

# Dominion Presbyterian

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## The Saviour's Cross.

BY S. MABEL COHEN.

After all's done and ended and the curtain drawn,  
When you sit down to dream and wonder why  
The wild endeavor to prove the point of destiny,  
Far reaching, overpowering,  
Ends in whatever is the beginning.  
Look straight before you at the Master's bidding,  
There, shines His cross, and in the awakening  
Know Him, the one true light,  
To guide to bless.  
So shall it be that with the New Year dawning  
Clouds that would close around thy soul must part,  
So shall it be that as thou kneelest, praying,  
Love that has been ever round thee hovering  
Shall fold thee close to never more depart,  
And with the New Year full of joy and blessing  
Life, love shall claim thee God's for evermore.

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**Births**

In the Third Concession of Finch, on Dec. 11, 1906, the wife of William Steele, Jr., of a son.

On Dec. 21, at Thorold, to Mr. and Mrs. William Monro (Mayor), a son.

At 189 Brock street, Kingston, Ont., on Dec. 20, 1906, to the wife of Collin A. Campbell, a daughter.

At Aultsville, on Dec. 12, 1906, to Mr. and Mrs. Alfred Ault, a daughter.

**MARRIAGES**

At the manse, St. George, on Dec. 21, Rev. D. Y. Ross, M.A., aged 56 years.

At Orillia, Dec. 25, 1906, James Millard, aged 80 years, 5 months.

At his residence, 490 Jarvis street, on Dec. 23, James Crocker, in his 78th year.

At her residence, 226 Carlton street, Toronto, on Dec. 11, 1906, Ann ~~and~~ widow of the late Gaven Hume, formerly of Galt, Ont., in her 75th year.

At Woodstock, Dec. 23, 1906, Margaret Ross, wife of Alex. Watson, sr., in her 74th year.

At Brockville, Ont., on Dec. 20, 1906, Hannah Elizabeth (Beasle), dearly beloved wife of the Rev. Norman Macleod, B.D., of First Presbyterian Church, Brockville, and youngest daughter of the late Mr. W. J. Dawson, of Montreal.

At her residence, 61 Czar street, Toronto, on Dec. 21, 1906, Lizzie Burns, beloved wife of John T. Hornbrook, and sister of the late Rev. Alexander Burns, L.L.D., and John Burns, of Nerlich & Co., in her 65th year.

At Almonte, on Dec. 25, 1906, William Smith, aged 93 years, father of R. Smith, barrister, of Cornwall.

In the Third Concession of Finch, on Dec. 12, 1906, the infant son of Mr. and Mrs. William Steele, Jr.

Suddenly, at his late residence, 33 Bold street, Hamilton, on Thursday, Dec. 21, 1906, William Forrest Findlay, in his 76th year.

At the General Hospital, on Dec. 20, Helen Anderson McQueen, youngest daughter of the Rev. Geo. McQueen, Milngavie, Scotland.

**Deaths**

At Owen Sound, on Dec. 20, 1906, by Rev. Dr. Somerville, Jean M., daughter of Mr. and Mrs. John Wright, to Robert Muir Tod, of Toronto.

At the residence of the bride's father, on Dec. 20, 1906, by Rev. F. Langill, Duncan McGillivray, of Kirkhill, to Ethel, daughter of John M. Grant, Martintown.

At Newington, on Dec. 12, 1906, by Rev. Dr. Coburn, B.A., B.D., Percy J. McEwan, Lunenburg, to Laura, eldest daughter of James Martin, Newington.

At Huntingdon, Que., on Dec. 20, 1906, by the Rev. P. H. Hutchinson, at the residence of the bride Thomas Brown Pringle, merchant, to Henrietta E. Adams.

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## NOTE AND COMMENT.

The Union fever has struck Korea, and negotiations are now on between the Methodist and Presbyterian missionaries in that country to establish a Korean national church.

The Rev. Hugh Black's prayers are described by an American paper as "the simple utterance of a child communing with its father, albeit Scriptural in terminology, yet not overmuch so."

The Presbyterians of Woodstock, Ont., have captured a Nova Scotian for their pastor, Rev. Henry Dickie, formerly of Windsor, N. S., to succeed Rev. W. A. Mackay, D.D., for so many years minister in Woodstock. The "Bluenoses" seem to be popular in Western Ontario.

Since the saloons were abolished in Lebanon, Tenn., the merchants of the place claim that trade has increased from 25 to 47 1/2 per cent., and real estate has increased in value 20 per cent., while the mayor reports that only one-third as many cases are tried before him as before the closing. Will the people of Ottawa take note?

It has been arranged that the next moderator-elect of the Church of Scotland will be Dr. Niven, of Pollokshields, while Principal Hutton, of Paisley, will succeed Principal Rainy, moderator of the United Free Church. Prof. Bannatyne will probably be elected moderator of the Free church.

A correspondent of the Christian Advocate laments that the older people are not able to unite freely in the singing of hymns because too often the new musical setting of many hymns is suited only to the young—the high notes and rapid time are almost beyond the reach of untrained voice and middle age.

In recognition of England's sympathy with Norway during the formation of her new kingdom, the largest firm of Norwegian shipbuilders are naming one of their new steamers Trafalgar. Another is being named "The Times" in honor of that paper's attitude towards the political struggle. Both boats are at present being built at Sunderland.

Lottie Davis, colored, died at Weelder, Tex., Dec. 18, at the age of 107. She was born in Jones County, Ga., in 1798, and consequently had lived in three centuries. Her first illness was also her last, and was due solely to old age. Her husband, James Davis, and a son, Joseph, survive her. Her husband is 115 years old, and until a year ago he was robust. They had lived together over eighty years.

Nearly one man in five in New York City is a Jew. There are a hundred and fifty thousand more Jews than there are in all Germany, and about half a million more than in the whole British Empire. If the Jew were true to his national and religious ideals, New York ought to be better governed. The Irish saloon-keeper is a poor law-maker and a worse law-keeper.

Dr. John G. Paton is still hard at work. Although aged and infirm, he does not seem to know how to quit. He thus speaks of what is supposed to be his fur-rough in Australia: "I am occupied almost every day traveling by railways or mail coaches or buggies to meetings every night and three every Sabbath, with frequently long distances between, that I have very little spare time for any other work."

Local option won scores of victories in Ontario at the recent municipal elections, and the "bars" will have to close. That will be joyful news to many a father and mother and to scores of unfortunate children who are too often the chief victims of the work of the saloon "bar." Let the good work go on. Now let the temperance people see to it that the "proper authorities" strictly enforce the law in response to the well-understood wishes of the people.

Reports of extraordinary religious revivals come from France, Scotland, England, Wales, Jamaica, and numerous places in far off India. They come in answer to prayer, followed by the presence and power of the Holy Spirit, and not infrequently at ordinary mid-week prayer meeting services, demonstrating beyond all question that God is still the hearer and the answerer of prayer. "He will be enquired of by the house of Israel to do this for them."

A British advocate of the shortening of the time between sentence and execution of murderers has arisen in the person of the recent commissioner of police of London, Sir Henry Smith. He bases this action upon the well known fact that the time which is supposed to be spent by the condemned murderer in making his peace with heaven is more often spent in vain appeals for a commutation of his sentence. He lies and twists and turns and is encouraged in his delusions by pettifogging attorneys.

The Christian World, of London, thus refers to Ewan Roberts, who is again holding revival services in Wales, where the recent great movement has not by any means spent its force: "He delivers longer addresses, basing them on what has just been sung or said. On Thursday he spoke for an hour, rising immediately, with smiling face, as soon as he had entered the pulpit. His quickly changing moods were reflected in the meeting. Sometimes the people were joyously laughing with him, at others they were moved to tears as the evangelist, moved to agony by the thought of the sin and misery in the world, clenched his hands and sobbed and swayed."

Rev. W. Meikle, B.A., Knox Church, Gloucester, recently held a ten days Mission in St. James' Church, Antigonish, N. S., which has resulted in much blessing. It is worthy of note that it was in Antigonish that the great revival in Eastern Nova Scotia in 1875 began, spreading to Pictou and Guysboro and other localities. Mr. Meikle, then a lusty young man in New Glasgow, was one of the fruits of that revival. The amount of good he has been instrumental in accomplishing since then can hardly be over-estimated. The pastor of St. James' Church, Antigonish at that time was Rev. P. Goodfellow, a native of Ontario, who has many years since gone to his reward. The revival was the direct outcome of the services of the week of prayer.

Professor Adolph Harnack has resigned his position in the University of Berlin and has accepted the post of librarian in the Royal Library of the same city. Professor Harnack began his career as a lecturer in the University of Marburg, and gained popularity which continued in Berlin. This step on the part of Professor Harnack at the height of his popularity is looked upon as a confession of defeat in maintaining his extremely liberal views, and a willingness to abandon his radical positions. Professor Koening, of Bonn, says that the most devoted followers of modern theories of Biblical criticism are now anxious "to see them decently buried."—The resignation of Professor Harnack has caused astonishment and much comment.

The recently elected district attorney of Boston, Mass., John B. Moran, was the candidate of no party, and each party had its own nominee. Mr. Moran practically nominated himself and conducted his own campaign and was elected by a safe majority. He is now showing the stuff he is made of. A few weeks ago he compelled the police commissioners to close nine saloons which had been allowed to run in violation of a law that forbids a saloon within 400 feet of a schoolhouse. One of the places that was thus compelled to close its bar was the Hotel Touraine, one of the swellest hotels in the city. By the way are there not some places in this city where saloons and hotel bars are nearer to schools and churches than they should be?

When speaking of the Jewish exclusiveness it is well to bear in mind that there are 120,000 Hebrew Christians in the Protestant church, and 700 pulpits are occupied by Hebrew Christian ministers. It is scarcely a hundred years since work began among the Jews, but it is estimated that nearly a quarter of a million Jews have left the synagogue for the church. But this does not mean that the great mass of the Jews have been evangelized. The way is open, says the Presbyterian, for the church to do more for these ancient people of God. There are more than a million and a quarter in the United States. There are fifteen Jewish colonies in Palestine, and it is estimated that there are 100,000 in that country, with 45,000 in the city of Jerusalem. Between 70,000 and 80,000 have gone there during the last few years.

Writing on conditions in Egypt, Rev. H. A. Johnston, D.D., a Presbyterian minister from the United States, says: "In every part of Egypt the marvelous progress made since the British occupation is constantly in evidence along commercial and political lines, and this is distinctly true in Cairo." His letter concludes with the following paragraph: "Progress is being steadily noted all along the line, however, in spite of an empty nominal Christianity. The Church of England has sent many faithful representatives to this and other countries about the Mediterranean Sea. A new day has dawned upon Egypt, and its most blessed light is that which shines from the cross of Christ. Africa is stretching forth her hands unto God. The God of nations suddenly opened the way, and he will continue to lead his people as they strive to be faithful witnesses of the world's only Saviour. There is an increasing expectation from God for Egypt in the prayers of believers, and it will not be long before the Pentecostal blessings will come."

The London Presbyterian says that the names of the new British Cabinet, when announced, were received with general approval, all parties feeling that Sir Henry Campbell-Bannerman had succeeded in forming a strong Ministry in a wonderfully short time. That paper says: "The elevation of Mr. Lloyd-George and Mr. John Burns at once to Cabinet rank is splendid frank recognition both of service past and of promise for the future, and has given the greatest satisfaction. The selection of Mr. Birrell as Minister for Education is no less excellent. Most of the other appointments, including those of Mr. Asquith, Sir Edward Grey, and Lord Elgin were generally anticipated, and the whole list promises well. Lord Elgin's new duties will necessarily interfere with his chairmanship of the Scottish Churches Commission, but this matter is understood to have been satisfactorily arranged by the Prime Minister. Mr. Haldane at the War Office has an arduous and thankless task assigned him. His friends, however, confidently expect him to prove as great a War Minister as Mr. Cardwell."

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWSA CHRISTIAN'S DUTY TO THE  
STATE.

By Rev. W. D. Armstrong, D.D.  
Moderator of the General Assembly.

We are so apt to think that the state exists for material ends—for tariffs, the production of wealth or the protection of rights, that we forget the great moral end which gives it dignity and worth.

The perfect form of society, which is the ideal towards which the state is working, can be reached only when Christian men take an earnest and honest interest in politics.

The Christian Church must make men good citizens of the state here, as well as prepare them for the heaven of the future.

The Christian citizen is to "obey the powers that be," but he is to do more than that. He is to do his best to see that the powers that be are making for righteousness. He may obey unjust laws, but he should also seek their removal. Is there unrighteousness in the land? He surely is not to remain acquiescent or indifferent. It is for him to do his utmost towards righting every wrong.

No man who has the Spirit of Christ in him can be morally indifferent to anything that touches the welfare of humanity. No man can truly pray "Thy kingdom come," and not be active, as he may find or make opportunity, in all lines of influence and efforts that tend to bring in that kingdom. No man with enlightened Christian consciousness can look on with indifference and see corruption eating out the heart of the national life, or fail in desire to see his country pervaded by that righteousness which exalteth a nation.

Further, the Christian man will not refuse offices of public trust when desired to undertake them by his fellow citizens, unless other responsibilities forbid him. He may shrink from the discomfort of political associations, but does not the law of self-denial come in here? Public life should be viewed from the ethical standpoint. The standpoint of the true statesman is always ethical. He looks for the moral meaning and moral outcome of every measure. Our present Governor-General shows this mark of true statesmanship. Read his addresses.

How different things would be, if our public men kept the moral bearings of questions they discuss before their eyes. If political contests were carried on under the great principle, "Thou shalt not bear false witness against thy neighbor," what a change would come over our elections! If the command, "Thou shalt not steal," were hung upon the walls of public offices, or rather were engraved on the consciences of men in public trust, how it would modify commercial and political life.

One could illustrate this subject by many particulars, but my point is sufficiently clear—the moral outcome of any political policy or of any commercial enterprise should be kept clearly in the forefront; and further, Christian men should accept responsibilities and bring influence to bear to secure, as far as possible this end.

We should do our best, not only to secure a God-fearing people, but also a God-knowing government.

Sir Donald Currie's offer of £20,000 to Queen's College, Belfast, provided a similar sum was raised locally, has led to a remarkable response, the president of the College announcing that conditions have been more than complied with, and adding a sum secured previously, the amount now stands at over £70,000.

PERSIAN WOMEN AND THE  
GOSPEL.

I have as one of my most precious possessions a Turkish Testament underlined and annotated on every page, showing what I have found interesting to Persian women. One realizes as never before the wonderful truth and universal adaptability of the gospel, when giving it to those who hear it for the first time, and "It blesseth him that gives and him that takes."

Though it is the gospel for humanity, and in Christ there is neither male nor female, it is interesting to find its special message to Persian women and how it appeals to their hearts. That they should have any message or consideration at all is news to them. As we pass a mosque lighted for evening services during the month of fasting, we see rows of men inside seated on carpets, sipping tea or smoking water pipes, while the mollah preaches from the pulpit. Outside, huddled together and sitting in the dust of the street, are the women. When two of us, disguised in the dress of Moslem women, attended the Passion Play at the invitation of a lady of rank, we sat with her on the ground among a crowd of women, while on chairs and in the booths above were "the lords of creation." They wonder where, even in heaven, there will be room for women. The Koran promises a house of pearl to each Mohammedan man, with seventy celestial maidens to wait upon him. So used are Persian women to being hustled about that they are surprised at Christ's "Forbid them not." It is sometimes amusing to see a pompous Moslem push his way into Dr. Mary Bradford's dispensary, and when he is made to understand that only women are treated there, to see him retire crestfallen. The doctor says she is glad that women have the first place there, at least. They generally expect neither deference nor respect, and are not surprised at the Syro-Phoenician woman being called a "dog." They are used to such epithets and use them themselves. One often hears a woman berating a child as "You son of a dog." When driven to desperation by want, the Persian woman can become as shameless, defiant and persistent as the woman before the unjust judge. Several times has a mob of women led by a woman attacked the Judge's gate in Tabriz demanding bread.

Their often miserable and diseased condition of health makes the women feel how tender is Christ's compassion in His miracles of healing. They have suffered much from quack nostrums only to grow worse. In any crowd of village women one may see an old hag, bent more "bowed together," and there is no more pitiful sight than the old women of Persia. One who is a hundred years old always appeals to us for charity by saying she is "an orphan."

Their life and occupations are so identical with those of Bible times that Persian women feel familiar at once with the scenes described in the New Testament. Every morning a village woman must mix her leaven in her meal for the daily baking, must sweep her mud floor, and often two women sit at the mill grinding salt or wheat to be cooked as porridge. Every one of them wears a necklace of silver coins, if she can, and counts each one precious. The custom of covering the face, lest a man "look on a woman," is so wrought into their earliest training, that they are able to draw their veils instantly, whatever they are doing, if a man approaches. They

marvel as did Christ's disciples, that He talked with a woman, especially of a foreign race, and that He asked for a drink of water, for today the Persians think a cup defiled if a Christian drinks from it. The accompanying picture might illustrate the parable of the "ten virgins," though it is only a wedding procession in a Persian village, the musicians leading with fife and drum and "the virgins" following in all the finery they can muster. At times of mourning also they act just as the gospels describe. Friends gather to "weep and bewail." I have seen a room full of women swaying and sobbing while a mother wailed a plaintive refrain, "Alas! alas," repeating the beloved name of the dead, often tearing her hair and beating her breast. I have often met bleary-eyed women, who said they had become so by excessive weeping over the loss of a child. To such comes Jesus' message, "Weep not!"

Religious observances in Persia are such as give special significance to the gospel teaching. I had a visitor whose lips were continually mumbling as she fingered her beads. She told me she was repeating the thousand names of God, for merit. Often, when in their homes, our hosts will excuse herself because it is "the hour of prayer" and going to a corner of the same room in which we are, will go through the forms and gestures of Mohammedan prayers. "Vain repetitions" they seem, when we know the words are Arabic, a language she does not understand, and as she calls out directions to her servants in the midst of her prayers, one can see there is no devotion in them.

Fasting is a terrible burden, when for a month, from dawn to dark, not a morsel of food nor a drop of water nor a whiff of the kailan, (pipe) can pass their lips. The people acknowledge that it is the cause of quarrelling and reviling, so irritable do they become under the strain, and yet they dare not "eat their fast" for fear of others.

All who can afford it make the long pilgrimage to Mecca and bear thereafter the holy name of Hadji, Pilgrim. To them that is a new thought which Christ gave to the woman of Sychar, that no special location is "the place where men ought to worship." Of all Christ's words none is received with more approval by Persian women than those on marriage and divorce. They know how polygamy curses their homes. One Moslem said: "I need not go to the other world to know what hell is. I have it in my house." The women often say to us, "How happy you Christian women are with no fear of divorce!" A Moslem Bluebeard can dispose of his wives, in legal form, more readily than that fierce husband.

Not only Christ's teaching but his character makes an impression on these Moslem women and his gentleness and purity especially attract them. A Mohammedan lady said to me: "I cannot read, but one woman in our harem can and she reads the Injil (New Testament) to us. We can never get enough of it." Another, making a call of condolence upon me, said: "There is only one book that can comfort you. You told me about it, now I tell you."

The late Rev. Dr. Smith earned fame as a writer, and among his best-known publications are: "Fellowship—the Fullness of Life in Christ," "The Permanent Message of the Exodus," "Christian Character as a Social Force," and "The Integrity of Scripture—Plain Reasons for Rejecting the Critical Hypothesis."

## OLD SERMONS.

An Old Country contemporary, The Belieft Witness, deals with this subject in the following sane fashion:—

"What to do with old sermons? Burn them." That is the advice often given. It is partly good advice, partly bad, or at least inadequate. A minister whose mind has been growing, who has kept abreast of recent thought and scholarship, who has an open soul for all new light which is also true light, cannot preach his old sermons word for word with any satisfaction or inspiration. Let him look up his discourses of fifteen or more years ago, and honestly pronounce judgment on them. Does he not find the treatment of the subject too artificial, too professional and parsonic? Does the sermon not smell of the study lamp? Are its views of Divine truth quite the views that he holds now? Is the exposition according to his present knowledge? Are the illustrations such as his present taste can approve? Is the whole thing calculated to benefit the actual men and women of his present congregation? These are only a few of the queries which the candid preacher will put, and pause for a reply. The last fifteen or twenty years have brought many changes; some of them to be disregarded, but also some of them no good, earnest minister can disregard. And a popular work gives the opinion of the intelligent layman on the subject, the man who sits in the pew and listens to the preacher. Speaking of Ministers, he says:—"They do not realise that the world of their middle age is more educated and more intelligent than the world of their youth; and that if the public intellect is to be nurtured by the pulpit, those whose duty it is to keep the people within the fold of Christianity—ministers, namely—must provide it with a food suited to its development." That is perhaps a little roundabout, but the meaning is right enough; the public mind is moving, it is growing, and if the minister's mind is not growing, and he preaches just as he did years ago, the people will soon perceive the ancientness of the sermon and the fossil-like character of the preacher.

If the sermons have been written and read, no matter how carefully written, or how well read, they will cease to be serviceable to the more intelligent worshippers. Therefore, when a preacher lays open on the pulpit a mellow and yellow manuscript, be prepared to hear texts quoted from the Old Version, which are admittedly corrected and improved in the Revised; to hear positions assumed which have been abandoned as untenable, even by the most conservative and orthodox; expoundings which do not explain; illustrations which do not apply; the whole effect of the sermon is neutralised, except, of course, the personal equation, the character of the good man in the pulpit. Thus it appears certain enough that the old sermons which have been fully written out had better be consigned to the flames, except such portions as are still true and valid; they can be saved, yet so as by fire.

But what has just been said of the written MS. sermon cannot be said of all old sermons. Experts and wise judges in the matter have declared that the best sermon is the old sermon that was never written and read, but has been often preached, and every time of preaching has been recast and improved. The minister can put into such a sermon his maturest thought, his ripest knowledge, his richest religious experience. The old text, of course, is good; possibly the old divisions are still valid, the old gist and intention still excellent. And not being tied down to every phrase and sentence, the preacher can leave out what is no longer tenable, no longer believable or applicable to modern life and experience. He can put in what is now true and relevant and practically useful. He needs no blue pencil to cancel anything, he is a free man in the pulpit, and can speak as the Spirit now

gives him utterance; he can bring the thought and knowledge of To-day to bear, and express himself in the language of To-day. We have all heard of the young curate who inherited his father's old sermons, and who one Sunday amazed his audience by saying—"Forty years ago, when I took charge of the parish," &c. &c. It is not perhaps so absurd, but it is equally disastrous to use the thoughts and opinions and ideals of an earlier day when preaching to the young people of this. Under the conditions here indicated a minister's old sermons will be his best, and may be used most effectively. They contain his freshest imagination, his finest literary taste, his early enthusiasm and inspiration. What was crude and juvenile is now dropped out; what recent scholarship has annulled no longer appears; what was suited to the taste of the public when first preached, but suits not the public taste now, he cancels or alters—and all is done freely, easily, because he is not hampered with the bother of erasing and interpolating an old manuscript, interlining, and, perhaps, interleaving, a patchwork and palimpsest that can never be satisfactory either to himself or those who hear him.

"One word more," as preachers say. We have not been unaware of the fact that some persons may remark that since the subject of all sermons is Christianity, and Christianity cannot change, therefore old sermons founded on Scripture must remain good to the end of time. A sentence will suffice in reply to that. Divine truth is still the same, but our human apprehension of it is capable of enlargement, and our power of stating and expounding it is capable of improvement. The people whom the preacher addresses are not the same; the English language is changing; the social environment is not what it was fifteen or twenty years ago; and last of all, the preacher himself is not the same man that he was, he has moved with the process of the suns, he has moved with the experience of life, and his Christian experience has a wider horizon. All this is sufficient reason why he should constantly and conscientiously adapt his old sermons to the new people, the new conditions, his own new self, or else—religiously burn them.

## NOT BY COMPROMISES.

The Herald and Presbytery very properly remarks: "Church unity will not be readily secured by compromise on what are considered really essential points. An illustration is at hand. In an editorial in the 'Churchman,' a correspondent asks: 'Would you give up the principles and the fact of the Apostolic Succession if thereby the unity of Christians could be secured tomorrow?' The answer is: 'Such a betrayal of trust is impossible. One can not give up that which is not his. The Church can not give up that which was committed to her in trust. The moral obligations can not be escaped.' The fact, however, is that the Episcopal Church is not asked to give up any fact or any essential principle, but only the obnoxious form in which it asserts that it has Church and ministry, and that other bodies, equal to it and superior in purity of life and doctrine, have no part in the ministry and the Church. It has never been committed to it, in trust, to make any such claims, and as soon as it retires from its position of narrowness and exclusiveness and realizes that God's Spirit has given his ministry to the whole body of believers, that moment, without escaping any moral obligations, it will have done its own little part in bringing about Church unity."

The New Year certainly brings new cares and new responsibilities. But with it come new hope and new promises as well. "As thy day, so shall thy strength be."

## THE NAME OF THE LORD.

"The Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Here is the very voice of mercy from heaven to man, and mark, my soul, the gracious plenitude of truth. As if to assure or encourage timid and conscience-stricken man, we have attribute piled upon attribute, and the whole pointed out as a foundation of hope. Our hard thoughts of God are here at once rebuked and dispelled, and the chief of sinners may begin to rejoice.

First, it is the Lord, the Lord God who speaks; but what is his name or his memorial among the sons of men? "He is merciful and gracious;" nay, more, he is "long-suffering;" and further still, he is "abundant in goodness and in truth." But even more specific; he "keeps mercy for thousands, he forgives iniquity;" and as if that were not enough, we are further assured that he also "forgives transgression and sin;" that is, every kind or degree of iniquity may be blotted out, according to the system which tells of the blood which cleans from it all. May not the soul rejoice, then? Should it not exult in this mercy, and flee, in the full assurance of hope, to him who is so mighty and so gracious to save?

Yet the mercy of God is not to encourage sin. Man's sin-loving soul would persuade him to continue in it, since grace so much abounds; but to cut off every pretext for that delusion, we read that the Lord, all-merciful as he is, will not, he cannot, "clear the guilty." And strange as it may sound, there never was a single sin committed which did not receive its due deed of punishment. Either in the sinner, or in the sinner's Substitute, every transgression, of every shade and degree, must receive what it deserves. It may be pardoned to the sinner, but that is only because the sinner, but in the person of him who died the Just for the unjust; and it is here that the believer sees at once the mercy of God expunging his sin, and the unswerving justice of him who "will by no means clear," punishing that sin to the uttermost.

"To the Lord our God belong mercies and forgiveness though we have rebelled against him," Daniel 9:9—W. K. Tweedie, D.D.

## THAT NEW LEAF.

What you need, old man, is a new book, not a new leaf. The new leaves you have turned over in the past ten years would make nice reading for your friends. There are a lot of people who for two or three days in January hold up their heads like seraphs and whistle hymn tunes, but who get down to earth and rag-time before the second week. It's a good thing to make resolutions and keep them, but every broken vow is a nail in your moral coffin. "Be not rash with thy mouth and let not thine heart be hasty to utter anything before God. When thou vovest a vow unto God defer not to pay it; for he hath no pleasure in fools. Better is it that thou shouldst not vow than thou shouldst vow and not pay." Get a new book. Turn in the old one to the recording angel with all its blots, smears and tears. Commence a new volume. Put God on the title page, preface with a clean heart and dedicate all that goes into it to your Maker and humanity.

The Rev. James Marchant has been invited by Mrs. Barnardo to write the authorized life of the late Dr. T. J. Barnardo. If readers of the Dominion Presbyterian have any letters, reminiscences, etc., of the late doctor, they are asked to be kind enough to send them addressed to Rev. J. Marchant, 18 to 26 Stepney Causeway, London, Eng., marked "private." Letters will be safely returned.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## THE BOY JESUS.

(By Rev. J. W. MacMillan, M.A.)

The child-waxed strong, v. 40.—The best kind of bodily strength is health. The value of sports is not to make us nimble and dexterous for a few years, but to equip us for long years of steady work. Athletic limbs are not so useful and do not give so much pleasure as a sound constitution. As soon as a boy becomes a man he begins to tire of violent games, but as long as he lives, he needs healthy organs. If you want a good horse, get one that eats well and sleeps well. And if you want a man to do any kind of work, with hand or brain, get one that eats well and sleeps well. The physical is not so important as the mental, or the moral, or the spiritual, but it is the foundation upon which all three stand.

Filled with wisdom, v. 40. "Thinking God's thoughts after Him"—so the famous astronomer, Kepler, described his studies of the stars. It is God who gives their laws to the suns and planets, which are the work of His hands. His will rules in the world of nature. And He has made the world of men, as well. He has laid down laws for human life; and true wisdom lies in finding out what these laws are and obeying them. For the youngest of us knows that we do not get happiness by doing what we like, but by doing what is right. It is when we fit our life into God's way that we are on the road to true blessedness. To do His will is the secret of joy.

The grace of God, v. 40. Among the trees leveled to the ground in a fierce wind storm in Muskoka was a lofty maple. Its upturned roots measured eighteen or twenty feet in diameter; but they had been covered with only a foot or so of soil. Below this they ran literally over the solid granite rock. The tree could get but little of its nourishment from the soil; Most of it came from the atmosphere. And it is so with all that is best and noblest in our natures. The virtues that make character beautiful and strong are fed from above. It is by dwelling in the presence of God that we grow both worthy and winsome.

They went up, v. 42. That is the right practice, parents and children going to religious services together. The difference in age and learning and experience and occupation keeps them apart a great deal of the time, but there are two places where they should be together: at the family meal, and in the family pew. Let the boys and girls attend church, even though they may not yet understand it all. Indeed, in the Old Testament, provision is made for such cases. The children are to be shown things which will prompt their questions. They will ask about the pile of stones on the bank of Jordan, "What mean ye by these stones?" (see Josh. 4: 6; 21) and the parents will tell of the Lord's mercy. Boys and girls are learners, and should go, not so much where they understand, as where they will learn to understand.

In the temple, v. 46. That is a proper place to find a true child of God, in His house. You expect to find a soldier in barracks, a sailor on a ship, a merchant in a store. Their business so orders it. To find them habitually in other places, is to suspect their genuineness. Where the heart is, the feet will go. One can be present in the spirit and absent in the body, only when the body is under compulsion to be absent. Love is magnetism, the attracted body, it

free, flies to the magnet. The lover of God's house will be a frequenter of God's house.

Astonished at his understanding, v. 41. A thoughtful boy makes a thoughtful man, and a heedless boy makes a heedless man; "The boy is father of the man." The lad that astonished the doctors of theology by His questions and answers in after days similarly astonished the world. The sinless Man never could have been an ill-controlled boy. Better to be pure and true in youth than be

"As one  
That all in later, sadder age begins  
To war against ill uses of a life,  
But these from all his life arise, and  
cry,

'Thou hast made us lords, and canst  
not put us down.'

My Father's business, v. 49. This is a fine sermon in the common expression, "Mind your own business," if we take it as a kindly advice and not as an angry rebuke. Here are the divisions: (1) Business. Everybody ought to have a business, something to do. It is a disgrace to loiter and sponge on others. (2) Your own. It ought to suit one's talents. Each of us has his own gift or abilities, so that there is something he can do easily, strongly and well. Find that out. (3) Mine. Forget other things, if you like, but remember your business. Do your work heartily. Give yourself wholly to it. (4) It is all the time your Father's business. Your work is to be consecrated work, and twice as much valued and twice as well done for that reason.

Was subject unto them, v. 51. Only those who have learned to obey are fitted to rule. First, they learn to obey others. Thus they learn to obey themselves, which is the same thing as to rule themselves. Not until then are they fit to rule others. The obedience may be hard; it may chafe and fret you, and so, perhaps, be the better discipline. For then you understand that others may chafe and fret under you, when your turn comes to rule. It will pay you to have learned how it feels, and your leadership will be stronger, because gentler.

Favour with God and man, v. 52. These two things do not disagree, especially in the younger and less militant years. David was such a double favorite. He was brave, unselfish, bright, clever, truthful, modest. God doesn't like a prig, or a tattler, or a coward, or a lazybones, or a liar; nor does any one like such boys. A man may sometimes justify his unpopularity by saying that he is persecuted for righteousness' sake, but very seldom is it so with a boy. God and men are in practical agreement regarding the proper character of boys and girls.

## CROSSING THE BAR.

Sunset and evening star,  
And one clear call for me!  
And may there be no moaning of the  
bar,  
When I put out to sea.  
But such a tide as moving seems asleep,  
Too full for sounds and foam,  
When that which drew from out the  
boundless deep  
Turns again home.  
Twilight and evening bell,  
And after that the dark!  
And may there be no sadness of farewell,  
When I embark.  
For tho' from out our bourne of time  
and place

The flood may bear me far,  
I hope to see my Pilot face to face  
When I have crossed the bar.

## PRISONERS OF HOPE.

By Rev. D. R. Drummond, B.D.

The New Year is a great hope begueter. In His patience and love and willingness to use us, God allows us to greet its opening day. How truly descriptive and encouraging Zechariah's word—"prisoner's of hope"!

We are prisoners. On the right hand and left, behind and before, we are hedged about, turned back, kept within limits. There is no material thing that we can compel, save as we obey its law. The whole world of nature is saying, "Thus far, and no farther."

Our bodies, despite their wonderful self-adjusting powers, hold us fast. Our "crisp" always falls short of our reach, our accomplishment of our plan, our real of our ideal. If we could only do all that we have the desire to do! In the realm of thought we are thrilled by the great things wrought in literature, art, education, government and commerce. Men do not any longer recognize the word "cannot." Yet a lispng child or thoughtless man can ask questions which all the wisdom of all the ages cannot answer. We are still in the prison house.

And though a man have the strength of a Samson or the wisdom of a Solomon, he may be weak and unwise as any child, in temptation. What multitudes who say, "We are so little that we ought to be, and so much that we ought not to be. There is a law in our members bringing us into subjection. Prisoners of evil habit, taste or tendency!"

But we are prisoners of hope. First, men of iron will and long patience, willing to pay the price, compel nature on every hand to their will. Lightning is harnessed; seas are made international highways; winds are hitched; disease is outwitted; the whole world becomes every man's neighbor. New inventions will doubtless come to meet man's every will. He is not God's child, to be forever in any prison house. In the realm of thought, it is open to debate if there is now unanswered a single question whose answer would help in daily living. Perhaps life would not be worth living or heaven worth the having, but for their new uplifting thoughts their widening, entrancing visions; their cheering outlook and growing insight. In love, God has made us prisoners, but with hope the undimmed light of our prison cell. And though we see in ourselves and others much to regret, though reforms come slowly, yet to all who wait upon God victory is sure. Evil habits are overcome; character grows. The public mind, too, is learning to value the life that is life. A higher use of money and power and other possessions is manifest. We are prisoners of hope.

If we add, and keep in the forefront, the thought of what God is and promises, we may face the New Year and work, with ourselves and others, young and old, assured that He "that spared not His own Son," will with him freely give us all needed help. "If the Son, therefore, shall make you free, ye shall be free indeed."  
Hamilton.

Beneath the moonlight and the snow,  
Lies dead my latest year;  
The winter winds are wailing low  
Its dirges in mine ear.  
I grieve not with the moaning wind,  
As though a loss befell;  
Before me, even as behind,  
God is, and all is well.

—Whittier.

Weeds will grow if the corn is not cultivated; likewise sin will grow if righteousness is not cultivated.

**PRAYER.**

Hear our prayers, O Lord, and consider our desires. Give unto us true humility, a meek and quiet spirit, a loving and a friendly, a holy and a useful manner of life; bearing the burdens of our neighbors, denying ourselves, and studying to benefit others, and to please Thee in all things. Grant us to be righteous in performing promises, loving to our relatives, careful of our charges; to be gentle, and easy to be entreated, slow to anger, and readily prepared for every good work. Amen.—Selected.

**INTENSITY BETTER THAN VIOLENCE.**

Self-control is the only sure means of controlling others. Real self-control is never mistaken for weakness, though loss of control over self is sometimes mistaken for strength. A man who is quietly intense in the expressing and the carrying out of his purposes is far surer to accomplish his end than the man whose intensity dissipates itself in a violent outbreak of temper. Occasionally a man is found who brings things to pass even though frequently lacking in self-control; let us remember that his power is exerted, not because of that defect, but in spite of it. "The hottest flame does not crackle," says Alexander McLaren, writing of Daniel's "resolution too fixed to be noisy." Violence is usually a confession of weakness. Intensity ceases to be intensity when self-control goes, for intensity is the result of great strength compressed, or controlled, into small compass. "In quietness . . . shall be your strength."

**BESSETTING SINS.**

Our besetting sins are peculiarly humiliating. They cling to us so firmly after we have determined to be rid of them, they reveal their power so often after we have supposed them conquered and abandoned, they assail us so unexpectedly and so often beguile us so easily, that we sometimes doubt whether we really have any power of self-control remaining, or any trustworthy loyalty to God and duty. It is no excuse for us, but it is comforting to remember that everybody else is tempted similarly, and that our Heavenly Father understands the situation even better than we do. It is a strong temptation to make excuses for our sins. Sometimes and to some extent this is proper. For example, he who like so many, has inherited the desire for strong drink certainly has in that fact a special excuse for committing that sin. He is not to blame for the hereditary taste which he cannot help having. It is his misfortune, and not his fault. But this excuse is not a justification. He is actually and seriously to blame for yielding. The knowledge of his inherited tendency should serve as a special and solemn warning and restraint, fortifying him against tampering with the temptation which he knows is graver for him than for others.

Besetting sins are to be conquered, like any other, by prayer and faith and courage and steady resistance; by cherishing holy thoughts and cultivating holy aims; by avoiding circumstances involving temptation; by choosing ennobling companions; by studying how to live in constant communion with the Holy Spirit. When the heart is consciously and gladly surrendered to him, so that his presence and power rule in it, even our severest besetting temptations can find little or no opportunity of access.—Helpful Thoughts.

To do and not pretend is better than to pretend and not do.

To discourage the soul that is opening to the light is to dampen the powder when the enemy is in sight.

The hope of today is, "We shall be like him." The glory of tomorrow is, "We shall see him as he is."

**THE SPREAD OF THE SPIRIT OF CHRIST.**

It is inspiring to see this passion to better men spreading so widely. It is heartening to know that it is not confined to the Church. It will make us better Christians to look on it with sympathetic eyes and to share in it when we may. To send children and mothers into the country to breathe pure air, to see flower-bloom and hear the breezes whisper in the treetops, to stimulate dull intellects by intercourse on loftier themes than they have known, to teach mothers how better to care for their children and how to make their homes more attractive, to guide neighbors in caring for their sick and infirm and in getting employment for the idle—these and many like things are Christian in nature whether or not they are Christian in name. They are reflections of the disposition of God, who spared not his own Son, but freely gave him up for us all. They are in the spirit of him who said of all these multitudes who seem to be starving in body and mind, "I am come that they may have life and that they may have it abundantly."—The Congregationalist and Christian World.

**A SONG OF PRAISE TO CHRIST.**

By F. E. Grafton.

When the morning brings the light,  
When I lay me down at night,  
In my working through the day,  
As I journey in life's way,  
May there ever be in me,  
Songs of praise, O Christ, to Thee.

When afflictions lay me low,  
When assaulted by the foe  
When temptations strong assail,  
When I fear my strength will fail,  
In my weakness, strengthen me,  
To give praise, O Christ, to Thee.

As I read the Book of books,  
As my hope to heaven looks,  
As I through abounding grace,  
Get fresh glimpses of Thy face,  
Then my gladdened heart will be,  
Filled with praise, O Christ, to Thee.

When I leave this earthly state,  
When I enter heaven's gate,  
When Thy glory there I see,  
And recall Thy love to me;  
Full of joy, my voice I'll raise,  
Thee, O Jesus Christ, to praise.

But the joy is not complete,  
Till Thou come, Thy saints to meet;  
When the body and the soul  
Re-united, shall be whole;  
Then, how great the song will be,  
Praise, O Jesus Christ, to Thee.

Then will gather round the throne,  
All redeemed by blood, Thine own;  
Out of every clime and race,  
All the subjects of Thy grace;  
These will join in one accord,  
Singing praise to Thee, their Lord.  
Montreal.

**DAILY READINGS.**

- M., Jan. 15. Jesus in prophecy. Jer. 23: 1-6.
- T., Jan. 16. Announced by an angel. Luke 1: 26-33.
- W., Jan. 17. Worshipped by wise men. Matt. 2: 1-11.
- T., Jan. 18. Presented in the temple. Luke 2: 21-32.
- F., Jan. 19. Sent into Egypt. Matt. 2: 12-15.
- S., Jan. 20. Returning to Nazareth. Matt. 2: 19-23.
- S., Jan. 21. Tropic—Christ's life. I. Lessons from His boyhood. Luke 2: 40-52. (Union meeting with the Junior society.)

What disturbs us in this world is not trouble, but our opposition to trouble. The true source of all that frets and irritates, and wears away our lives, is not in external things, but in the resistance of our wills to the will of God expressed by external things.

**JESUS' BOYHOOD.**

**Some Bible Hints.**

Evidently Jesus' parents were in the habit of trusting Him, as they went a day's journey without worrying about His non-appearance (v. 44).

The most important thing a child can do is to listen well; the next most important thing is to ask questions wisely. (v. 46).

A child may be about God's business as well as a grown-up, since the oldest man is but a babe in God's eyes (v. 49).

Is it any wonder that Christ was obedient to His earthly parents, since He came to earth in obedience to His heavenly Father? (v. 51).

**Suggestive Thoughts.**

Though Jesus' "understanding and answers" aroused wonder, note that He was in the temple not as a teacher but as an eager learner.

The Junior society is making it a joy to the children to be in their Father's house, and about their Father's business.

Many parents fail to understand their children, as Joseph and Mary failed to understand Jesus. Mary's remedy is the right one,—to brood over them "in the heart."

In all our dealings with children we are far more likely to underrate their capacity for spiritual truth than to overrate it.

**A Few Illustrations.**

The church that does not care for its children is like a farmer who left his orchard alone till it was time for fruit.

The child that thinks to postpone his Father's business till manhood is like an athlete that refuses to go into training.

When gardeners wish to obtain new and fine varieties of flowers and fruits, they begin with the selection of the best seed and soil.

Strike a match, and the light goes on endlessly. What are we to think of the endless outreaches of a good word spoken to a child?

**To Think About.**

What lesson has Christ's boyhood for me?

What am I doing to bring children to their Saviour?

Have I the child heart in which Christ can live?

**A Cluster of Quotations.**

The modesty, the filial piety, the perfectness of self-control, contentment in mechanical labor, conscious sovereignty undisclosed,—all this is in itself a wonder of divinity.—H. W. Beecher.

Jesus is the example for all who are stepping from the careless immunities of early childhood into the graver region of budding youth.—Alexander McLaren.

Whatever father or mother wanted done in the house,—fetching water, drink, bread, meat, looking after the house,—that did the dear little Jesus.—Martin Luther.

In those years He "began to do" long before He "began to teach."—F. W. Farrar.

**Prayer-Meeting Manners.**

It is best to rise when taking part, and the custom, once established, will be found to be a surprising cure for timidity.

In singing, follow the time of the pianist; do not constitute yourself musical-leader.

When a man's prayers move in the phraseology of the Scriptures, it is because he has had many a pleasant exploration through the fields of holy writ. The language of prayer is but the fragrance of his gleanings.

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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, JAN. 10, 1906.

The clubbing order of The Dominion Presbyterian and the Toronto Daily News for one year for \$1.80 appears to be a favorite with many people. The offer is still open.

The "Scottish Review," having asked the opinions of leading Churchmen in Scotland as to having religious services on Christmas Day, has published the result. A large majority are in favor of the observance. And if the votes are weighed as well as counted, the consent is even more convincing. Dr. Cameron Lees, of St. Giles'; Dr. Whyte, of St. George's; Professor Marcus Dods, and Professor J. M. Lindsay, reply strongly in the affirmative, and some express their conviction that the churches that have no such services are standing in their own light. The Editor, in a leading article, tells us that the practice is spreading in Scotland, and expresses his satisfaction with that fact.

The Rev. Dr. Herdman, superintendent of home missions for our church in Alberta and British Columbia, strongly points out that the present is a most opportune time for starting a university in Alberta. He says: "We need a university for this province. We need it for the higher education and opportunities of the day. We need it for family, civic and professional life. We need it for the training of men in humanities and in engineering and scientific studies. We need it for the development of the natural and spiritual resources of our fair province. We need it for the coming to the front of men and women who through education, culture and authorship will make this country illustrious. Should not Alberta in this year 1906, think as seriously of a university as of a capital? More seriously, I would say; and cannot a general understanding be reached throughout the province on public, educational, civic and even political platforms, that one of our two cities, Calgary and Edmonton, shall have the capital and the other shall have the university. Would not this idea be fair to the cities and favorable to the province and mark a commemoration for the year 1906?"

## TORREY AND ALEXANDER AT TORONTO.

Dr. Torrey and Mr. Alexander, the two famous evangelists, are conducting immense meetings at Toronto, after their successful work in Australia, in Great Britain, and various parts of the United States. The meetings at Toronto are to continue throughout the whole of the present month.

Corresponding to the working partnership of Moody and Sankey, Dr. Torrey is the preacher and Mr. Alexander the singer. Dr. Torrey has nothing specially new to present in the way of doctrine, and his point of view is conservative and orthodox. He asks those willing to accept Christ to repeat after him these words, "I have taken Jesus as my Saviour, my Lord, and my King." Dr. Torrey gives five short rules: (1) Keep looking to Jesus; (2) Keep confessing Jesus; (3) Keep studying your Bible; (4) Keep praying; and (5) Go to work. The last named rule Dr. Torrey explained as working to bring others to Christ.

There is nothing here to alarm any desirous of the advancement of The Best Things. Yet we observe certain critics are already starting in with objections quite familiar under similar circumstances. One newspaper correspondent has pointed out Dr. Torrey is after all saying nothing so very new; that there are preachers in Toronto just as able; that his syntax, though he is a university man, is sometimes defective; and so on.

We are inclined to think Dr. Torrey must have some considerable gift either of force or organization, or ability, just as Moody had, and just as Spurgeon had—a gift, however, difficult to explain or describe. But if he has no special gift, the only explanation left is that God has chosen to use and honor Dr. Torrey's plain abilities. In England alone Dr. Torrey and Mr. Alexander had the privilege of seeing 82,000 persons stand up to say they would take Jesus as their Saviour and King.

It is no disparagement of "use and want" methods to welcome Dr. Torrey and to pray for the success of his work. It may easily be there are many preachers as intrinsically capable as Dr. Torrey and Mr. Alexander. But it is also true that it seems to be the good pleasure of God to make special use of men such as Moody and Torrey, and of their special methods. We observe that a Unitarian minister joins in the work of criticism; but this perhaps ought not to surprise, seeing Dr. Torrey lays great emphasis on the divinity of Christ. We venture to say Dr. Torrey will be opposed by all who affect to despise what they call "puritanical" strictness; by "lovers of this world"; by the self-indulgent; by the frivolous and by the dishonest. But those who are on the side of Christ, and who desire to see his following in Canada increased, should give their prayers and their outspoken influence in favor of the great work now in progress at Toronto.

A writer in the "Scottish Review," who seems to write with knowledge, explains that the cruel persecution of Jews in Russia is not mainly religious, neither is it racial. He ascribes it to the universal poverty and thriftlessness of the Russian peasantry, who are drowned in debt, the money being always got from Jews, who charge extortionate interest. The Russian, he says, is an easy-going creature, and is stirred to vengeance by finding that Jews have monopolised trade, and cheat him with inferior articles. These facts may shift the ground of the persecution, but cannot lessen our abhorrence of the Russian massacres. Besides being perpetrated by a people called Christian, such atrocities must prejudice the Jews against the Gospel.

## THE HISTORIC EPISCOPATE.

Among the rank and file of the Evangelical clergy of the Church of England there is a growing tendency to cultivate fraternal relations with the Non-Episcopal Churches. But this craze that the Historic Episcopate is essential to a true churchmanship—in other words, to a true Christian discipleship—still blocks the way in many quarters. Yet who is the man that will dare openly to say that the reception of this dogma is necessary to salvation? Who will dare to say that in answer to the question "What must I do to be saved?" the reply should be—"Believe on the Lord Jesus Christ—and the Historic Episcopate—and thou shalt be saved."

Yet some of these English bishops act as if such an addition had been, or should be, made to the Apostles or the Nicene Creed. We are forced to make these remarks, says The Belfast Witness, by the perusal of a correspondence between the Bishop of Norwich and one of his clergy, which appeared in the London papers of a recent date. It appears that two weeks ago the Rev. W. J. Spriggs-Smith, Vicar of Terrington, gave an address to the Rev. Fred. Hasting's Church, at Tolmer's Square, W.C., on the "Fruits of Protestantism." On returning home Mr. Spriggs-Smith found a letter from his Diocesan, written apparently at the instigation of the clergy in Mr. Hasting's neighborhood, requesting him "to abstain from carrying out what appears to be your expressed intention." Thereupon Mr. Spriggs-Smith replied to his bishop as follows:—"Had your letter arrived by an earlier post your request contained therein would not have been complied with for the following reasons—(1) After much searching and many inquiries I have failed to find any law of our Church, or of this Realm, which forbids a clergyman of the Church of England giving an address in a Nonconformist place of worship, or that authorises his own, or any other bishop, to forbid his doing so. Surely what a bishop can do (which the present Bishop of Durham did—namely, preached in a Presbyterian Church), a Presbyterian can do in another Non-conformist Church. (2) When bishops do as the present bishop of London does—viz., appear in a Protestant Cathedral robed in Pagan vestments, with a fish-god mitre on his head, and preaches more or less the Sacerdotal doctrines of the Church of Rome, it is not a time to keep silent, nor to be silenced, even by a bishop. I for one will not be, so long as so many of those who occupy positions of authority in the Church of England are by their teaching and practices undermining the Reformation settlement, and also the civil, social, and religious liberties of our Commonwealth, and that at the expense of its citizens, because the 'tithes' which we clergy receive is the property not of the Church, but of the nation. It is the treachery in the Church that compels me, in the interests of true religion, to advocate the Disestablishment and Disendowment of the Church. (3) I consider that our nation and no less Churchmen owe a debt to our Nonconformist brethren for their Christian work and fidelity to the essential principles of the Reformation. Hence I extend the right hand of fellowship not only in words, but in deeds." This is putting the case very plainly and very strongly. We shall be interested to see what reply the Bishop of Norwich gives to this spirited and defiant epistle. The Bishop will find it a difficult business to dispose of and condemn the Bishop of Durham for preaching in a Presbyterian pulpit. And not him only, for often did Bishop Ryle, of Liverpool, one of the most saintly and Evangelical bishops on the Bench, preach in the Presbyterian Church at Pitlochry. More than that the Archbishop of Canterbury—Dr. Tait—preached in a Presbyterian pulpit in Scotland. It



will be interesting to see the Bishop of Norwich handling these giants. But apart from this instructive episode, is it not high time that this dream that the Historic Episcopate is essential to the being of a Church, essential as the basis of Christian fellowship, should be conclusively exploded? Why, the bit thing is only of yesterday. Not till 1588 was it known or spoken of in England. It is not even now a doctrine of the Church of Rome. Bancroft first preached it in England on the 9th February, 1588, so that instead of being Catholic and Apostolic it is just 317 years old. Apart from this, do not these high-flying Anglican bishops of the Norwich type, yet see the absurdity of laying the whole strip of their Churchmanship upon the mere worm-eaten scaffolding of the Temple rather than upon Him who is the Lord of the Temple; rather than upon the atoning sacrifice and all perfect righteousness? Is there no leader of men among them who will blow the trumpet in Zion: who will sweep away delusions and absurdities from Israel? The time, as this correspondence abundantly shows, is ripe for it. Where is the man?

### THE GREAT IMPERIAL PREACHER

A correspondent of the British Weekly says:

Dr. Watson never said a truer word than when he described Dr. Maclaren as the last of the great imperial preachers. The other day I took up a number of that excellent periodical the Christian Word Pulpit, and read it from beginning to end. It contained five sermons, all of them by prominent men, and all of them more or less good and suggestive. But without making any invidious comparison, it was impossible not to see the extraordinary superiority of Dr. Maclaren's discourse to its companions. It outshone them in every way; in thought, in style, in feeling, and in keenness of perception. The wonderful thing about Dr. Maclaren is that he maintains that lofty, musical, poetical tone which has been so much the secret of his power. Let me give an illustration: "Ye are come, not ye are going to come when ye die—ye are come into the city of the living God, the heavenly Jerusalem—and sometimes, in calm weather, our souls climb into some mountain tops of quiet contemplation, and discern, lying dream-like on the cap wave, or gilded with the unsetting sun, the towers and temples of the mother of us all." "The men who belong to Christ by rudimentary faith, love, and often imperfect and broken obedience, thereby are knit by closer bonds to the perfect spirits beyond the sea than they are to the men that stand beside them in the counting-house or sit beside them on the benches of the University, or work beside them in the workshop." "Shelley talks about 'the many-colored dome of glass that stains the white radiance of eternity.' It is the white radiance of eternity streaming through the many-colored dome of glass that gives all the lustre to its color." If there is any other man living who can speak sentences like these, I should like very much to know him.

The December "Blackwood's" (Leonard Scott Publication Co., New York) is full of good things. A series of poems by Alfred Noyes, called "Slumber Songs of the Madonna," are most welcome; also a splendidly strong sport story by Jack London, "The Lone of Life." Andrew Lang's article on "Tweed" will appeal to all lovers of that famous river. Other subjects included are the following: "The Naval Officer—Past and Future," "William Pitt: 4 Years of Peace," and "The Scottish Churches; the Present and the future." "Blackwood's" is always readable.

Sin may be forgiven, but the consequences remain. It is not the wound but the scar that we carry to our graves.

### SPARKS FROM OTHER ANVILS.

**Christian Observer:** A public sentiment which condones injustice in high places will soon trickle down to indifference to dishonesty in private affairs.

**Canadian Baptist:** If business meetings are not up to the mark spiritually the failure and responsibility are chargeable to all, to those who are present, and to those who should have been present and who might have added a gracious and controlling influence to the meetings.

**Arkansas Methodist:** It often happens that a man will begin to worry over his task, till he concludes that nothing can be done, when, in truth, the only difficulty lies in himself; if he would only cease to rub the little raw places and move out cheerfully and vigorously everything would change.

**Methodist Recorder:** The best way that we know to hear a good sermon is to commence on Monday to pray for your pastor while he is preparing the sermon, then on Sunday morning, before going to the church pray for such a preparation of heart as will enable you to receive and enjoy the message that has been prepared for you.

**Presbyterian Banner:** The problem of the best social order, whether individualistic or socialistic, is a grave question for the economist and sociologist. But deeper than any such question is that of the right moral order. Christianity looks into the heart of things and grapples with this question. Jesus Christ came not as a social reformer, but to save sinners, and in doing this he is working out the social question from above and from within.

**Philadelphia Westminster:** What is the thing men first see in you, your distinguishing characteristic? How grand a thing it is to be known as a peacemaker and not a busybody; how beautiful to be known as a comforter of others in their sorrow and not a multiplier of those sorrows; how divine a thing it is to be instinctively thought of as Christlike in our thoughts, words, deeds—in our life.

**Herald and Presbyter:** While we love peace and hope for its universal prevalence in the future, we must not be lulled, by an emotional enthusiasm, into a neglect of the principles by which we may secure it. We must preserve and cultivate the many qualities which command respect from even the tyrant and criminal, and we must at the same time use all the moral and spiritual force possible to bring about the ideal condition when war shall be no more, at home or abroad, on land or on sea.

### GROWTH OF CHRISTIAN ENDEAVOR.

The twenty-fifth anniversary of the Young People's Society of Christian Endeavor will occur on February, 1906. It will be commemorated by nearly 70,000 societies and by three and a half million members, and by numerous endeavor unions, local, county, state and national.

Forty-six states and territories of the United States and three provinces of Canada have within the past two years gained more than ten per cent. in the number of their societies. Hawaii has gained 116 per cent. Christian Endeavor has gained a strong foothold in the Philippines. Nearly 20,000 societies have reported an increase of 25 per cent. in local membership. Ten thousand societies have reported a total of half a million dollars in gifts to the mission boards of their local churches, and to miscellaneous objects. The next all-European convention will be held from July 28th to August 1st, at Geneva, Switzerland, in connection with the World's Christian Endeavor Convention. The Review of Christian Endeavor during the last 25 years shows that many millions of young people have enlisted under the banner. Its literature has been translated into scores of languages.

### LITERARY NOTES.

The Bibelet has come to hand and contains two brief beautiful pieces, "The Fisher of Men by Fiona Macleod," and "The Sweet Miracle by Eca de Queiroz."

"The World To-Day" still keeps up its reputation as a high class magazine; it is always well printed and contains abundance of appropriate illustrations. Without taking extreme positions the editors stand for reform in politics and municipal affairs. The names of the following articles will indicate the general character of the contents: Typical Americans (Portraits), The Carnegie International Art Exhibition (Illustrated), The Remaking of Columbia (with the portrait of General Reyes), The Premiers of Europe (with portraits), The Great North-west (illustrated), Reforming a Labor Union, Renaming the Indians (illustrated). In the Events of the month, important situations and conditions of life are discussed under the following heads: World Politics, The Nation, Education and the Drama, Amateur Sport and the Religious World. There is also a department in which books are reviewed under the following heads: History, Sociology and Economics, Biography, Religion, Fiction. Address: the World To-Day, Chicago.

We have received the following pamphlets, "Scotland's Latest Battle for Freedom," by Hector MacPherson, an able journalist, who gives a clear and concise account of the crisis. Published by Oilphant, Anderson & Ferrier at Edinburgh at three-half pence each. The same publishers send us a sermon by Alexander Whyte, D.D., dealing with the same subject entitled, "A Church Case in Israel and Some of its Lessons to Ourselves." From the Open Court Company there come three lectures, by Felix Adler, entitled "The Punishment of Children." They show a thoughtful treatment of this important subject.

"The Nineteenth Century and After" for December, contains the usual lengthy list of readable articles. At present, of course, the fiscal question plays an important part in periodicals of this nature. Mr. Mallock contributes an article in his usual smart style, which seems to be intended to take the conceit out of advocates of both sides, while on the whole he appears with Mr. Chamberlain. "A Clever Review of the Political Situation," is given by Mr. Herbert Paul. It was written before Mr. Balfour's resignation and outlined correctly events that have since taken place. According to Mr. Paul the English are weary of the clever tricks played by Mr. Balfour this last two years, and are likely to give the Conservatives a severe defeat the coming election. The Leonard Scott Publication Co., New York.

The International Journal of Ethics (1415 Locust street, Philadelphia, Pa., \$2.50 yearly) for January is now for sale. "The Dangers of Democracy" are dealt with by J. S. Mackenzie, University College, Cardiff, Wales; while C. H. Toy, of Harvard University, discusses "Ethical Influences in University Life." There are interesting and able articles by ladies entitled "The Retail Method of Reform"; "Suicide; Some of its Causes and Preventives." Dr. R. C. Cabot, of Boston, contributes an article on the "Ethical Forces in the Practice of Medicine," and he mentions the following five forces: the sense of an obvious utility to others; the inspiration of taking part in the progress of the science; the call for manual and mental dexterity; the interest of the community in the profession and its aims; the friendly contact with men and women. He then proceeds to show that in the profession of medicine these are the five forces that tend to bring out what is best in men. The long drawn out discussion upon vivisection between Dr. Myers and Dr. Leffingwell is closed by a personal explanation by Dr. Myers. There are also a number of very able book reviews by different scholars.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## WHEN GREEK MEETS GREEK.

(By Watson Rankin)

"I hate a collar-band that's too wide!" muttered Alma, critically inspecting the neatly made waist, the result of her mother's three days of patient labor. "These sleeves aren't half full enough, and I wanted hooks, not buttons; I never see what I want."

Wearily Mrs. Boyce, however, paid no heed. An open letter fluttered from her hand. She dropped limply into the nearest chair. "It's your Granduncle Timothy!" she gasped.

"Dead?" asked Alma.

"No," replied Mrs. Boyce. "He's coming to spend six weeks with us."

"Is it our turn?" asked Alma.

"Yes," said Mrs. Boyce, "it's past our turn."

Poor Mrs. Boyce was greatly perturbed. She had spent a trying morning with grumbling Alma, and although trying mornings with that inconsiderate young person were no novelty, their frequent recurrence made them no easier to bear. Granduncle Timothy's news found the poor badgered lady quite unfitted for the receiving of unexpected evil tidings.

Indeed, close association with Alma when the girl was having her wardrobe replenished would have unfitted anybody for anything. In the first place, there was the choosing of the goods, a fearfully trying process, for no material, however beautiful, was precisely the shade that Alma had set her affections on. Mrs. Boyce, who had supposed herself, until disillusioned by Alma, fairly skilful with her needle, always did the family dress-making. For sweet-tempered, easily pleased Ruth, two years older than Alma, the task was a genuine pleasure; but sewing for the younger girl was a burden almost too great to be borne.

During her small girlhood Alma had been delicate, and, it must be confessed, decidedly ill-tempered.

As she grew older she grew stronger, but, unfortunately, so did her temper. There were moments—usually when she was fairly amiable, but there were other moments when the girl's outbursts of acute dissatisfaction drove harassed Mrs. Boyce to the verge of nervous prostration.

"I'd rather have every tooth in my head extracted," the poor lady had confided to Ruth that morning, "than make that tan etamine for Alma, but she was so dissatisfied the last time I employed a seamstress that I'm simply afraid to try it again."

"Are you going to make it like my blue taffets?" Ruth had asked.

"No, Alma says she doesn't like the pleats, that she won't have tucks, ruffles or bias folds, and that off-the-shoulder effects are going out."

"What does she want?"

"Well, so far," said discouraged Mrs. Boyce, "she has spent three hundred and sixty-four days a year mentioning things she doesn't want, so she hasn't had any time left to say what she does like. She's precisely like your father's Uncle Timothy. I suppose I spoiled her when she was little. If I had it all to do over again I'd bring her up very differently."

At that moment a peevish voice had floated down the stairway.

"Mother," it wailed, fretfully, "did I hear you say you were going to make tomato soup for dinner? I'm just sick of tomato soup!"

"What kind do you want?" asked far too tolerant Mrs. Boyce.

"Oh, I don't know!" Alma had returned, impatiently. "Anything but tomato or bean or pea soup or mutton or—"

"How would you like potato soup?"

"I hate potato soup. Isn't there some kind we've never had?"

Afterward, for almost two hours, Mrs.

Boyce, with tashon-plates and patterns all round her, had gazed despairingly at the tan etamine. For the same length of time Alma had disapproved of every suggestion her mother had offered! Then came Uncle Timothy's unexpected letter.

Uncle Timothy was, if such a thing were possible, even harder to please than was Alma. Possibly there was some slight excuse for irascibility in his case, for from infancy he had been troubled with nervous dyspepsia.

Naturally, he was not a desirable visitor, which was peculiarly unfortunate for visiting was poor Uncle Timothy's only occupation.

Invariably it was Uncle Timothy's inconvenient habit to announce his coming by one train and to arrive on the next, giving the prospective host or hostess no opportunity to escape the threatened visit. His letters never failed to fill the recipient with consternation; yet Uncle Timothy led a respectable, upright life, had no vices except the one vice of universal dissatisfaction with everybody and everything, and was scrupulously neat in appearance. He was old, he had no children of his own, and each one of his flock of grown-up nieces and nephews felt he was entitled to consideration and tolerance; but entertaining Uncle Timothy was certainly more a duty than a pleasure.

Mrs. Boyce lived farthest from Uncle Timothy. He had spent some never-to-be-forgotten weeks with the nervous little woman when Ruth was eight years old, but for eleven years she had, owing to distance, escaped a second visit.

Now she was to have six weeks of Uncle Timothy—too much for any woman to contemplate with equanimity. At first she sat limp and dejected. Presently she began absentmindedly to snip Uncle Timothy's letter into tiny fragments. It looked to the two girls, who were busy with their embroidery, as if their dismayed mother were deeply engaged in making plans for the comfort of the coming guest, but they were mistaken.

"Girls," said Mrs. Boyce, rising suddenly and in her agitation scattering a small snowdrift of paper on the rug, "I know it's cowardly—I know I ought to be ashamed of myself—but—but I'm all worn out. I haven't a scrap of courage and—girls, I'm going to run away!"

"Run away!" echoed Alma.

"Yes—to your Aunt Emily's. Really, girls, I haven't the courage to plan meals for your Uncle Timothy. I—I just can't do it. You've kept house before, and Hannah is perfectly competent to do all the cooking. I ought to—O dear! I've been sewing too steadily, or something. It isn't right of me, but I'm—I'm not able to stand Uncle Timothy."

"You shan't have to," said Ruth, gathering her mother into her strong, young arms and presenting a rounded shoulder to be wept upon. "You may be perfectly easy in your mind, mother. I'll look after Uncle Timothy. There, you've had a lovely cry. Now let's go pack your trunk. It'll certainly do you good to go to Aunt Emily's."

Mrs. Boyce departed at noon. When Uncle Timothy arrived, an hour later, he looked at Ruth and said, "Humph!" Then he looked at Alma, and said "Humph!" again, but there was a vast difference in the two "humphs."

"You're a sort of dried-apple countenance, haven't you?" said the always brutally frank old man eyeing Alma with quick disapproval. "Got a peevish disposition, I guess."

From the first moment Alma's sullen eyes gazed themselves with an odd, irresistible fascination upon Uncle Timothy's weary countenance. It seemed oddly familiar. Where had she seen that puckered, peevish mouth, those fretful eyes, the little,

dissatisfied wrinkles in the forehead, the thin, pointed nose, with its half-scornful, wholly disapproving lift?

Ruth regarded the guest with an odd mixture of amusement and pity, but between Uncle Timothy and Alma there was no love lost. It was evident that this belligerent pair were antagonistic from the moment of their meeting, but they preserved a kind of armed truce. Ruth managed for several days, with Hannah's help, to keep the grumbling guest from the volcanic outbreaks for which he was famed, but the atmosphere was far from serene.

"I think," said Alma, one-day, when the sisters were in the kitchen, trying to cut bread to a thickness that should meet with the nearest approach to approval that the visitor was able to feel, "that Uncle Timothy has the vilest disposition of anybody I ever knew, and such a sour-apple-and-vinegar expression! I wish I knew whom he reminds me of: it bothers me because I can't find out."

"Well, you needn't be bothered any longer," said outspoken Hannah, who had lived with the Boyces for twelve years, and was therefore privileged. "Go look in your glass, Miss Alma, and you'll see the living image of him. He's enough like you, barring age, to be your own twin."

But horrified Alma did not need to look. It was the disheartening truth, with no room for doubt. She herself was the unfortunate person of whom shriveled, vinegary countenance Uncle Timothy so unpleasantly reminded her.

"Of course," soothed Hannah, cheerfully, "your face is smoother, the lines ain't so deep and puckery, like you'd been eating choke-cherries, and your voice ain't quite so much like a rusty saw, but in another twenty years—"

"Well, maybe there is family resemblance," admitted Alma, grudgingly, "but don't you dare to say that my disposition is like his!"

"My saying so wouldn't make any difference," said Hannah, "but two dispositions more alike I never did see."

This was at noon. At six that night Hannah confessed to having felt ill all day. By midnight she teared she had quinsy. By morning, when the doctor was hastily summoned by Ruth, who had been called to the sufferer's bedside at day-break, the faithful maid learned that her quinsy was that unusual and absurd malady a case of grown-up mumps. In Hannah's case, however, the disease was aggravated by a severe cold. She was really ill and in need of careful attention.

Now delicate Alma had been sedulously safeguarded against all the usual childish ills, and it seemed far from wise to expose her now to mumps, so Ruth, who had survived a double attack, decided to sequester herself in Hannah's part of the house. This, of course, left Uncle Timothy to Alma's tender mercies, Alma to Uncle Timothy's; and a worse arrangement could not be imagined.

Alma made an honest effort to provide Uncle Timothy with meals to his liking; but to her granduncle's mind, she failed so lamentably that relations very speedily became strained. The toast at breakfast-time was really excellent, the dainty luncheon was certainly palatable, the boiled water at night was of the proper temperature, and the cook was anxious to please. But Uncle Timothy had been awakened during the night by Hannah's groans, he disliked Alma quite as thoroughly as Alma disliked him, and he flatly declined to be satisfied with anything she offered. He was perfectly candid, too. He said that in all his sixty-nine years he had never known such a disagreeable girl, nor had he attempted to worry down such absolutely detestable meals.

Alma, who was proud of her ability to cook, was at first dumb with amazement. She was doing her best for Uncle Timothy, and he grumbled, grumbled, and grumbled. Very well, she would show him what she could do. "She would do better than her best. He should have perfectly sumptuous meals.

But the perfectly sumptuous meals, too, failed to please him. In fact, they made him ill, and for twelve hours more Alma labored faithfully, if not altogether uncomplainingly to make her querulous guest comfortable. Her efforts, however, were not appreciated.

Just before dusk on the third day of Hannah's illness Mrs. Boyce unexpectedly returned. Alma gave a delighted cry when her mother walked in.

"Where's Uncle Timothy?" asked the returned traveler, who appeared much benefited by ner tip.

"On a feather bed on the sewing-room floor," returned Alma, in a tone of deep aversion. "He said his bed was too soft, the couch too hard, the other spare-room bed was too springy, and that the wall-paper every place else made him dizzy. But what brought you home?"

"An accusing conscience. I should not have run away, and I wasn't thoroughly happy until I had decided to run back again."

"Mother," demanded troubled Alma, "do you think I'm like Uncle Timothy? Of all grumbling, hypercritical trials—"

"Well," admitted Mrs. Boyce, trying not to smile, "there have been moments when you reminded me of your Granduncle Timothy. You certainly have characteristics—"

"The I'll get over 'em," declared Alma, grimly. "I don't like what I'm coming to—an uncle Timothy in petticoats! Ugh!"

Oddly enough, a few days later, Uncle Timothy, recovered from his illness, expressed a fear that he was growing like Alma, who for the moment had forgotten her intention of reforming,—a seventeen-year-old habit does not vanish in a moment—and was grumbling bitterly because the emetine skirt sagged in the back.

"I abominate a skirt that hangs in seallops!" said Alma, twisting to cast a displeased glance over her shoulder at the long, graceful folds behind her. "All the skirts you make, mother, go up and down in waves."

"Ruth," demanded Uncle Timothy, in a loud whisper, "am I anything like as disagreeable as your sister?"

"I'm afraid you are, sometimes," confessed truthful Ruth, with the smile that came near to pleasing even captious Uncle Timothy.

"Well, if that's the case," he returned, "I'd thank anybody that'd just say 'Alma' whenever I seem to be getting cantankerous. If I thought I was getting as hard to please as she is, I'd—I'd join a don't grumble club."

It really seemed afterward as if Granduncle Timothy's visit had proved generally beneficial, for it was noticed by all the large family connection that with time Alma certainly grew sweeter, far more considerate toward her mother, and decidedly less petulant; and that Uncle Timothy occasionally stopped short in the middle of some sharp tirade, exclaimed "Alma!" and then became, in his suddenly altered mien, almost lamb-like.—Youth Companion.

When the trout is hungry it will take any living thing that comes in its way, and large-sized trout are as gluttonous as spike. A common rat was once seen swimming across a pond when a twelve-pound trout espied it, and drew it under. They are said to be very fond of young mice and rats, which are plentiful in the fields on rivers' banks at harvest time. They devour the biggest frogs readily, but never eat toads. They will even feed off animals, such as young water-hens, that are as much at home in water as the trout are; and if a young bird of any sort falls or be thrown into a stream, and a trout be there or thereabouts, it will seize the victim at once.

### "A WINCOPIPE."

By Frank H. Sweet.

Freddie was six years old, and had just returned from a long walk with his father. His face was glowing.

"Oh, mama!" he cried, as he hurried into the sitting-room; "we went such a lo-n-g way, and saw such lo-t-s of things."

"What sort of things?" asked mama smilingly.

"Oh, birds and squirrels, and—and flowers. Papa told such pretty stories about them. I didn't know such things could be so nice. And oh, say, mama,—do you know a wincopipe?"

"No, dear."

"Well," eagerly, "we saw one. It's such a pretty little flower, and when it opens in the morning the day will be bright and pleasant, and folks around will be happy; but if it doesn't open, then things will be gloomy. Papa's so funny. He said he s'posed he used to be a wincopipe when he was a little boy like me, only he didn't open. He said he was often cross in the morning, and then his grandma would tell him he got out on the wrong side of the bed; and once she made him go back and get out on the other side, Wasn't it funny?"

"Yes, indeed," laughed mama. Then, reflectively, "It isn't nice to be a wincopipe that doesn't open,—is it, Freddie?"

"No—," he answered, then stopped and looked at her with sudden inquiry in his bright eyes. Mama was like papa in some respects, and had such an odd way of saying things.

But he could see no hidden meaning in the clear, smiling glance. And yet, somehow, when he went outside a little later to discover for himself some of the interesting bird ways his father had been telling about, there was a little pucker of thoughtfulness between his eyes. Was he always a wincopipe that opened bright and smiling in the morning? Did he not sometimes get out on the wrong side of the bed?

He drew a long breath, and presently slipped back to the door of the sitting-room.

"Mama," he called softly, "I want to be a wincopipe that opens. If I leave the bed on the wrong side any time, will you please be like papa's grandma, and make me go back and get out on the other side?"

And mama smilingly answered that she would.

### DOTH GOD TAKE CARE FOR OXEN?

"Doth God take care for oxen?"

That treadeth out the corn,

And note the weary plodding

To which they go each morn?

Behold the cruel goading?

The scorching noon-tide heat?

And mark the heavy tread-mill?

The worn and bleeding feet?

Aye, nor the smallest sparrow

That's perched on yonder tree

But carols God's own answer

With sweet and tender plea.

So, I will lift my burdens,

They soon must lighter be!

A God who "cares for oxen"

Will surely care for me.

—O. T. Delaware

### FRUITION.

By Rubie T. Weyburn.

Forgotten the wounds of the pruning-knife,

Forgotten the scorching heat,

When the vine hangs low with the grapes'

young life,—

Royal and purple and sweet!

Forgotten the toil and the travail-pain,

The heavy shadow of birth,

When the old life's loss is the new life's

gain,

And Heaven is born of Earth!

### CHILDHOOD INDIGESTION.

Nothing is more common in childhood than indigestion. Nothing is more dangerous to proper growth, more weakening to the constitution, or more likely to pave the way to dangerous disease. Nothing is more easy to keep under control, for proper food and Baby's Own Tablets will cover the whole ground. Here is strong proof. Mrs. G. G. Irving, Trout Brook, Que., says: "My baby boy was troubled with chronic indigestion and was a constant sufferer. Nothing helped him until I tried Baby's Own Tablets, but these promptly cured him and he is now as healthy a little lad as you would care to see. I always keep the Tablets in the house and they quickly cure all the troubles of childhood." Every mother should keep these Tablets on hand. They cure all the minor ailments of children, and their prompt administration when trouble comes may save a precious little life. They are guaranteed to contain no opiate or harmful drug. You can get Baby's Own Tablets from any druggist or by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.

Give me the man who loves his work,

However hard it be,

Who only thinks it mean to shirk,

And hates the hiring's plea;

Though hands and face be hard and

brown,

That is a trivial thing,

Who wears his duty like a crown

Is every inch a King.

### 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.

## The Pianola Piano

"THE PIANO OF TODAY."

If you have a piano to exchange we'll give highest market price for it.

The Pianola Piano plays both with the keyboard and automatically, Come in today and try one yourself.

J. L. Orme & Son

189 Sparks Street.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

Ottawa, Jan. 2.—Presbytery of Ottawa met in St. Andrew's Church. The Rev. A. S. Ross, moderator, in the chair. The attendance was not large nor was the docket a heavy one. Considerable time was spent in discussing a scheme which was proposed for the equalization of expenses of ministers in attending the regular meetings of Presbytery. The scheme was not adopted but the committee who has it in charge were instructed to obtain, before the next regular meeting, an expression of opinion of all the ministerial members regarding it, when it will be finally dealt with. A committee of elders was appointed to prepare a scheme to meet the express of representative elders attending the meetings of the court.

There was also a long discussion of methods of finance, particularly with reference to the schemes of the church. Inasmuch as the contributors to these schemes are not as liberal as they should be it was felt that an earnest effort should be made towards securing an increase in the coming year. To this end it was advised that when no effective method is already in use, the monthly envelope system be adopted by every congregation. It was also resolved that a circular embodying the facts of the case be sent to each minister within the bounds of the Presbytery, to be read to his congregation.

A call to Rev. A. D. MacIntyre, Cumberland and Rockland, from the congregation of Summerside, etc., in Presbytery of Regina, was accepted; and Presbytery agreed to his translation to take effect on the 7th of Jan. The pulpit of Cumberland will be declared vacant on the 14th inst., and Rev. D. N. Coburn of Buckingham will act as interim moderator of session.

The Rev. Principal Scrimger of the Presbyterian College, Montreal, was nominated for moderator of the next general assembly. Rev. R. Gamble of Wakefield, was nominated for moderator of the synod of Montreal and Ottawa.

The next regular meeting was appointed to be held in St. Andrew's Church, Ottawa, on 6th March at 10 a.m.

At the Churchion last Sunday morning in Bank street church, there were twelve additions to the membership. The annual meeting was held on Monday evening, a full report of which will be given next week.

At a recent meeting of the Carleton Place Ministerial Association the following resolution was passed, which was read in the churches last Sunday: "The Ministerial Association desires to express its disapproval of the apparent ease and frequency with which many of our people absent themselves from the regular midweek prayer-meeting, to attend social functions in the home, public entertainments, and other forms of amusement, and would urge our people to keep this one night sacred to God, in prayer for themselves and their children, to shun all such entertainments and functions as in their very nature tend to carelessness, and finally to the lowering of the moral and spiritual life. Those who do not attend prayer-meeting, are invited to safeguard this night to those who do by holding no such function on that night as will tempt them to forsake their principles and the hour of prayer."

The north-east province of Japan has been stricken by famine, and the people are in a deplorable condition. Relief is being sent from Tokio, and it is declared that assistance from sympathizers abroad will be welcome.

## TORONTO.

At the annual meeting of the Bible class of Dovercourt church, the members presented Rev. James Wilson, who conducts the class, with a dressing gown and a pair of slippers.

Chalmers' Presbyterian Young Men's Union have elected the following officers: President, F. H. McEwan; vice-president, Elmore C. Armstrong; secretary, H. S. Duncan, 230 Crawford street; assistant-secretary, F. Marshall; treasurer, C. Paton; programme committee, H. Radcliff, Chairman, C. Forbes, W. B. Hunter, J. D. Dingwall; press committee, H. A. Temple, A. Hunter; organization committee, J. L. Tennant, Chairman, and W. B. Hunter, and H. Eccles.

Twenty thousand dollars will be asked by the Toronto Presbyterian Union during the present year by personal appeal and by requests for collections in the churches, for the purpose of church extension and the assistance of weak congregations. This \$20,000 it is proposed to make a special fund, out of which loans may be made to congregations, to be repaid on the installment plan. Dovercourt Road church will be loaned \$4,000, Royce Avenue \$600, Kew Beach, \$2,000, and Fern Avenue Church will be liberally helped if it decides to remove and build this year. After the \$20,000 fund has been secured it is estimated that \$5,000 a year will be sufficient to maintain the work of the union.

## WESTERN ONTARIO.

Rev. John Thomson, of Ayr, spent Christmas with his son in Toronto.

Rev. Robert McIntyre and family, of Tempo, have returned from a holiday visit to Detroit.

Knox church congregation, Stratford, on Wednesday evening presented the pastor Rev. R. Martin, with a handsome fur lined coat, and two exquisite pieces of cut glass for Mrs. Martin.

The Chatham Presbytery is to be favored in the near future by a visit from Rev. John Griffith, B.A., of Honan. Rev. J. A. Ross, of Essex, is arranging for a series of six meetings, commencing 21st February to the 26th.

At the annual business meeting of St. Andrew's Sunday school, Hamilton, the following officers were elected: Hon. Sup., Rev. J. A. Wilson; Supt., Mr. J. M. Robinson; assistant supt., Mr. Campbell Leckie; secretary, Mr. J. M. Connor; treasurer, Mr. Howard Law. The reports of the school were very encouraging, showing a total of 634 scholars on the roll, an average attendance of 454, and a total collection for the year of \$791.61.

Rev. Dr. McCrae conducted thanksgiving services recently in Essex Church, preaching able sermons. These services were followed by a lecture on the Monday evening following. By means of these services and a special free-will offering in connection therewith an old mortgage of \$400 was wiped out. The congregation is greatly delighted to get rid of this burden, and are grateful to their pastor, Rev. J. A. Ross, for his efforts in carrying the matter forward to a successful issue.

Rev. Dr. Jamieson, who has been pastor of the Oil City church for the past five and a half years, preached his farewell sermon last Sunday, and with his family intends leaving this week for Trinidad, S. A., to take up missionary work. The united congregations of Oil Springs and Oil City presented Mr. Jamieson with an address and well-filled purse. Mrs. Jamieson was also the recipient of one from the Ladies' Aid. They will be greatly missed by their many friends who wish them a safe and pleasant voyage and a happy sojourn in their new field of labor.

## BRITISH AND FOREIGN.

A manuscript of Chatterton's has been sold at Sotherby's for £255.

Glasgow is the cheapest town to live in in Great Britain, London the dearest.

The private wealth of Australia now amounts to £982,000,000, and one person in every six owns property.

The Duke of Argyll suggests the construction of the Forth and Clyde Canal as a solution of the unemployed problem.

Mr. George Herring, the London philanthropist, has given £100,000 to General Booth, to carry out a scheme of land colonization at home.

Mr. John Burns has at least one qualification for a place in the Cabinet. "His features," says a comic artist, "are good for caricaturing."

The Prince and Princess of Wales spent Dec. 18th in Arga, India, and in the afternoon the Prince unveiled the statue of Queen Victoria in the MacDonnell Park.

Last year 38,000,000 tons of cargo were carried from all the seaports of the world, and out of that total 31,000,000 tons were carried by the ships of Great Britain.

It is not generally known that there is a memorial in London to the horses which fell in the South African war. It takes the appropriate form of a drinking trough.

At the end of 1905 China is expected to have an army of more than 400,000 men, all regular troops, and in ten years time it will be able to raise 1,200,000 trained soldiers.

In view of the frequency of suicides at Dover, the local clergy have agreed not to use the Prayer-book order of burial at the funerals of those who have taken their own lives.

"The cat is said to have nine lives, but in this country it seldom needs them all, because of the presence of Christianity." So wrote a London child in an essay on "Kindness to Animals."

The remains of the Rev. Dr. John Smith Broughton Place Church, Edinburgh, were interred in Cluny Hill Cemetery, Forres, on the 19th ult., amid genuine manifestations of grief.

Still another vaccine for tuberculosis is reported to have been discovered by Paris medical men. The bacilli is from horses instead of, as in Professor Behring's bacilli, from human beings.

British casualties in the Nandi campaign in British East Africa, which has now concluded, were 42 killed and 48 wounded, while the enemy lost 636 killed, and 10,300 cattle and 18,000 sheep and goats were captured.

During 1905 there were 610 fatalities among mine employees of the anthracite region of this country. The dead left 145 widows and 480 orphans. The feature of the accidents during the year was the number of men killed by falling cages. The number of non-fatal accidents is close to 15,000.

At a meeting of the Belfast Corporation on the 11th ult., a proposal to confer the freedom of the city upon Mr. Andrew Carnegie found no seconder, despite the fact that that gentleman has established no fewer than three libraries in that city.

The London Metropolitan Police have a collection of seventy thousand sets of finger prints of criminals. It has been completely established that the thin capillary ridges on the tips of the fingers undergo no natural change of characteristic from the cradle to the grave.

The acceptance of Mr. John Burns of an office in the new Government, to which is attached a salary of £2,000 per annum, recalls that in a speech delivered by him, within the past twelve months, he is reported to have said that no man was worth more than £500 a year. Possibly he was right.

## THE CHINESE IN TORONTO.

The Chinese population of Toronto is between 600 and 700. It is difficult to estimate it exactly because there is always a certain amount of floating population. There is no Chinese quarter, and on the assessment rolls the Chinese are mixed up with the rest of the population, so it is impossible to ascertain the exact amount of real estate or personal effects which they possess.

The chief occupation of the Toronto Chinaman is washee-washee—the laundry business. There are 220 Chinese laundries, in each of which several Chinamen are employed. The seven Chinese restaurants are all down town, are the chief places of resort of John Chinaman and do a good business, entirely amongst the Chinese themselves, the bill of fare being strictly Chinese in character. There are six Chinese tea and grocery stores, where are sold Chinese delicacies and condiments. They sell little tea to the general public, for it comes higher than the average commodity, \$1 per pound being the usual price. Their stock is almost entirely imported direct from China. There are also half a dozen Chinese fancy-goods stores, which handle various sorts of Chinese merchandise, such as silks, screens, bric-a-brac, earthenware and china, and do quite a business in Chinese curios. In all these stores Chinese methods are in use. There are no cash registers or patent scales, and the commodities are weighed by balance. Outside of the laundries and stores the Chinamen take little part in the business life of the city. Some few enter domestic service as cooks or men of all work, some peddle around the banks and downtown stores various Chinese delicacies, such as ginger. The Chinese do not work in factories or upon the streets. They prefer the lightest possible kind of manual labor.

There are about seven Chinese women in the city and about the same number of Chinamen are married to English wives. Several of them stated that the chief reason why they did not bring wives from China was the expense and trouble involved. There is no organization or fraternal society amongst them, but they are very sociable and given to entertainment amongst themselves, though there do not seem to be any men who have pre-eminent influence among them due to wealth or intellectual superiority.

Many of them state that their laundry business do not produce very large revenues, and that the reason so many Chinamen engage in them is because they require little capital to begin with. They are run entirely by hand. The annual laundry fee which is paid into the city treasury is \$5 for each establishment.

The great respect which the Chinese feel toward family ties inspires them with a desire to return home to their relatives when they have made enough money, but in many cases the desired sum takes a long while to secure, and after many years of expatriation even the Chinaman forgets his homesickness. Practically all the Chinamen in the city come from the same district—that of Canton. As a consequence they all have the same racial characteristics and east of countenance.

The Toronto Mongolian has not had the same success in business as many of his compatriots in the large cities of the States, such as New York or San Francisco. He does not compete with the English merchants in any other lines than the laundry business.

Some of the city churches pay a great deal of attention to mission work amongst the Chinese. Cooke's Church has a Sunday evening Bible class for the Chinese, over one hundred of whom attend. They are taught reading and writing, but may be influenced less by the Christian teaching than is commonly supposed. Many of them attend, without doubt, to take advantage of the educational opportunities,

without any desire for the Christian doctrines. Mr. Brown conducts a class for Chinese at the Chinese Mission, Richmond street west. He has a class of thirty and could secure more if he had more room at his disposal. The Rev. A. B. Winchester of Knox Presbyterian Church also does work among the Chinese, and addresses them in their own tongue. It is difficult to determine just how many of the Chinese are Christian, but there is no doubt that they accept with great avidity the opportunities for enlightenment which are offered them.

The Chinese population is fairly constant. There have been a few Chinese births and immigration is not heavy enough to increase the number of Chinese in the city. They are very peaceful and law-abiding and seldom appear in the police courts to answer charges of crime or violence. Gambling is the only point in which they transgress the law, and their opportunities for gambling are limited owing to the strictness with which they are watched. Several of them expressed themselves as satisfied with the treatment they receive from the civic authorities in the matter of laundry registration. They do not complain of any persecution and desire only liberty to prosecute their business. Some of them invest money in improvements upon their places of business, but others quite evidently hoard up every cent they get with a view to a speedy return to China. Their laundries are scattered all over the city, but they show business acumen by endeavoring to open up whenever possible in the best residential districts. They are not very communicative as to the amount they make out of their laundries, but what they do admit leads one to believe that a Chinaman with any industry can make more than a comfortable living.

## An Innovation on the Grand Trunk Railway.

In order to facilitate the prompt delivery of baggage at Toronto, Montreal and Hamilton, and to avoid delay and annoyance often occasioned at these points, the General Baggage Department of the Grand Trunk Railway System are arranging for the checking of baggage from all stations in Canada direct to residences, hotels, railway stations and steamboat wharves in the above cities.

Under this arrangement a passenger from any station on the Grand Trunk Railway System, upon payment of 25c. for each piece, will be able to check their baggage direct to any residence, hotel, etc., thus avoiding the necessity of making arrangements for delivery on arrival and insuring the prompt receipt of baggage at destination.

Under this system baggage when received from trains at destination will be immediately delivered direct to the Transfer Co. for PROMPT DELIVERY, thus avoiding delays previously occasioned, re-sorting, etc., thus saving time and unnecessary handling.

Further announcement will be made of date this service will be put into effect.

## THERE HE REVEALS HIMSELF.

Is your life a desert? To Israel the desert was an evidence that they were on the way to the Promised Land. If there are lightnings and thunders on your Sinai it is an evidence that God is on the top of the mountain. If there are fiery serpents near, you remember the uplifted sign is not far away. If you are hungry, has not God spread the manna at your tent door? and if you are thirsty, has he not changed the rocks into fountains of refreshing? It is something, after all, to be in the desert, for there God most wonderfully reveals himself to each Canaan-bound pilgrim.

"The Christian life is a vindication of God in the midst of a skeptical and unbelieving age."—John Wesley.

## PROGRESS OF ASIA.

Mr. J. E. Scott, in the Indian Witness, tells how he thinks the triumph of Japan will affect the progress of Asia.

It will greatly change the opinion of the western man for the oriental. Heretofore there has existed in the back of the western's mind a sort of contempt for the prowess of the oriental. He has been looked upon as a dreamy sort of person, and very deep. But now it is seen that while he may be patient, and dreamy, he can be active and aggressive and wide awake, also.

It will inspire the oriental with confidence. The orient has been downtrodden for many centuries. Of late the West has been trying to exploit the East and some of the nations of Europe have thought that it would not be difficult. It will be more difficult now. There is danger of being "Japaned."

It will defer the partition of China. As in Africa, the nations have desired to have a slice. It will be different now. Japan will have something to say.

It will westernize the East. Of late hitherto there have been more imported from Europe than the languages and liquors. Western science, and methods, and machinery, and skill have gone there and have been adopted, and are being put to use.

It will open the door of commerce. Everything is pointing to greater commercial activity in the East, and especially, in the Far East. The Panama Canal is getting ready. The West and East will help each other like a man's right and left hand.

The missionary door will get further ajar. Christian civilization has much to do with the triumph of Japan. In this movement is a desire for freedom, independence, expansion. Manly courage is in it, and justice, and a wider outlook. It means that people will not only be allowed to think, but they will have a desire to think, and the missionary can go further, unhindered.

It is a rebuke to selfishness. Fewer will try to climb up by pulling somebody else down. It will be seen that the rights of others must be respected.

There will be more coming and going. That is what Asia needs. She sits too much at home. Now, Orientals will travel more in other lands, and trade more at a distance. She will get new ideas. And the West will see what she is, and respect her more.

It will lead to a readjustment of the nation. In the concert of nations there will be some new voices. Some will sing out of tune. But the guardianship of the Pacific will be in better and more liberal hands.

Lastly, the effect of Japan's triumph upon Asia, and upon the whole world, will be to help on the readjustment of what was a necessity on the plains of Shinar. The race is won. And Japan's deep-sounding guns have thundered out over the rice fields of China and the fruitful plains of India that a new era has dawned. We are brethren. Man is not a bear, nor a lion, nor an eagle, but an intelligent being with mind and conscience, and a moral nature, created in the image of God. The effect of Japan's triumph upon the progress of Asia is good. It readjusts things. It rebukes the unjustly aggressive. It opens doors. It civilizes, enlightens and gives energy and self respect. Above all, it prepares the way for the coming of the Lord.—J. E. Scott, in Indian Witness.

## LIFE IN CHRIST.

Looking back over the year. The first lesson that ever comes to any one it to see more clearly than ever that all things in life worth while are those which have to do with Christ. I am here not to do business as an end, but only as a means to glorify Christ. Whether it is in school life, home life, a waiting life or an active life, they are all to be explained in their connection with Christ. What then as to the coming year? How shall we make it tell for Christ?

## HEALTH AND HOME HINTS.

Don't forget the birds. Put out a few crumbs.

A blanket under the sheet adds much to the warmth of a bed.

A fig split open makes a good poultice for a boil. It is especially useful for gumboli. A split raisin is also good.

Tomato Sauce.—Put one pint of tomatoes into a saucepan, with a slice of onion. Cook five minutes; then strain. Put one tablespoonful of butter into a pan; add one tablespoonful of flour; when smooth, add the tomatoes, stir until thick, and season with salt and pepper to taste.

Dutch Scalloped Beef.—Chop fine sufficient lean roast or boiled beef to measure one pint. In a saucepan put five tablespoonfuls of grated cheese, two tablespoonfuls of butter, one-third of a tablespoonful of salt and one-quarter of a tablespoonful of paprika or white pepper. Stir over the fire until melted and mixed, add the beef and stir for three minutes longer. Take from the fire, add one tablespoonful of mushroom catsup and fill individual shells or cases with the mixture. Sprinkle with buttered crumbs and brown in a quick oven.

The idea that fish is particularly useful as brain food, because it contains phosphorus, probably had its origin, according to the *Lancet*, in the phosphorescence of fish in the dark. In raw fish contains no more phosphorus than do ordinary meat foods. Its easy digestibility, however, makes it useful for brain workers.

Varnished light wood chairs should be wiped over once a week with weak ammonia water, and they may be kept looking nice for a long time. It is a mistake to use soap on this kind of furniture, for it will certainly remove the varnish in a very short time. Too much ammonia will remove the gloss, therefore a teaspoonful to one-half pail of water is usually sufficient.

The Nutritious Bean.—Beans should enter largely into the winter diet. They contain 84 per cent. of nutritive matter, and wheat only 74 per cent. Bean soup, bean porridge and baked beans will be sweet and appetizing for several days in cold weather. Do not add milk to soup or porridge until reheated for the table. Cold "baked beans" are an excellent winter dish for those whose work is in the open air. We give the preference to the kidney bean.

Soup.—Soak a teaspoonful of dry beans over night putting soda in the water the size of a pea. Boil very tender in fresh water, drain, rub through a colander, add a pint of water. Season with two tablespoonfuls of butter, salt, pepper and a very little finely cut parsley; simmer an hour, and serve with bread sticks.

Porridge.—Put a quart of beans into cold water and leave over night; boil tender in plenty of water, drain, and pass through a colander. Add good stock from fresh or salt meat to make the porridge of the right consistency. In the absence of stock, use the water in which the beans were cooked, with a generous piece of butter or a slice or two of fat pickled pork may be chopped fine and boiled with the beans. Serve with hot crisped crackers.

Bretonne.—Soak a pound of kidney beans four hours and boil three hours in salted water. Chop an onion, let brown in a tablespoon of butter, add the beans, stir well; put in two tablespoonfuls of butter, and sprinkle over the top some chopped parsley.

An Irish peasant was going back to his home village from a visit to Dublin, where he had been much impressed by the electric lights. He remarked: "It do beat me how they make a hairpin burn in a bottle!"

The pay-roll it not a reward of merit. Many a scoundrel draws a good salary.

The ambitious athlete may suffer from over-exercise; but no Christian was ever injured by too diligently practicing his profession.

## SPARKLES.

Borely Chortle—"If you could hear my latest song you'd simply be carried away."  
Miss Cutting—"Oh, please sing it!"

Fussy—How is it you couldn't keep the secret I told you?

Mrs. Fussy—Why couldn't you keep it yourself?

Women never believe a bachelor when he says he isn't lonesome, and the married men never believe him when he says he is.

Mrs. Twinley—"I'm so glad that my children have all had the contagious diseases. When they grow up they will be immune."

Mrs. Grimm—"Don't you believe it? By that time the doctors will have discovered a lot of new diseases."

"Getting money out of you," said Mrs. Pneer, "is like pulling teeth."

"No, it isn't, Nancy," protested Mr. Pneer, reluctantly opening his pocketbook. "Pulling teeth nowadays is painless. This hurts."

"Did you go into that speculation you were talking to me about?"

"Yes."

"What do you expect to realize from it?"

"Just at present there's a strong prospect that I may realize what a fool I was."

Nothing makes a Scotchman so angry as to hear (or read) of someone trying to tell a Scotch anecdote say "mon" for "man." The Scotch vowel sounds are all much deeper than in English, and "man" in Scotch sounds "maun." Now man and maun are really the same sound, only the one is sounded so much longer than the other—like the difference between taught and tot—not a difference in the sound itself, but in the elongation of the sound. So it is not "mon," but maun.—Wm. Wye Smith.

Count Tolstoy was one day discussing Ibsen with a friend. Said the latter: "I have seen a great many of Ibsen's plays, but I cannot say that I understand them. Do you?" Tolstoy smiled, and replied: "Ibsen doesn't understand them himself. He just writes them and sits down and waits. After a while his expounders and explainers come and tell him precisely what he meant."

A venerable clergyman said that he once attended a meeting in which a man rose and said he intended to speak; that hitherto he had been prevented from speaking in public by his wife, but that she being dead he should speak with freedom. "He did so," added the clergyman, "and it was not long before everyone in the audience mourned over the death of that wife."

## CANADA IN MEXICO.

The Central Railway, of Mexico, has recently awarded a contract to the Western Assurance Company, of Canada, for the underwriting of its entire insurable property, which is placed at \$7,000,000, according to the recent estimate of the insurance inspector. The new policies, which will cover all rolling stock, port works, buildings and everything of an inflammable nature, went into effect on January 1st, and will remain in effect one year.

This will give some idea of the interest that is springing up between Canada and Mexico, and the special excursion which will leave Montreal by the Grand Trunk Railway on the 9th of this month, will afford a splendid opportunity for many features and other business men to visit Mexico with a view of furthering the trade relations that are now developing.

## HEALTH AND BEAUTY

Come from the Rich Red Blood Made by Dr. Williams' Pink Pills.

Beauty is more than skin deep—it is blood deep. There is no real beauty, no good health without rich, red blood. Every graceful curve, every sparkle of the eye, every rosy blush, comes from rich, red blood. Dr. Williams' Pink Pills are the greatest blood builder and beauty maker in the world. Every dose actually makes new, pure, rich blood. By making new blood Dr. Williams' Pink Pills sharpen the appetite, soothe the worried nerves, regulate the health. They banish paleness, clear the complexion, bring rosy cheeks and sparkling eyes. They give plenty of strong blood for all the delicate functions of womanhood. Miss Mary Jackson, Normandale, Ont., says: "For upwards of three years I suffered from anaemia. I grew so weak I could scarcely walk about the house. I had no color in my face, my lips and gums were bloodless, I suffered from headaches and dizziness, and fell away in weight until I weighed only 94 pounds. No treatment gave me the least benefit until I began the use of Dr. Williams' Pink Pills. Inside of a few weeks after beginning the pills I began to grow better, and they soon restored my health, and while using them I gained fourteen pounds in weight. I can strongly recommend Dr. Williams' Pills to all pale and feeble girls."

There are thousands of pale anaemic girls and women throughout Canada who should follow the example of Miss Jackson and give Dr. Williams' Pink Pills a fair trial. Bright eyes, rosy cheeks and perfect health would soon follow. When you buy the pills see that the full name, "Dr. Williams' Pink Pills for Pale People," is printed on the wrapper around each box. Sold by medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams' Medicine Co., Brockville, Ont.

## A LITTLE LOST PUP.

He was lost!—not a shade of doubt of that; For he never barked at a slinking cat, But stood in the square where the wind blew raw

With a drooping ear and trembling paw And a mournful look in his pleading eye And a plaintive sniff at the passer-by That begged as plain as a tongue could sue,

"O Master! please may I follow you? A lone wee waif of a tawny brown Adrift in the roar of a heedless town, Oh, the saddest of sights in a world of sin Is a little lost pup with his tail tucked in! Well, he won my heart (for I set great store

On my own red Bute—who is here no more),

So I whistled clear, and he trotted up, And who so glad as that small lost pup? Now he shares my board, and he owns my bed,

And he fairly shouts when he hears my tread.

Then, if things go wrong, as they sometimes do,

And the world is cold and I'm feeling blue, He asserts his right to assuage my woes With a warm, red tongue and a nice, cold nose

And a silky head on my arm or knee And a paw as soft as a paw can be.

When we rove the woods for a league about

He's as full of pranks as a school let out; For he romps and frisks like a three-months' colt,

And he runs me down like a thunderbolt, Oh, the blithest of sights—in the world so fair

Is a gay little pup with his tail in air!

The man you can not oppose without making him your enemy is the most dangerous man on earth.

# CANADIAN PACIFIC

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

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

VIA SHORT LINE FROM CENTRAL STATION:

a 5.00 a.m.; b 8.45 a.m.; a 3.80 p.m.; b 4.00 p.m.; c 6.25 p.m.

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

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

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

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.
12.63 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 p.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.89 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 1180.

## 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% per cent. from date of deposit. If you want 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 or the North-West Territories, excepting 8 and 20, 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 a res of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

## PRESBYTERY MEETINGS.

- SYNOD OF THE MARITIME PROVINCES.
- Sydney, Sydney, 27 Nov.  
Inverness, Lake Assile, 14 Nov., 11 a.m.  
P. E. Island, Charlottetown, 6 Mar.  
Picton, 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.  
Algona.  
North Bay, Burks Falls, Feb., or Mar.  
Owen Sound, O. Sd., 5 Dec., 10 a.m.  
Saugeen, Harrison, 12 Dec., 10 a.m.  
Guelph, Guelph, 21 Nov.
- SYNOD OF HAMILTON AND LONDON

- Hamilton, Hamilton, 2 Jan. 10 a.m.  
Paris, Woodstock, 9 Jan., 11 a.m.  
London, London, 5 Dec.  
Chatham, Chatham, 12 Dec. 10 a.m.  
Stratford, Stratford, 14 Nov.  
Huron, Seaford, 14 Nov., 10.30.  
Maitland, Wingham, 19 Dec., 10 a.m.  
Bruce.  
Sarnia, Sarnia, 12 Dec., 11 a.m.
- 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 abstinence—thus giving them all the advantages 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

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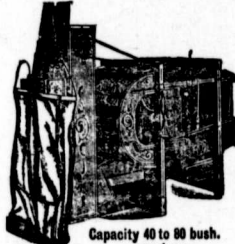
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107 St. James Street and  
49 Crescent Street,  
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# MAKE MORE MONEY

**Bigger Crops of Better Grain. Clean, Large Seed Increases the Yield 20%.**

## CHATHAM FANNING MILL



Capacity 40 to 80 bush. per hour.

Cleans Wheat, Rye, Timothy, Clover, Millet, Oats, Barley, Flax, Peas, Beans, Corn and all seeds.

Large Hopper, Screw Feed easily regulated. Agitator prevents clogging and distributes grain evenly on screen.

Lower Shoe keeps screens clean—no other mill has this.

End shake and adjustable side shake (three widths).

Sixteen screens and riddles, grading anything from finest seed to coarsest grain. Screens Japanese—can't rust.

Saves screenings for feed.

Works easily and smoothly, combines simplicity with ingenuity.

The Chatham Fanning Mill will pay for itself over and over in one year. It is the greatest economizer and profit-builder on the farm. It ensures bigger crops of better grain.

If it were not the best it would not now be in use on hundreds of thousands of farms in Canada and United States. Furnished with or without Bagging Attachment, as desired.

**PRIZE AWARDS**—Highest awards at World's Fair, St. Louis; Pan-American, Buffalo; World's Fair, Paris, France; Toronto, Winnipeg, Halifax, Charleston, Savannah and Jacksonville.

**GUARANTEE**—Every mill guaranteed for five years. Lasts a lifetime.

We send the Chatham Fanning Mill to any farmer on receipt of his order, at once, without any cash down, and the most liberal terms of payment.

**WRITE FOR PARTICULARS and Free Book. "How to Make Dollars out of Wind."**

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.

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**You should know the exact weight of everything you buy and sell. It pays.**

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Three Styles  
Capacity 2,000 lbs.

You need a Scale on your farm, for every transaction you make is by weight and you should know the exact weight of everything you buy and sell.

The Chatham Farm Scale is made in three styles. The accuracy of every Chatham Farm Scale is guaranteed by the Canadian Government. Every Chatham Farm Scale is sold with Canadian Government Inspector's Certificate of Accuracy.

Every Chatham Farm Scale is a useful Truck. Just drop the lever and no weight or wear can come on the knife edges of the Scales.

We send this Scale to any farmer on receipt of his order at once without any cash down, and the most liberal terms of payment.

We have a book that tells all about it, which we will be glad to send to you on receipt of a post card with your name and address.

## CHATHAM SEPARATOR



For Separating Oats From Wheat.

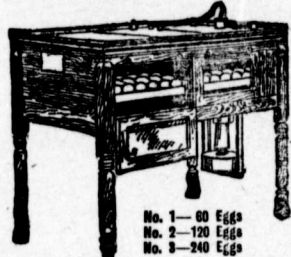
This splendid device separates wheat from oats perfectly, and is adapted to no other purpose. It is indispensable to every producer of these grains in combination, and NOTHING CAN TAKE ITS PLACE.

Send for our handsomely illustrated booklet entitled, "How to Make Money Out of Chicks."

Our proposition is this: We will ship you the Chatham Incubator and Brooder, freight prepaid, and

**Chicken raising a very easy and simple way of adding to the farm's cash profits.**

## CHATHAM INCUBATOR



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

**Poultry raising pays.**

People who tell you that there is no money in raising chicks may have tried to make money in the business by using settling hens as batchers, and they might as well have tried to locate a gold mine in the cabbage patch. The last nest of a hen is to lay eggs. As a batcher and brooder she is outclassed. That's the business of the Chatham Incubator and Brooder, and they do it perfectly and successfully.

The poultry business, properly conducted, pays far better than any other business for the amount of time and money invested.

Thousands of poultry raisers—men and women all over Canada and the United States have proved to their satisfaction that it is profitable to raise chicks with the Chatham Incubator and Brooder.

The Chatham Incubator and Brooder is honestly constructed. There is no hush about it. Every inch of material is thoroughly tested, the machine is built on right principles, the insulation is perfect, thermometer reliable, and the workmanship the best.

The Chatham Incubator and Brooder is simple as well as scientific in construction—a woman or girl can operate the machine in their leisure moments.

Our proposition is this: We will ship you the Chatham Incubator and Brooder, freight prepaid, and

**You Pay No Cash Until After 1906 Harvest.**

Send for our handsomely illustrated booklet entitled, "How to Make Money Out of Chicks."

Our proposition is this: We will ship you the Chatham Incubator and Brooder, freight prepaid, and

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Tubular Chime Bells.  
COVENTRY, - ENGLAND.  
**CASTLE & SON,**  
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**Sterling Blouse Sets**

We have a very large and well assorted stock of new and stylish Blouse Sets, in the gray finish, just such as are required by ladies for summer wear.

In Sets of Three Pins—60c. up  
In Sets of Four Pins—90c. up

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Jewellers,

2397 St. Catherine Street

Our Diamonds are unsurpassed for Quality and Value

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Roy Fox, Secretary.  
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place to deposit your savings than with this company.

**MONEY** deposited here is not "tied up." You can call on it if necessary. In the meantime it is earning interest.

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(Registered)

**The Periodic Communion Wine.**

Cases, 12 Quarts, \$4.50.  
Cases, 24 Pints, \$5.50.  
F. O. B. BRANTFORD.

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