

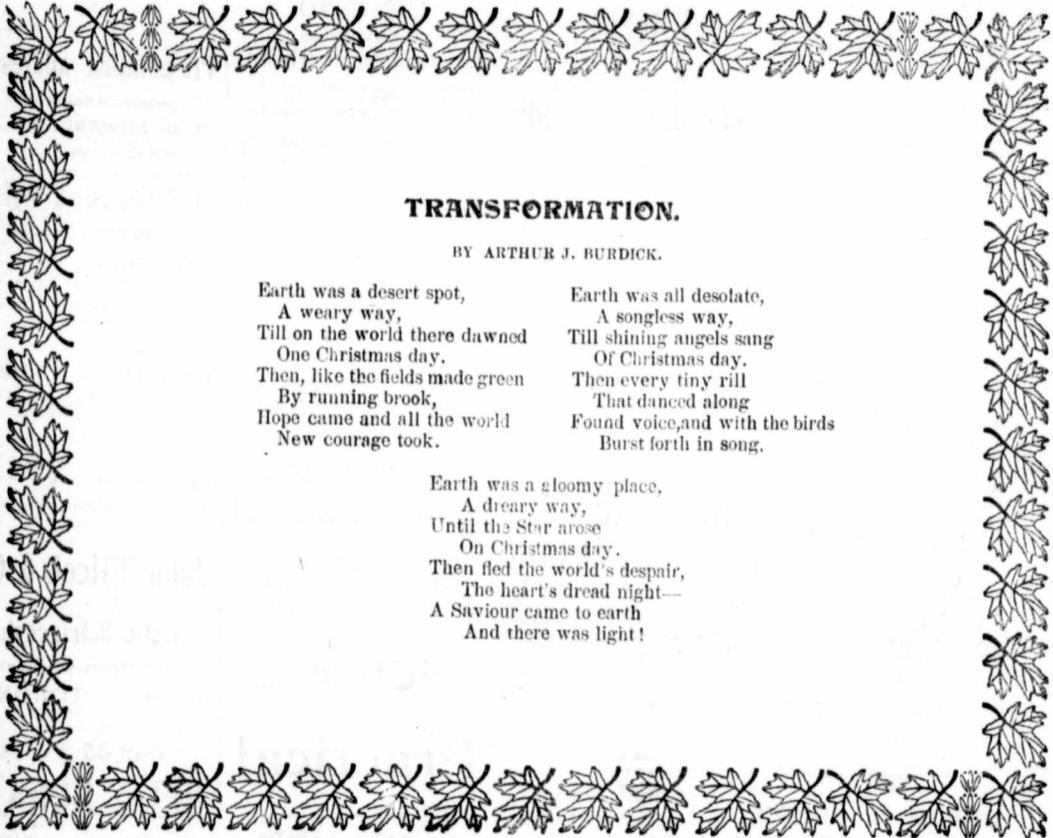
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TRANSFORMATION.

BY ARTHUR J. BURDICK.

Earth was a desert spot,
A weary way,
Till on the world there dawned
One Christmas day.
Then, like the fields made green
By running brook,
Hope came and all the world
New courage took.

Earth was all desolate,
A songless way,
Till shining angels sang
Of Christmas day.
Then every tiny rill
That danced along
Found voice, and with the birds
Burst forth in song.

Earth was a gloomy place,
A dreary way,
Until the Star arose
On Christmas day.
Then fled the world's despair,
The heart's dread night—
A Saviour came to earth
And there was light!

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BARRIAGES

At Dunvegan, on Nov. 19, 1904, by Rev. K. Gollan, Harry Raymond Moutenay of Providence, R. I., to Annie Irene, daughter of the late Donald McMillan, of Dunvegan.

At The Pines, Avonmore, on Dec. 7, 1904, by Rev. G. Weir, assisted by Rev. D. N. Coburn of Lunenburg, John D. Hamilton of Pleasant Valley to Margaret A., daughter of Farquhar McRae, Avonmore.

At Ailsa Craig, Ont., on Dec. 7, 1904, by Rev. John Rennie of Sarma, William H. Corbett, M. P. P., of Springfield, Mass., to Sarah Jane Wylie, second daughter of the late David Wylie, of E. T. Williams, Ont.

At the residence of the bride's mother, Minto township, on Wednesday, Dec. 7, 1904, by Rev. A. L. Burch, pastor of St. Andrew's church, Orangeville, John E. Smith, of Orangeville, to Sophia E., youngest daughter of Mrs. Wm. McKittrick.

At St. Andrew's church, Winnipeg, on Dec. 7th, 1904, by the Rev. J. W. Macmillan, W. J. Houston of Grand View, Manitoba, to Annie Swanston of Toronto, formerly of Eyemouth, Scotland.

DIED

On Dec. 11, 1904, at 221 Stanley street, Alexander Macpherson in his 75th year.

On Dec. 12, 1904, at 408 Victoria Avenue, Westmount, after a long illness, Maria M. J. Macpherson, widow of the late Geo. McPherson of Montreal, and daughter of the late Rev. Thos. McPherson of Lancaster, Ont.

At Guelph, on Dec. 7th, 1904, John Goldie, Vice President of the James Goldie Manufacturing Co., aged 54 years.

At Quebec, on Dec. 11, 1904, John McNaughton, cutter, at the age of 75 years.

At Collingwood, on 07th Dec. 1904, A. S. Kirkland, M. D., in the 60th year of his age.

BORN.

At 76 Dufferin Ave., Brantford, on Nov. 23th to Rev. Frederick W. and Mrs. Anderson, a son.

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Note and Comment.

A United States journal states that 13 deaths and 296 accidents have resulted in that country during the past football season. Football seems to be a rather dangerous sport. It should be abolished or greatly reformed.

Florence E. Booth states in London papers that hundreds of men and women are compelled to wander nightly in London because they are absolutely homeless. At two o'clock every morning the Salvation Army distributes soup and bread to nearly two thousand of the wanderers.

A politician once remarked that he left it to his wife to attend to religion while he attended to politics. But later on when the voters had relieved him of his political office and responsibilities, the suggestion was made that he would have leisure to share in his wife's privileges. Why should not legitimate political duties be combined with proper attention to religious duties and responsibilities? Our politics would be all the better for the influence exercised by religion.

Not only are the Torrey-Alexander evangelistic services in the great cities of England being accompanied by widespread revivals of religion, but there is also a great revival going on in Wales under the ministry of a young man, Evan Roberts, who is studying for the Methodist ministry. The British Weekly says: "Really wonderful conversions have been the result of the meetings wherever they have been held, and there can be no question of the reality of the visitations; it is truly a remarkable revival."

Though President Roosevelt spent but two entire days at St. Louis, and one of them a Sunday, yet he did not desecrate the Sabbath by visiting the Fair, but attended religious services in one of the Presbyterian churches. The people of the United States should be thankfully appreciative of the fact that their chief magistrate has such a regard for the sanctity of the Sabbath as to refuse to lend the influence of his example to promoting its desecration, even under the most tempting conditions. In Canada, we regret to have to say it, the reverse is too frequently the case.

Most of the great men of history were of humble birth. Look over the list and see how little the "bornin'" had to do with results and achievements. Lord Wolsey was the son of a butcher, Columbus the son of a weaver, Horace the son of a manumitted slave, Sir Richard Arkwright the son of a barber, Shakespeare the son of a wool stapler, Watt the son of a block maker, Virgil the son of a porter, Stephenson the son of a fireman at a colliery, Burns the son of a plowman, Franklin the son of a tallow chandler, Oliver Cromwell the son of a brewer, Esop was a slave, Beaconsfield was a lawyer's clerk, Thomas Paine a staymaker, Defoe a hosier, son of a butcher: Demosthenes the son of a cutter, Ben Johnson was a bricklayer, Bunyan a travelling tinker, Edmund Kean was the son of a stage car-

enter, Dickens a reporter and son of a reporter, Cervantes was a common soldier, Homer was a farmer's son and is said to have begged his bread. And this does not by any means exhaust the list.

When some one asked the Rev. C. H. Spurgeon the cause of his marvelous usefulness for Christ, he pointed to the floor of his tabernacle, saying, "In the room beneath you will find three hundred praying Christians. Every time I preach here, they gather together and uphold my hands by continuous prayer and supplication. There you will find the seat of all the blessings." What a harvest of blessings would come to all our congregations if Christian people as Aarons and Hurs, would uphold the hands of their pastors by faithful, persevering prayer and unstinted Christian sympathy and confidence.

The London Presbyterian pays the following tribute to the character of President Roosevelt: "Mr. Roosevelt has impressed himself very definitely on the general mind of the world. He is a live human being, in the first place; as interesting as the German Emperor, and possessed of far more ballast. His policy has throughout been a firm and strong one, but also rich in saving common sense, and it is in the interests of other nations as well as of the United States that such a man should remain at the White House."

Less than thirty years ago Stanley (1875) gave King Mtesa, of Uganda, his first lesson in Christian doctrine. At that time there was not a Christian in all Central Africa. This year the London Times, in the regular course of its news, publishes an account of the consecration of the Great Christian Cathedral, built by the Uganda Church, at Mengo, which was formerly King Mtesa's capital. Ten thousand native Christian Ugandans attended the consecration services.

It is now announced that every African tribe from the mouth of the Congo to Stanley Falls, a thousand miles in the interior, has the Bible in its own language. About 9,000 converts are gathered in the various native churches, Christian schools are planted in hundreds of villages and native seminaries for the training of Christian workers are established. There was recently a General Conference of Christian Missionaries at Stanley Pool, and many subjects of interest to all these pioneers of a Christian civilization were discussed in a most fraternal spirit.

The Pacific Presbyterian tells us that something for which Christian people ought to be especially thankful occurred in Berkeley, Cal., on Thanksgiving day. On invitation from the rector of the Episcopal church of that city, union Thanksgiving services were held in the Episcopal church. The pastors of the different denominations took part in the services. May it be simply the harbinger of yet better

things! The move is one in the right direction. It has not gone far enough yet; but, of course, it will go farther. The Christian churches must come into co-operation and federation if they are to do the work which the times are demanding of them.

Commenting upon the campaign of education on the Sabbath question, which is being waged in Pittsburg, Pa., and vicinity, the United Presbyterian urges the "most hearty and active co-operation of all our ministers and churches," and adds: "It is certainly an outrage that when the demand is so general and the law so plain that our civil authorities are so negligent of their sworn duty and leave it to the citizens to enforce the law if it is enforced at all. We believe the proposed campaign of education, if prosecuted with unanimity and persistence, will result in such a quickened public conscience as to secure not only the enforcement of this but of other of our neglected statutes". We need a similar 'campaign of education', in Ottawa on the Sabbath question and a good many other moral questions. Christians need to be aroused. If the Christian Sabbath is to be preserved in its entirety we shall have to maintain increasing vigilance and action."

The present Pope of Rome was elected by Jesuit intrigue with the conquest of England as the definite aim. Dr. Robertson, the author of a volume, "The Roman Catholic Church in Italy," is responsible for this statement. He has lived in Italy and had opportunities for obtaining information not possessed by many others. Roman Catholic France, so long cursed by the machinations of representatives of the Romish Church, is resorting to drastic measures to check the aggressiveness in the civil sphere. Noting these facts the Christian Observer says: "But England and the United States, viewing the Catholic Church as a sister Church, and closing their eyes to its schemes for political aggrandisement, throw open their doors wide to its representatives. And even the Christian churches, forgetting the lessons that history teaches as to the true character of the Romish hierarchy, are too much inclined to recognize it as a co-worker in propagating religion. The Romish Church working insidiously has almost gotten possession of Puritan New England, and is quietly moving to take possession of the South and West. There is danger that in another generation some of the battles of the Reformation will have to be fought over again in Britain and the United States."

The British and Foreign Bible Society have received from Rev. Mr. Casalis, of the Paris Mission, in Basutoland, South Africa, \$826 (£170) as an offering for its Century Fund from the Basuto churches. About \$40 of this amount is from a newly organized church under the charge of a young native pastor, which has very few men on its list of members. The most of the money came from the sixty women of the church. These black women earned it a few cents at a time and made it truly a thank-offering.

Our Contributors.

The Service of Public Prayer.

A movement to improve Divine Worship in our congregation is a subject which comes within the scope of the aims and works of the Men's Associations. By the constitution, our object is to foster an intelligent interest in everything which pertains to the church's welfare and to prosecute definite and organized Christian efforts for the general benefit.

A matter which the Executive Committee regard of high importance, has been brought to the attention of the Association, in the following letter addressed to the President.

Halifax, Aug. 27, 1904.

Dear Sir—Early in May last I sent to each member of the Association a brochure on Divine Worship. My purpose was to bring to the individual attention of each member a subject dealt with by some well-known writers,—a subject of great importance to our church, which I regard as worth considering by the Association.

In a recent issue of the Halifax Presbyterian Witness (Aug. 20th), I find an article expressing the opinions of Rev. Dr. John Watson, (Ian McLaren), I enclose it herewith and ask you to bring it to the notice of the Association.

I would further request you to explain to the Association the fact that there is a movement in the Presbyterian church in the United States, headed by Rev. Dr. Henry Van Dyke, of Princeton, the subject of which is to make worship in the churches more worshipful. This movement is referred to in "The Interior of Chicago," July 7, 1904. I regret I am unable to enclose a copy.

Yours Sincerely,

SANDFORD FLEMING.

The following are the views of Rev. Dr. John Watson on changes in worship in the Presbyterian church.

"Our people have a right to open their mouths in praise. Our people also have a right to open their mouths in prayer. At present it is left to the minister to pray for anything which he pleases, and to leave out anything which he pleases. His prayers may consist of petitions, or it may be an exposition of doctrine, or an explanation of his own spiritual condition, or it may be a reflection of his state of health. He may conclude a service without offering supplication for the King, for our country, for the sick, for the bereaved, for those in danger for those whom we love. Ought not the people to know, at least in large part, what is going to be asked, as they know what is going to be sung? Ought they not to have some security that their common wants, confessions, and thanksgivings shall be presented to God? And following out the principle which we all feel should be applied to praise, ought they not to have some opportunity of joining in the prayer of the congregation by repetition or response? Why should the Church exercise supervision over praise and none over prayer? I am not arguing for the prohibition of free prayers, which ought to be included in every service, and without which the service would not be complete, but I am suggesting that the time has fully come when our Church should provide certain forms of common prayer for her people. Certain ministers may take great trouble about the service of prayer, but others may take no trouble at all, so that it

may be difficult to know whether they are preaching or praying, and whether they are addressing man or God. Certain ministers, again, may be greatly gifted with the grace of prayer, and their supplications may be so satisfying that the people will not miss a form of common prayer, but others may be so barren and arid, or so eloquent and non-religious, that their prayers become rather a hindrance and an offence than a help and comfort to the people. And if anyone should say that such men are not fit to be ministers, and that the real relief lies in having a more spiritual ministry, I remember that some of the finest and most devout scholars the Church has had were almost incapable of public prayer, and also, curious to say, that some of the most earnest and evangelical ministers I have known used to offer prayers which had every disadvantage of a liturgy in being a repetition of the same words each Lord's Day, without the advantage of a liturgy, inasmuch as their prayers were neither beautiful in language nor comprehensive in supplication. If one were to try the depth of a man's piety, or his accurate knowledge of Holy Scripture, or his sympathy with his people, or his understanding of the wants of humanity, or his reverence towards God, by his prayers, many a good minister would be seriously misjudged. A book of common prayer would serve to bind the Church together, to invest our worship with beauty and dignity it would give the worshippers living and tender interest in the service, protect them from what is sometimes wearisome and sometimes offensive, and lift a heavy burden from the minds and consciences of our more spiritual and earnest clergy."

At the general meeting of the Association held in the church lecture room on October 17th last, the matter was brought up, when it was resolved that it be referred to a meeting of the Executive Committee the following week.

The Executive met on October 24th when Sir Sandford Fleming, being present by invitation, entered into the following explanation:

I am asked to introduce the subject. I think my best way is to read a few extracts from my letters addressed to the convener of the Committee on Public Worship of the General Assembly some eight or nine years ago.

(1) A distinctive feature of public worship in our Church is the absence of participation by the congregation in the service. Exclusive of the musical portion, the whole service devolves upon the minister alone. There are many persons, both laymen and ministers, who entertain the opinion that what ever may have been the causes which determined the present usages, the time has arrived when, in the interests of the Church in Canada, it is desirable to consider the extent to which the usages may be modified, so that a larger participation may be accorded to the congregation in the service of divine worship.

As worship is now ordered, the people enter their pews, and, throughout the whole service, until the benediction is pronounced, no opportunity is vouchsafed to them, except to a very limited extent, to take part in the service. All present are at liberty to join in the psalms and hymns when they are sung, but if the music selected be un-

familiar, or if any present feel their own incapacity, or for any reason soever take no part in this portion of the service, such persons, from the moment they enter the building to the time they leave it, continue to be listeners to whatever may be said or sung. Except by their presence they take no active part in the service other than by assuming an erect or sitting posture as custom prescribes.

The minister offers the prayers and delivers the discourse. The thoughts to which he gives expression, both in the prayers and in the sermon, are his own. They are formulated in his own words and until so expressed are unknown to any individual. Members of the congregation, outwardly at least, take no part in the fulfilment of the purpose for which they have come together. It is difficult to recognize this service, partaking of the character of a monologue, as the highest development of united congregational worship under Presbyterian polity.

(2) The principles of Presbyterianism are unalterable, but the history of the Church establishes that the system admits of changes in practice when such are required. The introduction of instrumental music may be cited as an illustration. Forty years ago the proposal to place an organ in a Presbyterian church created alarm. Thirty years ago the actual introduction of instrumental music in Old Greyfriars, Edinburgh, startled and shocked many of our people. Such a thing had been unknown in the Scottish Presbyterian Church. To day the organ is generally welcomed in all our places of public worship on both sides of the Atlantic.

There are fewer objections to forms of prayer than were entertained to the introduction of musical instruments. The latter were not recognized by the fathers and founders of the Church, while the former were sanctioned by them, and prayers were regularly read in public worship for generations after the Reformation. The introduction of organs was an innovation not warranted by any traditional standard, while the introduction of written prayers is perfectly justifiable on historical grounds.

(3) I do not advocate the re-introduction of a Liturgy. If our worship is to be reformed in my judgment the best reform will partake of the character of a development springing from the usage we now follow. To attempt the restoration of a Liturgy would in my view be unwise and ill-advised. The effect would be to postpone indefinitely the adoption of improvements in our services greatly more important than the re-introduction of any formal Liturgy. We have outgrown the conditions of the 16th century when Calvin and Knox and those associated with them found Liturgies expedient. It seems to me that the new conditions demand something better than a Liturgy, that they certainly point to a change of some kind perhaps a remodelling of the present observed form of worship.

These sentences will suffice to indicate to you the views I have long held and still hold. Many persons on both sides of the Atlantic hold similar views. You have heard what the Rev. Dr. Watson has to say and he may be taken to represent thoughtful Presbyterians in the United Kingdom. In the collection of writings which I have placed in your hands, you will find at some length the opinions of the Rev. T. F. Fotheringham of St. John, N. B. the Rev. Dr. Pollok, lately Principal of the Presbyterian College, Halifax, and Moderator of the General Assembly, the Rev. Dr. Hastings, President of Union Theological Seminary, New York

and Rev. Dr. Boardman of Philadelphia. As a specimen of the views held by ministers, allow me to read a sentence or two from what the last named Divine has to say on the subject.

"How then shall we as a congregation of worshippers express our worship? Unitedly, as one congregation; or isolatedly, as a congregation of one? Permit me to say that I have the painful conviction that the worshippers in our non liturgical churches are allowed too small a part in the public worship of Almighty God. Everything is done by a vicarious worshipper. No voice but the preacher's is heard in adoration, thanksgiving, confession, supplication, aspiration, communion. So far as the vocal act of homage goes, the preacher alone worships. Enter any Roman Catholic sanctuary while the service is going on. The priest is everything; the laity is nothing. From beginning to ending, excepting the organist and choir, it is the priest who carries on the entire worship; the congregation remaining as voiceless as an asylum of mutes or a graveyard of the dead. Enter one of our churches, and the same scene in its essential features is re-enacted. From beginning to ending, with the exception of the singing, it is the minister who is everything; the congregation is nothing. It is the minister who does the preaching; and this of course is right. But preaching is not strictly speaking a part of worship. Preaching means exposition, instruction, warning, entreaty, comforting, building up of the body of Christ. As such, and in its own place, preaching is of supreme importance, and indeed indispensable. But preaching in itself is not a part of worship. The addressing men on the subject of their duties and privileges is not worship. But prayer, not less than praise, is a part of worship. And our question is—How shall we as a congregation express our prayers, our service of confessions, supplications, intercessions, aspirations? Shall the minister and the congregation pray together, joining their voices in familiar and appropriate formulas? In brief, shall the congregation pray directly; or shall it pray by proxy?"

These are the opinions of leading ministers. There are laymen, too, who like myself have something to say. His Honor Wm. McTear Clark, the present Lieut. Governor of Ontario, thus expressed himself in a paper submitted to the Toronto Presbyterian Council.

"One of the greatest defects in our form of worship lies in the excessive length of the prayers generally offered. The express command of our Saviour, regarding the length of prayer seems to be wholly disregarded, and the words, not being few, are too frequently not well chosen. Instead of consisting of ascriptions of praise to God, confession of sin, and the offering of petitions, they become diffuse, discursive, and often times sermonizing. The attention of the worshipper is sometimes called to watch, with something of apprehension, whether the leader of his devotions will be able successfully to escape from the entanglements of some long and involved sentence, or will fail in the attempt. Ordinary worshippers complain greatly of the undue length of our public prayer, and confess to inability to maintain due attention; while strangers to our forms are, to say the least, not attracted by this feature in our service. The question is sometimes asked whether it might not be expedient to have some liturgical form of prayer. This is a wide subject and gives rise to diversity of opinion. Any suggestion even of such a thing is usually met with the

cry that it is not Presbyterian. Those who raise this objection forget, what is often overlooked, that Presbyterianism is neither an order of service nor a system of doctrine, but a form of government. That several churches holding the Presbyterian system use liturgies to this day, seems to be unknown to many Presbyterians, and while they allege that the use of any set form of prayer is unspiritual, they condemn such churches as the Waldensian, the Moravian and the Dutch Reformed. One thing is certain, that the want of liturgy has lost thousands of members to the Presbyterian Church. Our service is too much dependent on the gifts of one man, and our people confessedly have too little part in public worship." It is submitted that the use of a carefully prepared manuscript prayer would be greatly for the benefit of the congregation. An avoidance of repetition, of an irreverent use of God's name, and of insertion of dogmatic statement, sometimes of a questionable accuracy, would be secured."

The movement to give the people a more direct share in public worship is making decided progress in the United States. At the general meeting of the association a week ago, I made mention of the action taken at the last General Assembly of the Presbyterian Church. The movement is led by so able a man as the Rev. Dr. Henry Van Dyke, of Princeton, who is chairman of the special committee on 'Forms and Services'. I placed in your hands a copy of the long and carefully prepared report presented to and adopted by the Assembly, and I shall merely state that there is every prospect of our brethren in the Republic inaugurating at an early day an improvement in worship, by which Presbyterians all over the world will eventually be gainers.

Meanwhile cannot we do something for ourselves? In asking the question I wish to remark, that of all the Presbyterian congregations in the Dominion, there are few, perhaps there is not one which has less need of improvement in its worship than St. Andrew's Church, Ottawa. For this reason we need have no delicacy in discussing a matter of such wide importance. For this reason, if for no other, we may very fittingly consider the subject I bring before you. Possibly we may see our way as a congregation to set an example to other congregations less favored. There are occasions when our minister is absent and we hear an unfamiliar voice from the pulpit. On such occasions words here and there in the prayer are not seldom indistinctly uttered and it is impossible to follow the minister in his devotional utterances. As a consequence, many of the congregation are in danger of being thrown into an attitude of criticism or at least an undesirable state of mind. If this be our own experience in our own church, we can sympathize with a large number of our fellow Presbyterians in the 1000 congregations scattered throughout the Dominion.

In looking for a remedy—what is to prevent this Association requesting the minister, on behalf of the congregation to introduce a simple change in our ordinary church service? No one would think of asking him to use a liturgy or borrow the liturgical forms of any other church, but it seems to me that he might with perfect propriety be requested to prepare a general prayer for the use of the congregation in each service, a prayer to be printed and placed in the hands of every worshipper. By such means joint prayer of the people would be possible. The whole congregation led by the minister's

voice would be in a position to offer up unitedly and intelligently the same devotional words.

I would venture to submit for your consideration another suggestion. It seems to me that it would be a fitting time, immediately before the congregational prayer is offered up, for the minister on some occasions to address the people, chiefly with the view of awakening a devotional frame of mind. There are occasionally special circumstances to which he could with propriety allude in such an address, instead of introducing a reference to them in his prayers. In such an address he could always remind the worshippers that they are about to come into the Holy Presence, and speak as a congregation to Almighty God, that they are about to present their common petitions and submit their confessions, their thanksgivings and supplications to the Heavenly Father.

Having made these brief explanations bearing on this extremely important subject, I have the satisfaction to leave the matter in your hands. I do not urge a speedy determination, for to my mind unanimity is far more to be desired. To simplify the discussion, I have formulated four questions which I respectfully submit for your consideration.

QUESTIONS FOR CONSIDERATION.

1. Should the people publicly assembled for worship be allowed a larger participation in Divine Service than they enjoy under present usages?
2. If it be desirable for the people to participate more fully in public should an adequate opportunity be given to every worshipper to join in the service of prayer?
3. Is there any reason why a departure from present usages should not be made in order to admit of offering up in each public service a single general or people's prayer, and that such prayer be printed and used in common by the whole congregation—led by the minister?
4. Would it be desirable to have the people's prayer preceded sometimes by such an address from the minister to the congregation as may seem to him fitting for the occasion?—SANDFORD FLEMING.

Literary Notes.

A SONG OF DECEMBER AND OTHER POEMS, by H. Isabel Graham, is an attractive booklet from the press of William Briggs, Toronto. Readers of the DOMINION PRESBYTERIAN are familiar with Miss Graham's excellent contributions in prose as well as poetry. She always writes with tenderness and power, and these specimens of her work will be welcomed by many of her friends throughout the Dominion. The booklet will make a dainty Christmas gift.

FRENCH: The Story of a Gentleman, by William Sage, Mission Book Company, Toronto. This is the pretty little story of a French gentleman of noble birth who in order to save the good name of his dead friend who has embezzled his sister's fortune gives up all his own patrimony and leaves France for the New World where he has many improbable but picturesque adventures, and in the end wins the hand of a very charming American girl. The story is well told and the book is well printed and tastefully bound.

The Quiet Hour.

Christ the Life and Light of Men.

S. S. LESSON John 1:1-18. January 7, 1895.
GOLDEN TEXT—In him was life; and the life was the light of men.—John 1:4.

REV. W. J. CLARK, LONDON, ONT.

In the beginning was the Word, v. 1. We have come to another of life's beginnings. The gateway of the New Year is open before us. Who can tell whither its path will lead us? But this we do know. The One who was with God at the beginning of time is at our side to-day. Nothing is hidden from His gaze. He knows the future, and when we come to its hard duties, to the temptations that threaten to sweep us off our feet, we shall find Him there, ready to help us. We shall have a safe journey with a prosperous ending, if we begin the year with Christ.

All things were made by him, v. 3. "How precious," wrote the author of the peerless One Hundred and Thirty-ninth Psalm, "are thy thoughts unto me, O God!" The world is full of God's thoughts. The daily provision of heaven's light and fresh air, of food from the world's harvest fields, of warmth from the great, generous sun—what are these but divine thoughts finding expression? And the glorious world that lies beyond this—is it, also, reveals a thought of God. But of all His thoughts, surely the most precious is the thought revealed in sending Jesus Christ to be our Saviour. With what joy we should look upon all God's works in providence and grace, since they make known His thoughts toward us. It is His blessed Son who gives reality to these thoughts. All power is in His hands, who is our loving Elder Brother.

In him was life, v. 4. "I think nothing human foreign to myself," said the Roman poet Terence. In everything noble and right in the world the Christian has an interest, for Christ is the source and spring of it all. The beautiful pictures and statues of the great artists, the lofty thoughts of the best writers, the wonderful contrivances of the famous inventors,—who should appreciate and enjoy these, if not the friends and followers of Him who gifts the intellect with genius and the hand with skill? The whole realm of man's achievement is the Christian's rightful heritage.

The light of men, v. 4. It is a law of matter, that no body will begin to move of itself. Some force must act upon it, else it remains inert. Just as truly in human life and history there is no effect without a sufficient cause to produce it. Now, history tells us of nations ceasing to be savage and becoming civilized. Their people, instead of being selfish, become brotherly. They come to regard other nations as friends, not as foes. The reason is, that in the breast of every man there is a light, more or less clear, guiding him in the upward path. And that light comes from "the life" manifested in the Son of God.

His own received Him not. But,—vs. 11, 12. Settle this in your mind, that nothing can hinder God's purpose. He comes seeking to make us the channels of His grace to others. We may close our hearts against the divine inflow. That will be our bitter blame and unspeakable loss. But some other channel will be opened up and flooded from the ocean fulness. Pleasure, wealth, fame—from these gifts of the world,

let us turn away if we will, but let us not miss the splendid opportunity of helping to fill the world with the knowledge of God!

Of his fulness have all we received, v. 16. The rainbow is made up of varied hues, but they are all derived from the light of the sun, the different colors depending on the angle at which the rays strike the raindrops. No two disciples of Christ are precisely alike in their character or mode of service. But it is the one divine energy that works in and through them all, and they are all needed for its full expression.

The only begotten Son . . . hath declared him, v. 18. When the Prince of Wales, the king's son and heir, made his tour of the Empire, how enthusiastic was the loyalty everywhere manifested towards the British throne! The Prince, by his speeches and intercourse with all sorts of people, made known the character of our sovereign and his care for his people, thus kindling their devotion into a brighter flame. Is our love to God growing cold, or our zeal for Him flagging? We have only to look again and again at the Son who has revealed the Father's love to us; then the smouldering fires will become a strong and steady blaze.

The Real Joy of the Christmas Season.

BY ROBERT E. SPYER.

Is not the real joy of the Christmas season found in its spirit of unselfishness? Even the child who looks forward to it with joy for what he expects to receive, will stand in thrills of delight with clasped hands, trembling with pleasure, as he watches other children or parents take up the presents which he had given, and the giving of which has filled his little soul with gladness. It is giving to others that makes the beauty of the day. It is giving to others that makes the beauty of all days. It is the glory of God's own character. He so loved the world that he gave his only begotten Son. And we are most lifted up into his likeness when we display his character of generosity free-handedness.

And ought not this spirit to go out at Christmas not to our own family and friends alone, but especially to Him from whom we learned the beauty of real giving? Christmas is the only holiday of the year that bears his name. All the other joys of the day have never sufficed to destroy our remembrance of his connection with it. From the carols of the morning to the last prayers of the evening, his spirit is the day. Surely we ought to make some such real, definite recognition of him as we make of our interest in our other loved ones.

This year it is proposed by many different denominations to suggest to all Christians that on Christmas day a gift be made to Christ as well as to our other friends. We give and we receive among ourselves, and we receive more bountifully still from him. It seems the most natural and the most Christian thing in the world that we should give to him.

But how may we give to him?

"Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a

stranger, and ye took me in; naked and ye clothed me; I was in a prison and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee?"

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these, my brethren, even the least, ye did it unto me.

"Then shall he say unto them on the left hand, Depart from me, ye cursed, into eternal fire which is prepared for the devil and his angels; for I was an hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.

"Then shall they also answer, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying:

"Verily I say unto you, inasmuch as ye did it not unto one of these least, ye did it not me. And these shall go away into eternal punishment; but the righteous into life eternal."

Many will remember these words and their lessons, and will act in the spirit of them toward those about them near at hand. May such remembrances of them be multiplied. But besides those near, there are those afar. The very thought of Christmas is a reminder of the infinite distance from which the Saviour came on his errand of missionary service and missionary love. And no day could be more appropriate for some evidence of our love and appreciation of his coming, expressed in a gift to him, for the extension to distant people of the blessings which he and his truth have brought to us.

The whole unreachd world is as though it were before Christ. It is with China to-day as it was with Galatia before the Saviour came. And yet it is now A. D. 1904. The Christmas season which reminds us of our obligation to Christ, reminds also of the long delayed payment of our debt to the world, which is still as though Christ had never come.

It would seem almost just to say that the sincerity of our appreciation of Christianity and its meanings to us might fairly be tested by our readiness on Christmas Day to think of the people to whom it is unknown, and to whose need and lovelessness our love should most eagerly turn as we think of the birth of the Saviour of the whole world, whose hope was to bring peace and good-will to all mankind.

This was the thought which good Father Tabb put into his Christmas verse for a little child, the thought of our joyful duty to-day to desire anew and to strive to attain the deliverance of the whole world in the loving spirit of Christ:—

"A little boy of heavenly birth
But far from home to-day,
Comes down to find his ball, the earth,
Which sin has cast away.
O comrades, let us one and all,
Join in to get him back his ball."
The Morning Star.

When Christianity fades from the earth, civilization will revert to barbarism and all its glorious achievements will become things of the unretiring past.

Our Refuge.

The Lord may seem to sleep on his hard, wooden pillow of the little fishing boat, and even while the frail craft begins to fill, may show no sign of help; but ere the waves have rolled over her, the cry of fear that yet trusts, and of trust that yet fears, wakes him who knew the need, even while he seemed to slumber, and one mighty word, as of a master to some petulant slave, "Peace, be still," hushes the confusion, and rebukes the fear and rewards the faith. We on whom the ends of the earth are come, have the same Helper, the same Friend, that "the world's grey patriarchs" had. The river is full still. The van of the pilgrim host did, indeed, long ago, drink and were satisfied; but the bright waters are still as pellucid, still as clear, still as refreshing, still as abundant, as they ever were.—*Dr. Alexander MacLaren.*

Grieving Troubles.

The prayer of Jabez is full of encouragement for people whose lines have not fallen to them in pleasant places. He might be called a "child of misfortune." His very name signified trouble. But this only drove him to God and gave him a stronger claim on that Friend who has always been the Comforter of those that are cast down. Jabez did not ask that he might be so kept that "trouble would not grieve him." It is one thing to have troubles; it is another thing to be defeated by our troubles. Jabez asked that he might be kept like a ship sailing through stormy seas with hatches down, so that the floods cannot reach the interior or overwhelm the vessel.

What a comfort it is to read the simple sequel, "God had granted him that which he requested." May it encourage all our hearts to "ask and receive that our joy may be full!"—*A. B. Simpson.*

A Christmas Wish.

By H. Isabel Graham; from "A Song of December and Other Poems."

A wish, a thought for ane an' a
On that glad Christmas day.
As gathered 't the ancestral ha'
The near and far away.
Meet ance again in converse sweet,
While everywhere the bells repeat
A message frae the Mercy Seat.
A wish, a thought for ane an' a
When ye again maun sever
May God's guid haun' protect ye a'
An' keep ye safe forever.
Ayelichtsome be yer lot an' may
The memory o' this happy day
Shed gawden gleams across yer way.

Conflict Certain

Let no child of God for a moment imagine that his experience is to be without conflict. Some one has said that temptation is rather a compliment than otherwise, for in temptation the devil realizes what we are and seeks to become possessed of us. Conflict is also to be considered as a blessing, for in conflict we grow strong. The strongest oaks are found on the Northern coast, where the winds are the heaviest, for with every stroke of the wind the roots of the oak only strike the deeper. It is an encouragement to know that in our conflict we have one to whom we may quickly turn. When Jesus spoke with his disciples he said, "In the world ye shall have tribulation;" but at the same time he said, "In me ye have found peace." Conflict is one side of Christian experience, peace is the other side. Rev. J. Wilbur Chapman, D. D.

Our Young People

Jan. 1 Our Goals for 1905.

Topic. Our Goals for 1905. Phil. 3:12-16. (Consecration Meeting.)

Some Bible Hints.

Four things are necessary for our success this New year and all New Years. First, forgiveness for the evil past—a clear start—the possibility of forgetting the things that are behind that are evil (v. 13.)

Second, for the present, humility. We have not yet apprehended, attained, become perfect (v. 12.) If we thought we had, there would be an end to our progress.

Third, for the future, a mark, a goal, a prize (v. 14.) The race is well worth running for its own sake, but God knows how to heap up inducements.

Fourth, Christ's help—we being "apprehended" "laid hold on" by the All-Powerful One! (v. 12.) Who could not win a race if he were carried along by the Lord of all strength?

Suggestive Thoughts.

The road to heaven is paved with good intentions—kept.

Who does not like new things? And we may have a new start, a new life every day.

The main thing is to start, to get on board the train; the steam does the rest.

Write down your plans for the New Year, and check off your progress day by day. Ink is a wonderful fixative of good resolutions.

A Few Illustrations

The racer goes back of the starting-line to get a good start. Turn backward in memory if you would get a good start in the year.

The year has not always begun on January 1, but on very different days. So you may start on your new year of good resolutions any day—and the best day is to-day.

In a yacht race, when the boat makes a false start, they go back to the starting-line and try again. So let us do in our lives.

At the outset of a book is the title page, with the author's name. Whose name have you written on the title page of your New Year?

To Think About.

Am I entering this year alone, or with the Great Companion?

What can I learn from the past year?

What shall I make my chief purpose for the New Year?

There is no desert but in it God has provided a Nebo where the travel-worn pilgrim may look off into the land of his rest.

If we get no good out of the sermon we are more to blame than the preacher. If we had gone into the house of God in the spirit of worship, no matter what the sermon we would have returned to our homes with a blessing. The church is a place to worship God, not to hear what the preacher has to say. But when the sermon is listened to in the spirit of worship, God will always use it as a medium through which he will reach us and speak helpfully to us. If we approach it in the spirit of criticism we have shut the door of our hearts against the entrance of good. Even a child may tear the most beautiful rose to pieces, but in doing so it has gained nothing and ruined the rose.—United Presbyterian.

How To Sweeten Life.

Open all the doors to the religion of Christ. It will make this world a paradise. It will sweeten the everyday trials of life, the little perplexities and annoyances, little sorrows and trials, little disappointments and mistakes. Nature ever helps the tiny objects. A small flower blossoms at my feet. The clouds gather swiftly in the sky to water it; infinite chemistry works at its roots to nourish it; the mighty power of gravitation and other equally unconquerable forces hold it and guard it; the sun rises and shines to paint beauty upon its cheek; the winds are marshalled to fan it; everything is made to contribute to the comfort of this tiny flower. The religion of Christ is suited to tired men and women and children. It is suited to the office, the cradle, the sewing machine, the headache, the heartache, the nursery, the schoolroom, the lonely attic, the evening ramble. It should sweeten all the moments, thoughts, and feelings, the voice, the conversation, the toils and afflictions of life, the temper, and the heart; and all may have and enjoy it.—*Ram's Horn.*

The Grace of Silence.

The grace of silence under trial is one of the more rare and difficult graces; but it is one of the most pleasing to God, and most conducive to strength and beauty of Christian character. None of us loves to suffer, and we all shudder at the sight of the probe or the amputation knife. But when the infinite Love is engaged in cutting off a diseased limb, our duty is to submit. "Keep still, my friend," says the surgeon to the patient in the hospital; "for restlessness may produce false cuts and aggravate the process." If the brave fellow is wise, he will say; Doctor, go as deep as you choose; only be sure to fetch out the bullet." Ah! the battlefield often requires less courage than the hospital! The onset of service, with drums beating and bugles sounding, does not so test the mettle of our graces as to be thrown wounded, or to be commanded to lie still and suffer. To shout a battle cry at the mouth of the cannon is easier than to put our hands on our mouths and be silent because "God did it." If he is silent as to explanations of trying providences, let us be silent in our filial submission. God knows what is best for us, that is enough.—*T. L. Cuyler, D. D.*

All formal religions are efforts to escape spirituality. It matters not what the form is—ritual, idols or doctrine, the essence is all the same—they are devices to escape spiritual worship. There is nothing a man will not do to evade spirituality. The supreme factor in arriving at spiritual knowledge is not theology, it is consecration.—*Henry Drummond.*

Daily Readings.

- M., Dec. 26. Growth by feeding. 1 Peter 2: 1-5.
- T., Dec. 27. An "Increase Campaign" 1 Cor 3: 1-8.
- W., Dec. 28. Harmony with all. 2 Cor. 13: 11-14.
- T., Dec. 29. A good example. 1 Tim. 4: 12-16.
- F., Dec. 30. A good witness. Acts 5: 29-32.
- S., Dec. 31. Victories. 1 John 5: 1-5.

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Ottawa, Wednesday, Dec 21, 1904.

We heartily wish our readers every-
where a very MERRY CHRISTMAS and a
HAPPY NEW YEAR.

The Presbytery of Glengarry and
Kingston unanimously nominated Rev.
Dr. Ramsay for the chair of Old Testa-
ment Literature and Exegesis in Montreal
College; and Rev. Dr. Armstrong was
nominated by the former for the moder-
atorship of next General Assembly.

Rev. Dr. Torrance, of Guelph, requests
us to state that on the 8th ult. he sent
out to Presbytery clerks parcels contain-
ing blank forms for statistical returns
from congregations and mission stations
within their bounds for 1904. Two clerks
have advised him that the parcels have
been received. On the 13th inst. he mailed
blank sheets for collecting and tabu-
lating their returns, and hopes that each
will reach its address.

SCHEMES OF THE CHURCH

As the time is approaching when many
congregations and missionary societies
distribute the money collected during the
year, I have in response to requests from
several sources, prepared the following
table showing (1) the amount required
this year for each scheme, according to es-
timates received from the several com-
mittees; (2) the average per communicant
and (3) the amount each scheme should
receive of every \$100. to be distributed:—

	Amount Required	Members of each \$100	Rate per Member	Proportion
Home Mission	\$20,000	72,000	\$27.78	
Ang. Societies	20,000	17	8.96	
Foreign Mission	32,000	57	563	
French Evangelization	21,000	11	6.93	
Protestant Homes				
School	12,000	7	3.43	
Knox College	15,000	7	3.15	
Queen's College	500	1	1.57	
Montreal College	5,000	4	1.11	
Manitoba College	2,000	2	.99	
Windsor & O. Plans				
Fund	15,000	6	4.3	
Aged & Deaf				
Moral Upl.	15,000	8	3.99	
Assembly Fund	7,500	4	2.19	
	\$100,000	\$200	\$50.00	

The congregations in both the Eastern
and Western sections of the church con-
tribute for French Evangelization, Mani-
toba College and the Assembly Fund. The
amounts required for the other schemes

have to be got from the western section
alone. The amount above named for the
Manitoba College does not include what
is expected from the congregations in the
Synods of Manitoba and the Northwest
Territories, and of British Columbia.
These are expected to raise an additional
six or seven thousand dollars for the
college.

As the Church is alike committed to
the amount required for every one of the
schemes, it is hoped that the allocation
of missionary funds will be somewhat in
accordance with the requirement in each
case.

The several funds are at present, large-
ly in debt, for although ten months of the
year have elapsed, less than one-fourth
of the amount required for the year have
been received.

The books of the church close promptly
on Tuesday, 28th of February, 1905, and
only those contributions that reach the
Church office here by that date will ap-
pear in the accounts for the year and in
the detailed statement of receipts to be
submitted to next General Assembly.

R. H. W.

Toronto 20th Dec. 1904

THE LATE PRINCIPAL CAVEN

Rev. Dr. R. N. Grant, referring to the
recent death of Principal Caven, said in part:
—There are great lessons to be learned from
a life like Principal Caven's. I shall in-
dicate one or two of them, more especially
for the benefit of young men who are be-
ginning to take active part in public affairs,
either in Church or in State. Let us learn
from him the influence of moderate views
and moderate language. His influence
arose very largely from his moderation. He
carried his points in a deliberative assembly
by virtue of his conciliatory methods. This
is a good thing to be able to do. He was
pre-eminently a peace maker. He did not
care to fight or to see other people fight.
He was a perfect master in the use of con-
ciliatory language. He knew that a moder-
ate statement is a strong statement, and
that an under-statement, is far better than
an over-statement. He was so fair as a
controversialist that he was in danger of
standing so straight as to lean backwards.
We should learn from his life the right
course to take with regard to change.
There are people who always clamor
for change and others who would never
change at all. Principal Caven lived through
two generations, and in a greater degree
than in most men he united what was best
in both. There are in the church two peo-
ple in middle life whose mothers he married.
Fifty three years of work gives a man a
knowledge of two generations. He had a
chance to select all that was good in
the new and conserve all that was good in
the old. He did so, for he was an expert
in that kind of thing. He never ran after a
thing just because it was new, and he
never discarded a thing just because it was
old. That is the right course for anybody.
A good working motto is one adopted by
Gladstone, whether he lived up to it or not,
"Never change for the sake of change."
You may change a bad thing for a good one
or good one for a better one. Learn that
a life of faith is the best life in the Church,
faith in God and faith in God's Son. If we
do this we may say, as the learned Principal
said not long ago, "Believing that our
whole progress is towards good and believ-
ing in the reign of a personal God, I cannot
be a pessimist." And he never was. May
God increase our faith.

THE SCOTS IN CANADA.

(Contributed)

In his very able and instructive book on
the Scots in British North America, Mr.
Rattray is at pains to show how very im-
portant the services are which Scotsmen
have rendered to Canada since it passed
into the possession of Great Britain. He
gives a short history of the Scotsmen who
were successful from Newfoundland to
Vancouver, in developing the resources of
Canada, and in establishing many indus-
tries which have been very helpful to it.
It is with much pardonable pride that
the Canadian Scotsmen of to-day can con-
template the bravery and hardihood and
ingenuity and ability which Scotsmen in
the earlier days of Canadian settlement
exhibited.

Among the Scotsmen who thus distin-
guished themselves and whose names and
deeds are to live in the annals of Canada,
there were many Gaels who brought with
them, when they came to Canada, strong
loyalty, endurance, and unflinching deter-
mination. Such Gaels brought with them
a large affection for the language of their
fathers and a solemn desire to perpetuate
in their new home the worship of God in
their native language. The Maritime
Provinces have a pleasant story to tell
regarding the reverence which the Gaelic
settlers bring to bear on the worship of
God in their native language. Much
happiness of the most elevating character
came to them in their early days of hard
labour and numerous discomforts, through
the ministrations of clergymen who could
converse with them and preach to them
in their native language. To day there are
faithful and intelligent Gaelic congrega-
tions in Prince Edward Island, and Nova
Scotia, and especially in Cape Breton.
There are several Gaelic settle-
ments in the eastern part of Quebec.
Gaels were the first settlers in Eastern
Ontario, and their language is fluently
spoken and preached at this very time.
Gaels settled in large numbers in the
western part of Ontario. The admission
has to be cheerfully made that for its de-
velopment and for its remarkable pro-
gress in agriculture, manufactures and ed-
ucation Ontario is very much indebted to
the Gaels. The Hudson Bay Company has
always been anxious to secure the ser-
vices of Gaels for its factors and servants
through its extensive territory. The
time has luckily not yet come, therefore,
when the preaching of the Word of God
to the numerous Gaels of Canada is no
longer a necessity; and when no attention
is to be given to the furnishing of facili-
ties to such Gaelic students for acquiring
an accurate knowledge of the language
which they are to preach to the Gaels,
yielding as they do the palm to no other
race in Canada for robust industry and
stalwart loyalty and intelligent activity.
Our church has no more faithful or lib-
eral members than the Gaels East and
West. No race has done more to found
and equip our colleges than the Gaels
have done. And yet, while our Church
expends immense sums in French work.

though very many there are who deferring to our Lord's own precept, "By their fruits ye shall know them," wonder what our Church is receiving for all her expenditure in behalf of French work.

None of our Colleges offer any opportunity to Gaelic students for acquiring knowledge, great or small, of the Gaelic language literature. The Assembly of our Church wisely resolved some time ago to retain possession of Queen's University, and to regard it as the University of the Church. Five hundred thousand dollars are required to put Queen's University in an independent and efficient footing. It is certainly to be hoped that Principal Gordon and his many co-adjutors will be successful in their endeavour to secure this sum for the excellent purpose which they have in contemplation. Gaels have been the best friends that Queen's College has ever had is known. Why should not that University seek with joyful recognition to have within its walls some provision for the teaching of Gaelic, and for the cultivation, therefore, of the language of not a few of the best friends that that college has ever known? And why should not the large army of Gaels who have been successful in amassing fortunes large or small by their industry and hard labour, be ready to contribute something or much to found a Lectureship in Queen's College for the teaching of Gaelic and for the perpetuation of that language and literature to which they, the Gaels of Canada, owe very much of their ability and courage and determination, and consequent success in life.

THE NEW METRICAL VERSION OF THE PSALMS.

The Joint Committee of American and Canadian churches on a uniform version of the Psalms in meter will hold its next and final meeting in the U. P. Seminary, Allegheny, Pa., on Wednesday the 28th inst., and following days until the work is completed. Nine branches of the Presbyterian Church are represented on this committee, our own church by R. Murray, Halifax, J. Scrimger, Montreal, and W. J. Dey, Simcoe. The committee was formed in 1897 when the General Assembly of our church accepted an invitation to co-operate. The first meeting of the committee for actual work was held in New York in April 1900; and the committee have met half-yearly since, one meeting being held in Toronto and one in Montreal. The completed work will be presented to the supreme courts of the co-operating churches next May and June. While our Scottish version was adopted as the basis of the new Psalter, half of the new psalms will appear each in a new meter which will more perfectly represent the spirit and form of the original. If these new versions should be adopted, and prove as popular as the new version in our Book of Praise (e. g. Ps 112 & Ps. 121) there will be a revival of Psalm singing.

The following is the new version of Ps. 1, which may be sung to the tunes Stella or St. Catharine.

How blest is the man who walketh not
Where wicked men would lead his feet,
Who standeth not in sinners' way,
Nor sitteth in the scorner's seat ;
But in GOD'S law is his delight
His meditation day and night.

He shall be like a tree that grows
Well planted by the waterside,
Which in its season yields its fruit,
And ever green its leaves abide ;
He shall prosper and enjoy
In all that may his hands employ.

Not so the wicked; they are like
The chaff that flies before the wind;
They shall not in the judgment stand,
Nor place among the righteous find.
The just man's way to GOD is known,
The sinner's way shall be overthrown.

The above three stanzas coincide with the three strophes into which the psalm is divided, while our common meter version disregards that division.

The following is the Committee's revision of Psalm 96

O sing a new song to the LORD,
Sing all the earth to GOD
Jehovah bless; declare each day
His saving grace abroad.
Among the nations far and wide
His glory celebrate,
To all the people of the earth
His wondrous works relate,

The LORD is great, above all gods,
To Him all praise be given;
The heathen gods are things of naught;
Jehovah made the heaven.
Great honours are before his face
And majesty divine,
Within his holy place is strength,
And there doth beauty shine.

Ye kindreds of the people give
All glory to the LORD;
Give Him the glory due his name,
And strength to Him accord,
With offerings come ye to His courts,
In holy beauty bow;
Let all the earth with reverence come,
And serve Jehovah now.

To all the nations of the earth
The blessed tidings bring;
Tell all the world, "Jehovah reigns
The universal King;
The world shall therefore stand unmoved,
Established by His might;
And everywhere He'll judge the wrong
And vindicate the right."

Let heaven and earth and sounding sea,
To Him glad tribute bring;
Let field and wood and all therein
Before Jehovah sing;
For, lo, He comes, He surely comes,
The judge of earth to be,
He'll judge the nations with His truth,
The world with equity.

THE CHILDREN'S CHRISTMAS BANKS.

A great many very kind and appreciative letters have been received approving of the bank scheme for children. It is interesting to be able to say that not one solitary objection in criticism has been received which is not a usual experience with any new scheme. The general impression is that it will do the children good to think of the millions who know no Christmas tide. Allow me to say that whilst it is perhaps getting too late in the month to expect many more orders for banks it is not too late for envelopes. They can be sent in any required quantities and at short notice. Many Sabbath Schools where the bank will not be used might be willing to give the Christmas offering. If so we shall be grateful, the blessing will be mutual.

R. P. Mackay.

Literary Notes.

Current Literature for December (Current Literature Publishing Company, New York) bears on its cover a very pretty conventional design of holly leaves and bright berries which leads us to think that we are to hear about holiday books. And this is the case. A large part of the magazine is taken up with reviews and descriptions of books suitable for gifts, under the title "The Christmas Book Wave."

THREE HUNDRED THINGS A BRIGHT GIRL CAN DO, by Lillie Elizabeth Kelley, The Musson Book Company, Toronto. The editor in the preface, says that "The aim in arranging this book has been to enumerate and explain as clearly as possible many things which a bright girl can do," and over six hundred pages are occupied with careful and easily followed directions for the various things that a "bright girl" can do. These include bead work, wood carving, photography, basketing, rug making, athletics, gardens, taxidermy, and many other pursuits. The book will prove most acceptable as a Christmas gift to any young girl. It is handsomely bound in red linen, and contains many illustrations.

We have just received a neat little fifteen cent book from Messrs Oliphant, Anderson & Ferrier, entitled "Marjory's Story of the Disruption." We quote the preface since it refers to the present situation, "Dear children, This story was written eleven years ago, in 'the Jubilee Year' of the Free church of Scotland, to try to help boys and girls to understand why it was that our Church gave up her property in 1843. It was because she felt that only by doing so could she be free to carry on her own work according to the will of Christ, as he taught it to her. The story is put into the lips of a little girl who lived at the time of the Disruption. Four years ago our Church united with another Church in Scotland, the United Presbyterian Church, that together they might carry on Christ's work as the United Free Church. Now in 1904 the Law courts have said that our Church was not free to do so, or at least if she did so, she must lose her property. I cannot think that this judgment will be fully carried out. But what ever suffering may come to the Church, still she must hold to her freedom to obey Jesus Christ. She is not her own. She is Christ's Church. It seems as if all the gain in the world comes through suffering. This story tells of some things that children had long ago to suffer. You may have something to suffer to-day. If so, will you remember that it is an honour to suffer for Christ's sake? St. Paul wrote to some of the first Christians, 'Unto you it is given in behalf of Christ, not only believe in Him, but also to suffer for his sake.'"

Mr. James W. S. Wilson, Principal of the Ormond Public School has resigned his position to accept an appointment on the staff of the Ottawa Business College, Ottawa, Ont. Mr. Wilson, who has always made Commercial work a specialty, was one of the most successful teachers in the profession and will be a decided gain to the business college fraternity. The Ottawa Business College is to be congratulated in securing his services.

The Inglenook.

Myra's Worldly Christmas.

BY HILDA RICHMOND.

"Mrs. Kenneth called this afternoon to ask if you would sing at the entertainment this year as usual," said Mrs. Fielder as her daughter entered, "and I told her you would telephone her this evening. Don't forget it, dear."

"I'm sick of spending Christmas as we do every year," burst out Myra, flinging her books on the faded lounge. "It's rush here and there from morning till night to come and save, and it don't pay. I wish there was some way to put a stop to the whole business. I'll have to go down there to sing for the benefit of a lot of ragged youngsters, and then have to hurry back to attend to the home-made things we'll have for refreshments at home. I'd just like to spend the holidays for once like other people do—I mean people who don't have to count every cent twice over before they let go of it."

"What is your idea of a real celebration?" asked Mrs. Fielder, quietly. Her daughter so rarely indulged in pessimistic reflections that when she did Mrs. Fielder encouraged her to tell every bit of the bitterness in her heart, and then Myra was her own sunny self once more. "I thought you always enjoyed the rush and bustle of tree and party and filling the children's stockings. We can give up the party, you know, and it is not absolutely necessary for you to sing at the mission."

"I'd like to have all the money I want to spend and a houseful of new furniture," said Myra enthusiastically. "Every time the crowd comes I think we must stop inviting people till we get a new lounge and some decent chairs. Then I'd like to have a whole lot of new clothes and a round of real parties. Not our little affairs, with home-made taffy and such things, but elegant spreads, with a maid to pass things, and the table just glittering with silver and cut-glass. Of course, I'd want a tree, but not the kind we get up in the sitting room for the children where you have to put your best foot foremost to hide the bare spots. If I could only have one real worldly Christmas, I'd be so happy."

"Aunt Catherine wrote and asked if you would come to spend Christmas with her in the city," said Mrs. Fielder, with a peculiar smile, "and your father and I decided you could go if you wanted to."

"If I want to? Does she really and truly want me, mamma?" and the excited girl fairly danced over the shabby carpet. "Was ever anything so fortunate?"

"What made you unhappy this afternoon, Myra?" asked Mrs. Fielder, after her daughter had settled down to the delightful fact, and could calmly make plans.

"All the girls in the German class were telling me what they were to have for Christmas, and my expectations seemed so small beside theirs," said Myra. "I wish I had known then what I know now, for we may not have a chance to chat again before I go away. Mr. Schmidt was late, and that very seldom happens. I'll have to tell Mrs. Kenneth I can't sing for them this year, and we won't have to bother with the party. Isn't it perfectly splendid, mamma?"

"You will have to have several new

dresses," said Mrs. Fielder, ignoring the question. "Aunt Catherine says they should be as simple as possible, for girls in the city who are too young to be in society are dressed very plainly. How would you like to have the new clothes for your Christmas present instead of the things we had planned? We can hardly afford the money for both, though aunt will send the railroad fare if you go."

"That will be all right," said Myra, heartily. "I only wish you and papa and the children were going, too."

"I prefer an unworldly Christmas, dear, because I am old-fashioned, I suppose, I hope you will enjoy every moment of the three weeks to the utmost, but not want to stay in the city always. It will be a great opportunity for you to see the interesting things and meet the people who are Aunt Catherine's friends, so you must make the most of it."

"Three weeks! Did she really say she wanted me that long?"

"Yes, you are to be there one week before Christmas and two weeks afterwards. You may put on your wraps and run down to ask Miss Clinger if she can come tomorrow to sew, Myra. I will be very busy for some time with your clothes."

Myra felt sure that the plain white dress would not meet with approval from Aunt Catherine, but that lady looked over the simple wardrobe with critical eyes, and said, "Your mother always did have good taste, Myra. A young girl needs only a few dresses, but those few must be pretty and simple. You will need some extra gloves and a new hat, but I can easily supply these at a first-class store."

Aunt Catherine's house proved a veritable fairy palace to Myra, and for a few days she felt like a princess in a story. It was so delightful to get up in the morning without having to open the windows and spread the bed-clothes over the chairs to air. Myra was just a little afraid of the prim maid who helped her dress, for she had put on her own clothes and combed her hair for years and years, but she accepted it all as a part of her good fortune, and wrote long letters to her friends at home about her wonderful surroundings.

At first it was delightful to go with Aunt Catherine and sit in the carriage while she attended club meetings or made calls, but in a few days Myra longed for activity and a little of the old freedom of home. She could go to walk if the maid went with her, for Aunt Catherine had "views" about the education and social standing of young girls, but one or two walks with a companion who said, "I don't know" to every question, were enough for Myra, and she went back to the lonely hours in the carriage with a book for company.

"I am afraid you are not enjoying yourself, my dear," said Aunt Catherine, noting the fact that her niece's appetite was failing. "After the holidays I shall not be as busy as now, and will have more time to show you the city. To-day I must help with a tree for the Orphan's Home, and will not be at home till late. Let Sarah take you for a walk, or you may go shopping if you wish. I intended to take you myself, but won't have time. I am usually too busy to select gifts, and give money instead, so I'll give

you your Christmas present right now, and you may buy yourself anything you choose down town."

"Oh, Aunt Catherine, if you are going to trim a Christmas tree, please let me help?" begged Myra. "I always do at home." She had thanked her aunt for the dear little purse with its crisp bills inside, and was watching that busy woman get ready to start.

"I'm afraid that is impossible," explained the lady with a smile. "We simply give an order to a professional decorator, and he attends to the actual work. The ornaments are merely rented for the occasion, and the children all have gifts of candy, dolls and toys exactly alike. I can take you with me to the Board meeting, though."

Myra had attended one dreary meeting of a Board of Lady Managers, so she decided in favor of a shopping tour with the lofty Sarah instead. As she waited what seemed ages for Sarah to be ready, she thought of the trees at home, with their home-made gifts, and said to herself, "I don't know, after all, whether I'd like to have a professional decorator fix up the tree for Bob and Addie. I suppose mamma is puzzling her brains this very minute over walnuts that won't stay covered with tin-foil respectably, and candy dogs without heads and tails."

"I'm sure I don't know what country people like," said Sarah, with a bored look on her face, when Myra ventured to ask her opinion about some dress goods in a crowded store. "A dress seems like an odd Christmas present to me, but some folks have queer tastes."

"Mamma will like anything I buy for her," said Myra, stoutly. After that she made her purchases unaided, and gave no heed to the wooden look of her discouraging attendant. In spite of the crowd and her aching feet the day was very successful, and when they went home late in the afternoon a lot of bundles had been sent to the house by the stores they had visited.

"Oh, Aunt Catherine," said Myra, when Mrs. Fielder emerged from her room half an hour before dinner-time that evening, "won't you come into my room and see all the pretty things I bought with the money you gave me? I've been crazy to show them to you."

"Crazy is hardly a good word for a lady to use," corrected Aunt Catherine. "Where are the things for yourself, child?" as Myra spread out the new dress for her mother, the watchchain for father, and the books and toys for the little ones. "The money was for your own present."

"I had the visit here, and they had to stay at home," explained Myra, "so I'd rather spend the money for them."

"That's very nice of you," said Mrs. Fielder abstractedly, "and your selections show very good taste. I told Mary to have dinner a few minutes earlier, so we must go down right away. I have another meeting this evening."

"Do you think I might make a little candy in the kitchen, Aunt Catherine?" asked Myra timidly. "In one store a young lady was showing me how to make bon-bons and I bought some of the sugar she used and a little book of recipes. I often make those things at home, and this looked very simple."

"Make candy in Parker's kitchen?" said Mrs. Fielder, rousing herself to instant attention. "Why, Myra, he would give notice immediately if any one should fuss around in his kitchen. It is so hard to get a competent cook, and you have to let them do exactly as they please to keep them. Where did you see the bon-bons? I'll

send down and buy you a box, but I couldn't let you try to make them yourself."

So Myra put the sugar and book in the darkest corner of her trunk, and said to herself that in two weeks and two days she would be at home, where no fat cook ruled the kitchen with a rod of iron. Then she spent another day waiting in the carriage while Mrs. Fielder did numerous errands. That lady felt sorry for the drooping figure she found at the end of each hurried trip in the corner of the elegant carriage, and would gladly have dispensed with her multitude of commissions if she could, but being a busy woman of the world she could not escape its duties. She heaped Myra's lap with candies and fruit, but no one has ever yet been able to cure loneliness with any such medicines.

"Tell me all about it," said Aunt Catherine, after her day's work was done, and she had time to observe Myra's red eyes.

"I want to go home," said Myra with a fresh burst of tears. "I know you'll think I am ungrateful, but I can't help being homesick."

"Of course not," said Mrs. Fielder, soothingly, "and we'll start to-morrow. I am anxious to see a real Christmas once more. It is all very well to be able to write cheques, and do what you can through a committee, but I am homesick for an old-fashioned celebration myself. And now, are you too tired to do a little shopping, for we will start early in the morning?"

"This is the real thing," said a boy enthusiastically, as the crowd gathered in the shabby sitting room for the customary party. "I'm glad there is one place where the furniture isn't too fine to have a good time, and that place is right here. I almost shed tears, Mrs. Fielder, when I heard Myra was to spend the holidays at your house, for I knew there would be no party then. I live most of the time at a boarding-school, and in a hotel when I'm not there, so you see I don't have too many good times."

"Come on, all who want to help with the refreshments," said Myra, passing at that moment. "The kitchen is big enough for the crowd, but some of you will have to help mamma finish the tree."

"I never heard Myra sing as she did this evening at the mission," said one of the girls as she joyfully added Aunt Catherine's expensive ornaments to the rather bare tree. "She had the most unworldly look on her face, and simply poured out her soul in the Christmas hymn."

"She says she never wants another worldly Christmas," said Mrs. Fielder, with a smile, "but she never had one."—Christian Guardian.

Christmastide in Other Lands

When writing of Saxon Christmas and odd Christmas ceremonials one writes in the past almost wholly, but in the Black Mountain region of Europe the old time customs are the customs of to-day, and time seems to have been unable to change their infinite variety.

In the mountains of Montenegro the peasants have a peculiar Christmas Eve custom. After the Yule log has been lighted, the head of the house and the son who acts as the shepherd of the sheep-flock go to the stable with candles and light up every corner alternately. Then they return to the door, and as each holds his candle high, the animals are driven in, one by one. The housewife then sprinkles a little wine over the oldest female of each the different species of live stock, and having done this, kisses the animal on the head. This is an unique

Christmas practice, and antiquarians have been able to find out no reason for it, nor have they been able to set the time when it began.

The kissing ceremony over, the family "clucks" like a hen, and "cheeps" like a chicken. This is said certainly to insure a plentiful increase of the fowl during the coming year.

It should have been said that before the fire is lighted the shovel and poker are hidden away. The Christmas fire must be stirred only with a piece of wood. As soon as a piece falls from a burning Yule log, one of the sons of the family picks the bit up in his teeth, and at the imminent danger of being burned, carries it thus into the yard, and there drops it. Now of a certainty no witches can get in during the Christmas festivities.

In some parts of the German Alps it is held that on Christmas Eve "cattle fall on their knees in adoring worship," being given the power of speech during that one night, but woe to the person who overhears or listens to their converse, for the reaper Death will surely find him, let him hide as he will, before seven days are passed. Maidens think to find the key with which to unlock the door of their future life, and especially among the peasantry of Poland is full reliance placed upon the results of these mystic rites.

This superstition of the cattle must be very ancient, as Howison tells us in his "Travels in Canada" how his Indian guide begged him to keep still on Christmas Eve in the woods, in order that they might see the deer kneel to the Great Spirit.

In Russia the Christmas Eve celebration is long and curious, beginning in the early afternoon with groups of peasants singing carols in front of the noblemen's houses, where they eagerly gather the coins thrown to them from the windows. This is called the *Kilonda*, and always precedes the masquerade, when the peasants of all ages dress themselves to represent different animals, in memory of the Saviour's having been born in a stable. When the evening star rises the supper is served, and among those who can afford it there are Christmas trees resplendent with good things.

In Holland one Christmas Eve custom is of exceeding interest. In all the towns and villages at the midnight hour the men, in varied costumes meet in the principal squares, chanting the "Gloria in Excelsis." Proud is the man selected by vote to be the "star bearer." A large star, in which are several lighted candles, all shining as one, is mounted in one end of a long pole. This star is symbolical of the star which guided the three kings to Bethlehem, and the effect of its light in the dark and winding streets at the head of the long procession of men slowly marching to the music of "Gloria in Excelsis," sung in chorus is deep and impressive. A sumptuous supper is served after the devotions are ended, and thus Christmas Day begins.

In Norway there is a peculiar way of offering a lady a brooch or a pair of earrings in a truss of hay. The house door of the person complimented is pushed open, and there is thrown in on the house a bundle of hay or straw, in some part of which there is a needle or a present to be hunted for. A favorite way for a lover to send a present to his sweetheart is to make a large brown-paper bundle, which on being opened, reveals parcel within parcel, until the kernel of this paper husk is arrived at, which opened, contains some delicate and valuable ornament.

One of the prettiest Norwegian customs at

Christmas is the practice of giving on that day a dinner to the birds. On Christmas morning every gable, gateway, or barn door is decorated with a sheaf of corn, fixed on a tall pole, wherefrom it is intended that the birds shall make a Christmas dinner. Even the poorest will contrive to have a handful set aside for this purpose, and what the birds do not eat on Christmas Day remains for them to finish at their leisure through the winter. The carolling of birds about these poles makes a Norwegian Christmas cheery.

—Presbyterian.

Lottie's Christmas Secrets.

When a little girl has five times as many pennies to spend for Christmas as she is years old, she ought to be very happy. This it was that made Lottie Pringle so happy. She was five years old, and she had twenty-five cents to buy Christmas presents for her father, mother, brother Joe, and four sisters.

"Now mamma" said Lottie, "let's talk about what I'll get, 'cause you'll have to help me to think; only sister Mary did tell me what to get for you, but I'm not going to tell. I mean, I don't think I'm going to tell."

"No," said mamma, "I can wait till Christmas. But what did you get for papa?" "I did buy his present mamma, when I was out with sister Mary and bought your darning—Oh!" and Lottie's hand was tightly over her mouth. "Did you hear mamma?" "I only heard one word, dear."

"Well it takes two words to tell, so I guess you don't know."

"I think we would better talk about what to buy for Mary," said mamma. "How would a lead-pencil do for Mary and one for brother Joe too."

"I know they'd like that, mamma. They're always saying, 'Where's my pencil?' when they're going to study, and I won't tell."

"No you mustn't tell."

"Mamma, I can tell you what I got for you, 'cause of course I'll tell you all the things; but I won't show it to you."

"Maybe you'll be sorry if you tell me now you'd better keep it for a Christmas secret."

"Oh, no," pleaded Lottie, "I'll just have to tell. It's a darning needle, it's a darning-needle; but you mustn't see it till Christmas." And then Lottie gave her mother a hug and a kiss. "You like it mamma, don't you?"

"Indeed I do, dear, and I shall know just what to do with it."

Lottie was delighted. The next day she went out with her mother and bought the pencils for Mary and Joe. When Mary came from school, they had just been carefully hidden away; but the eager little girl whispered to her mother that she could show Mary the one she had for Joe, "and you know, mamma, he won't know about the one I've got for her."

"Now, be careful," whispered mamma, "Don't bring but one."

"Lottie flew to bring the pencil and came running back. "See, Mary, what I've got for Joe; and don't you tell him."

"Not I," said Mary, as she took the pencil. "How very nice! He'll be so pleased."

"Yes, and I got—" But, seeing mamma's warning finger, she caught the pencil from Mary and ran out of the room. The door shut behind her with a decided slam, and mamma was thinking the secret was safe, when lo! it opened just a crack, and a little

(Continued on page 719)

Ministers and Churches.

Ottawa.

The anniversary social of St. Paul's congregation on Monday evening, was a well attended and pleasant affair. The pastor, Rev. Dr. Armstrong, presided, making an excellent chairman. The speakers were the venerable Dr. Warthrop, who happens to be visiting in the city; Rev. Messrs. Turnbull and Anderson, who all made congratulatory references to the minister and congregation. The musical part of the programme was well sustained; and the quantity and quality of the refreshments did credit to the skill and liberality of the ladies.

Rev. Dr. Gordon, principal of Queen's University, preached anniversary sermons Sunday in St. Paul's Presbyterian church. They were thoughtful, eloquent and characterized by deep spirituality. At the morning services Dr. Gordon took his text from St. Luke, chapter 5, verse 4, "Launch out into the deep." He said these words were a call to new and greater effort, a summons to disciples to go forth in faith, faith in the love of God, in whose hands were the deep places of the sea, and with the hearts of men. It was a characteristic of faith to look forward. Faith gave substance to things hoped for and was the evidence of things not seen. It gave inspiration and saw new oceans to be crossed. It was of the essence of faith to keep life bright, fresh and hopeful, by holding in view the possibility of new achievements. We were not always inclined to obey the summons of Christ to launch out into the deep, to leave familiar friends and things as His call sometimes necessitated. We liked to linger near the shore. But nevertheless if we would follow Christ we must cast loose from the moorings of temporal things and venture upon the sea of God's goodness. The soul that did this was amply rewarded.

In the department of knowledge there was the same call, and the similar reward. Increased knowledge of secular things should increase our knowledge of God. Our triumphs of knowledge were victories of faith. They were an earnest of things beyond. The man of science might not believe in God, but he believed in law, which is the expression of reason. This held in the realm of the spiritual. We had not yet reached the end of enquiry. There were still revelations for those who sought, as there were in the past. It was well for the church that there were within her ranks men of speculative minds and keen critical ability. The sincere investigator examined not because he doubted God, but because he called in question the reasons of men, that he might the better understand God.

The greater leaders of mankind, such as Moses and St. Paul, were men who launched out at the command of God, not knowing whither they went. Carey, Livingstone, Wesley Booth and others were examples of a similar exercise of faith in modern times. Some would say such conduct was a leap in the dark. But there was no leap in the dark if one went in the companionship of God.

Dr. Gordon said the command to launch out was particularly applicable in Christian life. There was a particular work for each one to do, and no one else could do it. The peculiar dispensations of Providence, such as sickness, affliction and bereavement, were calls to launch out. Such calls seemed harsh, but it was only by complying with them that the riches of God's grace were experienced. The final hour was a call to launch forth, trusting to the great goodness and mercy of God, and in doing so we were borne into a world of new and grander experience.

Quebec.

The Rev. Dr. Kellock accepted the call extended to him by Kinnear's Mills, or Leeds' Congregation. The severing of ties at Richmond is painful to the minister and people, for Dr. Kellock endeared himself to the community. His induction at Kinnear's Mills will take place on the 29th December. The Presbytery rejoice in this settlement, and hopes that the unhappy conditions prevailing at Kinnear's Mills for several years will now take end.

Rev. Wm. Shearer, after 13 years of arduous and successful work at Sherbrooke, tendered his resignation at the last meeting of Presbytery, stating that the demands of the congregation are now too heavy for his strength. The resignation is quite likely to go into effect early in

January. The Presbytery will part with Mr. Shearer with very deep regret, for he is a brother deservedly beloved. It is gratifying to learn that Mr. Shearer's services are likely to be secured, for some time, in the interests of an exceedingly important department of Church work.

The Congregation of Chalmers' Church, Quebec, tendered a reception social to the Rev. Wylie C. Clark, on the evening of the 13th December. The lecture room was most tastefully decorated, and was well filled by well-wishers. The Presbytery of Quebec, being in session in the city that day, attended the reception in a body. Excellent musical selections were rendered by the choir and soloists. Mr. A. Miller made a model chairman. Many addresses of welcome and congratulation were given. Revs. Mr. King and W. H. Sparling conveyed the greetings and good wishes of the local Baptist and Methodist churches, respectively. Dr. Kellock, by appointment, represented the Presbytery of Quebec, and did it well. Mr. Wm. Brodie, chairman of the Board of Managers, in a neat speech, and in the name of the congregation, thanked Rev. J. R. MacLeod, who looked after the interests of the congregation during the vacancy for his services and the happy issue of them, and presented him with a purse worthy of Chalmers. Mr. MacLeod made a suitable reply. Mr. Clark, the new minister, gave the closing address, thanking the congregation for their reception and friends for good wishes by which he and his family were cheered. Refreshments were then served and a pleasant social hour spent.

Western Ontario.

Rev. F. W. Gilmore, B. A., of Granton, was the preacher at anniversary services at Tavistock last Sunday. The tea meeting on Monday evening was well attended and the speaking of a high order.

The first business before last meeting of Chatham Presbytery was the resignation of Rev. Dr. Jamieson of Bridge End, Bethel and Ridge charges. After expressing deep regret, and after the various delegates had paid high tribute to Dr. Jamieson, his resignation was accepted to take effect at the end of the year. Rev. N. Lindsay, of Dresden, has been appointed clerk of Chatham Presbytery, vacant by the resignation of Dr. Jamieson.

Jubilee services were held last Sabbath in the 4th line Presbyterian church, East Nottawasaga and were very successful also the entertainment the following Monday evening. The church is the oldest in the whole vicinity. Opened fifty years ago, its first pastor was Rev. J. Campbell; second, Rev. A. McDonald; third, Rev. D. McDonald; fourth, Rev. J. K. Henry; fifth is its present pastor, Rev. J. A. McConnell. This church is connected with Creemore, Barrie Presbytery, and is to-day in a flourishing condition. Services on Sabbath were conducted by the pastor and Rev. Cranston, of Collingwood.

"The Romance of North-west Missions," was the interesting subject of an hour's address by the Rev. R. G. MacBeth, to the young people of his congregation in Paris recently. Being a native of the Western country and intimately associated with its history and development, Mr. MacBeth is able to speak so as to bring his hearers into touch with the life and spirit of the West. The Paris congregation by private subscription gives \$1000.00 a year to Home Missions besides the regular contributions to the schemes.

Rev. A. L. Burch, of St. Andrew's Church, Orangeville, has been in receipt of several anonymous letters. Last Sunday evening he intimated that during the previous week he had received a particularly silly and impertinent letter from one of these anonymous writers during the week. This lady wished to know if the reverend gentleman was a smoker, and asked him how he would advise a woman to treat her husband if he smoked. She also wanted his opinion on the political situation in Ontario, and gave him a couple of texts from which she desired him to preach. The minister, glancing over the congregation, said that he believed the lady who wrote the letter was in the church, and he desired to tell her that it was his own business if he smoked, and none of her business whatever. If she was a woman and had a husband who smoked he would provide him with a comfortable room in order that he might enjoy himself. He made no reference to the political situation.

Rev. D. R. Drummond, B. D., of St. Thomas has been unanimously invited to the pastorate of St. Paul's Church, Hamilton, vacant through the recent removal of Rev. Neil MacPherson.

Rev. J. A. Wilson, B. A., the new pastor of St. Andrew's church, Hamilton, has been heartily welcomed. At the reception given him by the church people tea was served in the Sunday School room after which there was an interesting programme, including some music. Welcoming addresses were given on behalf of the various departments of the church, and several local ministers greeted Mr. Wilson in a friendly manner. Mr. W. R. Leckie presided.

There was a good attendance at a meeting of the local Queen's University Alumni Association held on Friday afternoon in the Sunday school room of St. Paul's Church, Hamilton, Dr. Malloch presiding. The following were appointed a committee to co-operate with the committee appointed by the Hamilton Presbytery to assist in raising funds to increase the Queen's University endowment fund by \$500,000. Rev. Neil Leckie, Rev. J. Anthony, Waterdown; Dr. Storms, Dr. Balle, Mrs. Mabel Henderson, Dr. Bertram, Dundas; Lieut Col. Logie and John Legatt, Principal Gordon and Professor Dyde will visit Hamilton on Jan. 1, and address the local and Dundas Presbyterian churches. On Jan 3 they will discuss with the joint committee the need for the extra endowment funds and methods to be employed in raising it.

The morning service at Chalmers church, Guelph, was conducted last Sunday by Mr. Robert Ledingham of Knox College, who preached on "The Missionary Spirit." Mr. Ledingham had himself been a missionary for four years on the prairies of the Northwest, and spoke from experience. He said there were three classes of persons there; those who opposed religion, those who were entirely indifferent, and those who took an active part in religious matters. He told about the wonderful work done by the late Rev. Dr. Robertson, and said the country had sustained a terrible loss when he died. Dr. Robertson had predicted that the future of the Canadian West in religious matters would be decided during the first five years of this century, and Mr. Ledingham thought such would be the case. Great efforts were being made to lay a firm religious foundation, but more money and men were needed.

Eastern Ontario.

Glengarry Presbytery has undertaken to rearrange, if possible the two Lancaster congregations.

The next regular meeting of Glengarry Presbytery is appointed for Monday, 6th March, in St. John's church, Cornwall.

Glengarry Presbytery nominates the following commissioners to the next General Assembly: Rev. Dr. MacNish, Revs. J. Matheson, K. McDonald, K. Gollan, and Mr. A. N. Cheney.

In the First Presbyterian Church, Brockville, Rev. Norman McLeod is preaching a series of useful sermons to young men.

Rev. J. J. Wright is still at Peterboro, and on Friday evening addressed the Y. M. C. A. of that town on "Yukon Dogs."

Rev. D. McLaren, M. A., the efficient clerk of Glengarry Presbytery, has been unanimously nominated for the moderatorship of the Synod of Montreal and Ottawa.

At the recent meeting of Glengarry Presbytery a vigorous appeal was made by Rev. K. Gollan to his co-presbyters to use all proper means for the advancement of temperance, looking towards total prohibition.

Rev. J. S. Burnett, of Cornwall, occupied the pulpit in Burns Church, Martintown, last Sabbath morning.

St. Andrew's church choir, Martintown, and a number of the young people held their practice on Monday evening at the home of Mrs. Malcolm McDermott, Island, where they were hospitably entertained.

In St. John's Church, Brockville, the Sacrament of the Lord's Supper was observed. In the evening the pastor, Rev. D. Strachan, exchanged pulpits with Rev. Norman McLeod of the First Presbyterian Church.

Rev. W. T. Prittie, of Vernon, occupied the pulpit in St. Andrew's, Carleton Place, last Sunday, in exchange with Rev. Mr. Woodside, who was conducting anniversary services at the former place, and delivered two very able sermons.

The members attending the last meeting of the Glengarry Presbytery are deeply indebted to the ladies of St. Elmo Church for their kind hospitality.

At the meeting of the Glengarry presbytery last week much time was given to the discussion of carrying on missionary meetings throughout the entire presbytery, especially in connection with the home mission work in the west.

Rev. D. N. Coburn, B.D., of Lunenburg, has been elected Moderator of Glengarry presbytery for the ensuing six months. Nominations for the vacant chairs in the Presbyterian College, Montreal, were made as follows:—The chair of practical theology, Rev. E. A. McKenzie, B. D., Montreal; chair of Old Testament Literature and Exegesis, Rev. D. M. Ramsay, D. D., Ottawa; chair of Apologetics and Church History, Rev. John MacDougall, M. A. Spencerville.

The recent evening session of Glengarry Presbytery took the form of a conference in the presence of a large congregation. The principal speakers were Rev. E. A. McKenzie of Montreal, who spoke on The Religion of the Future, and D. N. Coburn who spoke on Personal Responsibility of Christians in Seeking the Salvation of Others. The former claimed that the home above all other institutions, is responsible for the proper training of the young. The latter charged the congregation, lay or clergy, with personal responsibility to others. Rev. T. G. Thompson, of Vankleek Hill, also spoke on this topic. A profitable and interesting discussion followed.

St. Andrew's Church, Campbellford, has enjoyed a number of helpful services recently. Towards the end of October the thank offering of the W. F. M. S. was held when Rev. D. D. McDonald of Keene preached most forcibly on Foreign Missions. Then on Thanksgiving night a congregational tea was held at which a splendid programme of music was given by the church choir and S. S. orchestra; on this occasion also two fine addresses were delivered by Rev. D. A. Thomson, of Hastings, and Rev. Geo. A. McLennan, of Norwood. Lastly, on Sabbath evening, Dec. 11., the congregation listened to the graphic and informing address on mission work in the Yukon by the Rev. J. J. Wright, who has spent five years in the Master's work in that distant portion of the Lord's Vineyard.

Kingston Notes.

Presbytery of Kingston met at Belleville on the 13th inst. Rev. W. M. Peck was chosen moderator instead of Rev. J. Moore, who has accepted a call to a congregation in the Presbytery of Sarنيا. Fourteen members were present. Rev. A. Laird resigned the pastorate of Cooke's Church, Kingston, as having accepted the professorship of English in the Military College. The usual steps were taken.

Mr. Peck from the committee on the proposed summer school or institute to be held in Kingston reported progress. Arrangements are not yet fully completed; but is likely to be held in February next; and eminent men from abroad are invited to be present. The subject was discussed at some length. It is intended to embrace theological students, Sabbath school teachers and young people's societies, and can be made very profitable.

A committee appointed to consider nominations to vacant professorships in the Theological College, Montreal, reported, recommending Rev. Dr. Ramsay, Ottawa, to the chair of Old Testament Literature, Rev. H. Gracey to that of Theology, and Prof. McMillan to that of Apologetics. The report was approved. Mr. Binnie reported good progress from missions, and A. Laird from the students' committee. A committee to prepare a minute relating to the late Principal Caven, reported as follows:

"The Presbytery of Kingston feels that it cannot adjourn without expressing its deep sense of the loss sustained by the church at large, and by Knox College in particular, through the death of the late Principal Caven. Principal Caven was a man of most devout and humble spirit, an able and wise counsellor, interested in all questions pertaining to ecclesiastical matters, and moral and social problems. He took a broad and statesmanlike view of any interest relating to the country's highest welfare. As an educationalist, Principal Caven ranked high; and his counsels were greatly prized and eagerly sought by all interested in higher education. His long connection with Knox College as professor and principal, and his intimate connection

with Toronto University, have had an eminently beneficial influence upon the educational interests of this province. In the courts of the church, he was acknowledged to be a wise counsellor, and has contributed largely to the shaping of the policy of the church during the last thirty years. He recognized with pride the honour conferred upon him by being appointed president of the pan-Presbyterian council. We mourn his loss, and pray that the Great King and Head of the church, would speedily raise up a worthy successor to carry on the work of His church." The report was cordially approved. The Presbytery adjourned to meet in Kingston, on the first Tuesday of March, at two o'clock.

Presbytery of Orangeville.

Rev. Geo. Ballantyne was inducted into pastoral charge of Maxwell, McIntyre and Faversham, on Tuesday, Dec. 13th.

Call to Rev. D. McKay from Alton and West Caledon was sustained. This charge is negotiating for new manse.

Rev. Alex. Shepherd of Tarbert was translated to Markdale and will be inducted there December 22nd.

Rev. Walter Carr, late of Victoria Presbytery, was appointed to take charge of Tarbert field for three months.

All correspondence and communications for Presbytery of Orangeville are to be sent to Rev. James Buchanan, Dundalk, Interim Clerk

Augmentation Needs.

To the Editor, DOMINION PRESBYTERIAN. Will the Augmentation Committee to meet in March, be able to pay the present minimum, \$750? If congregations do not give more than they gave last year, it will not be possible. The great growth of the Church, through immigration and the success of Home Missions, has placed more congregations on the augmented list, thus demanding at least \$2,000 more to carry on the work.

But is the present standard of payment—a standard set up more than twenty years ago—high enough to-day? Is it enough to meet the bare necessities of the able and devoted men who are doing so much to build up the Presbyterian Church, to extend the Kingdom of Christ, and to keep our national and social life pure and sweet? Presbyteries, Synods, and General Assembly, after thorough discussion of the subject, have declared the present minimum too low, and have emphatically said that, in justice to the men and to the cause of Christ in the land, it ought to be raised at least to \$800. Can this be done, easily done? Is the Presbyterian Church of Canada able to do this and more? To ask these questions is to answer them. Let congregations, at present giving nothing to augmentation, all give something, some five, some ten, some fifteen and some twenty dollars; let the congregations, at present giving almost nothing, increase their givings as God hath prospered them; and let congregations, at present doing well, do a little better; then the \$800 minimum will be at once and easily reached. This, if done, will bring light to many a dark home and joy to many a sad heart.

SAMUEL LYLE,
Con. Augmen. Fund Com.

Missionaries Wanted.

There are at present several vacancies for ordained missionaries in the Presbyteries of Algoma and North Bay. Some of the fields have been without services for nearly three months, and our cause is suffering very grievously.

Are there not some unemployed ministers or others willing to offer their services? If so, they are requested to correspond with the Rev. Dr. Findlay, Barrie, without delay. R.H.W.

Booming Canadian Resorts.

The Grand Trunk Railway System has completed arrangements for an extensive exhibit at the Sportsmen's Show, to be held in Madison Square Garden, New York, from February 21st to March 9th, 1905.

A most desirable space, covering a floor area of 500 square feet and a wall space in the pavilion that will be erected of about 1,500 feet has been secured. The exhibit will consist of fish and game and other features of interest to sportsmen and the lovers of forest life, and Canadian haunts for the hunter and angler will be exploit-

ed. From the great interest that is taken each year in this attractive exposition, it is expected that the attendance during the coming season will reach at least one hundred and fifty thousand people.

British and Foreign.

On leaving Wick, Rev. D. R. Scott has been presented with a gold watch and his wife with a gold bracelet.

Black Jews are to be found in Cochin in British India. They reside in a village apart from the town.

There is a decided increase in the number of "drunk" cases before the Glasgow courts since the early closing was adopted.

Two centenarians, named Richard Philbin, aged 107, and Mary Ann Gibbons, aged 104, died in Liverpool on the 1st inst.

"It is a downright sin to preach dull and dry sermons," said the Rev. C. H. Kelly, a Wesleyan minister preaching at Plymouth.

Rev. Dr. Rainy has accepted the nomination for Moderator of the next U. F. General Assembly, but says he can only hold office during the May meeting.

It is declared by a London newspaper that "an end of the trouble between the Free Kirk and the Wee Kirk is in view. King Edward will intervene."

It is said that the King is taking a keen personal interest in the preparation of Queen Victoria's correspondence during the earlier part of her reign.

The British Mission to Afghanistan has arrived at Dacca all well, and has been received in a very cordial and friendly manner by the Afghans.

Sir Donald Currie, the Scotch shipowner, has given £25,000 to Edinburgh University to extend its usefulness and assist the Carnegie Trust in carrying out its work.

In opening Dennistown Parish Church bazaar on the 25th ult. Principal Story said that the National Church should be the refuge of those who were not otherwise provided for.

The amount of alcoholic beverages alone which were necessary to satisfy the national thirst of the United States during the past year would fill a canal 100 miles long, 100 feet wide, and 10 feet deep.

Zion City has paid the final instalment on the big debt which a year ago involved it in bankruptcy proceedings, and threatened to wreck the gigantic enterprise established by John Alexander Dowie.

Shortly before the outbreak of the Boer war a large statue of President Kruger had been ordered, and the pedestal was already erected. The completed statue has been lying ever since on a wharf in Delagoa Bay, and no one seems to care for it.

A fleet of 100 vessels is engaged from January till August each year in the capture of sharks near Iceland. Only the livers are sought. That of each shark yields five gallons of oil, which has medicinal virtues resembling those of cod-liver oil.

The death is announced of a well-known Scottish divine, the Rev. John Kirkwood, for fifty years the pastor of St. Meddan's U. F. Church, Troon. He died at the residence of his daughter in Kirriemuir. Mr. Kirkwood was in his 78th year.

Liquor and Tobacco Habits

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

- Sir W. R. Meredith, Chief Justice
- Hon. G. W. Ross, Premier of Ontario.
- Rev. John Potts D.D., Victoria College.
- Rev. Wm. Caven, D.D., Knox College.
- Rev. Father Teeff, President of St. Michael's College, Toronto.

Right Rev. A. Sweetman, 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 from business, and certainty of cure. Consultation or correspondence invited.

(Continued from page 716.)

voice called back, "There's one for you Mary, just like it."

Nothing would do but Joe must see Mary's pencil, and when he praised it and said it was a nice pencil for Mary to lend him sometimes, what did Lottie do, in spite of warning looks and coughs from Mary and mamma, but tell him while she jumped up and down with delight, that he was to have one for his very own.

When Alice and Maggie asked mamma one morning for money to buy a paper pad to carry to school, Lottie shut her lips very tightly, clapped her hands over her mouth, then laughed, and, pointing to mamma's bureau, said mysteriously.

"You can't guess what's in there this minute, that I bought with my own money."

Another time mamma overheard her saying to Sarah, in the next room, "When Christmas comes, you won't have to use that old pen holder any more, and I know why."

Whenever papa used a postage-stamp, Lottie was always at his elbow to ask "if his stamps would last him till Christmas," or if he thought postage-stamps made good Christmas presents."

Indeed Lottie found so many times and ways to tell her Christmas secrets that the family finally gave up trying to prevent it.

But, after all, what do you think she said when Christmas Day really came?

"Oh, I'm so glad it's come, because now I shan't have to keep my Christmas secrets any longer."—Helen Ames Walker.

Compassion One of Another.

A little thought will show how vastly your own happiness depends on the way other people bear themselves toward you. The looks and tones at your breakfast table, the conduct of your fellow-workers or employers, the faithful or unreliable men you deal with, what people say to you on the street, the way your cook and housemaid do their work, the letters you get, the friends or foes you meet—these things make up much pleasure or misery of other peoples days. And this is the half of the matter which you can control. Whether any particular day shall bring to you more of happiness or of suffering is largely beyond your power to determine. Whether each day of your life shall give happiness or suffering rests with yourself.—George S. Merriam.

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Health and Home Hints

Observations of a Housewife.

A housewife whose laws are as fixed as those of the Medes and Persians will drive her family away, especially the children. Good fellowship and jollity in the home should be a part of the good discipline, and not looked upon as a crime. I am personally acquainted with a housewife, not a home maker, in Brooklyn, who boasts that her husband and her son never enter the front door in wet weather. They have been disciplined to enter through the back door and climb three flight of stairs to their sitting room. They are not allowed to rest upon a sofa in dressing gown and slippers, because it is not dignified. This surely seems like straining at a gnat and swallowing a camel, and such discipline in most homes would drive the family away from it.

On the other hand, the members of the household should not be encouraged to be tardy at meals. That, above everything else, makes trouble with the servants. There should be a restriction on untidiness of all kinds, and the home should not be made a rendezvous for all of the boys and girls in the neighborhood at any hour of the day, to ransack the garret, deplete the ice-box, and throw things into confusion. There is a happy medium which the genuinely good housewife will discover if she tries. It is not necessary to drive away her young people to find their "fun" in other homes—which they always compare to the disadvantage of their own—just because they may be a little troublesome or may seem to infringe on household discipline. One can be a good housekeeper, taking the most particular care of all her possessions, and not make them more important than the happiness and comfort of her family.—Leslie's Weekly.

Breast of Veal a la Poulette.—Cut a breast of veal into small, convenient pieces, and boil until very tender. Drain, strain the water and return to the stove. Make a sauce of one tablespoonful of butter, two of flour, and the water in which the veal was boiled, reduced to the proper proportion. Season with salt, pepper, paprika, chopped parsley and a pinch of sweet herbs. Add a tablespoonful each of finely-chopped cooked carrot and canned mushrooms, sprinkle the veal with lemon juice, pour the sauce over and serve. The sauce may be thickened with the yolks of eggs, if desired.

Veal Cannelon.—Mince cold roasted veal very fine and add to it half the quantity of minced boiled ham. Season it with salt, pepper, paprika, a tablespoonful of chopped parsley and a teaspoonful each of ground mace and grated lemon peel. Add half a cupful of the cold veal gravy and a raw egg or two as needed. Add bread crumbs till it shapes easily. Mold into a loaf, dredge with salt, pepper and flour, put into a well-buttered baking pan and cook till brown, basting with a little melted butter if necessary. When it is brown, brush the top with the beaten white of an egg and return it to the oven a few minutes to let it glaze. Any preferred sauce may be served with it, and it may be used either hot or cold.

Veal Birds.—Take small pieces of the cutlet and pound thin. Parboil with a bay leaf, a little onion and a stick of celery, having first rolled each piece into a small oblong and tied it firmly with a string. When the meat is tender, drain, cool, and set the broth to boiling briskly. Remove

World of Missions.

The Women of Japan.

Many Japanese women have adopted the European costume.

There are women lawyers in Tokio, but their entrance into the medical profession is still frowned upon.

The mothers of Japan recite daily to their children the names and deeds of the great in their country's chivalry.

Great pains are taken to teach the present Empress of Japan literature, to develop her artistic taste, and to school her in the writing of graceful verse.

The woman of present-day Japan lives under far more liberal laws than her mother did. There is now a law for divorce by mutual consent. Woman lecturers are not unknown.

The Empress of Japan caused the first Japanese girls to be sent to America, in 1871 to acquire Western learning. She suggested the foundation of the National Normal School and patronized the establishment of the Japanese Red Cross Society.

According to the Japanese point of view the wife of the Mikado is a very beautiful woman. She is very small, being less than five feet in height, but makes up for the lack of inches in the dignity of her manner. The Empress is much beloved by the Japanese people, and is especially distinguished for her activity in charitable work. Her influence is not alone shown in this direction, but as well in the abolition of the time-honored custom of blacking the teeth and shaving the eyebrows of married women. The Empress is partial to the European style of dress and wears exceedingly beautiful costumes. She was married to the Mikado on March 28, 1869, and on the occasion of the celebration of the twenty fifth anniversary of the wedding, the Empress appeared at the court function in a European gown of white satin handsomely embroidered with silver and blazing diamonds.—Philadelphia Presbyterian.

the strings and insert a strip of fried bacon or a little stuffing. Place the birds in a baking pan, well buttered, cover with sifted crumbs, dot with butter and bake in a brisk oven until brown. Make a sauce of butter, flour, the reduced broth; season with salt, pepper, chopped parsley, and a little tomato or mushroom catsup. Serve on a bed of the sauce.—Brown Book.

Let us do as the Christ did: Give our selves for others; deny ourselves that those who need may have a share in the good which has been given to us. Thus by giving we shall first know the joy of having, and we shall join in the chorus that sounded over Bethlehem on the first Christmas morning. Our deeds of help will have more music in them than cathedral chimes in the tower, or cathedral carols in the choir, and from humble homes and happy hearts will sound the antiphon of the angels' song. Bring holly and mistletoe, hemlock and cedar; festoon the walls with vines of smilax, soft and green and tender; scatter flowers; light tapers on Christmas trees; put greens on Christmas graves; fill house and street and earth and heaven with shouts of exultation!—Bishop Vincent.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.
 Calgary, Edmonton, Strathcona
 Kamloops, Vernon,
 Kootenay, Fernie, B.C.,
 Westminster, Chilliwack
 p. m.
 Victoria, Nanaimo Feb.

SYNOD OF MANITOBA AND NORTHWEST
 Portage la Prairie, 8 March.
 Brandon, Brandon.
 Superior, Fort Arthur,
 March.
 Winnipeg, Man. Coll., 2 d Tues bi-mo.
 Rock Lake, Pilot Mt., 2 Tues. Feb.
 Glenboro, Tréheine, 3 Mar.
 Portage, P. la Prairie, 28th Feb.
 Minnedosa, Munnings, 17 Feb.
 Melita, Canivale Feb. '05.
 Regina, Regina Feb. '05.

SYNOD OF HAMILTON AND LONDON.
 Hamilton, Knox Hamilton Jan. 3 10 a.m.
 Paris, Paris Jan 10 10.30
 London, St. And. ch, 6th Dec. 10.30 a.m.
 Chatham, Chatham, Dec. 13 10 a.m.
 Stratford, Knox, Stratford

Huron, Seaforth Jan. 17, 10.30 a.m.
 Sarnia, Sarnia, St. Andrews Dec. 13
 Maitland, Wingham 20 Dec. 10 a.m.
 Bruce, Paisley 6th Dec. 11 a.m.

SYNOD OF TORONTO AND KINGSTON.
 Kingston, Belleville 13 Dec
 Peterboro, Peterboro, 13th Dec 9 a.m.
 Whitby, Port Perry Jan. 18 10 a.m.
 Toronto, Toronto, Knox, 18 Tues. monthly.
 Id. Id. Id., Cambridge 8 Dec. 11 a.m.
 Orangeville, Orangeville, Jan 10
 Barrie, Barrie Dec 13 10.30 p.m.
 Owen Sound, Owen Sound, Division St,
 6 Dec 10 a.m.
 Algoma, Blind River, March.
 North Bay, Callander, Sept 28 9
 a.m.
 Sauguen, Palsarsten 13 Dec. 10a.m.
 Guelph, Central Ch. Galt Jan. 16, '05

SYNOD OF MONTREAL AND OTTAWA.
 Quebec, Que. St. Andrews, 13 Dec. 3 p.m.
 Montreal, Montreal, Knox 13th, Dec 13
 8.30 a. m.
 Glengarry, St. Elmo 13th Dec. 7
 30 p.m.

Lanark & Renfrew, Zion Church Car-
 lleton Place 21 Feb
 Ottawa, Hintonburg
 Brockville, Winchester, Feb. 23 5 p, m

SYNOD OF THE MARITIME PROVINCES
 Sydney, Sydney.
 Inverness, Whyocomaugh

P. E. I., Charlottown, 3 Feb.
 Pictou, New Glasgow.
 Wallace, Tatamagouche
 Truro, Truro,
 Halifax, Halifax 20 Dec.
 Lunenburg, Labase 5 May 2.30
 St. John, St. John 18th Oct. 10 a. m.
 Miramichi, Campbellton June 27 7 p.m.

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A radical change from old methods and prices was announced by the Toronto News lately. The eyes of the newspaper world have been upon the News for the past few months, during which time several departures have been made which have given that paper a wide-spread reputation for enterprise and originality. This latest move is to place the News at the price of \$1.00 a year by mail. Only a deep-founded belief in the future success of the News could lead the publishers to make such a reduction in price. But just as the dollar magazine has taken hold of the people, so we venture to predict, the News will secure a vast and ever increasing circulation, based not only on the popular price at which it is sold, but mainly upon the intrinsic merits of the paper itself.

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THE CANADIAN NORTH-WEST

HOMESTEAD REGULATIONS.

Any even numbered section of Dominion lands in Manitoba or the Northwest Territories, excepting 6 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

ENTRY.

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

HOMESTEAD DUTIES.

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

- (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 in the manner prescribed by this Act, and has obtained entry under the provisions of this Act for a second homestead, the requirements of this Act as to residence may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his 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 contiguous township.

A settler who avails himself of the provisions of clauses (2) (3) or (4) above shall file a copy of his homestead, or substitute 20 head of stock with buildings for their accumulation, and have leases of 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 Land Office in Manitoba or the North-west Territories information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing lands to settle them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa; the Commissioner of Immigration, Winnipeg, Manitoba; or to any of the Dominion Land Agents in Manitoba or the North-west Territories.

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 land are available for lease or purchase from Rail Road and other corporations and private firms in Western Canada.

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SEALED Tenders addressed to the undersigned, and endorsed "Tender for Hawkesbury Post Office," will be received at this office until Friday, December 23, 1904, inclusively, for the erection of a Post Office at Hawkesbury, Ont., according to a plan and a specification to be seen on application to the Postmaster at Hawkesbury, Ont., and at the Department of Public Works, Ottawa.

Persons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures. Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honourable the Minister of Public Works, equal to ten per cent. (10 p.c.) of the amount of the tender, which will be forfeited if the party tendering declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender is not accepted the cheque will be returned.

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

By order,
FRED GELINAS,
Secretary.

Department of Public Works,
Ottawa, Oct. 19, 1904.

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

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- (6) Two weeks' course in Stock and seed Judging-Jan. 10, 1905.
- (7) Four weeks' course in Poultry Raising-Jan. 10th, 1904.

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