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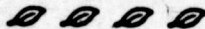
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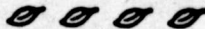
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## A Christmas Carol

Christian people, come and sing,  
Hope and joy receiving!  
Tell of Him who is our King,—  
Still His Words are living!  
Proud or humble, rich or poor,  
Christmas opens wide your door.  
From each heart its blessings pour,  
The joy of joys is giving!

Christian people, sing ye now!  
Earnest voices raising,  
Sing good will to earth below,  
Which, like heav'n, is praising!  
Proud or humble, rich or poor,  
Christmas opens wide your door.  
From each heart its blessings pour,  
The joy of joys is giving!



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**Births**

On Dec. 2, 1905, to Mr. and Mrs. James G. Maclaren, 501 Gilmour street, a son.

**MARRIAGES**

At Morewood Presbyterian church, on Nov. 22, 1905, by Rev. D. Stewart, George Emerson Empey, of Cryslar, to Miss Ruth Uiman, daughter of Nelson Uiman, of Cambridge.

At Cornwall, on Nov. 18, 1905, by Rev. N. H. McGillivray, Harry Hodges to Miss Agnes Gertrude Harnett, both of Ottawa.

In Montreal, on Dec. 5, by the Rev. Edgar Hill, D.D., William W. Shields, of Largs, Scotland, to Winifred, youngest daughter of the late Lieutenant-Colonel R. P. Hawkes.

On Nov. 28, 1905, at the residence of the bride's father, by the Rev. Archd. G. Cameron, Mary J., daughter of Richard McNamara, to Thomas J. McLennan, both of Apple Hill, Ont.

At Valleyfield, on Nov. 14, 1905, by the Rev. John E. Duclou, B.A., David McMeekin, of Valleyfield, to Gertrude Conroy, of Montreal.

At the residence of the bride's mother, near Howick, Que., on Nov. 29, 1905, by the Rev. John M. Kellock, M.A., Margaret Elizabeth, daughter of the late Matthew Orr, to Robert Henderson, of North Georgetown.

At Knox Church manse, Cornwall, on Nov. 21, 1905, by Rev. R. Harkness, B.A., Ph.D., William G. Higginson to Bertha, daughter of James B. Morrison, all of Hawkesbury, Ont.

At Brockville, on Nov. 16, 1905, by Rev. Norman McLeod, Andrew Smith Hamilton, formerly of Morrisburg, to May S., daughter of Mrs. W. E. Locks, Brockville.

**deaths**

At Sunnyside avenue, Rideauville, Sunday, Dec. 3, Isabelle Smith, relict of the late James Steveright, aged 82 years.

At Cote St. George, Que., on Nov. 28, 1905, Donald J. McCuaig, son of the late John Ban McCuaig, aged 82 years.

Suddenly, at Carleton Place, Ont., on Nov. 28, 1905, William B. McArthur, aged 56 years.

At Fontenoy, Que., on Nov. 28, 1905, Mrs. Robert Fraser, mother of Robert J. Fraser, of Cornwall, aged 84 years.

At Dundee, on Nov. 24, 1905, Margaret Smith, wife of Angus McElin, aged 75 years and 4 months.

At Maxville, on Nov. 28, 1905, Anna Ferguson, relict of Donald McNaughton, formerly of the 17th Concession, Indian Lands, Glenarry, aged 80 years.

At 208 St. George street, Toronto, on Nov. 30, 1905, Margaret Hunter, beloved wife of Robert A. Grant, and daughter of the late James H. Hunter, M.P.P., of Durham, Ont.

In Kingston, Ont., on Dec. 4, 1905, Robert Wales, aged 82 years.

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## NOTE AND COMMENT.

In the three big storms on the Great Lakes this season over seventy ships have been wrecked, forty-nine lives lost, and nearly \$7,000,000 worth of vessels destroyed.

It is expected that on the occasion of the quatercentenary celebrations of Aberdeen University in September next year the King will open the new Marischal College buildings.

The carrying trade of the Philippine Islands is dominated by Great Britain. The United States War Office reports that 60 per cent of the imports and over 75 per cent of the exports are carried by British ships.

The Cunard Company have now five of their North Atlantic steamers fitted with submarine signalling apparatus. By means of this apparatus the navigating officer is apprised of the position of light vessels in thick weather.

Rev. Messrs. Torrey and Alexander, the American evangelists, have concluded their three years' crusade in Great Britain. They bade farewell to an immense audience in Liverpool. They said their work had resulted in 95,000 converts.

The Rev. Dr. Macgregor made an interesting allusion on Sunday, the 19th ult., in St. Cuthbert's Parish Church, Edinburgh, with reference to the jubilee of his ministry. No words, he said, could fill the gratitude which he owned to the congregation for the unflinching kindness which he had received at their hands and for their patient forbearance with him.

In a recent issue the Gospel News, of Tokio, gives some interesting statistics regarding the Synod of the Presbyterian Church in Japan. There are in the synod seventy-five churches and 100 mission churches, 171 ministers and evangelists and 7,500 communicants. Last year there were 1,500 baptisms and the contributions amounted to \$45,000.

The same story comes from Panama that comes from all over the world. A letter from a gentleman there says: "My observation has been that the men who come to the canal zone and drink liquor are apt to soon fall victims to the fever or other kindred diseases, and soon become unfit for labor. If a man lets liquor entirely alone, his chances are just as good here for keeping well as they are anywhere."

The revival tide continues to rise all over India. At Mukti, in connection with Ramabai's work, great things are being accomplished. Assam continues to experience great scenes. The spirit of prayer and expectancy has taken hold of missionaries and agents everywhere as I have never seen it before, and, I believe, the earnest of what is to follow in awakened life and great gatherings. I am personally confident of greater things than India has ever known yet.

Plutarch says: "One drunkard begets another," and Aristotle, "Drunk women bring forth children like unto themselves." A report was once made to the legislature of Massachusetts by Dr. Howe on idioy. He had learned the habits of the parents of three hundred idiots, and one hundred and forty-five (nearly half) are reported as known to be habitual drunkards, showing the enfeebled constitution of the children of drunkards.

The California Voice reports the wholesale liquor dealers as saying that the voting of the saloons out of Winters is costing them \$36,000 a year. Voice also calls attention to the fact that Sutter county has a tax rate of \$1.55, while Yuba county, where there is considerable revenue from saloons, has a rate of \$2.90.

Buddhism already maintains more distinctive schools of its own than we do as Christians in Hawaii, where the soil is ripe for effort. "It is the opportunity of modern history," writes Dr. Scudder, of Honolulu. "Hawaii seems destined to give the world a unique race, speaking English with an accent all its own, sunny tempered, the reflex of its climate, strong like its mountains."

At a recent meeting in connection with the Malta United Temperance campaign, General Barron read a letter from Admiral Lord Charles Beresford, who, after expressing regret at his inability to be present, said: "I do not believe that alcohol in any form ever has or ever will do anyone any good. I am now sixty years old, and since I have entirely given up wine, spirits and beer, I find I can do as much work, or more, physically and mentally, than I could do when I was thirty."

Agassiz once said: "I haven't time to make money." He was too busy doing good. He saw too many people who needed help, says the United Presbyterian. His heart was too broad and sympathetic to be wedged into the narrow and sordid groove of fortune-building. All the money that old age may give in charity will not bring back the life that has been lost in gaining it. Teach a boy that the chief end of life is money and you have locked up the best that is in his soul and have thrown the key into the furnace. You have made him a cripple for all eternity."

It may not be generally known that New York is the only state in the Union which legalizes race-track gambling, sanctioning it and encouraging it by official supervision. Every other state has penalized it, and put upon it the stigma of crime. Even the last Legislature of Pennsylvania could not pass a similar law in the face of an indignant people. Noting these facts the Lutheran Observer says: "The people do rule, and though they may sleep for a while, and allow the reins to fall into unworthy hands, the jolting that follows, sooner or later is bound to awaken them, and then comes the reckoning! Reform and civic righteousness are in the air."

The confidence with which the Japanese Government have been able to regard the issue of the conversion loan affords striking testimony to the progress which has been made by Japan in the course of the past few years. When Japan most needed money, and a loan from Europe would have been acceptable to her, she was unable to obtain it, the foreign money market being practically closed to her until she reverted to gold monometallism eight years ago. The difficulties which presented themselves in this direction were boldly dealt with by the Japanese Government, who succeeded in placing the currency on a sound basis, and the security being good, and the prestige of the Empire greatly increased by recent events in the Far East, as well as by the alliance with Britain, the Government experiences no difficulty in paying off loans which bear a high rate of interest, contracting in their place others on much more favorable terms.

The Glasgow United Free Church College is becoming increasingly popular, and taking the place formerly held by the New College, Edinburgh. This is shown by the large number of foreign students attracted to the hall at Glasgow. In some classes there are more students from outside Scotland than from within, and in one or two classes the foreign students outnumber the others by nearly two to one. There are American, Canadian, South African, and Continental students, so the life of the college is very varied, and minds are broadened by contact with men of other nations, and of widely different experiences and habits of thought.

Hear what a secular newspaper says on the subject of preaching:—"You cannot move men by an appeal to their intellect alone. To be sure, religion must have a rational basis, but it must have more than that. It must have a Gospel that touches men's hearts. Men are sinners and they know it. But if you try to argue with them about their sins, and apply dogmas for remedy, they will meet you half-way and overcome your argument with theirs. The preacher who would move men to action must drive straight at their emotions. And in order to speak to men with authority and power, the preacher must himself be a spiritual dynamo. He must have the power of a tremendous faith. And he must love men." A right, clear statement of what all men feel and think about preaching and preachers, says the Belfast Witness.

New Orleans has been having a series of impressive and profitable evangelistic services and the Southwestern Presbyterian of that city speaks of the meetings in the following term: "The pastors are full of earnestness. The people are attending in large numbers. The preachers are telling the old, old story, and preaching the doctrine of sin, repentance and faith. The unity of the different denominations was never more marked. Good must come of the work. The meetings are a home affair. Not an outside evangelist has been brought in. The means for advertising, supplying books, and all other expenses are provided for without any collections." While we think that where experienced evangelists are available it is well to have them; at the same time we believe that where pastors and people are united in their desire for a revival, they can have it without any outside aid. This has been demonstrated in many instances.

"We have several words describing the men who occupy pulpits in our churches," says The Christian Register. "Pastor, parson, preacher, clergyman and minister are all words in common use, but they are not identical in meaning. A pastor is a shepherd, attending to the personal wants of the people who are committed to his charge. The parson is a person, or personage, representing the civil and ecclesiastical functions of the parish. The preacher may or may not be connected with a parish, he is an exponent of the truth. The clergyman is one who represents the literary accomplishments of a scholarly profession, while the minister (the best name of all) is one who voluntarily makes himself in spiritual things the servant of all who need his aid. In proud humility the minister submits himself to the service of the Highest, and counts it an honor to be able to serve his fellow-men in relations where the rich and poor meet together and the Lord is the maker of them all."

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## CHRISTMAS.

By Rev. R. G. Macleth.

Shakespeare's famous invective against "the man who hath no music in his soul" might with equal force be levelled at the person who is not moved by the joys of Christmastide. The man whose heart is dead to the significance of the anniversary of the Incarnation, and whose pulses do not quicken in harmony with the music that peals from the towers of Christendom, is one from whom we instinctively shrink. As in the other case we almost feel like saying with the great poet, "Let no such man be trusted."

And we feel like saying this because the man who remains unmoved by the translucent gleam from the opened heavens and who resists the infection of the common gladness must have chloroformed his nature into a dangerous insensibility to the sweetest influence of life. He must have crushed the innocence of childhood out of his heart by the violence of wrongdoing. For children have always instinctively recognized Jesus as their friend and at the earliest time learn to recognize Him as the dominant figure in every group in which he appears. They love The Man who championed their cause when even the disciples would have sent them away. With the unerring power of reading character which children possess, they recognize the spotless purity of His life and, with the child's admiration of courage, they cling to One who has braved enough to suffer for others continually. All this the man who takes no pleasure in the birthday of Jesus must have put behind him and there is nothing more deplorable than the annihilation of our child-like faith. It is well for such a man if he has still feeling enough to realize the sorrow of which Hood wrote:

I remember, I remember, the fir trees, tall  
and high,

And how I thought their slender tops were  
close against the sky.

It was a childish ignorance, but now 'tis  
little joy

To know I'm further off from God, than  
when I was a boy.

We say that the man who feels no joy at the Christmastide should be at least glad if he is not so far past feeling as to be insensible to the loss of which he once enjoyed.

A man may drift into this dire estate through sheer indifference to the claims of God upon his worship. Or he may have ruined the tracery of the Divine upon his soul through evil living. Or he may, like the unhappy Scrooge of Dickens' book, have lost all his nobler feelings through his absorbing devotion to the making of money. Scrooge was annoyed if anyone wished him a Merry Christmas. To him Christmas was simply a time for spending money and spending money worried and vexed all the soul he had left. To-day this "noisy passion for pelf" is preventing many men from enjoying the nobler things of life. The man who gives himself over to this passion misses the best of both worlds. He becomes a pack-animal whom Death unloads and whom the flashlight at the close of life reveals to be a fool. We hope none of our readers have lost the Christmas sense, and so we wish them joy on the birthday of the Saviour.

Paris, Ont.

Bright are the blessings which spring  
from the footprints of him who has grown  
weary in well-doing.

## IN THE WORLD OF BOOKS.

Cecilia's Lovers, by Amelia E. Barr; The Musson Book Co., Toronto. This simple little love story with its everyday, not too pretty heroine, comes as a relief after the problem novels of which we have become so heartily weary. Mrs. Barr writes a good, wholesome, readable tale which will serve to pass away a few hours very pleasantly.

Old Fashioned Flowers and Other Out-of-Door Studies, by Maurice Maeterlinck; The Musson Book Company, Toronto. This dainty little volume contains four essays—Old Fashioned Flowers, News of Spring, Field Flowers and Chrysanthemums, written in Maeterlinck's simplest, most sympathetic style. The very pretty colored illustrations suit well the text; and the binding of light grey and green goes to make up one of the prettiest gift-books of this season.

The Purple Parasol, by George Barr McCutcheon; The Musson Book Company, Toronto. This dainty book was surely bound for the purpose of appealing to Christmas shoppers as a gift. The story is a short one and well told, with very little to it; but the set-up of the volume is excellent. The illustrations are done in colors and each page is decorated in black and white. The binding is green and purple and altogether the book will make an attractive present at this season.

Nedra, by George Barr McCutcheon. The Musson Book Company, Toronto. This story is one that will appeal to the romantic. It tells of the elopement of a couple of New York society people, whose engagement had met with absolutely no obstacles, but who wished to avoid the boredom of a big society wedding. They decided to go to Manila and be married there, travelling as brother and sister. Many complications arise, including a shipwreck in which the hero saves the wrong girl, who in the end turns out to be the right one for him. The book is prettily illustrated in colors.

Mostly Mammals; Zoological Essays, by R. Lydekker; The Musson Book Company. This handsome volume, with its sixteen full-page illustrations, consists of a collection of articles which have previously appeared in various periodicals, and which were certainly too valuable not to be preserved in a more permanent form. At this time when the importance of nature study is coming so much to the fore, such a work as this is most welcome. Among the articles are the following: "Animals exterminated during the nineteenth century"; "The domestication of wild animals"; "How Arctic animals turn white"; "The pedigree of the cat"; "The pedigree of the dog"; "Blind cave animals" and "Scorpions and their antiquity." The author is well up in the subjects he writes of and makes all most interesting to his readers.

The Great Word, by Hamilton Wright Mabie; The Musson Book Company, Toronto. This dainty little volume with its green linen binding and gold lettering, should prove a favorite holiday gift book. Hamilton Wright Mabie needs no introduction to our readers. His writings are always good, always sympathetic and up-lifting. In a series of a score of chapters he here writes of the great subject of love in various phases. Love begins with a vision; it passes through the travail of the years; the disillusion which are part of the waking day; the monotony of daily duty; the wearing away of the flush of the morning, the fading of the earliest bloom; and then, at the end, behold! the vision is there again, no longer lying like a bloom diffused from the sky, but like a loveliness rising from the depths of life.

The Eternal Law, by J. Philip DuMoulin, D.D., Bishop of Niagara; The Musson Book Co., Toronto. This volume contains the Slocum lectures for 1901, and for an explanation of their nature we can do no better than to quote the author's preface. "The following lectures are published only in compliance with the requirements of the foundation under which they were delivered; and not because the lecturer deems them at all worthy of publication. The selection and treatment of the subject were also suggested by the terms of this foundation: 'the importance of bringing all practical Christian influences to bear upon the great body of students annually assembled at the University of Michigan.' For such a purpose the Law of God appeared to the lecturer to be eminently appropriate. The Law might be treated in two ways: (1) By unfolding its good and wholesome influences upon the minds of men; and (2) by displaying the many ways in which the Law is disregarded, together with the consequences of such disregard. The latter is the treatment chiefly adopted in the following lectures." The lectures are six in number, dealing first with the history of the Law and then with the Laws in detail, in a simple, able manner.

The Freedom of Life, by Annie Payson Call. The Musson Book Company, Toronto. By quoting the introduction to this book we can give our readers some idea of Miss Call's point of view in writing these sane, helpful chapters. "Interior freedom rests upon the principle of non-resistance and all the things which seem evil or painful to our natural love of self. But non-resistance alone can accomplish nothing good unless, behind it there is a strong love for righteousness and truth. By refusing to resist the ill-will of others or the stress of circumstances, for the sake of greater usefulness and a clearer point of view, we deepen our conviction of righteousness as the fundamental law of life, and broaden our horizon so as to appreciate varying and opposite points of view. The only non-resistance that brings this power is the kind which yields mere personal and selfish considerations for the sake of principles. Selfish and weak yielding must always do harm. Unselfish yielding, on the other hand, strengthens the will and increases strength of purpose as the petty obstacles of mere self-love are removed. Concentration alone cannot long remain wholesome: for it needs the light of growing self-knowledge to prevent its becoming self-centred. Yielding alone is of no avail, for in itself it has no constructive power. But if we try to look at ourselves as we really are, we shall find great strength in yielding where only our small and private interests are concerned, and concentrating upon living the broad principles of righteousness which must directly or indirectly affect all those with whom we come into contact." Among the subjects discussed are: "Nervous Fears," "Human Sympathy," "Personal Independence" and "Self-Control."

The Head of Gold, by Mark Ashton; Poole Publishing Co., Toronto. The scene of this story is laid in Australia and the plot is rather sensational. People who like this sort of thing will find this the sort of thing they like.

The Crimson Blind, by Fred M. White, Poole Publishing Co., Toronto. For those who enjoy an exciting story, full of mystery and adventure, this book will afford an evening's keen pleasure. The plot is complicated but well worked out, and the interest is kept up to the end, which is a happy one. The author tells a readable story in a pleasant way.

The House of Hawley, by Elmore Elliott Peake; Poole Publishing Co., Toronto. The scene of this story is laid in the South of Illinois, and its charm in character drawing and description rather than in any special interest in the plot, which is very slight. The story has, however, a very decided charm, and is well worth a quiet perusal.

The Conquest of Canaan, by Booth Tarkington, Poole Publishing Co., Toronto. This is a really bright and entertaining story, much better than the majority of recently issued novels. We have come to expect an interesting story well told from Booth Tarkington, and in his latest book we are not at all disappointed. He has taken a modern town with all its commonplace unloveliness, and has made the heroic apparent in the midst of the sordid. The plot of the story is simple, though romantic; and the hero who fights his way to a good name in the town where he was born and had been given a distinctly bad one, is worthy of the sweet unconventional heroine, who is a sort of Cinderella princess. Perhaps the most interesting part of the book consists in the sayings of the Canaanite sages, who gather at the village post office and discuss all the happenings of the day.

Sunday Reading for the Young, 1906, Wm. Briggs, Toronto. This handsome large volume with its many illustrations and its varied table of contents will be most welcome in the home where there are small children to be amused and instructed. In addition to the large number of bright short stories and poems there are short articles on various topics such as different kinds of animals, lives of great authors, etc., which while interesting the young readers will also teach them many useful and important lessons. Stories from the Bible are also told in short and simple form. Altogether this is one of the best children's annuals published.

Ayesha, by H. Rider Haggard, Wm. Briggs, Toronto. Those of us who were held spell-bound by the interest of that wonderfully exciting book, "She," cannot fail to be interested in Rider Haggard's new book in which "She" returns to life. It is the story of the search made by Horace Holly and his young friend, Leo Vincey, for that being called "She," whom they had met and loved—and lost in a mysterious way. Their search is finally rewarded after sixteen years' constant wandering in the mountains of Thibet; but we must leave the story of what there befell them to be found out by a perusal of the book.

Of the recently appointed representative of the British and Foreign Bible Society in Canada, and his new book, "Man to Man," the British Weekly says:

Mr. R. E. Welsh has left London for Canada, and he dedicates his new book "To Old Friends in England and New Friends in Canada." If we thought that his work in Canada were to lessen his literary productiveness, we should much regret it. For Mr. Welsh is a master in the art of putting things. He can state an argument with a clarity and a cogency of which few living writers are capable. In some respects he is of the same school as Mr. Watson. Both are quite modern. They are up to date in every sense of the word, and deal with life as it is being lived. They use short sentences, and follow distinct outlines in their teaching. Mr. Welsh is even plainer and more succinct than Mr. Watson. His book, "Man to Man," is extraordinarily readable and attractive. It is full of pithy sayings and apt illustrations, and truly maintains throughout its author's reputation.

—Upper Canada Tract Society, Toronto.

"The Unlighted Lustré" is the title of a volume of Addresses from a Glasgow Pulpit, by Rev. G. H. Morrison, M.A., who is already a favorite with many of our readers. In these pages will be

found much tenderness and sympathy combined with a deftness of literary treatment which will make this new work from the hands of the Glasgow minister most attractive reading. From the chapter on "Christian Patriotism" we quote the closing sentences as a fair sample of Mr. Morrison's clear, incisive style: "Wherever men are fighting against evil in their own hearts, in their own village or town, wherever there is brave and steady effort to give us a purer, a better, and a soberer land, there there is Christian patriotism just as surely as in the heroic daring of the field of war. You are a Christian patriot in the home, if you hold high ideals before your little family. When a young man masters the devil in his secret heart, that very resistance is an act of patriotism. No Greek would ever have dreamed of saying that; but Greece has perished because she never knew it. Love of one's country has become intensely moral since Jesus of Nazareth lived and taught and died. "Be good, sweet maid, and let who will be clever." To be brave and good is the very crown of patriotism. And when it is hard to cling in the darkness to the best that is so near and yet so far say: "Rock of Ages cleft for me, Let me hide myself in Thee."

No more suitable present, or one calculated to be more useful, could be given to a young person, than a copy of this book. May be had from the Upper Canada Tract Society, Toronto. Price \$1.50.

Starting Points. By John Horne, Edinburgh: Oliphant Anderson and Ferrier. This work should prove useful to speakers, preachers, writers and others. The Compiler says: "Often a worker is hurried. He has to deliver a speech or write an article, and his time is scant. A volume of hints brings deliverance." The quotations cover a wide range of subjects, and are taken from very diverse sources. Cicero and Ovid as well as Froude and Gladstone are represented. James Ogilvie, Ottawa.

Secrets of Happy Home Life. By J. R. Miller, D.D. (James Ogilvie, Ottawa.) We could wish for this pretty booklet a large number of readers. It is fitted to be useful to many, as indeed everything written by Mr. Miller is sure to be. One secret if his great popularity lies in his keen sympathy and practical helpfulness. These qualities are prominent in "Secrets of Happy Home Life."

Herald and Presbyter: Corporations are made up of men. When wrong is done and injuries inflicted on communities by corporations there should be punishment meted out to the men who are guilty. There is no such thing as sin in the abstract. All the sin in the world to-day is to be found in the acts of sinful beings. Wherever there is fraud or theft or corruption of any sort the men who have been corrupt and thieving should be punished whether they did it in their own private business or as the directors of officers of public institutions.

**A BOOK WORTH HAVING.**

The technical papers of the printing trade of the United States and other countries in reviewing railway literature have given praiseworthy criticism to the publications of the Grand Trunk Railway System.

The "American Printer," New York, of October, 1905, has this to say of the latest book issued by the Grand Trunk:

"It is due to the shrewd knowledge of human nature that the modern railroad puts forth such interestingly written literature. "Montreal to Quebec," just off the press, is sent out to advertise the Grand Trunk Railway; but it doesn't impress you as an advertising booklet, being so beautifully printed and illustrated. The cover is done in colors, with two-tint inks and red ruled pages inside. Its historical sketch and pictures are worthy of preservation by anyone."

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SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## THE CHARACTER OF THE MESSIAH.

By Rev. C. McKinnon, B.D., Winnipeg.

There shall be no gloom to her that was in anguish (Rev. Ver.), v. 1. Sometimes the sorrows and trials of life come upon us thick and fast, like the drops of a pelting rain storm from which there is no shelter. But we know how the sun shines upon the rain drops and forms the beautiful many-colored bow that spans the heavens. In watching the exquisite rainbow, we forget the discomfort of the storm. And so in the brightness of God's presence, with His love shining full upon us all the darkness flees away from our souls, and they are illuminated with a sweet and heavenly radiance.

In the former time...contempt...in the latter time...glorious (Rev. Ver.), v. 1. In these words may be written the history of Christ's Kingdom. Pilate despised it, and thought he had stamped it out when he sent its Founder to the Cross. The proud Romans looked with infinite scorn upon the few poor fishermen who went out to bring the world under the sway of the gospel. In the eyes of Festus, Paul seemed to be a madman when he spoke of the power of the risen and living Christ. But every Christian century has seen that kingdom grow in extent and influence over men. It never was so glorious as to-day, and its glory and greatness will increase until the whole world is brought under the rule of its mighty King.

Walking in darkness, v. 2. Travelers tell of the strange conduct of Arab guides in Eastern tombs and temples. When, by some mischance, their lights go out, they begin to clap their hands and make all sorts of strange noise. They are afraid in the dark, believing the air around them to be full of demons, whom they thus try to scare away. Deeper and more dreadful is the darkness of those who are away from Christ. Their pathway is full of fears. They are afraid of life's perils and trials, for they have not His strength in which to meet them; of death, for they are not united with Him who vanquished the grave; of judgment, for they have not made Him who sits on the throne their friend; of the future, for it promises them nothing but woe. How foolish to walk amid these terrors, when in a moment they may be scattered through simple trust in the Saviour!

Upon them hath the light shined, v. 2. Upon whom? Upon those who were in the shadow and looked toward the light. Those outside the cathedral cannot see the richness of the colors or the beauty of the figures in the pictured window; neither will those within who will not look. But he who in the gloom of the great building looks toward the painted glass, will see nothing else worth gazing at. So with us. Only when we stand in the shadow of our sins do we fully realize the beauty and radiance of the Saviour, who died for our sins and became thereby the Light of the world.

Joy in harvest, v. 3. Ninety million bushels of wheat and more of golden grain were garnered in last autumn from the fertile prairies of the West. Plenty and prosperity are the pleasant results, bring gladness of heart to the people of the land. There is another harvest. It belongs to God. It is made up of precious human souls. We may have a share in

the blessed work of gathering it in. And no joy of earthly reaping time can compare with theirs who, at the last, shall have sheaves to bear into the presence of the Lord of the harvest.

All the armour of the armed man...for fuel of fire (Rev. Ver.), v. 5. War is doomed. Its weapons shall be consumed. It has drained the nations of the earth more than any curse. The four wars from 1702 to 1814 cost the British people \$9, 100,000,000. The wars of Julius Caesar destroyed about 2,000,000 men; those of Napoleon nearly 4,000,000. The number killed or who died of wounds and disease in war from 1853 to 1877 was: in the Crimea 750,000; American civil war 800,000; Franco-German war 225,000; smaller wars and massacres 175,000. The mind cannot estimate the loss and suffering that has been entailed. But all this energy that has been used to destroy men will be directed to the work of saving them. Then what glorious results may we not look for? Before the great army that fights under the Captain of our salvation every foe will be vanquished, every evil will be overcome.

His name, v. 6. The name of Jesus has ever been potent for good. Uttered by the lips of the apostles, it healed disease, opened the eyes of the blind, mastered devils, and even breathed warm life into the cold form of death. Nor have the centuries robbed it of its power. Never has it been more effective than to-day, not indeed to startle the world with physical wonders, but to work moral miracles in the lives of thousands and to win ever increasing homage from the lips of mankind.

## CONSTANT CHRISTMAS.

O never-failing splendor!  
O never-silent song!  
Still keep the green earth tender.  
Still keep the gray earth strong.  
Still keep the brave earth dreaming  
Of deeds that shall be done.  
While children's lives come streaming  
Like the sunbeams from the sun.  
O angels, sweet and splendid,  
Throng in our hearts and sing  
The wonders which attended  
The coming of the King.  
Till we, too boldly pressing  
Where once the shepherds trod,  
Climb Bethlehem's hill of blessing,  
And find the Son of God!  
Phillips Brooks.

## GLIMPSSES OF THE INFINITE.

What we see is a very small part of what is. One realizes this with new force as he pushes through the underbrush of a forest or piece of woodland, and comes at every step upon new and unsuspected beauties of God's creating. Here is a tiny flower hidden beneath a leaf; no man ever looked upon it before, and perhaps never will again; yet it is perfect beyond Solomon's glory. For every such glimpse given us of God's infinite creative and beauty-loving power, there are ten thousand times ten thousand manifestations of it, here in this world, that man has never seen. In the depths of the sea, in the arctic regions, in the heart of the earth, and close to us on every side, his works are going on unseen by any of his children. And if this is so of his infinite, material world, what of the spiritual world beyond, when we shall have entered there? It is such suggestions of the infinite that reveal how little we really know of our Father's love. What a Love to trust, while awaiting that time when we shall know even as also we were known!—Sunday School Times.

## CHRISTMAS THOUGHTS.

Christmas means to him who regards it as a Church festival, the day on which was ushered into the world the blessed Saviour and Redeemer. Nay, even if the day of Christ's birth cannot be exactly fixed, one day in the year he allots for a thanksgiving, devout celebration of the event. To him the religious is the dominant idea, and the sweetest song of the sacred carols is that of the Evangel: "Glory to God in the highest and on earth peace, good-will toward men."

And what higher or holier view can be taken of Christmas than that here set forth? Christmas with its religious associations ought to be helpful in deepening religious feelings, and in reminding anew of the everlasting love of God for man. But the true Christian celebration of the Festival is not by any means confined to personal devotion and public worship. What is good, what is Christlike in man comes to the surface in various ways. The sunshine of God's grace will be diffused. Men and women, experiencing the love of Christ in their hearts will try to communicate it to others, and will be stimulated in doing so by the thoughts of the Christmas season. Mindful of God's goodness, the poor and needy will be remembered. Charity, the loveliest of the graces, is never more gracious than when sharing the bounties of Providence with those upon whom misfortune has cast a Christmas shadow. Good cheer in the mansion and good cheer in the lowly dwelling; that is the Christmas motto.

The courtesies of life are quickened at Christmas time. In this way alone, were there no other, the advent of the happy season would be propitious. In this work-a-day world, what with rush and bustle, the poetry is being sapped out of life. Christmas joys, its sacred family memories, its social friendships, are a seasoning to life's care and canker. Long may it continue to be so, a buffer between the world-from worldliness; and homely pleasures are allies of spiritual joy. Then let the former be cultivated as well as the latter; and the joy, the sunshine of life—how can it be better preserved than by imparting of what we possess, as we can, to those not as fortunate as ourselves. When the Christmas chimes are ringing forth their merry peals, let our bounty reach some fireside where without it Christmas would be cold and cheerless, but with its help, happy and contented.

Comfort one another  
With the hand-clasp close and tender,  
With the sweetest love can render.

## PRAYER.

Almighty Father, with the opening of a new year, we look forward to the future—a future wholly void to us, except as it may be peopled with creations by our hopes or fears. To Thee, O Thou Omnipotent, the future is not a void. It is wholly known. We adore Thee that, certain as this may be, Thy word abounds in assurances that men ought always to pray, and not to faint. Hear us, O Lord, as we beseech Thee to prepare us for all that may be awaiting us. May no burden come upon us that we shall not be able to bear. May no temptation assail us that we shall not be able to resist. Hear us, good Lord, as we pray Thee to prevent us by Thy goodness. Merciful Father, remember our weakness. We are but dust. May every trial that comes upon us be so tempered that we may be able to pass through it in the spirit proper to Thy children. In all our times of special need may Thy grace be sufficient for us.

\*S. S. Lesson—Isaiah 9:1-7. Commit to memory v. 6. Read Isaiah 11:1-10. Golden Text—Thou shalt call his name Jesus; for he shall save his people from their sins.—Matthew 1:21.

## THE DOMINION PRESBYTERIAN.

### SPARKS FROM OTHER ANVILS.

The Congregationalist: Sadly do parents err who put their children to school perfunctorily, who never darken the school doors, and know not the persons who live days a week for most of the year are molding the intellectual, ethical and spiritual ideas of their children.

Presbyterian Witness: The prosperity of the church depends under God on the adequacy of her ministry. Hence, as we love the church and seek her prosperity let us strive to supply her colleges with professors and students of the best stamp. Our own church has reason to thank God for His gifts to her. Remember this; none of our boys are too brilliant, too earnest, too sturdy and brave to be devoted to the ministry, of the Gospel.

Abolition Presbyterian: The habit of speaking evil of others, even of brethren and sisters in the church, to whom we are related by the most sacred ties, is one unto which good people sometimes thoughtlessly fall. It is not always the result of any malice felt toward those who are thus criticised, but its results are none the less evil. Beware of this pernicious habit. Remember we all have our faults, and look with charity on the failings of others.

Lutheran Observer: Of course we may not be as conscious of the glow and terror of religious feeling in the midst of our work as when, in the hush of the sanctuary, our spirits are lifted into communion with God. But these hours of worship, with their revelation of feeling, are meant to give us with fresh power, to fill us with higher and more potent incentives to live soberly, righteously and godly in the midst of the world.

Christian Observer: There is no blessing to anyone in a religion that sits still with folded hands and unwilling feet. That kind is a deception, a cheat. It cheats the soul of him professing it; it cheats the Church; it cheats Christ. The call is for vigorous Christianity that the world shall be bound to behold and admire. Give us doers of the Word and not hearers only—doers not just to be seen of men, not for the sake of notoriety, but for the Church's sake and for the world's sake, and for Christ's sake.

Presbyterian Banner: Every one with any property should do two things; first, he should draw up a will that will be definite and just and generous in its provisions; and, second, he should take legal advice and use every precaution to see that the instrument conforms in all respects with the laws of the state. Inattention to these points has involved many a family in trouble and even disaster, and it has caused much loss to religious and charitable institutions. Look at you; will and see that it is right.

United Presbyterian: Man as a citizen is not different from the same man as a Christian. He is one and the same, and the duties of the Christian are the duties of the citizen. He is the same man Monday that he was Sabbath. He stands in the same relation to God. He stands in the same relation to personal honor and integrity. The same law binds him. The revolution of the earth has not abrogated the moral law. It has not changed either the decalogue or the beatitudes. When man turns cameleon, the Christianity that is in him disappears.

Presbyterian Standard: A map of the United States was published in Philadelphia, the other day, showing the States in the Union that were afflicted more or less grievously with graft and the States that are altogether free from that evil. North Carolina and Mississippi, alone of Southern States, were white in a surrounding sea of black and shady territory, and the white Northern States could also be counted on the fingers of one hand, but one of them was Maine. The lesson is too plain to be pointed out. Mississippi has the best laws of any Southern State regarding the liquor traffic and North Carolina comes next. Maine is and has long been a prohibition State.

### TO BETHLEHEM.

By Margaret E. Sangster.

To Bethlehem repair, and find  
The Babe by prophets erst foretold;  
And at His feet, with reverence meet,  
Pour frankincense and myrrh and gold.

The incense of devotion pure,  
The myrrh of sorrow and of pain,  
The gold long sought, with love enwrought  
Oh, haste to Bethlehem again.

There in his mother's arm behold  
The child to save His people born;  
With humble fear, to Him draw near,  
In Bethlehem on Christmas morn.

Most beautiful that infant face.  
A glory hovers round His head,  
Though mean the place, with little grace,  
Where Mary in her hour was led.

Still o'er that stable low and dim,  
Forever shines the wondrous star,  
That to the Child, o'er waste and wild,  
The wise men guided from afar.

And yet, the listening soul may hear,  
In solemn watches of the night,  
The angels sing, the word they bring,  
Fills all the heavens with flaming light.

To Bethlehem at dawn repair;  
For surely there shall seekers find,  
In that low shrine the Babe Divine,  
The hope and health of all mankind.

### WINNING SOULS TO CHRIST.

Dear reader, would you be a successful soul-winner? You would?

Then be careful to exert a mellowing, thought-provoking, religious influence constantly upon those with whom you associate.

Cultivate a burning zeal for the salvation of souls, and thereby keep your own heart alive and warm on this vital subject. It takes a live Christian to win a live sinner to Christ.

Attach great importance to personal effort. "Run, speak to that young man" is God's command. A few kind words from a loving heart to an unsaved sinner may be the special means of the salvation of that friend of yours.

If you are a preacher, preach Christ in your sermons as the sinner's friend, the sinner's Saviour, and the sinner's judge.

If you are a layman, preach Christ by your zealous Christian life, in your spoken testimony, and in your songs. Work for him, speak for him, sing for him.

Write letters to those of your acquaintances whom you know to be unsaved and on whom you cannot call personally, and earnestly urge them to seek the Lord in the forgiveness of their sins. Oh, the influence of an earnest letter written on this all-important subject!—The Religious Telescope.

### MULTIPLY OUR DESIRES.

It is doubtful, with all our complex life, and the increased means at our disposal of gratifying our desires and supplying our wants, whether men and women are any happier than they were in the simpler days of our fathers. We see more. We know more. The general average of intelligence is higher. Knowledge is, without doubt, increased. But it may be doubted with all this addition to the fund of human knowledge whether the happiness of the race has correspondingly advanced. Neither wealth on the one hand nor intellectual acquisition on the other is any guarantee of contentment of spirit. These things rather multiply our desires, and their gratification not only stimulates additional desires but leads us away from the repose of life, which is, after all, the secret of happiness.

The first Christmas gift was a life; and the motive of the gift was love. "God so loved the world that he gave his only begotten Son." Here is the true test and standard of Christmas giving. This is the keynote of the music, and every air and variation must be in tune with this, else the harmony is broken.

### THE BROTHERHOOD OF MAN.

In hot tropical forests the ground is knee deep in decaying vegetation. From the rotting trunks of fallen trees ascend a foul and poisonous atmosphere. But from the heart of these decaying forest giants the beautiful orchid sends forth its fragrant blossom, and hanging in rich festoons over this scene of corruption and putrefaction, conceals its repulsive odors, and, absorbing its poisonous odors, converts them into breaths of sweetness.

What a corrupt and foul and unlovely world his not this become, with all its external beauty, through the stinkiness of man! How its soil has been reddened with the blood of cruel wars! How its peace has been rent by harsh suspicions, evil thoughts and unjust slanders! What noxious vapors are exhaled from its envy and strife! Yet over this scene of passion and shame, like the orchid amidst the decay of the forest, floats the music of the Christmas bells, pealing "Peace on earth, good will to men," telling us of a love that has conquered hate, and a Father's home where discord must forever cease, and a brotherhood where all factions of race and creed are dissolved.

But it is only where these Christmas bells penetrate that this truth can be realized. Christianity alone claims all races as brethren and every chime its home. On the deck of a missionary ship met a Hindu and a New Zealander. Neither knew the other's tongue, but each had a Bible, and they instinctively recognized their kinship. They smiled, shook hands, pointed to their Bibles. Then a happy thought occurred to the Hindu. "Hallelujah!" he cried. "Amen," replied the New Zealander. It was the beginning of the "one language and one speech," that unites all Christian hearts.

Let our Christmas devotions and festivities be made to further this great brotherhood! May its pleasures be unselfish and its love far reaching! For as Dr. James Hamilton has truly said, "The religion which fancies that it loves God, when it never evinces love to a brother, is not piety, but a poor mildewed theology, a dogma with an ill at its heart."

### FOR USE IN THE MEETING.

The distinctive feature of brotherly love is mutual helpfulness. Brotherly love is felt for equals; it brings as much as it offers. Hence he who shuts his heart against his brother, not only refuses service to another, but robs himself of the assurance of help in the hour of need.

Brotherly love should be practical. It is easy to be sentimental about the brotherhood of man, and at the same time to deny it in practice. Pecksniff declared loftily that sympathy was the finest feature of human nature, while he was shaking his fist at a beggar.

"I am a man, and nothing human is alien to me," was the noble utterance of an ancient orator. Color, race, caste, religious belief do not absolve us from our obligation to help those who differ from us. The fact that the one who needs is a man, makes him my brother, with all that this involves.

Of the Good Samaritan Bishop Woodworth says: "The neighboring Jews became strangers, the stranger Samaritan became neighbor, to the woman led traveler. It is not place, but love, which makes neighborhood."

### DAILY READINGS.

M.—God declares men brothers, Gen. 9:26. T.—"No respecter of persons," Acts 10:34-45. W.—The gospel for all, Rev. 14:6-13. T.—The Elder Brother, Heb. 2:10-18. F.—Greek, Roman, Jew, Rom. 16:1-23. S.—Brotherly love, 1 Thes. 4:6-10. Sun. Topic—The Brotherhood of Man. 1 John 2: 7-11; 3:12-15. (A Christmas Missionary Meeting). Quas. 107.

\*Y. P. S. C. E. Topic—For December 24, 1906, 1 John 2:1-11; 9:12-15.

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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, DEC. 13, 1905.

We wish our readers, every one, all the compliments of the season and a Merry Christmas.

The Presbyterian church in India, which represents a union of eight Christian bodies, expects to be joined by a ninth, the Welsh Presbyterian.

It is probable that in no country is the Sabbath more strictly kept than in Norway. Since 1902 no newspapers have been printed on the Sabbath, and since 1895 bread is not baked on that day.

Before making your holiday purchases take a look at the advertisements in this issue of The Dominion Presbyterian. We desire to make special mention of the announcement of Messrs. W. Drysdale & Co., Montreal; and "The Upper Canada Tract Society," Toronto. Both of these old established and reliable book stores have exceptionally choice stocks to select from. Parties ordering by mail may rely on careful attention to their requests.

Conflicting reports have come to hand as to the reason for the murder of the five missionaries of the Congregational Board at Lien Chow, China. While there is ground to believe that so an unfortunate local misunderstanding between missionaries and Chinese may have precipitated the trouble, yet, says the Christian Guardian, it is more than probable that Chinese resentment against the treatment given Chinese students travelers and others in the United States, that had been fanned into a flame by the recent boycott against United States goods, was the strong predisposing cause of the unfortunate incident. It seems too bad that the missionaries, who of all people would be the most opposed to such unjust and inhuman treatment, should be the ones to suffer. But we believe that it is to the interests of both the United States and Canada to learn as soon as possible that China will not much longer submit tamely to the very exceptional treatment which she has been receiving on this continent.

### TOLERATION.

La Patrie wrote a dignified article on the "Bernhardt affaire" pointing out that to give way to violent intolerance was both wrong in itself and very poor policy, since "those who sow the wind will reap the whirlwind." The question, as our contemporary points out, is not whether this lady's statements were true or false, wise or foolish; the lesson for young people to learn is that stones and rotten eggs are not arguments, and that such weapons only disgrace those who use them." All this is very true and proper; and since we ought to make an effort to understand one another, it is pleasant to have this French opinion reproduced appreciatively by the Toronto News. The invitation to those who are hampered in the free expression of opinion to go and live in Toronto is beside the mark and may as well be left out. We cannot all live in Toronto and principles of kindly toleration are needed everywhere. We possibly sometimes wonder what is meant when strangers suggest that there is something small and provincial about the tone of Canadian life; and that even in Toronto something of that juvenility may be discerned. Is not the extreme sensitiveness to the opinions of others one sign of this? And there are other signs which we need not now mention. When one opens a leading Toronto morning paper and finds an article headed "The Divine Daily," and full of superfluous nonsense and laboured vulgarity, we feel that we have still much to learn about the nature of real criticism.

It so happens that in the same issue of La Patrie (Dec. 7th, 1905), there is another article on this subject, which deals with Mgr. Langevin's circular. It does not present "a judgment on the timeliness or the untimeliness of the attitude taken by Mgr. the Archbishop of St. Boniface. That is not the question for to-day"; but reminds the readers that "a man in high position, who honors La Patrie with confidence, writes within the last few days to call attention to the fact that in the month of June last the Rev. Mr. Mills, an Anglican bishop, made a regular attack upon the proposed constitution of the new provinces at Kingston, in the presence of all his clergy." Well, now, the reader can probably see what is coming. La Patrie wants to know why a Catholic Archbishop has not the right to address his clergy as well as the Rev. Mr. Mills? To many people the question will seem quite pertinent. If General Assemblies, Conferences and Synods of the Protestant churches can send forth resolutions on political questions, why cannot Roman Catholics do the same? This question has to be faced, and we must see ourselves as others see us. Some may say because the Roman priest claims the right to command. To this the laymen can reply that he refuses to follow the dictation of the priest in political matters, but that his priests ought to be as free as our parsons. Well, let us think calmly upon these matters and try to apply the same principles to all citizens.

A remarkable religious revival has broken out in the Betsileo country in Madagascar, which was first evangelized by Welsh missionaries eight years ago, and has many Welshmen still at work there. These missionaries, hearing of the Welsh movement, told the native Christians about it and formed a "solemn league and covenant" among them to prepare and pray for a similar revival. A few weeks were spent thus, and then the answer came in a profound sense of God's presence and power at a prayer meeting. This led to the decision of eighty-three natives on the following Sunday, and a typical wave of blessing swept over the people which is still spreading and deepening as it flows.

### SYSTEMATIC BENEFICENCES.

The Presbyterian of Orangeville, Ont., is grappling with the problem of systematic beneficence and has taken steps to bring the whole question to the attention of Presbyterians within the Presbytery's bounds. First of all, a series of fifteen questions has been sent to congregations intended and calculated to bring before the people the importance of adopting and carrying out a system of church finance, the basis of which is weekly offerings (every Lord's Day) not only for the sustentation fund of every congregation—stipend, and all strictly congregational expenses—but also for the maintenance of missionary and other schemes of the church. The principle underlying this system, an undoubtedly correct one, is that giving is not only a contribution for specific purposes, but is an act of worship, in virtue of which every church member and church adherent is expected to give to the support of the Gospel at home and abroad as the Lord hath prospered him or her. This series of questions is to be read from every pulpit in the Presbytery and earnestly pressed upon the attention of the people.

In addition to the questions mentioned, the Orangeville Presbytery makes the following among other suggestions to congregations respecting "methods of finance."

1. Presbytery kindly and lovingly urges every congregation to adopt the best possible system of Church Finance, and to endeavor to put that system into force at the earliest possible time.

2. As a guide, Presbytery requests Congregations to adopt as far as possible the following system:—

A.—Use the Plate for offerings at EVERY Sabbath service.

B.—Use the Envelope System at EVERY Sabbath service. Secure from all, who are willing, a promise to pay a certain sum every Sabbath in accordance with the Scriptural injunction, "Upon the first day of the week, let every one of you lay by in store, as God hath prospered you, that there be no gathering." 1 Cor., 16-2.

C.—Discontinue in every way, Monthly, Quarterly, Half Yearly, and very specially Yearly Subscriptions.

D.—Encourage in every way the Weekly Offering as a distinct act of worship, and giving to the Lord's Treasury.

The following practical and pertinent suggestions are made regarding contributions to the missionary, educational and benevolent schemes of the church:

Home missions gives the Gospel wherever Presbyterian, and neglected people, are found in the Dominion.

Augmentation fund helps weak congregations to self-support.

French evangelization means preaching and colportage work with educational privileges to our French-Canadian brethren.

Foreign missions obey the divine command: Go ye into all the world and preach the Gospel. The heathen are our brethren for whom Christ shed His blood. We are responsible for their knowledge of salvation.

The colleges supply an educated ministry.

A shortage of ministers means a famine of God's word, with spiritual death.

The aged and infirm ministers' fund helps infirm or aged ministers. Ministers have few opportunities to make money, not many are so well paid as to be able to make provision for age or infirmity.

The widows and orphans fund helps ministers' widows to live and raise their



fatherless children. Very often minister's wives are unpaid pastors' assistants.

The Sabbath schools and young people's committees prepare and oversee all work for the training of the young.

Assembly, Synod and Presbytery funds pay all expenses of the business of the church, such as distribution of probationers, statistics, preparing hymn books, printing, etc. No other business is so economically managed as church business. The reason is, ministers pay much of the expenses out of their own pockets. Management costs 3 1/2 per cent.

The action of Orangeville Presbytery is timely and it is to be hoped that similar steps will be taken by other Presbyteries, for methods of finance in many Presbyterian congregations stand greatly in need of reformation. The weekly offering system for all purposes, wherever adopted, has demonstrated its efficiency.

#### A CHRISTMAS THOUGHT.

Our school histories need to be rewritten, not indeed omitting the great wars, but setting forth the awful cost and sacrifice involved. Let the pupils know by the hospitals, the soldiers' homes, the pension list, the great army of widows and orphans, that even victory is not all glorious. How many know that the government of the United States spends over \$5,000,000 per month upon its navy; or realize that if this vast sum for only one year were used for building up men, instead of preparing for the work of destroying men and property, each one of six million illiterates over ten years of age would get a three years' schooling? The world is slow in learning what Longfellow taught fifty years ago:

"Were half the power to fill the world with terror,

Were half the wealth bestowed on camps and courts,  
Given to redeem the human mind from error,

"There were no need of arsenals or forts." A distinguished English Canadian, Prof. Goldwin Smith, in an address lately delivered to the convention of trades and labor unions of Canada at Ottawa, spoke of "the enormous waste of labor in furnishing the implements of strife," and pointed out the indisputable fact that the means devoted to the prosecution of the recent destructive war in the East had been "wring from labor." One of the United States statisticians, Mr. Atkinson, has estimated that each family of five people pays for the expense of warfare twenty-five dollars a year. Is it not wicked, says The Interior, for a country that has no enemy to fear, to spend so much money on armaments? Battleships and forts cannot protect us from the army of illiterates within our own borders. Is it too much to hope that in some not very distant day the more advanced nations of the world will vie with each other, not in the size of their standing armies and the number of their warships, but in the number and efficiency of their schools and libraries and other institutions for the good of the people, as well as in the work of helping to uplift and develop the weaker races?

Philadelphia Methodist: Much so-called supplication of God has such a metallic sound that it is evident the lips are but an articulating prayer machine. The whole being should be under tribute in the worship of God. "The kingdom of heaven suffereth violence and the violent take it by force." It is the fervent prayer of a righteous man that availeth much.

The men who make the wars ought to fight them. Let czars and autocrats go to the front and there will be fewer wars.

#### \*CHRISTIANITY AND PATRIOTISM

In this hour of crisis in the history of a great nation when the eyes of the whole world are directed towards Russia, this little volume of Essays from the pen of Count Leo Tolstoy has appeared most opportunely. All through the late war with Japan and now during the subsequent social revolution every expression of opinion from Tolstoy has demanded the attention and respect of the press of Europe. Indeed one of the essays of this volume contains his views on the war, translated for the London Times. It is not that the views of the venerable author have received even general acceptance. That is rendered impossible by the far-reaching, almost revolutionary character of his essential ideas. But everyone who knows anything of Tolstoy and his writings must feel something of the magnetism and great earnestness of the man, who stands as one of the most striking figures in the ranks of modern men of letters. His portrait which forms the frontpiece of this volume pictures at once his great strength and something of the defect of his point of view.

The first of the several essays, Christianity and Patriotism, gives us a sort of summary of Tolstoy's views on war, government, the press, the clergy, etc. The central idea of the essay is to prove that "Patriotism in its true sense has neither material nor moral grounds for existence," that is to say, that it is incompatible with Christianity. This is a strange, almost startling doctrine in our country where so much is made of patriotism. At first we are tempted to believe the man foolish to talk thus. And yet, as we read on, we feel that there is a deep truth lying beneath what he says. However, we still believe that this is not the last word. What he says is colored by circumstances and conditions which we can scarcely appreciate, and the patriotism which he describes is not worthy of the name. It seems to be little or more than what we would call jingoism, that poor, gaudy, hollow mockery of a real, pure love of country that is so greatly to be desired. We agree with Tolstoy that we are better off without that kind of patriotism, and yet we believe that there is a love of country, like that of Jesus or St. Paul, which is one of the most beautiful expressions of Christianity and in no sense inconsistent with universal love and brotherhood.

However, though forced to criticize, we must still admit that we are quite in sympathy with the task which Tolstoy is thus striving to perform. There is much to admire, much to lay to heart in the stinging words from this strange man, in his rude peasant garb. This essay, as well as the others in the series, is well worth reading by all, whether interested in Tolstoy himself or not.

#### The Oldest Country in the New World.

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

\*Christianity and Patriotism, with Pertinent Extracts from Other Essays by Count Leo Tolstoy. Translated by Paul Berger and others. Chicago, The Open Court Publishing Co., London, Kegan Paul, Trench, Trubner and Co., Ltd., 1905.

#### LITERARY NOTES.

THE REPRESENTATIVE MEN OF THE NEW TESTAMENT; By Geo. Matheson, D.D., LL.D., F. R. S. E. Edinburgh. Hodder and Stoughton, London. G. B. Upper Canada Tract Society, Toronto. Price \$1.75.

Those who have been fortunate enough to read Rev. Dr. Matheson's two volumes on "Representative Men of the Old Testament," will be glad to learn that his "Representative Men of the New Testament," is now available for the reading public. The first two volumes were fine specimens of Biblical literature, thoroughly evangelical in tone and as thoroughly orthodox as any devout Presbyterian could wish, furnishing at once very instructive and exceedingly entertaining reading, in marked contrast with many semi-religious works of fiction which from time to time are placed on the book market.

The new volume, "Representative Men of the New Testament," is quite equal to its two predecessors and equally as deserving of the patronage of the reading public. In his preface the author reminds his readers that the first two volumes of his gallery of portraits exhibited "phases of character," while the new volume exhibits "revolutions of character"—the "studies are mental, not critical nor historical." The list of portraits indicates the scope of Dr. Matheson's pen-portraits.

John, the expanded (the Baptist); John, the self-surrendered; Nathanael, the invigorated; Peter, the emboldened; Nicodemus, the instructed; Thomas, the convinced; Philip, the disillusioned; Matthew, the exalted; Zaccheus, the conscious-struck; James, the softened; Barnabas, the chastened; Mark, the steadied; Cornelius, the transplanted; Timothy, the disciplined; Paul, the illuminated.

The above is a striking gallery of portraits. The author, in beautiful and chaste language, pictures the message which each life brings to the men and women of our day. Such literature cannot but be helpful. We have no hesitation in commending this volume to the reading public.

A FOREST DRAMA. By Louis Pendleton, Author of "The Sons of Ham," etc. Poole Publishing Co., Toronto.

This volume is not exactly thrilling, but it describes some rather exciting situations, and is on the whole romantic and interesting—a tale of Canada's western wilds in which tourists, French habitants, Indians and escaped convicts played a prominent part. All's well that ends well—the heroine of the piece was united to the man of her choice after passing through a kidnapping experience, and the escaped convict was sent back to England to suffer for his misdeeds. On the whole a very readable book.

A CHRONICLE OF CHRISTMAS by Jeannette Grace Watson, the Saalfeld Publishing Co., Akron, Ohio, New York and Chicago. This is a compilation of Yuletide literature, beautifully printed with colored borders, rough edges, etc., making a most acceptable gift book at this holiday season. The scope of the work is seen in the table of contents, which includes sections from well known authors, while the story of Christmas is quaintly told by Jeannette Grace Watson. Price \$1.00, boxed.

Presbyterian Standard: One reason why the people are insisting more and more on the management of their own public utilities is that the high prices for water, gas, etc., bear hardest upon the poor. It makes one's blood boil to think that such an essential of life and of health as water should be made to cost more through interest charges on bonds than some high financier manipulated in order to line his own pockets with the proceeds.

STORIES  
POETRY

## The 'Inglenook'

SKETCHES  
TRAVEL

## A NEW LICENSE DISTRICT.

Now that many municipalities in Ontario are discussing no license, the following from the New Zealand Outlook will be of more than ordinary interest.

We have just made inquiries regarding an island in Scotland which claims to have been under prohibition for over 40 years. The facts we have elicited are so remarkable that we believe no-license advocates will be glad to use them in the present controversy. On the extreme West of Scotland, the island of Tiree is only 25,000 acres in extent, but being very fertile and closely settled, it supports 2,500 people. The proprietor, the late Duke of Argyll, about the year 1860 refused to grant renewals of the existing licenses. Since then the island has been under no-license.

## Effects on Temperance.

We have conversed with elder natives of this island now settled in this colony. They are at one in their testimony to the marked improvement that no-license secured. Formerly there were three public-houses. The population was in general sober, but there was a fair proportion of excess. When men met at market they adjourned to the public-houses and the usual results followed. The marriage ceremony usually took place in church; but thereafter the wedding party marched to the public-house for the festivity. Before morning the guests were fighting. Unseemly sights of the same kind followed funerals. After no-license came, the marriages immediately became free from drunkenness, for the guests were chiefly young persons who had not yet acquired the drink habit. At funerals unworthy action disappeared more slowly, because one or other of the older generation of drinkers had imported a supply of liquor. But in time these died out, and they had almost no successors. There was one vulnerable point on the island. At the port the steamers called. Each passenger steamer had an open bar. Occasionally when a steamer was in port drunkenness appeared, but gradually it became confined to one or two individuals.

## Effects on Education.

About 10 years after no-license was introduced the new Scotch Education Act was passed. This no-license district embraced the privileges of superior education to an extent that has no parallel, we believe, among the districts in Scotland, which possess licenses. The young agricultural laborers, freed from the temptation to spend time idly and sadly around the bars, gave themselves to study. A remarkable number of them fought their way unaided into the learned professions, particularly the ministry of the church. It is to be remembered that in Scotland the curriculum for the ministry is so severe that only the greatest resolution and self-denial could make success possible. Smiles could have found magnificent examples of his "self-help" from the lives of these "hardy Highland wights." While for medicine the compulsory curriculum at Edinburgh was of four years' duration, recently increased to five; for the Church of Scotland ministry the compulsory curriculum was, and is still, seven years in duration, and for the Free Church eight years. But these young men from the farms prepared themselves at the island schools for the university. They passing on to Glasgow or Edinburgh, they supported themselves by the toil of their hands whilst they attended the university classes. Similarly many lads, inured by their fishing experiences to the sea, ship-

ped as sailor boys before the mast. Not one of them had the advantages of an indentured or purchased apprenticeship. Nevertheless, today they are found in command of great steamers, some of them trading in these waters.

## Effects on Success in Life.

One settler who has just purchased a large farm in Hawke's Bay, who is under 40 years of age, and who "began his witu nooning," has told us that in his class during his last year at school there were 15 lads of the average of 16. Of these, eight became clergymen, three graduated as doctors, two qualified as engineers, one is a sea captain and two are prosperous colonial farmers. Two of the lads, much admired, never reached success. Their father was one who imported his liquor, and they fell. This gentleman has, at our request, tried to recollect the number of professional men who during his lifetime and under no-license, have been reared on the island. Of many he cannot remember the names, for they are legion; but he has given in the various names of 38 clergymen, eight doctors, 21 sea captains, and 10 engineers. In addition to these, there are successful farmers without number in Canada, the United States and Australasia. There are also men in high commercial positions all over the world. One of the largest and most successful agricultural and pastoral farms in this colony was built up by the son of a Tiree farmer who here became a famous minister of the crown and who gathered here quite a number of Tiree men.

## Effects on Religion.

The whole island goes to church. These 2500 people have five public schools, but they have eight churches and six mission stations. These are supplied by five Protestant ministers. These churches have been instrumental during no-license in promoting quite a number of revivals. The general Scottish revival of 1874 took great hold of the island people. Of the multitudes who professed conversion very few fell away. Three other great movements of revival, about 1889, about 1895, and in 1904 were confined to the island. Besides these there were minor movements of revival almost every second year. The last was the most notable since 1874. There was scarcely a chronic drinker who was not converted. At the very time that the General Assemblies were deploring the decay of spiritual life and the absence of revivals in all the rest of Scotland, which possessed license, this no-license island was having continued out pourings of the Holy Spirit. We know of no demonstration so convincing of the fact that to so manifest an extent our brethren in Scotland by permitting the existence of the open bar, have grieved the Holy Spirit of Grace, and put Him to open shame.

## THE WEAVER'S DESIGN.

Life is a flying shuttle. But the pattern grows, the web is wrought. It takes both dark threads and golden to work out God's design. You cannot judge the purpose of the Weaver by the thrust of one shuttle or the weave of one thread, whether it be dark or light. "All things work together for good to them that love God." We are yet on the loom. The shuttles are not yet empty. Give God time to put this and that, dark threads and bright, together, and complete the purpose of his providence. Let us think less of our present desire and more concerning the divine Weaver's design.—Rev. G. B. F. Hallock, D.D.

## UNWELCOME GIFT BOOKS.

People who write books and people who publish them know well the importance of the Christmas sales. People who give books and people who receive them know very well why the sales are so important. A book is the most convenient of purchases. It is easily wrapped up, does not break or wither on its way, and is carried by a compliant government over three million miles of territory at a loss to the postoffice department. Moreover, a deep-rooted conviction that books are "always welcome" lingers illogically in the public mind. They are held to imply intelligence on the part of the donor and appreciation on the part of the recipient. They tush pretty, last a long time, are often talked about, and not infrequently read. "I always give books," is a phrase we hear from many lips, when Christmas shopping hits the weary days.

But, as a matter of fact, books may be as inherently undesirable as any of the other objects which help to cumber earth. If we love them at all, we are apt to love them indiscriminately, and to resent the intrusion of alien spirits on our shelves.

As for the ordinary gift book, the kind that is made, like Peter Pindar's razors, to sell, it cannot be too rigidly avoided. Flabby little illustrated editions of familiar poems. Books of counsel for young girls, or old maids, or mothers (who have been nearly counselled off the face of the earth), or teachers, or friends. Books bound in soft covers that cannot stand up bravely with the rank and file but must needs live an invalid existence forever recumbent on a table. Books bound in watered silk, with watered silk ribbons for markers. Books of selections from famous authors who ought to be read whole. Books of travel, published and bought solely for the sake of the pictures. Books illustrated with photographs of actors and actresses. The list is a sad one, and might be indefinitely prolonged. Every year thousands of such volumes are advertised by zealous publishers, recommended by assiduous booksellers, and bought by apathetic shoppers often only for dispatch. Ever year they make their unwelcome entrance into many homes, adding to the impediments which we drag reluctantly through life.

Of the book which is sent to us by the author, especially when that author is a friend, I cannot bring myself to speak. This is one of the tragic incidents of life. It is also one of life's pitfalls. We must meet such an emergency with what courage we can muster, with what sagacity we can command. We shall hardly be able to evade a lie. It rests with us to make that lie sufficiently generous for credence.

But what of the book which our friend has discovered to be a work of genius, or the book which he finds exquisitely funny, and sends with a rapturous letter, full of his desire to "share his pleasure" with us! We want to share his pleasure if we can. We try hopefully at first, then with growing apprehension, then with the miserable certainty that this particular pleasure is not current coin. We put off acknowledging the book from day to day, and we are punished for our weakness and our cowardice by meeting our friend face to face before his enthusiasm has grown cold. The halting nature of our remarks upon such an occasion makes us regret the more graceful evasion of a note.

It is hard to find a use for a thing which is inherently useless. It is hard to turn to good account a thing which is inherently undesirable. But when Christmas is past, the query, "What shall be done with our Christmas gifts" does present itself with formidable insistence. Because

I find a book unreadable, it need not follow that no one else can read it. And if a possible reader of a seemingly unreadable book looms miraculously upon my horizon, my path is clear before me. If I know a spinster who likes to read about the duties and consolations of spinsterhood, or a mother who likes to read about maternal responsibilities, or an overworked man who likes to read about the strenuous life, I may with a clean conscience rid myself of books which have no message for me. If my friend is about to take an ocean voyage, I may load him down with novels which otherwise I should blush to present. He will receive them gratefully read them on the steamer when he lands, and forget them by the time he reaches Paris or London. It may even happen that a book of travels will supplement usefully his Baedeker, but this is a doubtful chance; while for most current poetry I frankly confess I can find no place at all. Hospitals, college settlements and country libraries offer asylums to all books, without regard to qualifications. They have the forlorn hospitality of a provincial museum which harbors all the discarded relics of the town, saving them from ignominy and the ash barrel. But it is not well to take advantage of our brother's poverty.

And if we give, as we should, intelligently and generously, bearing mind our friend's appreciations—and his limitations—what can be so excellent as a book. Let us not offer it in the spirit of remonstrance against his ignorance or his prejudices, for this is an unlively thing to do. It is well to like the book we give, but it is essential to give the book our friend likes. It is chances that our tastes and his agree, that we are fortunate enough to share the pleasures of reading, then the happiness of giving and receiving is for once equal; then the little volume traveling over land and sea is a link, exquisite and adequate, between mind and mind. "The right book," says the author of Elizabeth and Her German Garden, "sent me by my friend who loves it too, is a little bridge flung over space by him to me, across which his soul and mine go gaily to our silent merry meetings."

#### NOT FAR AWAY.

The country where no sorrows ever come—  
The land of sweet release, the land of endless peace,  
The heavenly home.

Look not so far for streets all paved with gold,  
For happiness untold,  
For softly-swinging pearly gates,  
That stood ajar to let our loved ones in;  
For heaven is nearer to us, every one,  
Than we can know.

#### THE NATIVITY.

Augustine deemed the festival of Christmas as being of later origin and lesser authority than those of Easter, the Ascension, and Whitsuntide. When efforts were first made to fix the exact date of the Advent there were, as stated by Clement of Alexandria, some who advocated the 20th of May, and others who contended for the 20th or 21st of April. The Oriental Christians were very generally of opinion that both the birth and baptism of Jesus took place on the 6th of January. Julian I., Bishop of Rome, from the year 337 to 362, inclined to the belief that the Saviour's birth took place on the 25th of December, and held out until the Eastern Churches adopted the same view. It having been the custom of various nations to observe a season of rejoicing when the shortest day had passed, they very readily adopted the Christmas festival as fixed for December 25. Roman converts soon introduced into the keeping of Christmas the customs of the Saturnalia, which, in modified form, survives even to this day.

#### MEXICO.

Great interest is now being taken in the development of trade in Mexico, and capitalists are looking towards that country and its resources and development with greater interest each year. Not only is Mexico attractive from a trade standpoint, but as is well known, it is one of the most interesting countries in the world to visit during the winter months. To give all those who contemplate a trip to this wonderful southern country, (which any one who can afford the time and expense should do) the Grand Trunk Railway System are organizing a special excursion that will give the best opportunity to tourists and business men to cover the whole of Mexico.

This tour will leave Montreal in special Pullman sleeping cars on the morning of January 29th, connecting at Chicago with the special Pullman train that will leave there at 10.00 a.m., January 30th, proceeding south through St. Louis, San Antonio and Laredo into Mexico. The itinerary is made to include all of Mexico that is of interest to the traveler for pleasure and extending the scope and times far beyond the line and dates of the ordinary tour, making leisurely stays here and there in the Capital and other important cities.

The tour will be under special escort and in charge of Mr. René Campbell, General Manager of the American Tourist Association, who is the best posted authority on Mexico in America and who has accompanied like parties to that country every year for the past twenty-five years.

Great interest is being taken throughout the country regarding these special excursions and there is no doubt that a representative party will leave for the first of these tours. Another tour is in contemplation for the latter part of February. Write to J. Quinlan, Bonaventure Station, Montreal, and secure free literature, rates, etc.

#### THREE PLANS FOR GIVING.

A good Christmas plan is for two friends to agree to give each other presents that shall cost a certain amount each year and to keep within that amount if possible. Where friendship is of the right kind an unexpected present on Christmas does not necessitate hurried shopping before New Year's in order that the social accounts may be at once balanced.

One young woman made a list of presents to be given, setting down a certain amount to be expended against each name—the total of these amounts corresponding with the sum she had set aside to devote to the purpose. Then with this list in hand she made her shopping round, selecting in every case a gift that cost just one-half of the price allowed for it. She found the plan successful in the way of keeping her expenditures within bounds and leaving the surplus for the eleventh hour emergencies that the festival is sure to bring.

A third plan is to study out the things one would like to buy or make one's friends; then give up a day or two to a round of shopping to see how possibilities compare with expectations and then a readjustment of the list on the basis of knowledge acquired. Finally, the buying proper.

One family sets aside a certain sum to be spent on each of its immediate members, the same amount for each one, and buys joint Christmas gifts. In this way each receives a single handsome present from the family instead of a number of less valuable articles from the various members individually.

I have read somewhere that "the deepest need of Christmas is Thanksgiving." In this way the two happiest holidays of the year, Christmas and Thanksgiving Day, are bound closely together.

#### CHRISTMASTIDE.

The Christmas tide is always a season of good cheer and joy, and when it returns it is like the replenishing of the gladsome well-springs in the desert of life's sullen and beautiful journey. But all this good cheer and joy and replenishing is traceable to the significance of that title bestowed upon the child of Mary and Son of God, and which, more than any other, is descriptive of his characteristic work and serves most to endure him to his people. His name was called Jesus because he should "save his people from their sins." The Hebrew "Messiah" and the Greek "Christ" are names that represent our Lord's offices as the anointed prophet, priest and king; but "Jesus," the personal name announced by the command of the angel Gabriel, is the name which more than any other makes the Christmas tide the season of surpassing affection and joy. It is not strange, accordingly, as Julian admitted, that the heroic Child of the Bethlehem manger is constantly winning his battle. Like the sea, that divine Child "kisses the feet of the Gibraltar of fact, yet keeps pure and progressive because he never stands still." On the one hand, he holds us fast to the logic of ascertained realities; on the other, he is the most superb fact of these latest Christian times, and the one overshadowing and aggressive influence for righteousness in the whole earth. The Babe of Bethlehem is winning his battle with sin, not by pomp and pride, but because of his constant and unique influence in the warp and woof of human well-being; not by force, or craft, or magic, but by the intrinsic force of the trust and hope and love that centers in him, and which constitute the trinity of all that is good in character and achievement. The divine Child has already leavened the government, the society, the learning, the literature, the life of all that is worthy of being called decent and righteous on this planet. In the ends of the earth and the isles of the sea, if there be a place where vice, ignorance and superstition languish, and where virtue, intelligence and spirituality flourish, it is because of the authority and influence of his sweet name and blessed life. The waiting world that has come under the dominion of our King can never be the same as before. The touching and charming story of this Christmas time is constantly doing its benign work. As in Hawthorne's fable of "The Great Stone Face," men and governments and affairs are, unconsciously even, coming under the dominion of the child Jesus, and being transformed into his image.

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CHURCH WORK	Ministers and Churches	NEWS LETTERS
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## OTTAWA.

Rev. M. H. Scott, pastor of Zion church, Hull, announced to his congregation recently that it had now developed far enough to be self-supporting. Twelve years ago, when he took charge, it had a membership of fifty and received a grant as a mission station of \$400 per annum. Now the membership has increased to 125, and it is independent of outside aid for its support. Twenty-eight new members were admitted at last communion. The Sunday school is also in a flourishing condition. The attendance now was 110, 12 years ago when Mr. Scott assumed the pastorate it was about 50. In assisting the school to attain to this high state of efficiency, the indefatigable pastor has been ably assisted by a number of efficient and unselfish workers, including Mr. J. R. McKay, the superintendent; Mr. J. S. Taylor, secretary-treasurer; Miss Cushman, teacher of the infant class, and Mr. R. G. Nesbitt, another leading teacher. We offer hearty congratulations to Mr. Scott on the satisfactory results of his able, faithful and persistent labors, during the past dozen years.

## MONTREAL.

The congregation of Chalmers along with his ministerial brethren, and many friends of all denominations, will welcome back to his work the Rev. G. Cooburne Heine, B.A., who resumes his pulpit a week ago last Sunday after some months of enforced rest.

Five new elders, Messrs. H. Nichol, D. Swinton, W. Duff, H. T. Love and David Paterson were ordained to the eldership in Taylor Church at the evening service last Sunday. The Rev. I. H. Jordan, formerly of Erskine Church, of this city, preached the ordination sermon. Although this makes thirty elders on the session of Taylor Church, yet it is felt that they are all needed to properly handle the great and growing work of the congregation.

A pleasing feature of the last meeting of the governors of the Montreal Protestant Refuge was the unanimous election of Mr. James Moore as honorary life president, in succession to the late Mr. Charles Alexander. The honor is well deserved, as Mr. Moore will well fill the vacancy caused by the lamented death of Mr. Alexander who for nearly half a century was the recognized head of this useful institution.

In connection with Knox Church Chinese Sunday-school last week there was an event of much interest in the baptism of ten scholars and their reception into church fellowship. Besides fully a hundred Chinese, there were many teachers present, representing Knox and several other schools as many of the scholars attend one or two other classes during the day. The Rev. Messrs. Patterson and Kinnear were also present, with representatives of Knox Church session, besides the others taking part. The Rev. Principal Scrimger made some remarks urging the candidates to walk worthily of their high calling, and after the usual questions put in Chinese by Dr. Thompson, performed the act of baptism. Prayer was then offered by Mr. William Robertson, superintendent of the Chinese Sunday School, and the Rev. Dr. Fleck, who presided, presented each of the new members with a Chinese and English Testament with their names inscribed. The interesting proceedings were brought to a close with song, and by Rev. Dr. Fleck pronouncing the benediction.

## EASTERN ONTARIO

Rev. A. D. McIntyre and wife, Cumberland, have been visiting friends in Finch.

Rev. A. Govan, of Williamstown, is a mighty hunter as well as an effective preacher. He has just returned from an expedition into the wilds of New Ontario with two fine specimens of his prowess.

The Communion Service at Newington on Sabbath was the last under the pastorate of Rev. D. N. Coburn, as he leaves shortly for his new charge at Buckingham, Que.

The new Presbyterian Church at Burk's Falls is nearing completion and the contractor says he expects to have the whole structure ready for occupancy by Xmas or sooner.

Kingston Jews have raised \$200 for the relief of the persecuted Jews of Russia; and of this amount St. Andrew's Presbyterian church contributed almost \$60.

At the meeting of Glengarry Presbytery the following were elected commissioners to the next General Assembly:—Rev. Messrs. MacVicar, Burnet, Langill and McCallum, and Messrs. McGillivray of Alexandria and William Dingwall of Cornwall.

Special services were held on Sunday at Apple Hill to mark the anniversary of the opening of Zion Church at that place and on Monday evening Rev. Prof. E. A. McKenzie, Montreal; delivered his popular lecture on "Gladstone."

The annual meeting of the Finch branch of the W.F.M.S., held in St. Luke's church on Dec. 5, was fairly well attended. The following officers were elected for the coming year:

President—Mrs. (Rev.) D. MacVicar; secretary, Mrs. D. P. McKinnon; treasurer, Mrs. A. F. Dey.

The W.F.M.S. of St. John's church, Almonte, departed from the former custom and instead of holding a special week-night thanksgiving meeting the morning service on a recent Sunday was of a missionary character, and the contributions were presented at that service, the envelopes to be opened at the regular monthly meeting. Rev. Mr. McIlroy, of Stewarton church, Ottawa, was the preacher, and he gave an excellent missionary sermon.

At the meeting of Glengarry Presbytery at Aultsville the evening session was devoted to a conference, when the following subjects were dealt with: "A Real Revival of True Religion," supported by Rev. Messrs. MacKenzie of Lancaster, and McGillivray of Cornwall, and "Evangelistic Work, Its Necessity, Methods and Results," supported by Rev. D. N. Coburn of Lunenburg, and Rev. Dr. Harkness of Cornwall.

Rev. D. N. Coburn, B.D., Lunenburg, gave his popular lecture "Leaners and Lifters," in St. Luke's church, Finch on Tuesday evening, Dec. 5 which was appreciated by all present. On motion of D. P. McKinnon, seconded by George L. McLean and F. D. McNaughton, the lecturer was accorded a hearty vote of thanks. The lecture was under the auspices of the W.F.M.S. of St. Luke's church, and at the close of the programme refreshments were served by the ladies.

On Monday evening following an entertainment was given in the church. The Rev. D. MacVicar, of Finch and Cryzier, presided. Addresses were delivered by Revs. Messrs. A. Rowat, D. Stewart of Morewood, and Rondeau of Casselman. The musical part of the programme was efficiently attended to by Mrs. Shipman of Ottawa and the Finch quartette. Mr.

Rowat gave a very interesting account of the inception of the work in Cryzier 24 years ago.

An interesting meeting was recently held in Knox Church, Perth. This was a reunion of the members who united with the church during the present century, or since 1901. During these five years one hundred and fifty-one united with the church. The great drain upon the churches of Eastern Ontario may be seen in the fact that forty-one, or more than one-fourth of these, have already left the bounds of the congregation and are living in other parts of the continent. Greetings were sent to the meeting by eighteen of those scattered members from such extreme points as Edmonton, Kenirew, Montreal, Buffalo and Dakota. These letters show continued interest in Christian life and work. The Rev. Mr. Wilson of St. Paul's church, Smith's Falls, delivered an inspiring address on the privileges and obligations of the church of to-day.

Re-opening services were held in the Cryzier Presbyterian church at 11 a.m. and 7 p.m. on Sabbath, Dec. 3rd. The Rev. Mr. A. Rowat, of Athletane, Que., preached two good sermons to large audiences. The congregation was originally organized by Mr. Rowat, who also built the church and opened it for services on the same date, 24 years ago. The opening services were conducted on that occasion by the late Rev. John Fraser, then of Indian Lands. The church has recently been thoroughly repaired and renovated. When the congregation was first organized by Mr. Rowat he was pastor of Winchester and Morewood. He is also the father of another congregation in this section of the country, viz., Dunbar, which was organized by him about the same time. These two congregations are permanent monuments of his influence and zeal in the Master's service while at Winchester.

## WESTERN ONTARIO.

Mr. Carter of Guelph occupied the Mimosa pulpit acceptably for the last two Sundays. After the first of January the pastor Rev. A. W. McIntosh will, it is hoped, be able to resume his ministrations.

Rev. N. A. Macdonald, M. A., of Sutton, Ont., is called to Latona, salary \$800 a year and four weeks vacation. If accepted, the induction will take place in Latona, Dec. 21st. Mr. Black will preside, Mr. Shepherd will preach, Mr. Currie address the minister, and Mr. Matheson the people.

At Owen Sound Presbytery it was agreed that the Sabbath School Committee make arrangements for a conference to be held on the day following the meeting of Presbytery in March in Division Street Lecture Room. A circular letter from the Presbytery of Orangeville on financial organizations was referred to the committee on Systematic Benevolence with instruction to report to the March meeting.

The Presbyterians of Brookholm having built a commodious Sabbath school room asked leave of Owen Sound Presbytery to raise the sum of \$1,000 by mortgage on the property to complete the building. Leave was cordially granted and the Presbytery extended its congratulations to the people in Brookholm for their enterprise in taking up this needy work, and for carrying it out to a successful issue. The presbytery further appointed Dr. McRobbie to be associated with Dr. Scorrville and Mr. McAlpine in the opening services on the 17th inst.

LONDON NOTES.

The new church at Kilmartin, under the care of the Rev. Jno. Currie, is nearing completion.

Dr. E. D. McLaren gave a capital address on the work in the West before the Presbytery at its late meeting.

The Rev. John Hosie, of Ivan, has received a call to Salem and associated charges in the Presbytery of Bruce.

Rev. Dr. McCrae, of Westminster, assisted Rev. J. A. Ross, B.A., of Essa at a special thanksgiving service on the 3rd Dec., preaching to very large congregations.

It is earnestly hoped that Dr. Munro of Ridgeway will accept the call tendered to him by Proof Line and Bryanston. This is a pair of Dr. Milligan's first charge.

The Rev. E. L. Pigeon, the new pastor of Knox Church, St. Thomas, is vigorously taking hold of the work in this important charge. The services, especially in the evening, are very largely attended.

The new Presbyterian church in Chelsea Green, a suburb of London, is nearing completion. This suburb is in Westminster, and within the bounds of Dr. McCrae's congregation.

The Proudfoot Memorial Chapel has changed its name to St. Paul's church, London, West. The cause in this field is making fine progress under the care of the Rev. Thos. Nixon.

The call to Rev. A. J. MacGillivray from St. John's Church, Vancouver, will be disposed of at a meeting of the Presbytery on the 21st inst. It is not yet definitely known whether Mr. MacGillivray will accept.

On Monday evening a large audience assembled in the First Church to listen to a lecture by Rev. R. G. MacBeth, M.A., on the rise and progress of the Canadian North-west. Mr. MacBeth is well qualified to speak on this theme, and needless to say he did his subject justice. Rev. W. J. Clark, the pastor, presided.

A thankoffering service was held in the Presbyterian church, Granton, on Sabbath Dec. 3rd. The preacher for the day was the Rev. James Abrey of London. The congregations were large at both services and the collections realized considerably over \$100.

The Revs. Messrs. Martin of Stratford and Stewart of Motherwell, commissioners from the Stratford Presbytery, met with the congregations of Granton and Luacan with a view to re-uniting these congregations, the object of the Presbytery being to reduce or cancel the two-fold claims upon the Augmentation Fund.

SAULT STE. MARIE.

The recent visit of the Rev. Dr. E. D. McLaren was much appreciated by the Presbyterians both of St. Paul's and St. Andrew's. Come again, doctor, your visits are always helpful and stimulating.

The ladies both of St. Paul's and of St. Andrew's are preparing for a bazaar and supper on the 13th inst.

The Sacrament of the Lord's Supper was observed in St. Andrew's church on Sabbath last, when 28 new members were received, eight by profession of faith and twenty by certificate. The year began with 277 names on the roll, with the recent additions, it now numbers 370. These worship in a church with a seating capacity of barely 300. Enlarged church accommodation is an absolute necessity. A new building is under consideration.

The secret of the success in giving is not to give what we like, but what the recipient likes. Especially, in giving to God, the gift must be not what we find it easiest to give, but just the thing he wants to receive at our hands. Indeed, that is the only thing he permits us to give him.

There is no heaven for the man who will not try to gain it.

LITERARY NOTES.

FREDRICH SCHILLER. A Sketch of His Life and An Appreciation of His Poetry, by Paul Carus, Chicago. Open Court Publishing Company.

This book contains a brief biography, an essay on Schiller, as a Philosophical Poet, and a selection of representative poems with very fine translations. The volume is printed on fine-toned paper and adorned with a number of interesting portraits and illustrations; so that it may be highly commended from the artistic as well as the literary point of view. Dr. Carus is in full sympathy with his subject and has drawn for his information upon the most reliable sources; the spirit in which he undertakes his work is well reflected in the following passage:

"Fredrich Schiller is not merely a great poet, he is great as a man, as a thinker, and as a leader in the progress of humanity. He is a disciple of Kant, but not his blind follower. He applies Kant's philosophy to practical life, but works it out in his own way. Especially in his religious convictions Schiller is far ahead of his time. He points out a way of conservative advance along the lines of liberty and reverence, and so the opposition in which he stands to the narrow dogmatism of his age, is not a lack of religion, but the surest evidence of a deep religious spirit. It pervades all his works and makes him a prophet of the future and the altar of mankind, and a priest on the eternal ideals of life."

The Nineteenth Century and After Leonard Scott Publication Company, New York) for November contains as usual a varied selection of interesting and scholarly articles dealing with present day questions. The following are the articles dealing with English politics: The Excessive National Expenditure, by the Right Hon. Lord Avebury. The Lord's Day Observance; a reply to Lord Avebury, by the Rev. Frederic Peake, J.L.D., secretary Lord's Day Observance Society. Redistribution, by Sir Henry Kimber, Bart., M.P. There is also an article on Australian Politics, entitled "The Australian Labor Party," by the Hon. J. W. Kirwan, M.H.R. The remaining articles are as follows: Germany and war scares in England. The Capture of Private Property at Sea, The Deans and the Athanasian Creed, Days in a Paris Convent, The Gaelic League, The Stock-Size of Success, The Roman Catacombs, Latin for Girls, Some Seventeenth-Century Housewives; and the Right Rev. the Bishop of North Queensland contributes an article which deals with the vastness of the unexplored territory of Inland Australia, entitled "Out on the 'Never, Never'."

Herald and Presbyter—The law of the Sabbath is as binding today as it ever was, and as binding as any one of the ten commandments. These all define duties of such universal application, founded on the essential nature of things and growing out of the very necessities of our nature, that the obligation to respect and observe them is a worldwide and changeless obligation. In no dispensation, under no condition, in no land or age, can it ever be right to kill, to steal, to lie, to be idolatrous or profane. And so in every condition, in every country and in every century man needs the physical rest, the moral and spiritual uplift that comes from a proper observance of the Sabbath. No one of these commandments has ever been abrogated. In the very necessities of the case they can not be. They are each and all of them obligatory, and the law of the Sabbath equally with that against theft.

There is no gift where there is the thought of gain. Unless we give to God because we love God, we may have sold something to him—at a high price—but we have given nothing at all.

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## ABOUT UMBRELLAS.

Years, yes centuries ago, instead of being carried out, borrowed, and perhaps never returned, umbrellas were a symbol of power and were carried by kings. In the old sculptures of Egyptian and Abyssinian kings they are often represented passing along in processions, each one with an umbrella over his head. As its name signifies, the umbrella was at first intended only as a shade from the sun; and in those hot Eastern countries royalty at least must need some protection from the torrid rays. Perhaps as a mark of distinction in the early Christian churches, a large umbrella was usually hung over the priest. And from the custom an umbrella became associated with cardinals, who were chosen from basilican churches; that is, churches modelled after an old Roman building. And probably the baldachin, or canopy which is shaped very like an umbrella, and built into many cathedrals, had a similar origin. When the umbrella first came to this country is much disputed. We are told that among the very earliest manuscripts there is an illustration of a lord with his yeoman carefully holding an umbrella over his head. So in all probability even the Anglo-Saxon was familiar with this luxury. It seems certain that in the twelfth century they were in common use among the English, though we find no mention of them in their literature until 1596. Then, according to a recent writer, the umbrella is described in a book called "World of Wonders," as "a kind of round fan or shadowing that they used to ride with in summer in Italy; a little shade." Sixty years later an umbrella was exhibited in a museum near London, and was called "one of the wonders of the ark," though one can with difficulty conceive Noah and his family needing any protection from the sun. The very first Englishman who habitually carried an umbrella was James Haaway. At first he was ridiculed, but he lived to see his example generally followed. As the umbrella came into ordinary use, it was obliged to change its ungainly shape. The old whalebone ribs were discarded and frames were substituted; silk covering took the place of leather and thus from the symbol of royalty was derived the rainy day friend of our time.

Now, my dear little readers, the next time you are walking underneath an umbrella with a very grown-up person, just give them a surprise treat by telling them the story of their umbrella's ancestors.

## CHRISTMAS PLUM PUDDING.

An old English recipe is as follows, and if carried out the result can not fail to be satisfactory:

Soak six ounces of stale breadcrumbs in a cup of milk, and allow it to stand and cool. When cold, add one-half pound of brown sugar, the yolks of three eggs beaten to a cream, one-half pound of raisins seeded just before using, one-half pound of currants, two ounces of citron chopped, one-half pound of sweet chopped fine and salted. The fruit should be well dredged in flour before adding to the bread. Now mix in two ounces of lemon peel, one half grated nutmeg, juice of one lemon, and two ounces of sweet almonds, chopped fine Beat well together, and, the last thing, add the whites of the eggs whipped to a stiff froth. Pour into a pudding bag which has been previously scalded and dredge with flour. In tying the bag allow for the pudding swelling. Bake seven hours.

In distributing your Christmas gifts do not forget God's worthy poor. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

## A CHRISTMAS QUESTION.

What can you give for Christmas?  
It is not the gift that is brought.  
But the love that goes with the giving.  
The remembrance and the thought,  
That fills the life with gladness  
And the eyes with happy tears,  
That warms the coldest winter  
Of the heart along the years.

What can you give for Christmas  
Just keep your tired hands still,  
For a gift that is wearisome doing  
Its message does not fulfil;  
But a simple memory token  
Of love you can always send,  
That will breathe a silent greeting  
From the heart of friend to friend  
From—"Rhyme Thoughts for a Canadian  
Year."

## CHRISTMAS BELLS.

Christmas Bells! Christmas Bells!  
Sounding from the long ago—  
How the music rises, swells,  
Brings a glow on winter's snow;  
Christmas bells.

Christmas morn! Christmas morn!  
Every morn its blessing brings;  
And to mortals sad, forlorn,  
Hope uprises heavenward, sings,  
Christmas morn.

Every morn we are born,—  
Born unto a glorious day!  
Born to good and born to God.  
Let us rise from earth and sod,—  
Rise alway.

Christ was born! Christ was born!  
May he not be born again,  
In the hearts of waiting men  
On this day and on this morn,  
Now as then?

Christmas bells! Christmas bells!  
Sounding from the long ago—  
How the music rises, swells,  
Brings a glow on winter's snow:  
Christmas bells.

## SANTA CLAUS.

I used to watch for Santa Claus  
With childish faith sublime.  
And listen in the snowy night  
To hear his sleigh bells chime,  
Beside the door on Christmas Eve  
I put a truss of hay  
To feed the prancing, dancing steeds  
That sped him on his way.

I pictured him a jolly man  
With beard of frosty white,  
And cheeks so fat that when he laughed  
They hid his eyes from sight;  
A heart that overflowed with love  
For little girls and boys,  
And on his back a bulging pack  
Brimful of gorgeous toys

If children of a larger growth  
Could have a Christmas tree  
From Father Time, one gift alone  
Would be enough for me—  
Let others take the gems and gold  
And trifles light and vain  
But give me back my old belief  
In Santa Claus again!

—Life.

## A CHRISTMAS.

This simple holiday game is of French origin, and affords no end of fun, showing how much the idea of distance depends upon sight. Two wires are drawn across the end of the room, and suspended from them by gay ribbons are little inexpensive gifts. The guests are blindfolded in couples, each in turn given a pair of scissors, and at a given signal must advance to the lines and cut therefrom a gift. Each pair is allowed three trials; failing in all, they retire until the next game. It is surprising to see how far some will go astray, while others will proceed almost directly to the mark. Table Talk.

## DEATH OF MRS. BURNET.

With deep regret we announce (says the Standard) the death of Mrs. Burnet, wife of the Rev. J. S. Burnet, formerly pastor of St. Andrew's Church, Martintown, which occurred on Nov. 7th. Mrs. Burnet had been in poor health for some weeks. Upon his retirement from the active work of the ministry, after nearly forty years of constant service, the Rev. Mr. Burnet and his wife went to Scotland where they remained a year. Returning to this country they lived for a time at Summerstown and then moved to Cornwall. They had many warm friends here who will join in the most sincere sympathy with the bereaved.

Mrs. Burnet was the daughter of the late Charles Dalrymple Porteous, Inland Revenue officer, Dumfries, Scotland whom many Cornwall people will remember. She married in 1833, coming at once with her husband to Canada, and settling first in Brantford, where Mr. Burnet labored for three years as minister of the Old Kirk Congregation. Mrs. Burnet's musical abilities and charm of manner and disposition soon drew around her many warm friends, and were very helpful to her husband in his work. In 1866 Mr. and Mrs. Burnet came to Cornwall where Mr. Burnet became assistant to the late Rev. Dr. Urquhart, a position which he resumed in 1868 to become minister of St. Andrew's Church, Martintown. It was here that Mrs. Burnet's chief life work was done. Though never in robust health she was always ready at any sacrifice to render assistance in the work of the church, especially in connection with the training of the choir and the musical part of the church services, having played the organ for nineteen years, till compelled to give it up on account of ill health. What she did for the young people of Martintown they alone could tell. As mistress of the Manse, Mrs. Burnet dispensed a hospitality which will always be remembered by those who were privileged to be welcomed under her roof. Since returning to live in Cornwall, Mrs. Burnet had renewed many old friendships and formed new ones which were a great source of pleasure to her and will cause her loss to be widely deplored.

## FOR THE NEAR DRINKING SEASON.

In his meetings at St. Paul, Dr. Chapman has sobered the hearts of men by exhibiting at his great men's meetings a dollar bill that he received at Topeka. It was sent to him with this note attached: "I had \$50,000, a wife and child. This is my last dollar. My wife and child have left me—have left me on account of whisky. Take my advice, young man, and lead a sober, Christian life." A similar sermon is embodied in the statement which a formerly respectable young citizen of Wheaton, Ill., wrote out the day that he was committed to Joliet penitentiary. Part of it ran thus: "Boys and young men don't play poker. Don't start when you are young, sneaking back of the barn with other small boys and using corn for poker chips. Don't smoke cigarettes. Don't drink your first glass of beer or whisky. Don't bet on horse races. Be sure your sins will find you out. Boys and young men, if you knew the suffering I have gone through, you would show me. I have gone through, you would show me. If I am the means of preventing any one reading this from committing the first crime, then I am the happiest convict in Joliet." Of course, it is always the belief of the young beginner in these ways of sin that he is in no danger of coming to such utter ruin as these two fallen men confess but let him stop and think how little they expected to reach such heights when they first tampered with these dangerous indulgences.

# CANADIAN PACIFIC

TRAIN SERVICE BETWEEN OTTAWA AND MONTREAL, VIA NORTH SHORE FROM UNION STATION:  
b 8.15 a.m.; b 8.20 p.m.

VIA SHORT LINE FROM CENTRAL STATION:  
a 5.00 a.m.; b 8.45 a.m.; a 3.30 p.m.; b 4.00 p.m.; c 6.25 p.m.

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

a 1.40 a.m.; b 8.40 a.m.; a 1.15 p.m.; b 6.00 p.m.

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

GEO. DUNCAN,

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

## GRAND TRUNK RAILWAY SYSTEM

### MONTREAL TRAINS

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

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

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

All trains 3 hours only between Montreal and Ottawa.

For Arnprior, Renfrew, Eganville and Pembroke:

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

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

All trains from Ottawa leave Central Depot.

The shortest and quickest route to Quebec via Intercolonial Railway.

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

S. EBBS, City Ticket Agent, Russell House Block, General Steamship Agency.

## New York and Ottawa Line.

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

And Arrive at the following Stations Daily except Sunday:

8.50 a.m.	Finch	5.47 p.m.
9.33 a.m.	Cornwall	6.24 p.m.
12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.59 a.m.
12.30 p.m.	Tupper Lake	9.25 p.m.
6.57 p.m.	Albany	5.19 a.m.
10.00 p.m.	New York City	8.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.39 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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

Ticket Office, 85 Sparks St. and Central Station. Phone 18 or 180.

# DEBENTURES

Safe and Profitable Investment

## 5%

The Sun & Hastings Savings & Loan Co. of Ontario

Authorized Capital \$5,000,000

Money received on Deposit. Interest allowed at the rate of 3 1/2 per cent, from date of deposit. If you wish to avail yourself of this exceptionally good investment, write to us for full particulars.

HEAD OFFICE: CONFEDERATION LIFE BUILDING, TORONTO  
WHITFORD VANDUSEN, President. W. PEMBERTON PAGE, Manager  
AMBROSE KENT, Vice President.  
BRANCH OFFICE: BELLEVILLE.



## THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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

### ENTRY.

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

### HOMESTEAD DUTIES.

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

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

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

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

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

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

### APPLICATION FOR PATENT

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

### INFORMATION.

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

W. CORY,

Deputy Minister of the Interior.

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

## PRESBYTERY MEETINGS.

### SYNOD OF THE MARITIME PROVINCES.

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

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

### SYNOD OF MONTREAL AND OTTAWA.

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

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

### SYNOD OF TORONTO AND KINGSTON.

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

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

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

### SYNOD OF HAMILTON AND LONDON.

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

### SYNOD OF MANITOBA AND NORTHWEST.

Superior.  
Winnipeg, Coll., 2nd Tuesday, 11-mo.  
Portage-la-P., Gladstone, 27 Feb., 1.30 p.m.  
Arcola, Arcola, at call of Mod. 1906.

### SYNOD OF BRITISH COLUMBIA AND ALBERTA.

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

### THE

## Dominion Life Assurance Co.

Head Office, Waterloo, Ont.

Full Deposit at Ottawa.  
Paid-up Capital, \$100,000.

This Company offers insurance in a separate class to total abstainers—thus giving them all the advantage their superior longevity entitles them to. Its security is unquestionable, its ratio of assets to liabilities is unsurpassed in Canada, save by one Company (much older).—It added a greater proportion to its surplus last year than any other. AGENTS WANTED.

## MARRIAGE LICENSES

ISSUED BY

JOHN M. M. DUFF,

107 St. James Street and  
49 Crescent Street,

MONTREAL, QUE.

# DO'N'T THROW MONEY AWAY



**THE SETTING HEN**—Her failures have discouraged many a poultry raiser.

**You can make money raising chicks in the right way—lots of it.**

No one doubts that there is money in raising chickens with a good incubator and brooder.

Users of the Chatham Incubator and Brooder have all made money. If you still cling to the old idea that you can successfully run a poultry business using the hen as a hatcher, we would like to reason with you.

In the first place, we can prove to you that your actual cash loss in eggs, which the 20 hens should lay during the time you keep them hatching and brooding, will be enough to pay for a Chatham Incubator and Brooder in five or six hatches, to say nothing whatever of the larger and better results attained by the use of the Chatham Incubator and Brooder.

If you allow a hen to set, you lose at least eight weeks of laying (three weeks hatching and five weeks taking care of the chickens), or say in the eight weeks she would lay at least three dozen eggs. Let the Chatham Incubator on the hatching, while the hen goes on laying eggs.

Our No. 3 Incubator will hatch as many eggs as twenty setting hens, and do it better. Now, here is a question in arithmetic:—

If you keep 20 hens from laying for 8 weeks, how much cash do you lose if each hen would have laid 3 dozen eggs, and eggs are worth 15 cents per dozen? Ans.—\$300.

Therefore, when the Chatham Incubator is hatching the number of eggs that twenty hens would hatch, it is really earning in cash for you \$300, besides producing for your profit chicks by the wholesale, and being ready to do the same thing over again the moment each hatch is off.

Don't you think, therefore, that it pays to keep the hens laying and let the Chatham Incubator do the hatching?

There are many other reasons why the Chatham Incubator and Brooder outclasses the setting hen.

The hen sets when she is ready. The Chatham Incubator is always ready. By planning to take off a hatch at the right time, you may have plenty of broilers to sell when broilers are scarce and prices at the top notch. If you depend on the hen, your chicks will grow to broilers just when every other hen's chicks are being marketed, and when the price is not so stiff.

The hen is a careless mother, often leading her chicks amongst wet grass, bushes, and in places where rats can confiscate her young.

The Chatham Brooder behaves itself, is a perfect mother and very rarely loses a chick, and is not infested with lice.

Altogether, there is absolutely no reasonable reason for continuing the use of a hen as a hatcher and every reason why you should have a Chatham Incubator and Brooder.

We are making a very special offer, which it will pay you to investigate.

## Small Premises Sufficient For Poultry Raising.

Of course, if you have lots of room, so much the better, but many a man and woman are carrying on a successful and profitable poultry business in a small city or town lot. Anyone with a fair sized stable or shed and a small yard can raise poultry profitably.

But to make money quickly, you must get away from the old idea of trying to do business with setting hens as hatchers. You must get a Chatham Incubator and Brooder.

To enable everybody to get a fair start in the right way in the poultry business, we make a very special offer which it is worth your while to investigate.

We can supply you quickly from our distributing warehouses at Calgary, Brandon, Regina, Winnipeg, New Westminster, B.C., Montreal, Halifax, Chatham, Factories at CHATHAM, ONT., and DETROIT, MICH.

**THE MANSON CAMPBELL CO., Limited, Dept. No. 5A, CHATHAM, CANADA**

Let us quote you prices on a good Fanning Mill or good Farm Scale.

The Chatham Incubator and Brooder has created a New Era in Poultry Raising.

The setting Hen as a Hatcher has been proven a Commercial Failure.

The Chatham Incubator and Brooder has always proved a Money Maker.

**A Light, Pleasant and Profitable Business for Women**

Many women are to-day making an independent living and putting by money every month raising poultry with a Chatham Incubator.

Any woman with a little leisure time at her disposal can, without any previous experience or without a cent of cash, begin the poultry business and make money right from the start.

Perhaps you have a friend who is doing so. If not, we can give you the names of many who started with much misgiving only to be surprised by the ease and rapidity with which the profits came to them.

Of course, success depends on getting a right start. You must begin right. You can never make any considerable money as a poultry raiser with hens as hatchers. You must have a good Incubator and Brooder, but this means in the ordinary way an investment which, perhaps you are not prepared to make just now, and this is just where our special offer comes in.

If you are in earnest, we will set you up in the poultry business without a cent of cash down. If we were not sure that the Chatham Incubator and Brooder is the best and that with it and a reasonable amount of effort on your part you are sure to make money, we would not make the special offer below.

WE WILL SHIP NOW  
TO YOUR STATION  
FREIGHT PREPAID

## A CHATHAM INCUBATOR and BROODER

You Pay us no Cash  
Till After 1906 Harvest

"Gentlemen.—Your No. 1 Incubator is all right. I am perfectly satisfied with it. Will get a larger one from you next year. H. M. LOCKWOOD, Lindsay, Ont."

"Gentlemen.—I think both Incubator and Brooder is all right. I got 75 per cent. out of three hatches. H. S. FLEMING, Plattsville, Ont."

Gentlemen.—I had never seen an incubator until I received yours. I was pleased and surprised to get over 80 per cent., and the chickens are all strong and healthy. A chick could operate machine successfully. JAS. DAY, Rathwell, Man."



No. 1—60 Eggs  
No. 2—120 Eggs  
No. 3—240 Eggs

**THE CHATHAM INCUBATOR**—Its success has encouraged many to make more money than they ever thought possible out of chicks.

**Every Farmer Should Raise Poultry**

Almost every farmer "keeps hens," but while he knows that there is certain amount of profit in the business, even when letting it take care of itself, few farmers are aware of how much they are losing every year by not getting into the poultry business in such a way as to make real money out of it.

The setting hen as a hatcher will never be a commercial success. Her business is to lay eggs and she should be kept at it. The only way to raise chicks for profit is to begin right, by installing a Chatham Incubator and Brooder. With such a machine you can start hatching on a large scale at any time.

You can only get one crop off your fields in a year, but with a Chatham Incubator and Brooder and ordinary attention, you can raise chickens from early Spring until Winter and have a crop every month. Think of it!

Quite a few farmers have discovered that there is money in the poultry business and have found they have installed several Chatham Incubators and Brooders after trying the first.

Perhaps you think that it requires a great deal of time or a great deal of technical knowledge to raise chickens with a Chatham Incubator and Brooder. If so, you are greatly mistaken. Your wife or daughter can attend to the machine and look after the chickens without interfering with their regular household duties.

The market is always good and prices are never low. The demand is always in excess of the supply and at certain times of the year you can practically get any price you care to ask for good broilers. With a Chatham Incubator and Brooder you can start hatching at the right time to bring the chickens to marketable broilers when the supply is very low and the prices accordingly high. This you could never do with hens as hatchers.

We know that there is money in the poultry business for every farmer who will go about it right. All you have to do is to get a Chatham Incubator and Brooder and start it. But perhaps you are not prepared just now to spend the money. This is why we make the special offer.

## IS THIS FAIR ?

We know there is money in raising chickens. We know the Chatham Incubator and Brooder has no equal.

We know that with any reasonable effort on your part, you cannot but make money out of the Chatham Incubator and Brooder.

We know that we made a similar offer last year and that in every case the payments were met cheerfully and promptly, and that in many cases money was accompanied by letters expressing satisfaction.

Therefore, we have no hesitation in making this proposition to every honest, earnest man or woman who may wish to add to their yearly profits with a small expenditure of time and money.

This really means that we will set you up in the poultry business so that you can make money right from the start, without asking for a single cent from you until after 1906 harvest.

If we knew of a fairer offer, we would make it. Write us a post card with your name and address, and we will send you full particulars, as well as our beautifully illustrated book, "How to make money out of chicks." Write to-day to Chatham.