

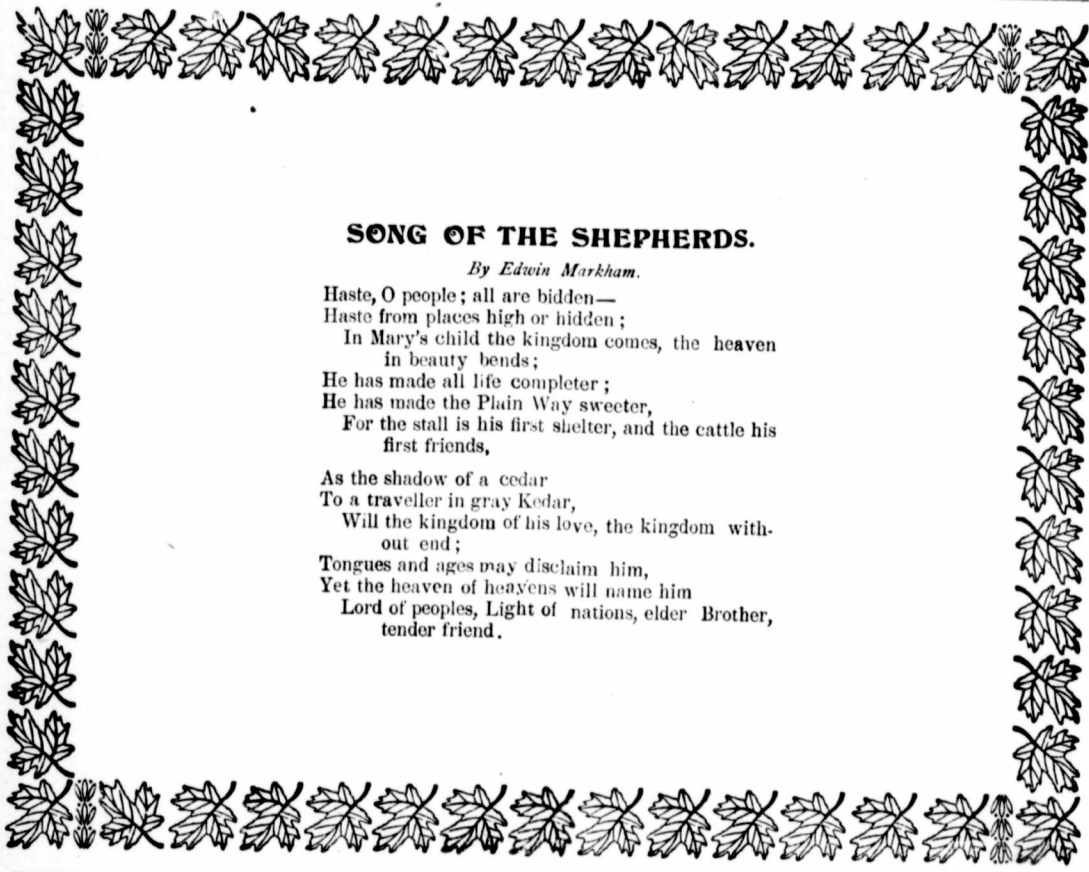
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## SONG OF THE SHEPHERDS.

*By Edwin Markham.*

Haste, O people; all are bidden—  
 Haste from places high or hidden;  
 In Mary's child the kingdom comes, the heaven  
 in beauty bends;  
 He has made all life completer;  
 He has made the Plain Way sweeter,  
 For the stall is his first shelter, and the cattle his  
 first friends,  
 As the shadow of a cedar  
 To a traveller in gray Kedar,  
 Will the kingdom of his love, the kingdom with-  
 out end;  
 Tongues and ages may disclaim him,  
 Yet the heaven of heavens will name him  
 Lord of peoples, Light of nations, elder Brother,  
 tender friend.

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**BIRTHS.**

On Sunday, Dec. 13, 1903, at Campbell's Bay, the wife of T. A. Macfarlane, of a son.

**MARRIAGES.**

At Toronto, on December 10th, 1903, by the Rev. John Neil, George W. Robinson to Jessie Turnbull, both of Lethbridge, N.W.T.

On Dec. 3rd, by Rev. J. B. McLaren, Columbus, at the residence of the bride's father, Mr. J. W. Wadge and Miss Etta M., eldest daughter of Mr. Wm. Ormiston, jr.

At the residence of the bride's father, on Dec. 9th, by Rev. A. C. Wishart, M.A., George Campbell of Cannington to Catherine McDougall, youngest daughter of Angus McDougall, of Thorah.

At the residence of the bride's father, "Bonsecours" farm, near Barrie, on Thursday, Dec. 10th, by the Rev. Dr. McLeod, Annie S., youngest daughter of Mr. and Mrs. Joseph Goodfellow, to Jno. Alex. Lucas, of Innisfil.

At the residence of the bride's parents, Toronto, December 16, 1903, by Rev. T. B. Hyde, assisted by Rev. Thos. Eskin, Thomas Herbert, son of Mr. Thomas Kinnear, to Margaret Greenlees, daughter of Mr. J. D. Nasmith, all of Toronto.

**DIED.**

Suddenly, at Ayr, on 17th Dec. at 5 p. m., John Watson, sen., President John Watson Mfg. Co., in his 84th year.

At Ayr, on December 13th, 1903, Jane Halliday, relict of the late Thos. McKnight, aged 89 years.

At Montreal, on Tuesday, Dec. 15, 1903, Jeanie Cameron, relict of the late Thos. Tennant, of Glasgow, Scotland.

At the residence of his son-in-law, Alexander Bell, Toronto, on Dec. 11, 1903, the Rev. William C. Windel, formerly of Cartwright and Ballyduff, Ont., in his 92nd year.

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Tenders will not be considered unless made on the form supplied, and signed with the actual signatures of tenderers. An accepted cheque on a chartered bank, payable to the order of the Honorable the Minister of Public Works, for four thousand dollars (\$4,000), must accompany each tender. The cheque will be forfeited if the party tendering declines the contract or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender.

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FRED GELINAS, Secretary.

Department of Public Works, Ottawa, December 12, 1903.

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For full information see Calendar.

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**Presbytery Meetings.**

SYNOD OF BRITISH COLUMBIA.

Calgary, Edmonton, Fort Saskatchewan, Kamloops, Vernon, 23 Aug. Kootenay, Nelson, B.C., Feb. 17. Westminster, Chilliwack, 1 Sept. 8 p. m. Victoria, Victoria, Tues. 1 Sept. 2 p. m.

SYNOD OF MANITOBA AND NORTHWEST

Portage la Prairie, 8 March. Brandon, Brandon, Superior, Port Arthur, March. Winnipeg, Man. Coll., bi-mo. Rock Lake, Pilot M'd., 2 Tues. Feb. Glenboro, Souris, Dec 1. Portage, P. La Prairie, 14 July, 1.30 p. m. Minnedosa, Minnedosa, 17 Feb. Melita, at call of Moderator. Regina, Moosejaw, Tues. 1 Sept.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, Hamilton 5 Jan 10 a.m. Paris, Paris, 12 Jan. 1904. London, Glencoe, 8 Dec. 10.30 a. m. Chatham, Chatham, 8 Dec. 10 a. m. Stratford, Stratford 12 May.

Huron, Clinton, 19 Nov. 10.30 a. m. Sarnia, Sarnia, 15 Dec. 11 a. m. Malthead, Wingham, 15 Dec. 10 a. m. Bruce, Paisley 6 Dec. 11 a. m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 8th Dec. 11 a. m. Peterboro, Mill St. Port Hope 15 Dec. Whitby, Whitby, 20th Jan. Toronto, Toronto, Knox, 2 Tues. monthly. Lindsay, Wingham, 15 Dec. 11 a. m. Orangeville, Orangeville, 12 Jan. Barrie, Beaton 15th Sept. 9.30 p. m. Owen Sound, Owen Sound, Division St. 1 Dec. 10 a. m.

Algoma, Blind River, March. North Bay, Powassan 30 Sept. 9 a. m.

Saugen, Harriston, 8 Dec. 10 a. m. Guelph, Eora, 19 Jan. 10.30 a. m.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke, 8 Dec. Montreal, Montreal, Knox, 8 Dec. 9.30 a. m. Glengarry, Moose Creek, 15th Dec. 11 a. m. Lanark & Renfrew, St. A. church, Carleton Place, 1 Jan. 10.30 a. m. Ottawa, Stewarton Church, 3 Nov. Brockville, Spencerville, 6 Oct. 2.30 p. m.

SYNOD OF THE MARITIME PROVINCES

Sydney, Sydney, Sept. 7. Inverness, Baddock, 17 Nov. 2 p. m.

P. E. I. Charlottown, 3 Feb. Pictou, New Glasgow, 5 May 1 p. m. Wallace, Oxford, 6th May. 7.30 p. m. Truro, Truro, 10 May 10 a. m. Halifax, Charlottown, during meeting of Synod. Lunenburg, Lahase 5 May 2.30. St. John, St. John, Oct. 21. Miramichi, Bathurst 30 June 10.30

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## Note and Comment.

The Postmaster-General has authorized the issue of \$10 postal notes. The commission on these postal notes is only five cents, and it will be a convenient and safe way of sending money a receipt being given. The postal note issue has been much appreciated by the public.

The Registrar General for Ireland, in his report for 1902, shows an increasing marriage rate (higher than any rate in the past ten years), a decreasing death rate, and an emigration rate which was not above the average, and much lower than in 1895. In Ireland tuberculosis is responsible for fewer deaths each year.

Nov. 27th was the 108th anniversary of the birth of Thomas Carlyle. It is stated that during the past 12 months 500 more visitors have visited the house wherein he lived and died in Cheyne Row, Chelsea, London, than during any similar period since it was opened as a kind of museum eight years ago.

The cause of temperance, as far as respects the prohibition of the saloon, is making more progress in the South than in any other portion of the United States. Nearly all the Southern States permit prohibition in counties, and as prohibition to be effective must have back of it public sentiment it seems wise to confine it to localities where the anti liquor sentiment predominates.

Two veterans of the disruption in Scotland—Dr. Thomas Smith and Dr. G. Philip, recently celebrated their diamond jubilees. They lived laborious lives and exercised their brains for many years, but they are still hale and hearty. The Glasgow Leader says: "Both these men demonstrate the fact that there is a direct connection between long life and Gospel living and preaching." Both reside in Edinburgh.

When the calendar year closes it is likely that Canada will have gained over 130,000 arrivals, or about 50,000 more than the year previous. Of this number more than one-fourth were Britishers. The Deputy Minister of the Interior, Mr. James A. Smart, will probably visit the Western States before starting for Europe. Efforts to obtain settlers are to be redoubled in the adjoining republic as well as on the other side of the Atlantic.

The Young Men's Christian Association of McGill University, Montreal, is to erect in close proximity to the University buildings a large, first class building for the Y.M.C.A. which will cost \$95,000. Already the Association has \$85,000 subscribed, and there is no doubt the remaining \$10,000 will be forth coming. We congratulate McGill, says the Presbyterian Witness. The religious element has long been duly recognized in this University. The late Principal, Sir William Dawson, was pre-eminently a Christian and never was ashamed of his loyalty to Christ. Leading members of the staff in like manner, stood forth before the public as consistent and exemplary disciples of Christ. It would be a deplorable thing if the post, held so

long and so usefully by Sir William Dawson should ever pass into the possession of any man who did not acknowledge the Lord Christ as his Lord and Master. Such a calamity be far from McGill! The fact of the Y.M.C.A. taking so fine a stride to the front will influence for good the present and the unknown future.

It appears that the danger to Queen Alexandra from the fire at Sandringham two weeks ago, was very much exaggerated by the Press generally. Nevertheless her escape caused thankfulness to millions. Since first she went to England, forty years ago, a Danish princess of rare beauty of form and sweetness of disposition, to wed the heir apparent to the British throne, the love of the people of her adopted country has increasingly been hers.

The year's consumption of tobacco in the United States alone, a writer in Everybody's Magazine states, will include seven billions of cigars, ten billions of cigarettes and two hundred and eighty millions of pounds of manufactured tobacco. What an awful waste of money this represents—to say nothing of the injury to health among the victims of the weed. And what an amount of good could be accomplished if the money value of that tobacco could be turned into channels of usefulness.

A brief but at the same time one of the most masterly articles on Mr. Morley's "Life of Gladstone" is that contributed to the December "Leisure Hour" by Principal Rainy. It will be read with the peculiar interest attaching to one great man's estimate of another. As might be anticipated, it lays great emphasis on Mr. Gladstone's devoutness. "This," says the writer "was the element that sustained and dignified his life. It gave him the confidence of many who on theological, as on other details were far from being at one with him; they saw that he feared God."

The Spectator, the Methodist organ of Melbourne, Australia, indicates that sentiment in the Commonwealth is strong in favor of union between the Presbyterian and Methodist bodies. The final meeting of the joint committee on union of the two bodies prepared a statement of the points of difference in doctrine, polity, and worship, and expressed satisfaction that these were so few and comparatively unimportant. The points of agreement between the two bodies were held to be many and vital. The next General Conference and General Assembly will be asked to consider definitely the question of desirability of union.

Some years ago, the Christian Observer presented an estimate of the number of Catholics who have migrated to the United States and of their immediate descendants. That estimate was about twenty millions. But the estimated number of Catholics then in that country was about eight or ten millions. The Observer argued that that church loses a great many of its Catholic immigrants. Very recently in the Berlin Germania, a Catholic Journal, there has appeared a similar estimate, to the effect that the Catholic

immigrants to the United States with their descendants ought to number twenty-four million. But its statistics report less than eleven million. The Observer, says: "The fact appears plainly that in this country Romanism cannot retain its own members. But what becomes of those who are thus lost? By no means are they all brought into the Protestant church. And men without religion are just as dangerous to our welfare as men with an erroneous religion."

The opium traffic still flourishes in India, to the shame of the British Government be it said, for while the Government of India has a monopoly of the trade, responsibility for its perpetuation rests in the last analysis with the home authorities. About 600,000 acres of the best land in India are said to be given up to the cultivation of opium, and during the last four years nearly 30,000,000 pounds have been produced. The bulk of this goes year by year to China, carrying with it degradation and death, while the Indian government receives a revenue return. Little wonder, says the Canadian Baptist, that men like Dr. MacLaren, and Dr. Clifford have become impatiently indignant at the continuation of this national disgrace, and are uniting to bring influence to bear upon those responsible for it, in hope of wiping it out.

In his message to Congress President Roosevelt denounced the frauds which are every year perpetrated in the large centres of population in the United States in admitting newly arrived immigrants to citizenship. He says: "Forgeries and perjuries of shameless and flagrant character have been perpetrated, not only in the dense centres of population, but throughout the country; and it is established beyond doubt that very many so-called citizens of the United States have no title whatever to that right, and are asserting and enjoying the benefits of the same through the grossest frauds." Practically this is "stuffing" the electoral lists in the interests of the saloons, gambling halls and the hoodling classes, so that the moral and law-abiding forces of the country are often compelled to take a back seat.

"The next Revival" is a heading which nowadays appears frequently in religious journals and numerous suggestions are being made as to what will be its chief characteristic anyhow it will be brought about. The Presbyterian Banner points out that a genuine revival, like that of Pentecost, will be one of individual conversions—"the kind of revival we find in the Bible," or, as Dr. Cuyler says "a revival of righteousness." How it is to be brought about is thus described by the Banner: "Every pastor can throw himself into this work with renewed energy, and every congregation can hold special services for winning souls. No pastor or congregation needs to wait for a special evangelist or for help from the Evangelistic Committee in New York, but every church can immediately go to work itself with the old and well tried means of salvation. Let every Christian get interested in saving others and let us all call upon God for an outpouring of his Spirit, and the next revival will come upon us in mighty power."



## Our Contributors.

### A Chinese Classic.\*

At a time when the interest in the study of comparative religion is so general Dr. Paul Carus's translation of Lao-Tze's *Tao Teh King* will prove very acceptable. It should be specially useful to missionaries; but the general student of philosophy and religion will also find it very suggestive and enlightening. Narrowness and bigotry are commonly the off-spring of lack of knowledge. Our ever-increasing knowledge of other nations and people is ridding us by degrees of this disabling ignorance and its consequent prejudices and helping us to a better realization of universal human kinship in thought and feeling. Railroads, steamships and commerce, have played an important part in breaking down hard old barriers of prejudice; the study of the literature and religion of alien races is probably a much greater liberalizing force than any or all of these.

The average reader of this Chinese classic will receive a wholesome shock of surprise. He will find that the "Old Philosopher," writing in the sixth century before Christ, unillumined by the torch of a special inspiration, presents ethical and philosophical solutions of the age-long problems of life strangely akin to the answers found in the Hebrew Scriptures and in the teaching of our Lord Himself. The *Tao Teh King* is only an additional and striking proof that God has never left Himself without a witness. Lao Tze is unmistakably one of the witnesses in China, perhaps the greatest in that ancient empire; for of all the Chinese sages and philosophers he stands nearest the Christian point of view. So striking, indeed, is the resemblance in thought, and sometimes even in expression between the *Tao Teh King* and the Christian scriptures, that if the authenticity and date of the founder were not established beyond the shadow of a doubt, one would be inclined to postulate some connection between the two. This resemblance implies no derogation from the authority of the Christian revelation; it only exalts the moral earnestness and spiritual insight of the heathen sage.

The very title of the work in which Lao-Tze towards the end of his life embodied some of his ethical and philosophical ideas, suggests an anticipation of Christian conceptions. *Tao* corresponds quite closely to the Greek term *Logos*. Moreover Lao-Tze preaches the ethics of the Golden Rule, not in the negative form of Confucius but in the positive form of the sermon on the mount. Such teaching seems to have staggered Confucius. "If," he asks, "we are to requite evil with good, how shall we requite good?" Again there are passages in the *Tao Teh King* which if found in the Old Testament would be regarded as Messianic prophecies, e. g.

"Him who the country's sin makes his,  
We had as priests at the great sacrifice;  
Him who the curse bears of the country's failing  
As king of the empire we are hailing."

Lao-Tze seems also to have had a shadowy conception of what might be called Threeness in the heart of things; "The ten thousand things," he says, are sustained by yin, they are encompassed by yang, and the

immateria! Ch'i renders them harmonious." And so instances of other striking parallels might be quoted. Perhaps it would be superfluous to do more here than to say that Lao-Tze's conception of salvation, so far as it can be gathered from his book, involved the necessity of becoming like unto a little child, of returning to primitive simplicity and purity, of non-assertion and non-resistance. We see in all this groping after the truth which was made fully manifest in the person and message of Jesus the Messiah.

The present book, *The Canon of Reason and Virtue* is not to be confounded with the author's larger work *Lao Tze's Tao Teh King*. The latter contains, in addition to the translation presented in *The Canon of Reason and Virtue*, much other matter of a historical and critical character; so that the little book which forms the subject of this brief and imperfect review is really an extract from the larger work, and indeed is paged to correspond to it.

One who is unfamiliar with the Chinese language is hardly in a position to speak as to the merits of this translation; but Dr. Carus's reputation as a student of Oriental philosophy and literature, added to the warm commendations accorded the present work by Chinese and Japanese scholars, is a sufficient guarantee of excellence.

### St. Anselm.\*

This important collection of St. Anselm's philosophical treatises will be well received by all students not merely of the scholastic theology but also of the Christian doctrines most surely held by the church to-day. To Anselm belongs the credit of having quietly relegated to the limbo of dead issues the view that the death of Christ meant the payment of a debt incurred by man through sin, and substituting therefor an expiation which if not final or complete maintained its place in Christian theology for centuries and perhaps even now dominates the thought of the church. It is therefore plain that a study of Anselm's treatises, particularly the *Cur Deus Homo* is indispensable to any adequate conception of the speculative source of the doctrine of the church concerning the causes of the Incarnation and the significance of the death of Christ.

It would be gratuitous to review in this connection the argument of Anselm in any one of the treatises included in the title. It is sufficient to say that the *Monologium* and the *Prologium* deal with the great problems surrounding the being of God. Anselm begins, as Augustine began, by holding that faith precedes all reflection and all discussion concerning religious things. The principal implied in the celebrated phrase *Credo ut Inteligam* may not stand approved to-day, but Anselm lived in an age when it would have been rebellion against the dogmatic authority of the church to say *Intelligo ut Credam*. Yet the history of Anselm's thought indicates clearly enough that either consciously or unconsciously he felt the need of rationalizing dogma, that dogma is debatable, that it lacks self-evidence, the criterion of truth. Mere affirmation did not

\*St. Anselm: *Prologium*; *Monologium*; and *Appendix in behalf of the Fool by Gaunilo*; and *Cur Deus Homo* Translated from the Latin by Sidney Norton Deans, B.A., Open Court Publishing Co., Chicago. Price 50 cents.

satisfy him; he demanded proofs. But only gradually and painfully did he yield to what he at first regarded as an assault of Satan and commit himself to the rationalizing process. The results of his speculations were momentous. In the *Monologium* he advanced the celebrated ontological argument for the being of God; in the *Cur Deus Homo* he gave the death blow to the fantastic view that Christ's death was the payment of a debt to the devil, and reached a conclusion which in its main features is still held to be valid by strictly orthodox Christians; in the *Prologium* he dealt more or less successfully with many of the antinomies arising out of our conception of the Divine nature and character on the one hand, and man's relation to God on the other.

The present volume contains also, as indicated in the title, Gaunilo's *In Behalf of the Fool*, a brief reply by a contemporary to Anselm's ontological argument as put forward in the *Monologium*. There are also many extracts from leading philosophical authorities, illustrating the various opinions that have been held as to the validity of Anselm's arguments for the being of God. These comprise excerpts from the writings of Descartes, Spinoza, Locke, Leibnitz, Kant, Hegel, J. A. Dörner, Lotze and Professor Flint. In the *St. Anselm* the publishers have given to the public a very timely and valuable contribution to religious and philosophical study.

### The Gambling Craze.

The extent to which gambling is being carried is causing a loud note of alarm to be sounded. It is becoming a national trait. The sporting extras of the daily newspapers seem to be the most popular. Every event that has the slightest element of chance in it is used as an occasion of betting. Odds were recently laid upon the time when Leo XIII. would die. Newsboys, ragged, dirty and hungry, pitch pennies upon the sidewalks. The stock gamblers recently brought the country to the verge of a financial crisis. The Pittsburg Advocate says of this gambling craze:

"Two incidents have lately come to our notice. One of them, reported in an exchange, stated that a fond mother was showing a visitor a fine punch-bowl which she had won a short time before at a progressive euchre party, and was very proud of the achievement; when her son, just reaching manhood, pulled out a roll of greenbacks, and, thumping it on the table, said: 'See what I won playing cards the other night.' The mother startled and horrified, said: 'Why you have been gambling!' Sure enough, he had been gambling, and his mother knew enough to recognize the fact and call the thing by its right name when done by her son, but she failed to see that she had just as certainly been 'gambling' as he had, and that she was just as guilty.

"The other was the case of a gambler in a town not a hundred miles from this city, who was brought under conviction, and was soundly converted. In giving his experience he referred to the business in which he had formerly been engaged, and said, in substance, that the time was when gamblers had to be taught—that is, the professional gamblers found it necessary to get young men under their influence and teach them to play cards and gamble. But now, he said, this is no longer necessary. Young men are taught in their homes, often by their mothers and sisters, and they become adepts at the games, and become fascinated with it. Gambling

\*THE CANON OF REASON AND VIRTUE (TAO TEH KING), Translated from the Chinese by Dr. Paul Carus, (The Open Court Publishing Co., Chicago; Prices, 25 cents.)



in progressive euchre is quite familiar to them. The ladies of their own homes and their lady friends all join in it. Of course, they are thereby taught that it is not wrong. As a result, the professional gamblers find the young men trained to 'their hands, and they are saved all trouble in the matter."

#### "A new Application of an Old Miracle"

Rev. Wm. Shearer, pastor of St. Andrew's church, Sherbrooke, on a recent Sabbath, preached a forcible sermon to a large congregation from the text, 14:22-30, and said:

I purpo e making a new application of this remarkable incident in the life of our Lord. We have here four objects: the sea, a man in a boat and the Master himself.

1. THE SEA I take to represent this present evil world, with all its godlessness, selfishness and carnal corruption. I am justified in doing so from the fact that in all the other miracles of the sea which Jesus wrought the same analogy holds good. I am also justified in calling this world evil because, (1) The Word of God calls it so. Gal. 1:4. (2) Satan is its God and its Prince, 2 Cor. 4:4; John 12:31. (3) It hates Jesus and His disciples, John 15:18. (4) A man cannot be friendly with it and friendly with God at the same time, Jas. 4:4.

An old country paper recently said, "The picture of the world to-day as we see it on every side fills many with deep distress and alarm. Even the secular press is beginning to share this deepening dread as to what all this lawlessness, godlessness, recklessness and mad secularism foretokens." Perhaps there is no one place where the world reflects its true character more faithfully than in the secular press of to-day. Lift up any paper and you will find more or less full accounts of the committal of atrocious crimes and filthy abominations. These things are going on every day, and a large proportion of the world's inhabitants gloat over such reading.

2. A MAN SINKING INTO THE SEA. Just as the law of gravitation demands that a human body shall sink down into the waters of the sea, so another law and affinity which exists between fallen human nature and this present evil world, causes that the one should absorb the other. It is as natural for the human heart to revel in sin as it is for a human body to sink into the sea. The floors of the ocean are in places carpeted with the remains of human beings cast on its merciless waters. So this present evil world teems with the souls of perishing millions who have not learned the secret of being saved from its damning influence. Peter sinking into the waters of Galilee is a type of thousands. They know the awful consequences of being overwhelmed by the lusts and passions of this world. They find themselves being sucked down. They realize their helplessness and they cry to Christ, "Lord save me."

3. A LOT OF MEN IN A BOAT. The boat I take to represent all manner of restraining influences, such as home, friends, self-respect, and the church. And by the men in the boat I understand all that class of men who are restrained from open, flagrant sin by personal, selfish considerations and surrounding influences. The only thing between these men and the absorbing waters of the sea was their boat. So the only thing between some men and utter profligacy is self interest or the restraining hand of others.

And though all this is not the highest reason for right living yet it is something for which we should be profoundly thankful. There is more hope, humanly speaking, for

the salvation of a man brought up under restraining influences than for the man who had had nothing under him to prevent him from sinking into the lower depths of iniquity.

4. THE LAST OBJECT IS CHRIST HIMSELF. Note (1). He walked on the waters without the slightest fear of sinking into them. Not the smallest fraction of an inch of his feet were wet. The man never lived who could do such a thing by his own power. So Jesus was the only man this world ever saw who could live in this world and not be contaminated by it. He who is the prince of this world did his utmost to draw him down but could not. He was in all points tempted like as we are yet without sin. His every step from Nazareth to Calvary was like his walking on the sea, for it was an everyday contact with that which whilst it had no power over Him was sucking others down to hell.

(2). He is the only True Saviour. It was He who called Peter out, and it was He who gave him power to walk on the water. So long as he fixed his mind on Jesus he was safe, but the moment he lost mental connection he began to sink. So it is with every Christian whom Christ calls to walk with Him in this present evil world. Only He can give the power to walk without sinking and the power comes by mental and spiritual contact with Himself. He does not give the power apart from Himself. "Without Me ye can do nothing." Apart from Him we are helpless; with Him we are strong.

"Who Owns the Vatican," is a question which is being discussed with some interest in Italian papers. In 1870 it will be remembered, the Italian government took possession of the States of the Church. The Tribuna, which is the chief government organ in Rome, recalling this fact, says: "The Pontiff was never granted the ownership of the Vatican Palace, but out of courtesy to the Pope he is allowed to use it as his residence. The Vatican is national property, and the Italian State can at any time legally assume the support of the whole Palace and Museum with all its age-long accumulated treasures, and along with the support, of course, the proprietorship."

The Churchman says: "To day, according to the Student Volunteer Chart, the Roman Catholics count 231,000,000; Protestants not of the historic episcopate, 150,000,000; Anglicans, 30,000,000; so that if these were to be included with the others, more than three in every seven inhabitants of Western Christendom are in protest against the claims of Rome. Besides there are 110,000,000 adherents of the Eastern churches that refuse to recognize the primacy of the Pope, the larger part, nearly 100,000,000, being of the Orthodox Eastern church. Altogether 290,000,000 Christians are not Roman Catholics—a clear majority of 59,000,000. Out of every 1,000 Christians to day we may expect to find about 450 Roman Catholics, 250 members of the Greek church, 200 Protestants not of the historic episcopate, and 55 Anglicans. A Pope who represents but a minority of Christendom stands inevitable in a different position from one representing a majority."

Joseph Parker said that he who thinks his work is beneath him and not worthy of his powers is "only a fussy idler in a garden of weeds."

#### Notes on New Books.

THE MAIDS OF PARADISE, by Robert W. Chambers. Price \$1.50. The Book Supply Company, Toronto. The scene of this charming story is laid in France in the stirring days of the Franco-Prussian war, and Mr. Chambers has managed to show very clearly the effect of that great struggle on the whole of France: but while there is much of fighting and intrigue in the book the dominant interest is love, and the romance is a most interesting one. The book is well illustrated and handsomely bound in red linen and will certainly prove a very attractive gift book.

THE SOUTER'S LAMP, by Hector MacGregor. Price, \$1.25. Fleming H. Revell Company, Toronto. Some of the sketches in this volume of short stories of Scottish village life are quite equal to Ian MacLaren's best work, having the same charm of simplicity and dealing with the same class of Scottish characters. The author has the story teller's gift and carries us with him into the homely lives of the villagers, and we enjoy with them their evening's gossip, grieve with them in the death of little Mary, and sympathize with the little school children under the harsh rule of "Crookit Sol." The book is well worth careful reading, being strong in the delineation of Scottish characters, than which there are no more interesting ones in the world.

THE COUNTRY BOY, BY FORREST CRISSEY. Price, \$1.50. Fleming H. Revell Company, Toronto. In this book we have a typical American country boy portrayed with an intimacy no other boy book has surpassed. In a score or more of short sketches, each complete in itself, we are given pictures of the main scenes of the boy's life. The Lion by the Roadside, Wiping Dishes for Mother, The New Teacher, Getting His First Gun, and The Girl with the Brown Braids, these are some of the subjects; and all are treated in the lightest, most delicate manner, with no waste of words and with the best effect possible on that account. The cover, illustrations, and entire get up of the book add attractiveness as a holiday book.

SONS OF VENGEANCE, by Joseph S. Malone. Price, \$1.25. Fleming H. Revell Company, Toronto. Mr. Malone says that some of the worst fights that came to his knowledge occurred when the opposing factions met at church. Anyone expecting to find a typical feudist, breathing fire and thirsting for blood will be disappointed to find him a deacon in a hardshell Baptist church, and much more inclined to long prayers and endless theological arguments than to threatenings and boasts. "We never quarrel, we fight," is a very good description of the mountain character on one side. The story is a vivid picture of this life, and a charming romance, is interwoven with the more sombre details.

THE HEART OF ROME. A Tale of the "Lost Water." By F. Marion Crawford. Copp, Clark Company, Toronto. Crawford has the art of writing books of vivid interest. They may have little depth to them, his recent ones certainly have, but one reads them from cover to cover before laying them down. This new story comes between "Cecilia" and "In the Palace of the King" in interest. It has more life than "Cecilia" but less dramatic quality than the last mentioned. The heroine is an Italian of noble family, one of the sweet, unsophisticated type which Crawford is fond of picturing, and her love story is of course the central point of the book. The introduction of the "lost water" incident adds to the interest of this very readable book.

## The Quiet Hour.

### The Boyhood of Jesus.

S. S. LESSON—Luke 2: 40-52. January 3, 1904.

**GOLDEN TEXT**—And Jesus increased in wisdom and stature, and in favour with God and man.—Luke 2: 52.

BY REV. CLARENCE MACKINNON, B.D., SYDNEY, N.S.

The child grew, v. 30. Of course He grew, as every healthy child must, and He was the perfect boy, as afterwards He became the perfect man. The serious question, however, with the boy is, After what manner shall he grow? The anchor is weighed, the sails spread. On what course is the ship heading?

The grace of God was upon him, v. 40. This is the secret of a beautiful life. After living for some days on the hot prairie, one is surprised, when, on its western limit, he puts his hand into a stream, to find the water ice cold. The explanation is that this river was born far up near the mountain top in the glittering glacier, and it carries with it the character of its infancy. So did the blessed Jesus. The grace of God that was on Him in childhood followed Him later into the glory of His manhood. God's grace is just His loving presence; God in the soul, like the sunlight in the dewdrop.

After the custom of the feast, v. 42. The Jewish child at three put on the tasselled garment, at five began to learn the law at his mother's knee, at thirteen wore phylacteries. At twelve Jesus goes up to the feast at the holy city. Life should be made an orderly unfolding of capacities and responsibilities. We too have a feast where every boy or girl at the opening of their manhood and womanhood should take their place. It is the Lord's Table. The great Spurgeon declared that no children admitted by him in early life to full communion in the church required to have their names afterwards expunged from the roll. An early beginning in this case, is a good beginning.

They found him in the temple, v. 46. The wise young lad will always be found in his pew. He may sometimes find it wearisome. Often, he may not understand; or, boy-like, he may rebel against what is said. There was much that was objectionable and possibly tiresome about the ancient temple. But Jesus went to worship and to learn. Dr. Seiss, a great preacher and expounder of the scriptures, when a boy of fourteen, walked several miles to be present at a Synodical Convention. He was led by a mixed feeling of curiosity and duty. The visit transformed him into a singularly useful minister.

Both hearing them, and asking them questions, v. 46. This is the model Sunday-School scholar. The habit of inquiry is natural to a boy. Show him a gun, an electric car, an engine, a man-of-war, and he will fairly overwhelm you with questions until he understands. The wise teacher will encourage this same native curiosity concerning those highest matters, our obligations to God and to men.

They were amazed, v. 48. There comes a time in every home when the quiet, docile, obedient child unexpectedly changes. He suddenly takes the initiative, and marks out his own line of conduct. It is the advent of manhood. The parents may be amazed and perplexed; but they must bow to the inevitable. Henceforth, they are to guide their son less by authority, and more by

sympathy and reason. And the grown-up son, if he be of the right sort, will remember that along with new privileges come larger responsibilities. He will be more eager about discharging his duties than about claiming his rights.

I must, v. 49. What an interesting study the "musts" of Jesus would be! He willingly placed Himself under law. He made a loving choice of God's will and yoked Himself to the burden of the world's need. And was He not withal the freest of men? The bondage of passion, of gain, of ambition, never flung its chains about Him. And He calls us to follow Him in that path of loving service which alone leads to real liberty.

My Father's business, v. 49. We are not God's slaves but His sons. A classic story tells how, when a Roman Emperor was returning in triumph, a little child sprang up beside him and put his arms around his neck. "That is the Emperor," said a stern officer. "He may be your Emperor, but he is my father," replied the child. God's work is our Father's business. We serve Him, not as hirelings, but as sons.

### Nuit de Noel.

By CLARA THWAITES

When our homes in snow are shrouded,  
By the fireside's ruddy glow,  
Hearts are glad and eyes unclouded  
As our Christmas carols flow.

Through the gathered mists of ages,  
Angel songs our spirits stir,  
Oh, to offer with the sages  
Gold and frankincense and myrrh!

Have we, while our own caressing,  
Careless viewed another's need?  
He who gave himself in blessing  
Still rebukes us in our greed.

As the sages poured their treasures,  
Rich and costly, at His feet,  
Full and overflowing measure  
Bring us as an offering meet.

"Oh, precious human voice, with power untold!

Oh, precious human love to mortals given!  
A word or smile are richer gifts than gold—  
Better be angels here than wait for heaven."

### A Prayer.

Show us, Heavenly Father, that we belong to one another and all to Thee: that man is one, that society is one, that in a great house there are vessels of gold and vessels of silver, vessels of honor and vessels of inferiority; but the roof is one, the enclosure is one, the ownership is one. In my Father's house are many mansions. Show us that the old and the young belong to the same family, and that we must make way for one another by ascension, leaving those who come behind to continue the fight and turn the war to conquest. Give us nobler thoughts, brighter conceptions, a sense of more delightful and vital fellowship with Thyself. Then we shall have no pain, no fear, no dread of to-morrow, bring with it what it may; nor shall there be any more sea, or crying, or pain, or night, or death, but life shall be one loud triumph song. This is what we are aiming at. This is our hope and aspiration.—Dr. Parker.

The man who remains master of himself never knows defeat.—Ralph Connor.

FOR DOMINION PRESBYTERIAN.

### A Good Word for the Sleeping Disciples.

BY REV. T. FENWICK.

Matthew tells us that our Lord, during His agony in Gethsemane, came thrice to His disciples, mentioning only Peter, James and John—the three most favoured ones—and each time found them asleep (26: 40, 43, 45). So does Mark (14: 33, 37, 40). Luke speaks only once of Christ's coming to His disciples in the Garden and finding them asleep (22: 39, 45). John says merely that He and they entered into a garden over the brook Cedron (18: 2).

Many in very strong terms condemn the disciples for sleeping during their Lord's awful sufferings in Gethsemane. They look on it as a proof of their want of feeling for them. Matthew and Mark simply say that they slept. Judas was not with them. He was outside, doing the devil's work, preparing to betray his Lord. Luke uses a very striking expression when he speaks of the sleep of the disciples in Gethsemane. He says that they slept "for sorrow." We cannot but admire them for doing so. So strong was their love to Christ that the sight of His sufferings made them so sorrowful that their bodily strength was completely overcome, and the result was as stated. They loved Him even when afterwards they forsook Him and fled. They were weak. The day of Pentecost had not yet come. Christ did not reprove them for sleeping. Oh, no; Matthew and Mark tell us what He said: "The spirit indeed is willing but the flesh is weak." He knew their hearts and He excused their sleeping, though He was Himself at the time suffering. How beautiful! What else He said to the disciples was of course in perfect harmony with what I have just quoted.

Some may think that sorrow will rather keep a person awake than put him to sleep. The statement of Luke regarding the cause of the disciples' sleeping is enough. I shall here tell a story of a like nature which may interest my readers. It is in a number of the Family Friend published several years ago, and is as follows: An accident happened in a coal mine which imprisoned many of the workers. The news of it soon spread widely abroad. Mothers, wives, daughters, sisters, and sweethearts hurried to the entrance to see or hear of those near and dear to them who were within. Many of them were so much affected by their painful thoughts that they fell asleep.

Let us then deal gently with the sleeping disciples in Gethsemane.

Woodbridge, Ont.

### Day by Day.

A weak man breaking away from temptation prayed God to keep him for one hour. Then, growing more confident by reason of God's protecting care, he asked to be kept for two hours, and then for three. And so being kept hour by hour he was enabled to resist temptation for the entire day. And then, morning by morning, he put himself in God's hands for the day, praying, "O God, thou didst keep me yesterday; Keep me to-day." It was in this way that he conquered the power of evil habits and became a man of strong and noble character and of great good in the world. "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass." Lay each day, as a jewel, in the hand of God, ask him to keep it for you, "and he shall give thee the desires of thine heart."—Selected.

### The Habit of Holiness.

In the region of common morality, where religion meets the daily problems of an honest life, we all assign habit a large place and recognize its necessity and power. But the same principles reach up into what men call the higher religious life as well. The habit of veracity toward men is not more a habit than the habit of tenderness toward God. And if in the realm of righteousness, which Mr. Matthew Arnold calls "but a heightened conduct," habit thus plays its part as truly as in simple conduct, so also in holiness, which Mr. Arnold calls "but a heightened righteousness," may we expect to find it at work too.

Indeed, holiness is not holiness at all, but only a sporadic effort thereafter, until it has become a habit; that is "a mode of action so established by us as to be entirely natural, involuntary, instinctive, and unconscious and uncontrollable." Holiness is not an occasional triumph over all struggle and the extirpation of all that is imperfect and weak. It is the love of righteousness grown into a passion, refusing to accept defeat of effort toward ideals, and touched with piercing love of the God of holiness and right, plus, among us, the tender apprehension and inward vital acceptance of Jesus. Holiness is more than the mere purpose of right behaviour. It is this kindled into light and heat by living contact with God in Christ.

Such holiness must itself become the habit of our life. Not a few are willing to rise at intervals into the consciousness of Christ, and to behold as in his presence, and to be for the moment interpenetrated with his power. But their holiness is occasional, not habitual; and is therefore not holiness at all, but only impulse. When St. Paul, however, declares: "To me to live is Christ," or, "I live, yet not I, but Christ liveth in me," he is describing an ideal of experience, whether he had himself yet realized it or not, which is holiness grained into habits, and thus become effective and real.—Robert E. Speer.

### God's Work and Ours.

God wants us to keep ourselves without blame, that he may make us copy-bleimish. A child brings us his copy-book; we see that the child's writing is without blame, or, rather, that he has tried hard, and is deserving of praise; but we see, too, that his work is not without blemish. It is by the child's faithful diligence, which keeps it without blame, that the teacher will finally bring the child's skill to a place where he shall write a page without blemish. Just so, when we keep our hearts blameless, God will be working with us as Jude wrote: "To set you before the presence of his glory without blemish." God does not ask of us that we be without faults, but that we be without blame in trying to overcome those faults. Our first striving with a character, or with a pen, may be black with blots, but, if it is faithful striving, it will be the way by which in the end, God will make us faultless.—S. S. Times.

Religion comes through men to make man perfect. Since it does not come to man as already perfect, it falls necessarily under the law of human progress. You cannot create a perfect moral character. A perfect physical creature may be created, but a perfect moral character is incapable of creation. He must act, he must be disciplined, he must be taught; he is made perfect by the things which he suffers.—A. M. Fairbairn.

## Our Young People

### Jan. 3. The Growth I Need.

#### Some Bible Hints.

Not all are to grow in the same way (v. 11). Do not imitate; it is as necessary that you should grow into what God wants you to become as that Paul should grow into what God wanted him to become.

"The fulness of Christ" (v. 13), in whom dwelt the fulness of the Godhead bodily? Yes; for we, in our smaller capacity, are to be just as full of God as He was.

"A full-grown man" (v. 13). We pity physical dwarfs, but their lot is bliss compared with the wretchedness of spiritual dwarfs: and how few shrink from that!

"Grow up into Christ" (v. 15). Christ is to be the end and aim of all growth, and if we are trying to accomplish anything that tends in any other direction, it is not progress but retrogression.

#### Suggestive Thoughts.

Our subject is not "the kind of growth I want in 1904," but "the kind of growth I need"—often a very different thing!

It is the *spirit* of growth that is needed more than the *amount* of growth. We have all eternity to grow in.

Christianity does not permit stagnation. Its word is Forward! In this it is different from all other religions.

Nothing grows so fast that we can see it grow. Learn to be patient with yourselves.

#### A Few Illustrations.

Some systems of exercise are dangerous, because they make muscle faster than the heart can take care of it. In all your growth, grow first in the chief thing, in love of God.

Many plants lose in the fall whatever they have grown during the summer, and in the spring must start all over. The growth of the soul is like a tree, ever upward and outward.

Set some stint for yourself this new year. A runner can always do his best when he has a goal ahead.

What are called "growing pains" in a child are entirely wrong and unnecessary. So also there should be no pain in our spiritual growth, but only happiness.

#### To Think About.

What progress did I make last year?

What was the cause of my chief failures last year?

Am I entering the New Year in the right spirit?

#### A Cluster of Quotations.

The sooner we wretched braggarts drop out of our vocabulary the word "mine," and substitute the word "Thine," the sooner may we expect to grow in the grace and knowledge of Jesus Christ.—Charles M. Sheldon.

Nature never stands still, nor souls either; they ever go up or go down.—Julia C. R. Dorr.

#### Executive Committees That Execute.

They meet often, and thus maintain interest.

They meet regularly, and thus maintain habit.

They discuss at every meeting the work of each committee, and thus get broad views.

They pray much over the society work, and thus get deep views.

They are the central life of their societies, and as they are weak or strong, the society is flabby or victorious.

They consult much with the pastor, and thus get experienced views.

They make it a rule always to be working at some definite object till it is attained, and thus secure progress.

### Choice Thoughts.

The only safe way of drinking is—to leave off before you begin.—Canon Farrar.

We are in the world for one purpose—to find Christ and remind men of Him.—Henry Drummond.

God doeth all things well; and he doeth them all the right time and in the right way and to the right people.—Alexander Whyte.

We think of the truth as a thing that is spoken or taught; Jesus Christ thought of the truth as a thing that is lived.—Mark Guy Pearse.

The smallest things become great when God requires them of us; they are small only in themselves; they are always great when they are done for God, and when they serve to unite us with Him eternally.—Fenelon.

Let the Christ, who is not only wise, but wisdom, choose your path, and be sure that by the submission of your will all your paths are His, and not only yours. Make His paths yours by following His steps, and do in your place what you think Christ would have done if He had been there.—MacLaren.

Are we not daily, all through life's journey, trusting ourselves to bridges whose supporting piers are away down beneath the water, believing in their strength without doubt, neither wondering or complaining when by chance one of them trembles or swerves a hair's breadth in the storm? We walk the bridge of life. Can we not trust its safety on the great resting places of God's wisdom that are hid from us in the depth of the two eternities?—Phillips Brooks.

### Daily Readings.

Mon.,	Dec. 28.—	Birth before growth.	John 3: 1-8
Tues.,	Dec. 29.—	Growth by feeding.	1 Pet. 2: 1-5
Wed.,	Dec. 30.—	Growth by exercise.	Phil. 2: 12-16
Thurs.,	Dec. 31.—	Growth by trust.	Matt. 6: 27-34
Fri.,	Jan. 1.—	Growth in grace.	2 Pet. 3: 14-18
Sat.,	Jan. 2.—	Growth in His likeness.	Ps. 17: 1-15
Sun.,	Jan. 3.—	Topic—The kind of growth I need in 1904.	Eph. 4: 11-16.

There are friends who are to us like a great rock in a weary land. We flee to them in the heat of parching days and rest in their shadow. A friend in whom we can confide with ut fear of disappointment; who, we are sure, will never fail us, will never stint his love in serving us, who always has healing tenderness for the hurt of our heart, comfort for our sorrows, and cheer for our discouragement—such a friend is not only a rock of shelter for us in time of danger but is also as rivers of water in a thirsty land, when our heart cries out for life and love.—Exchange.

It is better to be a good failure than a bad success.



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J. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, Dec. 23 1903.

We heartily tender to all readers of The DOMINION PRESBYTERIAN best wishes for a Merry Christmas and a Happy New Year.

You can not do better than send your absent son, daughter or friend The DOMINION PRESBYTERIAN for 1904. As a New Year's gift it will carry weekly greetings from the home circle for twelve months. One dollar will pay the bill.

The blank schedules for Annual Returns and half yearly claims for Home Missions and Augmentation (western section) have been mailed to the Conveners of the several presbyteries. Should any Convener fail to receive them he is requested to write at once to Rev. Dr. Somerville, Owen Sound the Secretary of the committee, and others will be forwarded.

It is announced that the Rev. D. Stiles Fraser has demitted his charge to take the business management of the Presbyterian Witness. This involves no change in the editorial chair. Our good friend, Dr. Murray, who has so long and so ably conducted the paper, will continue to do so; and doubtless with new business methods there will come improvements and increased circulation. We wish Dr. Murray and Mr. Stiles Fraser happiness and prosperity in their new relations; and for the Presbyterian Witness thousands of new subscribers during the coming year.

In a recent dissertation President Eliot, of Harvard, states that "the whole store of knowledge now available is too vast for any man to master, though he had a hundred lives, instead of one, and its growth in the nineteenth century was greater than in all the thirty preceding centuries put together. . . . Culture, therefore, can no longer imply a knowledge of everything. It must be content with general knowledge of some things, and a real mastery of some small portion of the human store."

## SEASONABLE THOUGHTS.

Thoughts, naturally, of giving pleasure to the children. Some of the brightest strands in the web of your own life-memories are those of Christmas and New Years Day. Plant these same pleasant memories in the minds of the children. Do not be afraid of the innocent illusions of Santa Claus, any more than of the illusive existence of Jack-in-the-Bean-Stalk, Cinderella, Tiny Tim or Ivanhoe. The prose of life will make its appearance all too soon.

Thoughts, once a year at least, of unselfish consideration for others. Who can estimate the full effect, both upon givers and receivers, of this periodical world-wide outflow of good will?

Thoughts of the river of human existence. Say the elder folk, What! Another year gone! The night comes on. Work while there is daylight.

Thoughts of doing better than we did in the year 1903. We made resolutions a year ago, some of which have been carried out but very imperfectly. Never mind; let us make new resolutions; and do the best we can. This is at least a step and sign to be honestly and sincerely desirous of being better in 1904 than we were in 1903.

## A TENDENCY TO BE FOUGHT.

Thoughtful people are united in looking forward with anxiety to the meral outcome of the strongly marked tendency of modern society towards undue pleasure seeking. The tendency alluded to is indicated in the columns of great daily newspapers, which give more space to so-called pleasures, than to anything else: amusements, sports, theatres, society doings, and the like.

In New York, a fortnight ago, Rev. Dr. Morgan Dix, a competent observer, made an indictment against modern society in the United States, because of the growth of luxurious, riotous living; the misuse of money; and its reckless squandering on pleasure and pride.

As to old London, Lady Henry Somerset, in an article still smelling of the ink, says: "The society existence of West London begets a life which is absolutely divorced from duty. In fact it has come to be regarded as a sin to take any concern of life seriously."

Taking other strata of society, a few days ago, in San Francisco, a prize fight was witnessed by 6000 persons, many present being those usually considered respectable.

A recent book, "The Woman who Toils," shows the women operatives of several large United States cities, judging from their conversations while at work, immersed in thoughts of pleasure seeking.

C. A. Mason's book, "Lux Christi," speaks as follows: "All students of our time agree that never before in the history of the United States was such emphasis laid on the gaining of wealth by men, and the enjoyment of material luxury by women; causing shallow thinking, and the

craving for amusement and diversion as occupations, not as incidents.

The last number of The Nineteenth Century has a strong article on "The Deliberate Effect of Americanization Upon Women; the point of which is the demoralization witnessed on every hand because of the wild chase for wealth on the part of the men, and the wild chase for pleasure on the part of the women.

The tendency towards pleasure seeking is indicated also by the restlessness in family life, and the difficulty in inducing young people to remain in the home after the evening meal, if any excuse can be found for being out.

It is to be noticed also that some modern churches show a disposition in their services to cater to the craving for entertainment. The tendency of which we speak is seen even in the theatre, in the banishment of Shakesperian and other tragedy, and the complete enshrouement of frivolous and often demoralizing plays.

Analogy is frequently made, and not unjustly, between the pleasure-seeking excesses of the present day, and the same phenomena in the later period of the Roman Empire. All philosophic historians agree the inroad of universal pleasure seeking was the cause or symptom of the ancient Empire's downfall. The warning of modern society is manifest. Another instance is the riotous pleasure seeking which preceded and largely caused the French revolution.

The root of the matter is, the pleasure seeker is on the wrong track, going west when he should be going east. He forgets he was not sent into this world to be a pleasure seeker; forgets that even the attainment of earthly happiness, while not to be despised as an incidental, is not a proper object of pursuit. The true ideal is that of duty, allied with work.

For those who think this a hard saying, there are reassuring considerations. The person who dutifully goes at his work, doing his best, presently finds satisfaction therein. Habit helps him. Habit is neither moral nor immoral. It is non-moral; and would as willingly assist a man to do right as to do wrong. It is rather important, therefore, to make of Habit a friendly ally and aid in well-doing.

"The Society of Aaron and Hur" is a new movement which has been started in the Synod of Iowa. Its purpose is to make the church more efficient in the Master's work by rallying the earnest members around their pastors and securing their hearty co-operation in the work of the church. We all remember the part played by Aaron and Hur, in sustaining the hand of Moses, while Joshua was fighting the Amalekites. Every minister of the Gospel needs to be loyally supported by the Aarons and Hurs of his congregation. The idea embodied in the Aaron and Hur Society seems to be all right, and there seems to be no reason why the recently organized "Men's Societies" in Ottawa church should not, in practice, be Aaron and Hur Societies.

## WEEK OF PRAYER

In continuation of their action for more than half a century, the Evangelical Alliance of the World suggest the opening week of the year as a week of special united prayer. The "call" of the Alliance says:

"Past experience illustrates the divine faithfulness in answering the plea of faith. Existing conditions call for a renewed and world-wide appeal to the throne of the heavenly grace. With unprecedented swiftness and momentum the course of events moves on. Nations are in commotion. Races are at variance. Classes angrily contend. False religions dream of new conquests. The lust of the flesh and the lust of the eyes, and the vain-glory of life take captive the souls of men. Yet the Church includes an almost numberless host of true believers. She sits in the high places of learning and literature and science and wealth. She has lost neither her habit of philanthropy nor her aptness for missions nor her genius for martyrdom. She keeps her essential unity. She worships God. She loves His truth. What she lacks is precisely what she may gain through united prayer:—the augmenting of her faith; the sanctifying of her life; the perfecting of her unity in the Spirit and in the bond of peace; the re-igniting of her enthusiasm for humanity and her passion for the saving of the lost; the setting on fire of her loyalty to Him who gave His life a ransom for the world. God will surely glorify His Church and savingly bless the world, if His children pray aright."

The press almost everywhere, secular as well as religious, is calling attention to this time-honored season, and we venture to suggest that the evangelical churches of Ottawa could not do better than organize for the holding of such a concert of prayer. In this city for some years no attention seems to have been paid to the call of the world's evangelical alliance. And yet frequently, in not a few places, observance of the week of prayer has been followed by wonderful revivals. The greatest revival which ever took place in the Maritime Provinces was the outcome of the week of prayer. That revival brought quickening to many churches and individuals, resulted in many conversions, and gave several denominations notable ministers whose lives might otherwise have been devoted to worldly callings. A week of prayer would be an auspicious opening of the new year.

## THE SIMPLE LIFE.

Corroboration of the view that the modern tendency is too much towards pleasure seeking, is shown by the number of recent books pointing out the better way.

There is Carl Hiltz's book, entitled "Happiness," a principal chapter of which is in praise of that developer of faculty-work. Hiltz holds work to be essential to satisfaction. We are strong believers in incidental happiness. Happiness is a shy bird, which runs away from you when you pursue it, but comes to you amid your useful tasks, unasked.

There is another book, just out, by Hugh Black, entitled "Work." He is

Mr. Black's definition of work: "Work is what one has to do; work is the facing and overcoming of difficulties." Mr. Black says also: "If duties are shirked, all is lost; if we meet them one by one, they are subdued, and things gradually become easier; and at last the iron gates open of their own accord."

Mention must also be made of an admirable book by Charles Wagner, "The Simple Life"; the very title a helpful antithesis to the restless, unsatisfying quest for pleasure which is becoming a burden to men and women; a foe to necessary solitude and meditation; an enemy to thoroughness; a snare to men whose talents are being wasted. Charles Wagner's ideal is plain living and high thinking. Plenty of work, with some leisure; the cultivation of cheerfulness; also the cultivation of love towards others, particularly the disagreeable. In short, a turning away from any feverish chase after pleasure as a main end, and instead thereof a return to "The Simple Life."

No person conspicuously devoted to pleasure-seeking is taken seriously; just as a public speaker does not command respect the most important proportions of whose addresses—though none the worse if illumined by flashes of wit—do not have seriousness as a substantial ground-work.

Society cannot be affected otherwise than detrimentally by that undue pleasure and imitative ostentation which, by wasting money, delays or prevents early marriage, militates against prudent family provision; leads men into crime for the means of being dishonestly extravagant; practically banishes uncompetitive, inexpensive hospitality;—a tendency which diverts and absorbs energies which if rightly applied might produce many another Edison, Marconi, Kelvin, Tennyson, Handel, Gladstone, Lincoln. Nor is this all. Pleasure seekers, if rich, are apt to add ostentation to luxury; this, in turn, breeds among the poorer classes envy, and all the cruder forms of socialistic discontent.

At the recent Knox College Conference Rev. Dr. Armstrong Black read a paper on the Peasant Element in Thomas Carlyle, which was an exceedingly valuable contribution to the literature upon Carlyle. He accounted for the great contrasts in Carlyle's style by ascribing it to the harsh peasant language of his father. Only one other man presented the same stern, inflexible characteristics as Carlyle, and that was John Knox. The world's literature did not present anywhere else such contrasts. Dr. Black read from several of Carlyle's works to illustrate his point, and he traced the development of the great author's strongest traits of character from a race of forcible, hard-headed and determined ancestors. He would not refer to the latest phase of the Carlyle history, he said, as he wished to be decent, and also retain those impressions which he had already formed of the great author. Several of the graduates present spoke in eulogistic terms of the address, and a vote of thanks to Dr. Black was put and tendered by the Chairman, Rev. W. E. MacKey of Madoc.

## Literary Notes.

The December number of the Presbyterian College Journal well sustains the character of this old favorite. Prof. Campbell continues his racy and useful "Talks About Books"; and there are several articles worth reading by Ministers and students. The Editor-in-chief is Mr. Milton Jack, B. A., who is ably assisted by a strong staff of writers.

THE BIBLE STUDENT for December contains an announcement to the effect that the periodical has passed into the hands of the American Bible League, New York. In taking leave of his readers the managing editor Dr. W. M. McPheeter, writes: "Our compensation is that we have reason to hope that the Bible Student will enter a broader field of usefulness; and as it will continue to bear its old name and to stand for the principles for which it has always stood, we venture to bespeak for it under its new management the support of all its old friends." The number before us contains several thoughtful articles by leading American divines. \$2.00 per year. No change of price is mentioned.

The January number of Harper's Bazar (Harper and Brothers, New York) is almost as Christmasy as was the December number. Elizabeth Stuart Phelps has one of her beautiful little plays which breathes the most delicate Christmas spirit, showing the sadness of the first anniversary of the birth of Christ after the death of a mother's first born son. The opening chapters of the new serial, the Masqueraders, by Katherine Cecil Thurston, promise exceedingly well, the plot being interesting and the style distinctly clever. There is the usual story of children, illustrated by Miss Cory, and the many home departments contain much that is interesting and useful.

Blackwood's Edinburgh Magazine (Leonard Scott Publication Co., New York) for December has a specially inviting table of contents, beginning with an article by Walter B. Harris on A Great Adventurer: The Duke De Ripperda, and ending with a somewhat technical discussion of A Proposal for the Irrigation of Mesopotamia, Old Methods and Modern Science. Between the first and the last articles are several others of even greater interest, including one on Voltaire and a résumé of the life and work of Mommsen. Two short stories are an attraction and the second instalment of Hugh Clifford's Study of a young Malayan lad, who is taken to England to be educated, is of peculiar interest.

The December number of The Fortnightly Review (Leonard Scott Publication Company, New York) has the usual varied bill of fare suited to all tastes. W. H. Mallock has the first place for his article on The Myth of the Big and Little Loaf. Then comes Lt. Col. Alseger Pollock writing of A Board of War, and Sydney Brooks a thoughtful discussion on the return of Tammany to power in New York. J. S. Mann's article on Mommsen and Our Severance from Germany is a clear and concise exposition of the subject which will be of interest to all lovers of modern history. We are able to mention only a small proportion of the excellent reading matter contained in this issue of the Review.

## The Inglenook.

FOR DOMINION PRESBYTERIAN.

### A Christmas Story.

BY HELEN STIRLING.

**C**HRISTMAS DAY had come, and so had Santa Claus. For days Teddy had thought of it, and for nights he had dreamed of him. But thoughts and dreams had passed away, and the merry day had really come to stay for twelve long hours. In the stillness of the night Santa had crept softly through the house, leaving loving messages in every room. So many things he had left in Teddy's room, that Teddy knew not what to look at first, or which pleased him most. Games, books and toys lay all about, each with a word of love from some one.

Even a stocking, Papa's bicycle stocking which Teddy's mamma had hung on the door knob, was filled. Teddy had laughed as he and mamma had tied that stocking on the knob, and he had said, he scarcely expected Santa to fill it—why the toe of it almost touched the floor!

But Santa had filled it with good things. Oranges, nuts and raisins were hiding there. But one thing in that stocking surprised both Teddy and his mamma more than all else they found in it,—a hole, yes, right in the toe of that great stocking they found a hole. Mamma was quite certain it had not been there when she had hung it up. Teddy was certain he had not made it. How then came it there? It was quite a puzzler. But suddenly mamma clapped her hands and said, "I've guessed."

"Who, mamma!" cried Teddy, "What, who did it!"

"Can't you guess!" was the reply.

"No, no, mamma, I can't; please tell me your guess."

"Well, I guess, that that little mouse whom we hear sometimes scampering behind the walls, or nibbling with her little teeth, has been out looking for her Christmas treat, and has got it too, for see!" and she held up a nut candy from which all the nuts had been nibbled.

"And see!" said Teddy, "here are the marks of her little teeth," and he held up a chocolate candy, which had been nibbled.

"The bad thing," he said, "if I could only catch it."

"Oh, Tedd," said his mamma, "the poor little mouse wanted to have something for Christmas Eve too. She had no stocking to hang up, so she took some out of yours; but we will forgive her to-day won't we?"

Poor Mouse and her theft were soon forgotten in the merry hours that followed, and the dinner bell too soon called Teddy from his toys.

There was to be no turkey or plum-pudding at this time, for Grandmamma had asked them all to help her with her turkey and plum pudding at six o'clock that evening, and mamma having pity on little stomachs had prepared a simple but pretty luncheon.

But would you believe it, Teddy was cross? And Teddy grumbled; yes, Teddy who had wakened so early that morning to find so many beautiful things beside him all his own, was cross. And he said some very strange things—that it was no Christmas without plum-pudding, as though we were

made happy by eating; and that there was nothing to eat; as though plum-pudding was the only thing worth eating; and—but just as he was going to say another grumble, his mamma said, "Have I told you of the poor family of whom I have heard to-day. It is a very sad case. They are so poor that they have no house of their own. They have been for some time going about; staying in cellars or attics of empty houses, sometimes indeed I think, sleeping outside.

Last spring they found an empty house on one of the nice streets of this city. The family had moved to their country summer home, and this poor family did not think it would be wrong for them to slip in and use just one of the many empty rooms. They found a back entrance by which they could slip out and in unseen, and they chose a quiet corner in the attic. Having no furniture, it did not take them long to get settled. Their beds were on the floor on a bundle of such things as they could find.

For food they sought everywhere. The father went about picking up what he could, while the mother nursed the little ones. As they grew older she sometimes left them, and went in search of food also. But there was little to be found, they were very hungry; they at least went into the pantry and the cupboards of this house and helped themselves to what they could find there. This was of course very wrong, but they were very hungry, and it is hard to be honest and hungry.

So they passed the summer. But one day in the autumn, they heard a great noise, and peeping down from the attic they saw that the owners of the house had returned.

Such a noise and bustle there was. The little boy raced up and down the stair, and even up into the attic, but he was in such a hurry that he never noticed the little family in the corner.

Now the attic family found it very hard to get on. Many times when the little mother stole out to seek for food, she almost ran against the great big man, of whom she was most afraid. At such times she would whisk back to her corner in a great fright, and keep very still for a long time. Her only chance was after all had gone to bed, then she slipped noiselessly down stairs to seek for food. Sometimes she found some, often she did not, and they all had to go hungry.

So Christmas time came on. There was no money with which to buy even food, for the father of this family, sad to relate, had been taught only to steal, and thus only could he get food.

Christmas Eve had come, and still they had nothing, the father was so distressed about it that he was cross; but the mother had a brave little heart, and would not be discouraged. "Wait until they all go to bed and I will get something for you," said she. But she had longer to wait than she thought, for it seemed as if the good people of the house would not go to bed that night.

She stood for a long time at the door of their room peeping out with her two bright little eyes, and listening with her sharp little ears. Just as she was about to venture some one hurried by, and she had time only to dart back into the darkness.

At last all was still, and she softly ven-

tured out. No one was stirring she crept quietly down stairs, and was passing out through the little boy's room, when suddenly the great man whom she feared so much, entered the room bearing a candle.

How that little mother got into a corner behind a book case she never knew, but there she hid while the father and mother disposed of the parcels they were carrying and passed on to another room. She remained quite still, so thankful that she had not been discovered till all sound had ceased. Then she continued her journey down stairs but all in vain. Nothing was to be found. Slowly she came upstairs, swallowing her tears, as she had no handkerchief and feeling very sad. As she again passed through the little boy's room, she bumped against a great bag at the door. She ran past it, but came back in the hope that she might find in it something for her family, you see, she, too, had learned to steal. To her great joy she discovered by the scent that the bag contained many things which would delight her little ones. She tried to lift the bag, but could not move it. Nor could she open it. What was she to do? Suddenly a bright thought came to her, and standing on her toes, she opened a set of the cutest little knives, which she always carried with her, and cut a hole, just in the corner of the bag. What a treasure she found! Here was a rare treat for her little ones! away she scampered with one load to her little corner, down for another and back with it. No doubt she would have almost emptied the bag, but all too soon for her, the little boy wakened and jumped out of bed. How she scudded off to her room again; but she listened and watched, fearing that if the good people discovered the hole and that some of their goods were stolen, they might also discover them and their hiding-place.

Peeping down she saw the little boy seize the bag, and carry it over to his mother. Together they began to empty it, so happily. Suddenly the little boy cried out, and "oh! Mamma here's a hole!" This frightened the poor little mother so that she almost fell into a faint, and for a time she heard no more. What she heard next but added to her fright, for the little boy said, "If I find her I'll"—but his mother's gentle voice interrupted saying.

"Oh Teddy, the poor little mouse wanted her Christmas treat, too. She had no stocking to hang up, so she took some out of yours. It was not right for her to steal, but we will forgive her to-day—Christmas day! and the poor wee mother mouse went back to her nest of mice, and if ever a mouse was sorry she had stolen that mouse was."

By the time Teddy's mamma had finished her story, Teddy had finished his luncheon, and when he remembered that in our great cities there are many little boys and girls poorer than his attic mouse, he forgot to grumble, and folding his little hands, joined with the others with his heart as well as his lips, saying:

"God is great, God is good,  
And we thank Him for this food;  
By thy Hand must all be fed  
Give us then, our daily bread."

#### Why Modify Milk.

For infant feeding in the uncertain ways of the novice when you can have always with you a supply of Borden's Eagle Brand Condensed Milk, a perfect cow's milk from herds of native breeds, the perfection of infant food? Use it for tea and coffee,



**Tibet, the "Great Closed Land."**

This country lies west and north west of China and India. There are about six million Tibetans, and they are hardy, industrious people, but have little regard for morality, cleanliness, or comfort. The climate is cold, but the mountain scenery is magnificent, and there are valleys of beauty and fertility. The wealth of the people consists of flocks of sheep and cattle. They also export salt, gold, silver, wool, furs and borax. A mountain ox called a yak is used as a beast of burden, making its way over the dangerous passes with huge loads as the traders go back and forth between Tibet and North India. The men do most of the spinning, carrying wool in the bosom of their loose coats and distaffs in their girdles, that they may spin as they walk. This "woman's work" being done by men, is repaid by the women, who are often seen ploughing and doing other rough work. The religion of Tibet is Buddhism, and all authority is vested in the Grand Lama, who, from the capital, Lassa, rules with supreme power.

For more than 150 years all foreigners have been excluded. Those who venture into the country are watched, and warned to leave, and if caught are beaten unmercifully. Missionaries have only entered the borders. They have also taught Tibetan traders who spend the summer in Bhot.

**A Lullaby for Christmas.**

By J. A. SYMONDS.

Sleep, baby, sleep! The mother sings:  
Heaven's angels kneel and fold their wings.

Sleep, baby, sleep!

Sleep, baby, sleep! The father cries:  
Stars lean and worship from the skies.

Sleep, baby, sleep!

With swathes of scented hay thy bed  
By Mary's hand at eve was spread.

Sleep, baby, sleep!

At midnight came the shepherds, they  
Whom angels wakened by the way.

Sleep, baby, sleep!

And three kings from the East afar  
Ere dawn came, guided by the star.

Sleep, baby, sleep!

They brought thee gifts of gold and gems,  
Pure Orient pearls, rich diadems.

Sleep, baby, sleep!

But thou, who liest slumbering there,  
Art King of kings, earth, stars, and air.

Sleep, baby, sleep!

Sleep, baby, sleep! The shepherds sing:  
Through earth, through heaven hosannas ring.

Sleep, baby, sleep!

**Two Little Savages.**

Ernest Thompson Seton, the famous artist-naturalist and author, who is one of the best paid lecturers in the world as well, has completed his first long story for boys, entitled, "Two Little Savages," with more than three hundred new drawings. The story is of two boys who lived in the woods, became acquainted with animals, birds and things, and learned the fascinating secrets of nature and woodcraft. The suggestion for this book of a new sort came from the letters that boy-readers of his magazine articles wrote him. No less than fifty bands of "Seton Indians" were formed the past summer in various parts of the country, modelled after Mr. Seton's "savages," and Mr. Seton's correspondence with the tribes amounted to fully one thousand letters of advice on matters of woodcraft, telling the

young braves of something to do, to think about and enjoy in the woods. A rugged island in a wooded lake of his private estate and wild animal preserve in Connecticut was turned into a large camp with real teepees, canoes, and paraphernalia; and here boys who presented themselves at the gates with no other introduction than that they were "Seton Indians," were taught to take care of themselves, to light fires by rubbing dry sticks, and the ways of the woods by the big chief, who visited them daily. "Two Little Savages" is a sort of "Robinson Crusoe" life of American boys.

**Promises.**

Once when I was very sick  
And doctor thought I'd die,  
And mother couldn't smile at me  
But it just turned to cry,  
That was the time for promises:  
You should have heard them tell  
The lots of good things I could have  
If I'd get well.

But when the fever went away,  
And I began to mend,  
And begged to eat the goodies  
That Grandma Brown would send,  
They said beet-tee was better,  
And gave me grapes to Nell,  
And laughed and said: "You'r mighty cross  
Since you got well."  
The Century.

**The Next Duty.**

By GEORGE MACDONALD.

Then, what is my next duty? What is the thing that lies nearest to me?

"That, I repeat, belongs to your everyday history. No one can answer that question but yourself. Your next duty is just to determine what your next duty is. Is there nothing to neglect? Is there nothing you know you ought not to do? You would know your duty if you thought in earnest about it, and were not ambitious of great things."

"Ah! then," responded Lady Georgiana, with an abandoning sigh, "I suppose it is something common-place, which will make life more dreary than ever. That cannot help me."

"It will, if it be as dreary as reading the newspaper to an old deaf aunt. It will soon lead you to something more. Your duty will not begin to comfort you at once, but will at length open the unknown fountain in your heart."

**The Christmas Bells.**

By MARY C. EDGAR.

Hear the sleighbells how they're ringing,  
And the church bells, how they chime.  
For it's Christmas, yes, it's Christmas,  
The Merry Christmas time.

To-day is when our Lord was born  
Many years ago, in the little town of Bethlehem,  
Where the heavens opened low.  
Who did lead the wise men?  
The star of God's own hand,  
He led them to the little town named Bethlehem.

Hear the sleighbells ringing,  
And the church bells, how they chime.  
For it's Christmas, yes, it's Christmas,  
The Merry Christmas time.

It is announced that the Grand Trunk Railway Company has deposited a million pounds of their guaranteed stock as security for the carrying out of the agreement entered into last session between the government and the Grand Trunk Pacific Railway Company, subject to the ratification of their

shareholders at a general meeting. There is no doubt but the change in the form of the deposit arose from an unwillingness on the part of the Grand Trunk authorities in London to sacrifice their securities at a time when British consols themselves are lower than they have ever gone since the days of the Crimean War. The railway's authorities could have procured the cash if they had been willing to throw their stock away at much less than its real value, but the government, after full consideration and inquiry has not required them to do so.

**Curious and Interesting.**

Stammering men are four times as numerous as stammering women.

An elephant takes up the collection in some of the Hindu temples. It goes round with a basket extended from its trunk.

The Czar of Russia is the largest individual landowner in the world. The area of his possession is greater than that of the Republic of France.

The twentieth century will have the greatest number of leap years possible for a century—namely, twenty five. The year 1904 will be the first one, then every fourth year after that up to and including the year 2000. February will three times have five Sundays—in 1920, 1948 and 1979.

In Sumatra the wind decides the length of time a widow should remain single. Just after her husband's death she plants a flag-staff at her door, upon which a flag is raised. While the flag remains untoned by the wind, the etiquette of Sumatra forbids her to marry; but at the first rent, however tiny, she can lay aside her weeds, assume her most bewitching smile and accept the first man who presents himself.

It is said that the largest gold coin now in circulation is the gold ingot, or "lool," of Anam, a French colony in Eastern Asia. It is a flat, round gold piece, and on it is written in Indian ink its value, which is about \$225. The next sized coin to this valuable but extremely awkward one is the "ohang," of Japan, which is worth about \$50, and next comes the "benda," of Ashantee, which represents a value of about \$45. The California fifty dollar gold piece is worth about the same as the "benda." The heaviest silver coin in the world also belongs to Anam where the silver ingot is worth about \$15; then comes the Chinese "tael," and then the Austrian double thaler.

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## Ministers and Churches.

### Toronto.

Rev. Prof. Ballantyn has so far recovered from his attack of typhoid as to be able to be up. He was visited by his father, Hon. Thos. Ballantyn last week.

Rev. Samuel Carruthers, pastor of Dovercourt church, who this week leaves for a three months holiday trip to the Old Land, has been presented with a well-filled purse by the Board of Management on behalf of the congregation. It is hoped that Mr. Carruthers may return to his work completely restored to health.

The popular pastor of St. James church, Rev. A. E. Gandier, B.D., has again been invited to a professional position in the Halifax Presbyterian College—that of Practical Theology and Church History, in succession to Dr. Pollock, who has resigned. It is anticipated that Mr. Gandier will remain with the St. James congregation.

A few evenings ago Rev. J. A. Turnbull, of West Presbyterian Church, was "surprised" on the occasion of his birthday, by a number of the members of the congregation and friends assembling at the manse when, after hearty greetings had been expressed, Capt. Sylvester, representing the session of the congregation, and Mr. J. B. Hay, representing the Managing Board, presented Mr. and Mrs. Turnbull with a magnificent mantle clock as a tangible token of the good wishes of the congregation.

Rev. W. J. Knox, of Strathroy, occupied the pulpit of Old St. Andrew's church, Sunday night, and preached a forceful sermon, taking as his text, the words of the prophet "Lengthen thy tent ropes and strengthen thy stakes." The preacher said that the present age called for strong, unwavering men, who will hold independent views, and are not controlled by party or clique. What Christianity needs to-day more than anything else, he thought, was greater sympathy, sympathy which is world wide and includes all men. He feared that the men of to-day had not sufficient sympathy for their fellows, and he thought that the Church should throw down social barriers. Some members of the Church, he was afraid, paid more attention to deciding who were to be admitted to their homes than they did to their own salvation. Mr. Knox also made reference to the undue license some Presbyterians take in their conduct, and suggested that it would be better if some people were in other churches where their acts would be dominated by the minister.

### Ottawa.

The Christmas tree for Knox Presbyterian church Sunday School will be held on December 29.

The annual meeting of Mackay church will be held on the second Wednesday in January.

Rev. Dr. MacLaren, home mission secretary of the Presbyterian church, will preach in St. Paul's next Sunday.

Owing to his church being so far from the centre of the city Rev. Norman MacLeod, of Mackay church, has decided not to join with other churches in observing the week of prayer.

There will be service—principally musical—in St. Andrew's church, on Christmas morning, at 11 o'clock. The choir will be out in full force, and a choir of children in the opposite gallery will aid in the service of song.

Mr. J. R. Reid entertained the infant class, of the Glebe church Sunday School, numbering 60 or 70 pupils, at his home on Waverly street, on Tuesday evening. Mr. Reid takes a deep interest in this class, which he has taught for many years.

Rev. J. A. Macfarlane preached at the morning service at Mackay church on Sunday, Rev. Norman MacLeod, the pastor, officiating at the sacrament of communion, when twenty-two new members joined the congregation, eighteen of them on profession of faith.

The newly formed Men's Association of St. Paul's church have already several important projects on foot. It has been decided to take a census of the Protestant population east of the canal in order to discover those who do not attend church and arrange some plan of reaching them. Rev. Dr. Armstrong, J. M. Macoun and W. A. Graham will be census takers. Steps have also been taken towards procuring a rink for the boys of the neighborhood. It was de-

ecided to have the church parlor open once a week and give an entertainment of some kind to the boys and young men of the district.

The Children of Knox Sunday School came to the school yesterday afternoon laden with gifts for the poor of the church which will be distributed on Christmas eve. The Sunday school pupils and young people of St. Paul's church will also distribute gifts among the poor of the congregation on Thursday evening.

A society has just been organized in connection with St. Paul's church which will be known as the "Men's Association of St. Paul's church." It will be identical with those of other organizations in the city of the same character; and will aim to promote fellowship among the men of the church; to foster an intelligent interest in that which pertains to the welfare of the church, and to co-operate in philanthropic efforts and to develop a true Christian social life in the church, are three of the more important. The following officers were elected: Hon. president, Dr. Armstrong; president, W. G. Charlson; vice-president, E. S. McPhail; and vice-president, E. G. Brown; treasurer, J. M. Macoun, Executive committee, W. A. Graham, E. J. Gallagher, W. R. Cummings and A. Shaw.

At the recent meeting of the Young People's Missionary Society of St. Andrew's church, the returns of the recent Household Fair were received showing the receipts after all expenses were paid to have been \$454. Of this \$100 will be paid to Rev. Mr. Mitchell of Erskine church, for his work among the boys of the west end, and another \$100 will be given to the Men's Association of St. Andrew's church. It was decided also to support a famine child in India for a year. Mr. J. O. Machado, president and Mr. W. McKenzie King, vice president of the Men's Association, were present and addressed the society on behalf of their own organization, telling its aims and objects and asking co-operation.

It is not going in for athletes to sit on a bench and watch a few professionals play a game," said Rev. Dr. Armstrong in the course of his sermon in St. Paul's church Sunday night. Dr. Armstrong approved of athletics generally as being necessary for the right development of the body, but depreciated paying too much attention to them. There should, he said, be an intelligent study of games to discover their respective values; there should always be fair play and the player a gentleman first. Attention should be directed to the play and not to the result. There is not enough attention paid to athletics in the public schools," said the preacher. "There should be a master of games, someone who would teach the boys and girls the game so they would play them properly.

### Eastern Ontario.

Rev. Mr. Woods, of Richmond, has been preaching at Kinburn.

A Boy's Guild has been organized in connection with St. Andrew's church, Almonte.

There are 108 lady students attending classes at Queen's University this session.

Rev. Mr. Gourlay, of Carp, has been filling the pulpit of St. Paul's church, Athens, for the past two Sabbaths.

Rev. H. J. Keith, of Montreal, preached in Knox church, Cornwall, last Sunday at both services.

Rev. R. Harkness, of Knox church, Cornwall, will preach at the anniversary services in the Tweed church on Sunday, Dec. 27.

Rev. H. D. Leitch, of St. Elmo, officiated at both services in St. John's church, Cornwall, last Sunday. The sermons were both forceful and instructive.

Rev. Jas. Cormack, Maxville, has returned home from a three weeks sojourn at Clifton Springs, N. Y. He occupied his own pulpit last Sunday morning and evening.

A unanimous call has been extended Mr. McLeod, a recent graduate of Queen's, to become pastor of St. Paul's church, Athens.

The Presbytery of Peterboro agrees to recommend the movement for the continuance of the connection of Queen's University with the Presbyterian church.

Rev. M. MacKenzie, the well-known Missionary to Honan, China, has been delivering Missionary addresses throughout Glengarry Presbytery during December, which have had the effect of greatly deepening interest in Foreign Missions.

The Morawood congregation has extended a unanimous call to Rev. D. Stewart, of St. Martin's, N.B., a recent graduate of Montreal College.

Rev. J. McLeod, R.D., has received a call from the congregations of North Gower and Osgoode, and also from Metcalfe.

A handsome new organ has been installed in the Carp church. It was presented to the congregation by the Ladies' Aid society.

The ladies of the Rockland church held a skating social a few evenings ago. As the ice was in excellent condition it was greatly enjoyed, as were the refreshments that followed.

The Brockville Recorder speaks in high terms of the sermons preached in the First Presbyterian church there by Mr. Borley, a student of Queen's.

Rev. A. E. Mitchell, of Erskine church, Ottawa, was the preacher at Bell's Corners last Sunday evening, Rev. D. Findlay taking the services in Erskine church.

Rev. W. W. Maclean, M.A., pastor of St. Andrew's church, Belleville, for over 30 years, has tendered his resignation, owing to failing health. It will take effect next March.

Anniversary services were celebrated in Lowry church last Sunday, when Rev. Orr Bennet, of Almonte, was the preacher morning and evening. Special music was rendered at the morning service by the Kinburn choir and in the evening by the choir of Carp church.

The members of the First Presbyterian church choir, Brockville, twenty-five in number, were most hospitably entertained at the residence of Mr. Newton Cossitt last week. The choir had a two hours' rehearsal, after which all partook of a dainty spread provided by the genial host. An hour was afterwards spent in pleasant social intercourse and the whole evening was thoroughly enjoyed by all.

Rev. Murdock McKenzie, of Honan, China, gave a very stirring address in the lecture room of Knox church, Lancaster, last week. The speaker held the wrapt attention of those present for upwards of an hour relating the method adopted by the missionary in presenting the gospel to the Chinese and telling many touching incidents in connection with his 14 years labor in that foreign field.

At the annual meeting of the Willing Workers of Zion church, Carleton Place, the retiring president, Mrs. Dr. McEwen, who has been a zealous worker since the organization of the society, was presented with a handsome rocker. Mrs. S. A. Torrence was elected president for the incoming year.

The annual meeting of the Carp auxiliary to the Woman's Foreign Missionary society was held at the manse last week when the following officers were elected: President, Mrs. Harry MacDougall; 1st vice-president, Mrs. N. H. McGillivray; 2nd vice-president, Mrs. I. W. McElroy; recording secretary, Miss E. F. Wilson; corresponding secretary, Mrs. Hughes, and treasurer, Mrs. Alex. Andrews.

The annual thank-offering meeting of St. Andrew's church W.F.M.S., Almonte, was held in the church on the 17th inst. Rev. J. H. Turnbull, of Bank street church, Ottawa, delivered an interesting address on foreign missions. Rev. A. M. Currie and Rev. F. Mills, of Blakeney, were present. Miss Wylie and Dr. Oliver sang solos and Miss Greig gave several organ selections. The collection amounted to \$69.25.

On December 3rd, a largely attended social was held in the Poland church on the occasion of the resignation of the Rev. James McIlroy, who for seventeen years has been pastor of South Lavan, Ladore, Poland, etc. The Rev. Mr. McClung, of Smith's Falls, formerly of Quebec Presbytery, and successor to Mr. McIlroy, occupied the chair. The chairman read an address to Mr. and Mrs. McIlroy and presented to him a Persian lamb cap and gauntlets. Mrs. McIlroy was also remembered by the congregations, receiving a silver chafing dish and spoon.

### Western Ontario.

The remit on the enlargement of the powers of Synod was approved by Saugeen Presbytery with the addition that notice be given at least thirty days before the meeting. It was also agreed that in view of the increased cost of living, the minimum salary of augmented congregations be increased fifty dollars.

Rev. Dr. Somerville has been nominated for the Moderatorship of next General Assembly by Saugeen Presbytery.

The Presbyterian and Anglican Sunday Schools, of Tilbury, held a successful union entertainment last week.

Next meeting of Saugeen Presbytery will be held at Mount Forest on the first Tuesday of March, at 10 a.m.

The Y.P.S.C.E. of the Cookstown church held a successful tea meeting last week. The proceeds amounted to \$90.

Rev. Mr. McLean, of Duntroon, has announced that in the coming year he will devote from three to five minutes each service to a special address to the children.

Rev. Dr. MacKay, of Chalmers church, Woodstock, has returned from the St. Catharines Sanitarium in greatly improved health. He occupied his own pulpit last Sabbath.

At the meeting of Saugeen Presbytery, Rev. Mr. Farquharson reported that Cedarvale had been granted \$150 per annum by the Augmentation Committee.

The Rev. J. H. McVicar, of Fergus, presented the claims of the famine children in India to the attention of Saugeen Presbytery. Mr. McVicar was tendered a hearty vote of thanks, and it was agreed to appeal to the congregations for aid.

In Saugeen Presbytery honor certificates for repeating shorter catechism were granted Matilda and Elizabeth Butchart, of North Luthers; Arthur Wells, of Amos; Walter Ferguson, Willie Watson, Nathan Grierison and Sydney Fordham, of Knox, Normanby.

In Saugeen Presbytery, after careful consideration, the following resolution regarding the relation of Queen's University to the Church was unanimously agreed to: "Approve of the continuation of the relation of Queen's University to the Church as set forth in the articles of the basis of union, but would not approve of the Church assuming any responsibility for the support or administration of the said University."

A handsome tablet has been placed in St. Andrew's church, Sarnia, by the congregation in memory of their late pastor, Rev. Dr. Thompson. The tablet is made of brass, mounted on oak, is two feet wide by three feet long and bears the following inscription: "In memory of Rev. John Thompson, D.D., for 37 years the faithful and beloved pastor of St. Andrew's church, Sarnia. His first and only charge. Ordained and inducted 25th April, 1866, called suddenly to his rest, 12th May, 1903, in the 68th year of his age. "He being dead, yet speaketh," Heb. XI-IV. "Be ye also ready," Matt. XXIV-XLIV. Erected by the congregation."

The annual entertainment of Knox church S. S., Guelph, was a great success. The Superintendent, Mr. J.A. McCrae, occupied the chair and announced the numbers of an attractive programme. During the evening the Mission Band prizes for regularity of attendance were presented, the first prize being won by Gwendoline Goldie and presented by Mrs. Roberts; the second was merited equally by Jean McLaughlin and Nellie Taylor, and Mrs. R. W. Ross made the presentation. A special prize was also presented by Mrs. Ross to Letta Drever, for bringing the largest number of members to the Mission Band and keeping them there. A feature of the entertainment very much enjoyed, was a Christmas cantata by a number of pupils of the school, the second part of which closed the programme.

The new Presbyterian church at Shakespeare, which has been in course of erection during the past six months, is now in its last stages of completion. The building is of a neat architectural design, centrally situated on a rising ground, facing the south. The auditorium is amphitheatre in style, and with a choir alcove, and a gallery in the rear, has inside dimensions of sixty feet in length by forty feet in width. The pastor of the congregation is Rev. Hugh Cowan, M.A., a graduate in arts of Manitoba University and in theology, of Knox College, Toronto. The committee through whose efforts the building was erected are: R. Whiteman, M.D., chairman; A. J. McMillan, sec.; John Hyde, Adam Armstrong, Thomas Hamilton, Sebastian Dryfozel, James Smith, Joseph Thompson and Peter Sinclair. The dedication of the church took place last Sabbath, Rev. Dr. Robertson, professor of apologetics in Knox College, Toronto, being the preacher at the morning and evening services, and Rev. M. L. Leitch of Stratford, in the afternoon.

Northern Ontario.

Rev. R. Pogue, of Hespeler, a former pastor conducted anniversary services last Sunday week at Stayner.

It is gratifying to know that the Rev. Mr. McLennan, of Kippen, who was so seriously injured by the acetylene gas explosion which wrecked his church, is now able to be about again, and was announced to take his own services last Sabbath.

At Orilla on Wednesday, December 16th in St. James Church, by the Rev. Canon Greene, Constance Massey Hope, second daughter of Robert Wade, Esq., to Frederick Grant, barrister-at-law, of Midland, youngest son of the Rev. R. N. Grant, D. D., of Orilla.

Anniversary services were held at Corbetton on the 22nd ult, when large congregations enjoyed two thoughtful sermons from Rev. J. Little of Holstein. On the following evening a very successful towl supper and entertainment was held, the proceeds being \$75.

The Ventry Anniversary sermons were preached by Rev. N. Wellwood, of Dundalk, who exchanged pulpits with the pastor, Rev. J. Buchanan. The usual tea and entertainment followed when an attractive musical programme was well sustained by the choir and orchestra. The pastor presided.

At a Bible Society meeting in St. Andrew's Church, Beaverton, the speakers of the evening were Revs. Best and Berry whose interesting resume of the labors of this world-wide and influential missionary and evangelizing Society were exceedingly instructive and interesting. Rev. Mr. Currie offered prayer while Rev. Mr. McKay read the lessons. The Collection which was in aid of the funds of the Society was very generous.

Montreal.

The Rev. Robt. Johnston, D.D., has gone to Clifton Springs, N.Y., where he expects to remain until the first week in January.

The ordination was to have taken place last week at the General Hospital of Mr. Norman MacLeod, a young Presbyterian Divinity graduate, who has been lying ill in that institution for some weeks. When the time came, however, the ceremony had to be postponed as Mr. MacLeod's condition was such as to render any excitement very undesirable.

The special services in connection with Chalmers Church began last Sunday evening, when a large congregation was addressed by the pastor, Rev. G. C. Heine, and the Rev. J.A. Steven, of London, England. The subject of "Abundant Pardon" was listened to with deep interest.

The ladies of Taylor church held a bazaar last week in the lecture room, in aid of the fund to raise the church debt. His Worship Mayor Cochrane officially opened the sale. The room was decorated simply, but with pretty effect.

In the centre of the room was the fancy work table in charge of Mrs. McCormick, president; Mrs. Shaw, Mrs. Robertson, Mrs. Reid, Mrs. Smyth, Mrs. Gambell and Miss Bennit. At one side of the room was the long candy table, laden with every imaginable delicacy. The ladies who attended to this table were Mrs. Clishe, Mrs. McCormick, Miss Murray, Miss Shaw, and Miss Smyth. Those who attended on the refreshment tables were Mrs. Murray, Mrs. Bennit, Mrs. Gordon, Mrs. Drysdale and Mrs. Swinton.

Maritime Provinces.

We find the following in the last issue of the Presbyterian Witness: Rev. Gordon Dickie has declined a call to St. Andrew's Presbyterian Church, St. John, N. B., one of the largest and most influential churches of that denomination in New Brunswick, and accepts a small country charge in Bras d'Or, in Cape Breton, at \$700 less salary, and with no prospects of an early increase. Two or three months ago, Rev. Clarence McKinnon, of Sydney, declined a call to a Chicago church, with \$7,000 salary, preferring his present church in Sydney with only a stipend of \$1,200 a year. Rev. Mr. Dickie is a native of Windsor, N. S. And still it is often scoffingly said that the "call" with the largest stipend is the one always accepted!

Quebec.

The Women's Missionary Society of Chalmers church, Richmond, held its regular meeting last week at the manse, Mrs. Kellock presided. Reports were from the various home mission fields of the Northwest, all of which were encouraging.

The Presbyterians of Grenville had their Christmas tree and annual entertainment on Friday evening of last week, the church being filled with the members and friends of the congregations. While the children's hearts were being made glad by the distribution of a large number of beautiful presents, the Rev. Mr. Boudreau, pastor of the church, was presented with a well-filled purse by Mr. Thomas H. Williamson, on behalf of the congregation. The pastor was deeply moved and on Sunday from the pulpit, thanked his people for their great kindness to him and to his family.

Tobacco and Liquor Habits.

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally. Price \$2.

Truly marvellous are the results from taking his remedy for the liquor habit. Is a safe and inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and a certainty of cure. Address or consult Dr. McTaggart, 75 Yonge street, Toronto.

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## Health and Home Hints

**BROWNIES:** Mix one cup sugar, one fourth cup melted butter, one egg, two squares melted chocolate, one-half cup of flour, and one half cup chopped walnut meats. Line a pan with paraffin paper, and spread with mixture about one-third inch in depth. Bake in a moderate oven; remove from paper while hot, and cut in finger shaped pieces.

**CUP-CAKES:** Put one-third cup butter and one cup sugar in a bowl, and stir until well mixed; then add two eggs, well beaten, one-half cup milk, and one and three-fourths cups flour, mixed and sifted, with two teaspoons baking powder and one eighth teaspoon mace. Beat thoroughly, and bake in individual tins. Cover.

**CHOCOLATE FROSTING:** Put two squares chocolate in saucepan, and melt over boiling water; then add one teaspoon butter and three tablespoons boiling water. Cool slightly, and add confectioners' sugar to make of right consistency to spread. Flavor with one-fourth teaspoon vanilla.

**Jellied Chicken:** This makes a delectable luncheon or supper dish, and is a satisfactory way to serve an old fowl. Cook until very tender, remove skin and bones, and when cool chop very fine. Allow the broth to cool, skim off all fat and boil until reduced to one pint, add one-half a box of gelatine previously dissolved, season with salt, white pepper and celery seed, stir in the meat and mold in egg shells. When ready to serve, garnish with cress or parsley and slices of lemon.

**A DELICIOUS SALAD:** Cut in dice a cupful of cold veal or chicken, and place on a bed of lettuce or cress. Take about a pint of new peas, those left over from the previous day's dinner will do. Or, if none are in hand, shell, cook in the usual fashion, and let get cold. Cover the meat with them. Season a French dressing with prepared mustard and mint leaves, and pour over the whole. This is one of the simplest and most delicious salads served in or out of doors.

**APPLE JELLY:** Any apples may be used for apple jelly, as long as they are of good flavour, but bright red ones are best, because of the colour. To make apple jelly, cut the apples up and put them in a stewpan and cover with cold water. Cook until the fruit is soft, but not mashy. Pour off the juice through muslin into a basin, measure it into a stewpan, and to every pint allow three quarters of a pound of loaf sugar. Add some thinly cut lemon rind, and two cloves tied up in muslin. Boil the juice and sugar until they become thick and turn to jelly when dropped on to a cold plate. Skim carefully while boiling. Pour up into pots, and when cold cover carefully.

### In An Emergency.

For neuralgia, apply hot, dry flannels, as hot as can be borne.

Hemorrhages of lungs or stomach may be checked by small doses of salt and perfect quiet.

Nervous spasms are usually controlled by a little salt taken into the mouth and allowed to dissolve.

Broken limbs should be placed in a natural position, and the patient kept quiet until the arrival of the physician.

Cramps in the stomach usually yield to a teaspoonful of ginger stirred in half a glass-

ful of hot water in which half a teaspoonful of soda has been dissolved.

For sudden attacks of dysentery or colic, give equal parts of tincture of rhubarb, essence of peppermint and camphor. Dose, ten to twenty drops in a wine-glass of sweetened water at intervals of fifteen minutes.

For acute asthma or nausea, spread a plaster with lard, sprinkle with black pepper, allspice and cloves, and lay on the chest or pit of the stomach, as the case may be.

A sprain should be treated at once to an application of water as hot as can be borne. This may be showered upon it, or cloths wrung out of hot water applied frequently.

If an artery is severed, tie a small cord or handkerchief tight above it, and, inserting a round stick, improvise a tourniquet to hold the flow in check until the surgeon arrives.

### Rules for Dainty Hands.

Don't cut the nails without first holding them in warm water to soften them.

Don't cut the cuticle or any part of the flesh around the nails.

Don't polish the nails too highly; they should have only a natural gloss.

Don't cut the nails in points, but carefully arch.

Don't allow the nails to remain long soiled with anything that will stain them.

Don't wash the hands oftener than necessary; dry them thoroughly after every washing.

Don't wear gloves that are a size too small or that fasten too tightly. This prevents free circulation and makes the hands red.

Don't wear rings that are too small; in the worst result is disfigurement—hard and swollen hands and knuckles.

Don't wear bracelets so tight that they affect the circulation, or so loose that they rub on the wrist joints.

Don't file or scrape the nails—it only helps to thicken them. They should only be rubbed down with the very fine emery and cinnabar powder which is used for polishing shell and ivory.

The separation of Church and State, says the Paris correspondent of the London Times, has become one of the great questions of the day in France. Both sides are closing their ranks, and it is generally recognised that a great crisis is imminent. Premier Combes has been authorized to explain to the Vatican that it will be difficult to oppose the separation of Church and State unless the bishops abandon their resistance to the law.

The Watchman says: There are about 5,500,000 men in India who have given up all earthly employment, who live apart as ascetics, and spend their time in roaming around the country as religious mendicants. They are the most pestilential in their morals of all the people of the land. Many of them, at the same time, both regard themselves and are regarded by their co-religionists as the acme of piety. Nevertheless, they daily trample under foot every command of the decalogue.

Patience is the crowning grace of a Christian life. Many people can endure tribulation, but cannot be patient over it. They can "wait" for the Lord, but they cannot "wait patiently" for Him.—M. W. Knapp.

The people of Vermont and New Hampshire are beginning to find out how serious a mistake was made in changing their laws from prohibition to high-licence. They learn that the liquor dealers are just as ready and determined to break the license law as they were to break the prohibition law, and they are doing it. Law can never be modified to suit transgressors with any reasonable hope that they will become law-abiding. The liquor dealers are, as a class, lawless, and the less advantage given them the better for the peace and order of the community.

An eminent statistician says that the British Empire produces one-third of the world's coal, one-ninth of its copper, one-eighth of its iron, one-fifth of its lead, one-ninth of its silver and one-half of its gold.

### Can Consumption Be Cured?

This question has never yet been satisfactorily answered. Certainly science has not yet found anything that will destroy the germs, and the only hope of cure depends on the ability of nature to throw off the disease.

It therefore becomes a simple question of nutrition. Fresh air and sunlight with plenty of good, rich, nourishing food properly digested and assimilated, has done wonders in the way of driving out the disease, and unless it has gone too far, nature thus assisted may work a cure. It will be seen, however, that everything depends on the ability of the digestive organs to assimilate a sufficient quantity of rich food and, unfortunately, where consumption has obtained a foothold, these organs are liable to be weakened and quite unequal to the task. Once more science comes to the rescue in the shape of FERROL, a concentrated medical food containing Cod Liver Oil, Iron and Phosphorus in an emulsion so perfect that it is ready for instant absorption so that the digestive organs are relieved from the overstrain, and the advice, "take plenty of FRESH AIR, SUNSHINE and GOOD RICH FOOD" becomes practicable as it never has been before.

FERROL with fresh air and sunlight will absolutely prevent consumption if taken in time.

FERROL with fresh air and sunlight will cure consumption in the early stages.

FERROL with fresh air and sunlight affords the only chance of cure in the advanced stages, and will certainly prolong life and add to the comfort of the patient.

If threatened with this disease in any form do not fail to try FERROL without delay.

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New Franklins,	25.00	30.00
Bar-locks	35.00	40.00
Latest Oliviers	30.00	35.00
Hammonds, Ideal	15.00	20.00
“ “ Universal	35.00	40.00
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**THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.**

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

**ENTRY.**

Entry may be made personally at the local land office for the District in which the land to be taken in situ, 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 situated, receive authority for some one to make entry for him. A fee of \$10 is charged for a homestead entry.

**HOMESTEAD DUTIES.**

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected herewith, 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) or any person who is eligible to make a homestead entry upon the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
- (3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent contemplated in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his household, the requirements of this Act as to residence may be satisfied by residence upon the said land.

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

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

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

**APPLICATION FOR PATENT**

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

**INFORMATION.**

Newly arrived immigrants will receive at the Immigration Office in Winnipeg, or at any Dominion 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 lands 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 Lands Agents in Manitoba or the North-west Territories.

**JAMES A. SMART,**

Deputy Minister of the Interior.

N. 3.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from Railroad and other corporations and private firms in Western Canada.

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Girls, do you want this lovely big jointed sleeping doll, comes all the way from Germany, beautifully dressed with long curly hair (dark or blonde) handsome blonde head, jointed body, pearl teeth, beautiful blue eyes that open and shut, very stylishly dressed, lovely fancy dress, underwear, with hat, shoes, stockings, etc., dressed complete from head to shoes, an elegant and lovely doll, sweet and pretty as a picture, she shuts her eyes and goes to sleep as natural as baby herself. Girls, do you desire to receive free of all charge and without a cent of cost this beautiful big sleeping jointed doll nearly

**One-Half Yard Tall**

for a few hours work after school. In order to introduce Marvel Washington Blue in every home, we have decided to give away two dolls of big, lovely dressed sleeping and jointed dolls for selling only 15 packages of our Famous Marvel Bluing, at 10 cents a package. Do not send a cent. Order 15 packages to-day. We send them by mail, postpaid. You sell at 10 cents a package, and with each package sold you give a prize ticket, which entitles each customer to receive a beautiful present from us, almost everybody buys. You can sell the 15 packages in a few hours. When sold return us the money, \$1.50, and we will carefully pack and promptly forward to your address this big lovely dressed and jointed sleeping Doll. We arrange to pay all charges on it right to your address. We want every honest girl to send in her address at once. We will treat you fair and right and expect the same from you. Besides giving you the lovely big dressed Doll we also give you a handsome little bisque jointed Baby Doll, with lovely long hair. We give you the two lovely Dolls for selling only the 15 packages. Please understand this is no catch word scheme to deceive our little friends, but an honest proposition made by a well known firm to advertise our business. We also send you another lovely present beside the two Dolls if you are quick in replying. Don't delay, order the Marvel Bluing at once and be the first in your locality to receive these lovely Dolls. MARVEL BLUING CO., Dept. 742, Toronto, Ont.

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

We have made arrangements which will enable us to club the News with THE DOMINION PRESBYTERIAN at \$1.80 a year in advance. Such a combination presents many unique features, our weekly giving you all the home and foreign Church news, and the big 12-page daily keeping you in touch with events all over the world. Send us your subscription to the News, or if you would like to see the paper first, write us and we will secure a sample copy.

The Dominion Presbyterian,  
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Between Ottawa and Almonte, Arnprior, Renfrew and Pembroke.

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