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OTTAWA, MONTREAL, WINNIPEG. DECEMBER 20, 1905.

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As Seeing the Invisible,

By Mary Brownson Church,

Alone with pain, here in my darkened room,
Whose flickering firelight dances on the walls,
I life my eyes and lo! the "place prepared,"
Where healing, heavenly sunlight softly falls.

From this my "house of life," how many friends
Have outward passed, with unreturning feet,
With quickened inner sight, I see thm walk
In happy groups, upon the golden street.

Through sorrowing tears, my soul's white robe I see,
All soiled and torn, in life's sharp stress and strain,
I upward look to where the Lord's redeemed
Go clad in shining garments without stain.

And in the hush that soothes like healing balm,
One with pierced hands, to keep a holy tryst,
Comes to my waiting heart, which, peaceful, holds
My home, my friends, my cleansing, and the Christ.

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Births

At "Chestnut Cottage," Cumberland, Ont., on Nov. 29, 1905, to Mr. and Mrs. J. D. Ferguson, a son.

MARRIAGES

At Perth, on Dec. 14, 1905, by Rev. D. Currie, Mr. Fred Kirkham to Miss Nellie Cronk, both of Hinckley.

At the residence of the bride's mother, Mrs. H. H. Laing, 79 Bold street, Hamilton, on Dec. 14, 1905, by the Rev. H. Beverly Ketchen, Flora Meredith Laing to Ernest J. Leith.

At the residence of the bride's father, 44 Rose avenue, Toronto, by the Rev. Dr. Milligan, on Nov. 29, 1905, Edgar Atheling Bredin, of Winnipeg, to Mary Carruthers, daughter of Thomas Murray.

At the home of the bride's parents, 190 Willow avenue, Toronto, by the Rev. Geo. Hordson, on Dec. 12, 1905, Barbara Catherine, second daughter of Alexander Sutherland, to Edwin James Harvey, of Toronto.

On Nov. 29, 1905, at the home of the bride's father, by the Rev. G. A. Woodside, Dr. Kenneth Charles Campbell, of the city of Winnipeg, to Florence Elizabeth, youngest daughter of Mr. James Gillis, of Carleton Place, Ont.

At the home of the bride, on Dec. 6, by Rev. H. A. Macpherson, Chalmers church, Johnson & McKinnon, farmers of Collingwood, and Miss Annie Jane Bostwick, Campbell, daughter of Mr. Wm. Campbell, Toronto.

Deaths

In Perth, on Dec. 12, Ann B. Robertson, relict of the late James Campbell.

At Cobden Ont., Dec. 6, 1905, Peter McLaren, only son of Alexander McLaren, in his 14th year.

Suddenly at Brantford, on Nov. 30, 1905, George Alexander McNeil, Town Clerk, aged 63 years.

At Dundas Ont., on Nov. 24, 1905, Margaret Smith, wife of Angus McRae, aged 75 years and 4 months.

In Pasadena, on Dec. 19, Eliza Emily Wilson, wife of Rev. John McRobie.

At Dead Plain, on Wednesday, Dec. 12, 1905, Alexander Fraser, son of Mr. and Mrs. R. Munro, aged 10 years, 7 months and 4 days.

At the residence of his son, 135 Niagara street, on Dec. 9, 1905, in his 66th year, Donald Scott, native of Perthshire, Scotland.

At the residence of his brother, Thomas Barron at Lachute, Que., on Dec. 12, 1905, Robert Barron, a native of Forres, Morayshire, Scotland, in the 51st year of his age.

On Sept. 28, 1905, at Scotch Hill, Danville, P.Q., John McNeil, aged 95 years, a native of Ross-shire, Scotland, a resident of Shipton for 54 years.

In Kenyon, on Dec. 2, 1905, Donald McDonald, aged 85 years.

At Vankleek Hill, on Nov. 27, 1905, Norman McRae, aged 67 years.

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NOTE AND COMMENT.

Recent reports from the Old Land of the pitiable condition of the unemployed and of the growing feeling of unrest among whole sections of some of the great cities, make anything but pleasant reading for Britons beyond the seas.

Dr. Plumer once said that there is one subject "upon which men joke, but upon which devils never joke, and that is the subject of future punishment." Flippant talk about hell is one form of profanity.

An English holder of Japanese bonds, by way of insurance of their value, has contributed twenty pounds to the Society for the Propagation of the Gospel for missionary work in Japan. He thinks his bonds will be safer if Christian influences prevail in the Island empire.

The number of baptisms so far reported by the China Inland Mission during the current year is 878. These converts live in twelve different provinces of China which shows that the Christian movement is not checked by mountain or river or language barriers.

The Southwestern Presbyterian notes that during the yellow fever siege in New Orleans four very efficient doctors were Dr. White, Dr. Blue, Dr. Green and Dr. Lavandir! "These men," it says "made a rainbow of promise all the time, and the hope they inspired has been realized."

A beloved brother of the Episcopal ministry in New Orleans, says the South-Western Presbyterian, brought a hearty laugh on himself the other day in one of the meetings of the Protestant pastors in connection with the evangelistic revival services now in progress. He reported that a brother of his church had said to him: "What is the use of it? You can't revive an Episcopalian!" The good minister said that he would try to show his friend that it could be done.

From New Zealand comes word of a great work of grace sweeping over that country. The New Zealand Baptist says the reports from various sections read like reports of the Welsh revival. A report from one town, Waitahi, says that for months conversions have been frequent in all the churches. Night after night the churches are crowded. Persons ranging from 74 years of age to 12 have been converted. Presbyterians, Baptists, Methodists and Salvationists are praying and working together. The out-door meetings have been largely attended. Through conversions of well-known men, the revival is the talk of the town. In the mine, on the street, in the hotels, and every where men gather, they talk of the movement.

The recent municipal elections in Glasgow, Scotland, turned largely on the temperance question, and the temperance party won. As a result the new Lord Provost, Mr. Bilsland, adds another to the list of teetotal chief magistrates. Glasgow has not in the past been partial to total abstinents, and the "Glasgow Evening News" is only able to recall two of Mr. Bilsland's predecessors who took up an equally determined stand. These were Lord Provost Collins in 1877, and Lord Provost Chisholm in 1899. In 1893 Mr. George Rough, of Dundee, on his election as Provost of that town said he was then the only teetotal chief magistrate in Scotland. Now there are more than 50. Who will say that the total abstinence movement is not making progress in Scotland?

The plebiscite which has resulted in raising Prince Charles of Denmark to the throne of Norway, was a strange mingling of the modern with the ancient. Indeed the whole story of the separation of Norway from Sweden shows how slender a hold the old ideas of monarchy have on the people, and what marvelous progress has been made toward the era of world-peace. That a stronger country should consent to the secession of the weaker without appeal to force, and that the people of the seceding country should choose a king by a ballot of the people, would have been thought a dream of millennial times a century ago. It is a tribute to the genuine Christianity of both Sweden and Norway, and of their rulers and it holds promise of great things in the future.

What will British Liberals do with the education question? Here is a suggestion by a British M.P. Speaking at a meeting in London on Saturday, Dr. Macnamara, M.P., said they were within measurable distance of a general election, and there might be a Liberal majority. We should then, he said, obtain a settlement of the education question, which should be permanent. Adverting to the burden imposed on the London County Council, he urged that if the public found the greater part of the money, they should have the greater part of the control. It was not a question of church or chapel, as he would bring all schools under public control. The State could not give denominational teaching all round, because there were too many denominations in existence. He did not want the schools be secularised, because hundreds of thousands of poor children would not come under any religious influences whatever. A writer in a British paper recently took the ground that all the schools should be made public schools under public control, and that wherever religious instruction is wanted it should be furnished by the religious denominations.

In a recent public address in England, Sir Frederick Treves, baronet, distinctly defines his position as to the use of alcoholic drinks. He places alcohol in the category of a dangerous poison, which in the case of many alcoholic beverages is made more poisonous by the presence of fusel oil, found in brands of liquor consumed by many of the poorer classes. He also notes as a significant and encouraging fact that the medical profession are gradually abandoning the use of alcohol as a medicine. Here is a paragraph from the baronet's address, which is worth remembering: "As a work producer alcohol is exceedingly extravagant, and like other extravagant measures, it is apt to lead to a physical bankruptcy. It is well known that troops cannot march on alcohol. I was with the relief column that moved on to Ladysmith. It was an extremely trying time apart from the heat of the weather. In that column of some 30,000 men, the first who dropped out were not the tall men, or the short men, or the big men, or the little men—but the drinkers, and they dropped out as clearly as if they had been labelled with a big letter on their backs." He ridicules the plea that alcohol is a protection against cold and adds the following testimony as to his own experience: "Having spent the greater part of my life in operating, I can assure you that the person of all persons that I dread to see enter the operating theatre is the drinker. I share with the late Sir James Paget his absolute dread of the secret drinker." The testimony of so great an authority should have weight with all thinking people.

Sir Campbell Bannerman has formed his government. The principal offices are filled as follows:—Mr. Asquith becomes Chancellor of the Exchequer; Mr. Herbert Gladstone, Home Secretary; and Sir Edward Grey, Foreign Secretary. The Colonial Secretary is the Earl of Elgin, Foreign Secretary. The Colonial Secretary is the Earl of Elgin; the Secretary of War, Mr. Haldane, and the Secretary for India, Mr. John Morley. Mr. Lloyd-George, as President of the Local Government Board, will introduce a singularly vigorous element into the new Cabinet. Mr. James Bryce becomes Chief Secretary for Ireland, and Augustine Birrell, the brilliant essayist and litterateur, President of the Board of Education. Sir Henry Fowler, as Chancellor of the Duchy of Lancaster, will be an experienced Cabinet minister, while Lord Aberdeen, though not in the Cabinet, will make, as he made years ago, a popular and hard-working Lord-Lieutenant of Ireland. Altogether, it is a fine Cabinet.

"There never was a civilization that became prosperous that did not start on the road toward Sodom." The Canadian Baptist which publishes this trite quotation, says the indictment is true, as can be abundantly proved from the history of the nations. And the pity is that it is true not only of civilization, but also in various ways respecting individual men and women. Our contemporary adds: "One of the dangers of prosperity is the giving of free reins to living that tends toward life and conduct wholly unbecoming to the followers of Christ. Blessed is the man who has the will and heart and strength to resist those temptations that invariably accompany commercial success and material good fortune. And more blessed he, who, while enjoying prosperity in the realm of temporal affairs, is inclined and able to turn such advance to good account for the kingdom of God among men." Why should so many people, in times of prosperity, forget that God is the author of their prosperity—"He is the doer and giver of all good"—and that they are stewards of this bounty? Men forget this, put why should they?

Under the tutelage and influence of Japan China is preparing to adopt a constitution for the empire on modern lines. A commission of special ambassadors is at present studying the constitutions of Great Britain, the United States, Japan, France, Germany and Austria, the object being to adopt the best features to be found in each, so far as they can be made applicable. Yu Chian Chang, who is now in the United States studying the constitution of that country, recently said: "When these special ambassadors have finished their work and submitted the draft of the constitution for China to the Emperor, China will step out of the ranks of absolute monarchies and enter that of the constitutional empires." He also said that this departure from ancient usages was due to the gradual spread of Japanese influences over the empire. He said that Japan had urged China to modernize her laws and government and thus form a strong alliance of the yellow races in the Far East. When this is accomplished some of the great powers will have to reform their treatment of China. Great Britain will have to wipe out the opium traffic she has so long forced upon the Celestial empire. The United States and Canada will have to remodel or repeal their exclusion laws, and some of the European powers will have to surrender the territory they have fished from here in recent years. Henceforth China will have to be treated as one of the great powers.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

THE NORWEGIAN REVIVAL.

The Evan Roberts of the Old Land of the Vikings.

Lunde belongs to Vane, in the very south of Norway. As a lad he took to the sea, and eventually settled in the United States. At the age of eighteen, towards the end of 1896, he and some companions, out of curiosity, attended a meeting of the Norwegian Corps of the Salvation Army in Chicago. He paid no special heed to what was said; but as he left the hall one of the Salvation Army lasses greeted him with a friendly "God bless you," a welcome to Jesus, and an invitation to come back. That friendly personal appeal paved the way to his heart and made him think that there must be something in the religion whose confessors so lovingly sought to win others for their Lord. He attended the meetings regularly for a fortnight, but he says, "I would not yield myself to God." It was at the forenoon service, with less than a score of people present, that Lunde advanced to the platform and was saved. He never actually joined the Salvation Army, but he continued to attend the meetings both in Chicago and Boston. Coming under Baptist influences, the lad sought re-baptism; but as he is loyal to Lutheran doctrine in other respects, and does not advocate re-baptism for others, he hardly comes into conflict with the Lutheran Church.

At the age of twenty-three Albert Lunde was back again in Norway, a warm-hearted Christian, speaking lovingly about the Saviour to his personal friends, and in small gatherings of neighbors. Eventually he devoted himself to evangelistic work, and in various parts of the country much blessing attended his services and missions. Undoubtedly many of the Lutheran priests looked askance at him on account of his divergence from Lutheranism on the question of baptism; and some were bitterly opposed to Dean Knudsen, of Tonsberg (now the Minister of State for Ecclesiastical Affairs.) because of his friendly attitude to Lunde's mission in his parish. Meetings at Bergen were attended by many conversions and a considerable spiritual awakening. Then Lunde proceeded to Christiania shortly after the New Year. There were no special preparations made, no great expectations entertained. There was no organised crusade, nor any extra advertising. The meetings were held in the Hausmann Str. Mission Hall; it was quickly crowded. The Tivoli Theatre was then secured; it was packed from the very first. The next move was to Calmever Str. Hall, the largest in Christiania, capable of housing 5,000 people, and the vast hall was crowded night after night for months. Men, especially young men, were conspicuous by their presence, and hundreds on hundreds were converted.

The revival, however, was not confined to the Calmever Str. Hall and to the meetings addressed by Lunde. All the meeting-places and mission halls in Christiania became well attended, and all the Free Churches developed renewed spiritual activities, and conversions were numerous everywhere. In several of the State Churches the flame burst into a blaze; and eventually the Bishop was asked to allow revival services to be held in the city churches, with the usual after-meetings. He said he had no legal right to grant such permission, but it would be very wrong of him to interfere with any such meetings. Some of the city ministers at once threw open their churches, and especially at Trinity Church and Gronlands Church the crowds were so great, and the number of anxious souls so large, that sacrifices and halls were full, and inquir-

ies were falling on their knees in the body of the church, and Christian workers hardly able to get at them for the press. So unaccustomed were the Lutheran priests and curates to dealing with troubled souls that appeals were made to all Christian workers to assist, with the striking result that Methodists, Baptists, Presbyterians, pastors and laymen took part in the State Church services, and in dealing with the anxious ones. And the pulpits of the churches were at last thrown open to Lunde, layman and Anabaptist although he is. He preached with telling power and great acceptance in the Uranienborg Church to the Frong-cr congregation, the most fashionable congregation in Christiania, whose minister, the Rev. Sir T. Klavness, is the most popular preacher in the active service of the Norwegian Church.

Albert Lunde, in character and disposition, has much in character with his Welsh brother, Evan Roberts; but he has distinct gifts as a popular and heart-searching preacher, his appeals being simple, clear, and impressive. His one thought is, how to win souls; and the Holy Spirit accompanies the Word with power. Lunde speaks with burning zeal, recurring ever and again to the atoning death of Christ and His resurrection; and the tender love running through all his testimony and the strong conviction and faith which mould his message prove him to be a natural orator. He is humble, unassuming, modest; whilst his tact, shrewdness, and personal piety win the hearts of all with whom he comes in contact. He believes in the Bible as the living Word of God; and his addresses are far more carefully prepared than is usual with Norse evangelists. Above all, he is a man of prayer, and that is possibly why he has accomplished so much and inspired so many.

His evangelistic methods are very similar to those of Gipsy Smith, but very different from those usual in Norway. The element of novelty, therefore, has had its share in drawing people to the meetings; but the Spirit and the Gospel have reached and held their hearts.

The revival has been the theme of general conversation for many months, and during the summer, when indoor meetings ceased, the services have been conducted in the open air. Many of the city ministers have taken their part regularly in the conduct of these gatherings; the Free Church ministers have had the hardest and most blessed summer in their experience; and evangelists and Christian workers have had no cessation of toil nor any desire for it, the results having been so numerous, striking, and glad-some. The revival has even reached the jails. Evangelistic services have been held in the prison chapls, and both wardens and criminals have found the Saviour. One of the most splendid results of the revival has been the conversion of the Lutheran clergy. We do not refer to their spiritual conversion, but to the change of their attitude towards revival work, and their willingness to co-operate with laymen and with Nonconformists for the salvation of souls. To those who know nothing of Norway and its priests this is one of the most joyful results imaginable. The alienation between priests, Lutheran lay workers, and Nonconformists has been greatly the cause of the deadness of religion in Norway. The removal of this alienation is a happy augury for the future. The Haugan revival a century ago was a great blessing to Norway, in spite of the opposition of the clergy and those in authority; what untold blessings might have resulted if the church had co-operated in that revival! This year the Primate of the Norwegian Church has placed himself on the side of the revival movement, and has

met the lay evangelist with much goodwill.

Lunde was invited to Sweden by a representative committee. One of the largest State churches in the capital was placed at his command. Daily meetings were held attended by the nobility and gentry, by the bishops, priests, and populace; and amongst the most enthusiastic supporters of the fortnight's mission was the King's son, Prince Oscar Bernadotte. Multitudes were converted, and arrangements are being made for an evangelistic campaign which may accomplish for Sweden what has already been attained in Norway.

What we have said about the revival in Norway refers more particularly to the capital of the country: But it may be said that the movement is almost universal. It would be very easy to give many interesting details of the work, many examples of wonderful conversion, many accounts of strong answers to prayer; but these are common to all revivals, although they excite the attention in a land where religion has been so formal a thing as in Norway, a country, indeed, in which it has hardly been considered proper to be noted for piety and for true Christian zeal. Now all this is in process of happy change, and the outlook for Christianity is much brighter than many who have been interested in Norway had dared to hope. Indeed, only a year or two ago the religious outlook was dark indeed. But there were faithful, believing bands and hearts at prayer. Their prayers have been answered, and the doubters have been put to shame.

BIBLICAL CRITICISM.

The difference between the old conception and the new was driven home to me when I read a review of Professor Cornill's books on Old Testament history and prophecy. Professor Cornill is professor of Old Testament theology at the University of Kongsberg. He is an authority in the line of his work, and the results of his labor (at least in their general character) have been accepted as such as those of his co-workers by all who are familiar with the problems involved and with the arguments on which the fabric of our higher criticism is based. But in addition to the scientific qualification of Professor Cornill, we must add that he is personally of an extremely devout temperament, and we know that he has reached many of his conclusions against his own wishes. Yet, in the minds of those unacquainted with the real problems of the Bible, he figures as a rankly destructive critic, and we read in a review of his "Prophets of Israel," by a writer of the old school, the following humorous passage:

"When Dr. Cornill gets to heaven, and hears Moses and the Prophets praising the Messiah they foretold in the sublime strains of their inspired prophecy, he will wonder that he wrote this book."

This is apparently not meant for a joke, and we are even surprised at the breadth of the reviewer who grants the possibility that Professor Cornill may meet Moses hereafter, and be sent to a different destination.—From "The Resurrection A. Hyperhistorical Fact." by Dr. Paul Carus, in the November Open Court.

The Wesleyan Missionary Society is sending out this year 29 new Missionaries of whom 16 are to fill vacancies.

Mr. Heli Chetelain and his companions, of the Philharmonic Mission in Benghella, Portuguese West Africa, from their station at Lincoln, are in communication with tribes to the South and Southeast who beg vainly for teachers. But the money is lacking to extend the work.

ORIGIN OF IMMERSION FOR BAPTISM.

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

I have already shown that to baptize does not mean to dip. There is no baptism by immersion in the Bible—not one case. From Genesis to Revelation there is no example, precept or warrant for plunging people into water and calling that baptism. One of the ablest theologians this continent has ever produced, Dr. C. Hodge, says, Vol. III., page 526, "The assertion that the command to baptize is a command to immerse, is utterly unauthorized and unreasonable."

The origin of immersion is not difficult to trace. It originated in the tendency, too magnificently in every age of the church, to magnify the external and ritualistic at the expense of the real and spiritual.

Even in the Apostles' days there was a disposition on the part of many to depart from the simplicity of the Gospel. And this was particularly the case with regard to the sacraments of the Church (See 1 Cor., ch. 11: 19-34, and ch. 1: 14. But in the second and third centuries we find the state of things deplorable indeed. The disposition to ascribe peculiar virtue to external forms had gone on constantly increasing, until, by-and-by, nude immersions, accompanied with exorcism, anointing, and every species of superstitions, fairly ran riot in unseemly and scandalous practice. It was thought that there was a saving virtue in the very water of baptism. Just as it was believed that the bread and wine, after consecration became the real body and blood of Christ, so it was believed that the water of baptism, after the invocation, possessed the real presence of the Spirit. The natural conclusion from this was that the more water the better, and that the water should be applied to the whole body so that the regeneration might be complete. We, therefore, now find trine or three-fold immersions in a nude state, accompanied with exorcism, the giving of salt and milk to the candidate, clothing him in snowy-white robes, and crowning him with evergreens. Remember that there is not one ancient immersion that was not accompanied with these other superstitions. There is precisely the same authority for the immersion as there is for the "nudity, exorcism, etc.—no more, no less.

The first mention of immersion as a mode of baptism, is by Tertullian, and he mentions it associated with all the above practices, and then acknowledges that all these (immersion included) are based on tradition and destitute of Scripture authority. His words are, "For these and such like rules, if thou require a law in the Scriptures, thou shalt find none." (See "De Corona Militis," chs. 3 and 4.)

Thus immersion as a mode of baptism came into use.

They who first practised it believed in the "real presence of the Spirit in the blessed water," and in order to secure the saving efficacy (vis baptisatis) of the "blessed water" they put the person naked three times into the water. The same parties who vitiated and prostituted the Lord's Symbol Supper into a physical sacrifice. Transubstantiation, prostituted the ordinance of baptism from a symbol cleansing by sprinkling, to a water dipping. But even they did not believe or teach that baptism signified to dip; for, in their opinion, it took three dips and a great deal more to constitute a baptism.

But while the Greek and Roman Churches, all through the "dark ages," practised three-fold immersion, along with other superstitions for baptism, they always maintained the Scripture authority for baptism, by sprinkling or pouring:

I have before me, "Notes on the Rub-

rics of the Roman Ritual," by the Rev. James O'Kane. He is one of the highest authority in the Roman Church. In Sec. 176, O'Kane tells us that the Greeks "very frequently baptized by effusion," and that in the Russo-Greek Church "both modes (immersion and effusion) are in use." In Sec. 177 O'Kane says, it is quite certain from the very beginning baptism was frequently conferred by effusion. . . . It is the common opinion of theologians that this (aspersion or sprinkling) was the mode used by the Apostles in baptizing the multitude of converts mentioned in Acts 2:41.

The Greek and Roman Churches, with all their fondness for ritualism, never claimed that immersion was the only mode of baptism, and never denied the Scripture warrant for sprinkling as a mode of baptism. The Albigenses and Waldenses, the pure apostolic churches of the Middle Ages, baptized by sprinkling. The claim made by modern Baptists, that dipping alone is baptism, was never made, so far as we have any record, for 1600 years after the time of Christ. There is no immersion in the Bible it is a Romish invention.

DANGEROUS ACTION.

By C. H. Wetherbe.

It would be exceedingly well for those members of churches who are active in trying to drive away from them a pastor who has incurred their displeasure by his plain and fearless preaching, to bear in mind that such action is very dangerous to themselves. They may conjure up various excuses for their course; they may say of the pastor, as is very often said by many people, that "he is not the man for the place," yet the fact still remains that they bring upon themselves the condemnation of God, and this means adversity, and desertion by the Holy Spirit. I would have such ones read the twenty-sixth chapter of the book of Jeremiah, and ponder the words of that prophet in relation to the treatment which he received from those to whom he had plainly declared the message from God. They were so angry with him they proposed to kill him, just as though he were responsible for the words which God had commanded him to speak to them. Observe what he said in his defense: "But as for me, behold, I am in your hands; do with me as is good and right in your eyes. Only know ye for certain that if ye put me to death ye shall bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof." Those people were fools in supposing that they themselves would suffer no punishment if they did destroy the men who had told them the truth. Jeremiah was sustained by the God of heaven, and he would terribly resent the evil conduct of that people towards his devoted servant.

And just so it is in our land now. The church that abuses a pastor and dismisses him simply because he has endeavored to be true to God's commands to him, invokes God's wrath upon them. And I am certain that the adversity which many a church is having is owing to their driving from them some loyal pastor. Of course the blameworthy ones will not admit that they have done anything at all serious; nevertheless, they need to repent of their sins, and hereafter treat pastors in a fair manner, especially if the pastors give proof of being sincerely loyal to God. And unless there be a humble confession of sin and a practical repentance, there will not be tokens of God's favoring presence. Keep this in mind.

The number of baptisms so far reported by the China Inland Mission during the current year is 878. These converts live in twelve different provinces of China, which shows that the Christian movement is not checked by mountain, or river, or language barriers.

RAISE WHAT'S WANTED.

Few really intelligent and progressive farmers are heard complaining. The wise man is he who keeps himself ever on the alert to produce that commodity for which there is a good, strong, quick market.

There are several ways in which the cash returns from the farm may be largely increased without the sacrifice of much time, money or work. For instance, the raising of poultry has come to be a great profit-making business on some farms.

Now, a few years ago this end of the farming business was scarcely worth bothering with. The farmer's wife set a few hens, raised a few chickens and sold a few eggs, but the whole thing didn't amount to much and never was counted on to help pay the interest or swell the bank account.

Now, however, conditions have changed. There is a strong, steady and ever increasing demand for chicks as broilers. City hotels, restaurants, clubs, cafes, dining cars and private kitchens are consuming more and more every day, to say nothing of the tons and tons required to fill the export demand. Dealers can never get enough to supply the wants of their customers, and thousands and thousands more could be sold at good prices if they were offered.

A few farmers have been wise enough to see what was going on and to prepare to profit by these conditions. Broilers are wanted and good cash prices are being paid for every chick large enough to be made ready for the table. Then why not produce them?

Several difficulties arise. Hens as hatchers are failures. They set when they take the notion and seldom when you want them to. They are careless mothers, almost always leading their chicks into danger and losing many. To make any progress or profit in the raising of chicks you must have a good Incubator and Brooder, and this initial expenditure may prevent those who are not prepared to instal such a machine.

With a good Incubator and Brooder any farmer's wife can raise chicks so as to make a handsome annual cash revenue. You should get one at once and go into the raising of chicks. All you need is a small yard, eggs and the machine.

By the way, there's a firm in Chatham, Ont., who are advertising an Incubator and Brooder, and who offer to send it prepaid and wait for the money till after 1906 harvest. This offer is worth inquiring about. If you will write a post card with your name and address to The Manson Campbell Co., Dept 5A., Chatham, they will doubtless send full particulars of their offer.

Get into the poultry raising business as soon as you can if you want to make money—and keep looking out for other good things all the time.

REVERENCE IN CONVERSATION.

We see some of the most mischievous fruits of irreverence in the very common custom of jesting about sacred things. Nothing more effectively takes the edge off our spiritual tools or more certainly dulls the fine spiritual sense. Unholy talking about holy things is one of the great sins of the Christian Church. It has been said that Satan, failing to cause many people to curse God, led them to make jokes and laugh at that which is holy; and having succeeded in this, he would not lead them to curse God if he could. Have you ever thought how mischievous this sin of irreverence in conversation is? It fosters unbelief, puts out the flame of piety, and makes worship impossible.

It is essentially coarse, and the minister who points his vulgar jest with a familiar passage of Scripture ought to be silenced until he learns better.

The Society for the propagation of the Gospel calls for six men for Japan. The money is ready, but the men are not yet found.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

QUARTERLY REVIEW.

A brief reference to the closing year will be fitting on this its very last day. Speak of our many reasons for thankfulness, such as health, peaceful homes, a goodly land, gospel privileges, etc. Have the scholars repeat in concert the Golden Text for the Quarter. The Lessons of the Quarter may be linked with the names of outstanding persons mentioned in them. (The Goodness of God, as shown in the Lessons, should be kept steadily before the scholars' minds; see preceding page, also Home Study Quarterly, October-December, page 126)

I. Daniel—Lessons I and II. In Lesson I. recall the splendid feast, the strange handwriting on the wall, the king's amazement, the sending for Daniel, his interpretation of the writing on the wall, and the issue of all, the setting on the throne of Babylon, Cyrus, who was to free God's people. The points in Lesson II. are the malice of Daniel's foes, their crafty plot, Daniel's courage and fidelity, the king's yielding, the casting of Daniel into the Lion's den, the king's night of anxiety, his early visit to the den, Daniel's perfect safety. The goodness of God clearly appears in both these Lessons, in the first opening up the way for His people's return to their own land, and in the second, delivering His servant from a dreadful death.

II. Zerubbabel—Lessons III., IV. and V. The decree of Cyrus giving the Jews permission to go back to their own land and rebuild the temple, the preparations for the journey, an account of the treasures given to the returning captives—these are the points in Lesson III. In Lesson IV. we have the laying of the temple foundations amid the mingled tears and shoutings of the people, and opposition from the enemies of the Jews, in Lesson V., Zechariah's great word of encouragement. Surely God was good to his people on their journey and after they had reached their own country.

III. Esther—Lesson VI. Here, too, God's goodness shines out in the wisdom given to Mordecai, the courage inspired in Queen Esther, and the complete success with which her plan for the saving of her people was crowned.

VI. Ezra—Lesson VII. The temple commenced by Zerubbabel had been completed for fifty-eight years. And now, Ezra, the great teacher of the law, comes from Babylon to instruct the people. He journeyed under the protection of God, who in His great goodness brought him and his company, with their treasure, to the holy city.

V. Nehemiah—Lessons VIII., X. and XI. This brave soldier and wise ruler was never tired of praising the goodness of God to him. He saw the divine hand moving the king of Persia to give him permission to go from Shushan to Jerusalem and rebuild the ruined walls of Jerusalem; protecting him and the workmen at his task; and when the work was completed, he acknowledged the divine care by gathering his people together to hear God's Word and to observe the glad Feast of Tabernacles.

VI. Paul—Lesson IX. Our Old Testament Lessons were interrupted to make room for one from Paul's Epistles showing us how we may imitate the goodness of God in making love our guide in all our dealings with those about us.

VII. The Messiah—Lessons XII. and XIII. These two closing Lessons point to the crowning proof of God's goodness, His best and greatest gift to

men. Emphasize in connection with Lesson XII, the truth that, if we are to enjoy the Saviour's blessing, we must put away from us everything that is evil. The last Lesson will be fresh in the minds of the scholars. Take a moment or two to press home very earnestly and affectionately our debt of gratitude to Christ for all He has done for us. We can best repay this debt by giving ourselves to Him, that He may rule in our hearts and lives.

THE CHILD IN THE MIDST.

By Rev. R. J. Macpherson, B.D.

There is a great deal in our Saviour's life and in His teaching that makes the years of infancy, childhood and youth of very special interest to every Christian. In the very beginning is the beautiful scene of the manger of Bethlehem making hallowed forever the hours of earliest babyhood; and next, almost wonderful, His presentation in the temple, when the little child of eight days was honored by his Father in heaven with the prophetic praises of the aged Anna and Simeon. Then comes His visit to Jerusalem at the age of twelve, when He surprised the learned doctors and lawyers, the scholars of Israel, with His marvelous questions and answers. Besides all this there is His untiring love for children, the happy days in His public ministry when He took them up in His arms and blessed them; the demand which He made upon all His disciples, and repeated again and again, that they should be like little children; His teaching that His kingdom was a kingdom of such as these.

There is, then, so much in common between our Saviour and those whom we meet in the Sabbath school—the children—that meeting with them is all but meeting with Christ Himself. "Whoso shall receive one such little child in My name receiveth Me." This one hour on Sabbath afternoon brings before our memories many of the scenes which most endear Him to us, and carries us into the spirit of others which must have been among the pleasantest in the life of Him who had so much of sorrow and heart-pain to darken His days.

Nor is this all. The spirit of the child is the spirit of His true disciple; the spirit of the child is the spirit of the kingdom; the spirit of humility as exemplified in the child is the spirit which elevates to greatness in that kingdom. And it is here in the Sabbath school, above all places else, that we feel the contagion of the spirit; it is here especially that we see its beauties; it is here that we earnestly desire it. And here, too, it is imparted to us. It is difficult to say whether the child in receiving the tuition of the teacher, or the teacher in beholding and learning and imbibing the spirit of the child, receives the greater blessing. Here, away from the world with its pride, its falseness and its selfish competitions, there is not only one little one in the midst, but many all around him, from whom he may learn the spirit of simplicity and candor, of humility, of dependence and innocence. Thus he grows like the Saviour Himself, and fulfills the condition of an abundant entrance into His kingdom.

Cartwright, Man.

Faith may disappoint as to the form, but never as to the fact. The prophets saw the Christ, not as Simeon saw him, but through a sense of faith just as real.

Jesus gave us not a creed, but a life. Creeds may be extracted from it, but unless permeated by his life, they have no force beyond that of words.

QUEEN'S SUNDAY ADDRESSES.

The one on the 3rd December was given in Convocation Hall by Prof. Dr. Kilpatrick, Toronto. His subject was founded on Christ's question to the disciples in Jno. 6, "Will ye also go away?" After a suitable description of the circumstances leading to the question put to the twelve remaining disciples, he said there is a very close analogy between these and the present age. The "hard sayings," which some could not bear then, apply with a like pressure on many in the present day. There are shallow-minded persons, who are easily moved away from the faith of the gospel. There are others who are no longer holding the doctrines of their fathers, but who are even losing their faith as Christ did not wish the disciples to go away, yet left them a free choice, so this is the Saviour's desire to-day, with his offer of choice. This proposal is all the more made to those who wish to be thorough Christians, and not loosely connected with the church as numbers are. This is a 'hard' position; and young men going out into the world, will find the world is much given to drifting away from Christ. The great pursuit is after the dollars, especially in the West. But there are other tendencies to draw away from Christ:—The domain of physical science; as also the misapplication of the historical method. By this some think by their explanations, to take away the original. You will find the impact of these forces which lead away from Christ. No doubt, there are 'hard sayings' in Christianity. Most find it a hard thing to be a Christian; a great strain is put upon faith. It takes all that is in a man to believe in God; to believe in the incarnation of Christ. But in the midst of all these difficulties, a solution can be found. With some the difficulty is intellectual, with others it is moral, this the greatest. When there is willingness, you are on the way to solution. This is found in Christ, and from Him. Look at the answer of Peter; "To whom shall we go, thou hast the words of eternal life?" Notice from this three propositions. First, none will go who see the alternative. No intellectual resting-place between Christianity and pessimism. With certainty, spiritually this is the only alternative. How is man to be reconstructed? The answer is, none but Christ. Secondly, none will go who are in earnest about life. Many, all will go who do not know the value of life. Christ is not interesting to those who are not serious about life. But those will not go, who have discovered the greatness of their nature, and also the suitability of Christ to their nature. Thirdly, none will go who have had personal experience of Christ. First it was experiment; now it is experience. We know that thou art the holy one of God. Earthly friendships may be broken up; but the friendship of Christ cannot be broken. To know him is to be bound to him. This is a growing matter. As a King, he claims your full allegiance. Thus faith shall grow into intense, personal conviction. But there must be a full surrender to him. Another question in this passage deserves attention. "Have not I chosen you twelve, and one of you is a devil?" You may well ask the question, Lord is it I? Have your souls ever yet escaped the paralysis of sin? If there is the doubt; the answer should be No, no! But thou, Christ, must keep me.

As a body without a spirit, wood without fire, a bullet in a gun without powder, so are all prayers without fervency of spirit.

THE DOMINION PRESBYTERIAN.

PRAYER.

Almighty God, who alone gave us the breath of life, and alone canst keep alive in us the breathing of holy desires, we beseech Thee for Thy compassions sake to sanctify all our thoughts and endeavors, that we may neither begin any action without a pure intention, nor continue it without Thy blessing; and grant that, having the eyes of our understanding purged to behold things invisible and unseen, we may in heart be inspired with Thy wisdom, and in work be upheld by Thy strength, and in the end be accepted of Thee, as Thy faithful servants, having done all things to Thy glory, and thereby to our endless peace. Grant this prayer, O Lord. Amen.—Rowland Williams.

A CHRISTMAS HYMN.

Tell me what is this innumerable throng
Singing in the heavens a loud angelic song?

These are they who come with swift
and shining feet
From round about the throne of God
The Lord of Light to greet.

Oh, who are these that hasten beneath the
starry sky,
As if with joyful tidings that through the
world shall fly?

The faithful shepherds these, who greatly
were aware
When as they watched their flocks by
night, the heavenly host appeared.

Who are these that follow across the
hills of night
A star that westward hurries along the
fields of light?

Three wise men from the East who
myrrh and treasure bring
To lay them at the feet of Him, their
Lord and Christ and King.

What Babe new-born is this that in a
manger cries
Near on her lowly bed His happy mother
lies.

Oh, see the air is shaken with white
and heavenly wings—
This is the Lord of all the earth, this
the King of Kings.

Tell me, how may I join in this holy feast
With all the kneeling world, and I of all
the least?

Fear not, O faithful heart, but bring
what is most is meet:
Bring love alone, true love alone, and
lay it at His feet.

Richard Watson Gilder.

SPURGEON'S ESTIMATE OF CALVIN.

"I am not superstitious but the first time I saw this medal, bearing the venerated likeness of John Calvin. I kissed it, imagining that no one saw the action. I was very greatly surprised when I received this magnificent present. On the one side is John Calvin, with his visage worn by disease and deep thought, and on the other side is a verse fully applicable to him: 'He endured, as seeing Him who is invisible.' This sentence truly describes the character of that glorious man of God. Among all those who have been born of women there has not risen a greater than John Calvin; no age before him ever produced his equal and no age since has seen his rival.

"In theology he stands alone, shining like a bright fixed star, while other leaders and teachers can only circle round him at a great distance—as comets go streaming through space—with nothing like his glory or his permanence.

"Calvin's fame is eternal because of the truth he proclaimed; and even in heaven, although we shall lose the name of the system of doctrine which he taught, it shall be that truth which shall make us strike our golden harps and sing unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever, the essence of Calvinism is that we are born again, 'not of blood, nor of the will of the flesh, nor of the will of man, but of God.'"—From an address delivered by Mr. Spurgeon after a visit to Geneva.

MISSIONS IN THE WEST INDIES AND BRITISH GUIANA.

The visitor to Trinidad lands at Port of Spain, the capital, a city of nearly 60,000 inhabitants.

The population of the island is nearly 300,000, of whom almost 100,000 are East Indians and their descendants. Our Mission is chiefly to these. They are brought from India under indenture, or contract to labor on the estates for a period of five years with the privilege of returning at the close of this period. Of the 10,000 at present under indenture, 10,200 of them are employed on sugar, and 400 on cacao estates. The majority of the East Indians are either on or within reach of the sugar estates. The number introduced yearly is likely to be increased from 2,400 to 3,000, only 600 or 700 return annually to their native land.

Trade.—The imports of Trinidad per annum are valued at two and a half, and the exports at two and a quarter, million pounds sterling. There has been of late an appreciable increase in the trade with Canada.

Crown Lands.—In the ten years ending with 1903, over 97,000 acres of Crown Lands were sold to 9,602 persons, 30,584 acres of which were sold to 2,836 East Indians.

Climate.—The climate is thoroughly tropical, as the growth of cacao shows. But the tropical heat is modified by our insular position, and by the trade winds. The thermometer ranges from 62 degrees at night to 92 degrees in the shade by day. There are two seasons, the dry and the rainy. The former is trying on account of the glare, the latter climate tries, not by its extremes, but by its monotonous wet or dry heat. We have no hurricanes, no volcanoes, and no destructive earthquakes.

Districts.—The work for many years has been carried on from four centres, namely, Tunapuna, Couva, San Fernando and Princetown. Each centre has one or more resident missionaries.

For a brief account of the districts see *Reapers in Many Fields*, and for list of missionaries, see *General Assembly's Minutes*, 1905, page 176.

Day Schools.—In the whole mission there are 56 schools, from 9 to 18 at each centre, with 5,744 children on the roll, and 3,231 of an average daily attendance. Less than one-third of the children are girls, and, but for the Christian children, the proportion would be much smaller. All the schools are mission schools. The Government assists those that are up to its requirements, and insists on four hours of secular training in English, but leaves us free to give religious instruction during the first hour. Only a small number of the smaller schools are supported wholly by the mission. Our day schools are a distinct and an important branch of our mission work.

There are 80 Sunday Schools, with 3,700 on roll, and 2,261 of an average attendance. These reach some of the adults as well as the young.

Night Schools.—Night schools are also kept up where practicable, for those who have gone to work. The largest and most successful of these is one maintained for many years at Tunapuna by Mrs. J. Morton, which has an attendance of over 40. Mrs. Morton also took the lead in what are called "Homes for Girls." These began with a few girls from 10 to 15 years of age at the Tunapuna Manse, and the plan extended more or less to all the stations. It is now proposed to enlarge the scheme under the management of Miss Archibald.

Methods.—Preaching the gospel to the multitude in the synagogue or on the hillside, or to a woman by the well, and healing the sick, were the Master's methods; they are ours. We do a good deal of simple medical work. We

*Y.P.S.C.E. Topic for Dec. 31, 1905; Acts 6: 1-8; 13: 1-4 (Monthly Topic Plan of Study).

have regular services in more than 100 churches and school houses. And we go to the homes and hamlets of the people to tell the story.

Fruit.—The people are nine-tenths Hindus, and one-tenth Mohammedans, the language used is Hindi or Hindustani. The young people speak also English. The 10,000 under indenture (see above) have been here less than five years, some of them only a few months, and they have all the prejudices of the home country. They often meet us with the declaration, "I am bound, and busy, and a new-comer," and like the children of Israel with Moses they hearken not. Still, there has been some excellent fruit from such sowing. Immediate fruit has been seen most frequently in the case of those who had heard the gospel in India, or were able to read. In the case of others, the fruit has ripened after the immigrants had removed to his own lands.

The Indian people have nearly quadrupled since the mission was opened and the increase is increasing. This is our field. We get Bibles and books from India, but we are now doing part of our own Hindi printing.

British Guiana.—In the autumn of 1896 the work was extended to British Guiana, where the Indian population numbers 120,000. There the work is carried on similar lines to that of Trinidad, but by only two hard wrought missionaries. During the last eight or nine months the Foreign Mission Committee has been seeking a third for Demerara, as well as another missionary for Trinidad but as yet without success.

FACTS FOR CHRISTIANS.

"Facts are the fingers of God. To know the facts of modern missions is the necessary condition of intelligent interest."—A. T. Pierson, D.D.

1.—Out of every 100,000 church members in America, only twenty-one go to the foreign field.

2. There are one thousand million heathen in the world.

3. There are 10,000 missionaries.

4. Each missionary is responsible for 100,000 souls.

5. There is one medical missionary to every ten million heathen.

6. Forty million heathens die every year.

7. They are dying at the rate of 100,000 per day.

8. Every tick of the watch sounds the death-knell of a heathen soul.

9. Every breath we draw, four souls perish, never having heard of Christ.

10. Christ said, "Go ye into all the world." "Go" does not mean "stay." "All" does not mean a "part."

11. Christians are giving at the rate of one-tenth of a cent a day.

12. Of every dollar given for Christian work, we spend ninety-eight cents on our home work, and two cents for the heathen.

13. We give one cent a year for each heathen soul.

14. The Moravians send one missionary out of every seventy members and send five missionaries to every minister at home.

15. The Moravians give to foreign missions an average of \$1.25 a month, or \$15 a year; other denominations average five cents a month, or sixty cents a year.

I have been helped by praying for others; by making an errand to God for them; I have gotten something for myself.—Samuel Rutherford.

"If I can get one touch of a rosy sunset into the life of any man or woman I shall feel that I have worked unto God."—George McDonald.

A Christian who engages in any law-fut business is honoring God. He may be just as heavenly minded in trade as in preaching the Gospel.

The Dominion Presbyterian

is published at

323 FRANK ST. OTTAWA
and at
Montreal and Winnipeg.

TERMS: One year (50 issues) in advance \$1.50
Six months75
CLUBS of Five, at same time..... 5.00

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

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

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

Sample copies sent upon application.

Send all remittances by check, money order or postal note, made payable to The Dominion Presbyterian.

Advertising Rates.—15 cents per agate line each insertion, 14 lines to the inch, 11 1/2 inches to the column.

Letters should be addressed:

THE DOMINION PRESBYTERIAN
P. O. Drawer 1070, Ottawa.

C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, DEC. 20, 1905.

The Rev. P. H. Hutchison, Moderator of the Montreal Presbytery, urges that a university course in arts be made compulsory on all theological students.

Christmas is pre-eminently children's day. To them it is the happiest of the year. This is right. Children were the first martyr Christians. They gave their lives for him and ever since he has been rewarding them.

It is a fine thing to imbibe the Christmas spirit so long as you don't mix your drinks, says the Citizen. Quite right! How would it do to close the Old Year and inaugurate the New by a rigid adherence to beverages of a non-intoxicant nature?

John Alexander Dowie has given up his rule in Zion City and gone to look for health in the islands of the Caribbean Sea. The new management of the city have begun their work by reducing the salaries of the managers of all Zion City industries who have been receiving twenty-five dollars or more a week.

Four Canadians will run for parliamentary honors in the forthcoming British elections. Mr. Hamer Greenwood, Liberal candidate for York City; Mr. Foster Boulton, Liberal candidate for North Huntingdon; Mr. H. F. Wyatt, Unionist candidate for Russelshire, Nottinghamshire, and Dr. Rankine Dawson, son of the late Sir William Dawson, Conservative candidate for East Edinburgh.

It is said that there is a division in the Whitney Cabinet on the choice of a Deputy Minister of Education. Mr. Hughes, Inspector of Public Schools for the city of Toronto, and Dr. Seath, one of the High School Inspectors are applicants, and each has his friends. We offer a suggestion that will solve the difficulty, and at the same time secure to the province an excellent officer. Let Mr. Whitney appoint Mr. R. H. Cowley, M.A., Public School Inspector for Carleton County, to fill the vacancy. No better appointment could be made. Mr. Cowley is able, experienced and possessed of a combination of good qualities that will well fit him for so responsible a position.

LIQUOR TRAFFIC—QUICKENED SENTIMENT.

There are signs of a quickened sentiment all over the world in regard to the evils of the traffic in intoxicating liquors.

In Ontario, at the coming municipal elections, there will be perhaps a hundred local option votings—that is, the Yea or Nay of the electors on the reduction of licenses in various municipalities. If every citizen will vote prayerfully, the result will be to remove a good many sources of temptation.

In England, where there is much outcry about destitution, it is beginning to be clearly seen that the chief cause is not free trade, as some allege, but the liquor traffic through which hundreds of millions of pounds sterling are worse than wasted.

In the United States the officers of the Twentieth Century Pledge-Signing Crusade announce that Mr. E. Tennyson Smith may be engaged for dates within the next year to hold in American cities evangelistic campaigns with the total abstinence keynote. He is also available in aid of local option campaigns. Mr. Smith is a well-known temperance lecturer in England, and has had effective tours in Australia and New Zealand. For a year past he has been laboring in the New England states, and it is said that every city which he has entered has been strongly stirred by the ideals of gospel temperance. The Twentieth Century Pledge-Signing Crusade is under direction of an executive committee which includes Bishop W. F. Mallaleu, Miss Alice Stone Blackwell and Dr. Martin D. Kneeland. The general committee which stands behind this executive committee numbers some of the most conspicuous citizens of New England, among whom are Governor Douglas, of Massachusetts; Dr. Edward Everett Hale; President Francis E. Clark, of the United Society of Christian Endeavor; President William—E. Huntington, of Boston University; Dr. A. C. Dixon and Dr. P. S. Henson. Information is obtainable from J. B. Lewis, 101 Tremont street, Boston.

As to Europe generally, those who have closely observed the drift of public opinion have been long aware that the Old World is changing its views of intoxicants. In September there was at Verona, Italy, the second Anti-Alcoholic Congress. The same month there convened at Dresden, Germany, the third annual meeting of abstaining Germans, more than two thousand attending, while a little later an International Anti-Alcoholic Congress met at Budapest, Hungary. The address of Mr. Andrew Carnegie upon the occasion of his being inducted into the rectorship of Dundee College, was an argument for total abstinence upon the part of the student. Apropos of the plea that light wines are the best remedy for excessive indulgence, Dr. F. Delani read a paper at Verona showing from government reports that the 77,000 inhabitants of Verona consume annually fourteen liters of pure alcohol per capita, which is three times that consumed in the United States, and exceeded only by the per capita consumption of Belgium.

The Winnipeg Free Press makes an interesting comparison of the value of building permits which have been issued during the past four years in Winnipeg and Toronto. In 1902, the permits issued in Winnipeg were \$2,408,125 and in Toronto \$3,834,923. In 1903 Winnipeg forged ahead of the elder and larger cities, as permits in that city were \$5,089,400 against \$4,356,457 in Toronto. This lead was increased in the following year when to Winnipeg must be credited \$9,809,000 compared with Toronto's \$5,902,720. Up to date, however, this present year Toronto has done relatively better, her permits having been valued at \$7,945,784, and those of Winnipeg \$9,720,080. In both cities, however, extraordinary activity is shown.

THE WHY OF SUFFERING.

The why of suffering has ever been among the most serious problems of life. When Jesus showed sympathy with a man who had been born blind, his disciples started the question, "Rabbi, who sinned, this man, or his parents, that he should be born blind?" They were quite sure that somebody had sinned, and that the blindness was the result. That was the common belief of those days.

There is much of this belief still in the world. The old question, why the good suffer and the wicked escape suffering, is to many a perplexing one. Only the other day a brilliant literary woman, who has fallen into misfortune, wrote: "A depression blacker than you can conceive is now upon me.... I write this to ask you, in view of this irremediable disaster, what you think of God." This pitiful cry is from one half-crazed by misfortune, but there are others sadder than this poor woman, who persist in asking the question in time of great trouble, "What do you think now of God?" A sorrowing father, after watching the dying bed of a beloved child, said: "Had it been in my power to bear her pain for her, how gladly would I have done it! I could not bear to see her suffer; how is it that God could?"

The problem of the way of suffering presses on every life, on every heart, in some way, at some time. As one writes:

"This is the cry
That echoes through the wilderness of earth,
Through song and sorrow, day of death
and birth:
Why?"

"It is the high
Wail of the child with all his life to face.
Man's last dumb question as he reaches space:
Why?"

There is no one who may not some time cry out in the darkness asking: "Why this pain, this suffering, this mystery of trouble?" It is a relief for us to know that the gospel has its answers for the questions.

Jesus gave an answer to his disciples that day on the street. First, he told them plainly that their belief was not true. He said, "Neither did this man sin, nor his parents." He did not mean that the man and his parents were sinless; he meant that the misfortunes of blindness had not been brought on by sin. Nor did he mean that sickness, blindness, and other diseases and calamities, are never due to sin. Many times they are. Sin yields a fearful harvest. There are men and women everywhere whose later days are embittered by the fruit of early sins. But Jesus here guards his disciples against supposing that always suffering comes from sin. It is a fearful mistake to say to every one who has trouble that he has committed some sin, and that his trouble is in punishment for it. Nor should a good man say, when he is visited by affliction, "I wonder what I have done that God is punishing me so!"

Jesus did not merely say that the old belief that sin was the cause of all suffering was true; he gave a wonderful solution of the mystery of trouble. He said that the blindness had come upon this man in order "that the works of God should be made manifest in him." We are not to speculate and guess about the cause of any man's trouble, wondering whose fault it was, but are at once to set about doing all we can to relieve his sufferings or heal his hurt. Jesus illustrated his teaching in this case by opening the blind man's eyes. The man's misfortune became an occasion for a miracle of mercy. If it had not been for his blindness, this opportunity of manifesting this work of God would have been missed. Every time we come upon a human need, upon suffering or sorrow in any form, there is an opportunity for us

to manifest the works of God by showing kindness, by giving comfort, by helping in whatever way it may be in our power to help. If one is sick in your home or among your neighbors, it is a divine call to you to do the gentle offices of love, to minister in self-denying ways, to do the work of God beside the sick bed.

It is the divine purpose that we ourselves shall be benefited by our trouble. No human life ever reaches its best possibilities without pain and cost. The reason God lets us suffer is because he loves us and would have our lives grow richer, more beautiful, more fruitful. One tells of visiting a pottery and seeing a vessel whose pattern was blurred and marred, the design not brought out clearly. He asked why it was, and was told it had not been burned enough. It would have been well worth while for the vessel to have had hotter fires and to have stayed longer in the furnace, in order to have the pattern wrought out in greater clearness and distinctness. May it not be that many of us miss much of the finer possibilities of spiritual attainment because we are not willing to suffer?

Sometimes we are called to suffer for the sake of others. There are those whose lives shine as bright lights among men. They are usually quiet people, not much heard of on the streets. But they carry the marks of Christ on their faces, in their characters and dispositions, and they are unselfish helpers of others. The weary come to them, and the sorrowing; the timid, and the hungry-hearted. They seem to be set apart by a holy separation as helpers of others, as burden-bearers, as counsellors and friends of those who need such aid. Who does not crave to hold such a place of unselfishness, of influence, among men? But are we willing to pay the price? No life can become strong, quiet, helpful, a rock in a weedy land, a shelter from the storm, a shadow from the heat, without the experience of suffering. Shall we shrink from any cross to reach such a life?

Another mission of suffering is for the honor of God. The suffering of Job seems to have been permitted to prove that godliness is not dependent upon gentle nursing and care. When we are called to suffer, it may be as a witness for God. We do not know what may depend upon our faithfulness in any time of stress or trial. It may seem a small thing, for instance, that we complain and fret when we are suffering, and yet it may sadly blur our witnessing. God wants us to represent him, to illustrate the qualities in him which he would have the world learn. A Christian in a sick room is called to manifest the beauty of his Master, in patience, in trust, in sweetness of spirit. A Christian in great sorrow is called to show the world the meaning of faith and faith's power to hold the heart quiet and at peace in the bitterest experience of grief and loss. We are witnesses for God in our sufferings, and if we would not fail him, we must show in ourselves the power of divine grace to keep the music singing in our hearts through pain or sorrow.

The perplexed and heart-breaking "Why?" is heard wherever we go. It is not meant that we should try to answer it. The "Why?" belongs to our Father. He knows; let him answer, and let us trust and be still.—S. S. Times.

Before publishing Marie Corelli's article on "The Sorrows of a Millionaire," the London Mail sent proofs to a number of gentlemen reputed to be extremely wealthy. Lord Strathcona, replying, said the question as to the sorrows of a millionaire, "could be more appropriately put to, and answered by one who is actually a millionaire, but I entirely agree with Corelli that better a dinner of herbs and love therewith, than the money the world could give without love."

PRESBYTERIANISM IN NEW HEBRIDES.

It will not be many years before we shall have presbyterial and synodical reports from the Soudan, the Zambesi region and the steppes above which Kilimanjaro towers. Later will come news of churches at the headwaters of the Amazon and the Rio Negro. To-day we read of the session of an Australasian synod in Erromanga, where John Williams and James Harris were murdered in 1836 and George Gordon and his wife in 1861. In 1872 James Gordon, a brother of George, fell a martyr to an equal zeal in the same place. But now the synod has met with the Dillon's Bay church, being opened with prayer by Usuo, whose father was the murderer of John Williams. Usuo has for years proved his faith by his works as a beloved elder in the Presbyterian Church. Two sons of two pioneer missionaries were present at the meeting, revered and trusted by their native congregations. A translation of the Bible into the dialect of Nguna and Efate was reported as practically complete. It will soon be ready for distribution. The synod did not scruple to petition the English commission for the removal of duties on the products of the island, since the admission of New Hebrides exports to France free of impost puts the island at a disadvantage so far as English colonial markets are concerned. The New Hebrides are under the control of an international commission. The synod will meet next year with Rev. O. Michelson at Tonga. The islands that waited for God's law have received it.

NOT CANADA'S FAULT.

At the meeting of the Boston Canadian Club on the evening of December 4, Hon. H. R. Emmerson and Mr. J. S. Willison, editor of the Toronto 'News,' were among the guests and the speakers. Mr. Willison emphasized in a graceful and scholarly speech the ties which unite Canada and the United States. Mr. Emmerson spoke principally of the prosperity of Canada. He told of the tide of immigration which had set in and the growth of exports and imports. Alluding to the subject of reciprocity, he showed that out of Canada's total trade of \$475,000,000, \$240,000,000 was with the United States. This fact suggested, he said, the close and sensitive trade relations existing between the two countries and it was a great pity that all efforts to establish a fair basis of reciprocal trade had thus far come to naught. The fault was not, however, on the Canadian side of the line. Sir Wilfrid Laurier had come into power with the avowed policy of seeking better trade relations with the United States, but every proposition which the Canadian government had made looking to reasonable reciprocity had been rejected. But neither dismay nor despair had been the result. "Canada is not now," said Mr. Emmerson, "in the position in which she was six or eight years ago. She is not looking to the south of her borders. Her eyes are turned eastward and also to the Orient. . . . The expansion of trade and the rapid opening of the North-west has left our people without an incentive to make the sacrifices involved in a treaty of reciprocity. They are doing business up to their capacity. Thus the golden opportunity has been thrown away. When it will come again no one can say, and again I wish to emphasize my previous remark that the fault has not been ours."

The Christian Guardian says that it does not prefer independence to union with Great Britain; but it would prefer independence to annexation. Our contemporary takes a level-headed view of the situation.

CHINA AS A MISSION FIELD.

The Chinese Empire is by far the most extensive field ever opened to the church of God. Gibbon estimated that the Roman Empire contained 120,000,000 persons, but it is certain that China has a population between three and four times as great. Chinese missionaries have within two miles of their home a larger and often more approachable constituency, than the African mission can reach by threading scores of miles of malarious trails. More millions go to bed hungry each night in China than in any other land; more bodies endure torture under the hands of Chinese quacks, than of any other race; more women suffer from the limitations of their sex in China, than in any other heathen nation; more men pay the penalty of their vices there than elsewhere; more brides commit suicide, and more young men sell themselves to be put to death in China than can be found in any other clime. Students meet for an hour to study the need of China; when this hour is over 1,325 Chinese have ceased to breathe. Missionary receipts are so insufficient, that a board postpones entering China until another year; that delay has removed from the possibility of ministrations 11,613,728 who sorely needed help. The church of God may sleep for thirty years more, but when it awakes China's four hundred millions have passed beyond her power to save them.—Selected.

The policy of force has again been adopted by the Russian Government, and a struggle between the organized power and the people is imminent. In the Baltic region the red flag has been raised, and appeals have been made to the troops to throw in their lot with the people. At St. Petersburg many arrests have been made, and apprehension of retaliatory assassinations is felt. M. Witte is heavily guarded.

The will of Rev. Robert Harvey Warden, late general agent of the Presbyterian church, was entered for probate 18th inst. The gross estate is \$105,775.00. Of this \$92,128.75 is in stocks and life insurance, \$467.75 is cash in bank, and real estate worth \$13,180. Of this amount \$84,191.50 is in Ontario and the remainder in Quebec. Debts of \$30,108.40 reduce the net value of the estate to \$75,668.10. The widow, Mrs. J. Margaret Warden, has the life interest in the estate. On her decease Eliza Steven Dunton, Montreal, a daughter and Alexander Warden, and R. Lyall Warden, Toronto, sons, each have a life interest in the estate. The ultimate remainder is in favor of the grandchildren. The Presbyterian Church in Canada receives \$3,500. Dr. Warden died on November 26th. His will is dated September 22nd.

The invitations to the quarter-centenary celebrations of Aberdeen University are to be got up in the style of black letter popular, at the period when the University was founded—400 years ago.

"The martyrs' monument at Larghill, near Kirkpatrick-Durham—that interesting memorial of our Covenanting forefathers and of their struggle for civil and religious liberty—has now been put in a good state of repair."

Sir Mortimer Durand, the British Ambassador, at a banquet in New York on the 5th inst., said that the people of the United States were all wrong in their idea that Britain ruled India against her will. "Do you think," he asked, "that 175,000 Englishmen could rule 400,000,000 human beings without their consent?" He was proud of Britain's work in India, and declared it a greater than ever accomplished by any Power.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

A LIFE'S FAILURE.

(By Nurse Nina.)

It was a sentence I heard a lady say on board the Queen at Sydney, that made me think of calling the story that, ma'am.

"Poor Mr. Chalmers," she said; "his life has been a failure, and now he is going home to die. It is a sad story!"

I did not know then who Mr. Chalmers was, and I wondered. That was on Saturday. The next day there was service in the saloon, and I heard them say Mr. Chalmers—would preach if he was aole.

I looked up when the clergyman came forward in his white surplice. The sun was slanting through the portholes just above his head. He had fair, reddish gold hair, very light and fluffy, and somehow with his pale, beautiful face, and the white folds of his gown I got quite a start. I thought he looked like a picture once I'd seen in London of the Angel Gabriel. I can't tell you what made me think of it. It was the delicate white face, as strong, and yet so sweet, and the fair hair, and the sun made it like an aureole, as I think they call it, just as the angel had round his head in the picture.

His text was this—I shall never forget either text or sermon: "Be strong and of a good courage, fear not, nor be afraid of them; for the Lord thy God, He it is that doth go with thee; he will not fail thee nor forsake thee."

Somehow, as he began, I remembered the lady saying he was "a failure." I wondered why. I had never heard just such a sermon, though it was very quiet and simple. I think some clergymen have a way of sending you away feeling as if God were very near, and there are others again that fairly maze you, and there are others that give you a stone instead of bread.

After the sermon he seemed very done up. Death was written on his face, and I don't know for my part how he preached at all; and I heard the doctor say he would not permit it again.

"Very well, I shall rest," Mr. Chalmers said, and smiled. "For I do want to get home, and not startle my mother by looking too bad. I will be obedient, doctor."

I was surprised to hear him speak so cheerily. Get home? Would he ever see home?

There was a passenger on board called Browne, and one night I heard a bit of talk between him and a friend which set me thinking. They were having some iced drinks in the saloon, and their voices came along the passage when I was making up the beds in the cabin. The others were on deck enjoying the fine night.

"I had to send Edith home first," Mr. Browne said, "while I remained to settle up. We weren't going to stay out in the colony—not much!—after Uncle George left us that money. Very much better six months of Europe than 'a cycle of Cathy' to my mind. And it's just as well she went by an earlier boat."

"Why?"

"Well, you know, our marriage was a bit awkward. Edith came out to marry another fellow—a clergyman; but, unfortunately for him, poor chap, she fancied me en route, and as I was awfully gone on her, there was only one thing to be done. We got married, and then she wrote and told him. He got the letter just as he was starting to meet her, for we got in earlier than we expected."

"Phew! Did he make a shindy?"

"No. But the worst is, the poor beggar is here—on board, and they say he is dying."

There was a pause then.

"Chalmers?"

"Yes. He's been unlucky all through. He was a bit too good for the rough gold-diggers he was amongst, and got knocked down one night trying to save a woman from being struck in a drunken brawl. They let him lie all night in the rain with a broken leg, and the chill settled on his lungs. So he had to throw it all up and come home. I don't like the business, for he didn't know me—doesn't connect the two Brownes; and somehow I have taken an odd fancy for the poor chap. 'Pon my word, I don't see what Edie preferred in me. But, then, there's no accounting for women's tastes."

"No, that's true," the other agreed.

"Maybe she preferred the sinner to the saint; some of 'em do."

"Saint or no, he's true grit. I don't like the business at all. 'Pon my word, I go about feeling like a thief!"

I couldn't help watching these two after that. Mr. Browne sat next the young clergyman at table, and Mr. Chalmers talked to him a good deal. He was always bright. He took a deal of interest in the day's run, though he never betted on it, as the others did. Indeed, he seemed to take an interest in everything. He went and talked to the crew, and preached on Sunday to the second-class. With that look on his face—plain, for all his brightness—the men listened to him as I never knew them listen to anyone before.

One woman in the second-class lost her baby, and it was buried at sea. She sat cold and stony till Mr. Chalmers went and talked to her, and then I heard her sobbing in her cabin.

"He's like one of God's angels!" she said.

"If God is kinder than him, then I can trust the baby to Him very well."

We got on smoothly, with pretty calm weather; but, in spite of that we could all see that Mr. Chalmers got weaker and weaker. They say it's a symptom of his disease, not to see how near one is to death. He did not. He never talked as though he were ill at all.

When he knew I was Yorkshire, he'd speak to me a lot about Scarborough, where his mother lived, and where he had been born, and partly brought up.

"Mother and I are going back to Scarborough," he said. "Do you know Scarborough, stewardess?"

"Yes, sir; I lived there once for a year in service. It's a fine place."

"It is the most beautiful town in the world," he said. "In my dreams I always see it, with the blue sea, and with the gold of the sky bright behind the castle rock. I've seen it from the sands like the City of Gold. I'd like to die there. Mother is to meet me, and we will go straight there, if it is God's will!"

Poor soul! I thought, as I looked at his thin, white face, and heard his hacking cough, that he would never see Scarborough. He would see the real Golden City, but never an earthly one.

The heat tried him very much. He was very ill in the Indian Ocean, and I think it was about here that he lost hope. For some days he was very dull and quiet, and my heart ached for him. He was weak, and sick, and sniffling.

One Sunday night—and it was so hot that the gentlemen went about with their waistcoats open, and called for iced drinks—the doctor had carried him upon deck, and he lay there with his white thin face laid back on a cushion. He seemed too ill and languid to speak. Mr. Browne, coming up, sat down by him suddenly, and

took up the big palm-leaf fan, and he began to fan him.

"You are very good!" Mr. Chalmers whispered. But he seemed almost too weary to speak. People talk about the valley of the shadow, ma'am; but I don't think we always go through the valley of the shadow just at the very end of life. I think some of us pass through it before that. I was thinking his soul was amongst the shadows that night, and his bright faith was fading a little. I would have given anything to have helped him, but what could I say?

And then suddenly a Miss Viehy, who had been sitting with her hands clasped round her knees on the top of the companion, began to sing softly to herself. All the others were on the lower deck, looking at something. There were only us four on deck. I had been fanning him before Mr. Browne came. She sang, "Art thou weary, art thou languid?"

It was a very sweet, soft air, not the usual one, and I never heard a sweeter voice. And at one verse Mr. Chalmers opened his eyes, and a sort of flicker of joy and understanding crossed his face.

"If I find Him, if I follow,
What His goodness here?"

"Many a sorrow, many a labor,
Many a tear."

If I still hold closely to Him,
What hath He at last?"

"Sorrow vanquish'd, labor ended,
Jordan past!"

She stopped, then, and, getting up, walked slowly away. I don't suppose she ev' knew God had put it into her heart to sing just those words.

"Sorrow vanquished, labor ended,
Jordan past!"

Mr. Chalmers whispered the words, then looked up at the other with a bright smile. He, too, always seemed to like Mr. Browne.

"I was down in the deeps, I think," he said. "And those words were God's message to me."

"Do you believe them?"

Mr. Browne spoke in a kind of hoarse voice, and Mr. Chalmers answered, with his look far away:

"Thank God, I do!"

"Have you vanished all your sorrow?"

"I did not! He did it for me!"

"Chalmers," said the other suddenly,

"I've always thought a lot of clergy in these days don't really believe half they preach! I know a fellow with a good parish and a fine stipend—he don't believe it. But he says it don't do anyone any harm if it is only a poetical dream, or one illusion more!"

I could see Mr. Chalmers' thin face flush.

"Man," he said, "one doesn't die for a dream! One doesn't live for a dream!"

"You believe it, then, on your soul? That it can do that—brighten life, and make death easy?"

"On my soul! It has done that for It will help you to understand."

The other moved uneasily; but he waited and listened.

"I come out to Australia with high hopes. The girl I was to marry was to follow me whenever I got settled; and I loved her more than my life! Well, I needn't tell you the struggles of the first years, but at last things got smoother a bit, and she came. I had done all I could for our home. I used to sit up at nights, carpentering and painting. I was the happiest man in the colony! Nothing troubled me. She was coming!"

"And then—I was starting to go and meet the ship, and—she had—married

someone else! Met him on the voyage. I felt as if the light of life went out. And then—there, in the dark, God's hand touched me: "I will never leave thee, nor forsake thee." He had His meaning! I went back, and began life over again. In my dark hours these words were in my ears; they never left me, and then I got hurt in a drunken row, as you know, just when I thought I was winning the men a little, and I had to come home. My mother was there! My life has been a failure—in the world's eyes; and yet God's eyes, perhaps, see differently. I tried my best, because He Helped me; and if it is a failure, I can bear that, too. Maybe, those of us who fall here get a chance of working better in another world. If not, then still all is well. You know "They also serve who only stand and wait?"

"And those two? That girl—and that man?"

The clergyman turned his eyes back from the sea.

"I hope they are happy," he said. "She struggled and suffered. She tried to be true. And, of course, since she did not love me, perhaps it was—natural."

"And the man?"

"I wish I could see him," Mr. Chalmers said dreamily. "I'd like to ask him always to be very good to her."

The other started up and dropped the fan. It was as if he were stung.

"Chalmers, did you never suspect?"

"What?"

"That I was the man? My name you knew?"

The two looked into each others faces, and then Mr. Chalmers smiled. I never saw a sweeter smile.

"I wondered why you were so good to me!" he said. "That was all. Sit down again. Her husband?"

"You mean to say that you do not hate me?"

"There is no hate in my heart for anyone in the world! Why should there be?"

I had to go down, then, but the two had a long talk. It was Mr. Browne, and not the doctor, who carried Mr. Chalmers down at night, and after that they were rarely separate. It may seem strange, but it is true.

Somehow, Mr. Browne changed a good deal. He seemed grave and thoughtful. He'd read to the dying man, and sit by him, often not talking, for hours; and he was never ready when the others wanted him for cards. Though Mr. Chalmers would urge him to go and play quits and ship's cricket, he would not go.

In the Suez Canal the end came. The heat was awful—heat that made you think of nothing but of air, air, air! It was as if all the world were a furnace.

Well, it was bad enough for us, who were well; but for him it was a "burning, fiery furnace" indeed! He lay under the awning on deck all day, just able to sip a little whipped egg and milk. There was a wonderful look on his face, as if he heard and saw nothing of our talk, but was listening to angels' voices. At tea-time he roused, and he was a little light-headed, and talked of Scarborough again, and of seeing the town, and of standing at the end of the pier. It was curious how he harked back to it.

Only I and Mr. Browne were with him when he died and we were in the middle of the canal. The others had gone down to dinner, and they were long over coffee and dessert. We could hear the swish of the punkah in the saloon, and I think it was that made him think of the sound of waves. The sun was getting towards setting, and there was a queer light over the dessert, and a long line of camels had just come into view. I began to fear he was gone, he lay so still, when suddenly my eyes were caught by the strangest mirage away on the horizon to the left. I started, and for a moment, wondered if I,

too, was dreaming. For there, beyond the sand on the sky-line were what looked like dim broken towers, and there was a wonderful sunset glow behind them. It might have been Scarborough from the sands. It was the strangest, queerest, chance.

He opened his eyes suddenly, as I gave a little sound of surprise, and he saw, too.

If you could have seen the joy and the gratitude on his face! He tried to raise himself up, and Mr. Browne lifted him. He stretched out his arms.

"Oh, God," he said, "at last! Home—mother!"

The mirage was fading, it would be gone in a moment, but his sight was fading, too.

"It is getting late," he whispered; "but no matter. Give me your hand, mother. Listen! The waves, the castle, the sea—you remember? It is like the city—the City of Pure Gold!"

Mr. Browne bent down and put his lips to his ear. His face was growing grey. I knew the look.

"Chalmers, will you say once more that you forgive me?"

But he was not heard. I saw the white lips move once more, and I think he was repeating the verse in Revelation about the city "needing no light of the sun;" but it was all disconnected, and so faint I could scarcely make out the words.

Once he said again he was tired, and would sleep well. At last Mr. Browne laid him down. The doctor had come up, and he put a glass to the dying lips. There was a little breath on it, and then, no more.

I was on deck when Mr. Browne's wife came to meet him in London. There was a great bustle and scurry, and a great many people had come on board, and were helping, or hindering, their friends to get out the things. Just then I saw a pretty, well-dressed lady come up and look round the saloon, and then she asked me for Mr. Browne, and he heard and came up and greeted her. They talked a little, and then she said:

"Why, Geoff, how grave you are! I noticed it at once. Has anything happened?"

"Yes, Edie," he said. "Who do you think was on board—and died in the canal?"

"How can I guess?"

"Chalmers!"

She grew white, and suddenly fell back a little.

"Dead! Was he—very—very—"

"He told me to be good to you!"

"He forgave us? He did not hate us?"

"I don't think there could be anything like hate in that heart!" Mr. Browne said. "He called himself, and others called him, a failure; but I think God and the world see differently."

And as I heard, I thought: so, too, Maybe, for all we know, God's brightest angels are those of whom the world thought nothing!

A PRIVATE TRAIN THROUGH MEXICO.

A beautiful trip,—all the month of February in Mexico, the oldest country in the New World—is being organized by the Grand Trunk Railway System leaving Montreal in special sleeping cars on the "International Limited," 9.00 a.m., January 29th, 1906. These cars will be attached to the private train leaving Chicago the following morning. Perfect arrangements. Rate includes everything. Train under special escort of the best authority on Mexico. Finest train in the world. Best and only thorough tour of Mexico offered. Particulars and descriptive matter from any agent of the Grand Trunk Railway System or from J. Quinlan, Bonaventure station, Montreal.

THE WAY WE LOOK AT THINGS.

The way we look at things and the spirit with which we enter into them has more to do with our success or failure than we think. We quote a story which aptly illustrates this principle:

"A farmer once remarked in the presence of a neighbor that he did not believe anything could ruffle his wife's temper.

"I can tell you something that will it you'll consent to try it," urged the man.

"Agreed," said the farmer.

"Just bring home and cut up a load of the crookedest wood you can find, proposed this disturber of peace, 'and if that doesn't fret her I don't know what will.

"The plan was complied with. To appreciate the vexation consequent upon poor wood one has only to recall the old fashioned fireplace, with its andirons, and the carefulness with which the wood must be laid on them to make the kettle boil, for it is to that period of time that our incident refers. There was no change in things at the farmer's; in fact, everything seemed to be more agreeable, so the husband thought. At last he said:

"Wife, how do you like the wood I brought you last?"

"First rate," said the wife. "These crooked sticks fit right round my kettle and make it boil in half the time."

The farmer's wife realized that things which "can't be cured must be endured." Her best and noblest powers had been called forth in overcoming the difficulty which, to another, might have seemed like an evil.

THE BOY IN SCHOOL.

If I were asked to state in a single word the secret of good life for a boy in school, I should say without the slightest hesitation that such a secret lies in the word "honesty." A narrow definition of that word proposes that an "honest" person is not a thief, that he does not steal the personal possessions of everyone else; but a truer definition includes all that we mean by "truthful," "upright," "deligent," and many other mighty words. An honest boy will not attempt the self-deception that accompanies bad habits, or the deception of fellow-students or teachers that accompanies open sin; he will be straightforward, earnest, manly; he will exhibit those fine qualities of human life which everyone admires; he will please God. To grow in the grace of honest means the development of the character that is great and good.

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CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

The Presbyterian Ministerial association met on Monday to make arrangements for a Sunday school rally day to be held at New Year's. It was proposed to have the meeting at Knox church, but it was not definitely decided. The following committee was appointed to make arrangements: Rev. Robert Eadie, convenor; Rev. Mr. Scott, Rev. Dr. Ramsay, Rev. A. E. Mitchell, Mr. Neil McKinnon and Mr. Bowman. Rev. Robert Eadie occupied the chair.

Rev. Wm. Shearer, agent of the Presbyterian French work in Quebec, whose particular mission is to raise \$60,000 for new school buildings at Pointe-Aux-Trembles, preached in the Glebe church last Sunday morning, and in MacKay church in the evening. He gave a description of life in Lower Canada, dwelling specially on the conditions caused by lack of education, and emphasizing the need of educating French Canadian people with a view to lifting them to a higher plane, individually and nationally. The object was not to make Protestants of Roman Catholics, but to give them the Gospel of Jesus Christ. The preacher gave an interesting description of the work in the church school at Pointe-Aux-Trembles. The present buildings were too small to accommodate the number of students that wished to attend, and many had to be turned away. Hence the need of new buildings.

Last week the report of the Anniversary services in connection with St. Paul's Church was over-looked. On Sunday earnest and able sermons were preached by Rev. John MacKay, M.A., of Crescent Church, Montreal; and whose visit to the congregation will long be remembered with interest. On the following evening the annual social was well attended. Rev. Dr. Armstrong, presided. It was expected that Rev. Mr. MacKay would address the meeting, but the sudden death of his father at Lucknow, Ont., called him to the house of mourning, followed by the heartfelt sympathy of all who met him during his brief visit at the Capital. A good programme of music was presented; and Mr. Whillans, the treasurer, in a pleasant speech referring to the discharged mortgage, said it would not be burned. There were names attached to it which made it most valuable. A number of signatures were on the mortgage of members who had departed from this world and this piece of paper had now become sacred. The congregation had much to be thankful for he said and he thanked their good friend, Mrs. Lumsden for her generosity in paying off the debt.

The handkerchief social of the Ladies Aid in connection with the Callander Congregation was an encouraging success. Thanks to the many outside friends who by mail contributed towards it. Visions of a mouse are beginning to take a tangible shape, owing to this active organization.

The death is announced at North Lanester, of Mrs. Peter McGregor, after a long illness, borne with Christian fortitude. Deceased was a woman of sterling character, unvarying kindness given to hospitality. Naturally she enjoyed in high degree the esteem of a large circle of friends, who sincerely regret her demise, and who join in extending to the bereaved relatives their heartfelt sympathy. The funeral was largely attended, and interment took place to the cemetery at Dalhousie Mills, after service had been conducted at the home by Rev. W. A. Morrison.

WESTERN ONTARIO.

Rev. J. M. Glassford, of Guelph, has been lecturing at Tavistock on the "Home Land of the Bible." There was a large attendance.

On a recent Sunday Rev. R. F. Cameron of Georgetown, conducted anniversary services in the Erin church.

The anniversary services of First Essa Church were held on the 10th inst. by Rev. W. M. Morris, of Bond Head.

The high tea and lecture last week in Melville church, Fergus, was largely attended. Altogether over \$100 was realized. The lecture, as delivered by Rev. Mr. MacVicar on "The Covenanters and Their Times," was intensely interesting.

Rev. R. A. Cranston, Cromarty, and Rev. Mr. Sawyers of Brucefield exchanged pulpits on the 10th inst., and the missionary sermon listened to was said to be the most fervent and inspiring ever preached here. Mr. Sawyers has the true ring of an earnest missionary-spirited man and must fire the hearts of all who hear him and awaken a lasting enthusiasm.

Rev. C. Tate, who has been pastor at Moorefield, Ont., for the past eleven years, has accepted a call to Okotoks, Alta., and left for the latter place with his family last week. His late congregation presented him with a well-filled purse on the eve of his departure, paid his salary for the balance of the year and also kindly remembered Mrs. Tate.

The young people of Hyde Park and neighborhood have organized a Guild Society, with Rev. Mr. Nixon as honorary president, and Miss Margaret Ramsay, president. The meetings are held in the Presbyterian Church every Friday evening. At the last meeting Miss Annie E. Mackenzie, one of the vice-presidents, explained the Sunday school lesson in a very able manner.

The congregation in the Scotch Settlement know full well how to warm up towards their pastor. On Thursday last Rev. D. N. Morden was waited upon by Messrs. John Sinclair and Wm. Johnston and presented with a pair of driving gauntlets, a fur coat and robe, three very useful articles for this season of the year. Rev. Mr. Morden, who was taken completely by surprise, expressed his thankfulness for the handsome gift, and especially for the spirit of kindly feeling which prompted the same.

Very successful anniversary services were held in Avonton church on a recent Sunday. Rev. A. A. MacWilliams, of St. Marys occupied the pulpit both morning and evening, and preached very eloquent and instructive sermons. The attendance was very good, a number being there from neighboring congregations. On Monday evening a very interesting lecture on the "Canadian West" was given by Rev. G. R. MacBeth, of Paris. The duties of chairman were very ably filled by the pastor, Mr. Graham. The total amount taken up at the Sunday offerings, and the silver collection Monday night was \$91.

Rev. J. C. Wilson, B.A., has been preaching a very interesting series of sermons, says the Acton Free Press, on the Ten Commandments. Last Sunday evening his topic was the seventh commandment. This observant pastor preached a very earnest sermon, pointing out the evils which very frequently follow where parents fail to exercise a proper discipline over their growing children, and permit them to frequent the streets and other public places at night without restraint. Very kindly exhortation was given to the young women to refrain from aimlessly parading the streets at night, when they might be employed in that which will cultivate mind and heart, and much better fit them for future life.

MONTREAL.

Rev. Mr. Beatt, who has for some time been a resident of this city, left recently for Edmonton, in which neighborhood he expects to labor as his health and strength will permit.

On Friday evening of last week, the Ladies' Aid Society gave a very successful high tea in the Maisonneuve Church. The room was prettily decorated with flags of different nations and the tables were tastefully arranged with flowers and an abundance of good things. After supper an enjoyable musical programme was given and the Rev. W. R. Cruikshank, of Montreal West, addressed the gathering. The debt on the church has recently been paid and steps are being taken to enlarge the audience room.

The friends of the Rev. Milton Jack, of Chateauguay Basin, who left Canada late in September as a missionary to Formosa, will be glad to hear that he arrived at his destination on Nov. 6. The latter part of the voyage was stormy but of great interest. On reaching Tamsui he was met by the missionaries including the wife and daughter of the late Dr. Mackay, while the native students lined up along the roadway and marched to the mission grounds singing a Chinese hymn to the tune of "Onward, Christian Soldiers." Letters have been a little less than a month on the way, but the mail service is irregular.

MONTREAL PRESBYTERY.

At the meeting of this Presbytery last week, Rev. J. D. Anderson, of Beauharnois and Chateauguay, was elected moderator and at once took the chair.

The Rev. Dr. Scrimger called attention to the presence at the meeting of the Rev. Dr. Wardrope, of the Guelph Presbytery, and Dr. Wardrope was thereupon asked to sit in the Presbytery as a corresponding member.

The Rev. C. Houghton, of Russellton, announced his resignation of his charge, his chief reason being, he said, that he wished to continue his course of studies. He added that the Church was in a discouraging position, there having been a great falling off in members, owing to deaths and to the moving away of whole families. It was being found extremely difficult to raise the pastor's stipend, and the church would soon become dependent, at least in part, on the Augmentation committee. Mr. McDowell, an elder of the church, appeared, to represent the congregation, and in reply to Mr. Walter Paul, said the congregation at Russellton were not discouraged. The Presbytery decided to appoint the Rev. Mr. Stephenson, of Beech Ridge, moderator of the sessions until the pulpit was filled.

A number of missionary reports were made, some of these being of a very encouraging character. An exchange of pulpits by ministers was advocated between city and district pastors as a means of keeping up the interest and enthusiasm of the congregations. The Rev. Mr. Ducloux thought that while this was desirable, it would be even more helpful to secure foreign missionaries, because the people wanted to hear about the work in the field.

The Rev. Dr. Campbell referred to the death of the late Dr. Warden, who was for twenty years a member of the Presbytery, and who, by his wisdom and helpfulness, added much to its counsels. He proposed that a resolution be passed expressing the loss which they felt at his death, and this was agreed to, Drs. Campbell and Scrimger being asked to draft the resolution.

The Rev. Mr. Cruikshank, on behalf of the committee of Home Missions and Church Extension, made the following recommendations: That the Rev. Mr. Tucker be appointed to the field of Grenville in the spring; that the Rev. Walter Ross be appointed to Avoca; that the Rev. Mr. Gardner be appointed to Mille Isles; that the Rev. Ephraim W. Florence be appointed to Lost River, and that the Rev. Mr. Menancon, of Arundel, who is incapacitated by ill-health, should receive one-half of his salary from the committee. These recommendations were adopted.

At the afternoon session the Rev. P. H. Hutchinson presented the report of the examination committee, and took occasion to remark that he asked each one of the students what was his reason for not taking an arts course at McGill. He added: "Some replied that it was too long, and some that it was too hard. I had a feeling, when I looked at them that the course in arts at McGill would be none too long for them. I have a feeling, and it is growing stronger, that we should never admit men unless we have a guarantee of their literary qualifications. I think it would be a good thing for the Church and for the Montreal Presbyterian College if the literary course at the college were abolished. I think the college should discourage men taking a short and easy way into the ministry. All those who have taken the literary course this year are young men, with one exception, and he, too, is a young man—29 years of age. I admit his is a special case, and he has special qualifications. Unless, under special circumstances, we should insist on the men taking a course in arts. They consider that the literary course is a very easy way of qualifying for entrance to the study of theology." The subject was not discussed.

The Rev. Mr. Morison spoke of the pressing needs of the Pointe aux Trembles School, and the work being done in connection therewith by the Young People's Societies of the Church. A resolution was adopted expressing the Presbytery's willingness to assist in any way in its power to create and sustain the interest of these societies in the building fund of the school.

The Rev. F. M. Dewey presented the quarterly report of the Foreign Mission Committee. Referring to work among the Chinese of Montreal, it stated that the Chinese element was not increasing. Since the Dominion Government imposed a tax of \$500 upon all Chinamen entering this country, immigration from China to Canada had practically ceased, and there was not the same stream of transients to be dealt with as formerly. The small number of Chinese pupils attending the schools were taught by voluntary workers, and it had not been thought necessary to engage a teacher this winter. All the schools previously reported were still in existence, as well as the other departments of work. Eighteen schools were conducted on Sunday, and also a large and prosperous Christian Endeavor Society. There were now 51 Chinese Christians in Montreal. The report was adopted.

A deputation representing the Longueuil Mission, which was started several weeks ago, reported that much success had attended their work, and the mission was now desirous of having a building of its own in which to worship. Presbyterians, it was stated, formed the majority of the Protestant population of Longueuil. It was estimated by the deputation that a sum of \$2,000 would be required for the erection of a place of worship.

A bequest of \$3,000 was made to the Presbytery a little while ago, on condition that the building of a church at Longueuil be commenced within a year. This bequest, however, is not immediately available.

After a lengthy discussion, a resolution was adopted encouraging the committee which had the matter in hand to continue the work until the next meeting of the Presbytery, in March, and the Home Mission and Church Extension Committee was instructed to devise such means as might seem best to solve the problem of a new church, and report at the March meeting of the Presbytery.

BRITISH AND FOREIGN.

The Suez Canal reduces the distance from Britain to India for ships by nearly four thousand miles.

Shanghai, it is estimated, will in ten years have a population of 1,500,000. At present it is 900,000.

Luncheon and tea are now to be served on board some of the trains between Edinburgh and Glasgow.

Leith last winter supplied 80,000 farthing breakfasts to poor children, and the scheme is to be again started.

At the request of Lord Roberts the King has consented to become patron of the Royal Army Temperance Association.

The interruption of railway traffic in Russia is hurting the herring market, Russia being ordinarily a large consumer.

A lecture on "Canada," illustrated by limelight views, was given in Broughty Ferry on the 20th ult., by Captain Sinclair, M.P.

At the Free Church Commission it was determined to take steps to compel the congregation at Kingussie to cease using human hymns.

Campbelltown, having fallen heir to £3,000 for behoof of the poor of the town, has got it invested to yield an income of over £90 a year.

Rev. Mr. Rose, minister of Wellpark parish church, Glasgow, from 1853 to 1873, is still alive, and a portrait of him is to be hung in the vestry.

There died on the 27th ult. Rev. George Boyd, M.A., formerly minister of St. Andrew's church, Halifax, N.S., and latterly of Restalrig.

Premier Balfour is to be nominated for Cambridge University, so that a safe seat may be found for him in the event of his defeat at East Manchester.

The finest grape vine in Europe is at Auchmore House, Lord Breadalbane's residence at Killin. It sometimes produces 4,000 bunches of grapes in a season.

Rev. J. B. Maharry, D.D., of Crouch Hill Church, London, has been nominated Moderator of the next Synod of the Presbyterian Church of England.

The Church Commissioners have intimated that they now desire to dispose of the 87 churches the possession of which the United Free Church does not propose to contest.

The death is announced of a Dumfries "character" who bore the famous name of Robert Burns. He was a shoemaker, rhymist and reciter. He belonged to Blairgowrie, and was well read.

Until the present minister of Ladywell U.F. Church, Bannockburn, got married recently, 40 years had passed since a minister's bride came to the manse, and 30 years since a minister's wife had occupied it.

The famous old mill at Corfe Mullen, which is mentioned in the Doomsday Book, and has probably been worked ever since, has ground its last sack of flour. In future it is to be used for pumping water through the mains which supply Poole, in Dorsetshire.

The atmosphere which a church paper brings into the home is that of the church, of Christianity, of duty, of righteousness, of service. There is no aid to the pastor so great in holding up the ideals of service, of sacrifice, of consecrated living, of Christlikeness. It should be considered as a matter of course that every Christian home should take the Christian weekly of the denomination. This brings it into direct connection with the vitalising life of the church.

WORLD OF MISSIONS.

The London Society for Promoting Christianity among the Jews has 49 mission centers in four continents and 212 missionary agents. Its income (\$27,000), in the last year was the largest in the history of the Society. The Society reports a number of baptisms and a much larger number of secret believers who hesitate before the boycott.

The Church Missionary Society is burdened by an accumulated deficit of about \$300,000. Nevertheless it holds to the policy pursued for a number of years of accepting every suitable candidate for missionary service. Faith explains this policy—faith that He who has led qualified candidates to offer themselves will also provide their support. Under these circumstances the Society is now sending out 56 new missionaries.

An old woman at Jhansi, in North India, is a Brahman of strictest sect. She is also mother of a princess who is very ill, and has called in Dr. Banche Manro of the Woman's Union Missionary Society. She dismisses the lady doctor each time with smiles, and thanks, and rich rewards. Then she grimly orders her servants to wash everything that the foreign lady has touched—the floor, the table and chairs, her own clothes, and finally herself. After she has taken a bath, she feels pure once more. We can now imagine the tremendous determination required by a Brahman who dares profess faith in Christ.

A really lovable old Mohammedan of Delhi, India, is in a pitiable case. He is worrying all the time about the dinner, at his age, of sudden death. He tells the missionary that he longs for just a few more years in which to work off by prayer and fasting the bad deeds of his early life. His religion tells him to wash hands, feet, arms, and head, five times a day, so as to be pure when praying to God. He washes seven times, and doubles the legal number of repetitions of his prayer; he wears out his feeble body by fastings that are not on the books; he multiplies his alms giving, but all in vain. He has been taught to consider God not as a loving Father but as an inexorable taskmaster who demands the full tale of bricks. He dares not, at his age, listen to the good news of a Savior in Jesus Christ. Oh the pity of it!

A CHRISTIAN PRIME MINISTER.

Apolo Kagwa is Prime Minister of Uganda, Africa. He is a tall, powerful man, thirty-five years old, and is one of three regents who have charge of the little King who some day will rule over this portion of Africa. When he was young he heard the Gospel from that dauntless missionary, "MacKay of Uganda" and since then he has been a faithful Christian. Every day he studies the Bible, has family prayer, and goes to the missionaries for help in teaching the people. Only twenty-five years ago he and his tribe—the Baganda—were veritable heathen. His life is in every way remarkable when viewed from that standpoint. "He built the first two-story house, he introduced sun-dried bricks, and afterwards the telephone and electric bells. He himself owns and can run a sewing machine, as well as a typewriter, and rides a bicycle. He is introducing among his people everything that will help in their advancement. He has written a fairly complete history of Uganda. His record of the cases he has tried in court is full, and the records of State affairs are kept in an orderly way. The Europeans who watch him are surprised at the energy and wisdom of the man, and his ability in accomplishing so much work. He was specially sent to England to attend the Coronation of King Edward. What a marvel it is that such a man can be brought so to the front within the score and a half years since Stanley found the Baganda sunk in degraded heathenism!"—Baptist Missionary Herald.

A VOYAGE OF DISCOVERY.

This is a story about two very foolish little girls. Mother had put them to bed, and while she was undressing them she had told them about Columbus and his voyages, for there had been a picture of him in the scrapbook. Then she kissed them and tucked them up in bed, and leaving the light burning, slipped downstairs, for there were people coming to supper. The little girls were not exactly afraid of the dark, but they thought a light made things look much nicer.

"Oh, Rosy," said Alice, "now I will tell you. We will go on a voyage ourselves, only in our own bed."

"Yes," said Rosy, and they started down under the bedclothes. It was a splendid voyage. The bed was not very big; in fact, it was only a double crib, but it took a whole while to creep down. They played that the middle part was the ocean, and along the edge was a cool country, where you could poke your toes down in the crack. Alice crawled down one side, and Rosy the other, and then they exchanged places. After a while they sat up and played that they were in a tent. If you sat together in the middle there was one large room; and if you moved away to the sides you had each a separate room, and you could even make a cupboard with your toes. The little girls thought that the next night they would go to bed early, and bring their dollies and play house. After awhile, though, the tent grew hot and stuffy; and then a terrible thing happened! For when the little girls crawled to what they supposed was the place where they had crawled in they found that they could not get out! They tried again and again, but the sheets and the blankets were tucked in firm and strong. They never can believe, what mother afterwards explained to them, that they must have got confused, and never tried the head of the bed at all; they are quite sure that they tried everywhere, again and again, crawling round and round, pulling at the sheets with all their might, and getting more dreadfully frightened every minute. After a while mother and the ladies who had come to supper heard a strange roaring sound upstairs, which puzzled them very much. It grew louder and louder although always queer and muffled. Mother listened more carefully, and then flew upstairs, and found the discoverers hot and sobbing and still struggling desperately to crawl out at the foot of the bed! The little girls were very little, and mother rocked them in her arms before the fire until the sobs had quieted and everything felt safe again. One of the young ladies came upstairs, too, and sat with them by the fire. They had a nice little talk, and then nurse made the tumbled crib up, smooth and cool. But Alice and Rosy do not like mother to tell this story, because everybody laughs; and they know that it is a terrible thing to be lost, even in your own bed.

QUESTIONS FOR THE MISSIONARY MEETING.

What is the consequence of the progress of a civilization without Christianity?

Give brief account of the effects of the opium trade upon India.

What is the common attitude of the English residents toward the natives?

In contrast to the darker aspects of British occupation, name some things which mark the progress of the nation under Anglo-Saxon rule.

What are the forces which are bringing light to India?

What is the character of the missionaries sent out?

What is the character of the native converts?

What significant things mark the decay of Hinduism?

What is the greatest of the forces which are bringing light to India?

SPARKLES.

Pop (explaining the mysteries of country life)—"Yes, a hen will sit on an egg and hatch it."

Tommy—"Gracious. I should think it would hurt to sit on a hatchet."

Tom—Did Maud tell you the truth when you asked her age?

Dick—Yes.

Tom—What did she say?

Dick—She said it was none of my business.

When a Scotch schoolmaster entered the temple of learning one morning he read on the blackboard: "Our teacher is a donkey." The pupils expected there would be a cyclone; but the philosophic pedagogue contented himself with adding the word "driver," and opened the school as usual.

A Jewish newspaper tells of a rabbi who expounded the Mosaic law to the faithful for a small stipend. The learned gentleman was asked by a friend how he was getting on. "Slowly," he answered, with a sigh. "If it were not for the numerous fasts which our religion prescribes I am sure my family would die of starvation."

"Paul," said his mother, "will you go into the room and see if grandfather is asleep?" "Yes, mother," whispered Paul on his return, "he is all asleep but his nose."

Bill had a billboard. Bill also had a board bill. The board bill bored Bill so that Bill sold the billboard to pay his board bill. So after Bill sold his billboard to pay his board bill the board bill no longer boarded Bill.

A Highlander was asked the way to Loch Romagh near Forres. He gave this characteristic reply: "There's a road to the right; don't tak' the right. There's a road to the left; don't tak' the left. Then ye'll coom to a brudge; don't go over the brudge; and that's the way to Loch Romagh whatever."

The difference between a preacher and an "exhorter" is thus defined by an old African preacher in Virginia, who never became ordained, but was content to remain an "exhorter." This seemed rather strange to some of his congregation, and one day they asked him about it. "Well, it's dis way," said he. "When you's a preacher, you's got ter tave a tex' an' stick right close to it, but if you's only a exhorter you kin branch."

A POWERFUL SERMON.

"I once listened," said a doctor, "to a sermon delivered from the sick bed of a very old man; almost a centenarian."

"It was on my last visit. I was preparing to leave when the aged sufferer turned his face toward the wall, sighing heavily."

"His son asked: 'What is the matter? Do you want anything father?'"

"'Yes, yes,' he whispered, 'want to go home.'"

"'But you are at home, father,' the son said."

"'I know; but I want to go to my Heavenly home,' the old man answered, with something like a sob, reminding one of a homesick child pining among strangers for dear ones far away."

"I was a careless fellow at that time," the doctor pursued, "but that one sentence from the trembling lips of a dying saint went straight to my heart. I could not shake off the impression. I found no rest until I, too, could feel that I was entitled to a home in the city made without hands."

The top round is reserved for him who climbs.

If men were more patient they would be more blessed.

He who wastes his earnings in folly will want in old age.

OLD SOUTHERN RECIPES.

PILLEAU—Boil a hen tender; remove from pot; into four cups of the chicken broth put two cups of the rice a little red pepper and a teaspoonful of powdered sage, or thyme; salt to taste; boil till rice is done; put back the hen in the pot and cook about ten minutes longer; place the hen on a platter with the rice piled all round it and sprigs of parsley to ornament the dish.

BOILED SOUTHERN RICE—One cup of washed rice, two cups water; one teaspoonful salt, boil in an ordinary covered stewpan next to the fire about ten minutes till it boils. Let stand 20 minutes on the back of the stove (on top of the stove not next to the fire), and then remove cover and let dry out for ten minutes. Serve at once.

TO COOKED CANNED VEGETABLES PALATABLE—All canned vegetables, like asparagus, green corn, peas, butter beans, etc., need a little sugar to take away the dead sour taste. Let them cook fully one hour and then add milk, butter, pepper, sugar, and a tiny pinch of flour to thicken, and salt to taste. Tomatoes are never so good as when cooked for one hour, our Southern fashion, with a fried onion, red pepper, teaspoon of sugar and bread crumbs.

CHARLOTTE RUSSE PUDDING—Beat the yolks of four eggs and add to them a tablespoonful of cornstarch dissolved in a little water. Boil one and one-half pints of milk, sweeten and flavor with best vanilla; stir in cornstarch slowly; cook until it leaves the sides of the pan. Line pudding dish with lady fingers divided. Pour in the sauce, set into the oven for a few moments. Beat the four whites to a froth and add two teaspoonfuls of sugar; place this meringue on the pudding and brown slightly.

LIGHT BREAD ROLLS—At bed time put a cake of compressed yeast (or a cake of dry yeast) in two quarts of luke warm water. Put into four quarts of well-sifted flour two tablespoonfuls of sugar and two tablespoonfuls of lard and one of salt. Add the dissolved yeast and enough water to make a rather stiff dough—just stiff enough to work smooth when it rises—if it is unmanageably stiff at first the bread will be too hard. Work till it is smooth and put the dough to rise in a large bucket that has a cover, a peck bucket is the correct size. Cover with the lid and put a cloth over it. Set in a warm, not a hot place and let it rise till morning. When it reaches the top of the bucket you will know it is right for kneading. Work the bread thoroughly till it is smooth and cracks under the hands, then make in into a pan of rolls and five loaves of bread. Set in a warm place to rise for a half hour or so (according to the temperature) and bake. When the loaves have risen to the size of puff brush the tops of the loaves and rolls with butter or milk. If the oven is small it is well to set some of the bread a little distance from the fire, so that all the loaves will not be ready to bake at once. Always bake bread in a moderate, steady oven.

Admiral Lord Charles Beresford claims the distinction of being the first European who was allowed, by invitation, to gaze on the face of the Mikado of Japan. This was in 1868. In that year Lord Charles was gazetted to the Galathea, which, with the Duke of Edinburgh on board, made an extensive tour. Among other places visited by the ship was Japan, where the English prince was invited by the Emperor to visit him at his palace. "Thus," says Lord Charles Beresford, "we were the first Europeans to see the Mikado, and we should have been cut down in the streets by the Japs if we had not been guarded by thirty or forty soldiers." What a remarkable change less than 40 years has brought about!

CANADIAN PACIFIC

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

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

VIA SHORT LINE FROM CENTRAL STATION:

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

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

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

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

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

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MONTREAL TRAINS

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

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

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

All trains 3 hours only between Montreal and Ottawa.

For Arnprior, Renfrew, Eganville and Pembroke:

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

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

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New York and Ottawa Line.

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And Arrive at the following Stations Daily except Sunday:

8.50 a.m.	Finch	5.47 p.m.
9.35 a.m.	Cornwall	6.24 p.m.
12.55 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 p.m.
6.37 p.m.	Albany	6.10 a.m.
10.00 p.m.	New York City	8.35 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.39 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

Trains arrive at Central Station 11.00 a.m. and 6.25 p.m. Mixed train from Ann and Nicholas St. daily except Sunday. Leaves 6.00 a.m., arrives 1.05 p.m.

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

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THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for 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 \$10.00 is charged for a homestead entry.

HOMESTEAD DUTIES.

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

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
- (2) If the father for mother, if the father is deceased of 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 was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

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

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

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1889.

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

APPLICATION FOR PATENT

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

INFORMATION.

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

W. CORY,

Deputy Minister of the Interior.

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

PRESBYTERY MEETINGS.

SYNOD OF THE MARITIME PROVINCES.

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

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

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke, 5 Dec., 2 p.m. Montreal, Knox, 12 Dec., 9.30.
Glengarry, Aultsville, 4 Dec., 1.30 p.m.
Ottawa, Ottawa, 7 Nov.

Can. and Ren., Carleton Pl., 28 Nov. Brockville, Brockville, 29 Jan., 2.30.

SYNOD OF TORONTO AND KINGSTON.

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

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

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

SYNOD OF HAMILTON AND LONDON

Hamilton, Hamilton, 2 Jan. 10 a.m. Paris, Woodstock, 9 Jan., 11 a.m. London, London, 5 Dec.

Chatham, Chatham, 12 Dec. 10 a.m. Stratford, Stratford, 14 Nov. Huron, Seaford, 14 Nov., 10.30. Maitland, Wingham, 10 Dec., 10 a.m. Bruce.

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

SYNOD OF MANITOBA AND NORTHWEST.

Superior, Winnipeg, Coll., 2nd Tuesday, bi-mo. Portage-la-P., Gladstone, 27 Feb., 1.30 p.m.

Arcoia, Arcoia, at call of Mod. 1906. SYNOD OF BRITISH COLUMBIA AND ALBERTA.

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

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