

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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## A NEW YEAR'S MESSAGE

BY REV. J. R. LAIRD

What mean these bells resounding now  
afar "o'er ocean's wave-beat shore?"  
"The old year's dead! The new year's  
born!" they say; but carry, further-  
more,

This greater message to each soul:  
"Eternity is drawing nigh."

Thus speak these clamoring tongues of  
iron whose music floats thro' earth  
and sky.

They ring a year's march toward the  
sunset at the close of life's fair day;  
Another year's march toward that City  
where all burdens down we lay;  
Another year's march toward the glories  
in the "haven of the blest;"

Another year's march toward the man-  
sions "where the weary are at rest."

We may stand on Pisgah's mountain, if  
we climb from vales below;

Breathe the atmosphere of angels more  
of peace and heaven know;

Far upon the heights of Nebo we may  
see the self-life die.

And go forth to holier living as eternity  
draws nigh.

Standing there upon the summit as the  
Old Year flits away,

We may see unfold before us dawn tints  
of the eternal day;

While from mystic future ages, in a  
strain that ne'er shall cease.

Float to us angelic voices, blending in  
the songs of peace.

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## BIRTHS.

At Wei Hui Fu, Honan, China, on October 28th, 1907, to Rev. and Mrs. A. Thomson, a daughter.

On December 19, 1907, at 523 Lyon St., to Mr. and Mrs. J. A. Carruthers, a daughter.

On December 23, at 141 St. Helen's Ave., to Mr. and Mrs. James T. Urquhart, a daughter.

On 16th December, 1907, at Moose Jaw, Saskatchewan, to Mr. and Mrs. C. A. Mercer, a daughter.

## MARRIAGES.

On December 24, 1907, by the Rev. Thomas H. Mitchell, B.D., Flora Merritt to Owen Harvey Falls, both of this city.

At the Manse, Cayuga, on Dec. 12th, by the Rev. D. G. MacPhail, Sarah, daughter of Wm. Wild, sr., Esq., North Cayuga, to Frederick George Lishman, Esq., of the same place.

In Toronto, Dec. 18th, 1907, by the Rev. G. R. Fasken, Lillian H., daughter of John Burns, to Frederick J. Grant.

At the residence of the bride's parents, Bloomfield, co. Strong, Ont., on Dec. 18, Laura Evelyn, eldest daughter of Mr. and Mrs. William Doige, to Duncan Currie Johnston, Sundridge, Ont. Rev. G. W. Thom officiating.

## DEATHS.

At Baltimore, Md., on Dec. 22, 1907, Mary Bayne, beloved wife of the Rev. Dr. McTavish, M.A., D.Sc., pastor of Central Presbyterian Church, Toronto, and daughter of the late Rev. Dr. Bayne, of Pictou, N.S.

Suddenly, at Ottawa, on Dec. 20, 1907, Thomas Findlay Kane, aged 39 years.

In Port Hope, December 18th, Ellen, beloved wife of William King, in her 88th year.

In Carleton Place, on December 23rd, 1907, in his 81st year, Daniel Drummond, late of Ramsay, a native of Perthshire, Scotland.

At Bathurst, on Dec. 18th, 1907, Maria Carey, wife of the late Edward Bennett, aged 89 years.

At Grand View, Man., Dec. 13th, James Campbell, formerly of Drummond, in his 78th year.

At Stewarttown, on Dec. 4th, Dougald Campbell, aged 75 years.

At Kingston, Ont., on Dec. 18, 1907, Miss Margaret Gibson, in the 90th year of her age.

On December 23rd, 1907, at Newmarket, J. A. Bastedo, postmaster, in his 67th year.

At Bluevale, on Tuesday, 10th December, W. H. Stewart, father of Principal W. H. Stewart, Acton, aged 88 years.

In Whitby, Dec. 10, Agnes Baird, relict of the late James Mitchell, in her 77th year.

On Tuesday, December 24th, 1907, at 229 Bain Avenue, Toronto, Annie Stewart, sister of the late Mrs. Helen Huntington, aged 85 years.



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## NOTE AND COMMENT

It is said that Mrs. L. C. Van Hook, working under the auspices of the Board of Foreign Missions of the American Presbyterian Church, is the first woman from the outside world to penetrate the fastnesses of the mountains of Persia. She had most pleasant experiences and found the women ready to learn all she had to teach them.

At a public meeting in Boston recently Booker T. Washington said that "the South is being swept by a temperance wave that will wipe whiskey out of every one of the States down there except Louisiana and Texas inside of two years. The Southern communities have found out that liquor damns a man economically, morally and physically," continued Mr. Washington, "and they have decided that the open bar must go. Black and white people alike are uniting in this great reform movement, which has come to stay."

On a recent November Saturday evening, in the old Dorset town of Poole, England, a careful enumeration was made of the number of persons entering the forty-seven public-houses of the town between the hours of eight and eleven o'clock. The result showed a total of 5,332, composed of 3,402 men, 1,488 women, and 445 children. On the following Sunday evening those attending all the various places of worship were also counted, and the number totalled 3,376, thus disclosing the alarming fact that there were nearly 2,000 more people in the public-houses on the Saturday night than were found in the whole of the churches, chapels and mission halls on the evening of the Lord's Day.

"The Lord Almighty is in Korea as he has not been anywhere upon the face of the earth since the Day of Pentecost." So said Mr. William T. Ellis in one of his recent addresses. And Mr. Ellis knows. He has but lately returned to the United States from a tour of foreign mission fields which occupied a full year. He was in all parts of the Orient. He investigated conditions and missionary methods with all of the acumen of a trained newspaper man. He saw China and India and Japan and other countries. He also saw Korea. He has returned to his native land convinced that Korea offers the greatest missionary opportunity of the age and that its need of reinforcements is so urgent that delay would be disastrous.

The Chinese anti-opium regulations are being rigorously enforced throughout the provinces. Tang Shao-yi, governor-elect of Mukden Province, has been the leading spirit in the crusade at Peking. He told a foreigner, who feared his departure would weaken the movement, that the movement was too deep-rooted, crystallizing the sentiment of the best people in the nation against opium, and the sentiment was gaining force. Morphia is the greatest difficulty. Japan and Germany have still to give their assent to the enforcement of the prohibition of the importation of morphia except for medical purposes. Japan is the largest importer of hypodermic needles and other appliances for the use of morphia. Tons of morphia are smuggled into China, while the customs returns only show ounces.

Within eight years, 1000 Roman Catholic priests in France have left their Church and ministry because of unbelief in the teachings of that Church. These have not all become Protestants, but still they will be a factor in the regeneration and disintegration of the Church of Rome.

The idea is prevalent that the red man is doomed to disappear from the earth at no distant day. But the census American tables give no such indication. The first official count was taken about seventy years ago, and gave the number as 255,461. In 1880 the figures had risen to 256,127, in 1900 to 272,073, and now, by actual count, the reservations are found to contain 284,000.

In Palestine, or land peculiarly under the curse of Turkish domination, all public preaching of the Gospel is forbidden; even attendance at an ordinary mission hall is, in the larger centers, at any rate, all too often rendered impossible. Though such methods are closed yet in the medical missions throughout the land, both in the outpatient waiting-rooms and in the hospital wards, there is the most direct, the most open and the most free proclamation of the love of Christ, both to Moslem and Jew.

Rev. E. Thompson, of Mysore, India, recently delivered an interesting lecture in England on "The Present Unrest in India," in which he criticized the superficial causes of the unrest usually given, such as too much education, a desire to emulate the deeds of Japan, or a dislike to bearing a foreign yoke. Whatever these may have to do with the unrest, he said, they only explain a tithe of it. Underneath all these is the question of religion. The ancient Brahmanic supremacy is disappearing before the advance of Christian civilization, the Christian doctrine of the equal rights of all men, the impartial love of God for all, and the awakening of the masses to the thought that they are men and not serfs. The excitement one reads of is confined to a few of the higher castes, and is a last despairing effort to retain their old-established privileges which they see to be slipping from their grasp through the spread of Western enlightenment.

Here is a paragraph which we find in the United Presbyterian which will doubtless prove of interest to people in Canada: "Mrs. Agnes L. C. French, wife of Rev. John Louis French, died in Washington, U. S., on November 3, in the sixty-fourth year of her age. She was born in Georgeville, Quebec, Canada, October 17, 1844, and was married on October 17, 1871, to Rev. John Louis French. They have made their home in Washington, D. C., since that time. Mrs. French was the daughter of Leon Le Laune Channel and Harriet Evelyn Goodrich, and came from a long line of distinguished ancestry, prominent in the civil and military affairs of the New England and New Amsterdam colonies from their foundation. Mrs. French traced her distinguished ancestry still further to the mother countries and the early ages. In these lines of direct ascent are found the earlier Dukes of Gloucester and Earls of Chester, with their allied families; the Norman line of the Kings of England; the Tudor Kings of Wales; the Carolingian and Merovingian dynasties of France, including Charlemagne and Pepin D'Heristal, the founder of the Carolingian dynasty; the Kings of Italy, including Berengaricus the Great."

Canadian Churchman: Disguised as it might be under specious forms or high-sounding phrases, the vital principle of all the ancient civilizations, including the Roman, could be expressed in the formula, "Might is right." With the coming of Christ was sown the seed of a silent revolution, that was, or rather is, destined to transform the world. As yet it is, we know only too well, far from complete but the great fact is that it has begun, and that humanity has started towards a new goal, and is travelling a road that will not bring it back to its original starting-point, but which will carry it forever onward and upward. All history worthy of the name begins with the Babe of Bethlehem. All the rivers of human destiny have changed their course. Mankind has crossed the Great Divide. He is on the "home stretch."

There are numerous explanations of the prevailing financial depression. The sum of it all seems to be, says the Central Presbyterian, that there is a deplorable lack of down-right, thorough-going honesty, among those who are prominent in finance and have power to control financial conditions. We have no theory to offer as to the cause, but we believe there is a remedy for such conditions and a preventive of their recurrence. Let men of wealth consecrate a liberal portion of their capital to the spread of the gospel instead of investing their surplus income in speculative ventures and other enterprises which simply intensify greed and minister to insatiable covetousness. Let them by liberal gifts as well as by high standards of Christian conduct, leave society with the gospel of honesty, truth, faith in God, reverence for His authority and majesty, repentance for sin, and glad surrender to the holy Redeemer of guilty men, and the time will speedily come when high standards of business integrity will prevail, and just penalties will restrain the despoilers of their fellow-men.

The Christian Intelligencer calls attention to a decision recently given by Justice O'Gorman of New York, bearing on the sanctity of the Sabbath, which puts a ban on Sunday theatricals produced under the guise of "sacred concerts." Our contemporary says the decision is gratifying to all who have proper regard for the sanctity of the Lord's Day. Justice O'Gorman's decision is a confirmation of the report of ex-Justice Lawrence, who was appointed referee to take testimony in the suit brought to revoke Mr. Hammerstein's license on the ground that he had violated the law in Sunday performances at the Victoria. The action was brought about through the efforts of societies and individuals opposed to Sunday entertainments. The referee decided that of twenty acts mentioned, five were in violation of the law. Justice O'Gorman, however, decided that all were in the same class, and that any one of them was sufficient to warrant the revocation of the license. "The law is plain," said the justice, "and there can be no excuse for laxity in its observance and enforcement. All performances in theatres or other places of public amusement and entertainment on Sunday are prohibited by statute." In view of the stringency of our Canadian Sabbath law the decision quoted above should not be lost sight of by friends of the Sabbath in this country.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS"WOMAN'S WORK IN THE  
CHURCH."

By Mrs. George B. P. G., Austin, Texas

Woman's sphere has for so long been restricted to the sheltered precincts of home, that some have grasped the mistaken idea that there only she should let her light shine, and leave the outside work and gatherings to the men; but it is evident that the Saviour did not have that thought in mind when He gave His first message of the new life of women to spread abroad. In the history of the early Christian Church, as we have it in the new testament, there is personal mention of about forty women who took active part, besides others whose names are not mentioned, as the woman at the well in Samaria; the penitent adorer in Simon's house; the waiting women on their way to Calvary; the praying women in the upper chamber, etc., and the kind remembrance and salutations sent to them by Paul in his letters show us how much their services were appreciated. When we remember what the Lord Jesus has done for woman, our hearts should burn with a desire to repay, for we certainly owe him a debt that cannot be calculated.

His birth marked a turning point in woman's history. Before that event, as in the heathen countries to this day, she was the victim of man's caprice, cruelty, lust, scorn and tyranny. Even the Hebrews who had been taught from the beginning to reverence woman, regarded her as man's handmaid, rather than his equal; in fact, a Jewish morning prayer prescribes that a man shall bless God for three things; namely: that he was not born a gentile, a slave, or a woman. When God sent forth His son to be born of woman, then was she raised to the position of equality she held in Paradise. Henceforth there was to be neither Jew nor Greek, neither bond nor free, neither male nor female, for all are one in Christ Jesus."

It has been so ever since; wherever Jesus Christ has been best known, woman has been most honored; we owe it all to the Son of Mary and our love for Him should inspire us to a life of useful and faithful service.

The earnest aspiration of each one of us should be "Lord, what wilt Thou have me to do?" and "What shall I render unto the Lord for all His benefits to me?"

This feeling of gratitude is sometimes unaccompanied by practical results through a sense of inability (real or presumed) to ascertain some available channel of doing good; and the believer is often too apt on the one hand to wait for opportunities, and on the other to entertain discouragement on the ground of imaginary powerlessness.

While it is true that we of ourselves can do nothing and that it is God who worketh in us to will and to do of His good pleasure, it is also certain that He calls everyone of us, however feeble and humble to enter into the vineyard and take up work of some kind for the Master. And while special services are from time to time indicated to and laid upon particular individuals, there are some modes of usefulness that are always open to all.

Foremost among these is Intercessory Prayer. This is a duty and privilege ever practical to the poorest or most illiterate equally with the most gifted. We may have neither silver nor gold to offer, neither eloquence nor learning to make use of, but this is one service of the noblest and most blessed nature always within the reach of every Christian, old or young, rich or poor, weak

or strong. And how glorious a work it is. It is Christ's own work in Heaven. "He liveth to make intercession for us."

It was a characteristic work both of our Lord and of His apostles when on earth and it was placed first amongst the duties laid upon Timothy for his own pastoral inculcation and exercise. Paul wrote "I exhort therefore that first of all supplications, prayers, intercessions and giving of thanks be made for all men, etc., for this is good and acceptable in the sight of God our Saviour."

Visiting people in their homes and talking with them is another way in which we may work. A private intimate conversation may sometimes effect what public preaching has failed to do.

\* \* \*

We are often much too backward and shy when work of this kind is required. It is true there is a certain shyness and reserve necessarily connected with all deep feeling, indeed we cannot think that good is done in any instance when we overstep the modesty of nature, but there is a cowardly avoidance of this duty that deserves to be condemned. A word of kindly interest, an offer of christian sympathy, and an invitation to our church and homes will be only a small act, but may work wonders. All ranks need sympathy, and that the church may have full power, all ranks should furnish workers.

If every church member were a worker, the effect would be wonderful. There is true pleasure in working for Christ and profit besides. Would we not have thought it a great privilege to minister to the Son of Man had we lived in his day? And he has said "In as much as we did it unto one of the least of these, my brethren, we did it unto me."

The responsibility of the church is to light the world. Our work as members is to instruct the ignorant, to warn the careless, to direct the anxious, to encourage the timid, to revive the faint, to offer consolation to the bereaved and to pray often to the good Father for the blessing and the power of His spirit upon His workers for it is His influence alone that can give efficacy to Christian effort.

\* \* \*

This is the work that woman can do personally whenever she can find time or opportunity, but there are other ways by which she can be a great help to the church and pastor.

(A) By being a regular and earnest attendant at Church services. It is certainly an inspiration to a minister to stand in the pulpit and see before him the familiar faces of those whom he knows are his friends and helpers and are there to receive a benefit and not to criticize.

(B) By teaching in the Sabbath school. Every woman is not fitted for this work and many are not able to take it up, but it is a grand and important work for the Master.

(C) By prayer services. Even two or three gathered together in Christ's name have been promised a blessing and answer to prayers. Speaking from personal experience, I will say that the unity and love formed among those who meet together to pray is a proof of its efficacy.

(D) By social organizations. The life and influence of the church can be greatly advanced and the pastor's labor lightened by systematic work in drawing the people together and watching for strangers to bring them in.

(E) By Missionary Societies. Every woman should be interested in missions; our Saviour was a missionary who left His home on high and gave His life a ransom for many. He commanded that the Gospel be preached to all the world and, as His followers, we should be glad to help in the work. The study of it will greatly increase the interest, and prayers and gifts will be more freely and gladly offered.

With all these ways of service pointed out, none can fold her hands and say "There is nothing for me to do." The Master needs us all and in love we should yield ourselves to Him. He knows what each one can do and He expects our best—no more, no less. Let us pray, not that our work may be easy, but that we may have strength to do it and a winning mind—willing to be willing to win souls for Christ.

It is said that Napoleon, after one of his great victories, had medals made with an account of the battle on one side, and on the other the words "I was there." He gave one to each of his soldiers and, after he was dead, they would bring out their medals and show them to their friends. They were proud of them and of the fact that they had been there in the thickest of the fight.

\* \* \*

There is a great warfare going on today between Christ and Satan, between light and darkness, between the kingdom of God and the kingdom of this world: let us each one have a hand in it, so that after the last battle is fought and the last victory is won, we can meet in the home of glory and say to one another "I was there." Let us remember also that if we are not helping, we are hindering. The Saviour said "He that is not for Me is against Me, he that gathereth not with Me, scattereth abroad." However unwilling anyone may be to help, there is surely one who desires to hinder, and if we must be on either side, let us prepare ourselves for work and get in line on the winning side. I was very much impressed by a short poem written by Ella Wheeler Wilcox in which she divides the people into those who lift and those who lean:

"Where'er you go you will find the world's masses  
Are always divided in just these two classes:  
And, oddly enough, you will find, too,  
I ween,  
There is only one lifter to twenty who lean.  
In what class are you? Are you easing  
the load  
Of over-taxed 'lifters, who toil down the road?  
Or are you a leaner, who lets others  
bear  
Your portion of labor and worry and care!"

"In what amusements may one indulge, and how far may one go in these pastimes?" are questions often asked by young people. Dr. Campbell Morgan has given a comprehensive and satisfactory answer in these words: "What form of amusement must you give up if you become a Christian? No amusement that is recreation. That must be your philosophy of amusement—Recreation. Anything that destroys your spirit, mind or body, of course you must give up because Jesus is set upon making you perfect and beautiful, and he will not tolerate a retention of anything that stultifies you physically, or dulls you mentally, or blights you spiritually."



## BACKWARD OR FORWARD.

"Speak unto the children of Israel that they go forward."

These are days of looking backward. One says "Look to Wesley," and another, "Back to Calvin, or Luther, or Knox, or Cranmer," some back to the "Fathers, the Primitive Church," and others some still further, "Back to Pentecost, to Calvary, or to Christ." Is this a proper attitude for the people of God? I trow not. It seems to me that whenever they have looked backward the people of God have fallen into sin, or discouragement. The Captain of our salvation is, and always has been, ahead of His people. When Adam and Eve fell God pointed them not back to the happiness they lost, but forward to the Redeemer. When the flood was past, and the earth desolate, and left with only eight inhabitants, Noah's attention was directed away from the former glory, forward to an everlasting. But when men began to multiply upon the earth they looked backward and saw, not the everlasting covenant of mercy, but the flood of judgment behind it, and they set themselves to the fruitless task of preventing a like calamity, thereby bringing upon themselves exactly what they dreaded—the Lord did scatter them abroad upon the face of the earth. Abram never looked back to Haren after he went to Canaan, but fixed the eye of his faith forward upon the promised blessing. When Jacob left Padenaram he set up a pillar in the mountain as a witness that he would not again turn backward from the promised land, for this former looking backward had begun in sin and ended in trouble. The children of Israel looked backward from the Red Sea and beheld the Egyptians marching after them; but soon turned their eyes in the other direction by the command "go forward." At Sinai they withdrew their eyes from the mount where God was, and looking backward saw the gods of Egypt, and desired one like unto them. Repeatedly during the forty years in the wilderness they looked backward and always to fall into the sin of desiring that which God had forbidden. All through the Old Testament we find God pointing forward and his people falling into sin by looking backward. After the resurrection of the Saviour, the disciples looked back without sin because they promptly obeyed the injunction to no more to seek the living among the dead. Henceforth they looked away from the place where Jesus had died, away from the tomb in which they had laid Him, forward to the risen Christ; and where Adam, Job, Abraham, Moses, David and the apostles saw the Saviour pass, still to be found ever before His people.

But some may say, are we not to look back over the Bible story. Yes, verily. All that men moved by the Holy Spirit have written is for our learning that the man of God may be complete and furnished completely. The Bible is not merely history—it is the Christian guide book. Those who have passed over this life's pathways have there marked down the true way we are to walk, and pointed out the pitfalls and bypaths to be avoided, where the soul may find rest, and where if it wander it will get wounding and sorrow. We do not, however, need a

guide book for that which is passed, but for that which is before. It is not for what is behind that we should study the Bible, but for that which is to come. Paul, looking forward, sings, "Henceforth there is laid up for me a crown." Aforetime we were foolish, disobedient, deceived; but since our Saviour hath saved us, we look forward in the assurance of eternal life. And as God's first assurance to man was a Saviour to whom he was to look forward to, so His last word of revelation is, that we should look forward to His coming again.

ULSTER PAT.

## MORE YOUNG ELDERS.

A wide awake elder, now advanced in years, yet, young in spirit, and consecrated and progressive, remarked to us recently that one of the needs of our churches is more elders from the younger class of workers. He said that most of our elders were old men. We told him there was a great advantage in having men of the wisdom born of experience to direct the energies of the church. He admitted the force of this view. But he said that the age is reached by and by in all of us when conservatism displaced enterprise. Everybody however old or young, are prone to run work into ruts, but this is more true of those who carry the weight of many years. Let well enough alone becomes then a fixed policy. Changes are naturally resisted. Despite the proved advantages of new methods the old and tried are retained. It is not so easy, and now and then impossible for them, to handle innovations however more excellent they may be. Step by step they get out of touch with the buoyant and enterprising spirit of the younger element, which might be harnessed with all of its boldness of endeavor and progressiveness, with unspeakable advantage to the activity and growth of the church. There is force in the contention of this esteemed brother. It should furnish food for thought by sessions. They may well consider, we think, the wisdom of looking out other elders from among the younger men to be their colleagues. Then there will come to the church the dash and enterprise of the younger men guided by the soberer judgment of the older men on the session. If it is said, as it will be in some cases no doubt, we cannot put our hands on fit young men for the high office, it may well be recalled that this was a serious question when they were put in office.—Presbyterian Standard.

Westminster College, Cambridge, is establishing, "a record" for the proportion of its men who offer themselves for the Foreign Mission field. Already one-fourth of the Church's mission staff are students (and these perhaps the most scholarly) who have passed through its halls. Another has just been added to the number in the person of Mr. Albert Edward Davies, B.A., a cultured young Welshman, a student volunteer, who was ordained by the Presbytery of London North on Wednesday evening of last week. The ordination service was fittingly held within St. Columba's church, Cambridge, and under the moderatorship of the Rev. Professor Skinner, D.D. Fifteen ministers and elders, including five professors, the Moderator of Synod (Rev. J. G. Train), and the Acting Principal of the College (Rev. Dr. Munro Gibson), took part in the proceedings. There was a good congregation, including all the students and officials of Westminster College.

There are in attendance at Queen's, some 200 students from foreign lands and from distant points in Canada. As they remained in Kingston during the vacation, they arranged to dine together in genuine Christmas style on Christmas Day.

## ERRONEOUS REASONING.

(By C. W. Weir)

It is a very common thing for a large number of people to argue that the great misfortunes which afflict certain ones are indications that they are expressing judgments upon them for some kind of evil-doing. In consequence men feel sure that such is the case if they know of some wrong deed which the afflicted one has done, and particularly so if they themselves have unpleasant feelings towards that person. In case that a very unfortunate person is not known to have done any injustice to another one, it is argued by some people that in some secret way he must have done a particularly sinful deed, and therefore that he is now being divinely punished for it. This is doubtless true in many instances, but it is wrong to make a general application of the argument. The very best class of people are frequently the subjects of dire misfortune. They meet with large financial losses. Much sickness, suffering and sorrow visit them. It would be altogether erroneous to argue that they were being punished for some secret sins which they had committed. We should remember that God often disciplines his people by trials and great sufferings for other purposes than chastisement. He uses such means to develop them in character, power and efficiency. By such processes He fits them for greater usefulness.

In many cases God makes some Christians examples to others in respect to patience in tribulation, joy amid sorrow, submissiveness to His will during the stress of anguish. You know that those philosophers who visited Job while he was terribly suffering, declared that he must surely have done some wicked deeds, else he would not be thus afflicted.

They were in great error. God was not punishing Job for any wrong doing. He was making of Job a marked example for all ages to come—an example of steadfast faith in God, of complete trust in Him, of loyalty to great principles, even during most extreme trials and sorrows, losses and pains. The premises which those men laid down were decidedly wrong, and this is why their reasoning was so faulty. Let us avoid making the same mistake.

The United Presbyterian vigorously scores President Roosevelt for his action in having the motto, "In God We Trust," struck on the new silver coinage which is now being made under an act of congress. Our contemporary says: "This motto was the expression of the nation's trust in God in a most trying and critical period of its history, when our sons and brothers were dying in the trenches of the south and the skies hung darkly over us; when hearts were trembling with fear, and homes were being desolated. It was then that the nation fell on its knees before God and plead with him for victory and placed that reverent motto on the nation's coin. Wherever our specie circulated it bore to friend and foe alike the faith of a mighty people that, while they were pouring out their heart's blood in the cause of civil liberty, they were also trusting in the God of battles to give them the victory. That motto has remained from that day to this as an expression of a genuine trust in God." After ridiculing the President's defence of his action that paper says, "it would justify the striking of temperance laws and Sabbath laws from the statute books of every state from the Atlantic to the Pacific. Because a good law is treated with disrespect by law breakers is no argument for its repeal. The principle advanced would justify the abrogation of the ten commandments."

SUNDAY SCHOOL	The Quiet Hour	YOUNG PEOPLE
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### THE WORD MADE FLESH.\*

By Rev. P. M. MacDonald, M.A., Toronto.

In Him was life, v. 4. A man of Smyrna met a Turk who know the Christian Bible very well. He had read it closely for years, and had more than once nearly got into trouble for his attachment to it. On one occasion he was called before the Mohammedan courts, charged with having Christian books. Before judgment was pronounced on him, he obtained permission to speak. "I am travelling," said he. "I come to a place where the road branches off in two ways. One is dead, the other alive. Which of the two am I to ask to advise me?" "The living," cried the judges. "Well," said the Turk, "why require me to go to Mohammed who is dead, when I can go to Christ who is alive?" "Go, go about your business!" were the words with which he was sent away.

There was a man sent from God, v. 6. In Nova Scotia, on the shores of the head waters of the Bay of Fundy, are the dykes that were built by the Acadians long years ago. There earth-made walls keep back the hungry waters of the great tides, and protect human life and the cattle and property that men keep on the wide stretches of meadow land. One dark night, a belated traveler was walking home along a dyke-path not often used, when he heard the sound of running water. He knew there was danger in the sound, for the tide was high. He soon found where the leak was, and temporarily repaired it as well as he could. Then he went and roused the people who were in danger, and they secured themselves from the threatened disaster, and thanked God that He had sent the man by that way that night. We are all sent from God to warn, to help, to do good to, or the fellow men who are in danger of distress.

He was sent to bear witness of that Light, v. 8. The lamplighter goes about the street at nightfall as a witness to the existence of light. When the dark drops around us, these little bits of light tell us the darkness is not all there is; there is light also. In the dark world of sin, we are sent to bear witness of the Light of life. Our lives may be bright witnesses for Christ. If God has kindled the torch of your life, do not try to hide it, but light some other's torch. Be an illuminator of men.

As many as received Him, to them gave He power, v. 12. Mrs. Browning asks the question, "What is the best thing in the world?" and answers it, "Something out of the world, I think." The best we have was given to us and should be gratefully received. What is best in our life was not self-caused, nor thrust upon us, but offered to us and accepted by us. A river may flow past us, and yet we may thirst; we may be surrounded with food, and yet we may hunger. Personal appropriation is necessary. Eternal life is the gift of God; but unless we receive it, our life may be only dust and ashes.

The Word was made flesh, and dwelt among us, v. 14. Lawrence Dober was the first Moravian missionary to the West Indies. He went to preach and teach amongst the slaves on the Island of St. Thomas. To win these people,

\*S. S. Lesson, January 5, 1908. John 1:14. Commit to memory v. 3. Study John 1:1-13. Golden Text—The Word was made flesh, and dwelt among us.—John 1:14.

it was necessary to become a laborer and work alongside of them, and Dober offered to sell himself as a slave, if required, and so become one with them. After laboring on the island for some years, he became tutor to the governor's son, but this interfered with his missionary work amongst the negroes, and so he went to live amongst them in great poverty in a small village. Thus by sharing their life of hardship and suffering, he convinced the slaves that he was sincere in his professed wish to help them. The incarnation has convinced men of God's love for them.

### A PRAYER.

O Lord God, our Heavenly King, we bow before Thee on the threshold of the year. We look backwards at the record we have made in the year gone by. We look forward wondering whether the path that passes beyond the present out of our sight may lead. We confess our sins. We pray Thee for Christ's sake blot out all our transgressions and remember them no more. We pray Thee for Christ's sake keep us as we go on into the unseen future from temptations beyond our power to bear. We pray Thee for Christ's sake give us strength surpassing that with which temptation will assail us. Help us, O Lord, our God, to glorify Thee in the new year. We long to be more like Jesus. We long to be closer drawn to Thee. Prepare us for what the year will bring, and may each day in calm confidence that the pathway over which we go is one Thy hands have made for us to walk upon. Hear us, and answer us in mercy, we beseech Thee, oh Lord, our God, Amen.

### THE CHRISTIAN LIFE.

By Geo. W. Armstrong, London.

Admit the Christ! behold, He knocks, Remove the bolts, the bars, the locks, Unseal the heart with bold response, Make no delay, but act at once; For He will come and dwell within, Open the door and let Him in.

Submit to Christ! He ready stands With outstretched arms and loving hands; Till He controls the heart, the will, No life can its great end fulfil; Submit and own Christ's sovereign sway, Then He will guide life's destiny.

Commit to Christ thyself, thy all, Then all is right whate'er befall: Trust in His sacrificial blood, So shall thy life be hid with God; Commit thy ways into His hands, Yield whatsoever His grace demands.

Transmit the Christ by word and deed, He is, in truth, the world's great need; Obey His word, His great command.—The gospel preach in every land; Till all admit, submit, commit, And bow with reverence at His feet.

If there is a place for you, then assuredly if you wait on the Lord you find it, and having found it you will know what the Lord hath need of. The porters in the temple were as numerous as the singers and the watching of the gates was as needful as the service of song. Those who stand by night in the house of the Lord are as much in service as the players of musical instruments in the morning. To know the Lord's will and to do it is service.—Anna Shipton.

### LIGHT FROM THE EAST.

B—Rev. James Ross, D.D., London.

WORD—The Greek philosophers, trying to state God's relation to the world, conceived the divine thought proceeding from His mind in the form of a word producing all created things in the order of the divine reason. Philo of Alexandria, who lived at the beginning of the first century A.D., tried to show that the Old Testament scriptures were in harmony with the highest conclusions of Greek thought, and appealed to such passages as Gen., ch. 1; Ps. 33:6; 107:20; 147:15-18; 148:8, which speak of the word as something different from God Himself, as meaning, not only the agency employed in creation, but the total manifestation of the divine powers and ideas in the universe.

As it was the term by which the most reverent thought of the time was trying to express the way in which man may know God, John employs it of Christ, who is a personal embodiment of God's thought concerning the world and man, and man's redemption from sin. The Word is the medium through whom God always manifested Himself in the creation and maintenance of the world. He has now become the immediate expression and vehicle of God's mind and will, and this is expressed in terms which assert His essential deity, His eternal personality, and His true humanity after the incarnation.

### GOING ON FOREVER.

This life's choice is not for this life only; it is for the next world as well. Whatever our future condition may be, we know that it is to be a continuance of that which we have chosen here. But that which we have chosen will be deepened and intensified in the world beyond. Paul hints at this when he speaks of Christ's representatives as being a "savor of Christ" both to the lost and to the saved; "to the one a savor from death unto death; to the other a savor from life unto life." We are dead now without Christ; but the death beyond the grave will be a deeper death. We are living eternally now and here if our life is in Christ; but the surprises and joys of the life in Him on the other side of the grave will be richer than the best that we can know here. The torture of our sin-chosen moments, and the joy of our Christ-surrendered moments, are both earnest of their eternal continuance, the one a warning, the other an invitation. Why should we ever choose wrongly?—Sunday School Times.

### WALKING WITH CHRIST.

If we are to walk with God, we must go nowhere that Christ will not go. Oh! how many venture beyond the territory in which they ought to walk, and they wonder why they have not the enjoyment of religion. They go where Jesus will not go. "Blessed is the man that walketh not in the counsel of the ungodly." Christ is not there. If you would walk with Christ keep out of all evil company, of all evil associations, keep from all evil places—for every place where you cannot go in the Spirit of Christ, and that, if upon earth, you might not expect to meet Him there. If you go out of the territory where He would go, you need not expect to find Him.

In the realm of love to expand means to expend.

THE SON OF GOD.

The mysteries of God are very deep. His hidden things are not for us, nor for the idle speculation of the curious. In this chapter He deals with the deep things. "In the beginning was the Word, and the Word was with God, and the Word was God." In the beginning, before time was, before the mountains were brought forth, or ever He had formed the earth and the world; in the far off infinities the Eternal Word was the Son of God—finite, eternal, unchangeable. "The same was in the beginning with God." The Father and the Son were co-existent before the creation of the world. In those eternal ages, of which the finite mind can form no comprehension, the everlasting Father and the everlasting Son were fellows, joint heirs of the glory that was yet to be through all the cycles of creation, through all the wonders of time and the infinite reaches of the eternity that was yet to be. Here is where we halt, where we adore, admire, and praise the name of the Infinite God. Themes so vast we cannot grasp, but we can bow in reverence before the August Majesty of the eternities, grateful that one with such antecedent history became our Redeemer and Elder Brother.

"All things were made through Him; and without Him was not anything made that hath been made." Wonderful earth, wonderful sea and all that they contain; wonderful heavens with stellar and solar glories as deep as that far off eternal time when the eternal Word was in the bosom of the Father—these sprang from the hand of the Son of God! These things were not co-existent from eternity. There was a time when they were not, when all this vast space, now peopled with suns and moons and stars and earth, was empty and void. It is as hard to think of the empty infinity of space as it is to comprehend the eternal generation of the Maker of the Universe. Yet from that "beginning" when the Word was with God, the Godhead looked out upon nothingness. To create a world, a universe of worlds, an eternity of worlds, and fill these worlds with myriads of wonderful creatures, all beautiful in their places, infinite in variety, infinite in color, infinite in purpose, with life, that no man can give, with destinies hidden in the purposes of God, this is one of the profoundest thoughts in all the universe. Yet it was this emptiness that was filled with the marvelous creative fiat of God's Son.

This eternal "Word became flesh and dwelt among us." The wonders of God will never cease. That the Son of God, who was in the bosom of the Father, and who made all things by the word of His power, should come down into our world and assume our mortality, and dwell among us, that we might behold His glory, the glory of the only begotten of the Father, is also a most marvellous transaction on the part of Him who was "in the beginning with God." He bowed the heavens and came down, but He came for our exaltation. He was not content with creating worlds. Stars and planets had no fellowship with His great spirit. But man, the inhabitant of this planet, was made in His likeness, and had gone astray and He came to show him the way of life. He came as the true light, that He might lighten the returning path of every soul dwelling in darkness. It was a most marvellous condescension, grace beyond all our poor conceiving; yet He came.

Notwithstanding all this glory of the Son of God, all His wonderful power and majesty, and the unfathomable depths of His love, the world showed how far it had fallen from the likeness of God by its rejection of this Prince of the Eternities when He came. The words of John read like the lamen-

tations of some of the old prophets, when he says: "He was in the world, and the world was made through Him, and the world knew Him not. He came unto His own, and they that were His own received Him not."

He is still in the world, and like the hard-hearted Jews to whom in His love He came, there are thousands who will not receive Him. The souls of this unbelieving age, of the men and women who will not have Him to reign over them, are tickled with tinsel, are playing with gewgaws and shutting their doors and hearts to all the glory of Him who was in the beginning with God, but is now pleading that He might be permitted to show them His glory. What shall "the only begotten Son, who is in the bosom of the Father" do with this people?—United Presbyterian.

TRUST.

O, the joy and peace in living  
When the soul on Faith is stayed;  
When no dread, no vain misgiving,  
Makes the trusting heart afraid!  
When through clouds we see the sun  
light—  
E'en through storms we see his  
hand—

Ay, 'mid tempests black as midnight  
Trusting Him undaunted stand.

Trust makes life a scene of gladness,  
All our duties now become  
Loving labors which all sadness  
Shall expel, irradiate gloom.  
Though we may not lives of others  
Ever make all fair and bright,  
We can show to these our brothers  
Trust fills all the world with light.

There are souls cast down and weary,  
Torn with agonizing fear,  
Wanting all that's sweet and cheery,  
Haunting evils ever near;  
Yet the Master mercy showeth  
Unto thousands day by day;  
All our frailties well He knoweth,  
Trust Him, gladly go thy way.

Commenting upon revival methods and the desirable improvement in those methods which is gradually taking place, the Christian Intelligencer remarks that the most scrupulous carefulness is being exercised to guard against superficial impressions and spurious conversions. It is attempted to bring the inquirer face to face with the question whether "he actually knows what he is doing and whether he really means it," and so to prevent, as far as possible, mere "impulsive professions of religion," which, in the long run, are of little or no benefit to either the individual or the church, or the world. To this end time is taken, and under less high pressure conditions than those which obtain at the general public meeting, private interviews are had with the inquirer and helpful instruction and direction. It is found to be not desirable to railroad members into the church by fast time express trains. Experience teaches that it is better for all concerned to safeguard the church against accessions to her membership of persons who, however well-meaning they may be while under the sway of some transient religious emotion, have no intelligent conception of what a true work of grace is, and what the obligations are which a confession of Christ and church membership involve.

Down with the muck raker who de-  
fames in order to create a market for  
his goods.

To ease the burden of another is to  
make a place for yourself in the esti-  
mation of the angels.

TRUE BLESSEDNESS.\*

Daily Bible Readings.

M., Dec. 30. Blessed like Abraham. Isa.  
51: 1-3.  
T., Dec. 31. The marriage supper. Rev.  
19: 5-9.  
1901.  
W., Jan. 1. Knowing Christ. Matt. 16:  
16, 17.  
T., Jan. 2. Hearing the joyful sound.  
Ps. 89: 15-18.  
F., Jan. 3. Blessed in belief. Luke 1:  
39-45.  
S., Jan. 4. Blessed in forgiveness. Ps.  
32: 1-5.

Some Bible Hints.

Walking—standing—sitting — in the  
way of sinners! Whoever begins with  
one is quite sure to end with the  
other (Ps. 1:1).

Seeing things perish is one of the  
chief sorrows of life; but it is no sor-  
row to the righteous. "His leaf shall  
not wither" (Ps. 1:3).

The comfort of the right kind of  
mourning—the Christlike kind—is that  
it means the end of mourning (Matt. 5:  
4).

Seeing God is blessedness because it  
signifies that one is like God (Mat. 5:  
8).

Suggestive Thought.

Blessedness is happiness glorified,  
happiness made permanent, happiness  
with God in it.

Blessedness costs no money; it is the  
cheapest thing on earth; but it costs  
obedience.

Seek blessedness and you never find  
it; seek the blessedness of others and  
you find your own.

One of the saddest of sounds is a  
laugh that goes no deeper than the  
voice; and one of the saddest of sights  
is the pretended joy of the world.

A Few Illustrations.

A cut flower—that is happiness; a  
growing plant, perhaps with no bloom  
on it as yet—that is blessedness.

As children will drop expensive toys  
for a rag doll or a mud pie, so bless-  
edness is based on the simple things  
of life.

When the world, offering gold, fame  
and the like, pretends to guide us to  
blessedness, it is as if a beggar should  
offer to introduce us to the king's pal-  
ace.

A flood spoiled the farmer's fields,  
but it laid bare a vein of gold. So  
many a flood of sorrow has laid bare a  
vein of blessedness.

To Think About.

What are my real goals?  
Am I postponing my joys?  
Will my happiness go with me be-  
yond death?

Your Prayer Meeting.

It will be a success for you, no mat-  
ter what it is on the whole. If you  
make it your meeting.

The singing yours from the open-  
ing song to the last. Put into it your  
whole voice, and your intellect also.

The prayers yours. Think of every  
word. Make every word your own.  
Bend the knees of your soul.

The Bible verses yours. Every one  
of them has a precious message for  
you. Believe it. Receive the message.

The leader's talk yours. However  
uninteresting, you will find it full of  
interest if you realize that through it  
your God is speaking to you, if you will  
listen.

The privilege yours. The blessed-  
ness yours. The happy memories  
yours. Ah, it is your meeting, because  
it is the meeting of your Saviour!

\*Sun., Jan. 5. Topic—Songs of the Heart.  
I. What is true blessedness? Ps. 1:  
Matt. 5: 2-12. (A New Year's con-  
secration meeting.)



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OTTAWA, WEDNESDAY, JAN. 1, 1908

George Macdonald says: "I find that doing the will of God leaves me no time for disputing about His plans."

That invaluable annual, the Canadian Almanac for 1908, has just reached our table. It is now in its sixty-first year of publication, and is more complete and more useful than ever before. In its nearly 500 pages of clearly printed matter is treated almost every conceivable subject pertaining to the public affairs of the Dominion. No intelligent person can afford to be without the Canadian Almanac. The Copp Clark Co., Toronto. Price in paper, 50 cts.; cloth, \$1.00.

The Chicago Interior, that admirable Presbyterian paper, promises some new features for 1908, particularly a department calculated to give information and stimulus respecting various kinds of specific Christian activity. The Chicago Interior is one of the great religious weeklies of the world. Handsome, well-edited, and informed by a sane spirit, which knows how to blend true progressiveness with true conservatism, all we can say is, More power to your elbow. Mr. Interior!

## FACING FACTS.

Take your own congregation for example. Does it do any real good to anybody? Does it confine its activities to providing itself with a comfortable semi-religious, semi-social club? Does it do any outside work? Does it adequately realize its responsibility for evangelizing the unevangelized world? Your annual meeting will be held shortly. Don't chloroform yourself into complacent self-commendation, but face the facts. What does the sum total of your year's congregational doing really amount to? And what of 1908?

## "RUINS YOUNG MEN."

The liquor business in Ontario has been spending a lot of good money on advertisements, among other things proclaiming in big type that "local option ruins young men." That is to say, if a municipality decides by vote the electors to abolish its bar-rooms, it thereby "ruins young men." That is to say, to make it less respectable and more difficult for young men to obtain intoxicating liquor to drink, is something that "ruins young men!" That is to say, if you desire young men to be sure to avoid the rocks of final ruin, you must see that they have every facility for obtaining unlimited supplies of intoxicating drink! We are rather surprised to find otherwise respectable newspapers for the sake of a little money, inserting advertisements so opposed to common sense, general experience, and good morals. We venture to say the Montreal Witness would not insert such advertisements for either love or money. But apart from that, it must be an encouragement to those favorable to local option and opposed to the liquor traffic, to find the argumentative case of the traffic so poor that resort is had to such a statement as that "local option ruins young men."

## A GERMAN MOVEMENT.

One of the best informed American authorities on the Christian life of Germany, calls attention to the singular fact that general interest in the "Away from Rome" movement in Austria has quite eclipsed the similar movement of equal or greater proportions in Germany. The movement in Austria has been only seven years in progress, but the quieter exodus from Rome within the German Empire has been continually increasing from 1890. In Austria 35,000 persons are recorded to have passed over into Protestantism since "Away from Rome" became a popular cry, but without any public demonstration 76,000 Catholics have joined Reformation churches in Germany. Since 1902 between 7,000 and 8,000 Germans have made this decisive religious change every year. In 1890 and succeeding years when the drift was first observable, the number was a little over 3,000 annually.

## NINETEEN HUNDRED AND EIGHT.

To all appearance, 1908 will be a year marked to an unusual degree by interest in the highest things. There is a wide-spread desire for a deeper spiritual life, alike in individual and in congregations as a whole. The wave of renewed interest in the fight against the liquor traffic, so observable throughout the United States, is sure to strike Canada before this year hands in its record. The Laymen's Missionary Movement will make further strides during 1908. Altogether the outlook is bright for the Best Things during the year upon which we have just entered.

## THE GLORIOUS ARMY OF THE INAUDIBLES.

(By Knoxonian.)

"Did you hear Mr. A. preach yesterday," asked a gentleman from his neighbour? "No," said the neighbour, "I saw him preach." Mr. A. had conducted the service in such an inaudible tone that he was not heard by anybody a few feet from the pulpit. He was merely seen preaching by all the rest of the congregation that did not go asleep. A man must be much handsomer than most preachers are if merely looking at him does a congregation much good.

The pulpit is not the only place in which inaudibles are found. They are found in all places where men speak, or read, or preach, or pray, except, perhaps, at camp meetings. They abound in Parliament. They bob up in the Council. They mumble at the Bar. They mutter in the witness-box. They spoil public meetings. They sit in the General Assembly. They attend the Synod. They deliberate in the Presbytery. They are found in all places where men meet for deliberative purposes.

Inaudibles may be divided into several classes according to their station in life. There is the clerical inaudible. He rises in a church court, say the General Assembly, to speak on some question. His lips move, he gestures mildly for a moment, and is saluted with shouts of "can't hear" from all parts of the house. He goes on for a moment, and then comes another volley, "can't hear a word." Nine times out of ten he declares that he can be heard quite easily without speaking louder or going on the platform. Surely the people who are trying to hear are the best judges of that matter, but the inaudible rarely thinks so.

There, too, is the Parliamentary inaudible. He always speaks as if his desk were his only auditor. Parliamentary inaudibles abound in the Local Legislature. You drop in some evening to see the assembled wisdom, during routine, while petitions are being presented and bills introduced. Some of the members thus engaged never speak—they simply mutter. A debate begins in which you feel an interest. Some members show excellent elocutionary qualities; but oh, how some of the others do mutter and mumble! They seem to be afraid that a pure tone or distinctly spoken word might void their election. Visitors turn their best ears and the reporters crane their necks to catch the sound, but it is no use. The inaudible member for Blank goes on muttering to his desk until he has spoken his piece.

Exasperating inaudibles are sometimes found in business. Prominent among these is the bank clerk inaudible. This gentleman stands behind his fortification and whispers. Perhaps it is a violation of the rules of the institution to speak so that he can be heard. In many cases it may be proper to speak low, as a customer may not wish all in the bank to hear the conversation; but



there is very little use in asking questions if the answers cannot be heard across the counter. The civil service inaudible is very exasperating. So is the salesman, or office man of any kind, who is too nice to speak distinctly. The business inaudible is very trying.

The causes of inaudibility are various. Nature has made some voices more penetrative than others. In his time Chief Justice Cameron had perhaps the most easily heard voice in the Province. When he was at the Bar you could hear his voice ring through any courthouse without the slightest effort on his part. The most casual remark from him as he sat on the Bench to witness or counsel could be distinctly heard at the other side of the court-room. Feeble health makes some speakers inaudible. A clear, resonant, flexible voice is rarely found in company with weak bronchial tubes or impaired digestive organs. There is no vigour in the voice of a weak man. Sound health is indispensable to real good speaking. Nervousness makes some people difficult to hear. When physical infirmity is the cause the sufferer should have the sympathy of all good men. Some speakers are inaudible because they feel no interest in what they are saying. Lack of living interest in a subject usually makes a man mumble over it. A flabby mind, without vim, vigour, or grasp, is very liable to express itself in muttering tones. Some people mumble because they think mumbling is genteel. They mince and simper because they think that kind of thing is evidence of high breeding. Life is too short to hold any discussion with them. It is perhaps well for the human family that they are not heard. The world loses nothing by their being inaudible.

But the principal cause of inaudibility is bad articulation. Nine men out of ten who fail to make themselves heard in any reasonably-sized room fail simply because they do not speak distinctly. Some fail because they mistake loudness for distinctness. A man may easily speak so loud that you cannot hear him. This may seem like a contradiction, but it is not. Loudness is not distinctness. Noise is not voice. The more noise the worse if it is not distinctly vocalized. A minister preaching in a church considerably larger than his own is almost certain to make this mistake when he begins his sermon. The distance to which he has to extend his voice seems much greater than usual and he begins too loud. Happy is he if he can get his voice down again. That is one of the things that very few men can do. What is wanted is not loudness but distinctness. A speaker who has good control over his breathing apparatus, and articulates distinctly, can be heard at any reasonable distance without shouting.

An intelligent lady of lively temperament is always a good elocutionist, though she may never have taken a lesson in elocution. She speaks with beautiful distinctness, goes up and down the scale instinctively, puts the empha-

sis in the right place, gives the right inflections, and, perhaps, without knowing it, talks just as the greatest masters of elocution would say she should talk. If speeches and sermons could be delivered just as that woman talks, only a little louder, humanity would not suffer so much from the glorious army of the inaudibles.

How should the army of inaudibles be treated? Everything depends on the cause of inaudibility. If any good man is inaudible through age, physical infirmity, or any other providential cause, and is trying, notwithstanding his disability, to do good to his fellow-men, he should be sympathized with and helped. He should get all the more credit for his efforts. Such cases are, however, widely different from that of a man who is inaudible simply because he does not take interest enough in his subject or his audience to speak so that he can be heard. There should be some mild way of letting such a speaker know that the public are not grateful for the mere privilege of looking at him. When one has to pay for the privilege of looking at a speaker or reader who mumbles and mutters so that he cannot be heard ten feet from where he stands the case is still more aggravating. We spend more than half a million annually in this little Province on education. Part of it might be expended in teaching the rising generation how to use their vocal organs.

VERY KINDLY REMEMBERED.

The writer of the readable "Ulster Echoes", in the Belfast Witness recently made reference to a lady who still retains a very warm place in the hearts of Canadians. In Ottawa it was sometimes charged against Lady Aberdeen that she was "faddy", but even so her "fads" were always useful, and tended to the betterment of the sick and helpless. The "first lady" in Ireland still continues the good work to which she devoted so much effort in this country, and justly earns these words of commendation:

"The Countess of Aberdeen is a most wonderful lady. She never seems happier than when she is doing good. On Saturday evening, while her husband, his Excellency, was feasting St. Andrew, she slipped down to Belfast incognito to see how the Tuberculosis Exhibition, in which she takes so much interest, was getting on. She expected to be able to go about without being seen, but the moon might as well pretend to keep in the shade when it was at the full, as for the Countess of Aberdeen to come anywhere in Ireland and not be recognized. As she said herself, they tore off her veil. However, I am sure she bore even that meekly, at the pleasure she felt in seeing the great interest that is being taken in the exhibition, of which she is so great a part. If we do not have better ideas of how to be healthy and good, if not wealthy and wise, it will not be the fault of the Countess of Aberdeen, or the friends she has rallied round her in the good fight against tuberculosis.

"It is the lives like stars," says Phillips Brooks, "which simply pour down on us the calm of their bright and faithful being, up to which we look, and out of which we gather the deepest calm and courage. No man or woman of the humblest sort can really be strong, gentle, pure and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness."

SCHEMES OF THE CHURCH—COMPARATIVE STATEMENT.

The congregational year is drawing near its end and many congregations will close their accounts for the Schemes on 31st December. It is to be hoped they will bear in mind all the schemes in their allocation of their money. Every congregation, if possible, should see that it does not fall below the amount per communicant required for the general work of the Church.

The following are the Estimated Requirements for the year:—

	Estimated Amt. Re-quired.	Estimated Amt. per Commu-nicant.
Home Missions . . . . .	\$180,000	\$0.90
Augmentation of Stipends . . . . .	45,000	2 3/4
Foreign Missions . . . . .	122,000	60
French Evangelization, including Pointe-aux-Trembles . . . . .	44,000	18
Colleges—F. nox . . . . .	9,000	04 1/2
Queen's . . . . .	8,000	04
Montreal . . . . .	7,500	03 1/2
Manitoba (Eastern Synod) and Ont. and Que. . . . .	2,500	01
Manitoba (Western Synod) . . . . .	9,000	25
A. and I. Ministers' Fund . . . . .	18,000	07 1/2
Ministers' W. and O. Fund . . . . .	15,000	07
Assembly Fund . . . . .	8,000	03 1/2
Temperance and Moral Reform . . . . .	5,000	02

The following comparative statement of amounts received to December 19th in 1906 and 1907 shows that there have been received almost equal amounts in the two years.—It is to be noted, however, that the Home Mission Committee will require \$20,000 more than last year, and the Foreign Mission Committee will require at least \$28,000 to enable it to close the year without a deficit.—

RECEIPTS.

	1906.	1907.
Home Missions . . . . .	\$33,316	\$41,572
Augmentation . . . . .	4,478	4,927
Foreign Missions . . . . .	82,475	73,342
W. and O. . . . .	1,377	1,947
A. and I. . . . .	2,929	1,961
Assembly . . . . .	2,602	2,365
French . . . . .	3,664	4,747
Pointe-aux-Trembles . . . . .	1,976	3,139

JOHN SOMERVILLE,

Treasurer.

Presbyterian Church Office,  
December 19th, 1907.

A prominent railroad engineer, Mr. T. H. Briggs, has been adding his quota to the theories as to the cause of the numerous and disastrous derailments of trains. In England, New York, and in Canada some recent railroad catastrophes have all been due to derailment, and the usual explanation has been that a heavy train was rounding a curve at too great a speed, and the centrifugal force set up was sufficient to cause the disaster. This, Mr. Briggs thinks, is not an adequate explanation; and he suggests another, that may certainly fit some cases. His theory is, that our present 60-foot-long passenger coaches, in rounding a curve, necessarily occupy the position of straight lines, at a more or less acute angle to each other, which means that the buffers on the inside are pressed tightly together. If, under these circumstances, the engineer puts on the brake, the front of the train will slow up a little sooner than the rear, and the pressure on the inner buffers will be increased, possibly to the extent of forcing the carriage off the track. If the brakes are not applied the train may round the curve in safety but the application of the brakes increases the danger.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVELBLESSED BE NOTHING: A DREAM  
OF THE NEW YEAR.

(By Kate Upson Clark)

The Father and Mother were looking at a magazine, when the Boy came up behind them and asked, "What are you laughing at?"

They pointed to a colored cartoon before them, and then the Boy laughed, too. The day happened to be the last of the old year. The cartoon appropriately represented a decrepit old man going painfully out at one side of the scene, and a gay little child coming in at the other—the Old Year and the New Year.

On his back the Old Man bore a miscellaneous load of damaged toys and other things—broken rainbows, crumbling castles, bladeless swords and a quiver of arrows, stripped of their feathers and labelled, "The resolutions that didn't stand the strain."

The merry child carried quantities of fresh and sparkling gawgaws, pet animals—every sort of a thing that one could want—but he seemed to feel no weight. On top of it all was a quiver of arrows, full feathered and bright with paint. They were marked, "New Resolutions."

The Old Man was in partial shadow. The dancing Child was in the full light, and made the chief impression, as the New Year should. Hope and courage seemed to spring in one's breast, just from looking at him. His gaiety was infectious, and his ridiculous pack made one laugh.

Presently the Boy went to bed and to sleep. As he slept, he dreamed.

In his dream, the smiling Child of the cartoon stood before him and said jovially, "Here I am. I'm the New Year, you know. I've got a jolly lot of things in my knapsack. What do you want? You can have anything you choose."

The Boy's breath came hard and his heart beat like a trip-hammer. His father was a poor minister, and it seemed to him as though he had never had anything that he wanted.

"Can I?" he gasped.

"Certainly."

"Well (thinking like an express train), I want a boat—and a bicycle—and some rabbits—and an automobile—"

"Hold on!" chuckled the New Year. "That is enough for now. I'll detach these various things and then we'll go on. You know there is a whole lot of stuff to go with almost everything—a lot that doesn't show in the picture."

"Oh!" said the Boy, with a mystified and slightly crestfallen air.

"Yes, of course." The New Year spoke in a light, indifferent tone. "Here is the boat, for instance. Is it a yawl that you want? Very well. Here is your yawl, with two or three extra sails—but even with these you will have to do considerable sail-mending—so here is a big needle and some thread. Also, a printed set of rules. Bail freely—never leaving water standing in the bottom. Here is the pail. Always drag your boat upon the beach when you come in—or put it in your boathouse, if you have one. Caulk up a hole, the instant it appears. Here is the stuff. Paint every season. Here is your paint. You must keep that boat mighty clean, or you'll have trouble."

"Oh!" said the Boy, again, even more ruefully than before.

"And the next thing you mentioned, I believe, was a bicycle," went on the New Year, briskly. "Here you have it. But you must clean it every time you use it—or, at the very least, once a week. This is a nice kit of tools that goes with it—but you can't leave

them lying around, you know. You will probably need a new tire pretty soon—but if you use this strip of plaster—it's a good, long roll—you can hold off new tires 'quite some time,' as they say in certain sections. Then you want to keep your tires well blown up—and your lamp filled—be careful not to get caught out late, minus that lamp. And always wear your bicycle clothes, and take a good bath after every spin—"

"Oh, cut all that out!" groaned the Boy. "Maybe I don't want it, if I've got to have all that bother."

"But you must take what you ask for," said the New Year, cheerfully. "The next thing, I believe, was a pair of rabbits."

"Yes," responded the Boy, but without enthusiasm.

"Here they are," cried the New Year, with undaunted promptness. "White ones—beauties. You must build a tight little hutch for them, and then you must fence off a place for them—for if they get into the garden they can eat it all up in about a day. You must watch them most of the time, for they burrow into the neighbors' yards, if you don't look out. You have to feed them regularly—regularly, mind—and a good deal of the stuff has to be bought. It costs something—and any sort of pet is a good deal of care—but it all goes with the rabbits, so here you have them. Now for the automobile. This is the kind you said you wanted—cheap—costs only \$1,500, and—"

"Maybe I don't want it," groaned the Boy. "It will take pretty much all my time to tend to the boat and the bicycle and the rabbits—and I don't know where I am going to get all the money to—"

"But you said you wanted an auto mobile," reiterated the New Year inexorably, "and so you must have it. Here it is—no—there isn't room for it, unless you head it well into the hall but I can crowd it in. It weighs several tons—and the case and the tools, and the extra tires make it weigh about 200 more. The gasoline to last you a year, with ordinary use—several big hogs heads—will cost you a pretty penny—and you might as well count on \$200 for new tires. You should take a chauffeur's course somewhere—yes, it's expensive—but it is the only thing to do. For general repairs, perhaps \$1,000 is a moderate estimate—and then there will be the doctor's bills—surgeons and nurses and all that, and maybe the undertaker's—it makes quite a load for a boy to carry, but you remember you wanted it. The Rich Boy's Burden is heavy. He has to hire lots of helpers—and they are likely to do his work—and ruin all his costly toys—which is trying. You know the proverb. 'He who would be well served, let him serve himself'—and luckily you have to do just that. Blessed be nothing, isn't in the Bible—though there are some texts there which are a good deal like it—and that is so true that you might as well learn it."

"I've learned it all right now," moaned the Boy.

"And was there anything else that—" began the New Year.

"No, no! You aren't going to leave me time to breathe, as it is!"

"But you surely want a Good Resolution. Everybody wants at least one for this time of year."

"Yes, yes!" cried the Boy, ceasing to weep. "Give me one that says, 'I will never again ask for anything till I see all the things that go with it.'"

The New Year gave him a brightly plumed arrow; and, with an arch smile, inquired, "And haven't I something more in my pack that you want?"

"No, no, no!" shrieked the Boy.

Mother heard his anguished scream and hurried upstairs to see about him. He was writhing and groaning as if in pain.

She shook him, and asked tenderly what was the matter.

"I don't want 'em! I don't want 'em!" he sobbed sleepily. "I thought I did, but I don't. And, mother!—don't you trip over that automobile!"

She soothed him for a moment more and then she went downstairs laughing.

"He talked like a crazy boy," she said to his father. "He must have been having a sort of nightmare."

## PAULINE'S LOST RING.

(By Hilda Richmond.)

"Mama! Mama!" screamed Pauline rushing into the sitting-room, "Some one stole my ring that grandma gave me!"

"Maybe you lost it," said her mother.

"I am sure I didn't," said the little girl. "Somebody took it out of the box in my room."

"When did you have it last?" asked Mrs. Gray.

"I put it in the box last night when I went to bed, and I didn't wear it to-day. Oh, dear! What will grandma say when she hears that?" Pauline sat down to put her head in her mother's lap to cry, and it was a long time before the tears stopped falling. Then her mama took her up in her arms and told her that no thief would get into a house and take only a little ring.

"You surely must have lost it, Pauline. Think carefully where you have been this morning, and what you have been doing."

"Maybe I did put it on this morning," said Pauline at last. "I was not out of the yard, though, for most of the time I was in the kitchen with Rhoda."

Rhoda was in the kitchen baking cookies and knew nothing of the ring. "I done tole you you'd lose that pretty ring if you wore it without 'the string,'" she said rather crossly, for she did not like to be bothered when she was busy. "Mebbe next time you'll mind what your ma says."

"Did you take the ribbon off?" asked Mrs. Gray when Pauline hung her head. "You know grandma bought the ring too large so you could wear it a long time."

"Mama, it looks just like a baby to have a ring tied on," said Pauline. "I only took it off once in a while to see how it would look."

"And then you lost it," said her mother. "I am very sorry."

Pauline had almost forgotten about her lost ring, but one day she saw a little girl at Sunday-school with it on. "That is exactly like my ring," she said right out in lesson time. "Where did you get it, Maybelle Ross?"

"My mama brought some cookies at an exchange, and this ring was in one of them," said Maybelle. "Maybe it is your ring."

Pauline could hardly wait till her mother could hear the strange story. "I remember now that we sent all the cookies Rhoda made that day to the sale for the benefit of poor Mrs. Lansing," said Mrs. Gray. "Perhaps you dropped your ring into the cookie dough, Pauline."

"I am sure that was the way it happened," said Maybelle's mama. "We are glad Pauline has her ring again."

"And now I'll wear a ribbon till my finger gets large enough for the ring," said Pauline, looking at the pretty gift that had been gone so long. "I never want to lose it again even if it would be safe in a big brown cookie."

OLDEST OF LIVING TREES.

This Bo-tree (the *Ficus religiosa*) is probably the oldest living thing in the world of which record has been kept by man, and, with the possible exception of the sequoia, the oldest of living trees. It was brought from India by the Princess Sanghamitta, and was planted by King Devananiya Tissa in 288 B.C. It is, therefore, 2,195 years old. The preservation of this tree has been an object of reverent solicitude to successive dynasties, and either through superstitious reverence, or because of its worthlessness to a plunderer, it has been spared amid all the havoc of repeated invasions. As recently as A.D. 1739 it was endowed with lands by Raja Sinah, a Kandian chief.

The Bo-tree's age and identity are matters of absolutely faithful record, and when one recalls that in the rigorous climate of northern Germany, in Hildesheim, there grows a rosebush which is a thousand years old, it does not seem so remarkable that in the balmy climate of Ceylon this tree should have lived twice as long. It is gnarled and unsymmetrical, because many of its branches have been cut off and sent to distant temples. This Bo-tree is a branch of the tree under which Guatama Buddha sat when he attained Nirvana, and Buddhists say the passion through which he passed communicated itself to the tree, and caused all the leaves to tremble.

Each of the millions of pilgrims who have toiled along the sacred way which leads to this shrine has hoped to bear away with him a leaf from the sacred tree, and happy is he at whose feet one falls.

The leaves hang on a slender stem, and are easily stirred by the slightest breeze, so each petitioner is rewarded for his pilgrimage by feeling that the tree responds to the fervor of his soul; but few take home a leaf. Many bring offerings to the tree, and on a number of the lower leaves are sheets of gold placed there by jewelers and other wealthy worshippers.—Century Magazine.

WHEN ANTAGONISMS EXIST.

Antagonism between two persons usually arises from their not knowing each other well enough. They see certain apparent characteristics in each other which, on the surface, are unfavorable; and they stop with that, as though by knowing the surface they could know the real person! How often have we all had the experience of heartily disliking some one, and feeling quite sure that he also heartily dislikes us; and then, through some trifling circumstance, being thrown with him in such a way that the outer shell of conventionality is broken through and each one gets his first real glimpse of the other! The old dislike, of course, is replaced by hearty admiration on both sides. We are always surprised at this experience; we ought never to be. For there is something lovable and attractive in every soul that lives; it will always appear when we become well enough acquainted. Let us not dodge the truth that when we are repelled by a fellow-being, it is not because of that one's unworthiness, but because of our blind unwillingness to see things as they are.—Sunday School Times.

**Nut Biscuit.**—Sift together two cups flour, one-half teaspoon salt, one heaping teaspoon baking powder. Rub in one heaping tablespoon butter, add one cup ground or very finely chopped nuts—English walnuts, hickory-nuts or almonds—and two tablespoons sugar; mix to a soft dough with milk. Mold with the hands into small balls, place well apart on greased pans, brush each with milk, put a pinch of chopped nuts on top, and bake in hot oven.

NAOMI.

Two sons, a husband, lie in Moab's soil.  
Dejected, broken-hearted, on I toll;  
Des: God not hear nor see?  
Childless and homeless in a land so strange;

The future far beyond my utmost range;  
Yet Ruth doth cleave to me.

Oh woe the day! when out from Bethlehem town,  
Elimelech and I (by famine, Faith low down),

Sojourn'd to Moab's plain.  
Mahlon and Chillon, frail and pining boys,

Yet objects of their parents' sweetest joys,  
Escape the Famine's pain.

Death, wanton, snatched my husband from my side;

My two boys from my fears I safely hide,  
Not so my hopes, my joys.

The one brought Orpah to his home and heart;

The other Ruth. Alas! How soon they part;  
God took from me my boys.

The scenes of Bethlehem rise within my mind;

Three graves in Moab land I leave behind;

I'll die where I was born.  
These widows to their kin will now repair,

My future life and fate they must not share;

My soul with grief is torn.  
Orpah, obedient to my firm request,  
Reluctant left me. Long had we caressed.

Ah me, 'twas sad to see.  
Not so with Ruth—"Thy God, my God"

—she cried  
"To be the mother of Him crucified,  
Thy tomb shall cover me."

Through Bethlehem streets we trod like days of yore,

Beheld the old folk at each stoop and door,  
"A welcome home," they cried.

No cheer for me; but this young widow greet—

Mara, Naomi not,—for me is meet:  
My faith the Lord hath tried.

The ripened grain is cut in Boaz' fields:  
The gleaners gather what their effort yields

Through laws of charity.  
At Boaz' feet, Ruth hides herself by night,

And does that which in virtue seemeth right,  
A soul of purity.

The wealthy Boaz does a kinsman's part,  
And Ruth, the tender, gathers to his heart,

And now my dream is won:  
Obed and Jesse and the Shepherd King,  
Their homage to the Moabitess bring,  
In God's beloved Son.

—Frank A. Agnew, in United Presbyterian.

THE SERMON.

Washwoman—You should have heard that sermon last night.

Joeman—What was the text?

Washwoman—I don't remember now, but the sermon was fine.

Joeman—Well, what did he talk about?

Tell me something he said.

Washwoman—I can't think now, but it did me much good.

Joeman—What good did it do you to hear it if you can't remember anything said?

Washwoman—You see those clothes there, don't you? And you don't see any water in them, do you? But you know it has been there because they are clean. The water didn't have to stay in those clothes to clean them.

THE POPE'S WATCH.

An interesting anecdote about the Pope is being told in Rome just now. It happened in an audience His Holiness gave not long ago to certain members of the "black" nobility. A church clock was striking the hour, and the Pope, to compare the time, took from his girdle an antiquated nickel cased watch, with the white metal worn off in patches. It was secured by a common leather guard.

An Italian prince who was present produced a splendid richly cased gold chronometer, set with jewels, a masterpiece of the goldsmith's art, and begged the Pope's acceptance of it in exchange for his old nickel watch, which the nobleman added, would always be regarded by him as a most precious possession. The Holy Father gently declined.

"It was a present from my dear mother," he said, with a smile, fondling the faded old timepiece. "I was quite a small boy when she gave it to me, with this very leather guard I am wearing now. I promised to keep it until it was worn out beyond repair. It must be a good watch," the Pope added, "for it has never disappointed me yet."—New York Sun.

DOGS CANNOT REASON.

The dog is, no doubt, the most intelligent of our domestic animals, and I yield to none in my affection for him. I can almost eat and sleep with a fine dog winter and summer. But I try not to deceive myself about his intelligence. It seems to me that if the dog had the least spark of wit akin to our own—that is, power of reason—his long association with man would have fanned it into a flame, however small. But after all these thousands of years of human companionship and love he has less wit in some respects than his wild brothers, the fox and the wolf. Having been spared the struggle to live that falls to their lot, his cunning and sagacity have deteriorated. The same is true of the horse, which has less intelligence than the wild stallion of the plains, and for the same reason. These animals do not grow wiser as they grow less wild. They do not civilize or develop. We train them into certain ways that make them serviceable to us; we humanize them without adding to their mental capacity. In other words, we cannot cross intelligence upon theirs and make it fruitful in them. The germ will not take.—John Burroughs, in the *Outing Magazine*.

WATCHING THE YEAR OUT.

Throughout the world the practice of watching the old year out and the new come in has been a common observance for many centuries. In the monasteries and convents of various religious orders it has always prevailed, and several Protestant denominations observe it as a beneficial institution, promoting, as it does, piety and the formation of good resolutions. Resolves for the future are not limited to our own time, for nearly 1,900 years ago Pliny, the scrapbook maker, noted in his quaint fashion the return of the Saturnalia; made a memorandum that during the coming year he must make sacrifices to certain gods whom he had neglected and that in other ways he must amend his life. There is no record that he did, so his New Year resolutions were probably forgotten as quickly as those made nowadays.—*St. Louis Globe-Democrat*.

The track in the sand, or the imprint in the rock, is proof of the creature that made it. The world itself and the stars that light it are witnesses to him who made them.



CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## EASTERN ONTARIO.

Rev. H. E. Abraham and Mrs. Abraham, of Port Hope, are spending the Christmas holidays with relatives in Whitby.

The next meeting of Kingston Presbytery will be held in Chalmers church, Kingston, on 1st Monday in March next at 3 p.m.

The anniversary services of the Ennis Killen congregation were held last Sunday. Rev. George Miller, B. A., of Toronto, was the preacher.

At the last Communion in Norwood church, thirty-two new members were received on profession of faith. This makes a total of fifty-four received into fellowship during the year.

Rev. Wm. Beattie of Cobourg is moderator in the vacant charge of Grafton and Vernonville in the Presbytery of Peterborough, and will be glad to hear from candidates. The stipend is \$900 and manse.

As usual the entertainment held in Stormont hall, Newington, on the 31st ult., in connection with the Presbyterian church, was quite a success. A good programme, prepared by the young people of the Sunday school, consisting of dialogues, recitations and vocal and instrumental music, was presented, and Messrs. McEwen and Patterson, elocutionists, of Montreal, took part to the delight of the large audience.

The Orillia Packet says: The Rev. Robert Ponge, who was inducted into the pastorate of St. Paul's church, Peterborough, last week, is the third pastor of that congregation in seventy-four years. The Rev. J. M. Roger had charge of the congregation for forty-three years, and the Rev. Dr. Torrance's pastorate extended over a period of thirty-one. The record of the Orillia Presbyterian church is in much the same class as St. Paul's, Peterborough.

On Monday evening of last week the Monkland church Sunday school held their Christmas entertainment in McGillivray's Hall, but they were not as fortunate with the weather, yet to the surprise of all the hall was filled. The cantata "Ahead of Santa Claus" was rendered by the school in a manner that won the applause of the whole house. It occupied an hour. Then Santa Claus appeared in the person of Wm. L. Montgomery of Gravel Hill. The heavily laden tree was stripped of its treasures and the young folks and others were made glad. The pastor, Rev. James Hastie, presided.

Anniversary services were held in Knox church, McDonald's Corners, on Sunday, 15th inst. Rev. Dr. MacGillivray, of Chalmers church, Kingston, preached appropriate and strong sermons. "God's need of man's service, in life, and gifts" was the morning theme; in the evening, "The doing of our best," from David's contribution to the temple Solomon afterwards built. The day was stormy, so that the home congregation shared alone in its festival. The plate offering exceeded \$75. On Monday evening the social and sacred concert was largely attended; and about \$50 added to the fund. Subscribed and voluntary offerings to the amount of \$560 have been received by the treasurer during the year toward the building fund, making a total anniversary payment upon the mortgage of \$685. The debt of the new church will stand about the \$1,500 mark aimed at, and will steadily disappear under the self-reliance and resource of this aggressive people.

## WESTERN ONTARIO.

Rev. James R. Mann, B.A., of Sturgeon Falls conducted services in Westminster church, Mount Forest, last Sunday.

The Stayner congregation will call Rev. Robert C. McDermid, B.A., of Fingal, Ont., salary offered, \$1,000, free manse, and one months holidays.

Rev. E. D. McLaren, D.D., of Toronto spent the week-end with Rev. T. A. Rodger of Owen Sound, and preached last Sunday morning and evening at Knox church.

Rev. N. T. C. Mackay has resigned the charge of Port Stanley. Mr. Mackay had not been in charge for a very long time, but during his pastorate did effective work and made a large number of friends.

Rev. A. D. Reid, of St. Andrew's church, Sault Ste. Marie, conducted the opening services last Sunday of the new Presbyterian church at Bar River. Rev. Mr. Anderson of Korah occupied the pulpit in St. Andrew's church in Mr. Reid's absence.

Rev. Hewitt and wife have arrived from Severn Bridge and taken up their residence in the manse, Middleville. The induction of Rev. Hewitt took place on Thursday, Dec. 19th; those taking part were Rev. Wm. McDonald, of Lanark, Rev. J. S. McIlraith of Balderson, Rev. J. McLean, of Watson's Corner.

At a meeting of the Barrie Presbytery held recently, the resignation of Rev. P. Nicol, pastor of the Beeton and Tottenham congregation, was accepted, to take effect on the first of May next. A deputation from Monkman's church was present and asked the Presbytery to allow the Monkman congregation to suspend service and join with the congregation at Schomberg. This request was granted.

The Upper Canada Religious Tract and Book Society, which is now in its seventy-fifth year, is facing the situation and grappling with the needs more vigorously than ever. During the season of navigation just closed, four sailors' missionaries have been kept at work. Mr. Jas. S. Potter and Mr. Geo. D. Pound of the district from Toronto to Montreal. Mr. Jas. Judson, successor to the late Rev. Thos. Bone, on the Welland Canal, and Mr. W. V. Huntsman on the Georgian Bay and upper lakes.

The Rev. Dr. Bayne, of Sudbury, has made a new departure. For some time the seating capacity of his church has proved utterly inadequate and, in order to relieve the situation, he has been conducting an extra Sunday evening service at 8.15 o'clock in the opera house, for some time past. The experiment has proved a success. The attendance has steadily increased until latterly the big auditorium has been packed. But the interesting thing is the cosmopolitan character of the crowd. Not only do the worshippers from the other churches attend, but Roman Catholics, Jews, Greeks, Italians, Finns, Lithuanians, Poles, etc., are present in large numbers. The people who dine at 6 o'clock, the transient people—always numerous in Sudbury—together with others who have not been in a church for twenty years or more; all are there together. Needless to say, Dr. Bayne offends no one's denominational sensibilities, but preaches the Gospel, and applies it to the needs and interests of everybody's daily life. The result of this new departure is not only gratifying but also most suggestive. It may be added that the best of music is provided and a collection is taken which more than meets all expenses.

## HAMILTON NOTES.

Rev. T. McLachlan of St. James' church and Rev. S. B. Russell of Erskine church exchanged pulpits on Sunday morning, the 15th inst.

Rev. Professor McFayden of Knox College was the special speaker at last Monday's meeting of the Hamilton Ministerial Association.

Rev. Dr. Lyle, the indefatigable convener of Assembly's Committee on Augmentation, has arranged for a general exchange of pulpits in Hamilton in the interests of this fund.

Rev. Dr. Nelson has resigned the pastorate of Knox church to accept a call to a large church in Minneapolis. The matter is to be dealt with by the Presbytery at a special meeting on Wednesday of this week. Strong efforts are being made by Knox congregation to hold their popular pastor.

Most successful anniversary services were held on the 8th inst. in St. Andrew's Presbyterian church, the preacher for the day being Rev. W. R. McIntosh of Elora. It was the third anniversary of Rev. J. A. Wilson's induction and the first anniversary of the opening of the new church. The special services were continued on Monday evening; when addresses of a congratulatory nature were delivered by Rev. W. R. McIntosh, of Elora, and Rev. Dr. Nelson, of Knox church, Hamilton.

At its last meeting the Presbytery of Kingston adopted the following minute: "The Presbytery sorrowfully records the death of two of its members—the Rev. M. W. Maclean, M.A., and the Rev. C. E. Gordonsmith. The former passed peacefully away from his new home at Arlington Beach, Sask., on November 12th, and the latter died at the manse, Demorestville, on Friday, Dec. 6th. Mr. Maclean was a brother beloved by all who knew him and the Presbytery recalls with gratitude the memory of his genial, kindly spirit, his sincere devotion to all the work of the Presbytery committed to him especially his arduous and faithful labors in the department of Home Missions; and the ability and scholarly culture which he manifested in all the work of the ministry.

Mr. Gordonsmith, while only a few years a member of this Presbytery, showed a spirit of courage and zeal in his willingness to do hard work in difficult mission fields. By his ability as a preacher, his ripe scholarship, gentlemanly bearing and Christian sympathy, he won the affection of the people among whom he labored."

The death is announced of Rev. Walter Ross Taylor, D.D., of Kelvinside United Free Church, Glasgow, Scotland. Rev. Dr. Taylor was, next to Dr. Rainey, the principal leader in the movement which resulted in the union of the Free and United Presbyterian Churches, and he practically organized the first General Assembly of the united Churches. His work in organizing and looking after the interests of the united Churches after the decision of the House of Lords was probably responsible for the breakdown of his health about two years ago. He was born in Thurso, Caithness, in 1838, and was a son of the manse, his father, the late Rev. Dr. Taylor of Thurso, being at the time of his death one of the oldest Free Church ministers in Scotland.

The Presbytery of London meets for unfinished and general business in First Presbyterian Church, London, on Tuesday, Jan. 21st, at 10.30 forenoon.



## DEATH OF DR. ROBERT CAMPBELL.

(Perth Courier)

A happy and merry home was saddened on Christmas morning when Rev. Dr. Campbell was called home to his reward. While the death summons was unexpected, it did not find the doctor unprepared. Dr. Campbell came home Christmas eve and sat talking for some time with his son Thomas about the latter's studies. Early in the morning he complained of being sick. He was given medical aid, but passed away at seven Christmas morning, and in his passing the Presbyterian church of Canada loses one of its large-hearted and broad-minded men.

Rev. Dr. Campbell was born in Montreal in the year 1846. When quite young he went to live with his grandparents at Chateaugay where he remained till he was 12 years old. Upon the death of his younger brother he returned to his parents who now live in Brockville. He attended the Brockville Public school until he was 14. After this for a time he was tutored by Rev. Duncan Morrison, minister of St. John's church, Brockville. When quite young he entered Queen's College Kingston, where he graduated with B.A. and M.A., afterwards graduating in theology. In the fall of 1870 he left for Edinburgh where he took a brilliant course in mathematics and political science. After returning from Edinburgh he went to Renfrew as assistant and successor to the Rev. Mr. Thomson.

For nearly 30 years he ministered to the congregation at Renfrew with great success, having the satisfaction of seeing it grow from a small one to one of the largest and most generous congregations outside the cities. During his stay in Renfrew he received the degree of Doctor of Science from Queen's. For many years he was Convener of the Presbytery's Home Mission and Augmentation committees and whilst particularly interested in these he never lost his interest in all the other schemes of the church. After the death of Rev. D. J. MacDonnell of Toronto he was appointed convener of the General Assembly's Augmentation Fund, where he showed his executive ability in a marked degree. In 1897 he received at the hand of the church the highest office in its gift when he was elected moderator of the General Assembly at Hamilton and at the same Assembly was appointed agent of the Century Fund. Before the close of this movement which, through his efforts, was brought to a most successful conclusion, he was stricken with paralysis. From this stroke he rallied but in the course of time the first was followed by a second and third. He returned to his home on Xmas Eve in apparent good health and good spirits but ere morning the call came to him and he has gone to be with Christ which is far better.

A service was held on Thursday morning in the parlor of the family residence in Perth conducted by Rev. A. H. Scott who was assisted by Canon Muckleston, a college companion of university days, and Rev. D. Currie. Rev. Geo. D. Campbell of Chalk River and Thomas Campbell a student of Queens were in Perth to spend Christmas with their parents and were present to take charge of matters when the unexpected happened.

The remains of the late Rev. Dr. Campbell arrived in Renfrew on Thursday afternoon and were taken to the residence of Mr. R. C. Wilson, son-in-law. The funeral service took place on Friday afternoon at 1.30. Service was held in St. Andrew's church and was conducted under the auspices of the Presbytery of Lanark and Renfrew, in which body Dr. Campbell for some years filled the position of Presbytery Clerk. Rev. Mr. Hay, pastor of St. Andrew's, had charge of the services

and preached the funeral sermon. Rev. Dr. McLean, of Arnprior, Rev. A. H. Scott, of Perth, and Rev. A. A. Scott, of Carleton Place, assisted. The Masonic Order, of which the deceased was a prominent member, also took part in the funeral services.

From the time the remains arrived at the Wilson residence up to the hour of the funeral, a steady stream of people viewed the features of him whom everybody loved and respected, and many a tear was shed over the bier. Business was suspended during the obsequies Friday afternoon.

In Pembroke the news of the sudden death of the late Rev. Dr. Campbell, of Perth, came as a great shock to his many friends. The reverend gentleman was in Pembroke only a short time ago attending the reception given Rev. Mr. and Mrs. Knox, the pastor of Calvin church. The sympathy of the community is extended to Mrs. Campbell and family in their sudden bereavement.

## QUEEN'S UNIVERSITY MISSIONARY ASSOCIATION.

The following letter was written by one of the two boys who are being supported by the Q.U.M.A. in the Orphan's Home, Bardizag, Turkey. The Mr. Kennedy and Mr. Chambers mentioned in the letter are both Queen's men.

Nov. 6, 1907, Bardizag.

My Dear Beneficent, I was glad when I heard that you will keep me this year in this Orphanage that I be a useful man for mankind.

When my father died two and a half years ago I was eleven years old, and I came here to this Orphanage. After my father's death my mother and my big sister went to Constantinople to serve in order that they may keep me in the Orphanage. The first year when I came here my mother didn't give money for school. The second year when I came with my brother my mother promised to give four liras only for me. But my big sister which was eighteen years old got a sickness in Constantinople and they went to our country Ada-Bazar, my sister lingered seven months and after she died my mother did not give the money. One month after my sister's death the holidays began my mother came here with my little sister in this village in order to pass the holidays. After the holidays my mother went again to Constantinople and my sister to school. She is sixteen years old and will get her diploma this year. We again came to this Orphanage and now you will be my beneficent and my mother will give four liras for my little brother.

I take lessons in the High School and am Sophomore.

In the Orphanage we work. We go to the field and dig, we too also nurse cocoons in the summer.

I want to express my hearty thanks to all of you for your great kindness in joining with Mr. Kennedy and Mr. Chambers in helping us and I will try to be worthy of it. I remain, your thankful son.

HAIG KUPIJAN.

(The executive of the Q.U.M.A. is prepared to send men, to address congregations or societies who desire to get more intimate knowledge of what is being done. A card sent to R. S. McTavish, Queen's University, will bring you into touch with the executive.)

Queen's University Journal has appointed the following to act as judges in its short story competition: Prof. S. W. Dyde, LL.D., Prof. John Marshall, M.A., and G. O. Platt, B.A., editor-in-chief of the Journal.

Rev. D. W. and Mrs. Best of Beaverton and family are visiting friends in Toronto.

## GWALIOR PRESBYTERIAN MISSION.

We gladly make room for the following letter from Rev. Dr. Wilkie:

My Dear Friends: Allow us thus as a mission to again send you our warm and grateful Christmas Greetings.

Throughout another year you have so earnestly upheld our hands and so liberally supported the work that we can joyfully lift up our "Ebenezer" for a year of great mercy and rich blessing, that has made difficulties rest light and has brought cheer all the way.

We are learning many things and are made to feel we yet have much to learn of the work itself, but far more of the richness and fullness and all conquering power of the grace of our beloved Saviour.

To your earnest prayers, perhaps even more than your gifts, we owe very much—more perhaps than you realize—but their uplift has been very real here.

Over one hundred have been received by baptism in the year, a number that might have been very much larger, had we been anxious for mere numbers; and the truth has been earnestly pressed home in over fifty villages, many of whom for the first time thus heard of Jesus and His love. If one soul is very precious surely we have cause for united thanksgiving at this season.

May the New Year bring us all a fresh baptism of the Holy Spirit that next year there may be greater and continued joy over souls saved both in heaven and in many homes here that are still sitting in darkness.

On behalf of all your Missionary workers and Christians. Gratefully your Missionary.

J. WILKIE.

Jhansi, November 21st, 1907.

## THE TRAIN DE LUXE OF CANADA.

The "International Limited," the premier train of Canada, is indorsed by everybody who has ever had the experience of riding on it. It leaves Montreal at 9.00 a.m. every day in the year, arriving Toronto at 4.30 p.m., Hamilton 5.30 p.m., London 7.45 p.m., Detroit 10.00 p.m., and Chicago 7.42 a.m. following morning. It is a solid vestibule train—modern equipment throughout—with Pullman sleeping cars through to Chicago; also Cafe Parlor and Library car service. Have the experience on your next trip west.

The January issue of Foreign Missions Tidings contains the following list of new life members of the W. F. M. S.: Mrs. Geo. Bell McLennan, St. Andrew's Mission Band, Huntsville; Mrs. Wm. Brown, Erskine Church Auxiliary, Hamilton; Mrs. Jacob Christie, Pleasant Valley Auxiliary, South Mountain; Mrs. Wm. H. Ross, W.F.M.S. Auxiliary, St. Stephen's, Winnipeg; Mrs. Dey, Simcoe Auxiliary W.F.M.S., Simcoe; Mrs. Jos. Longmore, W.F.M.S. Auxiliary, Newburgh; Mrs. David Brown, W.F.M.S. Auxiliary, Paris; Mrs. Wm. A. Gilmour, W.F.M.S. Auxiliary, First Presbyterian Church, Brockville; Mrs. S. M. Glenn, W.F.M.S., First Presbyterian Church, Chatham; Miss Nina Farquharson, W.F.M.S., First Presbyterian Church, Chatham; Mrs. S. Dunwoody, W.F.M.S. Auxiliary, Knox Church, Winnipeg; Miss Amelia Fraser, Parkdale Auxiliary, Parkdale; Mrs. Wm. Lind, W.F.M.S. Auxiliary, First Presbyterian Church, London; Miss J. E. Sinclair, presented by Y.W.M.B., Old St. Andrew's, Toronto; Mrs. James Anderson, College Street Auxiliary, Toronto; Mrs. S. A. Clarke, W.F.M.S. Auxiliary, St. An. Church, Port Severn; Mrs. W. W. Miller, W.F.M.S. Auxiliary, Portage la Prairie; Mrs. Norman Lindsay, W.F.M.S. Auxiliary, Dresden, Ont.; Mrs. H. Selwright, Souler Auxiliary, New Westminster.

## HEALTH AND HOME HINTS.

As a possible means of decreasing drunkenness a correspondent advocates the retailing of whisky only when it is diluted to the extent of, say, one of spirits to two of water.

Don't neglect the ten minutes' rest during the day, with the feet raised. It gives the whole body a great sense of repose, and works wonders in smoothing out the lines on the face.

A salt ham should be soaked in cold water for twelve hours before being cooked, put in fresh cold water, bring quickly to the boil, skim well, let boil for ten minutes, then put back, where it will keep simmering.

Hot milk, heated to as high a temperature as it can be drunk, is a most refreshing stimulant in cases of cold or over fatigue. Its action is very quick and grateful. The effect of hot milk is far more beneficial and lasting than that of alcohol. It gives real strength, as well as acting as a fillip.

Nut Cream.—Two cupfuls of light brown sugar, three-fourths of a cupful of cream, one-fourth cupful of hot water; cook until it forms a ball when dropped in cold water, then add two-thirds of a cupful of chopped English walnuts. Stir until creamy.

Sandwich Biscuit.—Sift together one pint flour, one-third teaspoon salt, one teaspoon baking powder. Rub in one heaping tablespoon butter. Mix to a soft dough with milk. Roll out three-eighths inch thick. Cut into rounds. On one-half of the rounds spread a little soft butter, and a thick layer of finely chopped and seasoned cold meat; cover with remaining rounds and press together. Brush tops with milk, place one inch apart on greased pans, and bake in hot oven.

Jelly Cake.—Beat three eggs well, whites and yolks separately, take a cup of fine white sugar and beat in well with yolks, and one cup of sifted flour, stirred in gently; then stir in the whites, a little at a time, one teaspoon baking powder, one tablespoon milk; pour into three jelly cake plates and bake from five to ten minutes in a well-heated oven; when cold spread with current jelly, place each layer on top of the other, and sift powdered sugar on top.

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## SPARKLES.

"Speak to me," she pleaded, and looked into his deep brown eyes. "Speak to me," she repeated, and stroked his soft curly hair. And this he could not resist. "Bow-wow," he said.

Mamma—Garrett, your conduct is just dreadful. Why do you act so naughtily? Garrett (age five)—Oh, I guess it's because I'm too little to know any better.

Mrs. Galey (with paper)—The telephone girl in France answers a call by saying, "I listen."

Mr. Galey—Why this superfluous information?—Puck.

A fly and a flea in a flue  
Were imprisoned; so what could they do?

Said the fly: "Let us flee."  
Said the flea: "Let us flee."  
So they flew through a flaw in the flue.

A small miss who had but recently mastered her catechism confessed her disappointment with it thus:

"Now, I obey the fifth commandment and honor my papa and mamma, yet my days are not a bit longer in the land, for I'm put to bed every night at seven o'clock just the same."

A young man, who was about to be married, was very nervous, and, while asking for information as to how he must act, put the question: "Is it kiss-tomary to cuss the bride?"—Brooklyn Life.

"It is a rule, to which good lawyers usually adhere," says a Philadelphia attorney, "never to tell more than one knows. There was an instance in England, not many years ago, wherein a lawyer carried the rule to the extreme."

"One of the agents in the Midland Revision Court objected to a person whose name was on the register, on the ground that he was dead. The revision attorney declined to accept the assurance, however, and demanded conclusive testimony on the point.

"The agent on the other side arose and gave corroborative evidence as to the decease of the man in question.

"But, sir, how do you know the man's dead?" demanded the barrister.

"Well," was the reply, "I don't know. It's very difficult to prove."

"As I suspected," returned the barrister, "You don't know whether he's dead or not."

"Whereupon the witness coolly continued: 'I was saying, sir, that I don't know whether he is dead or not; but I do know this; they buried him about a month ago on suspicion.'"—Harper's Weekly.

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## A YOUNG DETECTIVE.

Bobby's mother had taken him to church to hear the evening sermon, and they occupied seats in the gallery, where there was more room than on the main floor. Bobby tried not to allow his attention to wander from the preacher, but it did. He seemed to be particularly interested in a family who sat in front of him, and when the sermon was about half over he whispered to his mother:

"Mamma, I never saw these people before, but I know their name."

"Hush, dear."

"But I do," persisted Bobby. "Their name's Hill."

"How do you know?"

"Every time the preacher says his text, I will lift up mine eyes unto the hills, those two big girls look at each other and smile."

Subsequent inquiry proved that Bobby was right in his guess.—Youth's Companion.

Doll-making did not become conspicuous as an industry in the Thuringian Mountains until the middle of the nineteenth century, when a citizen of Sonneberg brought from London a doll which was regarded as a great curiosity. It had come originally from China, and its head legs, and arms were movable. This furnished an inspiration to the ingenious Thuringian toy-makers, who promptly improved upon it. Up to that time they had made dolls only of wood and leather, but soon they evolved the wax head—at first a crude article, the wax being applied with a brush, but later brought to high perfection, thanks, it is said, to an accidental discovery. A man engaged in making the heads dropped a thimble into his pot of fluid wax, and in taking it out, found it covered with a smooth and beautiful coat of the substance. He was not slow to seize the idea, the result being the adoption of the dipping process, the final touches of color being put on with a camel's-hair pencil. Later on the movable eyes and closing lids, to feign sleep, were added, and the fleece of the Angora goat was substituted for human hair in the making of wigs, holding its color and curl much better, the doll, as it is known today, thus assuming its final and highly artistic form.

Attacks on religion remind us of children on the banks of a river whipping the stream with hazel rods. It amuses the children but has but little effect on the river.

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Thoroughly Cured by the Fittz  
Treatment—nothing better  
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Rev. Canon Dixon, 417 King St.  
E., has agreed to answer ques-  
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Clergymen and Doctors all over  
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addicted to drink. Free trial,  
enough for ten days. Write for  
particulars. Strictly confidential

**FITZ CURE CO.**

P.O. Box 214, Toronto.



**SEALED TENDERS** addressed  
to the undersigned, and en-  
dorsed "Tender for Servants'  
Quarters, R.M.C., Kingston, Ont.,"  
will be received at this office  
until Friday, December 6, 1907, in-  
clusively, for the work above de-  
scribed.

Plans and specification can be  
seen and forms of tender obtained  
at this Department, and on applica-  
tion to H. P. Smith, Esq.,  
Architect, Kingston.

Persons tendering are notified  
that tenders will not be consider-  
ed unless made on the printed  
form supplied, and signed with  
their actual signatures.

Each tender must be accom-  
panied by an accepted cheque on  
a chartered bank, made payable  
to the order of the Honorable the  
Minister of Public Works, equal  
to ten per cent. (10 p.c.) of the  
amount of the tender, which will  
be forfeited if the person tendering  
decline to enter into a con-  
tract when called upon to do so,  
or if he fail to complete the work  
contracted for. If the tender be  
not accepted the cheque will be  
returned.

The Department does not bind  
itself to accept the lowest or any  
tender.

By Order,

**FRED GELINAS,**

Secretary.

Department of Public Works,  
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Newspapers will not be paid for  
this advertisement if they insert  
it without authority from the  
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Founded 1818. Incorporated 1822.

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Capital Paid up	2,500,000
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**Synopsis of Canadian North-  
West.**

**HOMESTEAD REGULATIONS**

**ANY** even numbered section of  
Dominion Lands in Manitoba,  
Saskatchewan, and Alberta, ex-  
cepting 8 and 28, not reserved,  
may be homesteaded by any per-  
son who is the sole head of a  
family, or any male over 15 years  
of age, to the extent of one-  
quarter section of 160 acres, more  
or less.

Application for entry must be  
made in person by the applicant  
at a Dominion lands Agency or  
Sub-agency for the district in  
which the land is situate.  
Entry by proxy may, however,  
be made at an Agency on certain  
conditions by the father, mother,  
son, daughter, brother or sister  
of an intending homesteader.

The homesteader is required to  
perform the homestead duties un-  
der one of the following plans:—

(1) At least six months' resi-  
dence upon and cultivation of the  
land in each year for three years.

(2) A homesteader may, if he so  
desires, perform the required resi-  
dence duties by living on farm-  
ing land owned solely by him,  
not less than eighty acres in  
extent, in the vicinity of his  
homestead. Joint ownership in  
land will not meet this require-  
ment.

(3) If the father (or mother, if  
the father is deceased) of a  
homesteader has permanent resi-  
dence on farming land owned  
solely by him, not less than eighty  
(80) acres in extent, in the vicinity  
of the homestead, or upon a  
homestead entered for by him  
in the vicinity, such a home-  
steader may perform his own  
residence duties by living with the  
father (or mother).

(4) The term "vicinity" in the  
two preceding paragraphs is de-  
fined as meaning not more than  
nine miles in a direct line, exclu-  
sive of the width of road allow-  
ances crossed in the measure-  
ment.

(5) A homesteader intending to  
perform his residence duties in  
accordance with the above while  
living with parents or on farming  
land owned by himself must notify  
the Agent for the district of  
such intention.

Six months' notice in writing  
must be given to the Commis-  
sioner of Dominion Lands at Ot-  
tawa, of intention to apply for  
patent.

W. W. CORY,

Deputy of the Minister of the  
Interior.

N.B.—Unauthorized publication  
of this advertisement will not be  
paid for.

**"ST. AUGUSTINE"**

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The Perfect Communion Wine.

Cases, 12 Quarts, \$4.50

Cases, 24 Pints, - \$5.50

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