

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA, MONTREAL, WINNIPEG.

WEDNESDAY, DEC. 19, 1906.

Single Copies, 5 cents.

## A Christmas Prayer

Our Father in heaven, we thank Thee for that Saviour who was born as a little child among men on the wondrous night on which the angels sang their anthem of peace and good will. Like the reverent worshippers, who laid their treasure at the feet of the Christ-child, we would lay the offerings of our lives at the feet of our exalted Redeemer. We thank Thee that above all the din and clamor the music of the angel song is still heard, and that the spirit of the Christmas time is in the air. We would learn the deeper lesson of the Christmas message. We pray that our hearts may be so moved by the spirit of Christ that our lives may be one grand, sweet song of praise. May the Christmas joy not be transient, but the abiding quality of our lives. Amen,

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**BIRTHS.**

At the manse, Russellton, Que., on Dec. 7, 1906, the wife of the Rev. Logie Macdonnell, M.A., of Vernon, B.C., of a daughter.

At 425 Laurier Ave., West, Ottawa, on Dec. 12th, 1906, to Mr. and Mrs. W. E. Allan, a son.

**MARRIAGES.**

At the residence of the bride's parents, Clayton, Ont., on Dec. 5th, 1906, by the Rev. J. Holt Murray, of Beachburg, Ont., Mr. Neilson J. McLean, of Pembroke, Ont., and Alice Anna, daughter of Mr. Timothy Blair.

On Dec. 5th, at "Cedar Brae," Port Hope, by Rev. H. E. Abraham R.A., of St. Paul's Presbyterian Church, Ralph S. Rowland, of the Federal Life, Winnipeg, and Olive Kerr, oldest daughter of Mr. J. F. Clark.

At Montreal, on Dec. 10th, 1906, by the Rev. G. F. Klumner, B.A., Sarah Ann Isabel Pruitt to Bernothus Steele, both of Montreal.

At the manse, Franktown, Nov., 28th, by Rev. A. H. Macfarlane, Mr. W. E. Whyte, of Carleton Place, to Miss Christina McRae, daughter of Malcolm McRae, of Beckwith.

At the residence of the bride's brother-in-law, Rev. J. R. Gilchrist, 487 Ossington Avenue, Toronto, on Dec. 12th, Robert Crawford, County Treasurer of Peel, to Annie, third daughter of the late Thos. Sharp, Brampton.

On Nov. 21, 1906, at Ventry, Ont., by the Rev. James Buchanan, Dundalk, Maggie E., daughter of Mr. and Mrs. Jas. Mitchell, to C. Albert Armstrong, Dundalk, Ont.

**DEATHS.**

In Chicago, Ill., Dec. 9th, Mr. James Riddell, formerly of Ottawa, and father of Mr. W. B. Riddell, of Carleton Place, aged 75 years.

In Pakenham, Dec. 8th, Geo. A. Daek, aged 68 years and 6 months.

In Beckwith, Dec. 5th, Alexander McFavish, aged 70 years and 6 months.

In Carleton Place, Dec. 7th, Jas. Jamieson, aged 70 years.

At Buckingham, Que., Dec. 13th, 1906, Maria Fernie, relict of the late John Higginson.

At Winnipeg, on December 12, Paul H. Blackstone, eldest son of H. T. Blackstone, publisher of The Ojibwa Times, aged 25 years.

At his late residence, 24 Pembroke street, Toronto, on Nov. 22, 1906, Henry Maxwell, formerly of Oshawa, Ont., in his 83rd year.

At the General Hospital, Toronto, on Nov. 22, 1906, the Honorable William Kerr, K.C., of Cobourg, aged 77.

On Nov. 21, 1906, at 203 Berkley street, Toronto, Francis Armstrong, in his 63rd year.

Entered into rest, on Nov. 22, 1906, Mary, beloved wife of Professor George D. Ferguson, Queen's University, Kingston, Ont.

At Toronto, on Nov. 22, 1906, Mrs. Mary Lockhart Irwin, in her 80th year.

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## NOTE AND COMMENT.

England will have a strong and effective promoter of temperance reform in the person of Rev. Charles M. Sheldon, who goes thence March 1 for a three months' tour.

In Prince Edward Island, of thirty-three Presbyterian congregations thirteen are pastorless, or about to become so. An effort is being made by the Presbytery to reduce the number of congregations by uniting some of them.

The wife of a Chicago defaulter, Mrs. J. C. Eskildsen, has agreed to pay up all losses sustained through her husband's actions. She has mortgaged much of her property for \$10,000, a large part of which will go to Danish Brotherhood of America, of which her husband was the treasurer.

The Roman Catholic church is organizing in some places a society known as the Holy Name Society. The object is to promote reverence, and the members are especially pledged against the use of profane language. A parade of the societies a few days ago, in Newark and Jersey City contained thirty thousand men. We need an anti-profanity society in this city—we need it badly.

Boston has been graciously blessed in the evangelistic campaign conducted by Gypsy Smith. Overflow meetings had to be held noon and night. Up to December 2 fifteen hundred adults and nine hundred children had signed cards testifying to a decision to accept Christ. It is believed that in addition to these an unnumbered throng of backsliders were reclaimed. Mr. Smith is now in Portland, Me.

Dr. Broadus, when pastor near a great university, called on one of the students to pray. He says: "In the course of a simple, earnest prayer, such as a truly intelligent and loving soul might be expected to make, he used an expression which sank into the very soul of me, and which I have remembered. I think, dozens of times. He said: 'O Lord, please take us as we are, for Jesus' sake, and make us, by the Holy Spirit, what we ought to be.'"

A testimony to the efficacy of mission work in Labrador was given by Sir William MacGregor, the Governor of Newfoundland, after a visit to that colony. He states that no prison, no magistrate, no police were to be seen on the Innuut coast, and further states, "But it would not appear that these adjuncts of civilization, necessary elsewhere, are required there. The moral control of the mission, which has been so effective in the past, would appear to be sufficient at the present time."

The Philadelphia Ledger has made some investigations on how families of moderate means dispose of their incomes, and editorially that paper condemns the parsimony toward the Church which is indicated by the investigations. It is evident even to a paper which does not pretend to be a religious journal that it is ridiculous to think of a sensible man, like one who was mentioned, with an income of \$1,750, spending \$220 a year for cigars, liquor, amusements, etc., and only \$20 for church and charity. The whole investigation reveals a lamentable amount of the most sordid selfishness and a woeful lack of appreciation of the value of the Church.

Speaking of our "Ralph Connor" at the Brotherhood convention in Indianapolis, the Michigan Presbyterian says: "Ralph Connor's words were deeds. It was not so much the great speech as the man speaking. The silent deeds to which the Northwest mission field were witness, became eloquent utterance in Tomlinson hall. There he stood and read off the writing which glows in the Northwest heavens in letters of fire. Every word had the weight of a church, a saved soul, a man won. Every word throbbled with the battles of heroes."

Gratifying laws for the preservation of the Lord's Day have been passed in Canada and are being enforced with more or less satisfaction. But other things than statutes are necessary in order that the best results may issue. On this point the Canadian Baptist quotes Rev. Dr. Ferry as saying: "Without a community of persons who find in the day they make a Sabbath a spiritual inspiration which is peculiar to that day, public sentiment will not long continue to make Sunday a rest day. Sunday depends for its distinctive atmosphere and vitality on Christians, not on legislators and the chief influence of Christians in making Sunday a Sabbath is through public worship."

With us, the binding of a Bible is purely a matter of taste and of the size of one's pocket-book. With the Bible Society there are many other things that enter in, and the effect of climate and the character of the insect life in the country for which the book is designed, are most carefully considered in the selection of the material for the covers. The Gospel of Matthew, in Bulu, has just been bound for shipment to the west coast of Africa. The principle ingredient of the binding is gun-cotton, and to insure it against the depredations of insect pests, particularly against the red ant, corrosive sublimate is an important element in its composition.

The Chicago Interior states that Dr. John G. Patton, writing from Victoria, Australia, where he is spending his old age in sending forward men and money to his beloved work among the New Hebrides islands, tells us that three natives of Tana, members of the Christian community, were recently killed by the heathen of the interior, among whom they had gone as peace-makers. The natives in remote districts are constantly supplied by French traders with rum and rifles. The result is incessant inter-tribal war. These three native Christians volunteered to visit the disturbed sections and use their influence in restoring peace. Nevertheless the Christians of Tana have not renounced the task.

We witness against Christ by our silence when we do not champion His cause of righteousness. Christ has come to right the wrongs of the world. His method is by personal effort. That was the way in which He worked. "He gave His life a ransom for many." We miss the full meaning of that sentence when we confine it to Calvary's sacrifice. Jesus' whole life was a world-saving act. To reproduce that life throughout the centuries He calls His disciples: Go, live my life over again in your own life. Paul caught it when he wrote: "For me to live is Christ." The world wants no cowardly silence in our testimony against evil and for good. In every community there are enough Christians, if they would only speak out, to drive entrenched evils out of existence. But how many allow things to go unrebuked, which Christ would drive out with a whip.

It is estimated that there are 200,000,000 Mohammedans in the world, 124,000,000 of whom are under Christian rule or protection. The possession of the Philippines by the United States makes missions to the Mohammedans "Home-Missions," in a literal sense. It is worthy of note, however, that in nearly every important city in the Moslem world whose population is over 100,000 there is a center of Christian work in the form of printing-press, hospital, school or college.

The Grand Lodge of Masons of Kentucky has, by a vote of 418 to 32 decided that distillers and liquor sellers cannot be received to membership in the lodges of the state. The few who opposed the resolution made no plea for the liquor men beyond asking that action be postponed. The Knights of Pythias Supreme Lodge has taken like action. These things are a sign of the growing disgust of thoughtful people for the wretched liquor traffic and all who are in any way connected with it.

What is claimed to be the largest lodging house in the world was recently opened to the workmen of London. It is known as the People's Palace, and was erected by the Salvation Army in the South End, at a cost of \$240,000. It is five stories in height, contains 287 lodging rooms, reading and social rooms, a swimming pool and baggage rooms. Attached to the hotel will be a free labor bureau for the registry of the unemployed, a free legal bureau for the prosecution of petty cases for the poor, and a free dispensary, all of which are to be open evenings.

Says the venerable Dr. Cuyler: My Bible is all the dearer to me, not only because it has pilloved the dying heads of my father and mother, but because it has been the sure guide of a hundred generations of Christians before me. When the boastful innovators offer me a new system of belief I say to them: "The old is better." Twenty centuries of experience shared by such intellects as Augustine, Luther, Pascal, Calvin, Newton, Chalmers, Edwards, Wesley, and Spurgeon are not to be shaken by the assaults of men who often contradict each other while contradicting God's truth.

It is Rev. Dr. Cuyler, of New York, who says that "probably the best indication of the spiritual condition of a church are its prayer-meetings and its contribution boxes. The first one denotes the condition of the reservoir which supplies the spiritual force, and the second indicates the outflow of Christian benevolence and of Christian activities." Speaking of the prayer meetings he says: "After all, the main feature of the best prayer-meetings is the presence and the power of the blessed Spirit. Then every voice in prayer, in sacred song, in exhortation or address, becomes but a vehicle for that Spirit to speak through. Such prayer-meetings do not depend on numbers to give them weight, or music, or eloquence to give them attraction. In such meetings souls are quickened, the sad are comforted, the weak are strengthened, and the impenitent converted. In such meetings revivals begin, or are carried forward. They are the joy of every faithful pastor, and the spiritual 'electric power-house' (if I may use this familiar term) which propels the beneficent activities of the church. What hinders every church from having a good prayer-meeting?"

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## WE ARE GOD'S WORKMANSHIP.

"For we are His workmanship created in Christ Jesus unto good works."—Ephesians ii. 10.

It is characteristic of the teaching of the Apostle Paul to gather his message around certain words. They are the headlines to what he himself calls "my Gospel." In the Gospels it is phrases and institutions and customs that Christ dealt with, and through which He presents His message; but with Paul it is different. He finds in great central words the mystery and revelation of the Gospel. But he uses three words as symbols to express its inner and spiritual truths. It is in this way that he uses the word Creation. He regards it as a fundamental word of the Gospel. It takes us back to the beginning of time. This is another of the favorite methods of his teaching. He is always going back to first things. It is this that leads him into his comparisons between the first Adam and the last Adam, the natural man and the spiritual man, the transient and the eternal, and the righteousness of the law, and the righteousness of grace. He loves to dwell on the contrast between the first creation and the second creation. To Paul they both had their origin in Christ. For the beloved disciple and he were agreed that "all things were made by Him, and without Him was not anything made that was made." In his Epistle to the Colossians Paul dwells specially upon the fact that physical creation has its origin in Christ; and it is through the outward visible creation that he lays the basis for the inner spiritual creation of the new life. It, too, has its root and life in Christ. "Therefore, if any man be in Christ he is a new creation; old things are passed away; behold all things are become new."

In this new creation we are God's workmanship. The Apostle wishes to make clear to the Ephesians that they had no hand in effecting this great transformation in their life and character. It did not originate with men, nor in earthly relations. It is a change that is produced not from below, but from above, just as all our best life and best things come to us from above. The Apostle looked at the matter in this way. "Our physical life comes to us from God, and this life is given to us that we might meet the conditions of physical life and fulfil them. In all its necessities and work, and failures and successes, we are never to lose sight of the ends for which we enjoy it, and it is in the realization of them that its blessings come to us. Our spiritual life, too, comes to us from God, and its growth and development must be according to the laws of the Kingdom of Grace. Paul dwelt much upon the mysteries and splendor of nature. Her agonies and struggles and revelations had a wonderful fascination for him, but it was because they were symbols for reading the hidden mysteries of the heart, and interpreting the secret and quiet workings of grace. It is through the Divine workings in the sphere of nature that the Apostle is led to consider us, as God's workmanship. What a prolonged and rare combination of forces is needed in the physical world to produce a perfect work. There is "first the blade, then the ear, after that the full corn in the ear." The process is slower in the spiritual world and less complete; for many of the forces found working in it are not directly under Divine control and guidance. At conversion we pass as an apprentice into the Divine workshop, and through our stupidity and ignorance and want of interest it is a long apprenticeship that we have to serve; and when the day of our discharge comes we will find how poorly we have mastered our business. But the Divine workman can make much of the worst materials. He has methods of His own that can produce marvelous results; and by the severity of His processes He knows how to turn the waste by-products of humanity into good material. It is told that Michael Angelo was passing a block of marble that had been rejected by a sculptor, and he saw the possibilities that lay in it. It is said that he saw an angel sleeping in it. He secured it, and set to work. It was a slow and toilsome task, but gradually the wings and form of his angel began to appear,

and at last the despised block of marble was transformed into the likeness of a perfect angel. Never did the sculptor work on so unpromising material as God has to use when He is shaping us into Christian men and women but the end of His chiselling of us is that "we are His workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Let us note how that in this Epistle, and indeed, in all Paul's Epistles, we are constantly meeting with the phrase "in Christ." There is nothing in the spiritual life to be had apart from Christ. The Apostle represents his own life as enclosed within that of Christ. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." Amid the persecutions and discomforts of life it is such an assurance and strength to him to know, "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." Not only does he associate all spiritual blessings with Christ, but also the dispensation of the fulness of times, when all things shall be gathered together in one in Christ. As if the world and the universe could only find their true life and perfect development in Him, as well as the individual believer. Everywhere with the Apostle, Christ is the fountain-head of all life and goodness, and there is no perfection in any sphere of life apart from Him. Just as Noah, shut in the ark, was safe from the rising, rushing waters around him, so in Christ are safe from the surging temptations that sweep around us in our daily life. Not only are we safe, but we have power and courage for the duties and responsibilities that rest upon us.

In the previous part of this chapter Paul had spoken so much of grace. He had told the Ephesians, "By grace we are saved." He had magnified the exceeding riches of this grace. But they were not to go away with the idea that there was nothing else in the Christian life but grace. Indeed, grace is given that it might lead to very much else, and specially to good works. Did it not do so, it would remain barren and unfruitful. What is very interesting to find here is that the grace and good works have the same origin—they are both in Christ; the strength and fulness of the grace are tested by the quality of the good works. It is a solemn and oppressive thought that there can be no good works apart from Christ; for without Him we can do nothing. Are we then to write off all the good works of those who do not believe in Christ, and of those who are still unconverted? We dare not do so. It is not our province, and in dealing with such a subject charity is the word that should be not only on our lips, but in our hearts. "Shall not the Judge of all the earth do right?" It is Christ Himself that has laid down the test of spiritual life. "Wherefore by their fruits ye shall know them." The tree has its roots in the earth, and they feed and nourish its trunk and branches and leaves, and make it fruitful; so Christ is the root of our lives that flower into fruitfulness; for in Him we are rooted and grounded in love." II.

It is said of an old Scotch woman, when she heard a body of prominent English Churchmen discussing the evidences of Christianity, and the many points in which they were lacking, she looked at them with her faithful, earnest gaze and said, "Ah, ye dinna ken our Jamie or ye would not say that Christ is dead." And when they asked who "Our Jamie" was, she told them of what a bad boy he had been, and how he had made his home so unhappy, until Jesus got hold of him, with his pierced hands, and now "Our Jamie is the best boy in town."

Better the approval of God than the applause of the world.

## TALKS ABOUT JESUS.\*

The table of contents in this book indicates that it is essentially one for the quiet hour, calculated to awaken earnest thought over the personality and power of the living Saviour and give scope to practical meditation on the most wonderful life ever recorded in human history—a life which is more and more enazing the attention of intelligent and thinking men and women. The work is divided into three parts with a short chapter on "study notes"; and the three parts are sub-divided into fourteen short chapters dealing with the main facts and experiences of the wonderful life of Jesus. The three parts are: The Purpose of Jesus, The Person of Jesus, The Great Experiences of Jesus' Life. The thoughts grouped around these divisions of the book are in an important sense beautiful new pictures of a beautiful and beneficent life.

In the introductory chapter of the book the author says: "A great musician strikes the key-note of a great piece of music, and can skillfully keep it ever sounding its melody through all the changes clear to the end. It has been in my heart to wish that I could do something like that here. If what has come to me has gotten out of me into these pages, there will be found a dominant note of sweetest music—the winsomeness of God in Jesus. It is in my heart, too, to add this, that I have a friend whose constant presence and prayer have been the atmosphere of this little book in its making."

\*"Outlet Talks About Jesus." By Rev. S. D. Gordon, author of "Outlet Talks on Prayer"; Toronto, William Briggs.

## GREATLY USEFUL.

By C. H. Wetherbee.

The Christian who has a yearning to be as useful to God as he possibly can, he is sure to be helped by God to realize his longings. It is related that Rev. Joseph Patch, a Presbyterian minister, resigned the pastorate of a strong church forty years ago, where he had remained twenty years. His object was to go into destitute regions and found churches. He first went to Stevens Point, Wisconsin, in the centre of a lumber region. A writer says: "He would go to a new lumber camp and preach regularly, driving his hardy Indian son-in-law many miles to reach the new town. In many places his was the first preaching which had been heard. Mr. Patch would preach in a new lumbering town until he had made so many converts that the Home Board would send a man there. Then he would begin his work at some other destitute point. He has done this again and again, and several of the churches he has founded are now strong churches, self-supporting. He is now ninety-two years old, but he is preaching regularly in Shantytown, sixteen miles from his home, driving through all sorts of weather, and Wisconsin is not famous for a balmy climate." It is apparent that that minister has been greatly useful during his very long life. He might have remained in some large place, receiving a liberal salary and having his labors confined to a small territory; but he preferred to go out into remote regions, where the gospel had not been proclaimed, and there found new churches, and thus widen the Lord's Kingdom. It seems to be true that but very few young men, just out of theological seminaries, will consent to do frontier work and make pinching sacrifices. But there are many strongly established churches in our land that never would have come into existence if it had not been for the pioneer work of such men as Mr. Patch.



EARLY HISTORY OF PRESBY-  
TERIANISM.

By Rev. James Farquharson, D.D.

This had its beginning when men and women from Sutherland and other northern countries of Scotland, driven from their native land by its rugged soil and heartless landlords, followed Lord Selkirk to this new land and settled in the historic parish of Kildonan. These brought Presbyterianism with them because it was engrained in them. It was years before there was a church, or even a congregation. In those trying days Episcopalianism firmly established on the confines of the parish tried to draw the Presbyterian Scots into its fold; and the Scots were thankful for the services they got from the clergy of this church, but they deemed them no match for the teaching to which they had been accustomed on their native heather. Presbyterianism was in the people and it had to take outward form. After many a vain effort to secure a pastor the Rev. John Black heard the call of his laity and followed it over lake and river and wide stretching prairie, till, arriving at Kildonan he found a church built upon the plan of the Scottish country parish church with bell swinging in the belfry ready to call the people to worship. There was a period of loneliness during which it took the pastor of Kildonan church weeks of travel to attend the meetings of Presbytery or General Assembly—a period when men in the east changed the Presbytery connection of the west's solitary minister from Toronto to London because his congregation lay nearer the latter. Better days dawned. In the later sixties a few of Ontario's daring spirits ventured to take a look at the west and pleased with what they saw, settled there. The period of political trouble and rebellion in which the province of Manitoba had its birth came and went. From this time onward congregations and ministers multiplied. Portage la Prairie, Gladstone, the Boyne, each in turn attracted settlers and gathered its congregation. Yet when in 188— the late Dr. Robertson, after ministering to Knox church, Winnipeg, seven years, began his work as superintendent of missions, the number that answered to the roll call of the Presbytery of Manitoba was terribly disproportionate to the immense country over which the Presbytery claimed jurisdiction. From Lake Superior to the mountains and from the international boundary line northward indefinitely, self-sustaining congregations were few indeed. Knox church, Winnipeg, which he had just left became two. Knox and St. Andrew's, to which Dr. Gordon, now principal of Queen's University, and Dr. Pitblado, ministered. Twenty-eight mission fields were all that required his supervision. But those were growing times and it taxed all the superintendent's energies and wisdom to gather the people of the different localities into congregations and find the men to minister to them, and the money to pay them. Nobly he did his duty. Never did his courage fail under the difficulties he met. Only once did the writer, who knew him well, hear a word from his lips that hinted that discouragement was pressing hard upon him. It was not the hardship of his life that troubled him, nor the difficulties he daily found in the west; but a struggle fiercer than usual and some of the others were bad enough, with the home mission committee in Toronto, and the discouraged word he then spoke was "I will never go back to that committee meeting alone again." That feeling soon passed and the next fall meeting of the committee again found him the sole representative of the west. His life of self-denial, of never tiring energy, of indomitable courage was not lived in vain. He saw the foundations of a church laid and was a mighty force in the work; he gave his life to the church and his memory is his priceless legacy.

It is needless to say that the growth

of these last years has been marvellous. The one Presbytery has become nineteen. On the division of the first Presbytery a synod was formed and the one has become three. For several years the church has been adding in the average almost a mission field with from three to six preaching stations a Sabbath, to its list. It is no wonder that the two superintendents are crowded with work. Hear you not the moans of the church, the cry of this needy west for preachers, men of heroic build, who are willing to live poor and die poor if only they are enabled to do a little to lead men toward nobler lives. It is a fine thing to find success in any honest calling; but nobler of the noble lives are those whose clear vision catches sight of ideals reaching ever upward, shining in the majestic splendor of the Christian graces till the lives themselves, radiant in the glory, become power to move others toward righteousness.

With the advent of Presbyterianism there came also a college: for how could Presbyterianism live without an educated ministry, or without a university recruited largely from itself? Like the church, the college had its beginnings at Kildonan and there the first professors, Drs. Bryce and Hart, laid its foundation. But the attraction of the growing Winnipeg soon drew it from its first home. Since coming to the city it has been domiciled in at least three places. Some ten years after it was opened it found a permanent home in the older part of the present building. It was inevitable that it should have a struggle for existence. The west was too poor to support it; the east was too far away to feel the pressure of the need. When the late Dr. King was appointed as its principal its survival seemed in doubt. With surpassing devotion he gave his life to it. His power as a teacher was very great. Many of his students feel his grip on their lives to-day and with thankfulness acknowledge it. He was also the college financial genius. Step by step the debts were paid, the college was renovated and its accommodation doubled. Those who know the college to-day rejoice in the able man who presided in the lecture rooms and shaped its policy, and yet in all the rejoicings there are minds that look fondly back on a figure that is no longer with us.

Gradually the teaching staff grew. Dr. Baird and later Dr. Kilpatrick were called to professor's chairs. Dr. King passed away and the church was wisely guided to the choice of the present principal, Dr. Perry, a graduate of the college, is the latest addition to the professorial staff. Just now the college board is eagerly looking for a worthy successor to Dr. Kilpatrick, who recently chose to teach in Knox college, Toronto, in preference to Manitoba college, Winnipeg. Able men, some of them well worthy of a professor's chair, have served and are serving the college as lecturers.

The aim of the college is now and has ever been is to be a force working for intellectual, moral and spiritual progress in the church and in the country. It recognized from the first the advantages state aided universities possess, and yet strove to take advantage of its freedom from this connection to present Christian truths to the minds of the students so far as to awaken their faith and confirm it, and that without in the least weakening the force of the truth science and philosophy are teaching. Up to the measure of a well balanced, a perfect man, it seeks to lead its students.

God does not turn aside the cyclone from its path, but He walketh upon the wings of the wind. He does not dispel the storms, but He maketh the clouds His chariots. He does not turn back the floods, but His voice is as the sound of many waters. He does not take away the decert, but He leads His people through it. He does not remove the darkness and the shadow of death, but when His people cry to Him in their trouble He saves them out of their distresses.

## NOTES ON NEW BOOKS.

Shaggycoat: The Biography of a Beaver, by Clarence Hawkes, (Musson Book Co., Toronto.) This charming life story of one of the chief fur-bearing animals of our country, is as entertaining as it is instructive. Children who read this book will know how the beaver lives, how he builds his house and moat, how he escapes from his enemies, and all the other details of his natural history.

A Little Girl in Old Quebec, by Amanda Douglas. This story set in Champlain's time and introducing him to us, is very bright an interesting, and gives a good idea of the life of that time in old Quebec, showing us the Indians and the French in friendship and in war in the wild new country. The story is that of little Rose, a foundling, from the time of her childhood until her happy marriage after an eventful youth. The Musson Book Company, Toronto.

The House Over the Way, by Alfred Wilson Barrett, is a mildly sensational book being the love story of a young man and the girl who came to live across the road from him with her guardian, who attempts to poison her in order to obtain her money, and being frustrated by the efforts of the girl's mother, herself a convicted husband-poisoner, drinks down the poison herself, in a thoroughly melodramatic manner. The book would probably appeal to the young and romantic. The Poole Publishing Co., Toronto.

In Pastures New, by George Ade. In his new book the author of "Fables in Slang" goes abroad and gives in his bright, witty, slangy style his impressions of things English and European. A good book of travels is always readable, and Mr. Ade's observations, together with their humor, show a good deal of common-sense and penetration. He is not merely a jester; he is a sharp-eyed clean-headed American, who brings equal penetration and good nature to the work of discovering the Old World. The Musson Book Co., Toronto.

Among the recent publications of Harper & Brothers is Justus Miles Foreman's powerful novel, Buchanan's Wife. The story deals with modern life, the chief figure being a young and beautiful woman who has married unhappily. As a last refinement of cruelty the husband decides to evade his burdens and responsibilities, and disappears in such a manner that his wife cannot find out whether he is living or dead. The way in which the woman dares to face the cruel fate that mocks her, and to wrest to herself the happiness that should have been hers by right, combine to make a most interesting and thrilling romance. This book is handled in Canada by the Poole Publishing Co., Limited.

The Awakening of Helena Ritchie, by Margaret Deland, (The Poole Publishing Co., Toronto), is probably the most popular book of this season—it is at all events the best we have seen. The writer of "Dr. Lavendar and His People," and "Old Chester Tales" needs no introduction. Mrs. Deland has been known for some time as the writer of very charming short stories which have appeared in the best American magazines; and all who knew them welcomed the publication of her first novel. The story works out the growth of character and sense of responsibility for sin awakened in Helena Ritchie by contact with a little child who comes to live with her; but in addition to this we have character sketches of several fine types of men and women which remind us of Mrs. Deland's previous work. Dr. Lavendar himself is one of the chief characters of the book, and we find him quite as lovable here as in the short stories.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## JESUS ASCENDS INTO HEAVEN.\*

By Rev. Clarence M. Kinnon, D.D.

Peace be unto you, v. 36. In the stillness of the night, the dwellers at the head waters of the Bay of Fundy can sometimes hear the rush of the tidal "bore," as its waters chafe and fret between the narrow banks, whirl round in sharp eddies and dash themselves against every obstruction. But by and by, the force of the incoming tide has spent itself, a smoothing ripple runs over the whole surface, and all the bay is at rest, and full from bank to bank. The rush of this world's business is like the inflowing tide, restless, foaming, swirling; but when Jesus breathes His peace upon us, it is like the full tide. The soul, filled to overflowing with spiritual joy, rests calm and quiet in the light of His Lord's gracious presence and in the strength of His omnipotent love.

Why are ye troubled? v. 38. One tells of a lonely mountain pool near his home, with waters stagnant and black, which repelled the lonely climber from drinking, however great his thirst. At last an earthquake shook the land, and when it had passed, the pool had disappeared. But a little later, from the side of the mountain gushed a small stream of clear, sparkling water, spreading fertility wherever it flowed. It was supposed that this stream was the water of the pool, clarified by the earthquake, and by being filtered through the rock. So, when the earthquake made the Lord's rock-hewn tomb to tremble and He came forth a Conqueror from its narrow confines, there flowed forth a stream of joy to gladden the hearts of men all round the world. And of that stream each of us may drink to his heart's content.

Behold my hands and my feet, that it is I myself, v. 39. It was by the nail prints of His great sacrifice, in hands and feet, that His disciples were to recognize their Lord. Sacrifice, indeed, was the mark of His whole life. He turned His back upon self, and lived for others. He was like a grain of wheat, which falls into the ground to die. But rich beyond reckoning has been the harvest of blessing that he won for mankind through His death. We want to make the most of our lives. In our best moments we see clearly, that there is nothing nobler, or, in the truest sense, happier, than to spend ourselves in the service of our fellowmen. It is thus that we shall attain to greatness in the kingdom of heaven.

Ye are witnesses, v. 48. Take a prism, which is simply a triangular piece of glass, and place in it a small opening in a closely shuttered room, where the sun's rays can fall upon it. You will then see on the opposite wall all the colors of the rainbow, and in the exact order of their appearance in the rainbow. The prism has separated the white ray of the sun's light into these seven different colors. Jesus Christ is called the Sun of Righteousness. Long ago He lived a perfect life here upon the earth; and now He wants each of His followers to show others, by their words and deeds, what His life was like. No one of us can show all the goodness and beauty of that life; but each of us can show something of these. And seeing Him in us, those around us will be led to love and serve Him.

\*S.S. Lesson December 23, 1906. Luke 24:36-53. Commit to memory vs. 46-48. Read Matthew 28:16-20; Mark 16:14-20. Golden Text—While he blessed them, he was parted from them, and carried up into heaven.—Luke 24:51.

Until ye be endued with power, v. 49. It is well known that the late Principal Grant of Queen's University, when a child, lost the fingers of his right hand through an accident in a hay cutting machine. It is said, that, as he was being carried away, a little chum ran after him, crying by way of comfort, "Dinna greet, (er,) Georgie; I hae the fingers." But those fingers, severed from the living body, were helpless. Nor are we able witness for Jesus, our Lord and Master, until He gives us of His own power. But when we receive this, through faith and prayer, no task that He sets is too great for us.

Carried up into heaven, v. 51. In the days of the old Roman republic, when a general returned victorious from blood red battle fields, the senate voted him a triumph. He was borne in a chariot drawn by milk white steeds through the crowded streets; and as the procession advanced it was the custom to fling from time to time handfuls of coin among the populace. Christ's work is done. From blood red Calvary and the prison house of the tomb He returns, and heaven accords Him the Conqueror's triumph. But as He ascends, He dispenses fresh bounties on His followers. "When He ascended up on high, He led captivity captive, and gave gifts unto men," Eph. 4:8. No earthly leader ever had so great riches to bestow, as those which our glorious Captain delights to lavish upon those whom He has redeemed by His grace.

## THE UNSEEN SHORE.

A few who have watched me sail away  
Will miss my craft from the busy bay;  
Some friendly barks I anchored near,  
Some loving souls that my heart heard  
dear,  
In silent sorrow will drop a tear.  
But I shall have peacefully furled my  
sail  
In moorings sheltered from storm or  
gale,  
And greeted the friends who have sailed  
before  
O'er the Unknown Sea of the Unseen  
Shore.  
—British Weekly.

## LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

Jerusalem—The city of peace, was the centre of Judaism and the starting point of Christianity. It is a place of great strategic strength and of marvelous historic interest. It stands on an elevated plateau on the central ridge of Palestine, surrounded on the east, west, and south by deep valleys, the sides of which slope upwards very steeply, and on the top of which the walls of the city were built. Only the north side required to be strengthened by artificial means, and the mountain passes leading to the city are very difficult of access to an invading army. Besides, it was a place where little water could be obtained by besiegers, while its own vast subterranean, rock-hewn cisterns were filled with a year's supply by the winter rain. It had a history of two thousand years behind it, and was the most sacred spot on earth to a Jew when Christ appeared. It has also been in later times a sanctuary of the Mohammedan faith and is called in the Arabic speech, "The Holy." The present city has a population of perhaps 60,000, more than half Jews, and nearly one-half of the inhabitants live outside the walls in the new city which has sprung up on the northwest corner of the old.

## CHRISTIANITY APPLIED.

By H. M. McClusky.

Christ gave to the disciples and through them to the Church certain great principles as a working basis. But that is not all. He so clothed those principles with His own life that they were a part of Himself; and the disciples seeing Him understood better how to apply them in their own lives. Afterward, when He could no longer be with them, He sent another, who could not only guide His followers, but enable them to rightly interpret Christ's words and live under all the changing conditions incident to every generation. And so His people today, through the indwelling Spirit, are to work out those principles in their own lives, making them radiate and glow with God-given light; for Jesus said to the disciples, "As the Father has sent me, even so send I you. If these things are true, how is it that the Church has brought disrepute upon herself by falling so far short of the standard set for her by her great head? Many of His people know that these commandments, but will not do them; they talk well and seem to be right; often it is difficult to believe that they are not all they seem to be—until the opportunity comes for them to do His will and His work; then, alas, how oblivious they are to their lofty ideals! Jesus said "He that hath my commandments and keepeth them, he it is that loveth Me." Sometimes it is fear in a Christian that keeps him from applying the words of Christ to his own life and to the circumstances by which he is surrounded. The more worldly the atmosphere the more singular does he appear when he stands absolutely on the promises and word of God; but it is the finest, grandest opportunity of one's life to thus be able to bear witness to the power of God in the Christ life. Often the timid ones hesitate lest they should fail when called upon to do some service in the Kingdom out of the ordinary routine, so refuse to obey and lose the rich blessing that always accompanies obedience. When one is called to a service in the kingdom, the power to accomplish it always comes with it, so no one need fear. One may know the call of Christ by His word, the providential leadings, the indwelling Holy Spirit, and if the command is for the glory of Christ. It is the work of the Spirit to glorify Jesus, and a message that has not for its purpose the glory of Christ is not from Him. We may know His will for us, said, "If any man willeth to do His will he shall know." So, dear friends, let us not separate our ideals and professions from the daily and hourly livings; rather let the life illustrate the truth even in its reality. The more difficult the conditions which surround one, the larger the opportunity to glorify Christ by absolute dependence upon His overcoming power. He is to be sought after and inquired of daily; yes, moment by moment the Holy Spirit will teach us what to ask for and reveal to us His will, for it is His own blessed promise to those who trust Him, and why should one doubt? If God's people, even for one day, would seek only to do His will, what a transformation there would be in the world. Let each individual make a beginning today, and when tomorrow comes it will be another new day in which to glorify Him, and others will be stimulated to surrender self and to appropriate and apply these wonderful God-given truths.

Anna, Ill.

## DAILY READINGS.

- M.—Many members; one body, 1 Cor. 12:14-31.  
T.—God's gift, Luke 2: 8-20.  
W.—The widow's mite, Mark 12: 41-44.  
T.—Give, Luke 6: 32-38.  
F.—Give proportionately, Lev. 27:30-33; Matt 23:23.  
S.—Give systematically, 1 Cor. 16:1-2.  
S.—Topics—Organization and Methods of the Congregation, 1 Chron. 16:29; Num. 9:13. Ques. 52.

## RELIGION IN COMMON LIFE.

By Rev. W. T. Herridge, D.D.

It is only by the faithful discharge of present duty that we can hope to fit ourselves for something higher. Every honest workman is a preacher of righteousness, and helps to check those disintegrating forces which would soon rend society asunder. At the same time, he is also strengthening his own faculties, enlarging his knowledge, and deepening his conscientiousness. Many of the heroes of the Bible story were called from menial tasks to the prosecution of the more exalted service which has made their names immortal. Moses in the land of Midian, keeping the flocks of Jethro; Gideon threshing wheat by the wine-press near the oak of Ophrah; David in the forest intent on his pastoral care; Elisha ploughing with his yoke of oxen; Daniel, the slave at the court of Babylon; the prophet Amos among the herdsmen of Tekoa; Matthew sitting despised at the receipt of custom; the first disciples, humble though hardy fishermen on the Galilean lake—these are some of the great ones who have taught us that he who is faithful over a few things, some day may be made ruler over many things.

When the Perfect Man uttered those pregnant words, "My Father worketh hitherto, and I work," He glorified human toil by the example of a toiling God. It is true that Christ did not need, as we do, to summon His energies into channels of useful service lest they should be dissipated by idleness. Absolute rectitude and unselfish love were the very breath of His life. Yet it would be a mistake to suppose that He was unconscious of any other alternative. Who can miss the inspiring significance of the lowly manger, the simple home of Nazareth, the fearless contact with reproach and reviling, the steadfast refusal to be any other than the best kind of Messiah for Israel, the determined setting of His face towards Jerusalem though many of His disciples went back and walked with Him no more, the mock trial, the lonely garden, the cruel martyrdom, and then the triumph over the powers of darkness, the resurrection, the ascension to God's right hand, eternally enthroned because of His grand fidelity and the magnificent inheritance of blessing it brings to all mankind?

The whole career of Jesus proves that, if our religion is to be vindicated at all, it must be vindicated among the scenes of each passing day. He did not hate the world, but the worldly spirit. It was not its work that He despised, nor any natural joy or sorrow in it, but sordid purposes, ignoble ambitions, corrupt and selfish hearts. He taught that religion is a thing of the streets, not of the stars, and instead of purging that His disciples might be taken out of the world, He prayed rather that they should be kept from the civil. At different times the experiment has been tried of seeking the highest type of spirituality in isolation from the usual scenes of life. But it must not be forgotten that into every solitude we take ourselves, and so create a little world, good or bad, in harmony with our own character. It is the will of God for most of us, at least, that in the midst of the tumult of actual affairs we should strive to develop a stalwart and heroic Christianity. If behind the most common toil we feel the fervor of Duty "stern daughter of the voice of God," we shall be sure to realize with increasing force the solemn joy of living, and shall prepare ourselves, when the time comes, for a place among

"The soldier-saints who, row on row,  
Burn upward each to his point of bliss,  
Since, the end of life being manifest

He had burned his way through the world to this."

It doth not yet appear what we shall be. But it will appear in proportion as we obey the self-revealing laws of honest labor in the sight of God. To suppose that we must balance the true interests of this world against those of the next one is to miss the significance of both. It is not in beautiful day-dreams that we feel most the powers of the great hereafter. It is in the faithful discharge of the tasks now before us that there dawns not only a consciousness of the dignity of this present life, but of the need of immortal life to bring to completion the magnificent powers of humanity. The brooding heavens hang over us as we bend to our daily toil, bright with hope and promise to him that overcometh.

## CHRISTMAS ECHOES.

By "Bennie Bræ."

Christmas music fills the air,  
There's joy and gladness everywhere,  
Again we celebrate the morn  
That Christ in Bethlehem was born.  
Jesus, we would bow before Thee,  
Worship, reverence, love, adore Thee.

Shepherds guarding sheep by night,  
Saw the heavens filled with light,  
Heard the angel choirs sing,  
And the hills their echoes ring.  
Jesus, we would hear the story  
That has filled the earth with glory.

"Fear ye not," the angels sang,  
"Peace on earth" their voices rang.  
"Good tidings now to you I bring,  
For unto you is born a King."  
Jesus, we would own Thy way  
And Thy voice we would obey.

Lo, the wise men saw Thy star,  
And came to worship from afar;  
Our Saviour in His cradle bare  
Rejoiced their presents rich and rare.  
Jesus, we would bow before Thee,  
Take our hearts, Lord, we adore Thee  
Ottawa.

ORGANIZATION AND METHODS:  
THE CONGREGATION.

1 Chron. 16: 29; Num. 9: 13.

By Rev. Dr. B. MacTavish, Toronto.

In educating and directing a congregation along the line of missionary activity a threefold aim must be kept in view:—

1. To give information. Facts and impressions must be presented, and these must be so related to the purpose of Christ in this age as to produce missionary conviction.

2. To have the idea of stewardship realized. Giving is largely a matter of habit, and, like all habits, if it is to be strong, it must begin early. But it cannot mature in a normal way unless we recognize our relation to Christ as His stewards.

3. To lay upon the hearts of the young the obligation of missionary service. In view of the vast need and the marvelous opportunities, every young Christian should face the question, Does God want me in the missionary field?

The above being the threefold aim to be kept in view, the question naturally follows, How can a congregation be so organized as to accomplish these results?

Congregations differ greatly in size and conditions, but there are general principles and methods which apply to all congregations alike. As a matter of fact, smaller congregations, and congregations in the country, have been most successful in missionary organization.

Haphazard methods that create a spurious excitement, and draw forth a reluctant offering are becoming a thing of the past. Fantastic missions and fantastic appeals and methods of raising funds no longer commend themselves. The true missionary education of a congregation should lead the people, old and young, to respond to duty, and not merely to emotional missionary appeals.

A congregation may be classified, according to age, into three divisions. (1) The children. (2) The young people. (3) The mature members. A proper organization will recognize the difference in these three classes, and will adapt methods and training to the peculiar conditions of each.

The general organization has been most successfully managed by a Missionary Association, with an executive committee that oversees and carries on the work. This executive should, with the officers, be partly chosen by the congregation, and have, in addition, members elected to it by the Sabbath School and the Young People's Societies. This executive would be a sort of Cabinet Council to receive reports, devise and carry out plans, and, generally, to oversee all missionary interests in the congregation. We take it for granted that the pastor is in active sympathy; he should be honorary president. The president should be a man fully alive, and one who has

already shown his missionary interest. A diligent, painstaking secretary-treasurer is most indispensable.

Suppose the committee is organized. At its monthly or quarterly gathering for business, what are some of the problems and questions it has to consider?

1. What methods should be adopted in the Sabbath school to increase missionary interest?

(a) Is the Missionary Question in the Teachers' and Scholars' Lesson Helps studied by the scholars and commented on by the teacher each Sunday?

(b) What plans can be made for special missionary lessons during the year?

(c) Can pictures or photographs of missionary work be obtained, and explained to the classes in turn? Or, better still, can lantern slides be used?

(d) Can more live missionary books for the library be secured and attention called to them by the superintendent and teachers?

(e) Do all the givings of the school go to the missionary schemes of the church? If not, why not?

2. What are the Young People's Societies in the congregation doing to promote missionary interest?

(a) Are they planning carefully for missionary meetings and making them interesting?

(b) Are they carrying on any missionary study classes? With what success?

(c) Are they securing, little by little, a carefully selected missionary library? Is it used?

(d) Have they some definite object to which they contribute? Do they correspond with missionaries on the field, in whom they are especially interested?

(e) Have they a prayer list of missionaries whom they specially remember, and also a wall list of those who have gone out from the congregation as missionaries?

(f) Do they adopt systematic methods of giving?

3. What is the general interest in the congregation and how may it be increased?

(a) Are sermons preached frequently on missionary themes?

(b) Are returned missionaries heard?

(c) Are letters from the field read to the congregation?

(d) Is the congregation supporting a special missionary at home or abroad?

(e) Is the official missionary organ of the church carefully distributed and used?

(f) Is there a systematic method of giving, weekly or monthly?

(g) Is an effort made to secure contributions from all the members?

(h) Are monthly missionary meetings for prayer and discussion of missionary themes planned for and carried out?

These are not fanciful questions, but subjects that are being discussed and methods in operation in many congregations to-day. I see no reason why such an organization as is suggested may not grapple with these problems and, in time, make any congregation truly missionary.

## PRAYER.

O God, Thy will be done. Death is not in Thee, Thou living One. There is no grave in heaven; there is no night there—much less death; even the first shadow is not allowed to darken the land,—how, then, shall the great death-gloom spread over it, and fill it with sevenfold night? In Thy land of rest there is no night, no death, no sin, no sea, no need of the moon; no need of the sun, nor of the moon; for the Lamb is the light thereof. He said, "I am the light of the world." He is the light of all worlds, and the light of all ages, and in Him is no darkness at all. We call him Lord, Saviour, Son of man, Son of God, God the Son—the express image of that which is to us invisible.

A great many people blame their bad habits on the sins of their ancestors, when a little more grace would cure both their morals and their manners. The excuse of heredity is largely overworked.

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Many subscribers are in arrears for 1906, and not a few for two or more years. This is embarrassing to the publisher. Will subscribers take a look at the address tag on their paper, and if in arrears make prompt remittance.

At the meeting of the Saugeen Presbytery at Harrison on Tuesday, the matter of union was discussed and an overture to the Assembly was passed unanimously through a good deal of cold water on the project.

Christmas is reproduced in the experience of every believer. At some time Jesus is born anew in every heart. But such is only true to those who watch and wait. There were hundreds in Bethlehem that eventful night who did not know that the Son of God was there. In the spirit world desire is sight. They see who look; the rest are blind.

The story of Christmas, says an exchange, never becomes as a tale that is told, but grows newer and sweeter as the years go by. To think that God came down from heaven to dwell among men, that the Almighty entered our human nature by the gateway of birth, that the Infinite should pass on earth a finite life with its common terminals of birth and death, that the unchangeable should pass through the varying moods of joy and sorrow, of hope and fear, of pleasure and pain that we all know so well, that the Deity should identify himself so closely with us as to become our kinsman—the thought is too wonderful to grasp in a lifetime. And the joy of it! Were the whole heavens a bell-dome and the earth a clapper striking against ethereal walls, and the stars in the infinite spaces the listeners, the universal peals could not express the joy that Christmas should awaken in human hearts.

### ANOTHER CHRISTMAS.

There are several ways of taking Christmas; the individual point of view has no small relation to age. To the children, and young people generally, Christmas is the day of days, because of their habit of frankly enjoying the good things of the moment, without peeping present enjoyment with pensiveness as to the past or anxiety as to the future. The older people cannot be blamed too much for recalling the days that are no more, when they think of former Christmases; nor, as the Yule days fly past quickly, like telegraph posts on a railway journey, can one wonder if those past the middle period of life should musingly repeat that

"Age will rust the brightest blade,  
And time will break the stoutest bow;  
Was never wight so starkly made  
But time and age will lay him low."

But this minor undertone must not be encouraged too much. It is samer and healthier on Christmas to

"Frame our minds to truth and meritment,  
Which bars a thousand harms and lengthens life."

If it be true that Anglo-Saxon people "take their pleasures sooty," it is high time they took a more enlivening view. Who in time past or time present have been more favored of God than the Anglo-Saxon people? Or what portion of the Empire has more for which to be thankful than Canada?

As for the world at large, nothing seems to be taking much harm. Through travail, doubtless, the progress of the world must come; but the world is progressing.

As for the individual,—you, for instance there is not one life in a hundred in which the happiness and the blessing do not vastly outweigh the misery and the unhappiness. If you do not think so, think again; you are probably mistaken.

After all, on Christmas Day, with their unmorbid enthusiastic, and single-minded enjoyment, it is the children who are sound and sane. Let them enjoy the day to the full, and may those who can no longer be described as children catch something of their true Christmas spirit!

### CHURCH UNION.

The four-days' conference at Toronto on Union between Presbyterians, Methodists and Congregationalists, has come to an end. "The delegates consider that they have passed the stage of feeling the way, the prevalent note of this conference having been that they are going on to union, and the proceedings have been on that basis." As Judge Forbes puts it,—Church Union is now within hailing distance. As we anticipated, it is not considered within the region of things practicable to bring either the Anglicans or the Baptists within the union negotiations at present.

The next meeting of the general union committee will be held in September. Matters will be considerably advanced by the time the next General Assembly meets. The prevailing feeling is that there should be no undue haste, on the one hand; nor, on the other, any delay that is not necessary.

### AN INSPIRING CRISIS.

In many ways and through many sources the knowledge is being pressed upon the people of Canada that this country is enjoying an unprecedented degree of material prosperity. And just parallel with that prosperity the intelligence is being pressed upon our highly favored people that from every quarter of the heathen world—from the regions lying in the dark shadow of moral and spiritual gloom—there is coming to the ears of the Christian world the plaintive and pleading cry, "Come over and help us." There are many "Macedonias" from which this cry is coming.

What does it all mean? It means two things. First of all, it means that God has answered the prayers of Christian people so long and earnestly presented, that He would open the closed doors of the heathen world. The wide, wide world is open to the Gospel and the professed followers of the Lord Jesus are thereby reminded of the great commission, "Go ye into all the world and preach the Gospel to every creature," and God's people are confronted by the challenge, "Go in and possess the land" for the Lord Jesus.

In the second place, the great material prosperity the people of Canada are enjoying is a reminder to them that they are not only called on to "go in and possess the land"—the opened up heathen world—but they are also reminded that the Lord of the Harvest is furnishing them with the means, and will furnish them with the men, necessary to carry on the campaign; and back of that they have the inspiring promise attached to the great commission, "Lo, I am with you always, even to the end of the world." Surely the people, and especially the Presbyterians, of Canada will rise to the measure of their opportunities and realize the solemn responsibility which answered prayers and great material blessings impose upon them, keeping in remembrance the prophetic and inspired declaration of Malachi, "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

When Mordecai was pleading with Queen Esther to intercede with King Ahasuerus on behalf of her countrymen whose lives and liberties were threatened by the machinations of Haman, he put to her the pointed question, "Who knoweth whether thou art come to the kingdom for such a time as this?" This pertinent question might well be put to the Christian men and women of Canada today: "Who knoweth whether thou art come to this unique crisis of answered prayers and overflowing material prosperity for such a time as this?"

The most draconic example of State prohibition is the new decree against opium by the Chinese Government. The drug is to be suppressed within twenty-years, the growth of opium, its use are forbidden, the young are not allowed to acquire the habit, the old are to unlearn it as soon as possible. Temperance reformers at home will watch the result with intense interest. If prohibition succeeds in the case of China and opium, it will be more hopefully appealed to in this country against drinking. Those who rely most on the education and Christianisation of the people will not (if they are wise) reject any help that can be got from prohibitive legislation.



## SIR ROBERT HART AND CHINA.

Sir Robert Hart, Inspector General of Customs in Peking, who has lived many years in China, has been recently quoted as saying that it is only a question of time when there will be a definite movement on the part of the Chinese, and this within a year at most, for expelling foreigners from Chinese soil, and that in ten years there will not be a foreigner in that country. Rev. Robert Agnew Johnston, who has been visiting the Orient as representative of the Board of Foreign Missions of the U. S. Presbyterian Church, gives the following summary of the reasons for the anti-foreign policy in China: "(1) China's age-long policy of seclusion, and, therefore, exclusion; (2) the forcing of the opium traffic upon China by Great Britain; (3) forcible aggressions by foreign powers; (4) dishonest commercial transactions by foreigners; (5) America's treatment of Chinese in America; (6) the rise of Japan; (7) the recent revolution in the law concerning education and the civil service." The Nashville Missionary, referring to these facts and to Sir Robert Hart's prediction, says: "The Chinese have ground for this feeling; but we see nothing that may not be righted, and see no occasion for the extreme apprehensions of Sir Robert Hart. Fair dealing in state and commercial matters, and the Gospel of Christ, are what China needs. We share the hopeful view expressed by missionaries in the field." A great deal may be done to allay the anti-foreign feeling in China if Great Britain will remove the opium traffic curse, and if the United States and Canada will radically reform their treatment of the Celestials; and the more quickly Canada and the United States do this the better.

In speaking at a missionary meeting in Toronto recently, Rev. Dr. Lucas, a missionary from the United States to India, paid the following tribute to the beneficence of British rule in that country: "There are great encouragements in our work. The character of the British rule in India is a great strength to the missionary. I am an American, and I am glad to be able to testify in Canada, as I have often done among my own countrymen, that the even-handed justice of the British rule is beyond all praise. Such a band of men as the British officials it would not be easy to match anywhere. They seem to be beyond corruption. I do not believe there is one in a thousand of them who could be approached with a bribe. Not only do they deal out justice, but when famine or plague comes, they take the paternal position, and employ all the power of the ruler to mitigate the evil and help the sufferers to weather through, and that even at imminent danger to themselves, receiving very often abuse or something worse instead of thanks."

Some men think they are the light of the world when all they have to show for it is a dark lantern.

## NEWMAN AND "LEAD KINDLY LIGHT."

We occasionally note in denominational papers discussions as to the propriety of evangelical denominations using in public worship the well known hymn, "Lead, Kindly Light," written by the late Cardinal Newman; and we also note that in some places Roman Catholic clergy have banned the hymn under special circumstances. The hymn was written by Dr. Newman in June, 1833, when recovering from a depressing illness. At this time he was a minister of the Anglican Church, and it was some ten or twelve years subsequently to this that he passed over to the Catholic Church, by which he was made a cardinal. The Lutheran Observer suggests that the mental and spiritual quietude with which he was afflicted during his illness prompted the writing of the hymn. That paper says: "It is the cry of a soul that walks in darkness. Doubts obscure the way. The old landmarks are lost. To what distant scene the path will lead, the bewildered traveller knows not; he does not ask to see; he prays only for a guidance that shall show him the way step by step." That the hymn was meant to be distinctively Christian and that it is the Saviour himself who is addressed as the "Kindly Light," is made abundantly clear if in its original form there was a fourth stanza, as follows: "Meanwhile, along the rugged path Thyself hast trod;

Lead, Saviour, lead me home in child-like faith,  
Home to my God,  
To rest forever free from earthly strife  
In the calm light of everlasting life."

"O holy child of Bethlehem!  
Descend to us, we pray;  
Cast out our sin and enter in,  
Be born in us today.  
We hear the Christmas angels  
The great glad tidings tell;  
Oh, come to us, abide with us,  
Our Lord, Immanuel!"

## CHRISTIAN BROTHERHOOD.

The incident is worthy of note that Rev. Dr. Butler, Master of Trinity College, Cambridge, lectured to the students of Westminster College (Presbyterian Church of England). There was courtesy also in his choice of subject. Thomas Erskine, of Linlathen, a Presbyterian saint, of whom Dr. Butler spoke in the highest terms, mentioning "his high breeding, sweetness of temper; a subtle and delicate and inquiring intellect; a wide and generous culture—classical, English, and foreign; a strong sense of the claims of equity in judging others; an exquisite tenderness of sympathy; and, above all, a filial, fearless love of God, an hourly sense of a Father's presence, a necessity of speaking and writing to others freely of this heavenly Father, with an earnestness, a refinement, and an obvious sincerity which could never either fatigue or seem out of place. Spiritual fervor, a special gift of being at home with God and helping others to share in the same sacred company—these seem to me to be among the distinctive notes of this most lovable man." And the Belfast Witness adds: There might well be many more such appreciations between the churches, and the individual disciples of a common Master.

We are only pilgrims for a night; but some forget to pay for their lodging.

## A TIMELY SUGGESTION.

Editor Dominion Presbyterian.—In these days of charges and counter-charges, investigations and revelations, when each party in the State is trying—with all too much success—to prove that one is as bad as the other, and both worse than either, is there not a danger that instead of arousing the public conscience, the result will be to deaden it by the belief in that satanic axiom, that evil is necessary to success in public or business affairs, and that therefore the part of wisdom is "of necessary evils choose the least." If this is not to be the outcome—with its further calamity of good men retiring from public life, and abandoning the field to the mercenary and the unprincipled—the Church must arouse herself, "cry aloud, and spare not."

All history, sacred and profane, proves the truth of David's words: "The wicked walk on every side, when the vilest men are exalted." And a reader of the daily newspapers may well be alarmed at the danger of this "history" repeating itself in our beloved Dominion. I do not advocate "politics in the pulpit," but surely it is time when Christians and patriots should "in season and out of season"—whether men will bear or whether they will forbear—iterate and reiterate those principles of righteousness which alone can exalt a nation. If a reformation is to come, here is where it must begin; and it is to the rulers of the people that the process must first be applied. For this purpose an admirable statement of "foundation principles" will be found in the larger catechism, which I do not remember ever hearing quoted by minister or layman and which perhaps for that reason it may be worth quoting here, "It is required of superiors . . . . by grave, wise, holy, and exemplary carriage to procure glory to God, honor to themselves and so to preserve that authority which God hath put upon them." "The sins" of superiors are, besides the neglect of the duties required of them, an inordinate seeking of themselves their own glory, ease, profit or pleasure, commanding things unlawful or not in the power of inferiors, to perform, counselling encouraging or favoring them in that which is evil, dissuading, discouraging or discountenancing them in that which is good, correcting them audibly, carelessly exposing them or leaving them to wrong, temptation and danger, provoking them to wrath, or any way dishonoring themselves, or lessening their authority by an unjust, indiscreet, rigorous, or remiss behaviour." The minister or layman who preaches and practices this faithful word, will be serving well his generation.

ULSTER PAT.

The British Weekly announces the death of the distinguished Irish Presbyterian minister, Dr. Lynd, of Belfast. Of the deceased our contemporary writes: "In Dr. Lynd the Presbyterian Church of Ireland has lost her most eminent preacher. Dr. Lynd, after somewhat varying experiences, became minister of May Street Presbyterian church, Belfast. This was the church of the famous orator, theologian and statesman, Dr. Henry Cooke. Dr. Lynd fully upheld the great traditions of the church, and he was indeed one of the most delightful, effective, and cultured of living preachers. He was much more than a sermon writer; he was a preacher. He had the oratorical gift and the power of clutching the heart. He could be eloquent and impassioned, but he was never more effective than in his tenderer moods. As a man he was much beloved."

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## HOW CHRISTMAS CAME TO THE SETTLEMENT.

By Mabel Nelson Thurston.

The train had pulled up along the platform and the barnlike shed which answered for the station, at the settlement out on the Nevada plains. The passing of the daily train was the only thing that happened out there, and Jule always came down to watch for it that she might have something to tell Joey about.

Today the train stopped longer than usual, and some men gathered about the engine and talked of hot boxes. But Jule cared nothing for hot boxes, and paid no attention to the men. She was looking for a boy to tell Joey about. Her eyes traveled from one square of glass to another disappointedly; then she stopped and started. A girl was beckoning to her.

"Come here a moment," she called, holding out something round and yellow. "Can you catch?" she asked with a merry little laugh.

Jule nodded, holding up two hands for it. "What is it?" she asked, wondering.

"Why, it's an orange!" the girl exclaimed, incredulously. "Don't you know what an orange is?" Then she added, "You peel off that thick skin and eat the fruit inside."

Into Jule's eyes flashed an eager hope. "Are they good for sick boys?" she asked; "lame ones that don't like things, mostly?"

"Yes," the girl answered, "I should think so. Do you know some one like that?"

"Joey," Jule responded, briefly.

"Who is Joey?"

"Brother," Jule answered, looking about with the evident intention of slipping away.

The girl hesitated. Then a glint of silver from the tiny cross pinned to her jacket sent the swift color to her face. She leaned out of the window and dropped down some chocolates. "Those," she said, "if you like them, I'll give you more."

Jule bit one, experimentally. "Oh, my!" she gasped in delight.

"Didn't you ever eat candy before—not even at Christmas?" cried the girl.

"What's Christmas?" asked Jule.

The girl looked around. Her father was outside; it would be all right for her to go out a moment. She picked up her box of Huyler's candy and hurried out to the steps. She sat down on the car steps.

"Do you tell Joey stories?" she asked.

"Reckon so," Jule answered.

The other girl leaned forward with sweet earnestness. "I will give you this box of chocolates," she said, "if you will listen to the story of Christmas. It is the loveliest story in the world. You can tell it to Joey, afterwards."

"Go on," Jule answered.

She listened silently until the end; then she said positively: "Don't believe it!"

"Oh!" the girl cried, eagerly. "You don't know how he loves us and wants us to love him."

Jule answered nothing. The group of men had broken up and they were walking back to the cars. The other girl leaned forward suddenly.

"I'm going to give you something," she said. "I'm going to give you this silver cross, so that whenever you look at it, it will remind you of the story of the star. I must go back now, but will you tell me your name first?"

"Tim Burton's Jule," the girl answered, mechanically.

The engine shrieked once or twice and the train began to move.

"Oh, Joey, you never dreamed anything like it!" exclaimed Jule. "Look at this yellow apple—orange, the girl called it; and here's a whole box of sugar things. Just you taste one, Joey!"

They feasted all the afternoon, but it was night in the soft shadows out in the sand when Jule told the story of the star.

Jule believed it all. "Wish't I could hev seen him!" he cried. "He must hev been good. Jule, would you let me keep the cross sometimes? Mebbe I wouldn't get so cross then, when my back hurts, if I thought he cared about it, you know."

"You kin hev it all the time, an' you ain't ever cross!" Jule cried, passionately.

Joey's thin voice was full of longing: "If only he'd said something so we'd know an' be sure he knew us!" he said, wistfully.

The days grew shorter and bleak winds blew sharply across the desert. Yet day after day Jule went down to the train and watched for "the other girl." She never imagined that anything had come except through the girl. But one night the station master called her.

"Are you Miss Burton?" he asked, quizically, looking from her to a big box on the platform. Jule stared in amazement. "Reckon I am," she said, "though 'taint common to call my name proper, like that."

The man laughed. "I guess it's all right," he returned. "That box goes your way. If I was back in the States, I'd say it looked like Christmas."

"Christmas!" That was the word the girl had said. Jule started across to the box and began tugging at it.

Tired, breathless, exultant, she got it home at last and chopped it open. Joy leaped over it, his face flushed with excitement. In absolute silence he pulled out candies, fruit, pictures and toys, till the floor was strewn with them. Then he looked up.

"Jule!" he cried, "let's give some to everybody at the settlement. He would, you know. Don't you think he'd like it?"

Jule hesitated; then she answered steadily. "Yes, Joey, I reckon he would. You divide the things, and we'll ask everybody to drop in tonight."

That was the way that Christmas came to the settlement.

KING CHRISTMAS AND MASTER  
NEW YEAR.

By S. Weir Mitchell.

King Christmas sat in his house of ice.

And looked across the snow.

"Hallo, my little man!" he cried.

"Now whither dost thou go?"

"I go, my lord, along the way"

That all my kin have gone.

Where thou, my lord, shall follow me

Before another dawn."

"Right gayly," cried the Christmas

King,

"Who ride tonight with thee?"

"The days of grief, the days of joy,

Are they who ride with me."

"God keep thee, merry little man;

Go whisper them that mourn

How surely comes again the day

When Christ the Lord was born.

"And be not sad, my little man,

But when thou, too, art old,

And when o'er wintry wastes you

come,

A weary man and cold.

"Right cheerily, I pray thee, then,

To keep thy gracious trust.

And leave thy weary burden here

Where cares grow light, with Christ.

"Now, bid thy gallant company

Ride onward without fear.

For I, the King of Christmas,

Have blessed the glad New Year."

—Century.

The return of Christmas will serve its best purpose if it shall teach us anew how to cherish the Christmas spirit and live a Christmas life all the year round. All our giving and receiving will mean but little if they do not deepen within us God's thought of peace and good will toward the world, and move us to put that thought to practical use in our daily lives.

Hark! the herald angels sing,

Glorify to the new-born King:

Peace on earth, and mercy mild,

God and sinners reconciled.

—Charles Wesley.

## CHRISTMAS AT GRANDMA'S.

The Donalds were sitting in the cosiest little sitting room that you can imagine, and it was the hour when they were their happiest, because their father was with them. It was almost Christmas, and Mrs. Donald said, "I am so sorry that grandma can't come."

"Yes," said Mr. Donald, "but I had another letter from her to-day, saying she can't come. She has sprained her knee and has to walk with crutches; and the doctors say it will be weeks before she can step without them."

"It doesn't seem as if it would be a Christmas without her," said Mrs. Donald. "I wrote her I was so disappointed I hardly dared to tell the children."

By this time the children had gathered around their father. "Isn't she coming at all?" asked Dick.

"Why can't she come if she does use crutches? 'Twon't be a quarter as good without her," added Earle.

"What is it, Puss?" said Mr. Donald to gentle little Grace at his elbow.

"Papa, couldn't we go to Grandma's and have a tree there, if she can't come here?" replied Grace.

"That is quite an idea. I hadn't thought of that. What do you think of the plan, mamma?"

"It would be delightful, and how it would please mother!" said Mrs. Donald.

"We could get everything ready and go the afternoon before Christmas, have the tree in the evening, and come home after dinner the next day. Nora can get the dinner all ready for Lucy to cook. Then mother won't have any care."

"But, papa," said John, "how can we carry the tree?"

"I think, my son, we won't need to carry one. We can find plenty there. I will have one at grandma's in good sea-son."

So it was arranged that they should go and surprise grandmother.

In the meantime the days at Grand-ma Donald's were very long and lonely.

The day before Christmas she looked out of the window, on the white snow, and said aloud to herself, "How will they get along at Richard's without me? I am afraid the children will really need me. At any rate, I don't see how I can get along without them. My knee seems to grow worse. I believe I won't try a Christmas dinner. Lucy can go and take dinner with her folks. How my knee does pain me!"

The morning passed slowly away, and when the afternoon train came in, she sat by her window that overlooked the main street of the little village, and watched the arrivals, so as to while away her time.

There now, if there isn't Rufus Ellis and his family come to spend Christmas with his mother. I am so glad, for she is so lonely. But who is that? It looks like John Donald and his father and mother! It is, and there's the whole family! Where are my crutches? It seems as if I never should get to the door. It's just like Richard and Mary and the children, too, to think of me!"

And very soon came a man with a tree that, he said, was to be set up in the parlor. Lucy kindled a fire in the parlor with the brass andirons. Grandma had the andirons when she was married.

Then came the box, that was so full Lucy thought it would last most of the winter.

After supper mamma and Grace arranged the tree, and then invited the rest of the household to come in.

As the tree was for grandma, the most of the presents were carried to her, and the children covered her almost out of

sight with sofa pillows, a down puff, and many other gifts. After the tree was cleared of its burden, grandma said, "The presents are beautiful, but not half so beautiful as you children seem to me."

"No," said John, "I think Grace and mamma are prettier than the down-puff even."

"So do I," said papa, and John thought mamma never looked quite so pretty as she did then.

"Now, mamma," said Mr. Donald, "it is early in the evening yet, I wish you would take mother's Bible with the pictures in it that I read to look at when I was a boy, and read about the coming of Christ."

The children gathered around their mother while she read them of the Babe in the manger and of the angels' song of peace. And then followed such a tender, loving prayer that the children never thought of that Christmas without thinking of their father's prayer.

A little later came Lucy to take them to their rooms. All the sleeping-rooms had bedsteads with high posts and such great, deep feather beds! How far the children sank down in them, and what lovely dreams they had down in the feathers!

The Donald family all agreed that the best Christmas they ever had was at grandma's when she walked with crutches.

John B. Gough, the famous temperance lecturer, once told the following story of his experience. While on a tour he was introduced to a village audience in this wise by the worthy chairman:—"Ladies and gentlemen, I have the honor to introduce to you the distinguished lecturer, Mr. John B. Gough, who will address us on the subject of temperance. You know that temperance is thought to be a very dry subject; but to-night, as we listen to our friend the orator from the hockan, we hope to have the miracle of Samson repeated, and to be refreshed with water from the jaw-bone of a huss!"

#### EVA'S CHRISTMAS LESSON.

Eva and Edith were twins, and their mother had promised to give them a Christmas party.

For days they discussed who should be invited. "We can have only twelve," said Eva. "We can't ask all the girls in our class. Of course we wouldn't ask the Long girls. They are too poor to go to a party, anyway."

"I should like to know why they are too poor," said Edith. "I should think it would be all the nicer to go to a party if you were poor, and didn't have any pretty things at home."

"You don't understand at all." You would have thought, from Eva's tone, that she was years older than her sister. "They have no nice clothes, and they would be ashamed. And there isn't room for them at the table, anyway."

"Then let some of the rich girls stay away," said Edith. "They can go to other parties, and have parties of their own. I think there ought to be room for the poor children, especially at Christmas. Please, Eva, let me not sit down at the table, 'cause the Long girls are dreadfully little, and we can put them both into my place."

Eva kissed her sister. "You are so queer," she said. "You always talk just like a Sunday-school class. We'll have to have the Long girls, after you've said all those solemn things about it. It wouldn't seem like keeping a real Christmas if we didn't."—Junior Builders.

When one of the Master's children is fully prepared for service, he calls him home where his servants shall serve Him day and night.

#### HOME DECORATIONS FOR CHRISTMAS.

By M. M. W.

Beneath the cedar and the pine,  
And gleaming Christmas noy,  
Our nappy thoughts a wreath entwine,  
Our solemn notes are joy.  
For in the home are charm and mirth

And here was sadness folly—  
Here in the dearest spot on earth,—  
Beneath the Christmas holly.

The home should be given a real holiday air. Have every room rejoyiced with the sweet spicy odor of Christmas greens, and bright and joyous with holly. The Christmas colors are white, red and green. White is the emblem of holiness and purity; red symbolizes God's love, and green the bountifulness of God. Evergreen can always be used with pleasing effect in home or church decorations; some varieties are better adapted to this purpose than others. Of course no decorations are complete without the holly berries, since they are especially dedicated to Christmas; the berries of the mountain-ash and bitter-sweet can also be used effectively. In making wreaths and garlands the evergreen should be cut in small sprays, and the points of the sprays should lie in one direction, upward. Several shades of evergreen can be used in one piece with good effect. Everlasting and artificial flowers are nice used with the evergreen and helps to complete the color scheme. White lilies or paper white narcissus can be used thus with pleasing results. Wreaths made out of evergreen and brightened up with flowers or holly berries are nice placed here and there about the rooms and should be connected by ropes of evergreen. These wreaths can be made by mounting the evergreen on hoops that have been covered with green cambric; or if wide wreaths are desired they can be mounted on paste-board foundations. A pretty decoration with evergreen can be made by taking palm leaf fans, cutting off the handles, then covering with evergreen and silver or gold stars tacked in the centre. These should be placed on the wall in the form of a frieze. All sorts of devices can be made out of evergreen by using perforated zinc for a ground work. Mottoes and greetings made out of evergreen are beautiful and appropriate, even if old. Cut the foundation for the letters out of cardboard and either sew or glue the evergreen on. These letters can be mounted on a light board covered with white paper and framed in with a border of evergreen, paper, flowers or holly.

#### THE BLESSED DAY.

Once more the blessed day is here,

Toward which long ages tended;

In whose most wondrous mystery

All prophecies were ended;

And at whose ever glad return

All Christian hearts with ardour burn.

Once more our salutations flow

While Christmas bells are pealing;

Once more before the altar-throne

Of Christ His own are kneeling.

And there, however far apart,

They reach each other, heart to heart.

And there to each He cometh down

As once from Heaven descending.

To seek in each a dwelling-place

And bring the joy unending;

To each He comes, to you and me,

And comes again in mystery.

O, happy heart that opens wide

This Lord and King receiving.

O, happy heart that holds Him fast,

Not faithless, but believing!

O, blessed bond they only know

Who with this common joy o'erflow!

—Harriett McEwen Kimball.

#### DRESSING THE TURKEY.

When purchasing have the butcher remove the leg sinews, as this renders the drumsticks tender and eatable. It can be done with a fork, but it is difficult. Put two tablespoonfuls of alcohol in a saucer, light and over it singe the bird. This is better than paper, as it does not blacken the skin.

Cut off the feet below the joints. After roasting the jagged bones can be broken off, leaving the leg ends white. Cut off the head as close to the bill as possible. Slit the neck skin along the backbone as far as the shoulders. Draw it back and pull out crop and windpipe; then cut off the neck close to the body. The long flap of skin is to be folded over to the back, leaving the breast unmarred.

Make a short slit just below the end of the breastbone. Insert two or more fingers and loosen all the organs from the sides of the cavity. Firmly grasp the gizzard—the largest organ—and put steadily outward. Cut round the vent, thus removing the intestines intact. Examine the cavity, making sure that all bits of lung are removed as well as the kidneys.

If properly done all that is now needed is to wipe out the cavity with a wet cloth. Cut out the oil sac just above the tail, wipe the skin well. Put a few spoonfuls of stuffing under the breast skin and fill the body cavity, drawing the edges of the latter together with a few stitches.

A trussing needle looks like a great darting needle about twelve inches long. Have ready some fine, stout twine in yard lengths. Draw the neck flap over the back and fasten with a stitch of the threaded needle. Turn the wings so that the tips are under the fowl.

Run the threaded needle straight through the wings and body, entering and coming out above the bone of the second joint; take a parallel return stitch, bringing the twine under the same bone. Pull the twine tight and tie, leaving ends three inches long hanging.

Push the legs against the body; take a second stitch, going over the thigh bones, in return run the needle under the bone. For the third stitch pass through the ends of the legs and return through the rump.

In the Christian Intelligencer's department of "Questions and Answers," conducted by the Rev. W. H. Griffith Thomas, D.D., Principal of Wyeliffe Hall, Oxford, occurs a distinction made by him in reply to an inquirer in regard to the Sabbath day, which cannot be too much emphasized, as follows: "You say that you are under a deep conviction that the seventh day is the Sabbath. It remains for you to prove which of our present days is the seventh day from Creation, a matter that is obviously beyond proof. The Sabbath is not the name of a day of the week, whether it be the first or the seventh, but of an institution of sacred rest, whenever it is observed. God has never commanded that the Sabbath should always be observed on a particular day of the week; the one thing needful is to keep one day in seven sacred to the Lord. The fact of the Lord's resurrection and the universal custom of the Church for centuries show the spiritual appropriateness and practical convenience of the observation of what we now call the first day of the week. I would strongly advise you to return to this custom, and unite with all your fellow Christians in the observance of the Lord's Day. Keep ever in view that the Sabbath is not any particular day but a particular institution."

Any patriot can sing coming out of battle, but it takes the Christian to sing going into it.



CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

Rev. Professor Mackenzie, of Montreal College, preached anniversary services in Eskine church last Sunday.

Rev. Professor Kilpatrick, D.D., of Knox College, Toronto, will be the preacher in St. Paul's church next Sunday morning.

Rev. James Cormack, B.A., of this city, took the services in St. Andrew's church, Carleton Place, last Sunday. The pastor, Rev. G. A. Woodside, is steadily gaining strength, but it will be sometime yet before he will be able to undertake in full measure pulpit and pastoral work.

Rev. Prof. MacKenzie, of Montreal College, conducted anniversary services in Eskine church Sunday school last Sunday. There was an attendance of 87 scholars, which proved a record-breaker, the best previous attendance having been 570. Improvements have recently been made in the Sunday school. A new platform has been put in, large enough to accommodate the children in their exercises. The library also is being enlarged.

The new building for the Stewarton congregation has been roofed in and all outside work completed. The work inside is being rapidly pushed forward, and the building committee are not without hope that the church will be ready for the opening ceremonies before the close of next month.

## WESTERN ONTARIO.

The Presbyterians of Warton have extended a call to the Rev. Mr. Anderson, B.A., of Burlington, Ont.

Dr. Talling, of Toronto, preached in St. Andrew's church, Thamesford, on Sunday morning in the absence of the pastor.

Rev. Dr. Crafts will not be able to visit London at the present time, although invited to do so by the Ministerial Association of that city.

The next regular meeting of Sarnia Presbytery will be held on Tuesday, March 5, 1907, when the subject of church union will be discussed.

The congregation of Knox church, Woodstock, in view of the retirement of Rev. Dr. McMullen on Dec. 30, have extended a unanimous call to Mr. R. B. Cochrane, M.A., to become pastor of the church.

The pastors of the Methodist and Presbyterian churches in Mount Forest exchanged pulpits on a recent Sunday morning, an act of mutual courtesy that was appreciated by both congregations.

The pulpit of Knox church, Palmerston, so long and so ably filled by the late Rev. J. M. Aull, was occupied on a recent Sunday by Rev. W. G. Hanna, of Mount Forest, who preached the charge vacant.

Rev. T. Y. Thompson, M.A., of St. Andrew's church, Stratford, conducted anniversary services in the Bradford church on the 9th inst. The collections in aid of the building fund amounted to \$250.08. The social on Monday evening netted a further sum of \$100.

The new Chalmers' church, London, is nearing completion. All that remains to be done to the exterior is a small portion of the slate roofing. The building, which is constructed of red pressed brick and gray stone, is very handsome.

At the December meeting of the Sarnia Presbytery, Rev. J. Burkholder, of Maudamin, was elected moderator, and Rev. H. Currie, of Theford, officiated as clerk. The yearly statistical report, which was presented, showed that there are in the presbytery 25 pastoral charges, embracing 48 congregations. There are 2,740 families, an increase of 121 over the previous year. The number of communicants is 5,206, an increase of 224. The total amount of money raised for all purposes was \$32,077, being an average of \$1 per family.

The tea meeting under the auspices of the Ladies' Aid of Westminster church, Mount Forest, was well attended and very enjoyable. The tea served left nothing to be desired. Rev. J. B. Mullan's address, "Peeps at London," was in his well-known vein of genial humor, and was instructive as well. The music by the

choir, under the leadership of Mrs. J. N. Scott, with Miss Brebber at the organ, was delightful. A hearty vote of thanks, moved by Senator McMullen and Mr. Filisic, was tendered Mr. Mullan, and a vote of thanks was also given to the choir and the ladies.

The paper for the day at the last meeting of the London Ministerial Alliance was on the "Problem of the Old Testament," by Rev. Prof. Orr, of Glasgow. Rev. G. B. Sage gave a very able review of the book, which he characterized as indeed epoch-making. Dr. Orr joins issue directly with the cardinal hypothesis of the higher critics, and holds largely to the old traditional view. The discussion which followed was one of the most animated that the alliance has known. When the hour of adjournment arrived it was unanimously agreed to sit for another hour.

## EASTERN ONTARIO.

The next regular meeting of Lanark and Renfrew Presbytery will be held at Renfrew on February 18th, 1907, at 8 p.m. St. Paul's church, Kempsville, has called Rev. D. D. Millar, of Hawkesbury, to the vacancy caused by the resignation of Rev. John Chisholm.

Rev. J. Gandier, of the Newburgh church, and Rev. J. F. Means, of the Methodist church, exchanged services last week.

On the 9th inst. anniversary services were conducted in St. Paul's church, Bowmanville, by Rev. H. E. Abraham, B.A., of Port Hope.

Rev. and Mrs. Hugh Munroe entertained the members of St. Paul's (Bowmanville) choir at the manse on Friday evening, when a most enjoyable time was spent.

At the regular quarterly communion in Knox church, Vankleek Hill, held on 9th inst., the pastor, Rev. T. G. Thompson, was assisted by Rev. Dr. MacLean, of Avonmore.

Rev. E. W. McKay, formerly of Madge, was inducted into St. Paul's church, Smith's Falls, on December 11th. Reception meeting addressed by members of Presbytery and local clergy in the evening.

Rev. J. M. Miller, of Dalhousie (Lanark and Renfrew Presbytery), has accepted a call to White Lake and Burnstown (Lanark and Renfrew Presbytery) and is to be inducted at Burnstown on January 3rd, 1907, at 1.30 p.m.

The trustees of the estate of the late Mrs. Nicholls have donated from the residue of the estate not disposed of by direct bequest \$5,000 to Knox church, Peterboro'. This is a recently organized congregation in the southern part of the city.

At the annual meeting at Taylorville of district No. 8 County Russell Sunday School Association, Rev. S. A. Woods, B.A., of Metcalfe, presided. A number of good papers were read, among others one by Rev. Mr. Milne, of Ottawa.

The Sabbath school of Knox church, Moose Creek, intend having an entertainment in the village church on Monday evening, Dec. 24. Judging from the extensive preparations going on, it promises to be a treat for those who can make it convenient to be present.

In the sermon on the Third Commandment, the Rev. W. W. Peck, of Arnprior, spoke with regret of the prevalent disregard for things religious among the people of the present generation, and the light way in which our legal oath was used, causing a tendency to perjury in our courts.

The Tanworth congregation sustains a serious loss in the removal of Mr. C. A. Jones and family to Toronto Junction. Before his departure the members of the Bible class, of which he was the teacher, presented him with an appreciative address along with a handsome Bible and Hymnal. A son, Mr. Sinclair Jones, was the efficient secretary of the Sunday School.

At a recent meeting of the Men's Guild of St. Andrew's church, Picton, the question of church union was debated. Dr. Knight and Rev. Mr. Shearer spoke in favor of organic union and Messrs. Walter McKenzie and D. A. Gilchrist opposed it. Others in the audience took part in the discussion. Some of the speakers were very eloquent and all manifested close study of the all-important subject. Refreshments were served at the close of the meeting.

The death of Mr. Donald A. McRae, a noted teacher and choir leader, at the age of sixty-three, is announced. He was a native of Glangerry. For seven years he was choir leader in Knox church, Toronto, and for eleven years he filled a similar position in Knox church, Galt. A matter of interest to the people of Glangerry is that Mr. McRae was the undoubted prototype of "The Precentor" in the "Man from Glangerry." Reverend Chas. W. Gordon, (Ralph Connor) on being asked this question by a representative of the Winnipeg Free Press, said: "Yes, he was the prototype of the precentor. The McRaes are a large and important family in the Indian Lands, Glangerry, the district in which my father was minister for twenty years. It was there that I was born and lived until I was eleven years of age. There is a block of Scotch people there, and the McRaes are a large family who go a long way to making up this block. The particular branch to which Donald belonged was associated with Sinclairs, another large and important family in the district, and it was into this family that Donald married. Both families were musically inclined and Donald became the teacher of singing in the district."

Avonmore, Dec. 5.—There was a large and enthusiastic gathering at the manse last evening, when the Presbyterians of this community met to do honor to their pastor, Rev. Dr. Maclean, his wife and family. Men and women from far and near, bringing tangible tokens of good-will, completely filled the spacious residence. The first part of the evening was devoted to games, music and mutual converse. At ten o'clock the ladies served a generous luncheon, after which Mr. D. D. MacIntyre took the chair and treated the house to a splendid programme of impromptu speeches and musical selections. The chairman made a touching reference to the contemplated departure of our genial C. P. R. agent, Mr. Robert Duke, and family on the 13th current, to Calgary. Mr. Duke has had charge of the Young People's Bible class during the past year, and has rendered efficient and valuable service to the congregation. Mr. Duke responded, expressing his own and Mrs. Duke's sorrow in view of the severance of the ties which bound them for the past eight years to the congregation and community. However, he said he heard the call, "Young man, go West," and West he must go. "God be with you till we meet again," was then sung with manifest feeling. Messrs. John West and Charles Nesbit made brief but felicitous speeches. The evening being then far spent, the pastor, on behalf of Mrs. Maclean and himself, thanked the people for their great kindness. He felt that he could not, under the circumstances, adequately express his gratitude, but he hoped he should always be able to prove himself worthy of his people's love and confidence. The singing of "Auld Lang Syne" brought a very pleasant evening to a close, and everyone went home manifestly with pleasure.

The recent anniversary services in St. Andrew's church, Markham, were conducted by Rev. Robert Martin, B.A., a former pastor, but now minister of Knox church, Stratford.



## MONTREAL.

The managers of Knox church in this city are considering an offer to purchase the property. The Presbytery will be asked to sanction the sale, should an arrangement be affected with the prospective purchasers.

Rev. J. Lyall George, M.A., of Calvin church, has been celebrating the twenty-fifth anniversary of his ordination to the ministry. During his pastorate in Calvin church the debt had been reduced by thirty-eight hundred dollars, so that only a balance of twenty-five hundred remained to be cleared off to make the church free from debt. During his full ministry he had received 468 persons into the communion of the church, and during his pastorate of the Calvin church he had baptized 156 children, married 90 couples, and officiated at 96 funerals. Mr. George was for some time minister of John street church, Belleville, before removing to Montreal.

## PETERBOROUGH PRESBYTERY.

Cobourg, Dec. 14. — Peterborough Presbytery held its regular quarterly meeting at Port Hope, the Rev. Peter Duncan, moderator, presiding, with a large attendance of ministers and elders.

The name of the Rev. D. B. Marsh, D.D., formerly of Hamilton, recently inducted into the pastorate of Springville, was added to the roll.

Permission was given the congregation of Omeme, Lakevale and Mount Pleasant to call a minister when ready. A request from the congregation of Knox Church, Peterborough, to be granted separation from the St. Paul's, in the same city, was unanimously granted. The Rev. Dr. Torrance and Mr. J. W. Bennet, elder, Peterborough, spoke of the great progress made by Knox church and of the liberality of its people in support of ordinances. The report of the Home Mission Committee revealed a satisfactory state of affairs.

The evening session of the Presbytery partook of the nature of a public conference on church union. This marks a distinct advance movement with the Presbyterians in the discussion of union with the Methodist and Congregational bodies. The Rev. A. C. Reeves, B. A., Campbellford, spoke ably on the feasibility of church union. The Rev. Mr. Johnston, of Millbrook, referred fittingly to its advantages in saving of men, better use of money, and the blessing to communities now divided into fragments of churches. There were disadvantages that might be felt, but in every good work a spirit of sacrifice must be shown. The Rev. Dr. Torrance, Peterborough, addressed the meeting on the effect of church union on the principles, doctrine and polity of the Presbyterian Church. He showed that no harm could come to truths so long cherished by the Church. The same essential truth or doctrine was looked at from different view points and he considered that under a united church, such as that proposed, no one would be asked to yield up their convictions of what truth was.

It is felt that this conference, for the addresses were followed by interesting discussion, marks a distinct advance movement towards union.

The death is announced of the Rev. Jos. Hogg, for 14 years pastor of St. Andrew's church, Winnipeg, who died suddenly on Saturday, death following an operation for cancer. He preached last Sunday at the Home Street Mission. He resigned a few years ago from the pastorate of St. Andrew's church. He was born in Barrington, N. S. He had resided in Winnipeg for twenty-one years and was prominent in church and educational circles.

## HAMILTON.

The new church building recently erected by St. Andrew's congregation was opened for divine service on Sunday, the 9th inst., when Revs. J. Murray and A. MacWilliam, two former pastors, preached to crowded congregations. The services were also commemorative of the induction of the present pastor, Rev. J. A. Wilson.

On Sunday, Dec. 16th, the special service was continued, Rev. Dr. Nelson, of Knox church preaching in the morning, and the pastor in the evening. Sixty-eight new members were received into the church at the evening service.

St. Paul's and St. John's churches also held communion services on recent Sabbaths, and substantial increases were made in both instances.

Rev. S. B. Russell, of Erskine church, preached on "Destiny" on Sabbath evening. This was the closing sermon of a very interesting series on "Life Problems."

Locke street people are looking forward with great hopefulness to the coming of their new pastor-elect, Rev. T. McLachlan, of Bolton.

Rev. J. A. Wilson, of St. Andrew's church, is being congratulated on the advent of his first-born child, a son. The little stranger arrived on Monday, December 10th inst., just when the anniversary and church opening festivities were at their height.

## PRESBYTERY OF BRUCE.

Presbytery met at Paisley on Dec. 4th. A deputation from the congregations of North Bruce and St. Andrew's, Saugeen, appeared in connection with the resignation of Rev. H. McQuarrie. As it was Mr. McQuarrie's desire to retire from active pastoral work, the Presbytery accepted his resignation, but at the earnest request of the representatives present he agreed to continue his pastoral work until the end of April, 1907. The deputation spoke in the highest terms of Mr. McQuarrie's faithfulness as a pastor and ability as a gospel preacher, and expressed the deep regret of the congregations that he was about to leave them. During his long pastorate there had been the greatest harmony between the minister and the people, and it was only in compliance with Mr. McQuarrie's desire to retire from the active work of the ministry that they agreed to the acceptance of his resignation.

Several members of the session and congregation of Chalmers' church, Kincaidine, presented a memorial with reference to matters pertaining to that congregation, but as it had not come in a regular way it was not received. But a deputation consisting of Dr. McLennan, Messrs. Thynne and Nichol together with their representative elders, was appointed to visit the congregation of Chalmers' church and report to Presbytery.

An overture from Rev. Mr. Atkinson, with reference to the election of elders for a limited period was read by the clerk, but as Mr. Atkinson was not present it was laid on the table till next regular meeting of Presbytery.

Rev. H. McQuarrie was unanimously nominated for the moderatorship of the next General Assembly.

It was decided to hold a convention at the evening sederunt of Presbytery in March to discuss the report of the Union Committee, and Messrs. Johnston, Cockburn, Atkinson and Wilson were appointed a committee to make the necessary arrangements.

Presbytery adjourned to meet at Paisley on Tuesday, March 5, at 10.30 a.m.

Many people are travelling toward heaven, but they are not running on schedule time. They spend more hours on the siding than on the main track.

## BARRIE PRESBYTERY.

Barrie Presbytery met in Alliston, December 4th. Calls were sustained from Angus and New Lowell in favor of Rev. R. J. Sturgeon, B. A., offering \$850 and a manse; and from Bracebridge and Monk in favor of Rev. A. W. Crow, offering \$850 and a manse and three weeks holidays.

Rev. D. D. McLeod, D. D., of Barrie, was nominated for moderator of the next general assembly. It was felt that this large mission section of the church should have that honor and that Dr. McLeod was in every way qualified for the position. Besides, he is a mission enthusiast, and well up in all matters of interest to the church.

A very hopeful conference of the Y. P. S. and S. S. of the Presbytery was held in connection with the meeting. The speakers were Dr. McLeod, Mr. J. C. Robertson, S. S. C., and Rev. J. T. Taylor, of India.

The following new life members of the W.F.M.S. are announced in the December issue of F. M. Tidings.

Mrs. James R. Cavers, Knox Church Auxiliary, Galt; Mrs. Helen Johnson, St. Paul's W.F.M.S. Auxiliary, Winnipeg; Mrs. A. E. Harrison, Caven Church Auxiliary, Bolton; Mrs. George Bryson, Ottawa Presbytery, Fort Coulonge, Que.; Mrs. John McGarva, Willis Church Auxiliary, Clinton; Mrs. David Caldwell, Erskine Church Auxiliary, Toronto; Mrs. R. N. Ball, W.F.M.S. Niagara-on-the-Lake; Mrs. John McAllister, Erskine Church Auxiliary, Hamilton; Mrs. Frank Cockshutt, Harrington Mission Band, Braamford; Mrs. John McMillan, W.F.M.S. Auxiliary, Blythe; Miss Catherine McMillan, W.F.M.S. Auxiliary, Blythe; Miss Janet McLennan, Beulah Auxiliary, Hepzibah Church, Williamstown; Mrs. J. F. Kilgour, W.F.M.S. Auxiliary, St. Thomas; Mrs. Victoria Waites, Emmanuel Church Auxiliary, East Toronto; Mrs. H. W. Reede, Alma Street Church Auxiliary, St. Thomas; Mrs. H. Urquart, Gauld Mission Band, Kippen; Mrs. T. N. Forsythe, Gauld Mission Band, Kippen; Miss McMullen, Knox Church, Auxiliary, Woodstock.

There was a good attendance at the meeting of the Ontario W.C.T.U. held at London last week. The secretary reported that 12 unions had been formed, the total number now being 470, with a membership of 5,086; also 43 Juvenile bands, with a membership of 4,513. The total amount raised during the year was \$13,078.23, an increase of \$4,478.89. Mrs. S. G. E. McKee, of Barrie, the president, was in the chair.

It is stated that General Booth contemplates an appeal to the public for £1,000,000 to aid in carrying out what he believes will be the most gigantic and culminating work of his life—viz., the populating of Rhodesia. He has (says the "London Evening News") been in communication with the board of the British South Africa Company, who have offered the General 1,000,000 acres of land free, with the stipulation that if the colony fails the land shall revert to them.

Professor Hubert von Herkomer, in a lecture at Edinburgh, said that a friend of his once took one of Kipling's short stories, had it typewritten, changed the names of the characters, and sent it to the editor of one of the leading periodicals. The story was returned, along with a few graceful words of regret on a printed slip. Nine editors followed suit.

It will help to a Merry Christmas, if subscribers see that their subscriptions are paid for the ensuing year. Already several subscribers to the Dominion Presbyterian have remitted for 1907, T. r. r. k.

## BRITISH AND FOREIGN.

In every 1,000 men in the British Army there are 18 over six feet. 377,000 miners are employed in the mines of the United Kingdom.

The London suburban trains carry every year over 400,000,000 passengers. The system of promotion by selection is about to be adopted in the British army.

Though Bank of England notes are legal tender in England and Wales, they are not so in Scotland or in Ireland.

Father Rock, who was Roman Catholic priest in Selkirk until recently, has left the Church of Rome and become a Protestant.

Rev. George Mackenzie, parish minister of Ettrick, has been elected minister of the Coats Quoad Sacra Church, Coatbridge.

The Dumbarton Free Church, who are ordered to give up possession of the U. F. High Church, are to worship in the Parish Church halls.

The Rev. Arthur Bell Nicholls died at Banaazher on the 3rd inst., aged 90 years. He was the husband of Charlotte Bronte, the famous English novelist.

The Very Rev. Dr. James Cameron Lees, C.V.O., on the 27th ult., attained the jubilee of his ministry in the Church of Scotland. Fifty years ago the minister of St. Giles' Cathedral was ordained to the small Highland parish of Carnock, Ross shire.

Up till date the Church Commission has allocated 96 cases of church property to the Free Church, and 882 cases to the United Free Church, together with 9 cases where the property has been divided. There are still 120 cases undisposed of.

The proprietors of the Daily Graphic and Graphic offer £1,000 to the inventor who first produces a machine which, being heavier than air, shall fly with one or more human passengers between two given spots not less than one mile apart.

The total area burned in San Francisco was about 3,000 acres, or about 4.7 square miles, containing 520 blocks and 25,000 buildings; one-half of these were residences. The amount of insurance covering property in the burned district was \$235,000,000 (estimated). The value of buildings and contents destroyed must have been about \$350,000,000.

After an interval of 367 years, the Franciscans have returned to Oxford. The friars were driven out in the reign of Henry VIII. The Order has opened now a training college at Cowley, within 200 yards of the city boundary. A message was read from the Pope, in which he expressed his pleasure at the event.

A great attraction to Portrush is the world-famed Giants' Causeway, six miles further along the coast. An electric tramway, the first of its kind constructed in Great Britain, conveys passengers to the Causeway, running most of the way by the shore. About half-way is the picturesque old ruins of Dunluce Castle, standing on a detached rock 100 feet above the sea.

The Education Committee of the London County Council have actually recommended that classes in Irish literature, history, and languages be held, providing twenty students be forthcoming in each case. Mr. Stuart Sankey opposed the proposal on the ground that the Irish language was as dead as Sanscrit. The Irish language, he said, was only heard in benighted places in Ireland, where it was used to annoy people. Sir T. Brooke Hitching remarked, in moving an amendment, that the money of over-burdened ratepayers should be used for the purpose of teaching Gaelic to the English people was too absurd for words. The amendment was lost.

## CHRISTMAS DINNER.

Cream of Celery Soup.  
Roast Turkey. Giblet Gravy.  
Cranberry Sauce. Olives.  
Creamed Cauliflowers.  
Sweet Potatoes. Mashed Potatoes.  
Lettuce and Cabbage Salad.  
Plum Pudding. Hard Sauce.

Fruit.  
Nuts and Raisins.  
Cafe Noir.

Hard Sauce—Cream three-fourths cup of butter, and add gradually two cups of fruit sugar. When all the sugar is added, beat into it the stiffly beaten whites of two eggs. Flavor to suit the taste.

Christmas Plum Pudding—Grate half a pound of stale bread (nearly three cups) chop fine half a pound of beef suet. Add to the suet two cups of seedless raisins, one cup of currants, half a cup of thinly-sliced citron, the grated rind of an orange or lemon, and one cup of sugar. Mix together thoroughly with the hand, then add the bread, three-fourths a teaspoon of cinnamon, one-fourth a teaspoon of cloves, and one-third a teaspoon of mace. When well mixed again add the well-beaten yolks of four eggs, with half a cup of milk, and lastly the stiffly beaten whites of the eggs. Steam six hours in a two-quart mold well buttered.

Christmas Fruit Cake—One pound of sugar and three-fourths pound of butter, creamed together; add dozen ground cloves one-half nutmeg, one tablespoon cinnamon ground, one-fourth pound sliced citron, yolks ten eggs well beaten, two pounds washed currants rubbed in flour, one pound washed raisins, seeded and cut fine, pound of sifted flour and one-half pound raisins seeded and not cut up and one teaspoon of quick yeast (baking powder); mix all thoroughly, then five whites of well beaten eggs, some more flour and the other half-pound of whole seeded raisins flour and raisins to be put in alternately till there is enough flour to make a thick batter. Add lastly the other five beaten whites of eggs; if this makes the cake too thin add a little more flour. Bake in a moderate oven for two hours. The heat should be decreased the last hour. Cake pans with holes in the centre are preferable to any other kind for fruit cake. Line the pans with buttered paper and cover the cake with a thick can of heavy brown paper while it is cooking. Cut the paper an inch larger than the top of the pan and fold it down all around the edge and pin in places to keep it in place. This cake should be made November 1.

In an article printed in the Western Christian Advocate on "The Bible in Sunday school," a "Sunday school superintendent" says: "I believe we should expel the lesson leaf and quarterly from our classes, and, so far as in us lies, insist upon every child reading the lesson directly from the Word of God. I believe every evangelical church should insist upon teaching its catechism in the Sunday Sunday."

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## SPARKLES.

"He said he would lay the earth at my feet," said the sentimental girl. "Yes," answered Miss Cayenne, "it sounds good, but it is not practical. You already have the earth at your feet. What you want is a two-storey house over your head."

An English Want—"Wanted, baby or very small grand piano. . . . condition equal to new."—Bazaar. It is, of course, the advertiser's own business, but for ourselves we think the piano would be preferable. We do not care for the idea of a second-hand infant, got up to look like a new one.—Punch.

It was in a down-town restaurant that the short little woman and her tall husband went for dinner. "Will you have oysters?" asked he. "Yes," said the short little woman, as she tried in vain to touch her toes to the floor. "And John, I want a hassock." John nodded and, as he handed his order to the waiter, said, "And bring a hassock for the lady." "One hassock?" asked the waiter, with what John thought more than ordinary interest. The waiter did not go, while his face got red. Then he came around to John's side, and speaking sotto voce, said: "Say, mister, I haven't been here long, and I'm not on to all these things. Will the lady have the hassock broiled or fried?"

## DULY ENDORSED.

Lord Roberts tells how, on one occasion, finding himself short of cash, he drew a cheque for fifty pounds to the order of his soldier servant, and sent him over to the bank to get it cashed. The servant handed it in, and the cashier examined it.

"You will have to endorse this," he remarked, as he pushed the cheque back.

The soldier stared.

"What for?" he asked.

"Well, I can not pay the money unless you do," replied the clerk.

"Where shall I endorse?" asked the servant.

"There," was the reply, as the clerk pointed to the back of the cheque.

The soldier took the pen and wrote as follows: "I beg to say that I have known Lord Roberts for several years and he has proved himself, times without number, to be as brave as a lion, but always kindly and considerate towards all who serve under him. And I have therefore great pleasure in respectfully endorsing his cheque."—James —.—Tit-Bits.

The discontented man always has his harp on the willows, except when some one is willing to listen to him; then the old strings do service until he succeeds in making every one around him unhappy. It is not new harps that many of us need, but new temperaments and dispositions.

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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 8.30 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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12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.50 p.m.	Tupper Lake	9.25 p.m.
8.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
8.55 p.m.	Syracuse	4.45 a.m.
7.39 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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

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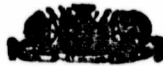
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## THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any open 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 settlement, 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 must be made personally at the local land office for the district in which the land is situated.

### HOMESTEAD DUTIES.

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

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

(2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for the requirements as to residence 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 20 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

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

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

### APPLICATION FOR PATENT

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

### INFORMATION.

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

W. CORY,

Deputy Minister of the Interior.

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

## PRESBYTERY MEETINGS

### Synod of the Maritime Provinces.

Sydney, Sydney.  
Inverness.  
P. E. Island, Charlottetown.  
Pictou, New Glasgow.  
Wallace.  
Truro, Truro, 18th Dec., 10 a.m.  
Halifax.  
Lun and Yar.  
St. John.  
Miramichi.

### Synod of Montreal and Ottawa.

Quebec, Sherbrooke, Dec. 4.  
Montreal, Knox, 11 Dec., 9.30.  
Glengarry, Van Kleekhill, Nov. 13.  
Ottawa, Ottawa Bank St. Ch. Nov. 6th.  
Lun. and Ren., Carl. Pl., 27 Nov. Brockville.

### Synod of Toronto and Kingston.

Kingston, Belleville, Sept. 18, 11 a.m.  
Peterboro.  
Lindsay.  
Whitby, Whitby, Oct. 16, 10.30.  
Toronto, Toronto, Monthly, 1st Tues.  
Orangeville, Orangeville, 13 Nov. North Bay, Sundridge, Oct. 9, 2 p.m.  
Algoma, Bruce Mines, 20 Sept., 8 p.m.  
Owen Sound, O. Sd., Dec. 4.  
Saugeen, Arthur, 18 Sept., 10 a.m.  
Guelph, in Chalmers' Ch Guelph. Nov. 20 at 10.30.

### Synod of Hamilton and London.

Hamilton, Knox Church, 6th November, 10 a.m.  
Paris, Paris, 11th Sept., 10.30.  
London, London, Sept. 4, 10.30 a.m.  
Chatham, Chatham, 11th Sept., 10 a.m.  
Stratford.  
Huron, Clinton, 4 Sept. 10 a.m.  
Maitland, 10 Sept.  
Paisley, 14 Dec., 10.30.  
Sarnia, Sarnia, 11 Dec., 11 a.m.

### Synod of Manitoba.

Superior.  
Winnipeg, College, 2nd Tues., 11.00.  
Rock Lake.  
Greenboro.  
Portage-la-P.  
Dauphin.  
Brandon.  
Melita.  
Minnedosa.

### Synod of Saskatchewan.

Yorktown.  
Regina.  
Qu'Appelle, Abernethy, Sept.  
Prince Albert, at Saskatoon, first Wed. of Feb.  
Battleford.

### Synod of Alberta.

Arcola, Arcola, Sept.  
Calgary.  
Edmonton.  
Red Deer.  
Macleod, March.

### Synod of British Columbia.

Kamloops, Vernon, at call of Mod. Kootenay.  
Westminster.  
Victoria, Victoria, in February.

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COMPETITIVE drawings are invited for Departmental and Justice Buildings to be erected for the Dominion Government at Ottawa, Ont.

The author of the best design will be awarded a premium of \$5,000, the second best \$4,000, the third best \$2,000 and the fourth best \$1,000.

Drawings will be received not later than April 15th, 1907, and are to be addressed to the Secretary of the Department of Public Works, Ottawa.

This competition is open to Canadian Architects who have been resident in Canada for one year or more.

Conditions of competition stating requirements of buildings and maps showing sites, etc., may be had on application to the undersigned.

By order,

FRED. GEINAS,

Secretary.

Department of Public Works,

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