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OTTAWA, MONTREAL, WINNIPEG. WEDNESDAY, DECEMBER 28, 1906.

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THE DYING YEAR

BY GEORGE W. ARMSTRONG

Ring solemn chimes, ye mid-night bells,
As o'er the land your music swells;
Reminding man that his career
Shall end, just like the dying year.

Ring softly, life is but a dream,
Or, like an ever rolling stream,
That hurries on its mighty way,
Which Time is impotent to stay.

Ring as a muffled bell doth peal,
The dying year shall memories seal;
Memories of sorrows, joys and peace,—
Both noble deeds and bad must cease.

Ring for the tones prophetic are,
They bring glad tidings from afar;
The year may die midst grief and pain,
Yet from its tomb will rise again.

Time was, time is, and time shall be,
Till blended in Eternity
And years shall die and live again,
For nothing mortal can remain.

Ring on ye softly solemn chimes,
Make men forget their hates and crimes;
And as your music fills the skies,
Let nobler aspirations rise.

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BIRTHS.

At Winnipeg, on December 10th, to Dr. and Mrs. W. Turnbull, a son. At Lanester, on Dec. 12, 1906, the wife of W. D. McNaughton, of a son. At Greenfield, on Dec. 17, 1906, the wife of J. MacCormick, of a daughter. At lot 26, Fourth Concession of Kenyon, on Dec. 17, 1906, the wife of J. D. Cameron of twin daughters.

MARRIAGES.

At Northfield, on Dec. 5, 1906, by Rev. Mr. Mingle, Cyril Meek to Madge, daughter of L. Waldroff. At the residence of the bride's sister, Cayn, Sask., on Nov. 28th, 1906, by the Rev. A. D. MacIntyre, Delmer McKenzie Barclay to Marie Hoel Benson. On December 17, 1906, by Rev. J. R. Dobson, William Newton to Margaret H. daughter of the late D. S. Gardner, both of Montreal. At the Presbyterian Manse, Morewood, on Dec. 8, 1906, by Rev. D. Stewart, William Billings of Mountain, to Miss Robina Blouw of North Winchester. At the Manse, Arvonnue, on Dec. 19, 1906, by Rev. Dr. Maclean, William Hill to Adeline Johnson, both of Montclair.

At 448 On'Annelle St., Winnipeg, on Dec. 17th, 1906, by the Rev. Dr. Hart, Thomas Harold, eldest son of D. W. Dorelle, Esq., K.C., of Peterborough, Ont., to Flora Isabella, youngest daughter of the late Hon. Charles J. Campbell of Baddeck, Cape Breton.

DEATHS.

At Comanught, on Dec. 10, 1906, Mrs. Martin McGowan, aged 82 years. In the Ninth Concession of Cornwall Township, on Dec. 18, 1906, Christopher McRae, a native of Kintail, Scotland, aged 90 years. At Lot 14, Con. 4, Thornhill, Dec. 6th, 1906, Archibald Jardine, native of Dumfries, Scotland, aged 85 yrs. At Dalkeith, on Dec. 11, 1906, by Rev. A. Morrison of Kirkcaldy, Nell MacLeod to Maggie Ann, youngest daughter of R. F. MacRae, both of Dalkeith. At 20 Luton Place, Edinburgh, Scotland, on Dec. 1, 1906, Janet Craig, aged 70 years, widow of Jas. Lamson, Scottish vocalist. At Chicago, on Dec. 18, 1906, Jane Roger, widow of the late T. M. Balburn, M.P.P., of Peterborough, Ont., in the 65th year of her age. On Dec. 20, instant, 1906, at 131 Bishop street, Montreal, J. M. Browning, formerly of Beauharnois, in his 81st year. In Montreal, on Dec. 19, 1906, Jessie Robinson, widow of the late John Noble, in her 74th year. At his residence, Milton, on Dec. 18, the Rev. Canon William James Mackenzie, late rector of Chippewa, in his 90th year. At "Pinehurst," Oakville, on Dec. 17th, Elizabeth Rebecca Terry, widow of the late Robert Balmer, in the 79th year of her age.

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NOTE AND COMMENT.

Liebig, the great chemist, says: "There is more nourishment in a much flour as will lie on a tableknife than in nine quarts of beer."

The Belgian Parliament has almost unanimously approved the law forbidding the sale and manufacture of absinthe in Belgium. A movement has also been started in France to introduce a similar law there.

The C.P.R. has decided to adopt the telegraph. A new invention by which telegraph wires can be used for temporary telephonic purposes without disturbing telegraphic work. The officials have made experiments with this mechanism on a special train.

The train was stoned and telephonic connection established with Montreal and other stations within a few minutes, strung a wire from the telephone instrument in the car to the telegraph wires. Thus, should any mishap occur to a train in a district remote from stations and telegraph instruments, almost instantaneous telephonic connection could be established.

A wealthy lady of New York has chosen a unique field for philanthropy in establishing a monthly magazine for the blind printed "bricked type." It will be sent gratuitously to any blind person who cares for it. Such a magazine is published in Edinburgh called *Hora Joecunda*. A jound hour it will be for the afflicted ones when they finger their own new magazine for the first time.

Goderich Signal:—A man who ought to know informs us that through the country districts with which he is familiar the most unpopular two Parliamentary enactments are the teachers' salary legislation and the Ottawa indemnity grab. There is at least one important difference between the two—the teachers did not vote themselves the increased salaries.

While waiting for developments in the religious situation in France, where each side seems to be hoping that the other will do something that will relieve the tension, there is much to engage attention in the old Roman Catholic country of Spain. Judging from appearances and from apparently trustworthy reports, that country is ripe for a revolt against papal authority more remarkable than any that has occurred elsewhere. Its former loyalty to the Pope, and its freedom in the past from successfully organized Protestant movements, make the present conditions particularly significant.

On the Indian frontier an Afghan mulah has been led to Christ by an Afghan Christian farmer, and was baptized on Christmas Day. A yellow-robed and long-bearded Hindu devotee, who used to distract the worship of the little congregation in the heathen town of Tinnevely by his noisy drumming outside, and had to be "moved on" by the police, was baptized in December in that very church. Another baptism of a Brahman student in Noble college is reported, accompanied by the same distressing opposition and hostile devices that marked the early baptisms 50 years ago and often since, but not accompanied, as in former days, by the emptying of the college, for Christian ex-Brahmans are not now uncommon, and when an Indian church council in 1906 appoints as pastor of the Lucknow Christian congregation an ex-Brahman clergyman who first learned of Christ in the Lucknow C.M.S. high school, few realize the immense significance of the act.

Arthur Sherwell, in his "Drink Peril in Scotland," has a chapter on the growth of alcoholic insanity in Scotland. Having traced this growth of insanity to alcoholism, he produces the terrific figures that, while the population has increased since 1858 but forty-nine per cent., insanity has increased 180 per cent.

A special Press dispatch says Mr. John D. Rockefeller has sent word to the Board of Foreign Missions of the United Presbyterian Church that he would give \$100,000 towards education work in Egypt and the Soudan. The question is now up to these brethren as to whether or not this is "Tainted Money," remarks the Presbyterian Standard.

A correspondent of The Christian Evangelist thinks that it would be advantageous and economical for every church to see to it that a copy of a religious denominational paper is going to every family. He thinks that the attendance at church services would be better and that the financial result would justify such an outlay.

Dr. Westcott, a London coroner, remarked the other day that on no account should a weapon with which a suicide had been committed be returned. "People," he said, "brood over such weapons and the fascination drives them to imitate the suicide." Such, he said, had been the experience of other coroners.

A "world's conference on the Christian principles of civil government" will be held by the National Reform Association in Philadelphia, in October, 1909. The discussions will include the question of the attitude of the Governments of the earth on the observation of the Sabbath, the suppression of the liquor traffic, the guarantee of the rights of the oppressed and similar questions. It is hoped that all civilized lands will be represented by delegates and uncivilized portion of the earth by active missionaries.

At a meeting in London a short time ago, held for the purpose of ventilating the Congo outrages, one speaker said it was computed that from 1,500,000 to 3,000,000 people had been done to death in the Congo. Horrors were inevitable under a system behind which there was one great personality, one calculating brain, one ruthless, relentless hand, with a heart cruel as the grave—King Leopold. One missionary who described some outrages said he sometimes wondered whether Leopold was a devil incarnate. Dr. Clifford said the country had been a veritable hell, and Leopold the demon ruling over it.

The Nashville Advocate says that no Church can be strong that fails to develop great laymen. And the Presbyterian Standard endorses the statement with a "just so" and adds: "That has been a strong point in Presbyterian polity. The stern, strong men in the Scottish pews—while their criticism sometimes savored of the inquisition did more to develop the man in the pulpit than did the theological classes, and so it has come to be that a Presbyterian man who is not a helpful influence in community is unworthy of his heritage. He is usually a man four-square, with hard head, warm heart, straight spine and strong limbs."

The Chicago Interior of a recent date tells a most encouraging story of the progress of the church work in Korea under control of the Presbyterian Church. Missionaries there seem to be convinced that, though Korea is sometimes sneered at as decadent, neither "militant" Japan nor "literary" China can show such a record of Christian activity, intelligence, and success as has been given the world by the Presbyterian Church in many ports of the Hermit Kingdom.

We do not remember reading a better statement of the objections to State religion of any kind than is made by Mr. G. W. E. Russell, a member of the Church of England, in a recent letter in favor of the disestablishment of the Church in Wales. He says: "I object to establishment because it creates a social and political inequality between different bodies of Christians; because it subjects a spiritual society to the control of a secular, and, in part, unbelieving Parliament; and because it creates a false conscience in the nation, by encouraging the notion that national religions consists in something else than the personal piety of individual men and women. It will be great triumph for Welsh nationalism when we see the Welsh Sees united as an independent and national Church, choosing her own Bishops, regulating her own worship, and free from all the degrading subjections which establishments involve."

The work of the representatives of the churches in Toronto last week has advanced the union movement a step farther, remarks the Kingston News. The remarkable thing about it is the comparative ease with which agreement has been reached on all important points. For this, of course, there has been a long preparation in the churches themselves. They have been gradually coming nearer in points of doctrine. Their scholars have been studying the same Book, and as the light broke more fully over its pages, the meaning was better understood, and the unity of its teachings seen. The benefit to Canada and Christianity from a fusion of the Presbyterians, Methodists and Congregationalists can hardly be overestimated. It will mean the closing of a number of churches that are not requisite for the religious needs of the communities in which they are placed, the better support of those that remain, the doing away with hurtful rivalry and the setting free of a number of clergymen for the manning of home and foreign mission fields. It is to be hoped that there will be no unnecessary delay in pushing the scheme through.

A mother, in a Pennsylvania town, whose daughter had become a devotee of "bridge-whist," playing continually in the home of one of the prominent society women of the town, recently brought charges against the hostess that resulted in a fine for maintaining gambling. The fine was a nominal one—only five dollars—but one of the significant features of the affair, and one which it is well to note, is that the fair defendant "on the advice of her attorneys" pleaded guilty, and paid her fine! The Lutheran Observer appropriately remarks: "It would be well if some other mothers, and husbands and wives, too, as well as town officials, would bring like actions, and the real status of society gambling and church-fair gambling, as practiced in some quarters, were defined in such a way that well-meaning people would not be deceived as to their character." Is there any "bridge" gambling in Ottawa?

THE LORD'S PRAYER V.

"Forgive Us Our Debts."

By Rev. Professor Jordan, D.D.

And forgive us our sins, for we also forgive every one that is indebted to us. St. Luke XI., 4.

Forgive us our debts as we also have forgiven our debtors. St. Matthew VI. 12.

We are bringing to a close our meditations upon the Lord's prayer and are now able to note carefully the progress in its order of thought. The prayer comes downward, so as to speak, from God to man. The first thing is the recognition of the fatherhood of God, the acknowledgement of His majesty and holiness. This leads to reverent worship in a childlike spirit. Then there springs up the desire for God to reign, the cry for the coming of God's kingdom, a kingdom of obedience where the will of God rules in the personal experience and in the social life of men. The worshipping soul longs to bring the life of heaven down to this care-worn, sin-stricken earth. The prayer continues to go deeper into the individual needs of men. It teaches us to look up to the Father for daily bread, to ask for ourselves, and others, a constant supply to meet the ever-recurring needs of body and soul. We are then led to pray more particularly for the forgiveness of past sins, and for guidance and strength in the continual conflict with evil. The prayer begins with the words "Our Father which art in heaven" ends with the petition, "Forgive us our debts as we also have forgiven our debtors; bring us not into temptation but deliver us from evil (or the Evil One)". The doxology, "For thine is the kingdom, the power and the glory for ever and ever amen," is perhaps an addition that was introduced in Apostolic times when the prayer was used in Christian worship.

While making these introductory remarks it may be appropriate to note that we have two versions of the prayer, one as it was spoken by our Lord in the sermon on the Mount; the other addressed specially to the disciples when they said: "Lord, teach us to pray." There are slight differences in these two forms of the prayer. If ever in the scriptures we might have expected an effort to preserve the exact words of a speech it is in this case where the greatest of all teachers tells us how we ought to approach God in prayer. When we find differences however small in such a prayer we cannot help calling to mind our Saviour's teaching that it is the spirit that quickeneth, and the letter of itself profiteth nothing. We are not prepared to denounce those who find forms of prayer helpful but for ourselves we would remember that even this sacred model of prayer bequeathed to us by our Lord must not be used as a magical charm as if virtue was to be found in a mechanical repetition of its words. Jesus Christ Himself would break it up and take it from us if we should so value it. He would have us learn that the power of the prayer is in the thought it stirs in the mind and the trust it calls from the heart. He meant his words to be an inspiration that we might attain to spirituality of thought and freedom of utterance in the presence of Our Father.

There are some to whom it has seemed a strange thing that in this prayer there is a recognition of sin but no mention of sacrifice. "The prayer is simply forgive us our debts as we have forgiven those who are indebted to us." What explanation is to be given of this or what lesson can be learned from it? It seems to me that the difficulty here is only an imaginary one. The men to whom the prayer was given were not unbelievers whose minds were destitute of religious belief or sentiment. They

were devout Jews whose spirits were saturated with the teaching of Moses and the prophets. They knew that God was approached through sacrifices, and they knew also that he delighted in "the sacrifice of a broken heart and contrite spirit." Besides their Master was constantly presenting himself to them as the way of approach to the Father, and he led them on gently yet ever deeper into the mystery of his intercession which after all is summed up in the words "I am the way, the truth, and the life." Those who look into the prayer for the theological forms of later ages may well fail to find them but instead of being disappointed they should be grateful, for here we have the truth in its divine simplicity, free from the subtleties of the schools. We have moreover another ground for rejoicing. The form of the Lord's prayer, bare as it seems to many, is a proof of its purity and genuineness, a guarantee that we have it as it came from the lips of our Blessed Lord. God does not strive to anticipate. He patiently waits the course of events, the movement of life. The Son of man could not speak the truths of salvation in forms which come naturally and easily to Paul and Peter a few years afterwards. The disciples must live through many strange experiences in the immediate future. The mystery of Christ's sacrifice must be brought near to them through the passion of Gethsemane, the pain of the cross, the darkness of the tomb and the glory of the resurrection. Then shall their thoughts of sacrifice be purified and enlarged. Now the Master is content to lead them as penitents to the throne of grace and to do this in simple forms which harmonize with all the rest of his beautiful teaching. It may be however that before we are done we may find in this brief petition more recognition of sacrifice than we thought. There is a cross in it, a cross for each one to bear, a cross which is meant to lead us to the cross of Christ. Let us then try to grasp the spiritual teaching of this particular petition. There are two things embraced in it, and they are two deep, important things, the need of forgiveness and the need of a forgiving spirit. We cannot hope now to explain these two points and their relationship to each other, but we may at least set you to think about them.

Mark well our Saviour's estimate of the importance of the forgiveness of sins. He places the petition for forgiveness next to the petition for daily bread and just before the petition for practical guidance. This shows clearly how he regarded the need of pardon. He was no commonplace religionist who exalted ritualism and neglected goodness. His whole life was a service to God. He never meant that men should rely upon a moment of repentance at the close of a careless or wicked life. He says nothing about dying. He leaves that in the hands of the Father. He treats religion as a matter of living and teaches that as we need bread day by day and as we need to be taken by the hand and led through life's mazes, so we need from God the forgiveness of our past transgressions. It is a need at the beginning of our spiritual experience and it is a need all through. Often the first word that Christ spoke to the men and women who sought his sympathy and help was "Thy sins are forgiven thee; enter into peace." We may have offered this prayer for years, but when our life is specially moved, when our conscience is roused by strong spiritual excitement, when great sorrows make us realize a fresh our great sins, it comes to us with deeper meaning and we present ourselves at the throne of grace saying, "O God,

forgive us our sins." This is a Universal Prayer. It was not given specially to the weeping penitent who flung herself at his feet or to the heart-broken publican or to the dying thief. It was spoken to the disciples who continued with him day by day, and to them as representatives of the ordinary needs and hopes of men. It is a prayer that the prince and the pauper, the learned and the ignorant, that mature man and the little child may offer when they kneel together in the House of God. We are sinners, debtors. We have broken the law of God. We have wandered from the way of life. All we like sheep, have gone astray, we have turned every one to our way, and a wicked, wilful way it has often been, a way of pride and way of pain. Let us not think that we can claim any exemption from this all-embracing law. If we let this slip we must let all the rest of the prayer go with its revelation of the Eternal Father's love, and the glorious hope of the coming of the kingdom. If the law does not grasp us and bite us, if it does not drag us down into distress of conscience and real sorrow for sin, our joys will be shallow and our consolations small. We must frankly acknowledge that this prayer for forgiveness applies to all of us and must not be slurred over.

While the prayer represents a broad, universal need, it is one that must become intensely personal if it is to have any real power. This prayer belongs to me and it belongs to me as really and completely as if I were the only sinner in God's great world. The entrance to the kingdom now and Heaven hereafter is one by one. Alone each soul must enter the Valley of humiliation and bow in lowliness before the Cross. In this problem of the personal life we cannot bear each other's burden. There is a loneliness of life which is only partly relieved by the sympathy of friends that are nearest to us. The child, the mother, the wife, the husband, must come alone and say, "Thou knowest, Lord, the weariness and sorrow,

Of the sad heart that comes to Thee for rest;

Cares of to-day and burdens for tomorrow,
Blessings implored and sins to be confessed,

We come before thee at thy gracious word
And lay them at thy feet; Thou knowest, Lord.

It is our privilege now through Christ to enter into the company of God's children, the forgiven ones who have hope of daily deliverance and of eternal rest. If we do not possess the joy which this thought brings it is simply because we do not take home to our hearts all those precious promises which are given to us so freely in the Word of God. Our torment of unrest springs from our lack of trust in God and partly from a sense of our unfaithfulness. We know we are unworthy of his great gifts, hence we think he is not willing to give them. Has not God inspired prophets to be leaders of souls, has He not given His own Son to prove to us his willingness and power to forgive? Is it not the very purpose of Christ's sacrifice to save us from the power of past selfishness and wickedness. At once we may come to God's throne and take the great gift of life and love which is without money and without price. Christ through the travail of His soul has broken every barrier down that this offer of salvation might come to us free and unconditioned. When we have definitely turned towards our Saviour it is still a relief to come to our Father day by day with a sense of our unworthiness, of our failure, of our want of faith. Feeling that our worship and service is still full of imperfection, that even in the more favorable condition of the Christian life we have not met our obligations, we turn to our Father day by day, saying "Forgive us our debts." If we do this sincerely our life will not be a fickle weakling one, but an experience of healthy growth.

Having grasped clearly the need of forgiveness we must examine carefully the other branch of the subject, the need and the duty of cherishing a forgiving spirit. We need to be forgiven, we ought to be ready to forgive. Our Lord tells a striking parable of a servant who owed 10,000 talents to his Lord. He flung himself at the feet of his Master and asked for patience and was released from the debt. Then he went out and met a fellow-servant who owed him 100 pence, and because he could not pay this small sum at once the overbearing creditor cast the debtor into prison. Do you think that this cruel, ungrateful man had much to complain of when his Lord was wroth and handed him over to the tormentors until he paid all that was due. Let us listen to our Lord's solemn warning, "So shall also My heavenly Father do unto you if you forgive not every one his brother from your hearts." This parable throws light upon the prayer, so we have the advantage of getting the Saviour's interpretation of his own teaching. The impression left upon our minds when we place the parable by the side of the text is not that we have to be Christly saints before we can expect forgiveness and help from heaven. In that case there would be no hope for us. The teaching, rather, is that God so overwhelms us with mercy, and grants us forgiveness so freely that it should be a joy to us to show the same spirit towards our fellowmen. To those who have had much forgiveness it should be a pleasure to forgive; whether it is a pleasure or not depends upon our state of heart, but the duty is plain and binding whatever our feeling may be.

"To err is human, to forgive divine." Yes, it is godlike to forgive, and to such godlikeness we are all called in the name of Christ, by the mercy and mystery of His cross. The doctrine of the atonement is a stumbling block to the worldly mind. The cross of Christ has been treated as foolishness by unbelievers, as a story of useless suffering and shame which can have no bearing upon the spiritual life of men. It is said that God should forgive without any sacrifice, in an easy, off-hand manner. We have not time now to attempt a philosophy of the atonement. We believe that God forgives in a way which shows at the same time His hatred of sin and His love of men, in a way that brings relief from both the power and the penalty of transgression. Do you find it an easy thing to forgive? If you are unfairly treated have you no righteous indignation or no desire for revenge? What are our little paltry wrongs compared with the deep wounds which we have made upon the justice of God? But do we find it easy to forgive and forget? One day the Apostles were standing listening to the powerful teaching of their Lord, and they said, "Lord, increase our faith." Why did they ask that? Did they wish to do a miracle, to cast a mountain into the sea, or something of that sort? No. He had been teaching them the need of forgiveness. If a brother sin against us seven times and turn in a repentant mood he must be forgiven. They wished to attain to moral strength to cast out the mountain of hatred and evil passion from their hearts, so they said, "Lord, increase our faith" that we may see our duty as Thou seest it.

It is commonly admitted that it is not an easy thing to forgive. The wrongs that are hardest to forgive are the wrongs which are imaginary, the wrongs which spring from a man's own envious or jealous spirit and which he broods over until they grow into big mountains which only a pure, fresh faith can remove. The man who has done the injury often finds it hardest to forgive. But even if we have suffered a real wrong, especially from a friend, and we want to forgive and cast the whole thing into forgetfulness, we do not find this easy to do. There is a barrier between the two spirits caused by unfaithfulness. It is hard to get both back into the old position, to restore

the old relationship, to revive the old confidence. It is a comparatively easy thing to say, let the past die and let us each go on our way, but that is not the height of forgiveness. Forgiveness in the Gospel means real reconciliation and harmonious fellowship. If we are to show forgiveness in that sense we must make a sacrifice. In forgiving paltry little wrongs we must sacrifice our evil passion and selfish pride, our mean spirit of revenge; and in forgiving a great injustice we must in some measure put ourselves in the position of the offender, considering his weakness and temptation and in our own feeling paying a tribute to the law of righteousness. We may never be able to fathom this mystery, but the deeper our spiritual life becomes, the more easy will it be for us to believe that God forgives sin through the sacrifice of Himself. On the other hand if we continue to cherish a hard, unforgiving spirit it is a proof that we do not realize very clearly our own need of forgiveness and that Christ's suffering on account of our sins has made little impression on our hearts.

This law of forgiveness is peculiarly Christian. Moral philosophers may sometimes have hinted at it as a characteristic of great souls, but our Lord revealed it as a law of the highest spiritual life, and linked it to the sweetest experience of every believing soul. The old, imperfect law was "an eye for an eye and a tooth for a tooth," "Love your neighbors and hate your enemies." But the Christian law of forgiveness is broad and generous. We are exhorted to forgive because God has forgiven us. If we allow a bitter, unforgiving spirit to hold possession of us it is very doubtful whether we have ever sought or received forgiveness from God. How can God's spirit dwell in us, how can we enter heaven if we allow envy, hatred and malice to rule us?

The law of forgiveness is needful for the purest and sweetest forms of social life. How much nobler and brighter human life would be if this law had a fair trial. The law of retaliation and the wild desire for revenge has had its trial and it was wrought untold mischief. Quarrels have been perpetuated until they have become like festering sores in the very heart of society. Strong animosities and deadly feuds have lived on because men have worshipped their own dignity and felt that they must have their full measure of revenge. In public life justice must be calmly and evenly meted out, but in social life what we need is more of the spirit of Christ. The religion of Christ has often been reproached with weakness and its principles regarded as impossible; but we know that the real Christian temper promotes not only peace but every form of goodness.

This law is commended to us by the example of the noblest servants of God. It has always been regarded as the sign of a great soul to be able to go calmly on the path of duty in spite of misinterpretation and opposition, cherishing a kindly feeling towards enemies and a deep love for friends. This gentle meekness which the world thinks weak is often the highest form of strength. Moses, the man of God, shows his true nobility when in the spirit of self-sacrifice he passionately prays for the people who have treated with ingratitude his most faithful services. Stephen, the first Christian martyr, shows the true Christian temper in his utter lack of bravado, in his gentle courage, and joyful resignation. The loftiest example of all is our Saviour Himself. The sacrifice which is to bring forgiveness to men and change the heart of stone into a heart of flesh is offered in this spirit. After being borne down to the ground

by the malice of wicked men he closes his career with the prayer, "Father, forgive them for they know not what they do." Being reviled he reviled not again; with a heart full of pity for the slaves of evil passion he commended himself into the hands of a righteous God. We are far from such heroic heights, but we may surely have fervent charity among ourselves, treating each other with brotherly confidence and forbearance. He who forgave his bitterest foes, he who died for our pardon and peace, taught us to pray, "Forgive us our debts as we also have forgiven our debtors."

MISUSED QUOTATIONS.

Editor Dominion Presbyterian: There are expressions current in "Church Circles" which strike me as unscriptural, and though no doubt intended to honor God, in reality do Him dishonor. "Soldiers of the Cross," (with a capital C, please), now Paul admonishes Timothy to take his part in suffering hardship "as a good soldier of Christ Jesus." But that is to my mind very different. "The banner of the Cross." The scripture saith: The Lord my banner; "His banner over me was Love." "The standard of the Cross" brings to mind the mystic Tau, or sign of the cross, first the emblem of and last the emblem of Satan himself. Our ancestors abhorred this idolatrous emblem, but we sing its praises in hymn and anthem, and proclaim the glories of the accursed tree in a manner to draw away attention from the sacrifice once made thereon.

Another mis-used quotation I will mention. "The King's business requirith haste." This was a lie uttered by David when he had fallen into the sin of distrusting God—a sin that bought dishonor to David, and calamity upon the priest who believed him. The scripture saith he that believeth in the tried stone, the precious corner stone of sure foundation "shall not make haste." If God's people thought of faithful Isaiah, instead of David in his hour of faithlessness, fewer of them would break down from worry or overwork.

ULSTER PAT.

TORONTO.

At a meeting of the Session and managers of St. Andrew's church, Toronto, held on the 17th of December, at which nearly every member was present, the question of the future of the Church—to remain down town or to move to a residential section—came up for consideration. After full discussion it was unanimously resolved to remain at the present location, and a committee was appointed to consider a plan for alterations to the church, to be submitted to the congregation at the next annual meeting in January. It is probable a considerable amount will be spent in improvements, and St. Andrew's Church Institute may be moved over beside the church. A question which has caused much anxiety has thus been disposed of. Some time ago it looked as if St. Andrew's would have to move, but the congregations, especially in the wing have so greatly increased, and growth has so manifested itself in the various departments of the work, that it is felt there is still work for St. Andrew's to do down town. Some changes in the character of the evening service are contemplated, and it is confidently expected that this old and historic church will continue to fill an important place in the life and work of Presbyterianism in the capital of the Province of Ontario.

The enforcement of law is the preservation of society.
Life is a soul's opportunity.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE QUARTERLY REVIEW.

During the Quarter we have been following Jesus as He returned to His place at God's right hand. Can we have a better Review than by singing the praises of our glorious King? An appropriate hymn is suggested for each of the eleven lessons describing the closing days of our Lord's earthly life. Do not give out too many verses, and let the singing be hearty.

Lesson I. In this Lesson, Jesus lays dawn His two great commandments of love to God and our neighbor, rebukes the loveless lives of the scribes, and honors the love of the poor widow. Sing Hymn 180, Book of Praise.

Lesson II. Here we see the company of ten maidens going out to meet the bridegroom. While he delays, they all fall asleep, to be awakened by the sudden warning that he is at hand. Picture the scene in which the foolish virgins ask the wise for oil, and the opening of the door to those who have their lamps burning, whilst the others are shut out. A verse or two of Hymn 83, will bring the Lesson home.

Lesson III. Fidelity in service is the keynote of this Lesson. Bring out, by a question or two, the diligence of the two servants and the untrustworthiness of the third. Hymn 255 is one to send all away with the resolve to be more faithful to our great and loving Master.

Lesson IV. It is a beautiful picture that this Lesson displays. Dwell a little on the loving, kindly courtesy of Mary's act, and point out that just such deeds, not the same in form, but identical in spirit, are possible for us. Sing Hymn 210 (in part).

Lesson V. Brings us into the very "Holy of Holies." Speak with loving reverence of the blessed Supper in which Jesus shows His body broken and His blood shed for us. Drop a word about the duty of confessing our Lord at His table. The hymn is Hymn No. 418.

Lesson VI. There are two great scenes in this Lesson. In the one, Jesus, prostrate in prayer, fighting down the temptation to turn away from the cross; in the second, the same Jesus going forth a Conqueror, strengthened from heaven to meet His foes. A hymn to stir the blood, and nerve for loyal service is Hymn 250.

Lesson VII. Picture the trial of Jesus before Caiaphas and the Sanhedrin, dwelling especially on the closing scene, in which our Lord was buffeted and mocked by His cruel foes. While the scholars are roused to honest indignation at such cruelty, and admiration of our Lord's kingly silence, have them sing Hymn 67. Lesson VIII. is a special Temperance Lesson.

Lesson IX. Present to the scholars two figures from the Lesson—Jesus and Barabbas. Bring out the desire of Pilate to save Jesus, and the clamor of the crowd for the release of Barabbas and the crucifixion of Jesus. Press home upon the scholars, in an earnest word, the necessity of our choosing whether we will serve Jesus as King. Then sing Hymn 90, verse 1.

Lesson X. Now we stand at Calvary, with its three crosses, Jesus hanging on the one in the centre. Ask why Jesus did not save Himself and whom He did save. Seek to impress the wonderful love revealed in the death of Jesus. All will be ready to sing, from the heart, Hymn 50.

Lesson XI. This is a Lesson full of joy. There is in it the ring of victory and triumph. Try to kindle in the hearts of the scholars some of the joy that thrill-

ed the women who saw their risen Lord. Hymn 59 will help.

Lesson XII. At last we see Jesus entering heaven to receive His crown, and take His place upon His throne. We can almost hear the songs of the angels as they welcome Him back from His great redeeming work, and offer Him praise and homage as the "King of kings and Lord of lords." How can we refrain from joining in their praises? Sing Hymn 64.

PRAYER.

Almighty God, Father of all souls, Infinite and Eternal, we kneel to Thee. Life was Thy gift. We are because Thou art, and what we are we should be because of what Thou art. But with shame and confession of face we acknowledge that we have erred, and come short of Thy ways. Thou art holy, but we are sinful. Thou art just, but we are unequal in our ways. Thou art true, but we have been false in word and thought and act. But blessed be Thy name, Thou art merciful and gracious, slow to anger, full of compassion and tenderness. So we confess our sins and pray for Thy forgiving grace. Hear us, Oh Lord. Count us justified because of our trust in Thee. Own us as Thine own because we have made ourselves one with Jesus Christ, our Lord. And to Thee, with the ever-blessed Spirit, will we give the praise ever more, through Jesus Christ our Lord. Amen.—Philadelphia Westminster.

REUNION IN HEAVEN.

Where the faded flower shall freshen,
Freshen never more to fade;
Where the shaded sky shall brighten,
Brighten never more to shade;
Where the sun-blaze never scorches;
Where the star-beams cease to chill;
Where the tempest stirs the echoes
Of the wood or wave or hill;
Where the morn shall wake in gladness,
And the moon the joy prolong;
Where the daylight dies in fragrance
Mid the burst of holy song—
Brother, we shall meet and rest
Mid the holy and the blest.

Where no shadow shall bewilder;
Where life's vain parade is o'er;
Where the sleep of sin is broken,
And the dreamer dreams no more.
Where the bond is never severed—
Partings, claspings, sob, and moan;
Midnight waking, twilight weeping,
Heavy noontide—all are done;
Where the child has found its mother;
Where the mother finds the child;
Where dear families are gathered
That are scattered on the wild—
Brother we shall meet and rest
Mid the holy and the blest.
—Bonar.

The relation between vice and poverty is intimate and real. Many good men are poor, but they do not have to reflect that their poverty is the price of their self-indulgence and sin. There are many causes of poverty. One is incompetence. Another is the tyranny of some governments. But the chief cause of poverty is intemperance and vice. Thousands of poor men have turned from sin to serve the living God, and have found both salvation and employment. The virtues of religion brought temporal prosperity.

So it ever is—Jesus in the heart transforms the life and gives the world the best evidence that our Saviour is not dead, but alive for ever more. Blessed be His holy name.

FOLLY OF HATRED.

In an address before a club recently, Booker T. Washington said, in passionate earnestness: "No man is great enough, and no force is strong enough, to induce me to hate any man, whatever his race or color. We are strong as we love and help, and we are weak as we hate and hinder." When we read those words we felt that we had learned the secret of Booker Washington's strength and success.

Hatred is the supreme folly. The man who takes a grudge of jealousy to be the guest of his heart for life, takes a viper into his own bosom. It will cause the decay, and nobility within him. The last thing which we can afford to do, purely on selfish grounds, is to hate any man. The most selfish man in the world ought to be willing to listen to the appeal never to harbor a prejudice or cherish a grudge. Every man must live with himself; and so long as we are compelled to do this, we want no such companions as hatred or suspicion. The companions which we need are love, peace and good will toward all men.

When it comes to the highest grounds of appeal, the folly of hatred becomes still more evident. No man ever has been able to do his highest work and perform his greatest service to others by means of hatred. Only love saves and serves in the supreme degree. The best work that any man could otherwise do is utterly undone unless he uses the only means that ever can be successfully employed for its accomplishment; and this means is love.

Men understand love, they follow love, they yield to love; and in this way the greatest forces of influence are set in motion. But hatred repels men, crushes men, deadens men. The man who hates, kills; the man who loves, saves.

There can be no greater folly than this—to destroy all that is highest and best in a man's life and work. But hatred does this. Therefore hatred is the supreme folly. He that is wise will love his God and his brother, and no force will be strong enough to make him hate any man.—Zion's Herald.

HEARTS THAT STARVE FOR LOVE

Home life should be happy. Yet it requires thought and care to make it so. We forget that love's lessons have to be learned. But it takes a great deal of self-restraint, of patience, of thoughtfulness, to learn and live out the lessons of love. There are thousands of homes in which there is love and where great sacrifices are cheerfully made; and yet hearts are starving there for love's daily bread. There are homes where expressions of affection are almost unknown. There are husbands and wives between whom love's converse has settled into the blindest conventionalities. There are parents who never kiss their children after they are babies, and who discourage in them, as they grow up, all longing for caresses and marks of affection. Let them restore again something of the affectionateness of the early childhood days, and see if there is not a great secret of happiness in it. Many who are longing for richer home gladness need only to pray for a springtime of love with tenderness that is not afraid of affectionate expressions.—Rev. J. R. Miller, D.D.

LIFE'S WAITING PERIODS.

Thackeray, who was prematurely aged in middle life, accounted for his early decline to his college friend, the brilliant but more sluggish Fitzgerald, by the fact that he had taken "too many crops off his brain."

The tendency of every brain worker in these days is to exhaust his gray matter too quickly. If his brain soil is poor and thin and comparatively barren, he is likely to run through its resources all the quicker, unless compelled to let it lie fallow by the stern necessity of illness.

So one beneficent result of these waiting periods which come to most of us, and about which I have been asked to write, is that they give nature a chance. The fallow soil bears no crops, but the regenerative processes are at work all the time, and the farmer who has patience to look forward to the years that are to come, does not regard this fruitless year as wasted.

In Utopia I thoroughly believe that every worker shall have his Sabbatical year, like the favored professors in some of our universities, a year when he can throw off care and forget the shop, and, metaphorically, lie down and roll in new and green pastures.

A friend of mine, one of these aforesaid professors, has just returned from his Sabbatical year in Europe, and his kindling eye and ruddy cheek and hard muscle, won from pedaling his bicycle over half the continent of Europe, tell what the year has done for him.

But most of us are not professors, and the grindstone of life must be turned every day in the year, with the exception of a scant two or three weeks in August. We cannot go abroad or travel in our own country, or if we do, perhaps our work follows us or confronts us wherever we go. So, for us, nature has to interpose with an imperative "Thou shalt not," which our friends as well as ourselves recognize, and the long days of lingering sickness and convalescence constitute our Sabbatical year when the raveled sleeves of care and toil are knit up.

Another friend of mine declares that about the best time he ever had in his life was when he broke his leg and was laid up in the house for a month. He did not suffer much pain, and his accident prevented him from going to his office and excused him from his daily work. His friends waited on him assiduously, and, on the whole, his misfortune gave him a most agreeable and restful vacation, which he would not otherwise have thought it possible to take.

And here is another of the chief advantages of a good disabling accident or sickness. It shows one, as has been often remarked before, that the universe is quite able to get on without him. The sun rises and sets, the seasons come and go, the moon waxes and wanes as though he were of very little account.

Even wheels in which he seems to be an important spoke turn round, as though his particular spoke was in no wise splintered. Somebody preaches in the sick man's pulpit sermons as good as he could have delivered; some one else writes as brilliant as he could have written; some one else sells as many goods, makes as shrewd bargains, reaches decisions as wise as he would have reached himself, and a realizing sense is thrust upon him of the old truth, which every one must learn for himself, that the universe goes on very well before he was born and will probably continue to exist without serious perturbations after he is gone.

If, as Andrew Murray reiterates, humility is the virtue of all, then a period of compulsory withdrawal from all our usual activities is the best purgative of pride and unworthy ambition that the soul can have.

I think it is William D. Howells who tells in one of his novels of a young editor who went away for some years from the Ohio town where he began his career, and where he had made a bril-

liant success of the country newspaper, raising its ideals and its literary standard. On his return he was surprised to find the paper constructed on the same high lines and, if anything, rather improved. While at first the discovery contained a tinge of mortification, he found the success of his successors at last a distinct stimulus to better work on his own part, as well as a gentle rebuke to his own pride of pen. The knowledge that our little segment of the world is quite able to wag without us is a lesson that most of us learn quite early in life, and that is enforced again by every "waiting period."

Another reminder which illness or accident brings is that of our common humanity. How arrogant, supercilious and intolerable would some of us become if we were never sick, never bereaved, never laid one side! But calamity of every kind is a greater leveler.

Caesar, we are told on good authority, cried, "Bleak a sick girl" when affrighted. The statesman, when in the grip of the gripe, is as helpless as an infant of days. The nearer he comes to the grave the nearer do we all draw to the greatest and smallest of our kind. Sickness keeps us in our place, shows us our true proportions, allows us to view our otherwise too extended bulk in the right perspective.

But it shows us other and more cheering sights. It reveals our true friends in their full heroic size. As we shrink in our estimation they enlarge. The home friends are so patient, generous, uncomplaining! They bear with our impatience our weakness, our helplessness, so unwearily, that we begin to suspect that we never knew their worth before. Then other friends, a little more remote, use our time of disability as an occasion for expressing their affection. The letters and telegrams and verbal messages that pour in upon one are worth more than their weight in diamonds. It is not the condolence (I do not like the word) but the affection in them that moves us. "A letter from Mr. A.? Why, I did not suppose that he cared for me!" "A telegram from Dr. D.? I never knew that he loved me the cost of a prepaid message." A kindly word reported at second hand (how grateful is such unexpected approval) warms our hearts, makes our sluggish pulses beat, and hastens the glow of returning health.

I cannot say that these waiting periods are always, perhaps not often, times of spiritual joy and exaltation. The brain is too weary, the heart beats too slowly, for rapture, or perhaps even for peaceful content. Depression must be struggled with, weakness overcome, by one who feels too feeble to fight the fears within and the fear without. Many a saint, I suspect, has attributed his inevitable lowness of spirits which disease produces, to the hiding of God's face, and has suffered more spiritual than physical anguish in consequence.

But one of these days his sickness takes a turn. He begins to sleep again. He no longer "waters his bed with his tears." He no longer loathes the dinner table. And with the slow dawn of health comes the appetite for work again. How good it is to feel that in your bones once more! The pen whose very sight provokes a nightmare is taken up with joy again. We no longer look forward with apprehension to the coming Sunday and its sermon. We no longer hide from callers or dread to be asked for a decision of some of life's simpler and inevitable problems. The moleholes are no longer mountains; the little incidents are no longer big with calamity; the sun is breaking through the clouds, our life work awaits us again and we exult in it. One of life's waiting periods is over. God grant that its bitter-sweet lessons may be so well learned that we shall not need the discipline of another.

MAKING ASSETS OF OUR FAILURES.

Even the results of a man's failures and sins can be turned to good account in the Lord's service, when man in God's strength has put those sins behind him. There is rich encouragement here for all who are tempted to discouragement because of the multitude of failures with which their past is crowded. One who has failed and is striving to live down that failure can sympathize with another who has failed, as one who does not know the meaning of failure can never do. Whatever our sins may have been, there are sure to be other souls close by who need help and sympathy in the struggle with those same sins; and God in his love permits us to minister to them, if we will, with peculiar power because of the very scars that we bear. Did yesterday witness your worst failure of all? There are others you can help now, whom you could not help before. We need not try to understand this, nor to say that it is not so because good can never come from evil. It is one of the mysteries of the undeserved blessing of God's love, to which such wrecked and regenerated saints as S. H. Hatley and John D. Gough—types of us all—bear blessed witness. And let us show our gratitude by telling those who sorely need to know, how great things He has done for us and will do for them.—S.S. Times.

WHY DO WE WORRY?

Why do we worry about the nest?

We only stay for a day,
Or a month, or a year, at the Lord's request

In this habitat of clay.

Why do we worry about the road,

With its hills or deep ravine?
In a dismal path or a heavy load
We are helped by hands unseen.

Why do we worry about the years

That our feet have not yet trod?
Who labors with courage and trust not
fears,

Has fellowship with God.

The best will come in the great "To be,"

It is ours to serve and wait;
And the wonderful future we soon shall see,

For death is but the gate.

—Sarah K. Bolton.

THE KEY TO GOD'S SILENCE.

Thou who art crying for a new revelation of heaven, art thou ready for thy wish? Would it be to thee a joy if there were revealed to thee the pleasures at God's right hand? What if these pleasures should be what the selfish man calls pain? Knowest thou not that the joys of love are not the joys of lovelessness? Love's joy is the surrender of itself; the only joy of lovelessness is in the keeping of itself. If heaven were open to thy vision, the sight might startle thee; thou mightst call for the rocks to hide thee, for the mountains to cover thee from the view. To make the revelation a joy to thee thou thyself must be changed into the same image. It is not every soul that can rejoice to be a ministering spirit sent forth to minister to the heirs of salvation; to rejoice in it fully we must all be changed. If death were abolished to-day it would not free thee from that need. It is not death that demands thy change; it is life. It is not death that brings thy change; it is the Spirit of Christ. Thou needst not wait for death to find thy change, for the Spirit, too, can transform in a moment, in the twinkling of an eye. Blessed are they who shall not taste of death until they shall see the kingdom of God.—George Matheson, 1842-1906.

The one who heard the Macedonian cry was the one who was stricken with blindness on the road to Damascus. A touch of God's hand makes both eyes and ears more acute.

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Manager and Editor.

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This issue of The Dominion Presbyterian is late, owing to the weakening of the printing staff consequent on the holiday season. There will be no paper next week, but this will be made up by an extra issue in mid-summer when, instead of omitting two issues as in former years, we shall only omit one. We extend to all our readers hearty wishes for a Happy New Year.

This item from Scotland will interest some of our readers: The Rev. Dr. Henderson, of Crieff, has declined to accept his nomination to be Moderator of the next General Assembly of the United Free Church.

We have reason to know that the temporary appointment of Rev. Dr. Somerville as Treasurer of the Church has given great satisfaction; and it is hoped that at the coming meeting of the General Assembly he may see his way to permanently accepting this responsible position.

At the meeting of the committee of the Royal Society, held in this city last week, plans were made for the visit of the British association to Winnipeg in 1909. Rev. Dr. Bryce, of Manitoba University, Winnipeg, the chairman, gave a sort of report of his successful efforts to induce the British visitors to come. He was authorized to continue his work in making arrangements for their visit and to report at the meeting of the society in May. It is proposed to give the British party a trip from Winnipeg to the coast. These visits should prove of great value to the Dominion. Dr. Bryce proceeded to New York last week to attend the meeting of the American Association for the advancement of science. He will spend a day or two in Ottawa when returning to Winnipeg.

NOTES ON Y. P. SOCIETIES.

A copy of the manual for 1907 was sent to each pastor whose name is on the Roll of Assembly. Young men who have been ordained since the Assembly met and others who may have been inadvertently overlooked may have a copy by applying for it. Young People's Day will be observed on Sabbath, Feb. 3rd, or on some evening of the week beginning with that date. A beautiful exercise has been prepared by Rev. H. Matheson, D.B., Caledon East, and a sample copy was sent with each manual. Ministers were asked to order immediately as many copies as they might require. The first two orders were gratifyingly large, being for 500 copies each. Will ministers kindly send at once a postcard indicating the number of copies they require so that an estimate may be formed of the number to be printed.

The schedules for reports from societies for the year 1906 are ready and are being sent out to Presbytery conveners. Several changes are made in the new schedules, and if they are properly filled out, the next reports to Presbyteries, Synods and Assembly should be very full, satisfactory and informing.

An unusually large number of new societies appear to have been formed this autumn.

Would it not be an advantage if the General Assembly enlarged the scope of the Committee on Y. P. Societies and placed the committee in the same relation to Men's Clubs and Brotherhoods as it stands now in relation to societies? These clubs and brotherhoods are becoming an important and ever-increasing factor in the work of congregations in the United States, and although they are by no means numerous as yet in Canada, they are increasing in number and are bound to grow. It seems scarcely necessary at this stage to appoint another committee to give direction to their work, and yet cognizance should be taken of them. Were the committee on Y. P. Societies authorized by the Assembly to assist these clubs and brotherhoods and give direction to their work, the results would probably be very satisfactory.

NEW YEAR'S GREETINGS.

A happy New Year to all the world.—
"The Christmas Carol."
Good fortune and happiness go with you.
—"The Old Curiosity Shop."

Ring in the New Year. The chimes are ringing—great bells, melodies, deep-mouthed, noble bells, — "The Chimes."

I will live in the present, the past and the future. I will not shout out the lessons that they teach.—"The Christmas Carol."

Every blessing that the prayers of true and earnest hearts can call down from the source of all truth and sincerity—cheer and prosper you.—"Oliver Twist."

A time when most men cherish good resolves and sorrow for the wasted past; when most men, looking on the shadows as they gather, think of that evening which must close on all, and that to-morrow which has no beyond.—"Martin Chuzzlewit."

Rev. Dr. Marsh, president of the Hamilton Astronomical Society, and vice-president of the Hamilton Scientific Association, on the eve of his departure for Springville, was made the recipient of a purse of gold, along with an appreciative address, from his scientific friends in Hamilton.

SOME QUESTIONS ON THE MAIN POINT.

By Knoxonian.

"Ours is the leading congregation of the place." Very good. How many sinners did it lead to Christ last year? How many persons did it lead from lives of self-indulgence and selfishness to lives of usefulness and self-sacrifice?

How many did it lead from the ranks of the camp-followers to the ranks of the workers for Christ? When you say: "Ours is the leading congregation," always stop and ask: What does it lead men from, and where does it lead them to?

"Ours is the largest congregation in the place." Large in what? Do you mean large in numbers merely? A congregation large in numbers may be shamefully small in other respects. Is your congregation large in faith? Is it large in liberality? Is it large in its contributions for colleges, for home and foreign missions? Is it large in soul? There are small-souled congregations as well as small-souled men. How is it with yours? The mind is the measure of the man. The soul is the measure of the congregation. A million cowards would not make an army. A hundred million skinflints would not make a large congregation in the right sense of the word. A really large congregation has a large, warm heart, large faith, large working power, large liberality, large receptivity for the truth and a large desire to carry on Christ's work. A congregation of a hundred members may be very large; one of a thousand may be so small that you can hardly see it with a microscope. In what sense is your congregation large?

"Ours is an orthodox congregation." Glad to hear it. In these days of loose thinking and bogus liberality, it is a great thing to see a whole body of people standing loyally by the truth. But let me ask: How does your orthodoxy show itself? Does it exhaust itself in mere swagger about the "time-honored symbols," the "good old days," the "church of the fathers," the "blood of the martyrs," the "claymores of the Covenanters," and all that sort of thing? Does your orthodoxy make you burn with a desire to maul the Methodists, pitch into the Episcopalians, punch the "Plyms" and banish the Baptists? If that is all that it does then your orthodoxy is a poor thing. It is on a par with the courage of the rough fellows who used to make a great noise at fairs long ago and shout for somebody to hold them. "Hould me, thim that knows me timper." While you are consuming with a desire to burn a few heretics some of the heretics may be quietly gathering in the people to their churches. Would it not be better for you to display your orthodoxy by working for your church, by paying something toward missions, and above all by trying to bring a few sin-laden men to the Saviour? Let somebody who has read the "symbols" defend them. Never mind the "good old days." Try to make the present days some better. The "church of the fathers" is all right.

Do something for the church of your children. Stop masquerading in your grandfather's old clothes and give some attention to your boy. Your grandfather's clothes are perhaps too large for you. They do not fit well. Say nothing about "our martyred forefathers" until you do a little for the Master they served. They gave their lives for Christ and perhaps you don't give Him two cents each Sabbath. A man who gives a cent each Sabbath would make a poor show at the stake. Never mind the Covenanters. You are too light for a Covenanter. A man who won't give an hour's work for Christ would make a slim fight against dragons. Men who don't read the Bible never fight for it. Only those who know the truth experimentally ever fight or die for it. Let your orthodoxy lead you to work for your church, to pray for your church, to perform deeds of heroism and self-sacrifice for your church. Keep the peace in your church, and above all try to bring within the fold some of your sin-stricken neighbors who know not Christ. The only kind of orthodoxy worth talking about in this practical age is the kind that produces a useful and self-sacrificing life.

"Ours is a cultivated congregation." Very good. Piety of any kind is good, but intelligent piety is always the best. Pray allow me to ask a question about the culture of your people: Are they in "a fine condition of Biblical culture?" as Brother Parsons would say. Some people who put on a good deal in style are not very well read in the Bible. Some ladies who speak French with an accent more or less Parisian, and play well on the piano do at times become a little bewildered over a text in the minor prophets. They go on a wild-goose chase after Nahum, search long and painfully for Micah, and hopelessly hunt for Habakkuk. Not long ago one of the foremost public men of this country get Felix and Festus badly mixed in a public speech. The same gentleman could expound anything in politics from the Magna Charta down to the Franchise Act, but he was not at home in the Acts of the Apostles. It does not by any means follow that because a man is a prominent politician or a successful merchant or manufacturer, or distinguished lawyer or doctor that he knows his Bible. He may be as destitute of spiritual culture as Poundmaker—perhaps more so. It might be possible to find a university graduate who cannot say the Lord's Prayer correctly or repeat the Ten Commandments. When you say: "Ours is a cultivated congregation," just stop and ask what kind of culture. Is it Biblical? Is it spiritual? If so, thank God and rejoice.

"We have splendid singing in our congregation." That is right. The service of song is a delightful service. It is the most difficult part of public worship to manage in our day, and when a congregation has good singing it should be very thankful. But what do you mean by splendid singing? Do you mean that it is of such a quality that

tive people—excellent people perhaps, but rather too conservative on non-essential points—it gives the younger portion of the congregation an excuse for going to other churches or listening to the shocking irreverence of the Salvation Army? Would it not be better to modernize the singing a little and keep the young people—your own sons and daughters—in the Church? But perhaps you mean that your singing is the other extreme—so high-toned that nobody can sing but the choir. Your congregation praises God by proxy. That is not splendid singing. Good singing means singing by the whole congregation. The question of leadership is not the main question. Choir or no choir, organ or no organ, is a side issue. The real question is: Under what kind of leadership can we in our congregation have the best congregational singing? As a rule it will be found that in this country a choir whose aim is to sing well, and have the people sing too, is the best form of leadership.

"Our socials are always a very great success. There was a tremendous crowd at our last congregational soiree." How many people attend your weekly prayer meeting?"

OBEDIENCE TO LAW.

We are under law. We are constituted to be in harmony with law. He who gave us our being gave us our place in His kingdom of law, in obedience to which there is the completeness of life and the fullness of enjoyment. In that kingdom there is no transgression of law; there are no unnecessary obligations, for life is its centre, and in all its domain every appointment ministers to life and happiness. God enters into all and uses all as means of access to the heart of man and the most perfect ministry to his highest good.

While the universal obligation of law is recognized, strict obedience to it in all lines is often regarded as an evidence of weakness. Transgression is supposed to give a certain flavor to life, and is regarded as an evidence of manly independence. The young man is encouraged to disregard parental instruction, the young woman is invited to enter the world in which there are fewer restraints. Of the church it is said that its demands are unreasonable, and disregard for them is applauded. Of the Sabbath a Puritanical spirit and properly inspired by a past age. The day is converted into one of amusement and dissipation tending to lawlessness.

Careful, conscientious obedience to law is the foundation of character. This is the sphere of conscience, and obedience to the moral dictator within is essential to development into perfect manhood. There is no exemption from law. Even to the hidden and, we may say, the obscure parts of life, the obligation extends; into the secret chambers of the soul the voice of conscience penetrates. "Do this and live." So far is such a life from being narrow and unresourceful, that it is in touch with every part of the universe of right, and from every part draws ministrations to happiness. The broadest, best and happiest man is the one who makes obedience to law—the divine as well as the human—the controlling power of his life, and the best and most prosperous community is the one where all recognize the same obligation to obey the supreme will of God.

At certain seasons a popular sentiment permits an almost wholesale disregard of some of the best laws of God, and especially the law of His day of rest. Our crowded trains, our thronged parks, our military parades, our numberless places of resort specially patronized on the Sabbath, are indications of a lowered standard of law, and of a tendency to throw off the moral restraint by which virtue, truth and right are maintained and manhood brought to its maturity. The disregard of the Sabbath, which finds so much encouragement at the present time, is an indication of moral degeneration. It tends to the disregard of all law, and so to the destruction of the foundations of society, as well as of personal character.—United Presbyterian.

BRITISH AND FOREIGN.

The Presbytery of Inverary, on the 28th ult., entertained the Rev. Neil McMichael, minister of Craighish, at dinner on his jubilee as a minister, and presented him with a silver lamp and an address.

There are 166,831 volumes in the Edinburgh public libraries.

The death is announced of Mr. James Porteous, High street, one of the old school of Scottish preceptors.

The Rev. Dr. Cameron Lees, who was ordained at Carnoch fifty years ago, preached there on the 2nd inst.

The "Wee Frees" are not going to give up the High Church, Dumbarton, without a further struggle.

New Orleans has been suffering untold annoyance for several months from an innumerable host of ants.

The wireless telegraph station at Lochboisdale is now in the hands of the Marconi Company, nearing completion.

England has three times as many murder trials annually as Ireland, and Ireland about twice as many as Scotland.

The Rev. Dr. Watson ("Ian MacLaren") has been nominated for election as life member of Liverpool University Court.

Roughly speaking, wheat has doubled in price since the year 1750. This applies to the whole world, not Britain in particular.

Immense coal beds have been discovered in North Antrim, Ireland, also rich iron deposits and enormous deposits of fire clay.

Castle Douglas has obtained a questionable distinction in being the Scottish town which received the last "formal visit" from the German gypsies.

For the year ending June 30th, 1906, 4,295 passengers and employees were killed on the railroads of the United States. The total injured was 55,524.

Princeton now has a lake four miles long on which it can conduct aquatic sports in summer and skate in the winter. It is the gift of Mr. Carnegie.

Professor Oster says that peatridge is as good as meat any day, and if all the beer and spirits could be emptied into the sea for a year people would be infinitely better.

To discourage the sale of imitation Irish poplin in Ireland steps are being taken to compel shopkeepers to state distinctly whether the "poplin" they sell is genuine Irish poplin or foreign make.

Being asked to state the significance and location of Thursday Island a matriculation student at Manchester University answered that it was "The Island upon which Robinson Crusoe discovered Friday."

An early ancestor of the Duke of Fife was a certain Adam Duff, a crofter in Clunbyeg. He acquired money as a cadger. It is said, and old people in the north can still repeat his exploits in the queer old ballad called "Creely Duff."

A curious thing about Moore's "Melodies" in Ireland is that they are, to some extent, being pushed aside by the old Gaelic songs that are being introduced by the Gaelic League, with the old airs left as they have come down, and not transformed, as they were so often in the case of Moore.

A new milking machine is being tested in Australia. Other machines have been tried with the object of doing away with the drudgery, lack of cleanliness, and cost of hand-milking. The new machine, it is claimed, not only does this, but has solved the problem of how to squeeze the teats and draw the milk out at the same time. Other machines work by suction only.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

THE DONATION PARTY AT HUSTLER'S CAMP.

Hustler's Camp was somewhat exercised over the newcomer who, in truth, did not look as if he belonged there. A number of men paused in their work and looked after the figure in rusty black as it ascended the rugged path on the hillside—a figure slender and slightly stooped, with gray showing plainly in the fringe of hair beneath the well-worn hat.

"He's come to a poor market," said a brawny fellow named Sam.

Little Jim leaned on his pick and looked wistfully after the retreating form. Jim was only a boy who had drifted into the camp, nobody quite knew how or from where, and they had all fallen into the way of calling him "Little Jim," though he undertook a man's work with a courage and determination which showed that he intended to ask no favor.

"Ye can track that fellow all over the diggin's by these," grumbled Dirk, holding up a tract. "It's all the job I want to scratch along in this world, and I hain't no time to 'tend to no other. It's gittin' monotonous, and I wish he'd git out of this."

"He won't till hes starved out; but that ought to be 'fore long," declared Sam. "He's gittin' thinner'n more beat over an' bleached lookin', and his old black coat shinier every day. If he hain't got sense enough to know when he's struck a place that won't pay, 't would be a mercy to give him a hint."

"A good h'istin' one, that would skip him out lively," interposed another voice.

The irritable wish and rough jest were bandied about, until they gradually changed to a purpose—a plan born of the moment's caprice; the irresponsible mood of a crowd.

"The next time we git sight of him anywhere we'll lay down the law, an' give him twelve hours to skip out of this."

Little Jim listened wearily.

"You don't have to wait to git sight of him; I can tell you where to find him," he said, with sudden resolution. "He lives in that little old cabin round the turn, 'cross the gully."

"Ho! come to stay, has he, an' got his nest all fixed? It's likely he'll change his mind. We'll go up there to-night."

Home missionary dwellings are not usually sumptuous in their furnishings, and the little cabin on the hillside had no soft hangings to shut out the gathering darkness. When the night fell, and the self-appointed committee of five drew near, the light from the small window shone out bravely, and the interior was clearly revealed. Such a picture as that was! No lone man bending over tracts or Bible, but a neat room, plain almost to bareness, indeed, but wondrously bright and homelike to those eyes which had seen nothing like a home for so long. There was a strip of rag carpet on the freshly scrubbed floor; a print framed in twisted branches on the wall; a home-made lounge, with a pale-faced woman reclining upon it; while a little girl, with grave, housewifely air, was brushing up the hearth.

Involuntarily the men drew nearer to the window and gazed. Their next movement might have been a silent retreat, but the little girl turning caught sight of some one, and eagerly threw open the door.

"Papa, is it you?"

"Sissy, is you pa in?" asked Dirk, lamely enough, as they found themselves discovered.

"Not yet, but we're looking for him.

Won't you come in?" answered the small hostess, a trifle dismayed, but bravely rallying her hospitality.

The five filed solemnly into the cabin. There was a limited supply of chairs but with a rudimentary bench and a little crowding they were all seated. The invalid on the lounge attempted to speak to them, but the weak voice failed to make itself understood by any one out of the watchful young nurse.

"Yes, mama, she wants to tell you," turning to the visitors, "that papa'll be home soon; but she can't talk much yet, 'cause she's been so sick. I guess it was the way the roof leaked made her take cold; but papa patched it, and I'm keeping house now so she'll get restful and strong. I can't do it pretty well."

"Course, sissy; you do it first rate," declared Sam, as emphatically as if he had made a study of housekeeping.

She was only a plain, brown-faced little maiden, enveloped in a coarse check dress, but she and her surroundings seemed to have a wonderful fascination for these strange guests. When she attempted to replenish the fire, Dick proffered his assistance.

"My hands is bigger'n yours, sissy, see how much bigger!" and he gazed at the small fingers as if a child's hand were a marvel.

When for a few minutes she was silent one of the men nudged Sam and asked in a whisper if he couldn't "set her agoin' agin."

It was easy enough. She was a sociable little body, and the few awkward questions drew ready replies—an artless story which unconsciously gave glimpses of many a hardship and privation. The pale-faced mother only listened and smiled.

But presently the child broke off a sentence abruptly, and turned toward the door.

"There's papa!"

That the master of the house was surprised when he beheld his callers can not be doubted. His face betrayed it, though he greeted them pleasantly. As for the guests thus suddenly recalled to a remembrance of their errand, they glanced furtively at each other, and were silent for a moment.

"Parson," burst forth Dirk, desperately, "we've come—we've come to—that is to say, if you'll 'pint a preachin' down to the camp, we'll all be there, an' a lot more of the fellers." He concluded with a savage glance at his companions, which challenged them to dispute him at their peril; but no one offered the slightest opposition. They drew a long breath of relief, indeed, as the astonished preacher made his appointment, and then quickly took their departure. Halfway down the winding path a figure dodging behind the trees was anxiously watching their approach. Sam espied and pounced upon it, dragging little Jim out into the moonlight.

"You young rascal, did you know there was a woman—a sick woman an' a little gal up there?"

Jim under the shaking chattered something that might have been an affirmative.

"Then why didn't ye say so?"

"'Cause I wanted ye to go an' see," ventured Jim, feeling that the hand on his collar was, after all, not a very angry one.

There was an unusually quiet session around the camp fire that evening.

"When I was a youngster, 'way back East, they uster have donation parties, or somethin', for the parson—carried him slathers of things."

"That's the talk," said Dirk, with a sudden lighting of his dark face. "Go up to Hard Licks to-morrow an' scoop

the store."

The proposition was carried by acclamation. Hard Licks was not a large town, but it had a high opinion of its own importance, and its shop windows were gorgeous. These latter furnished the chief suggestions concerning what would be useful in a poor missionary's family, and the buyers were lavish, so that it is safe to say that such a donation party was never seen before. More critical people might have objected that a crimson silk dressing gown for the invalid and gay sashes for the sober little maiden did not harmonize with their surroundings, but the committee from Hustler's Camp was not critical, and indulged its eye for color regardless of expense. Useful articles by the quantity went with the finery, however, and the little cabin on the hillside was fairly inundated with comforts and luxuries.

"Our parson shall live like other folks' parsons!" said Sam, voicing the sentiment of the camp.

And the patient, persevering missionary? He looked up with eyes grown dim, and whispered to One beyond the clouds:

"Dear Lord, I wanted to win these souls for thee, and thou hast opened wide the door!"—The Independent.

THE AGE OF TREES.

A correspondent of "The Times" has found a plane tree on the island of Cos which, he suggests, may be 2,400 years old at least, for there is a marble seat under it, and the inhabitants declare with one voice that this was used by Hippocrates. Another correspondent thinks the evidence insufficient. The oldest tree with which he himself is acquainted claims no more than 1,100 years, and it cannot prove so much. Of course it cannot; there is no register of births and deaths for trees, and when some famous specimen falls, interested persons are apt to set a young one in its place and say nothing about it. After a certain time the innocent public accepts the substitute in good faith. But there is one case where the age alleged, 2,151 years, or, by the latest correction, 2,194 years, may almost be accepted—it is a long way off, unfortunately. In 288 B. C., or 245 B. C., King Ptolemy begged a cutting of the Bo tree at Anuradhapura, under which Buddha slept on a great occasion. No one dared to mutilate the venerable relic; but it settled the difficulty by casting a branch of its own accord into a golden jar. Prince Mahinda was going as a missionary to Ceylon, and he took the blessed sapling with him, under charge of his royal sister. They "planted it out" at Anuradhapura, where the tourist may behold it flourishing, a mighty trunk, at the present day. But is it the real article? That the story is true nobody disputes, but in two thousand years half-a-dozen young Bo trees have had time to grow mighty. The Chinese pilgrim, Fa Hien, describes the sacred object he saw in the fourth century, and more than one point he noted may be identified in the specimen existing. But they are not remarkable. Sir Emerson Tennant looked into the evidence, and he wrote: "Estimates of the age of other old trees in the world are matters of conjecture, which, however ingenious, must be purely inferential; whereas the age of this Bo tree is matter of record, its conservancy has been an object of solicitude to successive dynasties, and the story of its vicissitudes has been preserved in a series of continuous chronicles among the most authentically handed down to mankind. Its green old age would seem almost to verify the prophecy given when it was planted—that it would flourish and be green for ever." Science may be able to pronounce definitely before long.

A lady wrote to thirty leading business men in a large city to know if they could employ a capable young man who drank a little with his friends in the evening; and they all replied that they had no place for such a young man.

THE GIVE UPPITY GIRL.

"O mother, I want to put something into the Home Missionary box," cried Mabel, after the ladies who had come to talk over the matter with Mrs. Raymond had gone. "Alice Hay told me about it on the way home. She says there's a little girl just our size, and she's going to send her some things. What can I do, mother?"

As Mabel was out of breath by this time, her mother had a chance to say a word.

"It depends on yourself, Mabel," she said. "What would you like to do?" "It would be splendid to give her a dress like the one you've promised me. O mother, do give me the money now and let me buy it myself. Now pleased the little Home Missionary girl will be, 'way out west."

"But, Mabel, you said you wished to give something. I have already given or promised everything I can possibly spare. I shall have to go without some comforts for myself to do what I wish, and if I give you the money, it would only be my giving more, and not your gift at all."

Mabel's face fell. She had only thought how "splendid" it would be to take some money and buy a frock for the missionary girl.

Mother thought silently a few moments, then said: "If you really wish to give something, you might give up the new dress, which you do not need very much, and then the Home Missionary girl could have one with the money yours would cost. I will give you that, and it will be truly yours. If you are willing to give up, you can give up, you see."

"But, O mother, I'm not a 'give-up-pity' girl," cried Mabel with trembling lip. "I want the new dress myself so much. Isn't there any way but this hard way?"

"Often the hard way is the only one," said mother. "And, Mabel, the 'Give-up-pities' are often the very truest givers of all."

Mabel "went away sorrowful," not because she "had great riches," but because she felt so poor. How dreadful not to be able to give because one had not enough to keep and give too. She had not found out how beautiful it is to give without keeping.

That night, around the evening lamp, mother read the letter from the Home Missionary's wife, which the ladies had left with her that afternoon. There were no grumbles in it—not one, but the dear lady just had to tell what they had been doing without, because those who were to help her had asked. She told about her young daughter, Miriam, and how hard it was to face the sharp prairie winds without the warm clothes she needed, for she had outgrown all the old ones, and yet the little maid was always cheerful, the Missionary Mother said.

"O dear! Poor Miriam," cried Mabel. "She's a 'give-up-pity' girl, mother. She had to give up before she even gets anything. She's a do-without-er. I do believe," Mabel added slowly, "I do believe that I can give up that dress for the sake of that dear 'give-up-pity' girl."

Mother looked glad, but she said softly, "I think the little girl out west gives up and does without for Jesus' sake, and the poor people out there who need help."

Mabel's face grew very grave and sweet. "Then I'll do it too, exactly the same," she whispered.

And when that box went off with a warm dress that was Mabel's "truly-own" gift, you couldn't have found a happier small person than this 'give-up-pity' girl. Alice Hay, who had plenty of money and gave it without thinking, did not seem half so glad. Queer, isn't it, how giving up can be better than

getting? But it depends on the reason for doing it.

Try it as Mabel did, and see.—Over Sea and Land.

SUICIDE AND RELIGION.

There are about 600 suicides every year to 100,000 of our population, and the ratio is increasing a little every year. Among the causes assigned for this increase by Dr. Hanz Rost, who has been making the subject special study, is a letting down in religious sentiment and faith. That is to say, the simple belief of the fathers, taken in connection with the man's immediate responsibility to God, was in a measure preventive of suicide.

The doctor's investigations have led him to the conclusion that suicide is not caused, to any great extent, by mere privation or physical suffering; but it comes through mental disturbances and anguish that the old-time religious belief and habit could in a measure requite.

Here is a point for some thoughtful preacher to take hold of—that a settled religious belief is a condition of sanity, and that if there is any doubt about the future world there is no doubt that a man is safe in this world who believes in God, His mercy and His love. There seems to be no doubt of the conditions that contribute to this argument. It is a matter of psychological proof supported by comprehensive statistics.

This fact, if properly used, is a greater argument for religion than the discovery of a new bas-relief on the slopes of Khorsabad, or a banded papyrus in the tombs of the Pharaohs.—Ohio State Journal.

THE NEW MOON OF THE YEAR.

She staked a wish—such a tender boon!
O shining and slender bow!

How runs the ditty, the grandma's croon!
"Whatever you wish on the new moon
Of the new year will be yours full soon."

She wished—that we may not know.
"Look o'er the right shoulder toward the west!"

O shining and slender bow!
Dear old grandma croon us the rest:
"Then speak no word till your lips have

prest
The lips of the one you love the best,
Or your wish brings naught to you."
Who was to blame—will you tell me,

pray,
O shining and slender bow!
She staked a wish, but, alack! a day!
The one she loved best came not that way—

A maid can't be dumb for aye and aye—
She wished—that we may not know.
Cover yourself with a veil of mist,
O shining and slender bow!

For if she has lost that boon, I wist,
To quaint old ditty no more she'll list—

Someone shall go for the year un-kissed—
She wished—that we may not know.
Toronto. JEAN BLEWETT.

A PRETTY DOG STORY.

Here is a pretty dog story, which is also quite true. During one of the last birthday celebrations of the poet Whittier, he was visited by a celebrated singer. The lady was asked to sing, and seating herself at the piano, she began the beautiful ballad of "Robin Adair." She had hardly begun before Mr. Whittier's pet dog came into the room, and seating himself by her side, watched her as though fascinated, listening with delight unusual in an animal. When she had finished, he came and put his paw very gently into her hand, and licked her cheek. "Robin takes that as a tribute to himself," said Mr. Whittier. He also is "Robin Adair." The dog, hearing his own name, evidently considered that he was the hero of the song. From that moment, during the lady's visit he was her devoted attendant. He kept by her side while she was indoors and when she went away he carried her satchel in his mouth to the gate, and watched her departure with every evidence of distress.—Scottish-American.

The prodigal went home to his father's house and there found music and dancing; but many want to enjoy the music and the dancing before they return. Therefore they lose both the love of the Father and the joy of His house.

"AN EMERGENCY CORNER."

To the housekeeper of moderate means and simple living there is sometimes a feeling of actual panic at the arrival of an unexpected guest to lunch. When John is away all day, John's wife is not particular about what she eats at noon, but she feels ashamed to set her chance guest down to cold bread, cold meat, and a cup of tea. In order to guard against such an uncomfortable contrepensé one housekeeper has a certain corner of her butler's pantry which she calls her "emergency corner." Here are tin cans of pork and beans, boxes of sardines, anchovy paste, and, par excellence, a tin box of grated cheese. This matron's great stand-by is a cheese soufflé. It is economical and savory, and can be prepared in a short time. First a white sauce is made by cooking together a tablespoonful of flour and one of butter until they bubble, and adding to them a cup of milk. This is stirred constantly until thick, when two tablespoonfuls of grated cheese and a little salt and pepper are beaten in. The saucepan is then taken from the fire, and two well-beaten yolks of eggs are added. Last of all the whites of two eggs, whipped stiff, are stirred lightly into the mixture, which is now turned into a buttered pudding dish and set in a hot oven. As soon as it is of a golden-brown color it is done.

Cheese is the basis of many a palatable hastily prepared luncheon dainty. Sardines rolled in cracker crumbs and set in the oven until brown are excellent appetizers. A little lemon juice should be squeezed on them before sending to the table. Toasted bread spread with anchovy paste and set in the oven until smoking hot is another excellent emergency dish. The list might be lengthened indefinitely, but it is well to fix upon a few dishes for which all material is always kept at hand.

Wise is the housewife who keeps an emergency corner well stocked. She has then a heart for any fate in the way of an uninvited guest, as she is never then caught unprovided. She can enjoy her friend's society with the calm consciousness that the friend will enjoy her lunch.—Harper's Bazaar.

GOD'S LIGHTS.

A little four-year-old inquired of her mother one moonlight night:

"Mamma, is the moon God's light?"
"Yes, Ethel," replied the mother. "His lights are always burning."

Then came the next question from the little girl.

"Will God blow out His light and go to sleep, too?"

"No, my child," replied the mother. "His lights are always burning."

Then the timid little girl gave utterance to a sentiment which thrilled the mother's heart with trust in her God.

"Well, mamma, while God's awake, I am not afraid."—Ex.

A SHREWD SCOT.

Any one that has had experience in a land where a strange tongue is spoken will sympathize with the hero of this tale and appreciate his ingenuity.

A Scottish tourist wandering about the streets of Paris some distance from his hotel found himself in a maze from which he could not escape, and, to make things worse, he failed, through ignorance of the language, to get any light to guide him homeward.

Then a happy thought struck him. By dint of signs he concluded a bargain with a fruit-hawker for a basketful of gooseberries, and then, to the amazement of everybody, went about shouting: "Fine Scotch grossets! A penny a pun!"

This went on for a while, till a fellow-countryman rushed forward to him, and seizing him roughly by the shoulder, asked, "Man d'ye think ye're in the streets of Glesca, that ye gang about like a madman, crying grossets?"

"Ech!" he replied, with a sense of relief. "Ye're just the man I was looking for. D'ye ken the way to the Hotel —?"—Ex.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Rev. Prof. Kilpatrick of Toronto and Rev. Prof. Bryce of Winnipeg were the preachers in St. Paul's church last Sunday.

Communion in St. Paul's on the evening of the last Sunday in the year; and in Erskine church on the first Sunday morning of the New Year.

On Friday evening in the Lochaber Bay church, Rev. D. N. Coburn, of Buckingham, gave his popular lecture on "Leavers and Lifters," to an attentive audience.

Rev. Professor Kilpatrick, D.D., of Knox College, Toronto, delivered an interesting and powerful address last Sunday afternoon at the men's meeting in the Y.M.C.A. He took as his subject "The Christ, Whose Son is He?" His remarks were gratefully enjoyed by the large number of men present, and it was declared to be one of the most useful addresses given in the Y.M.C.A. this winter.

Rev. W. A. McLroy, B.A., the earnest and successful pastor of Stewarton church, has been presented with a handsome silk pulpit gown by the Ladies' Aid and members of the congregation. Mr. Fitzsimons, one of the elders, was chairman, and the presentation was made by Miss Aitchison. Mr. McLroy acknowledged the gift in suitable terms.

WESTERN ONTARIO.

Rev. Mr. Reed and family have removed from Berriedale to Loring.

Rev. Mr. McConnell, of Norwich, has been exchanging with Rev. Mr. Watson, of Thamesford.

At the recent anniversary services of Bethel Church, Mount Forest, the sum of \$85 was realized.

The anniversary of Knox Church, Jarvis, will be held on January 20th, when Rev. S. B. Russell, of Hamilton, will preach.

Rev. A. McWilliams, B.A., of St. Mary's, has accepted the call to Grace Church, Calgary, Alta. Rev. T. J. Thompson, of Stratford, is interim moderator of Session.

Rev. N. D. McKinnon, Milverton, preached the anniversary sermons of the Sunday school, Knox Church, St. Mary's. A choir of one hundred well trained voices was an interesting feature of the occasion.

The new Church at Leavendale was opened with special services conducted by Rev. James Buchanan, of Dundalk. At the tea meeting, Revs. J. P. McInnes, of Cedarville; J. Buchanan, of Dundalk; G. Kendall, of Conn; J. R. Bell, of Laurel, and Senator McMullen, of Mt. Forest, delivered stirring addresses. The choir of the Cedarville Presbyterian Church provided appropriate music. The new Church is a neat and comfortable edifice, with stone basement heated by a furnace.

The Rockwood Church (Rev. J. T. Hall, pastor), was formally reopened on the 9th inst. Except the walls, the church is practically a new building. New windows of Japanese glass have replaced the old ones. The old plaster ceiling has been removed, and a handsome metallic ceiling occupies its place. The old seats have been thrown out and replaced by new ones, and the building is heated and lighted by the latest approved methods. There were very large congregations present at both services, which were conducted by the Rev. R. G. MacBeth, M.A., of Paris.

ROUND ABOUT LONDON.

At an adjourned meeting of the Presbytery of London, on 18th inst., the following report of a special committee appointed to consider the new statistical forms was adopted: "Your committee believe that the instruction of the Assembly requiring in the statistical returns that figures be given for the pastoral charge and mission field, and not for each congregation as at present" (and consequently under one name) when there are two or more congregations in the charge, demands further consideration; and that any space saved by this method would be gained at the expense of other interests, besides resulting in much irritation on the part of the congregations which would thus practically disappear from the statistical tables of the church. The committee recommend, however, that the Presbytery comply with the Assembly instruction for this year, so far as the figures are concerned, but report the names of all the congregations in each charge.

The Presbytery proposes to overture next General Assembly regarding the statistical forms, so as to have the statistics and finance of every congregation reported as formerly.

A resolution of sympathy for Rev. Mr. W. H. Geddes and family was adopted on account of long protracted illness of his wife with little hope of her health being restored.

The afternoon was spent in an informal discussion of Church Union. Some of the brethren took strong exception to the doctrinal basis proposed, especially what are commonly known as the doctrines of grace. Others held that the doctrinal basis submitted to last Assembly was essentially Calvinistic and Presbyterian.

The community has been greatly shocked this week by the killing of the wife of Rev. James Argo by an express train on C. P. R. at a street crossing, on Wednesday afternoon. She had come from the city to make purchases for the Lobo Sabbath school anniversary and was returning home in a cutter with others. As the train was seen coming she jumped from the cutter in front of the engine and was instantly killed.

Mr. Argo was called from Duart and settled in Lobo last September. Mrs. Argo was a sister of the Rev. Dr. Wilkie, now of the Gwallor Mission in India, and was a much beloved Christian lady.

The next stated meeting of the Presbytery of London will be held in Knox church, St. Thomas, on first Tuesday (5th) of March, 1907, at 10 o'clock a.m.

Rev. W. A. McLroy, of Ottawa, conducted anniversary services at Vernon on a recent Sunday.

The recent anniversary services at Franktown, conducted by Rev. A. E. Mitchell, of Ottawa, netted the handsome sum of \$120.

The Christmas season invites us to cultivate the spirit of Christian unity, says the Canadian Baptist. As we said at the beginning, all the branches of the Christian church are now in blossom. They bloom at the thrill of a common life. They flower out at the stroke of a single impulse. However widely they may be separated, they grow upon a common stock and are nourished by a common sap. Whatever varieties of organization they may manifest, they bear like fruits. The church is one in Christ in all the earth.

EASTERN ONTARIO.

The annual supper and social of the Orono congregation was a gratifying success, realizing \$107.

Mr. J. G. Miller, B.A., of Knox College, Toronto, is announced to conduct anniversary services at the Enniskillin church next Sunday.

Rev. R. J. Hutcheon, late of Ottawa, and formerly of St. Andrew's, Almonte, has accepted a call to the pulpit of the First Unitarian church, Toronto.

Rev. A. Macaulay, Middleville, has been lecturing in the Congregational church there, on "A Trip from Halifax to Victoria, illustrated by a series of excellent views.

Mr. J. C. Nicholson, B.A., of the Montreal College, has been presenting the claims of the Students' Missionary Society before the congregation of St. Andrew's and Zion, Almonte.

Rev. J. D. Byrnes, B.D., of Gore Bay, was the recipient of two calls recently, one from Webbwood and the other from Cobalt. He has accepted the Cobalt call.

Last Sunday, Rev. Henry Keith, B.D., who for the past two years has been the representative of the International Y. M. C. A. in India, preached morning and evening in Knox church, Perth. It is understood that Mr. Keith was compelled to return to Canada on account of his wife's health.

REPORT OF COMMITTEE ON
CHURCH UNION.

The Joint Committee on Church Union, representing the Presbyterian, Methodist and Congregational Churches, which met in the Metropolitan Church, Toronto, in the second week of December and sat for three days, has prepared a report, which is summarized as follows:

With regard to the overtures sent out, the committee reports that it received with much gratification cordial and brotherly answers from representatives of the Church of England in Canada and of the Baptist churches; and, in view of these answers recommends that the following action be taken:

Anglican and Baptist Churches

I. That the Executive Committee be empowered to choose a committee of fifteen to confer with any delegation that may be appointed by the Church of England on the question of union.

II. That a committee of seven be appointed to meet any representatives which the Maritime Union of the Baptist Church may choose. The committee to consist of three Presbyterians, three Methodists, and one Congregationalist, to be chosen by the separate delegations at the close of this session.

III. That the Union Committee empower the Executive to choose a committee to meet and confer with representatives appointed by the Baptist Union of Ontario and Quebec.

These committees were duly appointed.

Sub-Committee on Ministry.

Pastoral office and term of service—Recognizing the desirability of preserving the essence of both the settled pastorate and the itinerancy, this committee recommends as follows:—

The pastoral relation shall be without a time limit. That every congregation shall have, as far as possible, a pastorate without interruption, and a Settlement Committee, appointed by

each synod or conference annually, shall consider all applications from ministers or charges within the section over which it has jurisdiction. Ministers may at the end of any one year seek a change of pastoral relation by application to the Settlement Committee.

In the event of a vacancy occurring at any time, and the congregation failing to make a call, the Settlement Committee shall be empowered to make an appointment to such vacancy for the current year, after consultation with the congregation or its governing board.

The Settlement Committee shall have authority to initiate correspondence with ministers and charges, with a view to completing arrangements to secure necessary and desirable settlements.

(a) Any minister shall have the right to appear before the Settlement Committee to represent his case in regard to his appointment; and any congregation or Governing Board may also appear by not more than two representatives, properly authorized in writing, appointed from among its members at a regular meeting, or at a special meeting, of which proper notice has been given.

(b) When a minister shosen by a congregation cannot be settled, the congregation or its Governing Board may place before the Settlement Committee other names.

There shall be also a committee for the transfer of ministers from one synod or conference to another, which may be composed of the presiding officer of the highest court of the Church, who shall be the convener and chairman of the committee, together with the presiding officers of the several synods or conferences. This committee shall have authority to transfer ministers and candidates for the ministry from one synod or conference to another.

The minister in charge shall be the presiding officer of the governing body of each congregation within his pastoral charge.

Training for the Ministry.

On the subject of "Training for the Ministry," the committee recommends as follows:—

1. That the attainment of a B.A. degree, to be followed by three years in the study of theology, is desirable; but in cases where this is unattainable, that there be two alternative courses, constituted as follows, both starting from university matriculation:—

(a) Three years at least in arts, followed by three years in theology, and that before ordination, or contemporaneous with his college course, twelve months be spent in preaching.

(b) Two years' preaching under the supervision of a body corresponding to a district meeting or presbytery, with appropriate studies, and four years of a mixed arts and theological course in college.

(The consideration of the contents of the required curricula was deferred for further consideration, and the judgment of the representatives of the various colleges concerned is to be solicited as to the same.)

The Supreme Court of the Church shall have power to authorize the ordaining of any person to the ministry if it shall see fit so to do.

Candidates for the ministry who have entered on their course shall be allowed to complete it on the conditions which obtained when they began.

No candidate shall be received for the ministry unless he has been first recommended by a body corresponding to a session of a Quarterly Board or a local church.

In regard to the relation of a minister to the doctrines of the Church the committee recommends that the duty of enquiry into the personal character, doctrinal beliefs and general fitness of candidates for the ministry shall be laid upon the presbytery, district meeting or association.

Sub-Committee on Polity.

The Sub-Committee on Polity, after an examination of the forms of church government of the negotiating churches and the practical working thereof, is greatly gratified to find that there is such a substantial degree of similarity among the churches in the duties and functions of their officers and courts. That engaged in the same work, the negotiating churches have been steadily approximating more nearly to each other. That it is possible to provide for substantial congregational freedom and at the same time to secure the benefits of a strong connexional tie and co-operative efficiency.

To this end the following recommendations are submitted as setting forth the leading principles to be recognized in framing the polity of the united church:—

I. The Church.

The members of the church shall be the members of the uniting denominations, and such others as may, hereafter, become members of the united church.

The unit of organization shall be the pastoral charge, circuit or congregation.

The governing bodies, higher than the pastoral charge, shall be the presbytery, district meeting or association, the annual conference, synod or union, the general council, conference or assembly. These terms are not suggested as final names for the governing bodies or courts.

II. The Congregation.

A. Charges existing previous to the union.—In the management of their local affairs the various charges, circuits or congregations of the united denominations shall be entitled to continue the organization and practices enjoyed by them at the time of union, subject to the general legislation, principles and discipline of the united church. Their representatives in the next higher governing body or court shall be chosen as at present.

Any charge, circuit or congregation formed previous to the union shall be entitled to continue the practices of the denomination to which it belonged, with respect to membership, church ordinances, Sunday schools and Young People's Societies, subject to such modifications as may be made by the general council, conference or assembly of the united church.

B. Charges Formed After Union. The liberty of the individual charge shall be recognized to the fullest extent compatible with the oversight of the spiritual interests of the charge by the minister (or ministers) and a body of men specially chosen and set apart or ordained for that work. New charges shall be formed with the consent of the presbytery, district meeting or association. Before sanctioning the formation of a new charge, however, the presbytery, district meeting or association is required to hear and consider the representations of any charge that may be affected by the proposed action. The members of a charge who are entitled to all church privileges are those who, on a profession of their faith in Jesus Christ and obedience to Him, have been received into communion. The children of such persons are members of the church, and it is their duty and privilege, when

they reach the age of discretion, to enter into communion.

Members, male and female, shall have the right to vote at all meetings of the church or congregation. The minister (or ministers), and elders, or deacons, or leaders, and local preachers or have oversight of the spiritual interests of the charge or congregation. The management of its temporal and financial affairs shall be entrusted to a committee of stewards or managers. The elders, deacons or leaders, and local preachers, shall be chosen by the communicants, and shall hold office under the regulations to be passed by the general council, conference or assembly. It shall be the duty of the minister and elders, deacons or leaders, and local preachers to have the oversight of:—

- (1) The admission and demission of members.
- (2) The conduct of members, with power to exercise discipline.
- (3) The dispensation of the sacraments.
- (4) The religious training of the young.
- (5) The order of public worship, including the service of praise.
- (6) The care of the poor and the visiting of the sick.

- It shall be their duty:—
 - (7) To receive and judge petitions, etc., from members.
 - (8) To transmit petitions, appeals, etc., to presbytery, district meeting or association.
 - (9) To recommend suitable candidates for the ministry.
- The stewards or managers shall be chosen by the congregation annually. It shall be the duty of the joint committee or board:—

- (1) To secure contributions for missionary and other general objects of the church.
- (2) To select representatives of the charge to the presbytery, district meeting or association.
- (3) To submit to the charge or congregation for their consideration reports on the life and work of the charge, including estimates of expenditure.
- (4) To attend to matters affecting the charge not assigned to any of the other bodies.

III. The Presbytery or District Meeting.

The Presbytery, District Meeting, or Association shall consist of:

(1) All ordained ministers within the bounds; (a) who are engaged in some department of church work; or (b) who have been regularly permitted to retire from active service and continue to reside within the bounds of the presbytery, district meeting, or association with which they were connected at the time of their retirement; or (c) who have been placed on the roll by special enactment of the Annual Conference, Synod or Union.

(2) And elders, deacons, leaders, or non-ministerial representatives of pastoral charges, within the bounds equal in number to the number of ministers engaged in any department of church work.

19. It shall be the duty of the presbytery, district meeting, or association:

- (1) To have the oversight of the charges within its bounds and review their records, and to form new charges.
- (2) To receive and dispose of petitions and appeals from the lower governing bodies or courts.
- (3) To transmit petitions and appeals to the higher governing bodies or courts.
- (4) To superintend the education of students looking forward to the ministry, and to certify students to theological halls.

(5) To examine and recommend to the annual conference, synod, or union, candidates for the ministry; and also to recommend the ordination of probationers for the ministry who have fulfilled the prescribed requirements.

(6) To induct or install pastors.

(7) To deal with matters sent down by the higher governing bodies or courts.

(8) To adopt measures for promoting the religious life of the churches within the bounds.

IV.—The Annual Conference, Synod or Union.

20. The annual conference, synod or union shall consist of the ministers on the rolls of the presbyteries, district meetings, or associations, within its bounds, and an equal number of non-ministerial representatives of pastoral charges chosen by the presbyteries, district meetings, or associations.

21. The annual conferences, synods, or unions shall:

(1) Be subordinate to the General Council, Conference, or Assembly.

(2) Meet every year.

(3) Have power to determine the number and boundaries, and review the records of the presbyteries or district meetings or associations within its bounds, and have oversight of them.

(4) Hear and decide appeals subject to the privilege of appeal to the General Council, Conference or Assembly.

(5) Appoint annually a Settlement Committee.

(6) Receive candidates for the ministry, and examine and ordain probationers for the ministry who have fulfilled the prescribed requirements.

V. The General Council, Conference or V. General Assembly on Conference.

22. The General Council, Conference or Assembly shall consist of an equal number of ministers and non-ministerial representatives chosen by the annual conferences, synods or unions. Its regular meeting shall be held every second year. Its presiding officer shall be the chief Executive officer of the united church; and during his term of office he may be relieved of his pastoral or other duties.

23. The General Council, Conference or Assembly shall have full power:

(1) To determine the number and boundaries, and review the records of the annual conferences, synods or unions.

(2) To legislate on matters respecting the doctrine, worship, membership and government of the church, subject to the conditions that before any rule or law relative to these matters can become a permanent law, it must receive the approval of a majority of the presbyteries, district meetings, or associations; or, if deemed advisable of congregations.

(3) To prescribe and regulate the course of study of candidates for the ministry and to sanction the admission of ministers from other churches.

(4) To receive and dispose of petitions, memorials, etc.

(5) To dispose of appeals.

(6) To conduct the missionary operations of the church.

(7) To have charge of the colleges of the church, and to take what measures are deemed advisable for the promotion of Christian education.

(8) To appoint committees or boards and officers for the different departments of church work, and to receive their reports, and give them instructions and authority.

(9) To correspond with other Churches.

(10) And in general, to enact such legislation and adopt such measures as may tend to promote the godliness, repress immorality, preserve the unity of the Church and advance the Kingdom of Christ throughout the world.

The foregoing is respectfully submitted for the prayerful consideration of all persons concerned.

(Rev.) A. SUTHERLAND.

(Rev.) E. D. McLAREN.

(Rev.) T. B. HDYE,

Joint Secretaries, Union Committee.

HOW GRANDMA DANCED.

Grandma told me all about it,
Told me so I couldn't doubt it,
How she danced—my grandma danced—

Long ago;

How she held her pretty head,
How her dainty skirt she spread
Smiling little human rose!

How she turned her little toes—

Long ago.

Grandma's hair was bright and sunny,
Dimpled cheeks, too—ah! how funny!
Really quite a pretty girl,

Long ago.

Bless her, why she wears a cap,
Grandma does, and takes a nap
Every single day; and yet

Grandma danced the minuet

Long ago.

Now she sits there rocking, rocking,
Always knitting grandpa's stocking,
(Every girl was taught to knit

Long ago;)

Yet her figure is so neat,

I can almost see her now

Bending to her partner's bow,

Long ago.

Grandma says our modern jumping,
Hopping, rushing, whirling, bumping,
Would have shocked the gentle folk

Long ago.

No, they moved with stately grace,
Everything in proper place;
Gliding slowly forward, then

Slowly courtesying back again,

Long ago.

—Exchange.

When the Census Bureau women descended upon Cayahoga County's Court-house to get divorce data for Uncle Sam they chanced to meet Judge Phillips. In conversation the question of cause came up and this is what Judge Phillips told them:—"I realize that it is all well and good to make an official examination of the records, back twenty years it must be, to find out about this question, but I tell you what you will find. Within six weeks you will see from the records that drunkenness causes more divorces than all other causes put together. In fact drunkenness or its kindred miseries is behind so many of the divorce cases that there is but a small percentage left." The census bureau women discovered that Judge Phillips knew exactly what he was talking about.

Build as thou wilt, unspoiled by praise or blame;

Build as thou wilt, and as thy light is given;

Then, if at last the airy structure fall,

Dissolve, and vanish, take thyself no shame—

They fall, and fall alone, who have not striven.

—British Weekly.

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More clothes are rubbed out than worn out.

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SPARKLES.

Donald—"I dinna understand what they mean w' the wireless telegraphy?" Peter—"Oh, it's quite simple. They send the messages through the air instead of over wires." Donald—"Ay, ay, but hoo dae they faste nthe air tae the poles?"

An Irishman was passing a lawyer's office, and poked his head through the open window, and said, "And do you kape here for sale?" Blockheads," said the smart young lawyer. "Well, you must have a foine trade," said Pat, "for a see you only have one left."

A country paper has this personal item: "Those who know old Mr. Wilson of this place personally will regret to hear that he was assaulted in a brutal manner last week, but was not killed."—Tid-Bits.

Dazed School Boys.

The American school-boy has no monopoly of blundering answers, as is shown by the following answers in a school examination written by some of our cousins across the water.

"John Wesley was a great sea-captain. He beat the Dutch at Waterloo and by degrees rose to be Duke of Wellington. He was buried near Nelson in the Poets' Corner at Westminster Abbey."

"The sublime porte is a very fine old wine."

"The possessive case is the case when somebody has got yours and won't give it to you."

"The plural of penny is twopence."

"In the sentence, 'I say the goat butt the man,' 'butt' is a conjunction, because it shows the connection between the goat and the man."

"Mushrooms always grow in damp places, and so they look like umbrellas."

"The difference between water and air is that air can be made wetter, but water cannot."—Ex.

Mr. Sidney J. Long, for some years a missionary of the London Missionary Society in South Africa, tells the story of a chance visitor at his station who was prostrated on his foot journey by malarial fever. The man was a Norwegian who had lived a wild life as jockey and gambler in various countries. In the course of his wanderings he left Delagoa Bay, East Africa, for the Transvaal. On his tramp he was obliged to seek refuge in an abandoned blockhouse, where he expected certainly to die. But a young Zulu, about seventeen years of age, discovered him, took him up in his arms, and carried him to his own hut by the river; went back for his kit, and with his own hands prepared for the sick man a bed and refreshment. When the European was beginning to recover, the Zulu passed hours in reading to his patient from the Zulu bible, and when the Norwegian was able to depart, the African refused to accept the money which was offered for his services.

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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.

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CANADIAN PACIFIC

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

b 8.15 a.m.; b 6.30 p.m.

VIA SHORT LINE FROM CENTRAL STATION:

a 5.00 a.m.; b 8.45 a.m.; a 8.30 p.m.; b 4.00 p.m.; c 6.28 p.m.

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

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

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

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9.55 a.m.	Carleton	6.24 p.m.
12.52 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 p.m.
6.57 p.m.	Albany	5.10 a.m.
10.50 p.m.	New York City	8.05 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.28 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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

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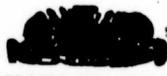
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THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any open numbered section of Dominion Lands in Manitoba or the North-West Territories, Groupings 8 and 24, 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 must be made personally at the local land office for the District in which the land is situated.

HOMESTEAD DUTIES.

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

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
- (2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for the requirements as to residence may be satisfied by such person residing with the father or mother.
- (3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land. The term "vicinity" used above is meant to indicate the same town, township or an adjoining or cornering township.
- (5) A settler who avails himself of the provisions of Clause (2), (3) or (4) must cultivate 20 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 20 acres substantially fenced.

The privileges of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1929.

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

APPLICATION FOR PATENT

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

INFORMATION.

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

W. COBY,
Deputy Minister of the Interior.

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

PRESBYTERIAN MEETINGS

Synod of the Maritime Provinces.

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

Synod of Montreal and Ottawa.

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

Synod of Toronto and Kingston.

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

Synod of Hamilton and London.

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

Synod of Manitoba.

Superior.
Winnipeg, College, 2nd Tues., 11-mo.
Rock Lake.
Greenboro.
Portage-la-P.
Dauphin.
Brandon.
Melita.
Minnedosa.

Synod of Saskatchewan.

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

Synod of Alberta.

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

Synod of British Columbia.

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

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Architectural Competition for Departmental and Justice Buildings.

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

The author of the best design will be awarded a premium of \$8,000, the second best \$4,000, the third best \$2,000 and the fourth best \$1,000.

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

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

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

By order,

FRED. GELINAS,

Secretary.

Department of Public Works,

Ottawa, Dec. 12th, 1906.

Newspapers will not be paid for this advertisement if they insert it without authority from this Department.

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