

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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BY FRANCES R. HAVERGAL.

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He who hath blessed will bless.  
Then reston Him to-day, forever.

He who hath given thee grace  
Yet more and more will send.  
He, who hath set thee in the race,  
Will speed thee to the end.  
He loveth always, faileth never,  
Then rest on Him to-day, forever.

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**WHITBY PRESBYTERY.**

At the last meeting of Whitby Presbytery there was a conference on Church Union. Members of Presbytery are not all of the same mind on this subject, but the taking of the vote was postponed until the assembly remit is considered at the January meeting.

A reference from a committee of Synod brought up the matter of systematic giving and a committee of Presbytery was appointed to write a circular letter reminding congregations of their obligation to the general work of the church; and commending the weekly offering system by duplex envelope as recommended by assembly and Synod.

Rev. Thomas Rogers, of East Toronto, addressed Presbytery in the interests of Sunday school work. He succeeds in inspiring others with some of his enthusiasm for this great work. According to his view the Sunday school includes the whole congregation.

A minute in connection with Rev. G. H. Borland's resignation of his charge was read and ordered to be engrossed in the minutes. On behalf of the congregation of Columbus and Brooklin, Mr. Hodges, interim moderator of session, obtained leave to moderate in a call.

Rev. H. D. Cameron intimated his acceptance of the call to Melville church, Scarborough, and arrangements were made for his induction there on November first, Mr. Forster to preside and induct; Mr. McLeod to preach; Mr. Moore to address the minister and Mr. MacFadgen to address the people.

Mr. P. Pilkey, who had done work within the bounds of the Presbytery during the past summer, was very cordially certified to the Senate of Queen's College.

Rev. P. McLeod, of Newcastle, was appointed to represent Presbytery at the meeting of the Whitby Presbyterial to be held at Dunbarton on which third Wednesday of January at which place and date Presbytery also will meet.

Since the beginning of the year 116 new members have been added to the communion roll of Westminster church. On a recent Sunday Rev. Dr. Pitblado, pastor emeritus, was present and took part in the service. The pastor, Rev. D. Christie, has been speaking on "What Canada has to rejoice at and what Canada has to fear."

Dr. and Mrs. T. Wardlaw Taylor, on leaving New Westminster, B.C., where Dr. Taylor was pastor of St. Stephen's church for the past seven years, were the recipients of a fine address, in which the affection and appreciation of the congregation were voiced. The address was accompanied by a purse of gold for Dr. Taylor and a pearl brooch for Mrs. Taylor. The doctor is leaving for eastern Canada.

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VISITING CARDS PROMPTLY PRINTED

At the recent meeting of Montreal Presbytery Rev. J. R. Dobson gave a report on Foreign Mission work in Montreal, especially among the Jews. The committee doing work among the Italians are conferring with the Methodist church authorities so as to divide the field between the two churches, that there may be no unnecessary overlapping. Mr. Dobson stated that sixty per cent. of the population in the central part of the city was Jewish. The Presbyterian Church withdrew from the Jewish work temporarily a few years ago, but it is felt that duty demands that it be resumed in view of the fact that the large Jewish population of our city is scarcely touched to-day by any Christian body. Mr. Dobson spoke of the most encouraging work being done among the Jews of Toronto, and said there was no reason why we should not expect similar results in Montreal if the work be undertaken in faith. It was agreed to refer back the Foreign Mission report to the committee, with the view of consulting with the agencies interested in Jewish work in the city.

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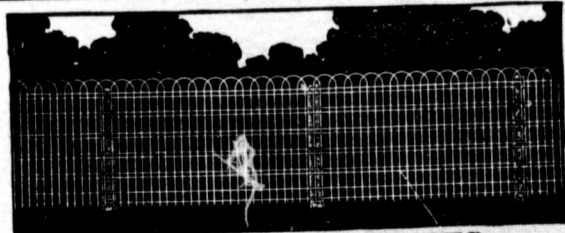
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# Dominion Presbyterian

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## NOTE AND COMMENT

The statement is made that prohibition has put the poor houses out of business in Kansas. Because there are no paupers to care for, forty-nine of the county poor farms have been turned into experiment stations in connection with the State Agricultural College.

The last difference on property questions between the United Free and the Free Churches of Scotland has been settled. It related to the mission property in South Africa. When it became evident that further pressure of its claims would involve a law suit, the Free Church withdrew.

St. Andrew's College, Toronto, breaks up for the Christmas vacation on December 20th, and re-opens on January 11th, 1911. The term just closing has been one of the most successful in the history of the college. The attendance has been large and the general spirit of the boys excellent.

Western Australia, which a few years ago was a blank on the map, is rapidly settling up. The country is almost desert from lack of rain, but there is a large yield from the gold mines, wool and live stock are exported, and there is a trade in pearl shell and sandalwood. Nearly half a million dollars' worth of the latter is shipped from Australian forests.

The Persian government, seeking a larger independence of action, has entered upon negotiations with Russia for the withdrawal of Russian troops from Persian territory. But Russia insists upon certain mining and motor-service concessions as a condition to withdrawal, and even if these concessions are granted, does not promise that the withdrawal shall be complete.

In a series of bloody massacres by Bedouins at Kerak, a town in plain sight of Jerusalem but fifty miles across the Moab Valley, probably 500 Christians have been killed. The encounters, which have been waged between bands of bloodthirsty, roving tribesmen on the one hand, and a mixed garrison of Turkish troops and Armenian residents on the other, raged intermittently for several days, and at its conclusion the nomadic savages marched through a lane of bodies of their victims into the fortifications, which they are now reported to be holding. The slaughter of the Christians, men, women, and even babies in arms, was wanton in the extreme, the fanatics falling on the defenseless crowds with their knives, slaughtering them merely as a matter of revenge for the execution by the Sultan's troops of a Bedouin tribal chief about a month ago.

"If Judas Iscariot had received three thousand pieces of silver instead of thirty for betraying Christ, the moral character of his act would not have been improved. And if, as almost all the churches have declared, the liquor traffic is contrary to the spirit of the Christian religion, then it cannot be licensed without sin, nor will a large revenue from license make right the wrong." So spoke the Rev. Dr. MacTavish, of Kingston, in a sermon in the Century Baptist church, on the text: "Woe unto him that giveth his neighbor drink." Heb. 11, 15. The speaker declared that all the good features of the license law were the prohibitory ones, but he saw no reason why the electors should content themselves with half-way measures. Other evils are exterminated wherever possible, he said, and there is no reason why an exception should be made of the liquor traffic.

## MR. DOBSON REPLIES TO DR. DU VAL. II.

Editor Dominion Presbyterian:

There are matters of government and discipline which the Supreme Court, so far as I know, has never claimed to have and which have never been assigned to it, apart from the action of a presbytery or a congregation. For example: A minister is primarily responsible to his presbytery, a layman to his session. The presbytery licenses the minister, ordains and inducts him, receives his resignation or orders it, certifies his ministerial character and standing, etc. Suppose that an Assembly should, without reference to presbytery or congregation, treat with another denomination for the transfer of a certain minister and his congregation to that other body, and then, when negotiations were complete, it should send its conclusions down to presbyteries "for rejection or approval," would that act be called constitutional? The most ardent unionist will not say that it would be. No Assembly would attempt such a thing. Well, if the Assembly cannot constitutionally treat for the disposal of one minister and one congregation without first securing a presbytery's action how can it constitutionally treat for the disposal of seventeen hundred ministers and three thousand congregations without first receiving authority from the same source? The only defence offered is that the Assembly sends the case to Presbyteries "for approval or rejection." There are matters which no Assembly has any authority to remit, matters which do not come, except indirectly and remotely, within the scope of its authority. For it is under limitations as well as presbyteries and congregations. For example: (1) The question whether an unacceptable candidate for a pastorate should be forced upon a congregation cannot be remitted; (2) The matter of ordering a certain minister, without cause, to abandon the ministry cannot be remitted; (3) The question as to whether a doctrine contrary to the accepted creed shall be received cannot be remitted. Fancy a remit like the following going down to presbyteries for approval or rejection: "The doctrine of a living, personal God shall no longer be the belief of the church!" (4) An act of Assembly ordering a private member to hand over his fortune to the church or be excommunicated cannot be remitted. And if such matters were remitted and sanctioned by a majority of presbyteries they would not become constitutional. They are matters which are already settled by the constitution of the church. They are not matters of mere administration, subject to the mood of a church court, but of constitutional right. Now if, as I understand, such subjects as these are not remittable without first changing the constitution, what shall be said of remitting the much greater question of the continued existence of the church? Can it be constitutional? I humbly think that it is not. But after all it might be a matter of little practical consequence were it not that the procedure followed is calculated to give an unfair prestige to the Union cause.

Now if I am right in the above stated position the other matter referred to by Dr. DuVal, which alone incited this letter, is not hard to explain. He speaks of the "enormity" of a "charge" which he considers that I have intentionally made against the Assembly, and says "it amounts to a misappropriation of funds by the Assembly." If Dr. DuVal means by this statement

that I charged the Assembly or the Union Committee with a dishonest use of the funds of the church, I emphatically repudiate his statement and declare that I had not the slightest intention of even suggesting such a preposterous absurdity. What possible advantage could I gain by such a "charge?" What result except shame to myself? For who would believe it? Dr. DuVal must have a little faith in the good sense and loyalty of the church as he has in mine if he thinks that even the most ordinary man would, on the statement of one obscure individual, believe that either the Union Committee or the General Assembly is composed of dishonest men. He would be a strange man indeed who would stain his own character with the bare hope of injuring another. But as Dr. DuVal has no hesitation in imputing this to me I must ask the favor of a little further use of your space.

The use of the church's funds, like the appointment of the Union Committee, is a fair subject of discussion. It is the most common of all subjects in every business meeting, and properly so.

The Assembly having appointed a committee must as a matter of course pay its expenses from some source, and accordingly voted to do so by levying a certain proportion on each of the church funds. These are the facts as stated in the Blue Book. The second fact was really made necessary by the first. But in my humble judgment each of these acts was a constitutional mistake, but NOT A MORAL OFFENCE, as Dr. DuVal would have me say. It certainly is an absurdity to suppose that the public acts of a public body, as related to the constitution, cannot be criticized without impugning the character of its members. It is no concern of mine to explain these acts of the Assembly or of the Union Committee. My only concern is to say that I hold the character of both to be inviolate. To this end may I also say that, as the matter appears to me, the whole case was put through the Assembly in the ordinary way of business. The vote to appoint the Committee having passed, the vote to pay expenses would pass as a matter of course. When men are busily engaged in pushing practical business they are not so apt to trouble about the deeper aspect of things. It is always easier to see afterwards. Besides, a constitutional mistake is not a new thing under the sun. Legislatures in Canada have made them pretty often, even under the sharp eye of constitutional lawyers. And they make them at the expense of the country, too. But no one dreams of charging the Legislature with dishonest conduct merely on the ground of such mistakes. We must distinguish. From the Christian standpoint, the only harm in making a mistake lies in the refusal to acknowledge it and to make amends, whether it be made by an Assembly or by a single individual.

The man who would stoop to wound an opponent by slandering his character need not be characterized. He may write strong things, he may even ridicule his argument, but if he stoop to slander, he is worthy of contempt. And if a word of mine could be fairly interpreted as casting such reproach upon any one I would regret it more deeply than it is possible for Dr. DuVal to do.

Further, it would ill become me to belittle the learning and ability of the Union Committee. I do not compare myself with these men. I do not "mount a throne of intellectual superiority," or pose as a "chief justice"; but I decline to acknowledge the infallibility of any man, and will claim the right to use my own intelligence in judging the words and works of my fellowmen.

A. B. DOBSON.  
Fordwich, Sept. 15, 1910.



SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWSDR. DU VAL ON THE QUESTION  
OF UNION.

Editor Dominion Presbyterian:

Your issue of the 19th ult. brings from Mr. Dobson a reply to my previous examination of his letters on Church Union. Have conned it carefully. Under a slightly changed form it is a going over of old straw previously threshed out. It must, therefore, be frank enough to say it is not the importance of the letter, so much as the cause of Union itself, which is exposed at present to much misrepresentation, that calls my attention. He says his previous letters were not written for the purpose of provoking controversy, and he will not now enter into "any further argument except so far as may be necessary to remove Dr. DuVal's dark suspicion." This is pointless padding. I exhibited no suspicion; simply repelled an unworthy charge in a direct manner. "Did not mean to provoke controversy." Did he wish to give out a nasty insinuation about the Union Committee, and have it sweetly passed over to his quiet gratification? Mr. Dobson ought to know enough about the spirit of moral philosophy to perceive the meanness of such a course. Every Knight called to his antagonist to draw his sword, before attacking him. But here is a Christian minister who makes an attack in the hope that his brother will make no defence. Such divinity will have credit with noble humanity. He only wrote, he says, to "express his humble protest against a movement which he believed to be unwise and hurtful." Had he stopped with his "humble protest" it would have passed in quiet for its full weight of influence, but he went on to attack the morality of the Committee, a body of the Assembly's choice—a body distinguished for high moral sense. This formed no part of a respectful, much less a "humble protest."

Mr. Dobson was not going into any "further argument." But he goes on to reiterate his "idea" already answered, about the course being "revolutionary." Does he understand the meaning of the words he uses? Dear Mr. Editor, we beg pardon for length, but it is impossible to be brief, when one has to educate his opponent in terms. The essential idea of revolution, governmentally considered, does not consist in change, but such change as is not in accordance with law and orderly procedure. Now in this case we can show, and it ought to be patent to one educated in Presbyterian polity, that the Assembly has acted according to law and orderly procedure. If this is not so, why have not the Presbyteries sent in their protests against its unconstitutionality, and had the case tried before the Supreme Court? And why have so many succeeding independent Assemblies approved the action? Mr. Dobson puts himself in the seat of an absolute "Law-Lord" and gives his dictum that the course of procedure should have been different, that the people should have been consulted before the General Assembly took any step. Mr. Dobson is spinning a new Presbyterianism out of his imagination. He is outleaping Congregationalism in democracy. He asks some one to cite from the Constitution specific words of authority for such a course, and examples from history in church or state of similar procedure. Before entering upon this task, let me ask Mr. Dobson, first, to cite a single example from the history of Presbyterianism where his course has been followed.

Now as to verbal authorization from the Constitution for acts of administration, if Mr. Dobson were a student of the philosophy of government, he would know that the Constitution is a body of fundamental principles with which all regulative procedure must

harmonize. The regulative function of Government must meet all accidents and exigencies of ever changing life, think out ways and means of meeting them, and, at the same time, see that its procedure does not contravene the fundamental principles of the Constitution. To ask, therefore, for verbal authorization in a Constitution, for regulative steps in meeting unforeseen necessities, manifests childish ignorance. No set of men in drafting a Constitution can see to the end of the ages, and provide for every exigence that may arise. It is enough to give the great principles, in accordance with which regulative wisdom is to proceed. Civil Constitution cannot provide for the exact kind of food, nor the quantity, nor the time of each man's breakfast. It must content itself with the fundamental principles that he must not wrong his neighbors in getting his breakfast, nor himself by suicide in over-eating; but the quantity, quality, time, etc., must be accommodated, mutated, mutandis, to each one's ability, taste and convenience.

In Presbyterian Government the Constitution is an embodiment of the fundamental principles that constitute the Presbyterian body, nothing can be added to it without the consent of a majority of the Presbyteries. But the conformity or non-conformity of acts of procedure thereto, may be passed upon by a gradation of Courts attaining finality in the General Assembly, sitting as the Supreme Court.

Now we will go on to satisfy Mr. Dobson's cry for precedents also. Precedents are not necessary to sanction right reason; some great souls had to move first. But there are numerous precedents of similar proceeding. He calls for them in state and church. One feels provoked to say that if Mr. Dobson had given a little more time to this kind of study, he would not have passed my previous declaration by as a mere "opinion;" and he would not have subjected the indulgent Editor and myself to the necessity of drawing out at length such an array of primer facts. For "we presumed the Court knew some law." If Mr. Dobson is acquainted with the philosophic historians Hume and Bancroft, he will have learned from them, that the polity of the great Republic of the United States is an offspring of Geneva. So soon as the Declaration of Independence of the Colonies was adopted, and while they held themselves to be independent of the Continental Congress; for when Great Britain acknowledged their independence, it was in severalty, each as an independent colony or state; but even under these conditions, the Continental Congress set about preparing a "form of Confederation." It did not appeal directly to the people of the respective colonies. The representatives of the people in Congress assembled, appointed a Committee to draft articles of Confederation to bind the colonies in organic Union, which were afterward recommended to the respective colonies for adoption.

The Old School and New School Presbyterian bodies of the U. S. came together on this wise. At the O. S. Assembly in Newark, N. J., 1854, a number of ministers and elders in attendance, had a notice read by the moderator, calling an informal gathering of all favorable to union. These loving souls passed a resolution favorable to union, they continued to foster the spirit of it, and practically worked to get both assemblies to meet two years later, 1856, in St. Louis. Here without any consultation of the people or Presbyteries, a joint committee was appointed by the two assemblies, to which the whole subject of union was given in charge. That joint committee labored for three years longer, and in 1859, five years from the beginning of the movement, each of the ne-

gotiating assemblies endorsed the work of the joint committee, and the union was consummated with the most glorious outflow of Christian love. Some few, here and there, criticized the committee, not regarding the troublesome task, but at the consummation in Pittsburg, most cordial and entirely unanimous thanks of the great united body were voted "the joint committee through whose labor of love, by the blessing of God, this great and glorious result has been brought about." Presby. Encyclopedia, page 1224. And in the fulness of their united loving zeal they proceeded to raise \$5,000,000 as a thank offering, for the advancement of the Kingdom of God. Here was pure Presbyterian government—a great forward movement by the representatives of the people. Is Mr. Dobson acquainted with the history of his own church? Is he aware that the course he insists on, was not taken when the Union of 1875 was consummated? The question of that union was raised by individuals within the Supreme Courts of the different churches, dealt with by those courts or joint committees, and it was only after the Supreme Courts of the various bodies approved the committee's findings, were they sent down to Presbyteries, sessions and congregations. Similar procedure you observe in Scotland and now a similar course is being taken by the Presbyterian, Methodist and Congregational churches in Australia. Your patience, Mr. Editor, will not suffer any further specification.

When Mr. Dobson, therefore, makes the surprising declaration, that the General Assembly is departing, in this case, from the usual course of conserving the rights of the Presbyteries and people, he is, ignorantly I am sure, imposing upon those who are not acquainted with the facts. Following the usual course so soon as the assembly got its work into intelligent and approved shape, has it not sent it down to Presbyteries? Did he wish the assembly to send down incholical matter? And as to the people generally, has not the assembly by year had the report of its committee printed and sent freely to pastors and sessions and sent freely to those who are not informed? And have they not invited suggestions to help make the basis of union to be offered to the people, as worthy as possible? If any set of men ever worked to know what was wise, and safe, and good, that committee has. And they have obeyed the commissions of the Presbyteries as Assemblies convened, at every step. In all these premises, therefore, to talk of the "full authority being put into the hands of a Committee to treat for the obliteration of the Church, without the voice of a Presbytery" is an extravagant, petulant, ignorant use of language, involving injurious falsity, seeing now that all the work guided by the representatives of the Presbyteries goes down to the Presbyteries for their disposal. And finally, Mr. Dobson "protests against the whole movement as unwise and hurtful without compensating advantage." "At least he has no evidence of any advantage."

Where has Mr. Dobson been all these years of debate on the Union question? The first point decided by the high contracting parties was the "desirableness of the Union." From various speeches in the debate I have caught up these points:

1. That the Christian spirit required union of all believers in so far as there was no conscientious reason for separation.

2. That the field was large, and demanded a wise economy of the forces of the church to cover it.

3. That our present policy of overlapping and occupying each other's ground in denominational zeal, violated this economy and involved an un-



Christian waste of men and means.

4. That it involved our ministers in a loss of self-respect by forcing them into unseemly relations with Christian brethren.

5. That these straitened conditions, so physically, intellectually and spiritually starved our ministers, that they were not properly able to feed themselves, nor those to whom they ministered.

6. That there was need of settling our work on a more dignified basis, in order to secure men, and better equipped men, to man our field.

7. That the union of our divided forces was necessary for increasing the facilities of education, the support of hospitals, asylums for orphans, waifs, etc., and for general amelioration.

8. That the union of our forces was necessary to deal successfully with the enormous problem of a world-wide immigration.

9. That the prevention of waste at home was necessary to a more effective reaching out into the foreign field, in loyalty to the Master's will.

10. Above all it was necessary to the increase of spiritual power, which ever flows from a closer fraternal bond between the followers of Christ.

Where the "irreparable loss?" Where the "hardship to the country pastor," Mr. Dobson speaks of? The only loss I can see, which he alludes to as making one "wince," is that of a traditional, and often unreasoning prejudice. The very intent of the union movement, so far as it effects the country pastor is to give him a less restricted field for the exercise of his gifts, if he does not exclude himself from it by a narrow crabbed spirit. And I myself believe, that there are not, and will not be, more resolute champions of union than the great body of our country ministers, who cannot fail to see that their interests have been constantly in the mind of the Union Committee.

We have no objection to the fullest examination of the subject. We only ask that men come to it sufficiently informed as not to waste time by clouding the issues with ignorance, nor yet with the smoke of ill-concealed prejudice. Men are great in the degree that they can yield themselves to the behests of right reason, and good, in the degree that they can make sacrifice for the amelioration of their fellow men. Very respectfully,

FREDERIC B. DU VAL.  
Winnipeg, November 9th, 1910.

#### LOCAL OPTION CONTESTS.

Voting will take place in the following municipalities on January 2nd, 1911. Places marked (\*) are incorporated towns and villages. The figures after each place indicate the number of licenses effected.

Albemarle, 1; Aldborough, 1; \*Alexandria Tn., 3; \*Amherstburg Tn., 6; \*Barrie Tn., 12; Bastard, 2; \*Beaver-ton, 2; Bertie, 7; Bexley, 2; \*Brace-bridge Tn., 5; \*Brampton Tn., 4; \*Bridgeburg, 4; \*Bothwell Tn., 3; \*Burk's Falls, 3; Camden E., 7; Chap-man, 1; \*Chowley Tn., 3; Crowland, 1; Cumberland, 4; \*Drayton, 3; Elizabethtown, 1; \*Erin, 2; Flamboro E., 2; Flamboro W., 2; Flos, 4; Georgina, 2; \*Gananoque Tn., 5; Gloucester, 6; \*Grand Valley, 3; \*Guelph, City, 18; Guelph, 1; Gwillimbury N., 2; Hinchin-brook, 2; Humberstone, 3; \*Huntsville, 4; Kenyon, 4; Littley, 0; Lancaster, 2; \*Lancaster, 2; Lochiel, 2; Lough-borough, 2; Lavant, 1; Mara, 2; \*Max-ville, 2; \*Merrickville, 2; Napanee Tn., 8; \*Newburgh, 1; \*Newcastle, 1; Pal-merston, 2; \*Paisley, 3; \*Perth Tn., 9; Plympton, 1; \*Port Colborne, 5; \*Port Hope, 2; Rochester, 5; \*Roxboro, 2; Roxborough, 4; Russell, 6; Scarborough, 2; Sherborne, 2; \*Smith's Falls, Tn., 8; Stanford, 3; \*Sutton, 3; Tay, 2; \*Thessalon Tn., 3; \*Thorold, 4; Thorold, 4; Toronto, 5; Toronto Gore, 1; Tyendinaga, 5; \*Vankiesk Hill, 5; \*Welland Tn., 8; \*Watford, 3; Wardsville, 1; \*West Lorne, 3; Willoughby, 3; Wolford, 1.

#### CHURCH UNION: II. THE POLITY.

(By Rev. John McNair, D.D.)

In our last letter we pointed out the futility of imposing upon the united church a statement of faith that was not drawn up by, nor is the real expression of the faith of her people. Were any of the three churches, seeking to unite, to ask their people to accept the statement of doctrine presented in the basis they would refuse to do so. There is grave danger that the indifference to doctrine so common in the church may lead the people to accept, merely from good-will, a statement which they have never seen or read. Until they have never seen or read a statement of faith which will be the expression of our own faith we ought not to attempt to unite.

When we come to deal with the proposed polity of the basis we find that a serious attempt has been made to draw up a government of their church from consideration of their present politics. Whether they have succeeded remains to be seen. It ought to be kept in mind that the polity of a church ought to be the true expression of the faith of a mighty church. It was through a mighty struggle our fathers won their liberties as ethical Christians against sacerdotalism, and against the tyranny of the state; we ought to be very careful to maintain these liberties. What we have to say is by way of criticism from the standpoint of the Presbyterian Church.

#### THE CONGREGATION.

At the present time the congregation enjoys a goodly measure of autonomy. The government of the congregation by the Session and the higher courts is neither narrow nor arbitrary. But under the new basis the congregation would enter another atmosphere. The charge would enjoy liberty compatible with the oversight of Session, the efficient co-operation of the representatives of the various departments of the work of the charge by means of a meeting to be held at least quarterly; the hearty co-operation of the several churches of the united church, which means their contribution as fixed by the General Conference to the work of the church, and the exercise by the higher governing bodies or courts of their powers and functions, hereinafter set forth. It is the duty of all congregations to inquire into the meaning of these terms. At the present time we have two boards in the congregation, the Session and the Board of Management. Most of the congregations have also missionary associations as well. It is now proposed to create a third board composed of the Session and Board of Management and representatives from the other organizations whose duties it shall be, to secure contributions for missionary purposes, to select representatives to the Presbytery, to submit reports on the life and work of the charge, to transmit yearly reports on the pastoral relation to the Settlement Committee of the Synod, and to attend to matters not assigned to either of the other boards. It is to be seen at once that the functions of the Session are here assumed by the central board, and it may be questioned whether such a radical change would be for the good of the church. Whatever view we may have of the inefficiency of the Session the change proposed would put the government of the church in the hands of those far lower in knowledge and with less experience in the governing. Both the Session and the congregation ought to scan closely the introduction of such a radical change.

#### THE SESSION.

The constitution of the Session remains as it was but it is shorn of its peculiar position in the church. No church can show such a body of sane and intelligent men as the Presbyterian church, and this is largely due to the high ideal of office held and to the long centuries of training in the church. To rob it of its duties, or to break into its perpetuity would be no-

thing short of suicide. Heretofore the elder was responsible for the oversight and government of the congregation and the church at large, but he is now to share these responsibilities with irresponsibles. Such a change would lower the ideals of the church all along the line. The government of the church would be placed in the hands of men without the same spiritual ideals, without equal knowledge of government, and without the same sanity of mind. Before the Presbyterian church makes the change she ought to read her own history.

#### THE PRESBYTERY.

Presbytery meetings are not always inspiring. They are often dull and uninteresting. But if we wish to see a court that is altogether lifeless and dead, that has no interest because she has been robbed of all authority, and power, that is deserted because she has become an autocracy and a court of statistics, we ought to fall in with the change proposed by the new basis. Its ministers are there, but the elders are gone. In their places sit representatives chosen from the Central Board. If the power of money be strong it may be a representative from the Board of Management; if the spiritual life of the congregation be weak it may be an adventurous or adventurous from some other department. "They are to be chosen in accordance with regulations to be made hereafter by the General Conference."

Many are the duties of routine laid upon the Presbytery, but it loses its ancient power over doctrine, education, discipline, and legislation in the church. If many are growing grave over the centralizing tendency in the church at the present time what would they do under the new regime?

#### THE SYNOD.

If the face of the Presbytery is changed through the introduction of other than elders into the court what about the foreigners that gather to the Synod? It is the duty of the Presbytery to select non-ministerial representatives to the Synod, of whom at least a majority shall be from the laymen of the Presbytery. One can appreciate the efforts of the committee to galvanize the Synod into new life, but it surely is done in a wrong way. Powers formerly belonging to the Presbytery are handed over to the Synod. The power of examination for ordination is taken from the Presbytery, and thus the only power the church has to restrain the introduction of strange doctrines is taken from the people's court. The Synod with all its multitude of duties, and its small representation of laymen is not so good a court for such examination as the Presbytery. The settlement of pastors, which now belongs to the Presbytery, is to be taken up by the Synod, and especially by the Stationing Committee of the Synod. It may be acknowledged that there are defects in the working of the Presbyterian system of settling their ministers, but anyone who dreams that they can make so radical a change as is here proposed and get Presbyterians to submit to it is living in delusion. The one thing that Presbyterian congregations will not give up is their autonomy in the choice of their pastors. This was won after a long and bitter struggle and woe to the man or committee that seeks to take it away. Let no one say that there are no difficulties in other systems.

Not far from where I write a Methodist minister was settled this summer, but when he went the first Sabbath to preach found the door of the church locked and not a soul present to hear him, and all in protest against the action of the Conference in sending him. The Presbyterian people have all the machinery within the Presbytery for early and amicable settlements of their vacancies, and should never think of handing over the matter to a Committee of Synod. The Presbytery and its Moderator and committee of the charge is a better stationing committee than a synodical committee could ever be. They are on the ground, familiar with the

Continued on page 14

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## THE UNIFICATION OF HUMANITY

By A. W. Lewis, B.D.  
In Christmas the human race finds its perfect unity. Man was made in the image of God; but his posterity emphasized the personal image, until man fought against man. God was not to be outwitted by His great enemy and ours. To unify the children of men, by making them most of all the children of God, He became manifest in the flesh of human beings. In the Incarnation humanity finds its unification.

In Jesus there is neither Jew nor Greek, neither bond nor free, neither man nor woman. Instead of sex and nationality and class distinction, there is man, human life. Jesus was of the pure stock of David; but He was known as the Carpenter's Son, and He chose His champions from the rank and file of the Jewish race. His life did not exemplify merely one phase of human life, but life at its best, as it is possible to all the race. His teaching was for every child of woman born. The barriers of caste were so transparent to Him that they never became evident in His championship of humanity. He died, not merely as one man, but as the representative of mankind. To see less than this is not to see the meaning of His crucifixion. This truth was always manifest in the outpouring of His Spirit, and in the ingathering of members into His Church. In His prayer to the Father in the Upper Room unity was the aim. "That they all may be one in us."

In all the processes of human development, what does not harmonize must go. Nothing has ever been able to arrest true reform, but opposition has brought its own destruction. The dross is cast away. In Jesus Christ humanity is unified. All that accept Christ become one in Him; but those that reject His sovereignty, His authority, put themselves outside the race proper, as wandering stars, as rebels against the race, as fugitives from God. The race will be complete without them, complete in Jesus Christ.

This Christmas more than any before shows the unification of the inhabitants of earth. Philip Mauro has studied most exhaustively the great movements of the present, and to his surprise he found in them all one unifying principle, under the greatest diversity of outward form. He sees them all as army divisions marching towards the one objective point of the Climax of Civilization. This is the witness of the Bible and the marvelous development of Foreign Missions. In Christ the nations are rising to a new life; and it is very manifest that soon all the kingdoms of this world shall become the kingdom of Christ. "Every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father."

Christmas gives us an apocalypse of God's love in Christ. In Him all the hopes of humanity find their ultimate and perfect fulfillment. The conditions in this world are against us. Our heritage is our handicap. But the unfolding of the plan of Christ in the history of the world and in our own individual life is a guarantee that that plan will finally bloom into the promised immortality with Him, beyond the reach of evil and above the weakness of mortal flesh. Our best efforts in the body pent are the rehearsals in preparation for the real drama of life in the heavenly mansions. "They shall come from the east and the west and shall sit down with Abraham in the Kingdom of God." This is the ultimate of evolution, the consummation of the ages.

Millinocket, Maine, Dec., 1910.

## A CHRISTMAS MEDITATION AND WISH.

"Father, forgive them; they know not what they do."

No other words ever spoken could reveal such depths of pitying love as these. They take in Jesus' self-blinded murderous countrymen no less than the ignorant Jew and Gentile when they included Jew and Gentile against manifesting their brutality against himself there can be none anywhere at any time to whom the same loving pity does not extend, for He is "the same yesterday, to-day and forever." Neither is he the incarnate love pleading with the Father angry, and, with-out his plea, implacable; he is just the representative and expression of the Father's eternal love, a love that can never cease toward any creature he has made in his own image however brutal or rebellious the creature may have made himself to be.

Only as there is born and growing in us a capacity to love all classes and conditions of men, that is the same in kind as the love of God revealed in Jesus however small as yet its degree, can we begin to comprehend the breadth and length and depth and height of the love of Christ which passeth knowledge.

"For the love of God is broader than the measure of man's mind. And the heart of the Eternal is most wonderfully kind."

May increase of that love in the heart of every reader heighten all Yuletide joys and New Year's aspirations.

## CHRISTMAS.

BY MARGARET E. SANGSTER.  
Ring out to-day, ye silvery bells,  
Ring out in strong exultant swells,  
To hail the rising morn,  
For once again the angels sing,  
To us a word from heaven they bring,  
In Bethlehem Christ is born:

The frost lies white on fold and field,  
The flocks are gathered in the field,  
The shepherds watch by night,  
And lo! the sky is all aflame,  
The seraphs haste with loud acclaim,  
And earth is strangely bright.

In Bethlehem they find the Christ,  
With eager joy they seek the tryst  
Within the lowly place,  
Where all the light that breaks the gloom,  
And fills with heaven the little room,  
Is from the Baby's face.

We, too, would go by dale and hill,  
To find that Babe and Mother; still  
By dawn and dew we'd go  
Across the world, if we might find  
The infant Saviour of mankind,  
Because we love Him so.

But is He born in heart of mine?  
Have I for Him a little shrine?  
Ah, friend, to-day have you?  
Is Christ the Blessed, born once more,  
And do we open wide the door  
To let His light shine through?

Ring out, ring out, O, silvery bells,  
Ring out in strong exultant swells,  
Ring soft this Christmas morn,  
If men upon the common way,  
If folk, like you and me, may say,  
In us, the Christ is born!

The man who believes that truth is stronger than error, and that it will surely prevail in the long run, ought not to be afraid of being temporarily with the minority on the way to that final triumph.

Thou, Lord, hast made us after Thine own image, and our heart cannot be at rest until it finds rest in Thee.—Augustine.

## WONDERFUL PROGRESS IN KOREA.

(A. E. Armstrong, F. M. Office.)

Even the Book of Acts does not record such marvelous growth of the Kingdom of Christ as is taking place in Korea in our day. So great is the faith of missionaries and Korean Christians, they adopted as their motto for 1910—"A million souls for Jesus."—An evangelistic campaign is sweeping the country and is likely to result in the preaching of the gospel by personal visitation, in every house in the entire peninsula. Rev. W. R. Foote of Wonsan, writes "the people here preached in, and left a gospel in every non-Christian house in the city."

The report for the year shows some remarkable statistics. There are seven male missionaries, seven elders and ninety-five native helpers. Five hundred and thirty five were baptized converts; there are also 250 baptised infants on the roll. The very large number of 1259 were received as catechumens during the year making a total of 1970 catechumens. There are 9379 adherents in connection with the Mission as reported with 5594 in 1909. Though the average daily income of a Korean is twenty cents yet these Christians gave a total of \$6,000. In the Russian City of Vladivostok, which is under our care, there are 520 adherents, 1 church, 15 places of worship, and a contribution of 2,000 roubles (\$1,000). Mr. Foote states that "the number of meeting-places has doubled in the year and now stands at 252. I might say that since then (about two weeks before) where 80 churches were reported, two new ones have been opened in my own field. "The fact is that so rapid is the development, we require to revise our figures weekly to keep abreast of the advance. "We have," writes Mr. Foote, "to build an extension to our church to seat those who attend."

The educational report shows 3 academies with 186 students and 70 common schools with 1075 pupils.

Rev. J. M. McLeod writes very encouragingly from Songchin, a station of the Eastern Section of our church, where he is residing temporarily. The report of that one station is a wonderful record of advance. Taking as their watchword for the year "The Lord Buildeth," (Ps. 127:1.) they express themselves as "never expecting to do the things that are now being done or to see the things that God has given to us." "There is an increase of 102 congregations. How many ministers at home would thank God for the addition of 102 individuals to their communion roll. "Communicants are the golden coin in which men of God count their wealth; see the addition here—161 new communicants and 539 new names on our catechumens' roll, giving plenty of raw material for building in the coming year."

The Bible is the most widely-read book in Korea and is now listed as a text-book in the schools. Three hundred men attended a Bible Class for several days at Songchin.

"Christian" and "Missionary" are synonymous terms to the Korean Christian. "The seal of our native Christians is shown by the way in which they preach in the surrounding villages." Mayor Yi is described as "that noble man of God. Serving the Lord mightily while in the Imperial Guards, he is now an unpaid volunteer ambassador of the Kings in this his native province; a Paul-like man strengthened by the God of Paul."

Koreans believe in prayer as the motive power and the method of work. "Wednesday evening in Korea is as sacred in the eyes of Korean Christians as Sunday, and the offerings that night are not much behind those of Sunday morning."

The New Testament type of Christianity is more common in Korea than in Canada. Today in Korea as then in Palestine, Andrew findeth Peter and Philip findeth Nathaniel. "To us

missionaries the zeal of the Koreans in spreading the Gospel news to their people and the sacrifices they make to accomplish that end if worthy of the highest admiration and praise. Scriptures and hymn books sell like hot-cakes these days. The man in our book-room here had to telegraph for a fresh stock of books last week as he was afraid that he would be sold out if he sent his order by mail. And sure enough his hymn-books and New Testaments are all sold and colporteurs are here waiting for a fresh supply. One can get an audience at any hour of the day and I question if there is a corner in Korea where the ambassador of Christ will not be listened to."

Referring to the members who are ready to be trained as missionaries to their own people, Mr. McLeod wires, "we have the material to work on right on the ground and my conviction is that if the Board would send TEN missionaries NOW they would not be too many. Since I came to Songchin our work has grown by leaps and bounds—from 16 groups, small and widely scattered, to 46—and yet there is no sign of any reinforcements from home. If reinforcements do not come at once, my very strong impression is that the Lord of the harvest will call in other laborers into His harvest, for mission work at this moment is at a most critical stage, and in the near future influences other than Christian will be brought to bear on this people. Now there would not be the Foreign Mission Committee will see that they cannot afford to delay any longer in sending us the much-needed men to gather in the harvest of this field that is already dead ripe."

Mr. McLeod has since heard of the appointment of Dr. and Mrs. Mansfield and Rev. and Mrs. Barker. Two or three more ordained and one or two more medical men and a few single women are badly needed immediately. Can there possibly be an investment of life that yield as large dividends in uplifting mankind, in personal happiness and in glorifying God, as that offered now among those who are at the very door of the Kingdom and need but to be shown the way?

A CHRISTMAS PRAYER.

Unto thee we come, our Father, on this glad day, to thank thee for the gift of thy Son Jesus Christ. To Him we owe the deep joy of service; the gain of struggle for the mastery over evil; the blessings of peace and soul-quietness in the midst of life's hard-fought battles. We thank thee for Him, and for all that He has done for us. We beseech thee so to arouse us by the remembrance of his love toward us, that we may give our best to others, withholding nothing from thee of service and devotion. Grant that the spirit of out-going, unselfish love may prevail among us and among all people to the end that thy love may be made manifest among those who do not yet know thee. Amen.

"HARK! WHAT MEAN THOSE HOLY VOICES."

Hark! what mean those holy voices  
Sweetly sounding through the skies?  
Lo! the angelic host rejoices  
Heavenly alleluia's rise.

Listen to the wondrous story  
Which they chant in hymns of joy.  
Glory in the highest, Glory!  
Glory be to God most high!

Peace on earth, good-will from heaven  
Reaching far as man is found;  
Souls redeemed and sins forgiven  
Loud our golden harps shall sound.

Christ is born the great anointed,  
Heaven and earth His praises sing,  
O receive Whom God appointed  
For your Prophet, Priest and King.

He does not simply say, Christ is born, but to you he is born; neither does he say, I bring glad tidings, but to you I bring glad tidings of great joy. Furthermore, this joy was not to remain in Christ, but it shall be to all people.—Martin Luther.

CHRIST, SATAN AND PETER.

Luke xxii. 31-32.  
By A. Ritchie.  
"Simon, Simon, Satan"—but have we a Satan nowadays? Have not the light of science and the advance of knowledge relegated his sable majesty to the limbo of exploded superstitions? Some say: "there is not, and never was a Satan." Christ says: "there is," and so we ask the wisest philosopher to stand aside because he has spoken. The man who jauntily proclaims that there is no Satan gives very fair evidence that he himself is hoodwinked by the very one whom he denies. Satan's business is to get souls into perdition. He is in earnest and cares not whether we go by the self-sufficient road of the elder brother, or by the husks of the younger one, if only we step over the brink of hope—every man is lured after his kind.

**A Calm Before the Storm.**  
Jerusalem above had dropped an earnest of its calm into that upper room when the Old Testament supper. The place was quiet, sacred and holy as a Sabbath day; yet, after all it was but the calm before the greatest storm that this poor earth has ever known. The hour of the powers of darkness was at hand, and the battle begun by Satan casting a bomb into that family circle. Judas was cut off from his meetings altogether and a like design was in preparation for Peter. Christ himself was so dismayed that he sought the place where prayer was agony and sweat as drops of blood; yet withal he remembered Peter.

How often our communion seasons are followed by the scolding roar of the world, "The upper room, then the rage of the crucifixion. Sunshine and calm are heralds of storm. In sunny days the adders creep. Then let your feet be wary."

**Christ's Intercession.**  
"I have prayed for thee." Take this with you, Peter. You are frothing the great trial of your life, but this fact of prayer will be a gleam of the possible, when impossibility seems all around." Before the denial of his Master, Peter sought the fire to warm himself; after that he was warm enough. He went out into the darkness with a soul in torment, and the only drop of cold water for that guilty tongue was the last word of Jesus: "I have prayed for thee." There are times when we are winnowed away, all but the prayer of Christ, and it is well, if we are to learn the lesson of faith as we ought. After self, God, and the sooner we come to that the better.

**What Christ Prayed For.**  
"I have prayed that thy faith fail not." What is faith, that life and death should hang upon it? With faith Peter would recover, without it, he would not. What is faith? "Faith is the substance of things hoped for, the evidence (conviction) of things not seen." Faith sees the invisible; faith sees the human hand which grasps the Eternal; rather, it is the consciousness of God's grip of us and we are pleased to have it so. It is human willingness to let God have us. With this, none can fail, without it none can succeed.

Covenants between men often stipulate that failure of one releases the other from obligation. Not so God. He makes an everlasting covenant with his people; not according to the Sinai covenant—failure there released the other—but a covenant in Christ is the other—but a covenant in Christ is not at all dependent upon the frailty of the creature. Peter had faith before and we see that it was maintained by his divine intercessor.

So is it with us all. Faith springs into being at the touch of a living Christ, and from that time the believer is kept by the power of God through faith unto salvation ready to be revealed in the last time." All is manner of legal discipline may be necessary for the perfecting of this faith; yet the prayer of Christ will keep the cable from breaking. "But keep your faith among the disciples," you Judas was among the disciples, "you say, 'and he fell away.'" Yes, but we have no evidence that Judas had a little scheme of self-interest he had, which fruited into betrayal when occasion offered; but saving when occasion offered; but saving faith, we know not if he had any.

BE BORN TO US TO-DAY.\*

(By Robert E. Spear.)

In a wonderful passage in the fifteenth chapter of the First Epistle to the Corinthians, Paul declares that if the only Christ we have is a human Christ who lived and died in Palestine and lies still in his Syrian grave, we are of all men most pitiable. The assurance of immortality given us by the resurrection is annihilated, and what is more, the power of the resurrection, which was the pledge of adequate resources to enable us to cope with sin, is dissolved. No, says he, absolutely everything hangs on the fact that Christ rose from the dead, that he lives not merely as a dear memory of a long buried goodness, but as a divine and present Lord, alive now in the soul of the believer, and operating to-day as the Power of the Endless Life.

This is the gospel. A gospel which offers us only a dead teacher, the charm of whose faultless character is our condemnation and despair, who shows us what we are and how pitiful we are when measured against his nobility,—such a gospel is a mockery and a despair. It is not our gospel. Our gospel is good tidings of an ever-living Saviour who came to make his home in our hearts, and strength in the very center of our deepest being and to work there, a new personality within our old personality, to the end that we may be changed into his own likeness and be made partakers with him of the endless life in God.

This is the central thing. Let us never forget it. "The more we see of life," says "Chinese" Gordon, in one of his letters to the "Sister," "the more one feels the necessity of stirring by the Polar Star, in order to keep from shipwreck; in a word, live to God alone. If he smiles on you, neither the smile nor frown of man can affect you. Thank God, I feel myself, in a great measure, dead to the world and its honors, glories and riches. Sometimes I feel this is selfish; well, it may be so. I claim no infallibility, but it helps me on my way. Keep your eye on the Polar Star, guide your bark of life by it, look not to see how others are steering, enough it is for you to be in the right way." Christ is the Polar Star. He is not a star that shone once in the Syrian sky and then went out. He is shining still, and each of us may have him shining in the soul's sky within.

But what kind of a home do I offer Christ in my heart? That is a crucial question for each of us. Are there other occupants there repellent to him? From the turmoil and unrest in some hearts, it is sure that there is conflict there, and that conflict must continue until one or the other side prevails. Which side do we wish to prevail? With which side are we now co-operating? Do we throw our will on the side of each good purpose? Against each impure thought, with each instinct of self-sacrifice and duty?

The Saviour is waiting for some new heaven this Christmastide. Are there some of us who, remembering how homeless he was while on earth, and how eagerly he seeks for homes in human hearts to-day, will open our gates and let him in?

DAILY BIBLE READINGS.

Mon.—Christ formed in us (Gal. 4: 19, 20).

Tues.—The spiritual birth (John 3: 1-8).

Wed.—Christ received (John 1:9-13).

Thurs.—Christ in the heart (Gal. 2: 20; Col. 1:27).

Fri.—"I will come to you." (John 14:18, 20, 31).

Sat.—Christ living through us (Col. 3:8-14).

Y. P. Topic, Sunday, December 25,

1910, "Be Born in Us To-day," (Eph. 3:14-21. Christmas meeting.)



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## SPECIAL ANNOUNCEMENT.

With this issue The Dominion Presbyterian ceases publication. The uncertain health of the Publisher (if there were no other reasons) renders this step not only necessary but imperative. We take leave of our subscribers with regret. For many years (in not a few cases for nearly forty) our intercourse with them has been exceedingly pleasant, and we shall greatly miss accustomed tasks and old associations.

Arrangements have been made with the Presbyterian Witness, of Halifax, an excellent family paper with a splendid record of more than 60 years, to complete the term of pre-paid subscribers, who will receive the Witness until the expiry of their subscript., and thereafter if they so desire it.

All of our subscribers will be furnished with several copies of The Presbyterian Witness, and we trust that in thousands of homes it will be retained as a welcome weekly visitor. The price of The Presbyterian Witness is \$1.25 per annum, payable STRICTLY IN ADVANCE, so that a prompt remittance is needed if a continuance of the paper is desired. In this connection it should be mentioned that church news and notes of interest will be furnished by the editor of The Dominion Presbyterian, thus insuring a feature (only one, however, among many) that will make The Presbyterian Witness attractive and useful to readers in Quebec, Ontario and West.

Accounts will at once be forwarded to all subscribers in arrears, and the Publisher looks for an immediate response, as the business must be closed out without delay. Please note: All renewals go to The Presbyterian Witness, Halifax; arrears of subscriptions to The Dominion Presbyterian, P. O. Drawer 563, Ottawa.

And now we have to tender our hearty thanks to contributors, Presbytery clerks, brother editors, and numerous friends who in various ways aided us in our work during all these years; and to all we wish the compliments of the holiday season, and a very happy New Year.

No Christmas gift is a true gift if it is not given in the spirit of Christ.

We trust that our readers will set themselves squarely against two things: the notion that one must give a Christmas present to every one of his friends, and the equally futile one that it is better to give a stupid and useless present than to give none. Foolish presents discredit Christmas. Gifts that are meant to pay debts or to buy friendship are a poor affair—unscriptural, unchristian, unavailing, unmeaning. Give sensibly and generously or not at all.

## CHRISTMAS.

What is it? A celebration of the coming of Christ. But whence came He? He was born of a woman, born in a manger and nursed and reared in a Jewish home. But was that all? Was He simply of human kind? Was He merely the greatest teacher of a race of religious teachers? A superior prophet? Was this the whole of His coming? And is this the whole of what we celebrate? Or did the Christ come through agencies and powers which are greater than those found in the material process?

How does the story read? Is the proclamation of His coming from below or from above? From above. There are angel voices and angel visits. The proclamation of peace and good will to men, which we repeat so much and which has so thrilled the heart of the world and so rebuked the brutal passion of war, was not spoken by men, but by angels. There was the power of God's Holy Spirit, the overshadowing, creative power of the Spirit that moved in the first creation. The story of the four gospels is a story of the supernatural. He rises from the dead. He ascends into heaven. He fulfills His last promise to His disciples and sends the Holy Spirit. By the help of the Divine Spirit His followers begin to proclaim His gospel to the world and to call men to repentance and faith. Thus the story runs through the New Testament and closes in the visions of a heavenly world and a home of redeemed souls.

And this is the only story which we have of Jesus Christ. There is no other story. There are inventions of modern thought and fiction of fine philosophy, or clever interpretation, but they are only fictions. The Christ of the New Testament is the only historical Christ whom we have. And the faith of this Christ of the New Testament has made the Christianity which has changed the face of the world.

Rev. Dr. H. W. Fraser, of the First church, Vancouver, appears to be a great favorite with young couples contemplating matrimony. During the past six years, according to the Winnipeg Free Press, he has officiated at 1,062 marriages.

The Moody Bible Institute of Chicago is broadening its work for women by a course of training for deaconesses, which will be introduced with the new year. It will add to the present instruction in the Bible, Gospel music and Christian work, a systematic course of instruction in household science, domestic arts, industrial work for children, and nursing as well as the discussion of practical social problems from the New Testament point of view. Like its other work, all this will be free to students of every denomination, and from every part of the world.

Writing from Mukden, a correspondent of the North China "Daily News" says: "The opium poppy now seems to be extinct throughout the whole of Manchuria, unless, as rumor has it, certain patches may be found in the Yenching region, where in remote mountain valleys some is said to be still grown, and is easily smuggled into Korea and Vladivostok, to which many old and confirmed gamblers and opium smokers resort. One hopes that Japan will soon see her way to handle the Chinese opium sots in Korea with a strong hand and also that Russia will wake up to the fact that her many thousands of Chinese residents would be much better off if she were more severe with the opium smokers and chronic gamblers."

## FOREIGN MISSION FUND.

The condition of this fund is far from satisfactory. The statement to Nov. 30th. shows receipts of \$3,000 more and expenditure of \$16,500 more than at the same date last year. This naturally causes anxiety. The work is expanding but is also being retarded by lack of funds. There is urgent need for improving our equipment. The church at home is growing in wealth. Prosperity is writ large all over the Dominion; only a few districts of the west having suffered through poor crops. Farmers are in receipt of very greatly increased incomes over a few years ago but have been slow to exhibit larger liberality toward the work of the Lord. Business and professional men are also sharing in the rapidly growing wealth of the country. All classes, except perhaps, those on fixed salaries, are in danger of acting as though "my power and the might of mine hand hath gotten me this wealth." We need to sound out clearly and strong the warning of Deut. 8:18, "But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth."

We decline to think that the Foreign Mission Committee will not receive the \$234,000 authorized by the Assembly for this year but the stubborn fact of only \$3,000 increase in receipts for the past nine months and an absolutely necessary increase in expenditure of over \$16,000 is somewhat alarming. Will ministers and elders kindly see that their people are informed of the great need and inspiring success of the work in Korea, China, India and Formosa? Will ministers also have forwarded at once all money for the schemes now in hand?

## A STARTLING STATEMENT.

It has been said by those who have investigated the matter carefully that, although at the age of 45, fully 80 per cent. of men are established in whatever pursuit they follow and are in receipt of incomes in excess of their expenditure, at the age of 60 it has been found that 95 per cent. are dependent upon their daily earnings, or upon their children for support. Many, no doubt, read the despatch from Detroit which recently appeared in the Canadian papers, and which described the condition of a man who but a little more than forty years ago was a "financial power" in that city, who had a "palatial home" on one of the most fashionable thoroughfares, entertained lavishly, and to whom every person, high and low, was prepared to pay homage. But the fates were against him. He suffered serious financial losses, and when he began to go down hill he found it was properly greased for the occasion. His friends deserted him like rats from a sinking ship, and now at 80 years of age, after his day's labor, he wends his way to the city with the bent, broken down old men who have influence enough to have their names on the city's pay roll.

The moral is that out of your abundance something should be laid aside for declining years, and invested where thieves cannot reach it, and where one cannot be deprived of it in any possible way. This means is afforded you under the Canadian Government Annuities Act which the Parliament of Canada passed in the Session 1908, and which received the unanimous support of both sides of the House.

You may get all information by applying at the Post Office, or by addressing the Superintendent of Annuities, Ottawa.

**HOW TO INCREASE THE MISSIONARY KNOWLEDGE OF THE CONGREGATION.**

One excellent method at this season of the year is to urge the reading of literature. There is such an abundance of interesting reading that no one need lack something to arouse and stimulate him. These are days when missions are so attractive as to compel attention. The world is awakening, and the church is responding.

The recent remarkable World Missionary Conference has given the whole church both a challenge and an impetus to action. People are eager to hear and know about that wonderful Council. The minister has an unusual opportunity here to develop the active interest of his people in the extending Kingdom. Ever on the alert to lead them step by step to a broader knowledge of this world enterprise, he will seize the present occasion and make the most of it for the spiritual and missionary uplift of his congregation. No better missionary instruction can be given than the study of the weighty matters discussed at the recent World Missionary Conference. "That Conference," says Dr. John R. Mott, "constituted in its plan, in its personnel, in the spirit which characterized it, and in its promise, the most significant gathering ever held in the interest of the world's evangelization."

To furnish him for this pleasant and profitable task there are available a few books worthy of the highest commendation. The report of the World's Missionary Conference, (Nine volumes, \$5.00), is the greatest missionary publication ever issued, and will remain such for several years. It is really a missionary library by experts and brought up to the day and hour. These important volumes, so broad in their scope, present a statesmanlike exhibit of present conditions, dealing as they do with diplomacy, commerce, anthropology, and comparative religion, to say nothing of its major contribution to the great problem of Missions.

Those who feel that they cannot possibly afford the very cheap set, should secure the official one volume story, entitled "Echoes of Edinburgh, 1910," by W. H. T. Gairdner of Cairo, (\$1.00). It is an accurate yet concise account of the Conference,—its preparation—its management—its effect, and a forecast of its influence on the church at home and the work abroad. An inspiring volume presenting with marked success the spirit as well as the message of this epoch-making gathering. After an introduction, in which the world is viewed as a single whole, calling for a single world-mission, sketches are given, in successive chapters, of recent world-events, and their effect on the missionary enterprise; the two years' preparation for the Conference; the symbolism of Edinburgh as the scene of the Conference; the inaugural day; the personnel of the Continental, Oriental, American and British delegates at the Conference; and some of the striking and unusual aspects of the daily procedure. Every minister, elder and member of a missionary committee should read one or both of these reports of "the most important gathering since Pentecost."

One other new book must be men-

tioned. It is "The Decisive Hour of Christian Missions," by John R. Mott, (50 cents.) This book is packed with the latest data on Mission problems and it gives the conclusions of the author's long study of these questions. A reading of the book produces the inevitable conviction that conditions in the non-Christian nations are such as to warrant the belief that there never has been, and it is hard to see how there will be again, such an opportunity confronting the Church. It is a powerful appeal for action, a veritable call to arms. It is really the author's discussion of the subject which was thoroughly investigated by Commission No. 1, World Missionary Conference, "Carrying the Gospel into all the non-Christian World," and reported on the first and memorable day of the Conference. Dr. Mott was the chairman of that very important Commission.

The Foreign Mission Office, Confederation Life Bldg., Toronto, supplies all these books. With such abundant material of the choicest kind, and entirely new, no minister or congregation should be uninformed regarding the modern missionary enterprise. "The end of the Conference is the beginning of the Conquest; the end of the planning is the beginning of the doing."

**LITERARY NOTES.**

The 64th annual volume of the Canadian Almanac contains a wonderful fund of valuable information in its nearly 600 pages. No business or professional man can afford to be without a copy. Price 60c.

Canadian Pictorial for November is in every respect an up-to-date number of this illustrated magazine. A piece of music, two complete stories, well filled departments and numerous portraits and pictures are given.

Ministers and others wishing to subscribe for The Missionary Review of the World for 1911 can secure it at the \$2.00 rate by ordering through the Foreign Mission office (Rev. Dr. R. P. MacKay), Confederation Life Building, Toronto. This is a considerable reduction on the regular price.

We have just received the December The Nineteenth Century and After; The Fortnightly, The Contemporary and Blackwoods. Now is a suitable time to order one or all of these valuable periodicals for the coming year. Each \$4.50 per annum or single copy 40c., Leonard Publication Company, 213 Fulton St., New York City.

For those who like a Southern story, a story of conflicting passions, a man torn by children and of the effect of their young lives upon the parents and the parents' effect upon them, The Doctor's Christmas Eve, by James Lane Allen, with its real Kentucky atmosphere will be particularly satisfying. It is from the MacMillan Company, of Canada. Price \$1.25.

Cassels for October presents an inviting table of contents. The same remark applies to The Quiver, in which Annie Swan's story is concluded. The October Girls' Realm will be welcomed by girls old and young. Stories, poems and illustrations make up an attractive number. Fashions for girls and the chapters on Health and Beauty and Correspondence furnish the reader with many useful hints. Published by Cassell & Co., Adelaide St., Toronto.

Every Christmas leaves the world better than it found it. The cold, frozen fingers of meanness are relaxed if just for a day, and hearts small and shriveled give a fresh throbb as the long-closed-up arteries open to the trickling drop of warm sympathetic blood. Upon this day Laughter makes its annual pilgrimage and calls at homes where its voice is seldom heard.

**ONTARIO GROWING SOBER.**

Another great Local Option Campaign is in progress in the Province of Ontario. On Monday, January 2nd, 1911, between 80 and 90 municipalities will vote upon the question of Local Prohibition and the inevitable result would seem to be the still further weakening of the Liquor Traffic and strengthening of the Temperance forces.

This year, contests are on in both the extreme Eastern and Western parts of the Province. The town of Amherstburg in Essex County, and the town of Lancaster in Glengarry County, will both vote, together with many other places scattered in between.

Eastern Ontario has more than its share of contests. Every municipality in the County of Glengarry is into the fight, including the town of Alexandria, the Villages of Lancaster and Maxville, and the townships of Kenyon, Locher and Lancaster. Just over the border the village of Vankleek Hill in Prescott County, and the township of Roxborough, in Stormont County, are also voting. Other important eastern points in which the battle will be fought are the towns of Amprior, Perth, Smith's Falls, Napanee, Ganouke and the villages of Merrickville, Newburg, and Newcastle.

In the northern part of the province considerable progress has already been made, and if the campaigns now on are successful, it will mean the entire cleaning up of large areas. Among other places voting are the towns of Barrie, Brace-bridge, Huntville, Burk's Falls, Beaverton and Sutton.

There will not be much doing in the North Western part of the Province, the only fights being in the villages of Port Elgin and Paisley, and the township of Albermarle.

The city of Guelph is, however, the centre of a hot fight. One of the strongest and best organizations in the province is that of the Citizens' Committee in Guelph, and the campaign is being systematically carried on along practical lines. Present indications are that Guelph will swing into the dry column in January.

Just near Guelph, voting will take place in Guelph and Puslinch townships, Erin and Drayton villages. Dufferin County has only three licenses. These are in the village of Grand Valley, which place is looked upon by both parties as a strategic point and will be the scene of a hard fought battle.

In Western Ontario the most interesting group of contests is that of the township of Aldborough, with the villages of Rodney, West Lorne, Wardsville, and the town of Bothwell. If these places are successful, it will mean a big white spot in the map of Elgin County.

The hottest place in the province, however, is the County of Welland. Here a county convention was held last spring, at which it was decided to bring on a fight in every municipality in the county as far as possible, with the result that ten municipalities will vote in January, including the towns of Welland, Thorold, Port Colborne, and Bridgeburg, with the townships of Thorold, Crowland, Humberstone, Willoughby, and Bertie.

A striking feature of the campaign is the fewness of the attempts to repeal Local Option. Last year there were 111 municipalities in which repeal contests were possible, but in only 12 was the matter brought to a vote and only 2 by-laws were repealed. This year there are 128 municipalities in which Local Option by-laws have been in force for 3 years or more, and where repeal contests might be brought on. If the law were really a dismal failure as its opponents prophesied it would be, it might naturally be supposed, that at the first opportunity the people would get rid of it. But this year out of the 128 possible places repealing by-laws will be submitted in only about 6. These are as follows:

Ancaster Township, Colborne Village, Howick Township, Beverley Township, Goulburn Township, McKellar Township.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## CHRISTMAS THOUGHTS.

By H. Isobel Graham.

While to the majority of people Christmas means joy and festivity there are many, unfortunately, to whom the word has no such significance. Gladly would they blot the day out of their calendar for it only recalls friends and love and pleasures that have faded forever out of their lives. At no time of the year is the vacant chair more apparent or does the crepe hang heavier upon the door of the heart. The "loved and lost awhile" draw very near, so near that the old heart hunger for "the sound of a voice that is still" sweeps over us with such terrific and irresistible force that we shrink from and almost forget the very suggestion of Christmas, feeling that "it were better sweeter to forget" to such we would say:

The Yule-tide may not bring to thee,  
Glad mirth and music as of yore,  
But open wide the grief-closed door,  
Of thy sad heart, that forth from  
thee,

May issue streams of sympathy,

That shall refresh some arid plain,  
In other hearts bowed down by pain,  
And bid the roses bloom again.

There are those, too, whose lot is cast so far from the old roof-tree that it is impossible for them to make one of the happy number gathered around the glowing hearth.

There are others also in hospitals and homes, sick, suffering or friendless, mayhap, to whom Christmas is almost a mockery. It is to all such that my heart goes out in sympathy, and I pen these lines in the hope that they may bring a ray of strength and comfort to some heart that is weary because of the way. Paul had discovered the secret of self-mastery when he wrote "I have learned in whatsoever state I am therewith to be content." He did not say happy; contentment is possible where happiness may not be.

There is no life so miserable or lonely or loveless that it does not contain many compensations and blessings for which to be thankful. Suppose we were deprived of everything except health of body and soundness of mind, we still would have sufficient cause for gratitude to God every moment of our days. Should life furnish us personally with no very great incentive for a prolonged existence, there are always plenty of people to cheer and help. No person is such an obscure or insignificant member of society but he or she can contribute a large quota to the sum total of human happiness.

"No stream from its source flows, seaward, how lonely soever its course but some land is gladdened. No star ever rose and set without influence somewhere; who knows what earth needs from earth's lowest creature. No life can be pure in its purpose and strong in its strife and all life not so purer and stronger thereby.

Someone has said that Christianity is a peculiar product, the more we give the more we get. It is so with happiness "in blessing others we ourselves are blest." Let us launch farther out into the deep of self-sacrifice and self-forgetfulness at this blessed Christmas season.

"We are not here to play, to dream, to drift. We have hard work to do and loads to lift. Saun not the struggle, face it, tis God's gift. Be strong, be strong.

Seaforth, Ont.

## A VISIT TO THE MOON.

(From an address to a Young People's Guild.)

By Rev. J. J. Elliot, B.A.

There is no water in the moon, and very little air, so that in paying a visit to our satellite we must imagine ourselves able to exist without these prime necessities. It does not follow that the moon is entirely without life, for the creator can doubtless devise an infinite number of ways by which life may be maintained. But inasmuch as the telescope brings the moon within the apparent distance of fifty miles, and not the slightest change has been noted on its surface since telescopes were first turned to the skies, we may safely conclude that we are going to visit a dead world. It is not easy to realize at first what this implies. The most barren and forsaken deserts of this world convey only the slightest idea of the lonely desolation of the moon. It is a world of gigantic mountains, with here and there broad deep valleys strewn with innumerable rocks and boulders. The absence of an atmosphere gives it a character of its own. There is not a sound, not a breath to disturb the silence. The stillness is absolute. We are in a world that can fling defiance to the teeth of time. There is neither moss nor lichen to soften the harsh and rugged features of these ancient rocks. The power of gravitation is slight, only one sixth of the constant pull to which life on the earth has accustomed us. Slender shafts and pinnacles of stone that would topple over with the faintest vibration remain as they were left untold millenniums ago when the internal fires of the planet died out forever. It is a world of sharp contrasts and violent extremes. There is no soft blue sky, no rosy dawn coming over the hills and creeping down into the valleys, no twilight, nothing but black darkness or the glare of fierce sunshine. The long lunar day is insufferably hot. Tortured with a temperature that would raise water above the boiling point you seek the shelter of a rock only to shiver and freeze with the cold. It has been seriously calculated that the lunar mid-day and midnight cannot be less than five hundred degrees.

A distinctive feature of lunar scenery is the famous ring mountains, hundreds of which have been noted and carefully scrutinized. Their appearance is such as to suggest that in some far distant age a terrific bombardment of meteors punched the surface of our satellite full of holes. The typical example of these strange objects is "Tycho" which may be seen with an opera glass any clear night when the moon is near the full. It is the jewel that sparkles on the neck of the Moon Maiden, sometimes irreverently called "The Gibson Girl." Her handsome profile may be traced very clearly. Her dark eye is a cavernous valley among the mountains. Vast depressions that may have been the beds of primeval seas furnish her with luxuriant hair. The string of brilliants in her dark tresses is a chain of mountains some of which are twenty thousand feet in height. Let us scale the ramparts of the extinct volcano, Tycho. The task is quite easy for you are wonderfully light footed in the moon. It is in this respect a paradise for stout people. A ponderous gentleman who weighs three hundred pounds on the earth will only weigh fifty on the moon. So up we go with giant strides till we peer over the edge of the crater into the gulf below. The walls go almost sheer down for seventeen thousand feet, more than three miles. A dense black shadow cast by the sun extends far out over the circular plain enclosed by these giant walls. The huge circle is fifty-four miles in diameter, and in the centre there stands a craggy peaked mountain over a mile in height.

The sun in the meantime has sunk in the west, and the long day equal to fifteen of our days is just closing.

"The sun's rim dips; the stars rush out,

At one stride comes the dark." A million stars spring out of the dark vault above, and the great globe of the earth many times larger than the moon swings into view, always in the same position directly overhead. Its seas and continents all distinctly outlined, pass in review once in twenty-four hours, repeating the process fifteen times in the long lunar night. If the moon was ever peeped with reasoning beings like ourselves doubtless this phenomenon gave rise to curious speculation — probably the common sense people would hold to the view that Luna was the centre of the universe, and that Earth was a celestial time piece expressly designed to mark the passing of the hours.

Taken altogether the moon is a strange, weird and frightful world. We are glad to return to our own beautiful planet where a kind Creator has spread a canopy to shelter us from the frost and heat, lapping us in gentle airs, and clothing the nakedness of the rocks and plains with trees and flowers and fruit.

Midland, Ont.

## CHRISTMAS FLASHES.

I see a flash of light from the long-ago. It is the first century signaling to the twentieth. Christmas to-day shines with the same star that made radiant the one on which Christ was born. Only has that star increased in luster. Also are there more wise men following its telegraphic beams. The same angel-song is throbbing in the air. But now the melody of that song falls upon a greater number of listening ears. Many have learned its marvelous harmonies. That choral is mingled in these times with the pulsing notes of church-bells; with the trembling vibrations of orchestras; with the blowing breach of trumpets; with the rolling thunder of organs, and with the softer carols of multiplied human tongues. The hour hastens when every clime shall send its pilgrims to the feet of the world's rightful King; when every point of the compass shall waft its incense of prayer to His throne; when every tribe and nation shall lift to Him the hands of adoration. O Thou of the manger, of the cross, of the tomb, speed Thy chariot-wheels and quickly come Thy crowning!

Christmas is the silver hammer that smites the flint of selfishness and splits it into fragments. It is the crucible that melts many a Scrooge into a philanthropist. This is the season of the year when nearly everybody thinks of some one else. The stores have been thronged with purchasers. Many a mysterious bundle has been carried home and smuggled into the house. Accustomed frowns have been frightened from the brow by the smiles that have come out upon the lips, born in the heart, like sunbeams peeping through clouds of storm. The ice of egotism has been broken down and dissolved in running off into myriad streams of generosity. The day of Christmas dawns with the glory of a benevolence that plays around many a fireside and warms many a life.

What is the meaning of it all? Why, it is heaven overflowing with the tides of good will, those tides backing up into the rivers of earth that so often run with muddied waters. It is the old melody of Bethlehem skies overmastering human discord. It is the manger of the Christ-child, which was a rudely fashioned earthen casket that held God's present of love to mankind, sending its influence abroad, that influence reaching its fingers clear through the hard shell of self-interest and bringing forth the kernel of kindness.



**LOTTIE'S CHRISTMAS SECRETS.**

By Helen Ames Walker.

When a little girl has five times as many pennies to spend for Christmas as she is years old, she ought to be very happy. This it was that made Lottie Pringle so happy. She was five years old, and she had twenty-five cents to buy Christmas presents for her father, mother, brother Joe and her four sisters.

"Now, mamma," said Lottie, "let's talk about what I'll get, 'cause you'll have to help me think; only Sister Mary did tell me what to get for you, but I'm not going to tell. I mean, I don't think I'm going to tell."

"No," said mamma, "I can wait till Christmas. But what will you get for papa?"

"I did buy his present, mamma, when I went out with Sister Mary, and bought your darning—Oh!" and Lottie's hand was pressed tightly over her mouth. "Did you hear, mamma?"

"I heard only one word, dear."

"Well it takes two words to tell it, so I guess you don't know."

"I think we would better talk about what to buy for Mary," said mamma. "How would a lead pencil do for Mary, and one for Brother Joe, too?"

"I know they'd like that, mamma. They're always saying, 'Where's my pencil?' when they're going to study, and I won't tell."

"No, you mustn't tell."

"Mamma, I can tell you what I've got for you, 'cause, of course, I'll tell you all the things; but I won't show it to you."

"Maybe you'll be sorry if you tell me now; you'd better keep it for a Christmas secret."

"Oh, no," pleaded Lottie, "I'll just have to tell. It's a darning needle, it's a darning needle; but you mustn't see it till Christmas." And then Lottie had to give her mother a hug and a kiss. "You like it, don't you, mamma?"

"Indeed I do, dear; and I shall know just what to do with it."

Lottie was delighted. The next day she went out with her mother and bought the pencils for Mary and Joe. When Mary came from school, they had just been carefully hidden away; but the eager little girl whispered to her mother that she could show Mary the one she had for Joe, "and you know, mamma, she won't know about the one I've got for her."

"Now, be careful," whispered mamma. "Don't bring but one."

"Lottie flew to bring the pencil, and came running back. "See, Mary, what I've got for Joe; and don't you tell him."

"Not I," said Mary, as she took the pencil. "How very nice! He'll be so pleased."

"Yes, and I got—" But, seeing mamma's warning finger, she caught the pencil from Mary and ran out of the room. The door shut behind her with a decided slam, and mamma was thinking the secret was safe, when, lo! it opened just a crack, and a little voice called back: "There's one for you, Mary, just like it."

Nothing would do but Joe must see Mary's pencil, and when he praised it and said it was a nice pencil for Mary to lend him sometimes, what did Lottie do, in spite of warning looks and coughs from Mary and mamma, but tell him, while she jumped up and down with delight, that he was to have one for his very own.

When Alice and Maggie asked mamma one morning for money to buy a paper pad to carry to school, Lottie shut her lips very tightly, clapped her hands over her mouth, then laughed, and, pointing to mamma's bureau, said mysteriously: "You can't guess what's in there this minute, that I bought with my own money."

Another time mamma overheard her saying to Sarah, in the next room: "When Christmas comes you won't have to use that old penholder any more, and I only know why."

Whenever papa used a postage stamp Lottie was always at his elbow to ask "if his stamps would last him till Christmas," or if he thought "postage stamps made good Christmas presents."

Indeed, Lottie found so many times and ways to tell her Christmas secrets that the family finally gave up trying to prevent it.

But, after all, what do you think she said when Christmas Day really came?

"Oh, I'm so glad it's come, because now I shan't have to keep my Christmas secrets any longer."

**PASSING OF SUMMER.**

(By Margaret K. Houston).

Tread softly, the summer is nearing her end;

Let naught that is harsh the sweet stillness rend.

The wind has whispered the news with a sigh,

"I fear the flowers must soon all die."

The sun as though weary goes early to bed,

When the moon and the stars take his place overhead.

Then silently forth, like a thief in the night,

King Frost hurries forth to spy and to blight,

Impatient 'twould seem at summer's long sway,

'T'll take now the sceptre, so yield me the day."

In the morn when the sun wakes up from his sleep,

O'er a blanket of fleecy clouds takes a first peep,

What change does he see? What cause for affright?

The King of the North has come in the night;

And the flowers are all rigid with fright at his mien,

Who so long have been ruled by Summer as queen.

"Of their beautiful faces there will soon be no trace,

They'll wither and die tho' I fondly embrace;

Lying prone on the breast of the leaf-strewn earth,

Whose motherly bosom has nourished since birth."

The voices of nature seem hushed as in prayer,

Befitting the signs of death everywhere.

Toronto, Ont.

Gen. William Booth announces that the Salvation Army will undertake a mission to the three million people in India who live by robbery in various forms. If the English government will give them land reservations the Salvation Army will endeavor, under the influence of religion and kindness, to teach these criminals to earn an honest living.

The Kokumin of Tokyo is regarded as the official organ of the Japanese government. For that reason the following remark recently printed editorially in its pages is regarded as encouraging: "The development of Japan to a first-class power within the past fifty years is to a great extent attributed to the trouble taken by the missionaries who, either by establishing schools or by preaching the gospel of Christ in the churches, have cultivated the minds of the Japanese and enhanced the standard of their morals. It is to be hoped that the missionaries will redouble their energies and zeal in promoting the welfare and happiness of the Japanese."

One of the most remarkable signs of the awakening of China is afforded by the spread of European engineering methods in the walled empire. The new railroad between Peking and Kalgan, opened a few months ago, was constructed exclusively by Chinese labor under the sole direction of native engineers. They do not hesitate to construct cuttings and tunnels in the modern fashion, and one of the tunnels passes under the famous Great Wall. It is remarked that while the Chinese students of engineering resort to America and Europe for instruction, as soon as they return to their native country they emancipate themselves from foreign tutelage, and attack their problems for themselves. They show wonderful capacity in comprehending the practical sciences of the white man, and are especially notable for their mathematical ability.

**THE YOUTHS IN TOWNS.**

One of the perils of our country is the lack of Bible training in our towns and cities. We are told that hundreds and thousands of children, foreign born or born of foreign parents, in our cities, never go to Sabbath School, and are growing up without a knowledge of the Word. Yet what we are to be as a nation in coming years turns upon the moral forces of our towns and cities. To the thoughtful man the danger from this source is appalling, unless the minds of the rising generations of the cities, are brought in touch with the inspired Word. "Shall we rear the present generation of youth on newspapers, theatres, and moving pictures, or on the Bible?" and further says that he "cannot help asking the parents of this generation on which of these two sources of influence do they want to rear their boys and girls? Our streets are crowded with children who are going to seek either one or the other. A generation is rearing up that knows nothing of the Bible. They do not recognize commonest references to it in public speech. They get nothing in its place. Yet it is the Bible that has produced our civilization. The great, good men of to-day were reared on it. One fears very much for a generation that do not know it. Presbyterian Standard.

**TARRYING AT HOME.**

There are some in this world who are compelled to tarry at home. The great race of life goes on, and they are left behind; they are too weak to run. They have nothing to do with the hand, with the sweat of their brow, with the toil of their work is all with the heart. But what a work that is! The toils of the hand and brain are nothing to it; this yields a solace to their energy, but the sad heart has only to bear. It is harder to bear than to do. I may be rudely jostled in the race, but the race itself gives an excitement that makes me forget my pain. I am there, at least, in the company of my fellow-men. But to tarry at home, to wait passive under the shadow of God, to have nothing to do but the burden of the great cross—this is the trial of his soul, and this is thy communion with thy Lord. His work, too, was to tarry at home. All the runners in the race laid the burdens upon Him, and left Him alone to bear them. He bowed His head in the garden, but He fainted not. He emptied His glory on the cross, but His love remained full. Stand beside Him, oh, my soul; watch Him in the lonely garden; help to bear His cross up the Via Dolorosa; strive with the dying penitent by his side to see the majestic strength of His sustained weakness; and thou shalt know why it is written of Him: "He shall divide the spoil with the strong." —George Matheson.

The population of the United States is 93,471,648. These are not the official figures, and it will be several weeks before they are made public; but it is known conclusively that the population is between 93,000,000 and 94,000,000, which is as accurately as most persons will care to remember. The percentage of gain is over 22 per cent. in ten years.

The Continent restates a self-evident truth which has not taken hold of a good many people as effectively as it deserves: "As long as there is a Church there will be a Church press." "The only men who question the real demand for a Church paper are men who have not yet appreciated the Church as corporated and general. So, of course, they are yet unconscious of its corporate and general tasks. To them the Church remains wherein they hear a sermon every Sabbath." And further: "Let him but once appreciate that the local congregation is not local in relationship—that it is truly an enlisted unit in a worldwide army—and he will want to know what the other units are doing and just where he and his friends may swing into line with them. Then will see the need of a Church paper."

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

At last meeting of the General Ministerial association of this city a committee composed of the president, vice-president and secretary was appointed to wait on the license commission with a view to the suppression of drunkenness on the streets. In connection with gambling at the fair, a committee, composed of Revs. MacKay, Smith, Ramsay and Clendinnen, was appointed to wait on the exhibition authorities at their next meeting and protest against certain noxious conditions. It was also decided to draw up a resolution to be presented to the police commissioners asking that each policeman shall have one day of rest in seven.

## MONTREAL AND QUEBEC.

Rev. N. H. McGillivray, Taylor Church, Montreal, has been preaching anniversary sermons in St. Andrew's church, Sherbrooke.

The Rev. F. M. Dewey, D.D., has removed from 223 Stanley street to 243 Elm avenue, Westmount.

The congregational churches in this city—Calvary and Bethlehem—propose uniting. The union of two of our Presbyterian congregations—Knox and Stanley Street—has also been mooted, but as yet without a definite result.

The Men's Association of the Montreal West Church held their annual supper on Friday evening when some forty-five men sat down to a very excellent repast prepared and served by a committee of men. After the supper the president, Mr. Alex. Currie, called the meeting to order and asked Dr. Kelley the hon. president, to address the men present, which he did, in cordial and inspiring words of welcome.

The Valleyfield Church, of which the Rev. Chas. Shelley is pastor, held its anniversary on a recent Sunday, when the Rev. W. D. Reid, of Alberta, preached. The congregations were large, and the income for the day amounted to \$180. Mr. Reid lectured on mission work in Alberta on Monday evening, dealing with the problems of the west, and a collection for that work amounted to \$35.50. At the Women's Missionary Society's Thanksgiving meeting Mrs. Dr. Scott, of Montreal, delivered an interesting address on the work of the society, a collection for that society realizing \$80. The Boys' League of the Church, which is an organization of young people actively engaged in the work of the church, have recently purchased and forwarded to South China an operating table for use in Dr. John McDonald's Mission at Hong-Moon.

The Thanksgiving supper given by the Ladies' Aid of the Outremont Church, came off very successfully in the new building, which is just finished and ready for the use of the congregation. Mr. E. H. Gray, B.A., who presided on the occasion, congratulated the ladies of the Aid Society and the members of the church on the completion of the new building. The Rev. J. G. Potter, B.A., and the Rev. A. Mackenzie, M.A., also addressed the Ladies' Aid and their friends, and their remarks were frequently applauded. Music and recitations followed, which were much appreciated.

Mr. A. Gouin, of the Montreal College, has been appointed to the charge of the Mission at St. Gabriel de Brandon, and will conduct services in both French and English during the winter months. The neat and commodious building has cost in round numbers \$1,650, lot included, and there now remains the small balance of \$200 to pay, a part of which is in sight.

## EASTERN ONTARIO.

Rev. James M. Miller, of White Lake, is called to Inverness, Que.

Rev. J. A. McConnell, Roslin, is called to Vernon, Ottawa Presbytery.

Rev. John Hosie, Sallsbury, declines the call to Uptergrove and Longford.

Rev. James A. Stewart, B.A., Sunbury, accepts a call to Little Current, Manitoulin Island.

Rev. A. H. Scott, M.A., St. Andrew's, Perth, exchanged with Rev. C. H. Daly, St. John's, Almonte, on a recent Sunday.

The next regular meeting of Glangarry Presbytery will be held in Knox church, Cornwall, on first Tuesday of March next at 1.30 p.m.

Rev. J. Steele, M.A., of Bryson, Que., conducted the services at Metcalfe on a recent Sunday, preaching helpful sermons morning and evening.

Rev. J. L. Murray, Toronto, when preaching at Crosswell recently, gave a short address in Gaelic, to the great delight of several of the older people present.

Under the auspices of Glangarry Presbytery Rev. A. E. Mitchell, M. A., of Knox church, Hamilton, gave an able and interesting address on evangelism.

Instead of the usual Thanksgiving social and supper in connection with Knox church, Beaverton, a collection was taken on Sunday amounting to the handsome sum of \$190.

Rev. J. U. Tanner, M. A., Lancaster, conducted anniversary services at Omemee on a recent Sunday. This was Mr. Tanner's first charge and he received a hearty welcome from old friends.

Rev. J. P. McInnis, B.A., Harrow-smith, was the speaker at the thank-offering meeting of the St. Andrew's church auxiliary of the W.F.M.S., Newburgh. His address was inspiring and stimulating. The offering amounted to about \$50.

Before leaving Bishop's Mills and East Oxford, Rev. N. and Mrs. McLaren were tendered a farewell social, at which an appreciative address was presented to them, accompanied by a purse of gold. Mr. McLaren is now settled at Woodlands.

It does not often happen that within six months of his resignation a minister is recalled to his former charge; but the Roxborough and Moose Creek congregations wish to bring back Rev. L. Becton, who in May last accepted a call to Caledonia, P. E. I.

The congregation of St. Andrew's church, Kingston, held a reception the evening of the 29th ult., in honor of the Rev. John Mackie, D.D., who has completed twenty-five years as their minister. On behalf of the congregation Mr. John McIntyre, K.C., presented Dr. Mackie with a felicitous address and a purse of gold. The occasion was graced by the presence of the Rev. James Barclay, D.D., of Montreal, who delivered an address.

Rev. D. Stewart, of Alexandria, speaking on Thanksgiving Day, remarked: "We can hardly realize how much we have to be thankful for in the institutions we have inherited from our forefathers, our laws and our liberties, our social and educational and religious advantages. Our laws are observed. Our lives and property are safe and secure. Justice is swift and certain. We yet have our day of rest. Indeed we may search the world over and we shall not find a better land to live in and to work for than Canada."

Rev. H. A. Berlis, of Victoria Harbor, preached an intensely practical sermon to the local lodge of Orangemen on a recent Sunday evening.

Glangarry Presbytery elected commissioners to next General Assembly as follows: Revs. W. D. Bell, Allan Morrison, R. McKay and J. Matheson with elders from the congregations of Woodlands, Summerstown, Gravel Hill and French congregation, Cornwall.

Rev. W. H. Brokershire, M.A., who recently resigned the Mill street charge, Port Hope, has accepted the invitation of the Wood Memorial church (Congregational) to become their pastor. The church is situated in Cambridge, Mass., and his duties were to begin 1st December.

Rev. David MacIaren, M.A., so many years the beloved minister of our church in Alexandria, now residing in Toronto, recently gave a most interesting stereopticon lecture in the Presbyterian church at Baltimore, entitled "A Birds-eye View of Our Foreign Mission Fields."

Rev. T. J. Glover has resigned the Church of the Redeemer, Deseronto, to accept a charge in Algoma district. Rev. A. H. Drum, of Belleville, will act as interim moderator. Mr. S. Russell, of Belleville, and Rev. J. A. Shaver, of Picton, were appointed a supply committee to act with Mr. Drum.

At the meeting of Glangarry Presbytery the committee appointed to examine the remits sent down by the General Assembly recommended that a special meeting be held in Cornwall on Jan. 19th, to fully discuss the question of union and also the question of evangelism.

The recent anniversary services in connection with St. Andrew's church, Marvelville, were conducted by Rev. J. A. G. Calder, of Montreal, who preached appropriate and much appreciated sermons to large congregations. This congregation with the one at Kenmore form the pastoral charge of which Rev. Robert McNabb is minister.

In Knox church, Beaverton, Rev. A. T. Symington, M.A., is preaching a series of sermons on the "Conversions in the New Testament." The subject of the first was "Zacchaeus; the conversion of the average man on the edge of the crowd." The lessons gathered from the Bible story were earnest and practical, and claimed the attention of a large congregation.

On the 3rd ult., Rev. W. W. Peck, of St. Andrew's Arnprior, addressed the W. F. M. S., of Bristol Corners, at their annual Thank-offering meeting. The subject was "The Fundamental Value of Missions to the Church," and references were made to the splendid educational and religious effects of the study of Missions. The collection amounted to \$40.85.

The Communion service at St. Andrew's Arnprior, on Sunday, October 9th, was one of the largest that the congregation has had. Thirteen were received into the membership of the church. With the establishment of The Boy Scouts and a Brotherhood among the men, St. Andrew's is completing its organization and looking forward to a winter of most effective work.

On leaving Lakefield to take a post-graduate course at Princeton university, Rev. S. S. Burns, B.A., was presented with an address and a purse of money by members of the congregation. Mrs. Burns, who had taken an active interest in various congregational organizations, was also given an address and a purse of gold. Both carry away with them the cordial good wishes of the church and townspeople.

## QUEBEC NOTES.

Rev. T. J. Robinson accepts the call to Burns' church, Milverton.

Rev. W. W. Craw, M.A., Cremore, is called to Bolton and Nashville.

A call from Napier has been extended to the Rev. Mr. Stewart, of Detroit.

The congregation of Bridgen is still without a minister. Rev. T. Dodds, Sarnia, is moderator.

Rev. Dr. McCrae, Wilton Grove, has been preaching on "The Protestant View of the Real Presence."

The Rev. James Rollins, B. A., pastor of King street church, London, has accepted the call from St. Andrew's church, Peterboro.

A fine \$2,000 organ was recently opened in Melville church, Ferguson, Rev. R. W. Craw, B.A., pastor. Rev. J. B. Mullan, lately minister of St. Andrew's church, gave an interesting address.

Rev. G. S. Milligan, M.A., of Flesherton, has gone on a month's vacation to his old home at St. John, N.B. In his absence his pulpits have been supplied by Mr. D. W. Spence, B.A., of Toronto, a recent graduate of Knox college.

Successful anniversary services were held in Knox church, Protan, on 15th ult., when Rev. L. W. Thom of Hawkesville, a former pastor, preached morning, afternoon and evening, when his inspiring and helpful gospel messages were listened to with deep interest by large congregations.

At last meeting of Sarnia Presbytery arrangements were made for the discussion of the basis of union at the December meeting. Messrs. Reid and McNair are to discuss doctrine; Graham and Moore, polity; H. Currie and J. A. Ross, law; N. A. Campbell and W. I. McLean, administration; and Hall and Dodds the ministry. Sarnia may see a storm that day, says our correspondent.

The congregations, Varna and Blake, in the Presbytery of Huron, have extended a call to Rev. Daniel Johnston, of English Settlement in the Presbytery of London. The matter will be dealt with at the December meeting of London Presbytery. There are already four vacant charges in the Presbytery of London—St. Andrews, Thamesford; Rev. John Munro, Fintore, moderator; Knox, Dutton; Rev. W. L. Nichol, B.A., Dutton, moderator; St. George, London Junction; Rev. W. Moffat, London, moderator; Appin and N. Ekrid, Rev. Geo. Weir, Glenoe, moderator.

The Rev. John Smith, who for more than a year and a half has been laboring as ordained missionary in the Hamilton Road Mission, London, was on the evening of the 15th inst., regularly inducted by the Presbytery of London as stated pastor. The Rev. Dr. James Ross, Moderator of Presbytery, presided. Rev. D. C. Stephens of Melbourne, preached the induction sermon from 1 Cor. 2:2: "I determined not to know anything among you, save Jesus Christ, and him crucified." Rev. Jas. Rollins addressed the minister, and, in the absence of Rev. J. G. Inkster, who had been appointed to the duty, Rev. Walter Moffat addressed the congregation.

The service was held in the Mission Hall, the fine new brick edifice close by not being quite ready for occupation.

It is stated that the financial profit of the Passion Play this year at Oberammergau was \$25,000. Without the spring rains and floods it would probably have reached half a million. There were 225,000 visitors during the season. A part of the profit is distributed to the players, but no large share goes to any one person. The bulk of the surplus is put into the village treasury of Oberammergau for civic improvements and the maintenance of a hospital.

With the thorough organization that the Temperance forces seem to have, and the aggressive spirit that is characterizing the movement, the probability is a considerable addition to the dry area of the Province of Ontario after May next.

## WESTERN ONTARIO.

The Ecclesiastical sky, from time to time, gets overcast, even dark in these regions, and fears possess the hearts of those interested in seeing that all congregations and missions are supplied with laborers.

Somewhat recently the congregations of Levis, Inverness, Sawyerville, and Leeds Village, were vacant, while another vacancy was on the near horizon. But the cloud puts on a silver lining, from time to time.

About twenty-nine years ago, Rev. Dr. Mathews and Rev. J. R. MacLeod visited what was then called Chaudiere (now Lake Megantic), and gave the few families there a separate organization. (The former now resides in London, as General Secretary of Churches of the world, and the latter, having completed more than thirty years of continued work within the Presbytery, is still rendering it varied services.) Twenty-seven years ago, it was resolved to build a church there, and after this long nurturing, the young child of those days attained in March last the status of assisted manhood; and few months thereafter sought a minister, and found one in the person of Rev. J. R. Douglas, of the Presbytery of Truro—coming with the wisdom of the East as the first pastor of the congregation.

Levis which was declared vacant, only recently, in consequence of the appointment of Rev. J. A. Macfarlane as Synodical Superintendent by the General Assembly, took immediate steps to secure a minister, and succeeded finally having called and secured Rev. J. J. Wright, who is no stranger in this Synod, and who gave some time and labor in the great West.

Inverness has been vacant since early last Spring, but bids fair to be settled soon, having extended a hearty call to Rev. J. M. Miller, of White Lake, in the Presbytery of Lanark and Renfrew. Both the congregation and Presbytery are hopeful of Mr. Miller's favorable response.

Leeds Village has also been scanning the ecclesiastical horizon, and looked far afield, even to the breezy West, and has just extended a call to Rev. J. J. L. Gourlay, of Egeeton, Alta, and expects to have a shepherd guiding the flock before many weeks elapse.

Sawyerville, vacant for some months, with uplifted and anxious eyes, is looking out on the great field of the church, and would be glad to welcome a God-sent man; and such an one is truly needed in this important field. It is pleasant to chronicle these settlements and prospective settlements, but the joy is tempered with approaching vacancies. A special meeting of Presbytery has just been called to consider a call to Rev. Wylie C. Clark, who occupies one of the most prominent and important posts in the Presbytery—Chalmers Church, Quebec.

A very urgent call from Knox Church, Saskatoon, has been forwarded for him, and both the Presbytery and congregation fear that this call has placed Mr. Clark under the lure of the West. And another vacancy is sure to come next month.

A campaign is on foot, under the guidance of the Committee on System Beneficence, having in view the adoption of the duplex envelope in every congregation, or at least weekly contributions for missions.

The annual Thankoffering meeting of Knox church, Paisley, auxiliary of the W.F.M.S. was held in the church on the 20th ult. The president, Mrs. (Rev.) G. C. Little, occupied the chair. The Sabbath school room was beautifully decorated with flowers for the occasion. An excellent programme was rendered, one of the most interesting features of which was a bright and thoughtful address by Miss B. Thynne, of Palmerston. The offering was the largest in many years, amounting to \$84. A delightful meeting, the best in the history of the society, was brought to a close with the serving of refreshments.

From a full report in the Orillia Packet it would appear that the first annual meeting of the Barrie Presbyterial W. H. M. Society was a marked success both as to attendance and as to the important business brought before it. Mrs. Cameron, of Allandale, presided. The Auxiliary reports were very encouraging. There are twenty Auxiliaries in connection with the Presbyterial Society, viz.: Allandale, Barrie, Coldwater, Coulson, Collingwood, Elmvale, Fessertown, Gravenhurst, Midland, Uppergrove, Levey, Midhurst, Waubausen, Orillia, Black Bank and Alrie. Orillia reported 112 members, 16 life members, and receipts \$354. Mrs. A. McNabb, Orillia, gave a Scripture reading; Miss Sprague, nurse at WaKaw, gave an address; Miss Charr, spoke on the importance of Mission Band work; and Mrs. Grant Needham, in well chosen words, welcomed the delegates to Orillia. Greetings from the W. F. M. S., were presented by Mrs. R. N. Grant, Orillia, who said this was the age of women's work, and as women had received so much from the gospel, it was fitting that they should be foremost in this work. Women owe all to the gospel, and it was unbecoming to deny its blessings to our sisters. The Question Drawer was taken by Mrs. Harvey, and a most interesting and profitable half hour was spent. A well attended public meeting was held on Wednesday evening, Rev. D. C. MacGregor, pastor of the church, presiding. The greetings of Presbytery were ably presented by Rev. H. A. Berlis, of Victoria Harbor. The speaker of the evening was Dr. Kilpatrick, of Knox College, who sought to impress upon his hearers the message that the Christian and the believer is a man in debt. Our first charge is to pay our debt to God. The thoughts of Thanksgiving week confirm in us the debt we owe the Almighty. The New Testament rings with indebtedness and gratitude. Paul, Peter and John all called themselves debtors. God is in His heaven; how can we reach Him? Our debt is to everyone in this world who has not the Gospel. A Bible reading on "Service" was given by Mrs. W. S. Frost, who said we must give a cheerful willing service, a heart service, a service of consecration and love. The following officers were elected: Hon. President, Mrs. A. McNabb, Orillia; President, Mrs. E. B. Alport, Orillia; First Vice-President, Mrs. Cameron; Allandale; Second Vice-President, Mrs. J. A. Harvie, Coldwater; Third Vice-President, Mrs. Stevenson, Barrie; Fourth Vice-President, Mrs. Duff, Cookstown; Recording Secretary, Mrs. McKay, Elmvale; Corresponding Secretary, Mrs. W. M. Harvey, Orillia; Treasurer, Mrs. T. H. Grant, Orillia; Pioneer Secretary, Mrs. Sheppard, Midhurst; Secretary of supplies, Mrs. R. Moodie, Barrie. The president, Mrs. Alport, gave a stirring address, in which she urged the members to increased activity in the work, and those chosen to fill an office were asked to consider the call as from God, accept the position, and do their very best in it.

The 23rd annual meeting of the Sarnia Presbyterial of the M.F.M.S. was held in Mandamun on the 9th and 10th inst. There were over 60 delegates in attendance. Among the good things provided was an address by Mrs. Davidson (returned missionary) on the work in India, one by the Rev. A. E. Armstrong on "Some Impressions of the World's Missionary Conference" and a paper by Mrs. Kanawin, of Strathroy, on the "Connection between the Spiritual and Practical in Our Work."

The reports showed an increase in contributions, one new auxiliary, two mission bands, an increase in the circulation of the F. M. Tidings.

Mrs. Nisbet, Sarnia, was re-elected president, with Miss Brebner, Sarnia, as secretary, and Miss Geddes, Strathroy as treasurer. It was agreed to hold the next meeting in Strathroy.



## TO WHOM IT MAY CONCERN.

I have received of late, Postal Notes, Post Office Orders and cash in letters, from Contributors in Ingersoll, Plattsville, Ayr, Gait, Peterborough, Woodstock, Teeswater, Hanover, Highgate, Oakville and St. Mary's. The envelopes contained no trace of the name of the sender, nor the object for which the money was given. If any contributor in any of these places has not received an acknowledgement of money sent, will he kindly communicate with me, giving particulars, that I may identify him?

JOHN SOMERVILLE,

Treasurer.

Presbyterian Church Offices,  
Toronto, Dec. 10, 1910.

## AN UNSATISFACTORY BASIS.

By Joseph Hamilton.

I see the article on above subject by Dr. McNair. But I think there is a matter in the proposed statement of union far more unsatisfactory than any that Dr. McNair refers to. I mean this, that the fate of the impendent is said to be "eternal death." Now, what does that mean? Does it mean everlasting punishment or annihilation? It might mean either. Surely in such a statement there ought to be no ambiguity. What would be the value of a union on a mere form of words, if there is not a real union behind the words? Would not such a vague statement lay the foundation for a real difference later on?

And in all charity does not the phrase in question give rise to the suspicion that it has been adopted as a worldly-wise mode of expressing different views held by different members of the uniting churches? For there are certainly those in the different churches who hold different views on this momentous question. In my view the candid course would be to recognize the question as one on which there may be a legitimate difference of opinion. There are three views—Endless punishment, or annihilation, or restoration. "Let every man be persuaded in his own mind."

## HYMNS FOR THE YOUNG.

Editor Dominion Presbyterian:—You will oblige by inserting the following:—The General Assembly of 1910 remitted to the Hymnal Committee, for consideration and report, an overture from the Synod of Alberta asking for the publication of a Sabbath School Hymnal separate from our Book of Praise; and suggestions have come from other quarters that the portion of the Book of Praise entitled "Hymns for the Young," should be enriched by additional suitable hymns, either in a supplement or in the body of the book.

Before the committee can report intelligently to the Assembly on these matters, they need to know more fully the mind of the church; and the executive of the committee, after careful consideration decided to issue, through our Sabbath school publications and church periodicals an invitation to pastors, S. S. workers, and all interested, to send to the committee such suggestions as, in their deliberate judgment, should be considered. They are asked to communicate with the clerk of their own presbytery or with the secretary of the Hymnal Committee, Rev. Alexander MacMillan, Mimico, Ont., by February 1st, 1911: (a) sending any hymns (both words and music) which in their judgment ought to be inserted either in a supplement, or finally in the body of the Book of Praise; and, (b), stating whether or not they favor a separate Sabbath School Hymnal; and if so, giving reasons.

The committee, while preferring not to disturb existing conditions, will welcome suggestions of any kind which should be before them.

W.M. J. DEY, Convener.  
Simcoe, Oct. 22nd, 1910.

## Church Union : II The Polity.

Concluded from page 5

needs of the charge, and with the men available. Besides it transfers the whole responsibility of a call from the people to the Synodical Committee, and destroys its spiritual nature. Under the Stationing System there is really no call, and the sacred sense of responsibility lost to pastor and people.

The stationing system of settling ministers may work well among unformed mission fields, or among a people untrained to the exercise of civic liberties, but among Presbyterians long used to the choice of their pastors it is the merest folly to think of imposing on them men whom they have not chosen. Unless the Union Committee can formulate a scheme whereby Presbyterian congregations have a choice of their pastors they may as well cease negotiating. To see that as far as possible every charge shall have a pastor without interruption, and that every effective minister shall have a charge through a Settlement Committee may be a worthy ideal, but it cannot be worked in the Presbyterian church unless the congregations choose their ministers.

## THE GENERAL ASSEMBLY OR CONFERENCE.

But who are these gathered in the highest court of the united church? Are they representatives of the congregations and Presbyteries of the church? Do they come from the several Presbyteries chosen by rotation in a good democratic way, and from the eldership of the church in a similar way? Not so. They have been elected by the Synod, in what way we may guess, but from whom we do not know; an equal number of ministerial and non-ministerial people. They may be chosen from the eldership or the membership at large. What security will have we that the highest court will in any sense be truly representative of the highest and best of the church? During the last few years have we not seen the metropolitan Presbyteries of Toronto and Winnipeg reject the principle of election of commissioners to the Assembly, and adopt the principle of rotation, and for the reason that the same men were always representing their Presbyteries? Shall we reject a system within our Presbyteries because it becomes a tyranny and adopt it wholesale in the synod? What guarantee would the ordinary minister or elder have that they would ever have a voice in the Assembly? Moreover the Assembly is to meet only every second year. The average minister at the best would only be in the Assembly twice in a lifetime by rotation. He would never be there at all the other way. If there be one thing more than another that the church must be jealous of it is her liberty. We are in danger at present of losing it. The committees of the church come up to the Assembly with proposals that have never been discussed in the Presbyteries and make appointment of officers at high salaries without consulting the people. There is a great deal of dissatisfaction about this and the feeling is growing that all appointments should come under the Barrier Act, or at least that Presbyteries should be consulted before they are made. But what are the possibilities of a court self elective, and meeting only every two years. Let us never think of it. We speak of the parity of the eldership ministerial and ruling, and it has at least a show of reality within the church at present, but the day of officialdom seems to be upon us, and the men of power within the church are, not the ministers or elders, but the officers. The church, exists to raise large salaries, and the minister to collect them. At the present time a remit is before the Presbyteries of the church asking that the two Clerks of Assembly be permanent commissioners. Shall we bow to the yoke?

## QUEEN'S ALUMNI CONFERENCE.

Last week Queen's threw her doors wide open in welcome to the nineteenth annual conference of the Theological Alumni Association. To those who know anything about this yearly gathering it is quite unnecessary to say that it was a great success. Ever since the first meeting in 1893 the members of conference have returned home fired with a new zeal and purpose. Speaker after speaker at the daily luncheons this year bore testimony to the great work the Conference has done and is still doing. Ministers lead very busy lives, and it is not to be wondered at that sometimes they forget to leave three or four hours per day for the work to be done in the study. Anything that will help in stimulating our men in the churches to read and to read wisely, and that will assist in solving some of the practical problems of their ministry will be hailed as being of first importance. It is in this important work that the Queen's Alumni Conference has been engaged and those (unfortunately not a large number) who have availed themselves of this opportunity have been quick to express their appreciation and indebtedness.

Only a few words regarding the programme for 1910 can be said here. The most important part of the Conference is the work done by the members themselves on their own particular theological subjects. This year a trio of related subjects was prepared; first a paper by Rev. J. W. Stephen, of Toronto on "The Idea of Sacrifice in the Old Testament"; secondly, "The New Testament Doctrine of Atonement," by Rev. James Anthony of Agincourt; and lastly "Recent Literature on the Atonement," by Rev. G. R. Fasken, Toronto. In addition to the men named others were appointed to open the discussion on each paper, and all showed that they had carefully studied their subject. In every case the subjects were treated in a very able and creditable way. Among these papers must be mentioned also a paper by Rev. Dean Bidwell, of Kingston on "The Christian Doctrine of Immortality," which was very well received.

The Chancellor's Lectureship was in the hands of Dr. A. F. Knight, one of Queen's ablest teachers. He chose as the subject of his course of four lectures, "The Conservation of National Life." The purpose of the course was a singularly appropriate one,—to use the Conference as a distributing centre for a few fundamental facts regarding such subjects as: the spread of disease, the State's attitude toward insanity and crime, the importance of pure food, water and milk, etc. It is safe to say that not a single member of Conference left these lectures without feeling a new responsibility in relation to the conservation of this most valuable national asset. Dr. Knight's lectures disclosed a state of affairs by no means creditable to Canada and Ontario, and the men in the church have a first duty in the creation of an intelligent public opinion that can alone right many of our present wrongs.

Mention only can be made of the addresses of President Falconer of Toronto University on "Pasca"; of Dr. Andrew Macphail, of McGill, on "The New Theology"; of Dr. Bonar, Master of the Mint, Ottawa, on "Thomas Carlyle"; and of Dr. A. H. U. Colquhoun, Deputy Minister of Education on "Universities and the National Life." These constituted the four evening addresses. Lastly, Prof. MacClement's paper on "Some Conditions Affecting Organic Progress"; and Prof. Skelton's on "The Church and Social Questions" were among the very best of the many excellent things the Conference enjoyed.



TENDERS addressed to the undersigned at Ottawa, and endorsed on the envelope "Tender for Buoy Steamer for the St. Lawrence River," will be received up to noon of the FOURTH DAY OF JANUARY, 1911, for the construction of a Twin Screw Buoy Steamer for the St. Lawrence River, to be delivered at Montreal, of the following leading dimensions, namely, — length between perpendiculars 170 feet, breadth 31 feet 6 inches, depth 15 feet 6 inches, draft 10 feet 6 inches, and speed 11 knots per hour.

Plans and specifications of this steamer can be seen at the Department of Marine and Fisheries, Ottawa, at the offices of the Collector of Customs, Toronto, Collingwood and Midland, and at the Agencies of the Department of Marine and Fisheries, Montreal, Quebec, St. John, N.B., Halifax, N.S., and Victoria, B.C.

Plans and specifications can be procured by application from the Department of Marine and Fisheries, Ottawa, and the Agent of this Department, Victoria, B.C.

There are no special tender forms in connection with this work.

Each tender must be accompanied by an accepted bank cheque in favor of the Deputy Minister of Marine and Fisheries, equal to 10 p.c. of the whole amount of the tender, which cheque will be forfeited if the successful tenderer declines to enter into a contract with the Department or fails to complete the steamer in accordance with the contract to be prepared by the Department. Cheques accompanying unsuccessful tenders will be returned.

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

Newspapers copying this advertisement without authority from the Department will not be paid.

ALEXANDER JOHNSTON, Deputy Minister of Marine and Fisheries, Department of Marine and Fisheries, Ottawa, Canada, October 10, 1910.

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**LONDON NOTES.**

On the 27th October last Rev. D. C. Stephens, late of West Lawrencetown, N.S., was inducted into the pastoral charge of Guthrie church (Melbourne) and Riverside, Ontario.

The Presbytery met for business on Tuesday November 1st. There was a large attendance, especially of ministers. Steps were taken towards raising \$400 within the bounds towards the proposed "Dr. James Robertson Memorial Fund."

A call to Rev. John Smith, at present ordained missionary at Hamilton Road Church, London, from the same congregation was sustained and accepted, and the induction appointed for Nov. 15th, at 8 p.m.

A scheme of arrangements for special missionary services in all the congregations in the bounds, submitted by Rev. James Rollins, was adopted.

A call from London Junction to Rev. Thos. Robinson, late of Cripple Creek, Colorado, was set aside, Mr. Robinson having accepted an appointment in Stratford Presbytery.

On motion of Mr. Thos. Alexander

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during the last sixty eventful years," said *The Boston Transcript* last February, "but *The Living Age* has survived all crises, and was perhaps never more valuable than it is now. The reason that

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(elder), a committee consisting of four other elders with himself (convener) was appointed to consider ways and means of increasing pastors' stipends so as to make them more commensurate with the increased cost of living. The names are Messrs. J. M. Gunn, M.A., L. Gibson, J. C. McVicar and A. Hatson.

The following minute was on motion adopted:—"The Presbytery, in receiving the resignation of Mr. Thos. A. Watson, B.D., of Thamesford, desires to place on record its appreciation of Mr. Watson as a scholar, a Christian gentleman and faithful pastor. He has won the esteem and affection of the members of Presbytery by his courteous manner, his evangelistic spirit, and untiring zeal in the Master's cause. The Presbytery, while viewing with satisfaction his pastorate at Thamesford commands Mr. Watson to the Great Head of the Church, and trusts that a congenial sphere of labor will soon open to him."

Presbytery took up the remit on the basis of Church Union. It was moved by Rev. John Lindsay that Presbytery approve of the basis as remitted, sec-



TENDERS addressed to the undersigned at Ottawa, and endorsed on the envelope "Tender for Prince Rupert Buoy Depot," will be received up to noon on the THIRD DAY OF JANUARY, 1911, for the construction of a Buoy Depot at Prince Rupert, in the Province of British Columbia, including the erection of a Reinforced Concrete Wharf, timber approach Trestle, Power House with Chimney, Buoy Shed, etc., Offices and Dwelling, and the installation of Drains, etc., and other Systems.

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

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ALEXANDER JOHNSTON, Deputy Minister of Marine and Fisheries, Department of Marine and Fisheries, Ottawa, Canada, 8th Nov., 1910.

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6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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oned by Rev. James Argo. After some discussion it was moved by Rev. John Currie, seconded by Dr. Munroe, that this Presbytery deems it inadvisable to pronounce on the remit on Church Union until after the sessions and congregations are given an opportunity to consider the whole question by order of the General Assembly. After further discussion it was on motion agreed to hold next state meeting on Monday evening, December 5th, next, for ordinary business and that the discussion of the remit be resumed as first proposed on Tuesday morning following.

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