clock and frowned. It was too early for visitors by five minutes, and this vigilant young man of business was very careful of his minutes.

While he hesitated the door opened without ceremony and admitted a gaunt, unfashionable figure, hollow-chested and sallow-faced.

"Hello, Christy, old chap!" cried the intruder, stretching out a hearty hand and feeling apparently no doubt of a welcome. "How are you?"

For an instant the other looked at him vaguely, the crease still showing in his forehead. Then his eyes lit.

"Why, Jim Perry, is it you!" he shouted, getting around the table at a bound.

"Part of me," said Jim, sinking into a chair. He panted a little, but he smiled yet.

Christy looked him over discontentedly. "What have you been doing to yourself?" he asked.

"Caught a fever," explained Jim, with a nod. "The missionaries sent me home. I might better have stuck it out there but I had no breath to argue with them, so they packed me off. I am to go back in September."

"I have always believed in foreign missions," said Christy, "but when they took you out of the country I found it hard to keep my faith. And now—" he stopped abruptly.

"It was a mighty good day for me when I went," said Jim Perry. "I have got a lot out of living these past three years."

There was no mistaking the ring in his voice.

"You have snug quarters here," said Perry. "They tell me that you are a prosperous man of affairs."

"I am getting on," said Christy modestly. "I have some turn, I think, for making money."

"We out in China," said Jim, with a chuckle, "haven't any; it is the last thing we can do. Our strong point is spending. We claim that nobody on earth can surpass us in that. We will invest for you if you like. By the way," he plucked his hand into his pocket and brought out a flat strip of cardboard, which he proceeded to fit together into a money box.

"There!" he said, setting it up gravely on the corner of the mantelpiece. "You will kindly contribute."

"What is it?" asked Christy, regarding the small object distrustfully, very much as if it were a dynamite bomb.

"We are trying," explained Jim, "to raise a special Christmas offering for missions. Along with the rest of her Christmas giving the Church is asked to give to those who

have never learned what Christmas is."

There was a slight pause.

"Could anything," Jim asked, "be more acceptable to Him in whose name our festival is kept?"

"The original meaning of Christmas has been overlaid in a good many minds," commented Christy briefly.

"To their loss," said Jim; "and to the bitter loss of many besides."

He rose from his seat and began to pace back and forth over Christy's thick carpet. But he was weak; he soon came back to his old place.

"I have walked," he said musingly, "the swarming streets of heathen cities, I have gone into heathen homes, I have stood face to face with weary, heavy-laden heathen souls, and I have been taught what darkness is. But then, thank God, I have time and again seen the Star of Bethlehem break in the black sky and stand still over some place where the Christ was born, and I know, yes, I know, the brightness of its rising!"

There was another silence.

Again Jim was the first to speak. "No doubt," he said, "you give a number of Christmas presents?"

"But I don't begin to think of them in September," said Christy.

"That is fortunate," responded Jim tranquilly. "It will give you more leisure to think of this betimes."

He looked at his watch and said that he must go.

They walked together to the corner where he took the car, and then Christy hurried back to his work.

"That man will never go to China next September," he muttered to himself, as he rang up the elevator. "It will be another celestial Kingdom for which he will start, unless the signs are wrong."

For the rest of the morning Mr. Morton was not so undivided in his attention to business as was customary with him. Many times his mind wandered to the face that was like and so unlike the face of his old college mate. It was aged. It was lined. It was tired.

"But you could trust it," Christy concluded, "to the uttermost."

"Jim Perry," he said, facing at last the crucial idea, which he had sought to evade, "has got much out of life. What am I getting?"

The roar of the city came in at the open windows. Christy did not hear.

"If I should die to-night,—that is too trite a supposition. If I should have softening of the brain tonight or advancing paralysis, what satisfaction would there be to which I could hold fast, as I sat with my face to the wall while life passed me by?"

The breeze fluttered the papers on his desk.

"If my plan stopped now, nothing would be left from the failure. They need the future in order to amount to anything. If Jim Perry never gets back to China, why," he leaned his head on his hand and the thought came slowly, "he has lived for an object and attained it as he went along."

Christy was still thinking of the look in Jim's eyes and the sound of his voice when footfalls along the corridor foretold an interruption.

Several men followed on the heels of one

another. When they were all gone, Christy's mind had largely recovered its ordinary temper.

"Jim Perry is an awfully decent chap; it was upsetting to see him looking so done. If he had stayed in this country, three-quarters of a life-time of work would probably be before him. One can't help remembering it. But—I can accept the logic of missions."

He took the little cardboard box from the drawer into which he had thrust it and read every Scripture verse on all its sides.

"Yes, the arguments are strong. I don't pretend to gainsay foreign missions. But yet it can't be denied that thousands of the holiest of saints have lived their lives out within the limits of Christendom and found more than their hands could do with their might. However, that sort of incompatibility between the two sides of a truth is the commonest thing in the world. It does not shake the claim of the missionaries."

"I wonder," he meditated, "how much genuine missionary spirit there is in the church of to-day. I don't mean among the specialists, the experts, like Jim (and me)," Christy had the grace to laugh a little, "but in the rank and file."

He lifted the contribution box and regarded it with a new expression. By and by he smiled broadly.

"It will be an interesting experiment," said Christy. "Let us try it."

He put the box up again on the mantelpiece where Jim had first set it, clearing a space about it that it might stand unshadowed in a small rim of black marble.

Another hour of the afternoon passed as many other hours had done. Christy had returned to his habit of absorption in what was in hand.

An old woman, rich and "crotchety," had been talking business with him for the last fifteen minutes.

"The old dame is keen as a weasel," thought Christy, as he listened with bowed head deferentially. "Not many men could fool her on a deal. She is honest herself and she doesn't mean to be cheated. The most of her time is given to padlocking and double-barring her money chest."

Finally she came to a pause. She pointed across the room.

"You have something new there. What is it?"

"A collection box," answered Christy, accepting his cue promptly. "A college classmate of mine, a missionary to China, left it. The missionaries are calling for a special offering at Christmas."

The old lady heard him out patiently. When he had finished she began to speak of further precautions and provisos that had occurred to her as to her affairs. Then she rose stiffly to go.

At the mantelpiece she stopped, took a bill from her full purse and slipped it into the narrow opening of the missionary box. She had given the first contribution to Jim's heathen.

"O! her abundance," quoth Christy, as he shut the door behind her.

Miss Craig, his stenographer, was moving at the other end of the office. She shut up her typewriter; it was the hour for her to leave.

A little time before Christy had felt a sensation in regard to Miss Craig. He did not often do this; which was one of his chief virtues.

But just now, in the midst of his discourse on foreign missions, he had been arrested for an instant by meeting the straight, intent gaze of the young woman who always, unless directly addressed, kept her discreet eyes

upon her work.

Miss Craig put on her hat and gathered up her handkerchief and purse.

"May I trouble you to post these, Miss Craig?" said Christy, giving her a handful of letters. "Thank you. Good afternoon."

She laid her letters down on the mantel-piece, while she opened her purse, which was shapely but thin. Out of it she took a dollar bill, leaving some silver, and put it in the money box.

Christy had started up to expostulate. He sat down to recover.

"She was as calm and matter of course about it," he gasped, "as if it were only natural for poor working girls to help evangelize China out of their slim wages!"

During the next two or three days much notice was taken of the missionary box.

The notice was diverse in kind. The curiosity of some was quickly satisfied. Some stared politely. Others openly scoffed. One fashionable club man put in a penny. "To see how it feels," he said.

"The shock can't be very great," observed Christy, "even to so new a subject as yourself."

"But you know," said the club man with grin, "comes on top of finding you running the machine. My nerves are all gone."

A clergyman who coughed gave liberally. "If I could have guessed that he was coming," said Christy with chagrin, "I would have covered the thing up. Some men can no more pass a collection basket than a drunkard can a corner saloon. But they are few."

A hard-headed merchant furtively dropped in a gold piece.

"I got it in change," he apologized, when he met Christy's gaze. "It is well to make some special use of it before I pay it out for a quarter."

A circuit judge lifted the box in his hand and read the verses as Christy had done. When he set it down again he stood before it in silence, while Christy looked up, wondering, and did not disturb him.

At last the judge aroused himself. He made a large donation.

"My daughter was interested in all these things," he said.

Christy remembered then the young girl who had died the year before.

In one way and another Jim Perry's missionary box grew heavy. Then it was full.

Christy took it apart, put the money in a pigeon-hole in his desk, and set it back into place. He did not allow himself to comment.

On the same afternoon Chippy Black, the errand boy, was waiting in the office for a note. Chippy was a new boy; Christy did not feel sure of him. Lifting his head now to give directions, Chippy was caught in the act of "hefting" the missionary box.

"Ah!" said Christy to himself with vexed enlightenment. Hunting office boys was a bore.

"Why this is empty!" said Chippy, facing round on him and holding out the box.

"Did you send it off?"

"No," answered Christy uncertainly. "It was full. I took the money out."

"I see," said Chippy. There was relief in his voice and in the clever dark little face.

He plunged his hand into his jacket and brought out a small newspaper parcel tied with twine.

"I promised Lin to bring it to you," he said. "It would have been too bad if I'd been too late."

"What is it?" asked Christy, receiving

the packet with no show of distrust of its dinginess. And he was fastidious. "Who is Lin?"

"It's money. She's my sister," answered Chippy. "She wants it to go with the rest."

Christy pushed a chair toward him.

"Sit down," he said. "Tell me all about it. Take your time."

Chippy crossed his knickerbockered legs, and by tilting forward a little, managed to keep one toe on the carpet.

"There's two of us boys home," he began. "And there's Lin. My brother Bob and me are like lots of other fellows. But Lin is extry, I'd call her quite extry, myself. She's like—well, she's like Lin. That's all I can say."

"I have seen one or two such persons," said Christy.

"One Sunday night one of those foreign preachers was talking about the heathen."

"If it hadn't been for Lin," said Chippy, "we'd have forgotten all about them inside of a week. But Lin was bound that something had got to be done. 'There's such a many of them, Lin,' says Miss Loretta Pease. (Miss Loretta lives on the next floor to us; she's educated.) 'They're a multi-toode,' she says. 'You can't ever reach 'em.' 'Not all of them at once,' Lin says to her. 'Not just us alone by ourselves. We ain't expected to do only our part.'"

"Miss Lin is sagacious," said Christy.

"It ain't any more than right for us to do our part," she told Miss Loretta. 'And for one I won't back out of it.' Nor you may be sure she didn't. Lin is the sort that wouldn't."

"An uncommonly good sort," said Christy.

"You are like that, too, ain't you?" said Chippy, looking over at him kindly.

"Miss Loretta came round all right after Lin had worked over her awhile. She ain't obstinate. She's genteel. So Lin fixed it up that we was all to chip in together and make up a purse for the heathen. So we did it. And there it is."

He nodded proudly toward the newspaper parcel.

"You must have worked hard," said Christy.

"It's savings mostly. I mean our part of it is, Lin's and my brother's and mine. Lin got off the neighbors, too, you know; it's all there together."

"You saved yours?" questioned Christy.

"Yes sir, Lin is grand on saving. She scatters it. She don't bunch it all on one thing till it 'pears like nothing else but just that was worth eating. First it's sugar, and then it's sausage, and then it's something different again. And sometimes it ain't anything at all. You don't hardly miss it that way."

Chippy slipped still farther forward on his seat and felt for his cap. He glanced at Lin's unfolded note.

Christy got out an envelope and dipped his pen in the ink. Then he let it rest over the edge of the desk, where it dried.

He picked up the roll of money.

"You must have been collecting this for some time."

"All summer," said Chippy. "There's a good deal of it. 'Lin and Miss Loretta had just begun to talk about where they would carry it when you first began to take up money here. I told them about it and I told them that, so long as this was where I worked, I thought you'd ought to get it. So after a bit they decided on that."

Chippy plainly felt that the bestowal of Lin's patronage was no light thing. Christy agreed with him.

"I am very much obliged to you," he said heartily. "This will help me along splendidly. Let's put it in at once."

He pulled at the twine string, which was tied in a very secure knot, and laid open the board.

It was made up of all the original pennies and nickels; there was also one dime among them. The sum total was \$2.11.

Christy handed Chippy a nickel and held one himself. He brought the missionary box.

"Now drop yours in," he directed. "Then I will drop mine. We will take turn about."

Chippy was eager. His interest grew with every rattling coin until the last was safely inside. Then he straightened himself with a long breath.

"Lin said she was going to do it, and she's done it," he said.

"And she doesn't know how much she has done," said Christy soberly.

"That's so," answered Chippy, with quick perception. "That's the best of it, I s'pose. The best of everything, Lin says, is what the Lord can make out of it. Anything will go twice as far with Him, she says. You talk a great deal like her."

Christy lifted the box.

"It's about full," he said. "It is just about ready to empty again. But there is a little space yet. We will leave it. I shall be glad to see what gift will be put in on top of this."

The weeks passed. Several times over the missionary box was emptied into the pigeon-hole. On a foggy December afternoon a Mr. Richards was alone with Christy in the office. He had brought the young man a windfall of \$1,000.

"It is by happy strokes like these," said Mr. Richards, "that a man grows rich."

Many such strokes of various kinds had come in the way of Mr. Richards during a long life.

"I have built up my own fortunes," he continued, "from the stub. From what I see of you, Mr. Morton, I predict your success."

He regarded Christy with a glint of favor on his iron-gray face, as he added in climax.

"You are very much like I was at your age."

"You are like myself."

Christy was rather silent. When he was left alone he thought of Jim Perry. He often thought of Jim now. His late visitor and his classmate stood up side by side before his mind.

"There is wealth and wealth," he mused.

"Mr. Richards has one kind, Jim has another. I am not so awfully pleased," he thought resentfully, "with my likeness to Richards. I don't fancy being a cash-register. All the man's fortunes are in money."

Christy looked down at the cheque in his hands; he looked at Jim's box.

"I said that the real Christmas was forgotten. I said that all the missionary spirit of the present resided in the missionaries and me. I doubt whether Mr. Richards at my age was such a fool. Poor Richards! He is old. I shall have a good part of my life yet, I trust."

He wrote on the back of his cheque and folded it small.

"Richards and Jim and Lin and the others have spoiled my taste a little for happy strokes, however innocently come by. The mission shall enjoy this one."

He pushed the cheque through the slit in the money box, which was getting frayed and worn.

Christy met Mr. Richards on the street soon afterwards.

(Concluded on page 736)

Ministers and Churches.

Toronto.

Rev. D. H. Fletcher, moderator of the General Assembly, conducted anniversary services in College street church last Sunday.

Rev. R. Atkinson, of St. Giles, has been lecturing on China and Ayr for the benefit of the two churches of the town. Stereopticon views greatly added to the interest and the lecturer was accorded a hearty vote of thanks for his instructive lecture.

Two or three weeks ago at the Presbyterian Ministerial association "Funeral Reform" was the subject of an interesting paper by Rev. Robt. Atkinson of St. Giles' Church who advocated less ostentation and publicity and more simplicity in funerals. Thereafter Dr. Thomson of Montreal addressed the meeting, telling of the splendid work which is being performed by the church among the Chinese of the country.

Ottawa.

At Almonte, on Tuesday evening, Rev. J. H. Turnbull, of Bank street church, was the speaker at a W. F. M. Society's meeting.

At the communion service in Bank street church Rev. J. H. Turnbull, the pastor, was assisted by Rev. Dr. Wardrope and Rev. Dr. Moore. Twenty-one new members were received.

A press despatch from Toronto says that Rev. Dr. Moore of this city will address a series of meetings, during the next fortnight, in support of the \$50,000 by-law for a sanitarium to be submitted to the ratepayers of the Queen city at the municipal elections.

Revs. J. W. H. Milne, and R. Herbison, in concert with neighboring ministers, are moving for the establishment of a branch Y. M. C. A. in the southern part of the city. Their efforts are likely to be crowned with success.

The Ladies Aid Society of Knox church, at its last meeting, made arrangements for the annual meeting on the 5th prox., and also for the entertainment of members of presbytery on same date.

Rev. John Hay, Renfrew, conducted anniversary services in St. Paul's church. The morning service was largely attended and in the afternoon Rev. Mr. Hay addressed the Sunday school. In the evening the preacher gave an interesting sermon on the unity of love and power, in the Christian life.

Referring to Dr. Armstrong's long pastorate of nearly 30 years in St. Paul's church, the Journal says: Dr. Armstrong is not only beloved by his own congregation but is highly esteemed by his fellow ministers of all denominations in the city. He is broad-minded and liberal in his views and while laboring zealously for his own church is ever ready to assist any good cause.

Rev. Dr. Herridge and Mrs. Herridge, St. Andrew's church, have been holding a series of at homes to the members of their congregation at the Manse in order that the members may become better acquainted. To the last one on Tuesday evening a special invitation was extended to all young men.

At the Presbyterian ministerial association on Monday Rev. D. M. Ramsay read an instructive and able paper on "The Oldest Code of Laws in the World." The laws were formulated by King Hammurabi, Babylon, 2000 B. C. A discussion followed, in which nearly all present took part. Rev. R. A. Mitchell, Honan, China; Rev. Dr. Wardrope and Rev. John Hay, B. D., Renfrew, were present as visitors.

Mr. Wm. Esdale, whose death is noted in another column, was for more than thirty-five years an elder in the Presbyterian church, in the life and work of which he ever took a deep, though unostentatious interest. His walk and conversation were in close accord with his profession; and always wise in counsel, he will be greatly missed from the monthly meetings of St. Paul's session. The widow and family have the sincere sympathy of a large circle of friends in their sore bereavement.

The St. Paul's Auxiliary to the Woman's Foreign Missionary Society, at its annual meeting reported one of the best years ever held. Rev. Dr. Armstrong opened the meeting, and brief addresses were given by the President, Mrs. John Thorburn, and Mrs. George Hay, India, being the subject of the latter. Afterwards the

election of officers took place, resulting as follows:—President, Mrs. John Thorburn; Vice presidents, Mrs. Armstrong and Mrs. Gallagher; Recording secretary, Mrs. Hill; Corresponding secretary, Mrs. Macnab; Tidings secretary, Miss Lindsay; Treasurer, Mrs. Irvine; Supt. of Scattered Helpers, Mrs. J. B. Anderson; Executive, Mrs. C. H. Thorburn, Mrs. W. G. Charleson, and Mrs. Denishi.

It is very gratifying to note the increasing prosperity of Erskine church. The present church building is not sufficiently large for the ordinary church purpose of this rapidly growing congregation. At the recent anniversary services, conducted by Rev. F. G. Lett, and Dr. Herridge, the church was crowded at both services; and at the Sunday School 350 children were present and also about 150 parents. Erskine will soon have to face the problem of increased accommodation.

In the course of his discourses on a Wise Life Rev. Dr. Armstrong dealt with the subject of Marriage, taking for his theme Jacob's service of seven years for Rachael, dwelling at length upon the great importance of marriage and of the dispositions in which it should be approached. He said a great deal of the stories, witticisms and proverbs cast at marriage tended to create a wrong impression. Marriage, he continued, is a matter of choice and love and the exercise of prudence should enter into it just as into any other important matter of life. Though all comes under the sway of the little god, cupid, it does preclude the exercise of thought and judgment. Young men and women should prepare for marriage by strength and vigor of body and purity of mind. The husband should possess a good trade or occupation and should have sufficient capital to keep up a home. Riches were not necessary, he said, and instanced the fact that John Anderson and his wife climbed the hill together and hand in hand went up though they were not rich in this world's goods. Carefulness and truthfulness as well as accomplishments to embellish the home are necessary. As for the young woman she should be a competent housekeeper and accomplished in a manner that will make a strong womanhood in the home, the church and society.

Montreal.

A Bazaar was held on Tuesday in the Victoria Presbyterian church, Point St. Charles, and the date will stand out as a red letter day in the annals of the church. The bazaar was under the auspices of the Ladies Aid society and was organized with a view of removing the church mortgage, which up to recently was about \$500 and of paying the expenses of some repairs and improvements which amounted to another \$500.

An informal opening took place in the afternoon at which the Rev. Dr. Barclay of St. Paul's and Rev. E. A. MacKenzie of St. Matthews' were present and expressed their gratification at the arrangements and improvements in the church. A pleasing feature of the afternoon was the presentation to the Rev. J. Myle Crombie, the pastor, of a gold-mounted fountain pen as a token of esteem. It was for the evening, however, that the chief function was reserved and at eight o'clock Mayor Cochrane arrived for the formal opening and announced the fact that Lord Strathcona had forwarded a cheque for \$100 in aid of the church funds, and this amount together with other subscriptions, among which was \$112 subscribed by the teachers and scholars of the Sunday School, had reduced the debt to \$81.35.

This amount the Mayor offered to donate to the funds, consequently the church now stands free from debt, with the expenses of the improvements paid. The church was tastefully decorated for the occasion; palms, ferns, chrysanthemums and lilies were beautifully blended with the national flags in honor of Queen Alexandra's birthday, prominent over all being the church's lovely banner in blue and gold with the legend "Victoria."

Quebec Notes.

Rev. J. M. MacLennan, of Winslow, Que., has returned to Scotland, and his resignation has been accepted.

In consequence of the resignation of Mr. W. Shearer of the office, Rev. H. C. Sutherland, Iversness, is now the H. M. Convener of the Presbytery of Quebec.

The congregation of Leeds Village and St. Sylvester are taking steps towards the securing of a manse at Leeds Village. Hitherto the manse occupied by the various ministers who

occupied the charge, was at St. Sylvester, a very country place, and in the smaller end of the charge, and lacking many conveniences. The manse, too, was sadly out of repair. It will be a great convenience for the minister to live in the village, having the advantage of school, mails, and in addition being convenient to the bulk of people.

Rev. W. Shearer, of Sherbrooke, has been in the Protestant Hospital of that city for some weeks, being laid aside by a mild attack of typhoid fever. After leaving the Hospital spent some time recuperating with friends in Ottawa. His friends will be glad to learn that he expects to resume his work shortly.

The Presbytery of Quebec is about to sustain a very great loss. The Rev. D. Tait, B. A., the esteemed pastor of Chalmers' church, Quebec, where he has ministered for 14 years, and a valuable member of the Presbytery, has tendered his resignation, which was dealt with at the last meeting. A very large deputation from the Session, Board of Managers and the Congregation appeared. Each member of the deputation spoke of the high esteem in which Mr. Tait is held in the congregation and whole community; assured the Presbytery that the congregation is most hearty in the desire to retain him; and that they know of no reason whatever that justifies the resignation, or the acceptance thereof. The Presbytery appointed two committees to confer with Mr. Tait, with a view to his reconsidering, or withdrawing the resignation; and member after member expressed the earnest desire that he would do so. Mr. Tait, however, adhered to his resignation, but consented at the request of representatives of the congregation to continue in the pastorate for six months, when the resignation will take effect. Mr. Tait contemplates a period of rest and travel.

Eastern Ontario.

Rev. R. A. Mitchell, returned missionary from Honan, addressed a large and interested gathering at Vars on 10th. inst.

The Eganville Presbyterians have arranged for a Christmas tree for the Sunday School on 23rd. inst. Rev. Mr. Rattary and a good committee have the matter in charge.

The Ladies Aid of Alexandria church held a very successful social in McLaren Hall on the 24th inst. with Mr. J. A. McRae in the chair. An interesting programme was submitted.

Rev. N. H. MacGillivray, of Carp, has been called to St. John's church, Cornwall, in succession to Rev. Dr. McNeil, who recently resigned.

At the recent anniversary services of St. Paul's, Bowmanville, conducted by Rev. W. Beattie, of Cobourg, the people were asked for \$500 towards the church funds, and the response was \$525.

Rev. Dr. MacTavish, of Deseronto, a native of the township, is announced to preach anniversary services in the Franktown church, on the 17th prox.

The services in the First Presbyterian church, Brockville, on the 16th. inst. were conducted by the Rev. Geo. A. MacArthur, of Cardinal. The Recorder says: Mr. MacArthur is always a welcome visitor to Brockville and his excellent practical sermons were listened to with pleasure and appreciation.

At the recent communion service in the churches of Enniskillen and Blackstock, twelve new members were added to the roll, seven of them being young men and women. There were three baptisms, two being adults.

Rev. A. G. Cameron, of Vars, gave an illustrated lecture entitled " Rambles in Ireland and Scotland," which was both entertaining and instructive, yielding a handsome sum for the manse building fund.

The Sacrament of the Lord's Supper was observed in St. John's church, Almonte, (A. M. Currie, M.A., pastor) on Dec. 6th. when 45 were received into full communion on profession of faith. This enlarges the communion by 81 for the year. Of this number 58 were by professions of faith. The W. F. M. S., held their annual thank-offering meeting on Dec. 1st. Offering \$75. The Home Mission Band also held their annual thank-offering meeting on Dec. 9th. Offering \$42.50. Rev. J. W. H. Milne of Ottawa addressed the W. F. M. S.; and Rev. F. Milne of Blakeney addressed the H. M. B. Both addresses were very inspiring.

The recent sacred concert in St. Elmo church was a rare treat, and a great success for the Guild. The singing of Mr. Ruthven MacDonald, of Toronto, and Mr. J. W. Hinchcliffe, of Ottawa, was greatly admired, and both gentlemen are sure of a warm welcome from a St. Elmo audience.

Rev. Dr. McLaren, home mission secretary, was at Owen Sound on Sunday and Monday the 29th and 30th ult. On Sunday afternoon he addressed the meeting for men in the town hall, a series of which are now being held and are well attended.

The induction of Rev. Robt. McDermont of Glasgow as pastor of Locke street and Barton church, Hamilton, was largely attended. Rev. A. McWilliams, moderator, presided, Rev. E. A. Henry preached the sermon, and his subject was "The Ministry of Reconciliation." The moderator spoke of the steps leading up to the call and induction, and offered the induction prayer. The address to the new pastor was given by Rev. Neil McPherson. Rev. Dr. Lyle addressed the congregation. Following the induction refreshments were served by the Ladies' Aid Society of the church.

The 26th convention of the Presbytery of Glengarry Sunday School Association will be held in the Presbyterian church, Dunvegan, on Tuesday and Wednesday, Jan. 19 and 20, 1904. Among those who will contribute addresses and papers will be the Rev. K. A. Gollan, Dunvegan; the Rev. R. Harkness, Cornwall; Mr. Thos. Yellowless, secretary of the Ontario Sunday School Association; the Rev. L. Beaton, Moose Creek; the Rev. P. F. Langill, Martintown; Dr. D. O. Alcure, Cornwall; the Rev. W. C. MacIntyre, Woodlands; the Rev. D. H. Leitch, St. Elmo; the Rev. W. A. Morrison, Dalhousie; Mr. Alex. McInnes, Vankleek Hill; J. J. Wightman, Maxville; the Rev. J. Mattieson, Summertown; the Rev. A. Graham, Lancaster, and the Rev. D. N. Coburn, of Lunenburg. This Association was organized at St. Elmo on Sept. 27, 1881. In 1883 it decided to rebuild the Glengarry chapel at Formosa, and a year later undertook to support a native teacher at this chapel. In 1893 it was decided to support another missionary in Central India, and two years later this mission was increased to four native teachers. Since 1895 the Glengarry Association has supported these five Christian workers in the Far East.

Western Ontario.

Rev. Mr. McQuarrie has been authorized to moderate in a call at Tilbury.

The next meeting of the Chatham Presbyterial union of Y. P. S. is to be held in Manesville.

Next meeting of Chatham Presbytery in St. Andrew's church, Chatham, on 1st. March at ten o'clock, a. m.

Owing to continued ill-health the resignation of W. A. Wylie, Hyde Park and Kamako, has been accepted by London Presbytery.

The London Presbytery has pronounced in favor of raising the stipend in augmented charges from \$750 to \$800.

The following compose the H. M. committee of London Presbytery, viz., Rev. J. P. Stuart, convener, Rev. T. A. Watson, S. Laurence, and elders W. H. Geddes and A. P. Campbell.

A call to Rev. A. H. McGillivray, of Newmarket, to the First Presbyterian church, Chatham, has been sustained by Chatham Presbytery and provisional arrangements were made for his induction.

Rev. R. E. Knowles, of Galt, has been lecturing with much acceptance to a large audience in London, Ont., His subject was Abraham Lincoln.

The ladies of St. Andrew's church, Thamesford, held a successful tea, at which Rev. Mr. Clark, of London, lectured on Savonarola. It is needless to say that the great Florintine was presented to the audience in a masterly way.

The Presbytery of London approves of the continuance of the present relations between Queen's University and the Presbyterian church, and that the presbytery commend the support of Queen's University to the continued liberality of the church.

A special meeting of Orangeville Presbytery was held at Dundack on the 24th ult. to deal with the resignation of Rev. P. Fleming of Maxwell who has been called to Minto, Man., Mr. Fleming's resignation was accepted, and Rev. L. W. Thom, of Flesherton, was appointed interim moderator and to declare the pulpits

vacant. Mr. Fleming has done faithful work on that field during the past six years.

Orangeville Presbytery has undertaken the support of a missionary in the Northwest.

The members of the W. F. M. S., of the Ailsa Craig congregation in the arranging for their annual thank-offering meeting secured Rev. John Rennie, formerly pastor of the congregation, to give an address on the Home Mission work of the church. The meeting was held on Tuesday evening last when the church was crowded. Mr. Rennie gave an interesting address, speaking chiefly of Home Mission work in the district of Algoma with which he had been intimately connected for the last fifteen years. The thank-offering laid on the plate was \$31.

The Presbytery of Chatham resolved that the relation of Queen's College to the church, established by the Act of Union be not disturbed; and that the Presbytery cordially commend the further endowment of Queen's to the voluntary liberality of our congregations.

At the last meeting of Chatham Presbytery, a motion of regret at the departure of Mr. Knowles from Chatham was adopted; the moderators of the sessions of the H. M. fields were instructed to visit these fields with the view of reducing the grants; The remits of the Assembly in reference to the recommendation of the augmentation committee that the missionaries stipend be not less than \$800 and manse was endorsed.

In the London Presbytery Rev. T. R. Shearer reported as to the support of the schemes of the church by the congregations of the presbytery. There was an apparent decrease of some \$2,000 from the return of 1901 in 1902, but this was due to the fact that some congregations had reported their givings to the common treasury fund although it had been a part of their regular givings. Allowing for this error there has been really an increase. A number of interesting facts were brought out in Mr. Shearer's report. The recommendations were that the monthly envelope system be used in raising funds for the church schemes; that where Sabbath schools and young people's societies do not contribute they be urged to do so; that where the women in any congregation are not organized they be recommended to organize; and that ministers give at least once a month at some public service a statement of the need of the work of the church.

Northern Ontario.

Proton Station choir recently gave a concert at which a pleasing programme was rendered.

Rev. W. Farquharson, of Durham, was at Elmwood last week delivering an address on the Union Jack.

Miss McLeod, of Ingersoll has been engaged as organist in the Presbyterian church, Collingwood. Miss McLeod has been for two years organist in Chalmer's church, Woodstock, and before leaving was the recipient of an address and presentation as a token of the esteem in which she was held.

At anniversary services in Allandale church, conducted by Dr. R. P. McKay, F. M. Secretary, the collections amounted to \$300.

Rev. Dr. McLaren, Home Mission Secretary, spent Sabbath last with the Presbyterians of Collingwood, preaching morning and evening and addressed the Sabbath School in the afternoon.

Rev. T. A. Sadler, of Russell, and Rev. W. Purvis, of Campbell's Bay, have received calls to the Northwest.

The congregation of North Gower and Metcalfe have called Rev. Mr. McLeod, of Nova Scotia, a brother of Rev. D. M. McLeod, of Billings' Bridge.

The annual tea meeting in the Newmarket church was a great success. The debt which has been standing on the church for 29 years has been wiped off, and the discharge of the mortgage was read to the audience during the rendering of the programme. Suitable addresses were delivered by Rev. Dr. Bruce, Dr. Carmichael and Mr. Frizzell.

Rev. Dr. Campbell, of Perth, preached at the opening services of the new church, recently completed at New Liskeard, with a seating capacity of 350, and costing about \$4,000. The collections amounted to \$112.20. The building is said to be the finest in Temiscamingue.

Rev. J. A. Matheson, of Priceville, has recently been engaged in Bible Society work, and his congregations at Swinton Park and Priceville were favored with a visit from Rev. A. McGillivray of Toronto, on last Sabbath week. At the latter place Rev. J. A. Felstead of Flesherton, preached in the morning; in the evening Mr. McGillivray delivered a special sermon to the Foresters and two other benevolent societies in the place. The sick children's hospital, Toronto, was benefited by the plate contribution.

The General Assembly is to be asked to establish a new Presbytery to consist of Northern British Columbia and the Yukon, and to be known as the Presbytery of the Yukon.

Liquor and Tobacco Habits, A. McTaggart, M. D., C. M. 75 Young Street, Toronto.

References as to Dr. McTaggart's professional standing and personal integrity permitted by:

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Hon. G. W. Ross, Premier of Ontario.
Rev. John Potts, D. D., Victoria College.
Rev. Wm. Caven, D. D., Knox College.
Rev. Father Teefy, President of St. Michael's College, Toronto.

Right Rev. A. Sweatman, Bishop of Toronto
Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are healthful, safe, inexpensive home treatments. No hypodermic injections; no publicity; no loss of time on business, and a certainty of cure. Consultation or correspondence invited.

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This beautiful fine quality rich black Fur Scarf is

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made from fine selected full furred skins. It has six lovely large black Marten tails. It is made in the latest New York Style, and is in every way equal in appearance to any high class Fur Scarf made. In order to introduce Marvel Washing Blue, the great wash day help, we will send this lovely Scarf Free to any one for selling only 30 packages at 10 cents a package. Marvel Washing Blue sells quickly as it is the best bluing made and every family needs it. Each customer buying is entitled to receive a handsome silverware present from us. Just send your name and address, and we will send the Bluing by mail, postpaid; when sold send us the money, \$2.00, and we will send you this beautiful Fur Scarf. You need no money, we trust you with the goods till sold. Write for the Bluing to-day, and have the sweetest scarf in your town. Address MARVEL BLUEING CO., DEPT. 644 TORONTO, ONTARIO.



(Continued from page 733.)

"I hope," said Mr. Richards, "that you have found a good investment for your money."

"I have," said Christy.

"Is it reasonably sure?"

"Perfectly."

"Nothing in this world can be perfectly sure, Mr. Morton."

"But there is another world," said Christy.

He said it for his own satisfaction, not expecting tolerance from the man of money. But, after one sharp glance, Mr. Richards bowed his white head gravely.

"It may be," he said.

As the man of millions passed on, Christy heard a faint sigh.

Three days later there was the sound of hurrying footsteps outside the office, the doorburst open, and in walked Jim Perry, broad and brown.

Christy stared at him speechless.

"I'm well again," announced Jim superfluously.

Christy shook him by the hand, clapped him on the shoulder and thumped him in the chest.

"Providence knows how to give to missions," he said.

Jim turned to the mantelpiece and shook his money box. It was empty. He was openly disappointed.

"You lazy beggar!" he cried. "Are you leaving all the giving to Providence?"

"I am not a lazy beggar," said Christy.

"I am a very industrious one. Look at this."

He put the contents of the pigeon hole in front of Jim, and watched him fall upon them, and enjoyed tremendously his blank delight.

"Why," stammered Jim, "what—does it mean? Is it all for us?"

"It means," said Christy, "that a week from to-day will be Christmas."

Can Consumption Be Cured?

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

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

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

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

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

THE DOMINION PRESBYTERIAN

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

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

Health and Home Hints

Helps in Emergencies.

BY SARA H. HENTON.

No one, perhaps, thinks seriously enough of being prepared for emergencies, and having antidotes at hand for poisons, and of the best methods of treatment, until they once have a scare in their household; and they will ever afterward keep prepared for such cases. To feel helpless and not know what to do when a dear friend's life is in danger is indeed a pitiable case. The following table of simple antidotes will be found useful:

For poisons from alkalis, lead, or mushrooms, vinegar and oil given freely is excellent.

For external poisons, such as poison ivy, and all plant poisons, bathe the affected parts in a strong solution of borax water, and apply a poultice made of tansy leaves moistened with sweet cream, and keep the system in a cool, good condition by taking some cooling, simple medicine.

Mustard and salt water, with a little soda or pulverized borax added, or an active emetic may be given in emergencies so as to produce vomiting and eject the poison from the stomach.

Not every one has a doctor next door, hence the expediency of keeping antidotes for poisons at hand.

A New Way to Sweep.

There is in the doing of little things, even in house work, a right way and a wrong way—a good way and a bad way. Consider for a moment the item of sweeping with a broom. The next time you undertake it, notice your broom. Do you find that you hold it or move it rather in front of you—the brush further forward than the handle—each stroke raising the brush and with it a cloud of dust into the air and the space beyond? If so, try this way: Stand with the broom rather behind you, partly facing it—the brush further back than the tip of the handle. Used in this way, you will find that the dust rises no higher than the brush; that, in fact, little rises, but is gradually moved to one central point, where it may be easily gathered into the dust pan. Swept in this way, even a dusty room may be perfectly tidied without discomfort to any person who may be obliged to remain in it during the process.

Are You Willing

(From the Toronto World.)

Have you got the habit? The drink or the tobacco habit? Would you like to quit it? Have you tried and failed? Don't get discouraged. There is hope yet. See Dr. McTaggart, 75 Young street, Toronto. He has the remedies that will succeed, no matter how often others have failed. That is a fact that thousands testify to. Clergymen and doctors have proved the value of the remedies and vouch for them over their own names.

The World had a talk with Dr. McTaggart the other day. It was in his office, and he produced a pile of letters from patients he had cured. No names were read, but the stories of life told by these letters revealed

the great work the doctor is doing for unfortunate man. There were letters from nearly every point in the British empire. The cures for the drink and the tobacco habits had been tried and not found wanting. "If a man wants to break the habit and will follow instructions which are simple. I can cure him every time," said the doctor. "Of course," he added, "if a man does not want to be cured, that is another matter. My remedies are not given without the knowledge and consent of the patient. I don't believe in that mode of effecting a cure. I don't think it is honest." The point is given a man who wants to get away from the habit and the doctor will "turn the trick." What more do you want?

The doctor is a gentleman of the old school. He guards the secrets of his patients as faithfully as do the police the person of His Majesty, King Edward. His fatherly personality wins your confidence on sight, and one can imagine him fighting to the last gasp in guarding his patients from the eyes of the world. "All correspondence is held strictly confidential, and medicine is packed in a plain box." So says the doctor, but that is only a small part of the secrecy with which the doctor treats his clients.

To nature the doctor has gone to obtain the medicine that has worked wonders in the drink habit. It is a purely vegetable compound. No injections are used. No mineral is introduced into the system. It is simply swallowed, and from the first day the patient grows in health and strength. The mind regains its alertness. The craving for drink dies away. In five days you would not take a drink even if your best friend insisted you. In one month the patient is a new man. Think of it, in one month you are yourself again, as you were before you were grasped by the cruel habit. The medicine is nature's own tonic, building up the nerves. The treatment does not interfere with your daily work. You just live on your life, with the drink left out, and your faculties alert to do business.

Do you smoke too much? Would you like to cut it out once and for all? Do you use cigarettes in excess? Do you want to stop their use? The doctor has another remedy, also drawn from nature, that will help you. It will destroy the desire to smoke in short order. It is "a vest pocket cure." You touch your tongue with it now and again. It will not effect your appetite. You will go on doing your work as usual, but with more vim. A two-dollar treatment will make tobacco distasteful to you. If you are a heavy smoker, you will save the cost of the remedy in a week.

For twenty five dollars the drink habit can be permanently cured. This is the age of wonders, and Dr. McTaggart has achieved one of the greatest. Thousands to-day rise up and call him blessed for what he has done for them. Perhaps he could help you. Will you let him try? That is the question.

CURES RUPTURE



A Startling Discovery by an eminent Toronto specialist, by which rupture of all forms and conditions, no matter how bad, or of how long standing, can be cured, painlessly, rapidly and permanently, at home; without a moment's loss of time from work. REV. C. N. DEWEY, of Wheatley, Kent Co., Ont., whose portrait here appears, is cured and not a moment from his pastoral duties. Full of valuable Book.

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" " No. 2	" 45.00	" 50.00
Jewetts, No. 1	" 60.00	" 65.00
" " No. 2 & 3	" 40.00	" 45.00
Empires	" 40.00	" 45.00
Remington, No. 2	" 70.00	" 75.00
" " No. 6	" 35.00	" 40.00
Yosts, No. 1	" 35.00	" 40.00
New Yosts, No. 1	" 25.00	" 30.00
New Franksins,	" 35.00	" 40.00
Bar-locks	" 30.00	" 35.00
Latest Oliviers	" 15.00	" 20.00
Hammonds, Ideal	" 35.00	" 40.00
" " Universal	" 25.00	" 30.00
Peerless	" 50.00	" 55.00
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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 for private wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

ENTRY.

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

HOMESTEAD DUTIES.

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

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
- (2) If the father (or mother, if the father is deceased) or any person who is eligible to make a homestead entry upon the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
- (3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent contingent in the manner prescribed by this Act, and has not obtained a second homestead, the requirements of this Act as to residence may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his 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 township or an adjoining or cornering township.

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

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

APPLICATION FOR PATENT

Should be made at the end of the three years before the Local Agent, Sub-Agent or the Homestead Inspector. Before making application for patent the settler must give 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 the officers in charge, free of expense, advice and assistance in securing lands 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 Lands Agents in Manitoba or the North-west Territories.

JAMES A. SMART,

Deputy Minister of the Interior.

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

Get a Big Lovely Dressed Doll FREE



Girls! do you want a Lovely big Sleeping Doll, a beautifully dressed imported German beauty, really

1-2 YARD TALL

This lovely imported Doll is neatly and handsomely dressed in the very latest French doll fashion. Dolly is a beauty, prettier than any baby you ever saw; she has Bisque head, wavy curly hair (dark or blonde), lovely long cheeks, sleeping eyes, pearly teeth fancy lace trimmed dress, fancy dress underwear, with hat, shoes, stockings, etc., complete and stylishly dressed from head to shoes, an elegant and lovely doll, sweet and pretty as a rose in June, she shuts her eyes and goes to sleep as natural as baby herself.

Girls! now is your opportunity to obtain one of our lovely dolls before any other girl gets ahead of you, drop ever, thing else and write to us, we are giving away hundreds of lovely dressed, jointed and sleeping dolls for selling only 15 packages of our Famous Marvel Washing Blue, the best bluing made, at 10 cents a package. Don't send any money. Order to-day, we will send Bluing by mail post paid, you sell it at 10 cents a package, and with each package a certificate is given entitling customer to a valuable silverware present from us. Marvel Washing Blue the great wash day help, sells in almost every house, you can sell the 15 packages in a few hours: when sold return us the money, \$1.50, and we will carefully pack and promptly forward to your address one of our handsome dolls. Note—We charge on your doll right to your address so that you receive your lovely doll without cost, and besides the lovely large doll we also send you a beautiful little Bisque Baby Doll with lovely long hair and jointed body, you can put the baby doll to sleep with the large Mother Doll and have lots of fun, remember we send the two dolls for selling only 15 packages, and we also send another lovely extra present if you are quick in replying.

We want every honest girl to write at once, we will treat you fair and right, and expect the same from you. Please understand, this is no catch-word scheme to deceive our little friends, but an honest proposition made in good faith, by a well-known reliable business firm to advertise our business. Don't delay, order the Marvel Washing Blue at once and be the first in your locality to receive these lovely presents. Address: **MARVEL WASHING CO., DOLL DEPT., Toronto, Ont.**

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'N' FOR ITS MAMMA.**

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