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OTTAWA WEDNESDAY, DECEMBER 23, 1908.

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THE ANGEL'S SONG

BY S. JEAN WALKER

From the skies o'er Juda bending,
With their softened silver light,
Came a symphony of sweetness
On the silent brooding night.
Song of love, a wondrous story
Of the Infant Christ of Glory.
And the startled shepherds heard it,
And believing, sought their King.

Still that song down through the ages,
With increasing rapture swells,
Filling hearts with hallowed blessings
Where the Holy Christ child dwells.
And with bliss of love awaking,
All the power of sin forsaking,
Share the fulness and the sweetness
Of their Saviour, Christ the Lord.

"Peace on Earth," the words are ringing
"Peace on Earth to men good will,"
Tis the good news of the Angels,
That the ransomed ones sing still.
And the song is clearer, stronger,
As the day of peace grows longer,
And the souls of men are resting
In its benison to-day.

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BIRTHS.

At Ancaster, Ont., on Dec. 7, 1908, the wife of T. E. H. Byrne, of a daughter.
 At Mhow, India, on Nov. 20, 1908 to the Rev. and Mrs. J. T. Taylor, a daughter.
 At 177 Second Avenue, Ottawa, on Dec. 10, 1908, to Mr. and Mrs. W. Lyle Reid, a daughter.
 At Fort Saskatchewan, Alberta, on Dec. 11, 1908, to the wife of A. S. Maxwell, manager, Merchants Bank, a daughter.
 At Parry Sound, on November 26th, to Mr. and Mrs. W. H. Thompson, a daughter.

MARRIAGES.

On Dec. 5, 1908, at the American Presbyterian Church, Montreal, by the Rev. Dr. Johnston, William Hillyard Stewart, to Madge, daughter of Mr. and Mrs. James Harold, and granddaughter of the late Dr. A. Livingston.
 On December 2, 1908, in Augustine Church, Winnipeg, by the Rev. G. B. Wilson, Paul Arnoldi, son of the late K. McCord Arnoldi, Esq., of Ottawa, Ont., to Miss Elizabeth Jackson MacKinnon, daughter of Mrs. E. M. Garland, of Brighton, Ont.
 On Dec. 9, 1908, at the manse, 540 Burrows Avenue, Winnipeg, by the Rev. A. McTaggart, Dr. Cephas R. Campbell, of Whitewood, Sask., to Miss Christina R. Black, of Toronto, Ont.
 At North Sydney, on Nov. 25, 1908, by the Rev. T. C. Jack, D. D., Daniel J. Campbell and Annabel, daughter of the late Simon Gordon.
 On Nov. 25, 1908, at the residence of the bride's parents, 232 Lisgar Street, Ottawa, by the Rev. Dr. W. T. Herridge, Mr. A. Murray Hannah to Mary Elizabeth, eldest daughter of Mr. and Mrs. W. J. Johnstone.
 On Dec. 2nd, by the Rev. W. F. Mahaffey, Mr. Clifton G. Tudhope, of this town, to Rossella, youngest daughter of Rankin Lawson, Esq., of Trout Lake.
 At the home of Mr. T. Hanson, Maple Island, on Wednesday, Nov. 25th, 1908, by Rev. A. E. Michener, Mr. Nathaniel McAmmond to Miss Mary Hanson.
 At the home of Mr. T. Hanson, Maple Island, on Nov. 25, 1908, by Rev. A. E. Michener, Mr. Samuel Moore, of Dunchurch, to Mrs. Margaret Laura Jenkins, of McKenzie Township.

DEATHS.

At Ottawa, on Dec. 14, 1908, James Robertson, late of Hamilton, Ont., in his 72nd year.
 In Kingston, Ont., on Dec. 14, 1908, Elizabeth Chambers, relict of the late Samuel Wood, in her 88th year.
 In Los Angeles, California, on Nov. 23, 1908, Phoebe Anne Schooly, aged 72, beloved wife of J. B. Crawford, formerly of Riverside, California.
 At her late residence, 392 Mountain St., Montreal, on Sunday, Dec. 13, 1908, Annie Fraser, wife of Henry Morton, in her 77th year.
 At Edin Lake, on Dec. 3, 1908, Jessie McMillan, beloved wife of George Wood, aged 81 years.
 On Wednesday morning, Dec. 2, at his residence in Alisa Craig, Duncan A. Stewart, M.D., in the 60th year of his age.
 At South Durham, Que., on Dec. 7, 1908, Robert Pickens, in the 86th year of his age.
 At Montreal, on Dec. 10, 1908, Christina Elliott, beloved wife of Wm. S. Anderson, aged 78 years.

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NOTE AND COMMENT

"It cannot possibly be a violation of religious liberty," says the Interior, "for the State to teach in its public schools whatever moral ideas the majority of its citizens conclude to be necessary for the nation's self-preservation."

Lord Minto, Viceroy of India, returned to Calcutta from the north, cutting short a visit there for the purpose of coping with the menace of an uprising among the natives which manifests itself in almost daily attacks upon the lives of Englishmen.

The Anglican clergy of the city of Montreal last week passed a resolution placing on record their disapproval of the Sunday opening of theatres, moving picture shows, etc., and their willingness to co-operate with those who are working to close such places on Sunday.

The report of a select committee of the House of Lords appointed to suggest a plan for the reform of the Upper House, was issued last week. The committee finds it undesirable that the possession of a peerage should of itself give the right to sit and vote in the House of Lords, and it recommends that qualifications should be the main test for admission to the reformed house.

Professor Laurent, of the Brussels University, who has won world-wide fame by his work on cancer research, now authorizes (says the "Daily Telegraph") the publication of the news that he has found a method of curing cancer, and, moreover, that he has cured fifty-seven cases himself by his method. The new method consists of injections of concentrated formaldehyde into the cancerous wound. The most serious cases of internal cancer have been cured in this way in a few weeks, and without the slightest intervention of surgery.

One of the most distinguished Jewish rabbis of America declared in a sermon in Chicago, on a recent Sunday in favor of intermarriage and attacked the "racial purity" argument of orthodox Jewish leaders, who oppose intermarriage, declaring that no such thing as a distinctive Jewish race exists and that vaunted racial purity and unmixed blood is a myth. If this is so what becomes of the doctrine of the continued existence of the Jewish people as a people and of their ultimate conversion and restoration to Palestine.

The Very Rev. Donald Macleod, D.D., of the Park Parish, Glasgow, inaugurated the jubilee celebration of the founding of the Chalmers United Free Church, Pollokshaws Road, Glasgow. In the course of his sermon Dr. Macleod said that he had been induced to join with them in this their year of jubilee, which was also the jubilee of his own ordination, through his admiration and respect for the noble name they bore, that of Chalmers. He considered Dr. Chalmers the greatest statesman and Churchman that Scotland had produced since the days of Knox. He believed that Chalmers' ideal of a church was still the true one—the church and the minister to be the people's own and hoped that the time would yet come to be in Scotland when the non-churchgoer would be approached not in the spirit of church officialism or proprietorship, but in the spirit of brotherhood, and invited to enter and enjoy their own church and their own minister.

The King of Sweden (says the "Pall Mall Gazette") is, of all European monarchs, the least likely to be impressed with the gorgeous ceremonial. King Gustav, immediately on his father's death, protested against a Coronation ceremony, and told the Minister of his Household that he could get along quite as well if the half million dollars set aside for the ceremony "were put to a holier use." Likewise he protested against an elaborate ceremony in opening his first Parliament, preferring, as he said, to walk across from the Palace and open the session in a speech delivered in his ordinary clothes. A taster himself, at one of his social dinners not a drop of imported wine, not a drop of spirits, was to be seen on the table, and the health of the King and Queen was drunk in a Band of Hope beverage.

If the Pall Mall Gazette be correctly informed there will shortly be announced a treaty and alliance between Great Britain and Holland. Whether the news be correct or not, there is no doubt that some such step would be very welcome to a considerable section of the British people, as a guarantee of the integrity of the Netherlands. There is little doubt that the occupation of Holland would agree remarkably well with the Kaiser's naval plans, and at the same time it would increase very seriously the possible danger to Great Britain. There is no power in Europe, save Holland herself, so interested in the maintenance of the status quo, as Great Britain, and if the mooted alliance shall turn out to be a fact, and not a dream, it will assuredly be a diplomatic triumph of which the British people may well be glad.

The vagaries of godmothers and godfathers have often laid upon the helpless infant on the day of baptism a burden almost too heavy to be borne, says The Christian Advocate. One of our contemporaries is led to make this observation by the case of a certain lieutenant in the Second Battalion of the Lincolnshire Regiment: "Since the day of his christening he staggered along through life burdened with the name of Leo Quintus Tollemache-Tollemache de Orellana Plantagenet Tollemache-Tollemache. Like a true Englishman he has fled to the Times for relief and there advertises that he has renounced the names of Quintus Tollemache-Tollemache Plantagenet Tollemache and intends henceforth upon all occasions and at all times to sign and use and be called and known by the name of Leo de Orellana Tollemache only."

The following from the London Christian will commend itself to all thoughtful people: "Meanwhile there is another kind of ministry that needs cultivating, that of the 'layman.' It is surprising to what a limited extent the Church utilizes some of the best material, but where it has been done the results have been remarkable. Methodism for example, could never have accomplished its great work but for its army of 'local preachers.' The principle of lay work is already recognized, but it needs great extension. If once the idea took possession of Christian men that the whole Church is responsible for the evangelization of the world, much power that is at present wasted would be turned in its proper channel. Men and money alike are wanted for the spreading of the Gospel at home and abroad. This calls for consecrated people with consecrated pockets; but, above all, for consecrated hearts."

It has been proposed that the four hundredth anniversary of Calvin's birth, which is to be celebrated by Presbyterians next year, be observed by founding a training school for ministers in France, the land of Calvin's birth. Such a memorial to the great French theologian will be most appropriate and should meet with general acceptance in all quarters.

The Evangelical Alliance suggests the following topics for the Week of Prayer: Monday, January 4, "The Bible the Word of God," with special prayer for its wider circulation; Tuesday, "God's Faithfulness, Man's Responsibility," with prayer for the realization of our duty to be faithful and for the spirit of true repentance; Wednesday, "Missions: Home and Foreign," with prayer for the development of the missionary spirit and for individual consecration; Thursday, "Intemperance and Gambling," with prayer for the overthrow of these evils; Friday, "The Family and School," with prayer for both of these institutions; Saturday, "The Signs of the Times," with prayer for a more passionate devotion to Christ and the great Christian doctrines. It is suggested that the sermon to be preached on January 3 be on "The Law of the Harvest," and that the topic for January 10 be "Christ the Giver of Life."

The Evangelical Alliance has again prepared topics for consideration during the Week of Prayer which will be observed by churches all over the country from January 3 to 10. It is easy to complain that the topics for the Week of Prayer are not just what they ought to be, and we must confess that it looks to us as if the officers of the Alliance had yielded to the clamor of various organizations and had prepared their topics with a view to satisfying such demands. In our judgment it would be far better if the topics considered during this first week of the year were prepared with the view of quickening the spiritual life of the members and their sense of obligation to carry out the Lord's last command; but whether these topics are used or not, it is certainly advisable that the people of all churches should spend this first week of the year in services which are devoted to prayer and a consideration of the interests of Christ's kingdom.

Egypt is the center of Mussulmen culture and learning and its people are clamoring for a parliament. The movement for popular government in Turkey has increased this desire. The student body especially is actively agitating for it. What they want is a "Dustoor" or national assembly. Egypt is nominally under the control of Turkey, but a distinguished leader of the popular party has lately produced a political paper in which he shows that the privileges enjoyed by Egypt as a "vilayet" of Turkey were granted to the Khedive and not to the nation, as the orators of the People's Party are wont to state. He concludes by advocating, first, that the Egyptian people strive to have these privileges extended to themselves and make them permanent in all branches of public administration. Second, that they break down the barriers which keep them from participating, as is their inalienable right in the constitution of the Ottoman Empire, under whose suzerainty they live, so that they may have a voice in the future decisions of the Ottoman Parliament.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

THE HUMAN FORM DIVINE.

By Rev. Joseph Hamilton.

Author of "Our Own and Other Worlds,"
"The Spirit World," Etc.

The book just published entitled "Christ's Teaching Concerning the Last Things" is a splendid memorial of the loved and lamented Dr. Caven. It would be hard to find a man who combined so much of amiability and culture. Especially in the gift of lucid expression, I never knew his equal. It was said of him that no man on either side of the Atlantic could make a point clearer. Certainly a large induction would be required to justify such a statement about any man; yet, if the whole truth were known, I think the statement would not be far from the mark. And yet it was his habit not to use a strong word if he could find a mild one. But the effect was not weak by any means; he was so manifestly sincere that he needed no strong expletives.

In the papers now published, many subjects of great interest are dealt with, more or less fully. There is one topic of peculiar beauty which is merely touched upon. I mean the beauty of the human form in the future life. The Doctor says:

"The identity of the body will not be lost in the great transformation. We can hardly imagine that the human form will not be preserved; and certainly, such speculations as those in which Origin indulged as to this matter are baseless and absurd. The human form, as we now see it, is symmetrical and beautiful, and to our present feeling it were painful to think of its being lost; and this at least we may say that there is nothing in what we read of the Lord's appearance after He left the tomb—nothing in the Scriptures anywhere—to suggest the loss of the form which is so dear to us."

This is all that the Doctor says on this fascinating theme. It would be interesting if he had gone somewhat into detail; but he occupies our attention with matters which I presume he deemed of more importance. But the topic is peculiarly fascinating; and I will submit some considerations founded on reason and Revelation, by way of confirming what has been advanced.

With regard to the intrinsic beauty of the human form, we see it so often disfigured by toil, and sin, and care, that it is hard for us to realize its beauty in a perfect state. But sometimes we have a vision of radiant spiritual beauty that draws from us an involuntary sigh, and makes us think of the beautiful better land. We have there a hint of the human face and the human form divine.

If anyone thinks this form of ours might have been more beautiful than it is, let him make a sketch of his ideal. If he finds that task more difficult than he supposed, let him take a year to make the sketch; let him take ten years—twenty years—fifty years. I think he will realize that he has attempted the impossible. It will not be so hard then to believe that this human form is God's ideal of beauty, and that in its glorified state it is fit even for the heavenly world.

Another consideration is, that when angels appeared in this world, they always appeared as men. Sometimes they appeared with more glory than at other times. There was a wide difference between the appearance of those angels that staved with Lot all night, and that angel who sat on the stone, whose face was like lightning; but in both cases

the human form was there. And I do not understand that those angels assumed the human form merely to come into more familiar contact with men. I believe rather that the human was their own proper form, but that for the time it was transmuted into the lower plane of human life. We have then some idea of the condition we may rise to, when the earthly is transmuted into the heavenly.

This idea of transmutation is by no means far fetched. We have many analogies of it in nature. Take, for instance, a mass of gunpowder. It is a dark, heavy, inert mass; but apply a spark of fire to it, and in a moment it becomes flame. Or take a block of ice. It is a dull, ponderous substance; but let heat of sufficient intensity come into contact with it, and in an instant it becomes steam. So these bodies of ours, so inert and dull as they may seem, may have in them the potentiality of transformation whereby the earthly in an instant becomes the heavenly. Thus we see that in the final transition we may be changed "in a moment, in the twinkling of an eye." Now, if this body we wear at present has the potentiality of such beauty, it is not far fetched to believe that the glory into which it will be "changed" will really be "heavenly."

We could also note this—that not only the angels who appeared to men actually, but those that were seen in vision, had the human form. We have many instances of this: but take one of the visions vouchsafed to Ezekiel. It would be worth your while to read his first chapter, and see how hard he labors to show us what was really impossible to be put into human speech. Instead of giving us any clear description of what he saw, he gives us a most confusing, yet most inspiring conglomeration of a whirlwind, and a cloud, and lamps, and burnished brass, and a firmament, and a terrible crystal, and a flash of lightning, and the noise of waters, and the voice of an host, and a sapphire stone, and amber, and faces, and eyes, and rings, and wheels, and wines, and coals of fire. Yet it is remarkable that all this confusion and mystery of display did not disguise or conceal the human appearance of the living creatures. On that one point Ezekiel is clear, though so obscure on all other points. This is what he says:

"Out of the midst thereof"—that is, out of the midst of the fire—"came the likeness of four living creatures. And this was their appearance: they had the likeness of a man."

So, the human form was there, in stantly and easily recognized, notwithstanding all the surrounding, glorious obscurity. Does it not begin to appear that this human type is the ideal type—yes, the ideal type, not for the human race only, but for all races, and all worlds? There may be thrones, dominions, principalities, and powers, and there may be striking differences peculiar to each order; but the human may be the ideal form among them all.

It is not so difficult, then, to believe that this human body of ours—beautiful even in its ruins—may be the prevailing form in all worlds. And it seems to me that the retention of this human form will have the effect of making us realize our own identity, whatever added excellencies it may attain. For it is quite conceivable that this form may attain more and more of power and beauty as the eternal ages move on, yet that it may retain all of its essential human features. It is certainly a curious, but a most gracious law of our nature, that we

love our own identity. So much is this the case that we would not willingly change it to any other, though we knew well that other to be vastly superior to our own. Our highest ambition is to be satisfied with gradual progress; and that is the law of our being.

Thus, if heaven is to be an aggregation of human beings of different grades from all worlds, we can conceive that we shall see in every one, from whatever world he comes, the glorified type of his own race.

And this idea of the human form being the universal form, creates a bond of unity and brotherhood between ourselves and the dwellers in all other spheres, however widely those spheres may be scattered through universal space, and however differently dwellers in them may be endowed. This would only be a large application of the law of unity and variety that characterizes the Creator's works.

A great deal more might be added along the same line. This and kindred topics are treated at length in the "Spirit World."

CHINA'S FUTURE.

Of one thing the western world may rest assured, says the London Times, whatever may be the future form of rule in China, that great empire, with its vast resources and its swarming myriads of tireless workers, is certain in the fulness of time to claim and to obtain a larger place in international affairs. We are not likely to see another book written about the break-up of China, and we need not wish to see one. Loose and amorphous though the Chinese empire may be, it still has many elements of solidarity, and they are growing more cohesive. We are not led away by the dreams of those seers of visions that predict the rapid emergence of China, panoplied and militant, into the front rank of world power. The Chinese have a very long way to travel yet, and it is not at all clear that they are following in all respects the right path. The shoals of Chinese students who pass fitfully through foreign countries more often than not return home only half educated with their minds in a hazy ferment. Unassimilated by the west and sometimes unfitted for the east, they may become a source of danger rather than of help to their countrymen. China will never advance very far, moreover, while every department of her administration remains hopelessly corrupt; nor will her progress be sound while her officials are encouraged to regard the nations of Europe as complaisant spectators from whom money may be had for the asking. But, despite these and other defects, the steady development of China is probably inevitable. The genius of the Chinese race is not in these days aggressive in a warlike sense; among the pure Chinese it has for centuries ceased to be so. But when, under more enlightened control, the Chinese embark upon a more general system of manufactures according to western methods, and with their inexhaustible supplies of cheap labor thrust their products upon the world's markets, they may exert a profoundly modifying influence upon other nations. That time has not yet come, and may still be far off; but the apostles of western labor never seem to realize the possibilities it implies. The real "Yellow Peril" is industrial.

The heart of all reforms is the reform of the heart.

BY PATH AND TRAIL.*

This is a book which is sure to have a ready welcome from those who enjoy a carefully written and scholarly narrative about nature in her grandest aspects, and is likely also to cause something of a stir among those who have often wished to learn, from a reliable source, more than they do of the north-western corner of Mexico that lies adjacent to the southern boundary of the United States. Dean Harris has long held high rank as a writer of descriptive narrative, and the book in question may safely be ranked as one of the best he has ever written. Indeed, one has only to peruse the preliminary chapters of this new book of his, to discover the marvellously keen acumen of his mental gifts as an observer, while he deals with the wonders of the picturesque, as it is to be discerned by the eye, and analyzed in the light of the eternities.

The volume is divided into three parts, namely, Book I, dealing with the Land of the Yaqui; Book II, with the Land of the Digger Indians, or Lower California; and Book III, with the Land of the Papagoes, or Arizona. The mountain range of the Sierra Madre, as everybody may learn from the map, marks the dividing line between the two most northerly provinces or states of Mexico, Sonora and Chihuahua, lying, as these political divisions do, directly to the east of what we boys at school used to point out jokingly as the stubby tail of North America—namely the peninsula of Lower California. The Sierra Madre virtually runs parallel with the tread of the Gulf of California, which as a coast-water of Mexico is known to the Mexicans, in part, at least, as the Gulf of Cortez in honour of the distinguished Spanish colonizer. And, if one takes time to locate the little seaport of Guaymas on the eastern shore of that coast-water and about fifty miles from the mouth of the River Yavui, and further locates the Gran Barranca two hundred miles away within the great lone land of the Sierra, he will be able to trace in his memory the course which Dean Harris took, when he went out from Guaymas to learn his lesson on foot with an Indian guide or two, and accompanied by that sagacious animal the burro, concerning which, by the way, he has only the best of good words to say, though it be a donkey. That lesson is now fortunately ours, with all the fatigue of learning it gone out of it. And, when we are done reading the first seven chapters of the book containing the lesson in print, we cannot but feel as if we had been there, standing as a co-worshipper with our teacher on the present points of the Gran Barranca, to become soul-saturated, as he is, with the solemnity of nature that reigns over this other Grand Canyon of Arizona, in the neighborhood of which, as he tells us, "The Yaqui live surrounded by the hills on which God has stamped the seal of his omnipotence,—where the departing sun floods the heavens with a fiery vermilion, crimson, and burnished gold, and where the sky is of opalescent splendor, awaiting the approach of admiration and praise from the outside world."

We wish we had space to make fuller quotations from the eloquent Dean's descriptions of this marvellous grouping of the highlands of the Sierra into a world of its own. His first look at the actual reality of the Gran Barranca is a vision to us now born of his eloquence:—"Three miles to the westward," as he says, "the cones of the Sierra thrown up and distorted by refraction into airy, fantastic shapes which at times altered their outlines like unto a series of dissolving views. Above them all, high in

air, rose the Pico de Navajas, now veiled in a drift-cloud of fleecy whiteness, but soon to come out and stand clear cut against a sapphire sky. Here and there the mountains were cleft apart by some Titanic force, leaving deep narrow gorges and wild ravines, where sunlight never enters and near which the eye is lost in the twilight of a soft purple haze. With a field-glass I swept the terrifying solitude, and the landscape, expanded by the lens, now grew colossal. Around me and afar off, in this desolation of silence and loneliness, stood in isolated majesty, weird architectural figures, as if phantoms of the imagination had materialized into stone. Huge irregular shafts and boulders of granite and gneissoid, left standing after the winds and rains had dissolved the soft sand and limestones, assumed familiar, but in this untenanted wilderness, unexpected examples of the builder's art. In this tumultuous land, lonely, and forbidding rose cloud-capped towers, and gorgeous palaces, vast rotundas, cathedral spires, and rocks of shapeless forms."

And exceptional as such word painting is, it is further equalled, if not surpassed, in the author's chapter on the "Valley of the Churches," to linger over which the reader will have to procure the book for himself, if he would learn at his leisure all about this remote corner of God's earth, and the restless warlike tribe, known by the tribal name of the Yaqui, which still wrestles, within its confines, with the Mexican semi-civilized methods of subduing them. For there are two sides to the story of the aboriginal strife over what the Yaqui call Mexican usurpation. And, when the reader is done with the first section of Dr. Harris' book, he will certainly be in possession of definite reliable information that will enable him to form an opinion for himself concerning the antagonism which has prevailed for a couple of centuries at least and the doubtful methods of the Spanish or Mexican civilization in its efforts to gain a complete and indisputable ascendancy in every part of the Sonora Valley. There are few countries without their racial frictions and sectional strife. The Yaqui, it seems, are the most fearless of the Indian tribes, as fearless as any that ever gave trouble to the United States or Canada; and this very fearlessness is what has led them into all the savagery and cunning of their methods of resistance. The Mexicans are always hoping to exterminate them in some way or other. They have been at the solving of the problem now for over a century, and still continue to think that the Yaqui are not far from final subdual. There are now some four thousand of these settlers of savage descent within the confines of Sonora. The majority of these are peaceful but sympathize with the outlaws of their race who lurk in the mountain recesses, to bide their chance for revenge against the government and for the devastation of the lands of those whom they say have stolen the lands from them. They all speak Spanish and dress as Mexicans of the poorer classes dress. But, as the neutrals of the race continue to aid and abet and even give shelter to the fighters and disturbers of the peace, the Mexican have never given over hating and detesting them as enemies to the Mexican Republic.

"So there is no solution to this lamentable Yaqui problem?" asked Dr. Harris of a governmental official during his visit to the country.

"Oh, yes, there is," replied the official. "We are sending them to Yucatan, to Tabasco and to Chiapas with their families. There they work in the henequen or hemp fields and make a good living. Already we have transported two thousand of them, and unless the other four thousand now here behave themselves, we will ship them to Yucatan also. The State of Sonora is as large as England

and cannot be covered by military troops, and patrols without great expense. The Yaqui problem, as you are pleased to call it, will be solved in due time, and Sonora, when fully developed, will amaze the world with its riches and resources."

With the space at our command, this review of a book, even of such interest as "By Path and Trail," would become too long were we to refer at any length to the other sections within its covers. Suffice it to say that the said book is one of the choicest of the literary output of the year, enhancing not only the high literary standing of the author, but adding to our knowledge of a district of which the world has known but little up to the present. Indeed we venture to prognosticate that when the canyon known as the Gran Barranca comes to be the resort of sight-seers, as are the Yosemite Valley and the Grand Canyon of Arizona, Dean Harris' friends may well lay claim to his having been, through his travels and writings, among the first to bring the great wonder of the Sierra Madre to the world's notice.—J. M. H.

Mr. Buxton, replying a few days ago to a question in the House of Commons, said: "The Canadian Magazine Post, instituted last May, is fully realizing the object for which it was instituted, estimated the increase in yearly publications sent from the United Kingdom to Canada at some six millions per annum. The increase has been the greatest in the case of magazines of high class." Canadians will be gratified at learning that the recent change in magazines and newspaper postal rates has resulted in such a large increase in the circulation of British periodicals in the Dominion.

That a State-owned cable would bring a reduction in rates, and bring it within the reach of everyone, is the opinion of Sir Sanford Fleming. Replying to the statements made by Fred Ward, manager in England of the Commercial Cable Company, that the Atlantic cable did not pay, he makes a flat denial, and quoted figures to show that the line has paid from the beginning, and is now in a prosperous condition. A State-controlled cable would probably make a uniform rate of five cents a word on messages sent from any post office in Great Britain and from any telegraph office in Canada.

WINNIPEG AND WEST.

The Methodist, Presbyterian and Congregational churches in the new G. T. P. town of Melville, have agreed upon church union, a committee having drafted a basis of union on doctrinal lines.

Rev. T. R. Scott, who for nineteen years was minister at Oxbow, has settled in the town of Hartney, where he has purchased a home. Mr. Scott will not take up again the regular work of the pastorate at present. He will, however, be available for Sunday work from week to week.

Anniversary services were held in the Roseisle, Man., church on Sunday, Rev. W. Corbett, of Elm Creek, preaching in the afternoon and evening. On Monday night a very successful concert was given in aid of the church funds, when the ladies of the congregation served supper.

It has been learned that the growth of Augustine church, Winnipeg, has been so rapid as to make it necessary to extend the present premises. The boards have been considering putting up a new building behind the church, to be utilized as a Sunday school, at an estimated cost of \$20,000. The Sunday school numbers nearly five hundred.

The Presbyterians of Coldwater held their anniversary services last Sunday, and the Rev. Mr. Gilmore of Penetanguishene, was the preacher, morning and evening.

*By Path and Trail, by Dean Harris, publishers, the Chicago Newspaper Company, Chicago. For sale by Canadian booksellers.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

FOURTH QUARTERLY REVIEW.*

The dates in this article are based on the Bible numbers as they stand. To reduce them to the Assyrian chronology now current, subtract fifty-one in each case. Many other writers, of course, give dates differing from these.

Lesson 1.—David Brings the Ark to Jerusalem: The ark was the principal emblem of the religion of Jehovah. After David's great repentance, 2 Samc. 12), when his conquests had made him sovereign from Egypt to the Euphrates (I Chron. 13 : 5), he rescued the ark from obscurity, and restored it to its ancient position of glory. His first attempt was careless, and he was rebuked by the shocking death of Uzzah. His later attempt was obedient and successful. Perhaps about 1042 B. C.

Lesson 2.—God's Promise to David: Through David's conquests Jehovah has fulfilled his ancient promise to give Israel rest, and he has chosen Jerusalem as the place for his name. In view of this David proposes to build Jehovah a house; that is, a temple. In response Jehovah promises to build David a house; that is, to give him an endless line of descendants, reigning in an eternal kingdom. One of these will build the temple. Perhaps 1041 B. C.

Lesson 3.—David's Kindness to Jonathan's Son: After David's repentance for his great sin he was aroused to the remembrance of his old friend Jonathan, apparently by a spiritual impulse like that which aroused him to his religious duties. Wisely and thoughtfully he provided for Jonathan's son Mephibosheth. Perhaps 1042 B. C.

Lesson 4.—The Joy of Forgiveness: The lesson is a psalm which deals with the experiences of a person suffering the pangs of remorse for unconfessed sin, but afterward confessing his sin to God, and joyfully receiving forgiveness. If we count this as the experience of David after his great sin, the date of the experience is perhaps 1042 B. C., and that of the psalm somewhat later.

Lesson 5.—Absalom Rebels Against David: Doubtless David's repentance was not for one sin alone, but for all his sins. It was thorough, and God accepted it, but the wrong deeds he had done continued to bear their bad fruit. Following his evil example his sons were guilty of the crimes of lust and murder. While David was piously preparing for the temple, Absalom and Ahithophel were conspiring to rob him of his throne. The rebellion was so skillfully managed that it broke out at once in all parts of Israel. Perhaps in April, 1023 B. C.

Lesson 6.—David Grieves for Absalom: Absalom's vanity gave David time to take measures against the rebellion. In the battle his veterans outclassed Absalom's militia. The victory was complete, but it was a sorrow to David, and not a joy. Perhaps 1023 B. C.

Lesson 7.—The Lord Our Shepherd: According to the psalm titles, the time of David's most dreadful misfortune, the time when he fled from Absalom, was also the time of his deepest and sweetest experience of religious trust (Psalms 3 and 4, for example). Perhaps the Twenty-third Psalm belongs to this date, though its value does not depend on that.

Lesson 8.—Solomon Anointed King: The rebellion of Absalom was followed by that of Sheba, the son of Bichri. Later in the year David became so ill that he took no further interest in affairs. The anti-Solomon party, rein-

forced by Joab and Abiathar, proclaimed Adonijah; but they were thwarted by Nathan and Bathsheba, who at last succeeded in arousing David. Perhaps 1023 B. C.

Lesson 10.—Solomon Chooses Wisdom: Jehovah permits the new king to choose a gift for himself. Solomon, conscious of his inexperience and of the weight of his responsibilities, asks that he may be made attentive and intelligent in his administrative and judicial duties. Jehovah, pleased, promises also success and greatness. Perhaps 1022 B. C.

Lesson 11.—Solomon Dedicates the Temple: The temple was the greatest of Solomon's great achievements,—a splendid monument, standing for the ancient idea that the one people of Jehovah should have one place of national worship. Perhaps 1011 B. C.

Lesson 12.—Solomon's Downfall: With all his greatness and success, Solomon was relatively a failure; as all men are who exalt elegance, luxury, culture, above plain laurels and religion. In particular, his "high places" practically made his temple a nullity. Perhaps 1003 to 983 B. C.

THE RICH FOOL.

While He was thus addressing them, His discourse was broken in upon by a most inopportune interruption—not this time of hostility, not of ill-timed interference, not of overpowering admiration, but of simple policy and self-interest. Some covetous and half-instructed member of the crowd, seeing the listening throng, hearing the words of authority and power, aware of the recent discomfiture of the Pharisees, expecting, perhaps, some immediate revelation of Messianic power, determined to utilize the occasion for his own worldly ends. He thought—if the expression may be allowed—that he could do a good stroke of business, and most incongruously and irreverently broke in with the request—"Master, speak to my brother, that he divide the inheritance with me." Almost stern was our Lord's rebuke to the man's egregious self-absorption. He seems to have been one of those not uncommon characters to whom the whole universe is pre-occupied by self; and he seems to have considered that the main object of the Messiah's coming would be to secure for him a share of his inheritance, and to overrule this unmanageable brother. Jesus at once dispelled his miserably carnal expectations, and then warned him, and all who heard, to beware of letting the narrow horizon of earthly comforts span their hopes. How brief, yet how rich in significance, is that little parable which He told them, of the rich fool who, in his greedy, God-forgetting, presumptuous selfishness would do this and that, and who, as though there were no such thing as death, and as though the soul could live by bread, thought that "my fruits," and "my goods," and "my barns," and to "eat and drink and be merry," could for many years to come sustain what was left him of a soul, but to whom from heaven pealed as a terrible echo to his words the heart-thrilling sentence of awful irony, "Thou fool, this night!"—Farrar's Life of Christ.

LOVE FOR EVER.

Life is too short for aught but high endeavour.—
Too short for spite, but long enough for love.
And love lives on for ever and for ever, It links the worlds that circle on above; 'Tis God's first law, the universe's lever. In His vast realm the radiant souls sigh never
"Life is too short."

GOD'S JEWELS.

What does God regard as his jewels? We have in His Word the answer in His own language. It is in Malachi iii. 17, "And they shall be Mine, saith the Lord of Hosts, in that day when I make up My jewels."

Who are "they" to whom God thus refers? In the previous verse they are described not as the wealthy, nor the beautiful in figure, nor the facile in action, nor as the sweet in voice, but simply as "they that feared the Lord."

How did they show their fear? The passage says, "Then they that feared the Lord spake often to one another." They were those who loved the Lord enough to talk about Him. They were those who made His character and His work the theme of their daily conversations; who would rather talk about God's mercy than about man's selfishness; about God's saving love than about anything that savours simply of the earth.

To such conduct God is not indifferent. Malachi tells us that the "Lord hearkened and heard it." It pleased Him that men should make His work the frequent theme of their conversation. Nay, more; Malachi tells us that "a book of remembrance was written before Him for them," that through all generations their interest in God's work might not be forgotten. Shall that book be opened and read in eternity to come?

In Isaiah lxii. we are told that the Church shall be "a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." For whom is this crown, this diadem? Can it be for any save our Redeemer? And is there a reference to this royal diadem in the words of Malachi which we have quoted, "in that day when I make up My jewels?" Is it true that those who love to talk of Christ with their neighbours, they who on earth "thought upon His name," are to be counted worthy of appearing as jewels in the Saviour's crown?

Oh, blessed privilege, and it is in reach of us all! Not all of us can write a commentary, not all may preach the Gospel, not all may give large gifts to His treasury, but all of us can "speak often to one another," and "think upon His name."

In what place on earth is this exercise more happily realized than in the social prayer meetings of the Church? Ye who would be counted as God's jewels, forget not the hour of social prayer.

CHRISTMAS REFLECTIONS.

Millions celebrate Christmas as did their fathers without one thought of anything but a holiday. Those who are guided by the teachings of history, and especially by the Bible, may take near and distant views of the present age and feel solicitous but not painfully anxious, established in the faith that Christianity is yet to rule, in spirit as well as form, in practice co-extensive with profession. With this faith the Christmas carols are sweet to the ear, and sweeter to the heart. The Christmas bells call sinners to repentance, and saints to gird up their loins, keep the faith, fight the good fight, and expect the crown of righteousness which He Who was born in a manger has in reservation for them that endure unto the end.

The Christ-gift involves and guarantees all the rest, the Peace, "above all earthly dignities."

Creation gave us man in the image of God, while Christmas gave us God in the image of man.

*S. S. Lesson 27th Dec. 1908.—Read Prov. 4. Golden Text.—Keep thy heart with all diligence; for out of it are the issues of life: Prov. 4 : 23.

THE DOMINION PRESBYTERIAN

CHURCH RITUAL.

Another important fact is that Jesus neither practised nor prescribed any ceremonial forms for His Church to follow. In all things we see a divine simplicity which strictly accords with His avowed purpose to found a spiritual kingdom. He commended prayer and preaching, but, with the exception of one simple prayer, provided no ritual. He ordained the rite of baptism and the supper of remembrance, but gave no directions with respect to the method of their observance. He called the twelve, He sent out the seventy, but laid no ordaining hand upon them. In all these things His anxiety to keep the spiritual element uppermost and to establish a personal union with each disciple are apparent. In nothing does He make it necessary that a human priest should stand between Him and His Church.

So profoundly did He impress these principles upon the minds of His disciples that when it became necessary for them to organize their converts, they did it with a simplicity which is truly wonderful. Among themselves they recognized no first. While they acted in concert, they preserved their individual equality, calling no man master but Christ. They were very zealous in preaching Jesus, but very indifferent concerning ceremonial observances. There is, for example, no evidence that they ordained Matthias, the successor of the apostate Judas, by the "laying on of hands." Neither does it appear that Barnabas, or Saul, or Lucas, or Simeon Niger, or Manaen, or the numerous brethren who, being scattered abroad by the persecution which gave the Church its proto-martyr, preached Jesus over a vast extent of territory, were inducted into the ministry by the appropriate, but not essential, ceremony called ordination. Indeed, whoever reads the Acts of the Apostles without prejudice can not well escape the conviction that, with respect to both preaching and the administration of ordinances, there was at first no very distinct line drawn between ministers and laymen. Every believer was a priest unto God, and accepted his obligation to do what he could toward disciplining the world. As the need arose the wisest and the best were chosen by the suffrage of the Churches, and appointed by the apostles to give special attention to the administration of their affairs and to preaching. "The apostles," says Coleman, "often distinguished between the teachers and the taught, the rulers and the ruled, etc; and this division, after their decease, continued in the Church; but the clergy and the laity were not recognized as two distinct orders or classes in the Church until the close of the second and the beginning of the third centuries."—National Repository.

A PRAYER.

Almighty God, we believe in Thy Son Jesus Christ our only Saviour, infinite in power, and infinite in grace. Thine only Begotten Son, that dwelleth in the bosom of the Father. He became flesh, and dwelt among us; and He told us that if we prayed unto Thee we should receive answers great, tender, ample. We rest upon His word. We are sure that He who was the truth told us that which is true, and will not change His word, or add to it, or take away from it. We stand upon it, and watch and treasure it. Amen.

The need of our time is the earnest pursuit of Christian life. Not one of us was meant to be an echo of another man or another woman. God grant that every one of us may be the expression of his divine mind through to the end; following in the path that he has marked out for us; and responsible to him. That spells progress. May God give us of his grace in this day of his power, to be wilhng.—J. Douglas Adam.

THE GRIP OF FAITH.

John Welsh, one of the early Reformers of Scotland, born 1570, has given a lively picture of faith, which may serve to encourage some trembling believer:

"It is not the quantity of faith that shall save thee. A drop of water is as true water as the whole ocean. So a little faith is as true faith as the greatest. A child eight days old is as really a man as one of sixty years; a spark of fire is as true fire as a great flame, a sickly man is as truly living as a well man. So it is not the measure of thy faith that saves thee; it is the blood that it grips to, that saves thee. As the weak hand of a child that leads the spoon to the mouth, will feed as well as the strongest arm of a man, for it is not the hand that feeds thee, albeit it puts the meat into thy mouth; but it is the meat carried into thy stomach that feeds thee; so if thou canst grip Christ ever so weakly, he will not let thee perish.

"All that looked to the brazen serpent, never so far off, they were healed of the sting of the fiery serpent; yet all saw not alike clearly, for some were near hand and some were far off. Those that were near hand might see more clearly than those that were far off; nevertheless, those that were far off were as soon healed of the sting when they looked to the serpent, as those that were near hand; for it was not their look that made them whole, but He whom the serpent did represent. So if thou canst look to Christ ever so meanly, He can take away the sting of thy conscience if thou believest; the weakest hand can take a gift as well as the strongest. Now Christ is the gift and weak faith may grip Him as well as strong faith; and Christ is as truly thine when thou hast weak faith, as when thou hast come to these triumphant joys through the strength of faith."

WATCH NIGHT.

"Now is our salvation near."

On yonder purple darkness far,
Against the wings of midnight furled,
Solemn and sweet, God's signal star
Lifts up his token to the world.

The measured march of sphere and sun
Has swept the limit of the year;
The circle of the moons has run;
The hour of pause and change is here.

For when another day shall flame
In sunrise on the snow-crowned slope,
The year shall wear another name;
The world shall win a newer hope.

Oh, never once the year has waned
Since Bethlehem's star was set afloat,
But that Creation's course has gained
Some onward sweep toward truth and right!

Oh, never yet the year has dawned,
Since Calvary's cross was lifted high,
But that some triumph shout beyond
Our mortal ken has thrilled the sky!

From lip to lip breaks forth the song;
From hand to hand the torch is passed;
Earth's centuries of sin and wrong
New-born in brotherhood at last.

The hosts of night, firm-leagued and far,
Break where the Conqueror's feet have trod;
The ceaseless march of sun and star
Draws on to meet the Day of God.

Nearer the light, and nearer still,
The dawn is on the snow-crowned slope,
God nerve our hands to work his will,
And cleanse our hearts to hold his hope!

—Mabel Earle in S. S. Times.

Christmas is always happy when
Christ is in the heart.

NEW LIFE IN CHINA.*

Some Bible Hints.

No comparison could better fit the case of China before the recent wonderful awakening than the valley of dry bones of Ezekiel's vision. There seemed nothing left to do but divide it among the nations that were alive (v. 2).

The great lesson of history is, Never despair of man. Never ask, "Can these bones live?" (v. 3).

It is the word of the Lord that has brought about the awakening of China. It would never have come without the work of the missionaries (v. 4).

When the myriads of China finally stand upon their feet, it will be indeed an exceeding great army, potent as few nations for the harm or betterment of the world (v. 10).

Mission Notes from China.

The nations that have wronged China may well fear the awakening of the giant to a realization of its vast power, and hasten to make right, so far as possible, what has been wrong.

It was the great success of Japan that finally led China to see its weakness, and Japan is now leading China into a military prowess that will enable her also to conquer the mighty nations of Europe.

The first woman's newspaper in China shows the changed attitude toward women. So do the rapidly increasing number of girls' schools.

One of the most significant changes in China is the adoption of European dress, especially by the young business men. With this goes the cutting off of the cue.

About ten years ago a young Chinese in California received a letter from his father disowning him because he had become a Christian. A short time ago a young Chinese in Los Angeles wrote to his father the story of his conversion and asked him to paste the letter on the walls of his ancestral hall, so that many others, reading it, might turn to the Saviour. His father did so, and replied, "When I know how, I will tear down my idols and worship Christ with you."

The most powerful official in China, Yuan Shih Kai, viceroy of the capital province, though himself a Confucianist, wrote a book pleading for the most respectful treatment of the Christian missionaries, "since they come to persuade men to the practice of virtue."

Dr. J. Walter Lowry declares that more has happened in China during the last two years than during the previous one thousand years.

The Chinese president of the Chinese Reform Association says that more than 20,000 Chinese students are pursuing advanced modern courses of study, that more than four million Chinese can speak English, that more than 10,000 American, English and European works have been translated into Chinese, and that the courts are being remodeled after the English system. Some 5,000 common schools have been started in the one province of Canton.

DAILY BIBLE READINGS.

M., Dec. 21—China to be Christ's. Isa. 49: 12-16.

T., Dec. 22—Light promised. Isa. 60: 1-6. W., Dec. 23—"All nations." Isa. 66: 18-24. T., Dec. 24—Gentiles called. Luke 14: 16-24.

F., Dec. 25—Gentiles received. Acts 15: 7-21.

S., Dec. 26—One God over all. Rom. 9: 19-26.

Sun., Dec. 27—Topic: Foreign missions. The new life of China. Ezek. 37: 1-14.

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OTTAWA, WEDNESDAY, DEC., 23, 1908

In the analysis of public worship the
 sermon must always take the leading
 part. Prayer and praise are essential,
 but it is not so much what we say to
 God, as what he says to us. No choir,
 however well trained, can take the
 preacher's place.

Referring to the archbishops which
 Scotland has furnished to the Church of
 England, Rev. R. G. Macbeth points out,
 in a letter to the Globe, that the first
 archbishop and primate of all Canada—
 Dr. Machray, of Rupert's Land—as well
 as his successor, Archbishop Matheson,
 were Scotchmen. Both, if we mistake
 not, but certainly the latter, were
 brought up Presbyterians.

Last week the senate of Queen's uni-
 versity appointed Dean Cappon, Vice-
 Principal Watson, Professors Matheson,
 Clark and Anderson, to confer with the
 Dominion government in regard to high-
 er civil service examinations. And the
 school of mining will ask the Ontario
 government to add another building for
 mining, chemistry and mineralogy. The
 school has outgrown its present quarters.

The retirement of the Rev. Robert
 Campbell, M.A., D.D., from the pasto-
 rate of St. Gabriel's Church, after forty-
 two years service, and from the active
 ministry of the Presbyterian Church,
 will soon be announced, and it is also
 understood that the congregations of St.
 Gabriel's and Chalmers will be united.
 The two old buildings can be sold for
 \$120,000, which will enable the new con-
 gregation to build a fine new temple
 in some appropriate part of the city and
 in closer touch with the people who at-
 tend.

PERSECUTION IN MADAGASCAR.

The Christian, of London, reports that
 at the recent annual meeting of the
 Brighton auxiliary of the London Mis-
 sionary Society, the Rev. James Sibree,
 of Madagascar, gave a lamentable pic-
 ture of the condition of mission work
 in that island. Mr. Sibree said:

"Twelve years ago they had a larger
 number of people connected with their
 congregations and of children in their
 schools than now, with a greater num-
 ber of pastors and teachers than in all
 the other stations of the London Mis-
 sionary Society put together; but with
 the appointment of the present gover-
 nor, in 1906, a regime of bitter hostility
 to all missionary effort commenced. The
 Y.M.C.A. had been broken up, school
 teaching in the churches had been pro-
 hibited with the result that three-quar-
 ters of their day-schools were closed;
 and the official school teachers were in-
 structed to gather the children on Sun-
 days for secular lectures. Although
 games and sports and debasing amuse-
 ments were permitted on the Sabbath,
 if twenty-one Malagasy met on the
 Lord's Day to study the Bible they were
 liable to imprisonment."

On this the Christian Intelligencer re-
 marks: The Christian is right in its con-
 clusion that the matter is one which
 calls for action on the part of the En-
 glish Government. It is hardly conceiv-
 able that the French administration
 would not listen to a representation,
 and would be unwilling to extend to
 the island of Madagascar the religious
 freedom which they have legalized in
 France, and which is extended to French
 subjects in all British colonies. It is
 to be hoped that some Christian mem-
 bers of Parliament will bring the matter
 before the House at an early date.

Get amiable. Get awake with joy.
 Speak smilingly to those about you.
 Forget your selfishness if only for a day.
 Hang up your stockings, though you
 find them in the ashes in the morning.
 Put a gift for your neighbor on the
 Christmas tree, the tree can stand it
 and so can you. Get in touch with joy-
 ous humanity. Remember the little babe
 away over yonder in Judea. Listen to
 the song and the rustle of wings above
 the hills. Enlarge your soul and be
 happy.

Rev. Dr. Wilkie, of the Gwalior Pres-
 byterian mission, sends out a Christmas
 card which contains the following cheer-
 ing facts in relation to this interesting
 mission: Total Baptized Christians, 333;
 number baptized this year (10 months),
 108; number of workers, male, 8; num-
 bers of workers, female, wives of work-
 ers, 5; number in training class, old, 7;
 number in training class, new, 6; num-
 ber of villages in which are Christians,
 30; number of villages now reached and
 having had no chance to hear, thousands!
 number of hungry, weary, dissatisfied
 souls that we and you might help, mil-
 lions! Grateful for help given and glad
 in the blessing enjoyed, we yet look out
 and yearn and ask, "Can you and we
 not do more?" May God help us all
 this coming year to be more in harmony
 with the yearning love of his Heart. On
 behalf of the mission, your grateful mis-
 sionary, J. Wilkie.

**OLONIUS TELLS THE YOUNG
 MAN HOW TO TALK AT TEA
 MEETINGS.**

(By Knoxonian.)

I hear, my son, that you are engaged
 to speak at several tea meetings this
 winter. Whether there should or should
 not be such things as tea meetings is a
 question with which we need not now
 wrestle. They are here, and very likely
 they are here to stay. Whether a tea
 meeting is a good thing or a bad thing
 depends entirely on what kind of a tea
 meeting it is. Some are good, many are
 indifferent, and a few are positively bad.
 The good ones are pleasant, and may
 be made profitable in a number of ways.

I hope, my son, that in addressing tea
 meetings this winter you will do honour
 to your parents. Let me give you a few
 plain directions in regard to selecting
 topics for discussion, and the best meth-
 od of handling them.

And first, my son, never select any top-
 ic so definite and comprehensible that
 any human being can tell what you were
 speaking about. Speak at large. There
 are dozens of live, interesting, practical
 questions connected with Church life
 and Church work, on any one of which
 an earnest minister might be glad to
 have an opportunity of addressing three
 or four hundred people for half an hour.
 Pass these questions by. Speaking on
 one subject makes preparation necessary.
 Never prepare, my son. Preparing to
 speak intelligently and instructively to
 three or four hundred of your fellow-
 men is altogether beneath your dignity.
 Be like a Baptist minister your father
 once heard boast that "he never put
 pen on paper for speech or sermon." It
 was a great pleasure to hear him say
 that, because it relieved him from the
 responsibility of having spoiled good
 stationery. A Methodist preacher de-
 clared that he had stopped studying,
 because "the more he studied a subject
 the darker it grew." That may be your
 fate, my son, if you try to arrange a
 few points for your tea-meeting speeches.
 Don't try. Trust to the spur of the mo-
 ment. Should the moment have no spur,
 you can always find something to say.
 Whatever else you do, my son, never be
 guilty of preparing anything sensible or
 profitable for a tea-meeting speech.

Now let me give you some directions
 about beginning the delivery of the
 speech that you didn't prepare. It is a
 great thing to start a speech or sermon
 well. As a rule the battle is lost or won
 in the first five minutes. To make your
 oratorical triumph certain, always begin
 with that brilliant and strikingly origi-
 nal remark so seldom heard at tea
 meetings:

"Mr. Chairman, I am glad to be here."

You may have grumbled a good deal
 about coming, you may have declared
 that tea meetings are a nuisance, you
 may have complained a good deal when
 leaving home, and if your wife were to
 tell all she knows she might say that
 when you were getting ready to go you
 denounced the tea meeting, and all con-
 nected with it; but never let such trif-
 ling considerations prevent you from
 saying you are glad to be there. You

have a perfect right to change your mind suddenly when you rise to speak.

Having said that you are glad to be there, then say, "I always did like such meetings as these because they produce union sentiment." Right here is a good place to tell that singularly fresh story about the man who saw some object in the distance on a foggy day, and thought it was a wild animal, but on coming nearer found it was his brother John.

Having delivered yourself on the union question, then be sure to say something about the tea. If you have any anecdotes to illustrate the enormous capacity of the human stomach tell one here. It may be a trifle rough, but never mind. The rough portion of the audience will be sure to laugh and applaud.

Having discussed the tea and asked that solemn, momentous and far-reaching question—what could we do without the ladies? then say something about the music. Tell another story here to illustrate the subject and quote the words: "Music charms the savage breast." It might be urged that there is nothing to illustrate, but never mind. Tell the story to illustrate nothing.

Just here it might be well to tell the audience how you feel. This may be done at any point in the oration. There is room for a fine display of judgment and good taste in selecting the point at which you introduce this paragraph about your feelings. Usually, it is done in an early part of the speech when the speaker gives a list of all the engagements he has had for some months past, and all the invitations he has for months to come. Never forget this part, my son. Tell them that so many engagements make you feel tired. Of course, you are the only man in this country that ever feels tired and has a sore throat and therefore your feelings are a matter of profound interest to the community.

Having passed successfully through these preliminaries, you are now ready for the main body of your oration. There are various ways of getting through this part. One good way is to announce that you have nothing in particular to say, and then go on for forty minutes to prove and illustrate the truth of your proposition. Another way is to say: "Mr. Chairman, I am not going to make a speech, but since I am on my feet, I may say a few words," etc. Then speak for an hour.

Perhaps the best way is to launch out by saying: "That reminds me of a story I once heard about an Irishman." Having told about something that never happened to an Irishman that never existed, then speak at large for a little.

Having spoken at large for five or ten minutes, then strike off again in the same way—"And that reminds me of a story I once heard about an Irishman." Tell the story and then speak at large for a while longer.

About this time your audience may perhaps be a little restive. What they want is variety. Gratify them by saying: "And that reminds me of a story I once heard about a Scotchman," etc. This will relieve the audience and give the Scotch a chance. Scotchmen are peculiarly modest people and need all the chances they can get in this rough world.

Having gone on in this way for about forty minutes, the body of your speech will be complete. There is nothing then but the peroration. Always make this as long and ragged and foolish as possible.

By observing these few plain directions, my son, you will bring honour to yourself and your parents.

QUEEN'S AND THE CHURCH.

The News, Toronto.

It is becoming difficult to escape the conviction that the time has come for a severance of the legal title which connects Queen's University with the Presbyterian Church. The situation seems to be that the men who are responsible for the management of the University find themselves entirely unable to make necessary progress without a severing of the legal, as distinguished from the spiritual, link; that an element in the Church is exceedingly unwilling to permit that severance to occur, and that persistence in maintaining the legal tie may endanger resentments which would imperil the infinitely more valuable spiritual connection. It further is becoming evident that the Church has found itself unwilling or unable to implement the promise of ample financial support which was its side of the understanding when it decided to retain the connection. With the sanction of the Church's representatives of the University embarked upon a canvass to raise an endowment of \$500,000. Mr. Carnegie promised to give \$100,000 of this when the remainder of the sum was realized, the obligation on the Church thus dropping to \$400,000. After several years of hard work not more than \$300,000 has been secured, and the prospects for obtaining the rest are far from bright. The Presbyterian Church should beware lest it place itself in the position of neither giving Queen's adequate support nor allowing it to go free.

It is advisable once again to note the exceedingly peculiar relations which exist between Queen's and the Presbyterian Church in Canada. As a result of bye-gone conditions the University is independent of the Church in its management. Its authorities control its funds, select its staff, direct its policy, without supervision or control on the part of the Church. Its affairs are in the hands of a Board of Trustees who in part are co-opted and in part are elected, directly or indirectly, by the graduates of the University. Theoretically doctrines could be taught which would be exceedingly repugnant to the Presbyterian Church, and that body would have no recourse, though in practice no such development would be possible. On the other hand, the Principal must be a Presbyterian minister, a certain proportion of the Board of Trustees must be members of the Presbyterian Church, and the General Assembly has the power to veto any attempt to dissolve the legal connection of which these restrictions are the signs. For a third of a century the Presbyterian Church has not "owned" Queen's in the sense of being able to dictate the style of teaching which was to prevail within its halls.

While the legal connection between Church and University thus is technical, and of no especial profit to the Church, the spiritual connection has been close, and possibly all the more beneficial for the absence of direct control. It must be borne in mind that the majority of the students in attendance are non-Presbyterians; at the same time the Presbyterians, though outnumbered by the other denominations combined, form the largest denomination in the student body, and the Presbyterian Church has formed a necessary recruiting nucleus for the institution. The greater portion of the endowment has come from members of the Presbyterian Church, and these sums, which now are very considerable, have been given, not so much as the result of action by the administrative bodies of the church as by reason of the sympathy of the givers with the cause of higher education and the particular phase of it represented by Queen's. Transcending those material aspects of the case is the fact

that the Presbyterian Church in Canada has developed a remarkably free and liberal cast of thought, marked by much of the sturdiness of its Scottish extraction, but suffused by the leaning towards unity which is the peculiar glory of all Canadian Protestant Churchmanship; and that with this spirit Queen's has been in close and intimate sympathy. This excellent association of untrammelled thinking with unpaired reverence and seriousness of outlook is the special claim which Queen's can put forward as one of our institutions of learning. In part it has fostered this spirit in Canadian Presbyterianism. In part it has derived it from that body. A connection which has had such desirable results is too precious to be imperilled. It also is a connection which is independent of legal ties; indeed, it may be endangered by the over-loud clanking of the legal chain.

The present situation is that Queen's must go on; that the limit of the power or disposition of the Church to furnish funds seems to have been reached, and that a dissolution of the legal connection would open the way to new sources of revenue without necessarily impairing the spiritual connection. If the Church were disposed to furnish large sums of money to satisfy the varied and increasing needs of a University, much might be said in favor of preserving the connection in its present form. But that condition has not been fulfilled; it is becoming apparent that the men who must do the work of the University are finding themselves seriously hampered, confronted as they are on the one hand with increasing numbers of students and ever-growing demands and on the other with practically stationary sources of income; and it evidently is necessary to decide in favor of the technical separation.

LITERARY NOTES.

That keen observer of international affairs, who conceals his identity under the signature "Calchas," is the author of an article entitled "The Problem of the Near East" which The Living Age for December 5 reprints from the Fortnightly Review. It is one of the most illuminating discussions of the Balkans situation which has yet appeared.

The Beliefs of Unbelief: Studies in the Alternatives to Faith, by W. H. Fitchett, B.A., LL.D., Toronto: Cassell and Company, Limited. The author treats his subject in a logical and comprehensive manner under the following heads: The Christian Faith; The Alternative to Belief in God; The Christian Faith About Christ; The Alternatives to Faith in Christ; The Christian Faith About The Bible; The Alternatives to Christian Faith About the Bible. We are told that "these papers are an attempt to define, and assess, what may be called the positives of doubt; the strange beliefs which turn under the mask of unbelief. Faith suffers—and rightly suffers—incessant challenge for its credentials. But let us stop for a moment to consider what are the credentials of doubt? The fight has hitherto raged around the evidences of religion; it is surely time to ask what are the 'evidences of irreligion.' The Christian faith has its difficulties, it may be frankly admitted; but let the question be seriously considered: What are the difficulties of the alternatives to that faith?" Both sides of the subject are fairly and ably placed before the reader, so that a correct verdict is quickly reached after a perusal of the evidence submitted.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

HOW THEY KEPT THE BABY WARM.

(By Francis Margaret Fox.)

Lee was the baby. He is a big boy now, and has a little brother Alan. This little brother is fond of stories, and one he always likes to hear is about how they kept the baby warm.

Grandma lived in the country. Grandpa's farm was the biggest one for miles around. He kept horses and cows and pigs. There were little calves and colts and ducks and turkeys on his farm. He had big white hens and big white roosters. In the spring-time there were hundreds and hundreds of wee chickens, round and soft like puff balls, for Baby to look at but not to squeeze. There were pumpkins too, on Grandpa's farm; big yellow ones, the kind that took first prize at the county fair; and little ones that Grandma said made better pies than any other sort of pumpkin.

The day before Thanksgiving Grandpa drove to town and asked Mother to go home with him and stay until after the big dinner party to which all the aunts and uncles and cousins were invited. Mother said she would gladly go only she feared the baby would take cold.

"You see, Father," she objected, "our rooms are warm all right, but in the country you have no heat in the bedrooms."

"Pshaw!" Grandpa exclaimed, "We'll fix that without any trouble. What's the matter with making a bed for the youngster on the sitting-room couch close by the base-burner. The coal fire in the sitting-room never goes out until spring. Baby wouldn't know the difference. You might move the couch near the bedroom door so you could reach the little fellow quickly if he should wake up and cry."

Thus it happened that Mother went home with Grandpa the day before Thanksgiving. Father walked to the farm in the evening. He said there was frost in the air; it would be a cold night.

"We must be sure and put plenty of covering over Baby," Mother said as she went to the attic for an extra blanket. After supper Uncle Charley put on his overcoat and reached for his hat.

"Where doin'?" demanded Baby. "To see my girl," said Uncle Charley. A little later Uncle George put on his overcoat and reached for his hat.

"Where doin'?" Baby again inquired. "To see my girl," was the answer.

Half an hour afterward Mother undressed Baby, and in Grandma's big rocker took the darling to the Land of Nod. Then she laid him in the soft warm bed in the corner near the stove.

Just before Mother blew out the light she feared Baby might be cold in spite of the extra blanket; so she spread the skirt of her dress over the little fellow when she kissed him good-night.

Baby's father never worried about anything; but when he kissed Baby he thought it would do no harm to be sure the child was sufficiently covered. Without saying a word about it he wrapped his big overcoat around his sleeping son.

When all was still, Grandma began to worry. "What if that precious baby should catch cold," said she, as she crept softly from her room with a shawl. After putting the shawl over Baby she fell sound asleep and didn't know when Grandpa tiptoed out of the bedroom.

"Chilly night," he murmured to himself as he searched in the darkness for his overcoat. "Poor little chap," he added, placing the additional covering over the restless baby. "Needn't think we'll let you freeze at Grandpa's!"

The big clock was striking ten when Uncle Charley returned. It certainly was a cold night. Uncle Charley lingered by the stove a moment before going up

stairs. His last act in the sitting-room was to cover Baby with his overcoat.

Scarcely was Uncle Charley gone when Uncle George arrived. He, too, spread his overcoat over the little nephew.

Soon Baby began to moan and toss in his sleep. At last he cried fretfully, waking Mother.

"There, there," said she, "Mother is right here. What is the matter, Baby? Wait a minute until Mother lights a lamp."

"Baby too warm," wailed the child. "Baby do home. No stay here, Baby too warm."

"Why, you poor dear!" Mother exclaimed when she rescued Baby from the depths of his coverings.

"No wonder you are too warm! No wonder!"

"What's the trouble?" asked Father. "Come and see," Mother advised.

Then Mother laughed, Father laughed and when he understood how every one in the house had tried to keep him warm, Baby laughed too; laughed through his tears.

CHRISTMAS.

Hail to the day at dawning!

Hail to the day at noon!

Hail to the day at eventide

Burdened with song and boon!

Thrice hail to the day of gladness!

Thrice hail to the day of love!

Let praise be sincere and endless

To Him who reigns above.

—W. E. Henry.

AMEN.

1. Its origin.—Amen is a Hebrew word, of Hebrew origin. Prior to the time of Christ it was found in no other language but the Hebrew. Pagans did not make use of it in their idol worship. But with the introduction of Christianity, it has found its way into the languages of all nations, who have received the Christian as their religion. In the Greek, Latin, German and English toned significance, and, with very slight deviations, also pronunciation. It has been left untranslated, and has been transferred from the Hebrew just as it is found there, because there cannot be found in any language any single word that expresses its precise and complete sense and meaning.

2. Its sense.—Luther, in his Smaller Catechism, defines it thus: "Amen, amen, that is; yea, yea, it shall be so." Cruden says of it: "Amen in Hebrew signifies true faithful, certain." It is used in the end of prayer in testimony of an earnest wish, desire, or assurance to be heard; "Amen, be it so! So shall it be." Webster says: "Amen, as a noun, signifies truth, firmness, trust, confidence; as a verb, to confirm, establish verify; as an adjective firm, stable: In English, after the oriental manner it is used at the beginning, but more generally at the end of declarations and prayers in the sense of, be it firm, be it established." All these definitions agree in making amen to mean: "Verily, true, certain, be it so, so shall it be." Some ancient forms of ritual have rendered it into English, viz: "So mote it be."

It is used in address by man to his Maker, and by Him to us, and accordingly, as used by either, differs somewhat in application, as must be evident. For man makes favors, and God bestows them; God makes promises, and man pleads them. When man says amen, he claims the divine assurance; when God says amen, He confirms it.—Lutheran.

Christmas is a song and a sermon.

SOMETHING ABOUT DIVERS.

Very exaggerated stories have been told as to the endurance of experienced divers under water; that is, of those who go into the depths, like the pearl seekers in the Indian seas, without any mechanical assistance. It is folly to say, as many do say, that the pearl divers of the East are able by constant practice to remain under water from ten to fifteen minutes.

Very skillful and experienced divers may remain under water for two, but they very rarely remain for three minutes. The best of the Ceylon divers in fact do not often continue submerged for more than a minute and a half, and their condition of health must be very good to permit them to do this.

Those who use the diving dress, which makes the wearer look so frightful that even sharks are said to be frightened by it, must be physically qualified for the work. Many a strong fellow has gone down and after a short pause has reappeared bleeding alarmingly at nose, ears and mouth.

The strain upon a diver's physical powers depends mainly upon the depth to which he ventures. The greatest depth to which the Ceylon pearl divers go is thirteen fathoms, (a fathom is six feet); but the usual depth is nine fathoms, and they do not go down except when the water is placid.

The external pressure on any average-sized man, who may be assumed to present about about six thousand inches of surface, would be, at a depth of twenty fathoms (one hundred and twenty feet), nearly nine tons. The greatest depth to which any man can safely descend with existing appliances is about one hundred and sixty feet.

A diver goes down with shoe-soles weighing together about twenty-eight pounds and with fifty-six pounds more on his back and breast. For a depth of one hundred and sixty feet he would require to be weighted with not less than one hundred and twelve pounds, and at the outset any nervous bungling might result in his reaching the bottom wrong end uppermost.

It is usual in shallow water for a man to drop from the end of a short ladder hung over the side of a boat merely carrying a coil of line with him. In deeper water, however, it is obvious that in dropping in this manner there would be great risk of being carried away from the desired spot, and the common plan is first to send down a line with a heavy weight at the end of it.

This weight being properly planted the line will of course afford a guide down by which the diver may gently lower himself, and which, held on to, will enable the man to wander over the bottom of the deep, or into the hold of the vessel, being of course connected with the aerial world by a breathing tube and carrying a life line to that by which he descended as a means of finding his way back again in the dark.

We say "in the dark," for the interior of a ship under water is utter darkness. The gloom or the light at the bottom of the sea depends on the clearness, smoothness and depth of water.

In some parts of the world the transparency of the sea is said to be somewhat marvellous. Travellers have given wonderful accounts of the brilliancy and beauty of the Caribbean sea bottom, as seen lying at immense depths below the surface.—Selected.

Old Gentleman—Have you any family ties?
Willie—Oh, yes, sir. Father makes me wear all his old ones.

GIRLS IN CHINA.

Only in the northern part of China do we find young girls selling fruit and vegetables. The life is much easier than the one generally led by Chinese women, for they are used to labor from childhood.

During the time for picking tea, women and children earn from three to six cents a day, finding food for themselves. Fortunately they like rice, which is very cheap. They eat it with two ivory or bone sticks, which look like knitting needles. With the left hand they hold a bowl of rice near the mouth, and with the right hand use the chopsticks instead of a spoon.

A common occupation among them is pasting silver and gold foil on sheets of pasteboard; out of these bright cards are cut mock money, or "cash," as they usually call it. This is used in large quantities at funerals; they scatter it along the way to pay the spirit of the dead, that he may let the coffin pass to the grave. They think the loved one needs it to pay all his bills on the journey from earth to the unknown country, and must have plenty of it in his coffin.

The Chinese are very industrious, and some of the gardens yield six or eight crops a year. They have all our vegetables, excepting beets, tomatoes, and musk-melons. They raise two crops of Irish potatoes. Excepting at lunch, they consider it a great hardship to eat potatoes, and only do it when very poor. Though they have many vegetables, we read seldom of flowers or their cultivation; and they seem to have little idea of beauty or comfort in their home life.

As a race, the Chinese are very superstitious, having many forms and customs which seem to us absurd. One of these is the bandaging of women's feet. Of course it is impossible with girls who carry heavy loads and work in the rice-fields—their feet must grow naturally; but among the wealthy families tiny feet are thought a great beauty. To have them perfect, they begin when the child is five years old, to bind tightly with strips of cloth the foot from the ankle to the large toe, pressing in the heel. On the toes is then placed a small pointed shoe with a block for the heel. Chinese ladies really walk, when they attempt it, on their tiptoes, and very awkward work they make of it. But to wear a shoe three inches long is so stylish that they forget all pain and trouble.

Girls in China are often looked upon, not as blessings, but as burdens. Sometimes they are killed or left by the roadside to die when little babies. In Christian countries such deeds are looked upon with horror. One of the great influences that Christ's life and example casts over his disciples is the tender love which it inspires for all in the house. In the Christian family the little girl is treasured even more tenderly than the boys. Our missionary ladies in China, by their lives and characters, show the people what women can be when a nation accepts the Bible and obeys it. Thus the Chinese are led to believe God's word and to follow it.—Selected.

Springs are little things, but they are sources of large streams; a helm is a little thing, but we know its use and power; nails and pegs are little things, but they hold the parts of a large building together; a word, a look, a smile, a frown, are all little things, but powerful for good or evil. Think of this, and mind the little things.

We can secure right religious character without, in the first place, having a spiritual life. There can be no foliage on the tree if it be without sap and the capacity to use nourishment furnished by the soil and atmosphere; nor can there be the real beauty of holiness in a man who has no life-connection with the Saviour. Believe and live and bear fruit—that is the order.

THE CHILD AND THE CLOCK.

Once upon a time there was a clock that stood upon the mantel in a little boy's mother's room, ticking merrily night and day, "Tickity, tickity, tock."

It told the little boy's father when to go to work, and it told the little boy's mother when to get to dinner, and sometimes talked to the little boy himself. "Go to bed, sleepy-head," that is what it seemed to say at bedtime; and in the morning it ticked out loud and clear, as if it were calling, "Wake up, wake up, wake up."

The little boy's mother always knew just what it meant by its tickity, tickity, tock, and, late one afternoon, when he was playing with his toys and the clock was ticking on the mantel she said—

"Lieten little boy, the clock has something to tell you—"

"Tickity, tickity, tock," it is saying, "Tickity, tock, it is time to stop playing, Somebody's coming so loving and dear, You must be ready to welcome him here."

Then the little boy jumped up in a hurry and put his hobby-horse in the corner, and his pony lines on a hook in the closet, and his tin soldiers in a straight row on the cupboard shelf.

"Now I'm ready," he said, but—

"Tickity, tickity, tock, Time to tidy yourself," said the clock.

"Oh," said the little boy, when his mother told him this; but he stood very still while she washed his hands and his rosy face and combed his curls till the hair was smooth and shining.

"Now I'm ready," he cried, but mother said—

"Why, are you going to forget your nice little blouse that you've never worn yet?"

"Tickity, tickity, tickity, tock, Time for clean clothes, little boys," says the clock."

Then she made haste to get the blouse out of the dresser drawer, where it had been ever since it was finished. It had a long collar and tie; and, when the little boy put it on, he looked like a sailor man.

"Now I'm ready," he said; and—do you believe it!—the very next minute the door opened, and in walked the little boy's father.

"I knew you were coming," said the little boy, "and so did mother. The clock told us, and I have on my new blouse."—Maud Lindsay, in "Kindergarten Review."

FRIENDSHIP.

Having carefully chosen friends, we should never let them go out of our lives, if we can by any possibility retain them. Friendship is too rare and sacred a treasure lightly to be thrown away.

And yet many people are not careful to retain their friends. Some lose them through inattention, failing to maintain those little amenities, courtesies, and kindnesses which cost so little, and yet are hooks of steel to grapple and hold our friends. Some drop old friends for new ones. Some take offence easily at imagined slights or neglects, and ruthlessly cut the most sacred ties. Some become impatient of little faults, and discard even truest friendships.

Some are incapable of any deep and permanent affection, and fly from friendship to friendship, like birds from bough to bough, but make no nests for their hearts in any.

There are a great many ways of losing friends. But when we have once taken them into our lives we should cherish them as rarest jewels. If slights are given let them be overlooked. If misunderstandings arise let them be quickly set aright.

The measure of a man's real character is what he would do if he knew it would never be found out.—Anon.

TRAVELLING IN CENTRAL AMERICA.

Thousands of ox-carts are still employed between the towns of Esperanza and Alajuela, the termini of the Costa Rica Railway, carrying freight over the mountains, and it usually takes a week for them to make the journey of thirty-five miles, often longer, for on religious festivals, which occur with surprising frequency, all the transportation business is suspended. A traveller who intends to take a steamer at Punta Arenas must send his baggage on a week in advance. He leaves the train at Alajuela, mounts a mule, rides over the mountains to the town of Atenas, where he spends the night. The next morning at daybreak he resumes his journey and rides fifteen miles to San Mateo, breakfasts at eleven, takes his siesta in a hammock until four or five in the afternoon, then mounting his mule again covers then ten miles to Esperanza by sunset, where he dines and spends the night, usually remaining there to avoid the heat of Punta Arenas, until a few hours before the steamer leaves; and then, if the ox-carts have come with his baggage, makes the rest of his trip by rail.

The journey is not an unpleasant one. The scenery is wild and picturesque. The roads are usually good, except in the dry season, when the become dusty, and, after heavy rains, when the mud is deep. But under the tropic sun and in the dry air moisture evaporates rapidly, and in six hours after a rainfall the roads are hard and good. The uncertainty as to whether his trunks will arrive in time makes the inexperienced traveller nervous. The Costa Rican carts are the most irresponsible and indifferent beings on earth. They travel in long caravans or processions, often with 200 or 300 teams in a line. When one chooses to stop, or meets with an accident, all the rest wait for him if he wastes a week. None will start until each of his companions is ready, and sometimes the road is blocked for miles, awaiting the repair of some damage. The oxen are large, white, patient beasts, and are yoked by the horns, and not by the neck, as in modern style, lashes of raw cowhide being used to make them fast. They wear the yokes continually. The union is as permanent as matrimony in a land where divorce laws are unknown. The cartmen are as courteous as they are indifferent. They always lift their hats to a caballero as he passes them, and say, "May the Virgin guard you on your journey!" Thousands of dollars in gold are often entrusted to them, and never was a penny lost. A banker of San Jose told me that he usually received \$30,000 in coin each week during the coffee season by these ox-carts, and considered it safer than if he carried it himself, although the caravan stands in the open air by the roadside every night. Highway robbery is unknown, and the cartmen, with their wages of 30 cents a day, would not know what use to make of the money if they should steal it. Nevertheless they always feel at liberty to rob the traveller of the straps on his trunks, and no piece of baggage ever arrives at its destination so protected unless the strap is securely nailed; and then it is usually cut to pieces by the cartman as revenge for being deprived of what they considered as their perquisite.—W. E. Curtis, in Harper's Magazine.

With many people religion is merely a matter of words. So far as words go we do what we think right. But the words rarely lead to action, thought, and conduct, or to purity, goodness, and honesty. There is too much playing at religion, and too little enthusiastic, hard work.—Samuel Smiles.

Lots of people believe it is better to grab than wait till they are served.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

MONTREAL.

The graduating class of the Presbyterian College will number eleven.

Rev. Prof. Mackenzie has been elected moderator of Montreal Presbytery.

Dr. Morison presented the report on augmentation, and it was accepted. Deputations were appointed to visit augmented charges.

In connection with the report of French evangelization, it was decided to open a French preaching station at Maisonneuve in the Presbyterian Church.

Power was given to the Italian mission to sell their property. The mission in all its branches is prosperous. The intention is to build elsewhere if the property can be sold advantageously, as is expected.

Montreal Presbytery dealt with the results from the General Assembly. The remit bearing on the status of minister-evangelists was approved. It provides that students and others doing missionary work are given a license to baptize and marry, but are not given the status of ordained ministers.

Prof. Fraser presented an interesting report on systematic giving. The congregations of the Montreal Presbytery increased their contributions for missions during the year by about \$1,100. A plea was made for system in giving, and it is believed that \$75,000 could then be raised instead of \$35,000, if the weekly envelope system were adopted.

The Rev. Mr. Cruikshank presented the report of Home Missions and extension work. A union service is arranged for at St. Anne de Bellevue at the Macdonald College, with an attendance of 200 in the morning and 250 in the evening. The missions of Tetreaultville and Park St. Louis are prosperous. The Maisonneuve building is nearing completion. The Presbytery approved the action of the committee in the case of St. Annes. Mr. Clendinning and W. Paul were added to the committee.

Mr. R. Munro, secretary of the Laymen's missionary movement, addressed the Presbytery on the methods adopted in extending the work. Twelve congregations have appointed members on the laymen's committee, and others are interesting themselves. One of the prime objects is to secure contributions for missions from all those who will contribute to church support, and duplex envelopes are recommended. Mr. Munro said that the movement was growing, and the results achieved were already very gratifying.

The Rev. Dr. McLaren, of Toronto, addressed Montreal Presbytery on the question of Home Missions and the augmentation scheme. The work of Home Missions he urged was of paramount importance. It was the duty of the church to keep this country anchored to truth and righteousness. Some 47,000 strangers had come to our shores this year, and it was our urgent duty to win these for Christ and make of them loyal citizens of our country. We must not have a foreign field in our country. The material we have to work with was heterogeneous in its character and the problem thrust upon the church was a difficult one. In many places the foreign element vote was preponderant, and the results must be very serious unless we could bring the Gospel to these newcomers. A vote of thanks was tendered to Dr. McLaren for the stirring address, to which the Presbytery listened with deep interest.

A committee was appointed to consider the question of the payment of the expenses of delegates to the General Assembly. It is recommended that a fund be created for the purpose, and that a levy be made on the congregations to secure the amount needed.

The following resolutions, relative to the welfare of the Chinese residing in Montreal, were passed unanimously:—

"That in view of the recent death of Emperor Kwong-sui, of China, in the 34th year of his reign, we do hereby express our sincere sympathy with our scholars and the Montreal Chinese colony; and further, in view of the enthronement of Hsuan Tung as the 10th Emperor of the Tai Tsing dynasty, on the second inst., with assurance of the continuance of the regime of progress already inaugurated, we would offer our congratulations and prayerful wishes for the greatest good of China and the Chinese during the present reign.

"That in view of its exceeding importance in the estimation of the Chinese as well as of Canadians, we do hereby request our municipal authorities to duly arrange for the effective enforcement of the Dominion anti-opium act on the 21st of January next, in the interest of the public good to the complete removal not only of this curse, but other evils associated therewith.

"That we would hereby earnestly urge a revision of the Dominion Act of July 20th last, touching Chinese students, so that free entry might be granted to bona fide Chinese students bearing credentials, without the imposition of a tax of \$500, though a refund may be granted after a year spent at one of our 'recognized universities.'"

At the recent meeting of Montreal Presbytery a resolution was passed bearing on the semi-jubilee of the Rev. Dr. Barclay. The resolution expressed satisfaction at the action taken by St. Paul's congregation, and congratulated the pastor of St. Paul's on the completion of his twenty-five years' ministry in Montreal.

HAMILTON NOTES.

St. Giles' is now happily settled under the pastorate of Rev. J. B. Paulin, the newly-inducted pastor.

Rev. Canon Cody of St. Paul's Church of England, Toronto, and Rev. Prof. Farmer of McMaster University were recent speakers at Hamilton Ministerial Association.

The fourth anniversary of Mr. Wilson's induction was suitably celebrated in St. Andrew's Church on Sunday, Dec. 13th, Rev. Dr. Kilpatrick of Knox College being the special preacher for the day.

Rev. Dr. MacRobbie, of Tansley, preached at pre-communion services in Erskine church recently. The Doctor is not only popular with his own people but with city congregations as well.

An agitation similar to that being carried on in Toronto is being vigorously prosecuted here for the reduction of licenses. In Hamilton the main battle will centre around the municipal elections, an effort being made to elect to the council a majority of men favorable to such reduction.

The Rev. W. J. Booth, pastor of St. Andrew's Church, East Oxford, and St. Andrew's Church, Blenheim, for the past eight years, has received a unanimous and hearty call from the congregations of Hornby and Omagh in the Presbytery of Toronto, salary \$300 a year, with two weeks' holidays and use of manse and globe.

WESTERN ONTARIO.

The following is taken from the Toronto News of recent date:—"A suit in chancery for thirty years has resulted in the Rev. M. N. Bethune being declared sole heir to his grandfather's fortune, of \$30,000. The deceased gentleman was a large ship-owner on the Great Lakes years ago. The Rev. Mr. Bethune now resides at Owen Sound. He was formerly of Gravenhurst and Beaverton."

During his recent pleasant visit to Galt, Rev. Dr. R. Campbell, of Montreal, made reference to an historic incident of interest to hundreds. Dr. Campbell was present, in the early fifties, at a meeting of Synod in Kingston. Mr. Smith of Brockville, afterwards famous as Rev. Dr. J. K. Smith, D.D., of Knox church, Galt, was asking permission to use a melodeon in public service. His chief antagonist, victorious, too, as usual, was Dr. John Bayne. Dr. Campbell was present in January, 1853, at the ordination of Rev. J. K. Smith in Ramsey.

Referring to the probable early resignation of Rev. J. Johnston, for more than twelve years pastor of Knox Church, Paisley, a contemporary says: "We believe there is no minister in the county who possesses the outstanding influence and prominence that Mr. Johnston does. In every sphere of public duty he stood forth as a champion of what he conceived to be right, quite regardless of personal consequences. As preacher, pastor and citizen he was equally excellent. At present he is Moderator of the Synod of Hamilton and London, showing the esteem in which he is held by his brethren. The whole community will be a heavy loser in the event of Mr. Johnston's removal."

Referring to the departure of Rev. J. P. McInnes from Cedarvale to Harrow-smith, and to the accident that happened to him several weeks ago, the local correspondent of the Mount Forest Confederate has this to say: "They bear with them the best wishes of many in Saugeen Presbytery. Mr. McInnes is slowly recovering the use of his arm, accidentally broken last summer. In spite of his handicap he has been fortunate in the matter of calls since his resignation of the charge at Cedarville, having received no fewer than four—Lalay, Alberta, by offer of appointment from the Home Mission Committee, Sombra, in Sarnia Presbytery, and Blakeney, Lanark Co., being the other three."

Rev. Dr. Campbell, of Montreal, minister of St. Andrew's Church, Galt, from 1862 to 1866, was greeted by a fine congregation in Knox Church, when he again addressed a Galt audience after a silence of more than thirty years. The genial doctor is still hale and hearty, says the Galt Reporter, although in his seventy-fourth year, and his sermon was one of strength and beauty. He took as his text the great commission of Christ, "Teaching them all things whatsoever I have commanded you," dealing with the command, the message, and the issue. The preacher very skillfully traced the rise and fall of various movements in the church. He himself had lived, in boyhood, amid the sterner side of Calvinism; later, this was mellowed by the teaching of such men as McCheyne and Bonar; still later, came the influence of leaders like Moody and Cuyler; later still, the age of intellectual enquiry and scientific criticism. He closed with a strong appeal for loyalty to the old Gospel of the Lord Jesus Christ.

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Read This Offer. A Fifty-Cent Box Mailed Free to All.



MR. JOHN A. SMITH,

Discoverer of the Great Rheumatism Remedy, "Gloria Tonic."

On the theory "that seeing is believing," John A. Smith of Windsor, Ont., wants everyone to try his remedy for the cure of rheumatism at his expense. For that reason he proposes to distribute fifty thousand 50 cent boxes among all persons sending him their address. Mr. Smith had suffered all the agony and torture from rheumatism, tried all the remedies known and yet utterly failed to find relief.

At times he was so helpless that he had to take morphine and after considerable doctoring he gave up in despair. He began studying into the causes of rheumatism and after much experimenting, finally found a combination of drugs which completely cured him. The result was so beneficial to his entire system that he called his new remedy "Gloria Tonic." Those of his friends, relatives and neighbors suffering from rheumatism were next cured and Mr. Smith concluded to offer his remedy to the world. But he found the task a difficult one as nearly everybody had tried a hundred or more remedies and they couldn't be made to believe that there was such a thing as a cure for rheumatism. But an old gentleman from Seguin, Texas, wrote him saying if Mr. Smith would send him a sample he would try it, but as he had suffered over thirty years and wasted a fortune with doctors and advertised remedies, he wouldn't buy anything more, until he knew it was worth some-

thing. The sample was sent, he purchased more and the result was astonishing. He was completely cured. This gave Mr. Smith a new idea and ever since that time he has been sending out free sample boxes to all who apply. At National Military Home, Kansas, it cured a veteran of rheumatism in hips and knees. In Hannaford, N. Dak., it cured a gentleman who writes: "Since taking 'Gloria Tonic' I am as supple as a boy." In Stayner, Ont., it enabled a lady to discard her crutches. In West-erly, R. I., R. R. No. 1, it cured a farmer, 72 years old. In Fountain City, Wis., it cured an old gentleman after suffering 33 years and after seven physicians had tried in vain. In Hull, Quebec, it cured a gentleman of chronic inflammatory rheumatism which was so severe that he could not walk a block without sitting down. In Lee Valley, Ont., it cured a gentleman of lame back and Salt Rheum. In St. John, West N.B., it cured a case of Sciatic Rheumatism after other remedies had failed. In Oconto, Ont., it cured an old gentleman 80 years of age.

Mr. Smith will send a fifty cent box, also his illustrated book on rheumatism, absolutely free of charge to any reader of the Dominion Presbyterian who will enclose the following coupon, for he is anxious that everybody should profit by his good fortune. Don't doubt, fill out coupon below and mail today.

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WESTERN NEWS AND COMMENT.

From The West Land.

Rev. W. Meikle, of Nova Scotia, has been leading a series of evangelistic services in Knox church, Saskatoon.

A man in Vancouver was fined for giving a drink of liquor to an Indian. Would that the law protected white men as well as Indians.

The first local option campaign in Alberta has failed, but there will be more. It is a winning fight despite the difficulties in the way.

The Cree Indians have a word for Christian that means literally "a praying man." It is a definition that will stand testing and is worth living up to.

A bill will be introduced at the next session of the Manitoba Legislature providing for the abolition of all bilingual schools, except in French settlements.

A sanitarium for consumptives which will, it is claimed, be one of the best in the world, has been begun at Tranquille in the dry belt of British Columbia.

Manitoba College this year has the largest attendance on record, twenty-eight taking the theological course. But few of these are from the West.

A new church building is to be erected by St. Andrew's congregation, Yorkton, Sask., to cost \$15,000. This is one of the strategic points of the West.

In Vancouver the Methodist Extension Society is looking to the future. A part of its work is to secure suitable sites for future churches, and to assist growing congregations in building. A move in time, in matters such as these, saves everything.

It is encouraging to note that two great Christian enterprises, the spread of the Bible and the observance of the Sabbath, are making steady progress in the West. They are intro-active, the one making the other more desirable and possible. There is no attempt in this country to debar the Word, but there are many open enemies of the Day.

LIQUOR AND TOBACCO HABITS.

A. McTaggart, M.D., C.M., 75 Yonge St. Toronto, Canada.

References as to Dr. McTaggart's professional standing and personal integrity permitted by—Sir W. R. Meredith, Chief Justice; Hon. Geo. W. Ross, ex-Premier of Ontario; Rev. N. Burwash, President Victoria College; Rev. Father Teffy, President of St. Michael's College, Toronto; Right Rev. A. Sweet-MacLaren, D.D., ex-Principal Knox College, Toronto.

Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are healthful, safe, inexpensive home treatments. No hypodermic injections, no loss of time from business, and a cure certain. Consultation or correspondence invited.

HEALTH AND HOME HINTS.

Rub the tea kettle, coffee pot, etc., with paper while hot, and they will never need scouring.

Hominy.—Cut cold hominy or hasty pudding into thin slices, dip each piece into well-beaten egg and fry on a grid-iron.

Liver should be placed in hot water before cooking, after being sliced thin, and then broiled or fried.

A poultice of salt and the white of an egg is a powerful resolvent, and if applied in time will disperse a felon.

A solution of gum arabic will remove dirt and stains from marble. Let it remain till it dries, when it will peel off or can be washed off.

Cheese and Egg Sandwiches.—Grate the cheese, and to each cupful add the yolks of three hard-boiled eggs, minced fine; rub to a paste with a teaspoonful of butter, season to taste with salt and pepper, and spread between buttered bread or crackers. These are nice made of Graham bread.

Sponge Cake.—Three eggs, one cupful flour, one cupful sugar, three table-spoonful milk, one half teaspoonful soda, one teaspoonful cream tartar; flavor to taste.

Dripping Pan.—Put a few drops of ammonia and a little water into the dripping pan after taking the meat from it. By the time that dinner is over, the pan will be as easy to wash as a teacup.

Polishing Copper Vessels.—A copper vessel, badly tinned, Miss Severn found in the kitchen, which had never been properly cleaned and was covered with that deadly poison, verdigris. She had it cleaned with vinegar, rotten stone and oil.

Scottish Shortbread.—Rub together into a stiff short paste two pounds of flour, one pound of butter, and six ounces of loaf sugar. Make it into square cakes, about a half-inch thick, pinch them all along the edge at the top, dock over the whole surface of the cake, and bake in a moderate oven.

Cure for Sleeplessness.—Eat an onion or two previous to retiring at night. Also a specific for all diseases of the kidney and bladder, if indulged in freely for some time, where other remedies have failed.

Corning Beef.—For one hundred pounds of beef take seven pounds of salt, two pounds sugar, two ounces saltpetre, two ounces pepper, two ounces soda, dissolve in two-and-a-half gallons water, boil, skim, and let cool; when a scum rises after a few weeks scald the brine over, and by so doing and keeping meat entirely covered with brine, it will keep a year and more.

To Boil Rice as a Vegetable.—Wash several times in cold water, otherwise in cooking the rice grains will stick together. Let water boil very fast, say two quart in a quarter pound of rice, and throw in the latter, still keeping the water rapidly boiling; let it continue to do so for a little more; than a quarter of an hour, or till a grain will rub away between the finger and thumb; then throw the rice into a colander to let the water drain thoroughly away; then put it back into the saucepan, throw in a teacup of cold water, keep it covered for a few minutes; then turn it out, and every grain will separate, one from the other.

To make vermicelli-soup, take as much good stock as you require for your tureen; strain and set it on the fire, and when it boils put in the vermicelli. Let it simmer for half-an-hour by a slow fire, that the vermicelli may not break. The soup ought not to be very thick. Half-a-pound of vermicelli is sufficient for eight or ten persons.

SPARKLES.

Some people are too proud to beg and too honest to steal, so they get trusted.

The single eye glass is worn by the dude. The theory is that he can see more with one eye than he can comprehend.

Pat stole a watch, Mike a cow, and both were arrested. "What time is it?" says Mike. "Faith," answered Pat, "just milking time."

Domestic: What will I get for breakfast? There isn't a bit of bread in the house. Mrs. Youngwife: Dear, dear! That is too bad. I suppose you had better have toast.

We don't question the statement that George Washington never told a lie, but he certainly was never asked by a fond mother what he thought of her cute little baby.

An agricultural writer says: "Women have handled chickens and bees with profit." This may be a good way of handling chickens, but bees should be handled with gloves.

"How did you contrive to cultivate such a beautiful black eye?" asked Brown. "Oh!" replied Fogg, who had been practising upon roller skates, "I raised it from a slip."

Mrs. Hayseed (whose son is at college): George writes that he is taking fence lessons. Mr. Hayseed: I'm glad of that. I'll set him a-diggin' post holes when he gets home.

City Boarder (to farmer): This milk seems pretty poor. Farmer: The pasture here ain't what it ought to be. City Boarder: And yet I saw lots of milk-wed in the fields this morning.

"I love you with a deep and undying affection," he sighed. "Can I hope that that affection is returned?" "Why, certainly," responded the matter-of-fact young lady; "I have no particular use for it."

"Ma, de fiziology say yere dat de human body am imposed of free-fourth watah." "Wall, yo' bettah mosey off to school, an git outen dar hot sun, ur fusing yo' know yo' know yo' be 'vaporatin'."

"We all have our burdens to bear," said the minister. "There are many trials in this life." "Yes," I suppose there are," said the poor lawyer, ruefully; "but I don't seem to have much luck in getting mixed up in 'em."

"NEED I GO TO SCHOOL?"

"O father! need I go to school?" said Johnnie one morning as his mother was getting him ready. "I don't understand books; I never shall. I had rather cut wood in the forest with you, and work ever so hard."

"Johnnie, how did we fell that big tree yesterday?" asked his father.

"A stroke at a time, and keeping at it," answered the boy.

"Yes," said the father. "A word at a time, and keeping at it, will make you a good reader; a syllable at a time, and keeping at it, will make you a good speller, a sum at a time, and keeping at it, will make you good in figures; an idea at a time, and keeping at it, will make you master the hardest book in the world. A patient keeping at it, Johnnie, and you will be a scholar."

"Is that all?" asked Johnnie.

"All," said his father.

"I do not know but what I can do that," said Johnnie; and before six years from that time he stood first in the highest class in the school.—Selected.

BEE AND THE BABY.

(By R. F. Knapp.)

Her whole name was Beatrice Florence Londley, but everybody called her Bee. Aunt Margaret was visiting at her home with little Robert, and Bee greatly enjoyed the privilege of taking him out to ride in his carriage.

One day several girls stopped at the door and asked Bee to go downtown with them.

"I can't now; I'm taking care of Robert," she answered.

"Bring him along," they suggested; and so he was put into the carriage, and they all started for the post office.

"There's Helen Slade," cried Bee, "and she's got her little niece out for a ride. Hello, Helen! Come along down to the post office with us."

Helen joined the party, and just as they reached the office a third girl with a baby-carriage appeared. The babies were all sitting in front of the building, while the girls went in to inquire for the mail. When they returned, Helen suggested that they all go with her to the grocery store, and on they went.

Each girl had an errand somewhere, and each time the babies were left out in front to wait. Sometimes one of the girls stayed with them, and sometimes, if the errand was a brief one, they were left alone. At last they all started for home, and at the corner they separated, saying their good-byes hurriedly, for it was nearly supper-time. When Bee reached home, Aunt Margaret came out and peeped under the parasol on the carriage. "Aying, 'Peek-a-boo, Robert; did you enjoy your ride? Did you—For mercy's sake!' and she stepped back and viewed the carriage, and then looked at Bee, and then at the carriage again. Finally she snatched the baby out and began to examine it.

"Why, Aunt Margaret, what's the matter for all this strange excitement?"

"Why, Beatrice Londley, this isn't my baby at all. This is somebody else's, and where is Robert?"

"Why, that must be Robert, Auntie. I haven't—"

"Why, my dear child, don't you see! This child has golden hair and blue eyes, and you know Robert has black hair and eyes."

"But Auntie, I don't see—"

Just then Helen Slade came hurrying along wheeling a baby-carriage, and as soon as she could get her breath, she exclaimed:

"Oh, Bee, Caroline says this isn't her baby at all, and that I must have exchanged with you."

And, sure enough, that was Robert. Aunt Margaret began to laugh, and Bee looked very much ashamed as she said:

"Well, anyhow, the carriage are almost exactly alike, and I never looked under the parasol to see whether it was Robert or not."

"Neither did I," said Helen, as she took her little niece and started down the street.

WHAT LAGER BEER CONTAINS.

The Philadelphia North American reports the following as having been told by a former brewer to Charles L. Brown, attorney for the Dairy and Food Commission. He said that lager beer brewed in this country nowadays contains sulphate of lime, as a "cleanser;" tartaric acid as a preservative; citric acid as flavor; benzoic acid as an antiseptic; tannic acid as a "bleacher;" salicylic acid and kolum metal sulphite as preservatives; glucose as a sweetener; juniper berries as an antidote for salicylic acid, and various other ingredients as unfit as these for human consumption. The brewer declared that there had been little or no pure lager beer made in this country for ten years or more.

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10.00 p.m.	New York City	2.55 a.m.
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**TRENT CANAL
LINDSAY SECTION.**

NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned, and endorsed, "Tender for Trent Canal," will be received at this office until 16 o'clock on Tuesday, 17th November, 1908, for the works connected with the construction of the Lindsay Section of the Canal.

Plans, specifications, and the form of the contract to be entered into, can be seen on and after the 19th October, 1908, at the office of the Chief Engineer of the Department of Railways and Canals, Ottawa, and at the office of the Superintending Engineer, Trent Canal, Peterboro, Ont., at which places forms of tender may be obtained.

Parties tendering will be required to accept the fair wages Schedule prepared or to be prepared by the Department of Labor, which Schedule will form part of the contract.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and in the case of firms, unless there are attached the actual signatures, the nature of the occupation, and place of residence of each member of the firm.

An accepted bank cheque for the sum of \$10,000.00 must accompany each tender, which sum will be forfeited if the party tendering declines entering into contract for the work at the rates stated in the offer submitted.

The cheque thus sent in will be returned to the respective contractors whose tenders are not accepted.

The lowest or any tender not necessarily accepted.
By Order,
L. K. JONES,
Secretary.

Department of Railways & Canals,
Ottawa, 17th October, 1908.



SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Supply of Electric Light Fixtures for the addition to the Parliament Building, Ottawa," will be received until 4.00 p.m., Friday, December 18, 1908, for the supply of the fixtures mentioned.

Plans and specification can be seen on application to Mr. C. Desjardins, Clerk of Works, Post Office, Montreal, and at this department, where all necessary information can be obtained.

By Order,

NAPOLEON TESSIER,
Secretary.

Department of Public Works,
Ottawa, December 11, 1908.

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

**500 ACRES
IN NURSERY TOCK**

AGENTS wanted at once to sell for Fall 1908 and Spring 1909 delivery; whole or part time; liberal terms; outfit free.

The

Thos. W. Bowman & Son Co., Ltd.

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NEW BOOKS

The Coign of Vantage

Studies in perspective. By Wm. T. Her-
ridge, D.D. - - - \$1.00 net

The Master of the Heart

Practical addresses to the young men and
women of the Northfield Conferences. By
Robt. E. Speer - - - \$1.00 net

The Cross in Christian Experience

Containing Chapters on "Love's Supreme
Disclosure," "Love in Four Dimensions,"
"Jesus the one Mediator," etc. By W. M.
Clow, D.D. - - - \$1.50

Bethlehem to Olivet

The Life of Christ, Illustrated by Modern
Painters. By Rev. J. R. Millar, - \$1.25

Go Forward

By J. R. Millar, D.D., Paper. A new book-
let illustrated in colors - - - 30c. net

Supposition and Certainty

Containing twelve chapters on "Marred
Vessels re-made" "Love made Perfect"
"Temptation and Victory," etc. By J.
Stuart Holden - - - 70c.

The Angel and the Star

A Christmas Booklet by Ralph Connor, Ill-
ustrated in Colors by Cyrus Cuneo, 25c. net

The Soul of Dominic Wildthorne

By Joseph Hocking - - - \$1.25

The Harvest of Moloch

A strong story, original in plot and of in-
tense dramatic interest. By Mrs. J. K.
Lawson - - - \$1.25

The Web of Time

By Rev. R. E. Knowles - - - \$1.25

The Trail of the Lonesome Pine

By John Fox, Jr., author of "The Little
Shepherd of Kingdom Come," - \$1.25

SENT POSTAGE PAID

UPPER CANADA TRACT SOCIETY,

JAS. M. ROBERTSON, Depositary.

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The fact that THE LIVING AGE has been published for more than 64 years without missing an issue and that it has no competitor in its field indicates that it does this service well.

THE LIVING AGE, containing 64 pages weekly, and presenting, in a year, as much material as two of the four-dollar magazines, will cost you only SIX DOLLARS A YEAR. Or, if you want to become acquainted with it before subscribing for a year, your name will be entered for a THREE MONTHS' TRIAL SUBSCRIPTION (13 numbers) for ONE DOLLAR. Specimen copy free on request. New subscribers for 1909 will receive free the remaining numbers of 1908 from the date on which their subscriptions reach the publishers.

The LIVING AGE CO.
6 BEACON STREET BOSTON, MASS.



**Synopsis of Canadian North-
West.**

HOMESTEAD REGULATIONS

A NY even-numbered section of Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

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

DUTIES.—(1) At least six months' residence upon and cultivation of the land in each year for three years.

(2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of his homestead. He may also do so by living with father or mother, on certain conditions. Joint ownership in land will not meet this requirement.

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

W. W. CORY,

Deputy of the Minister of the Interior.

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



SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Residence Chief Astronomer, Royal Observatory, Ottawa, Ont.," will be received at this office until 4.00 p.m. on Saturday, November 28, 1908, for Residence Chief Astronomer, Royal Observatory, Experimental Farm, Ottawa, Ont.

Plans and specification can be seen and forms of tender obtained at this Department.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honourable the Minister of Public Works, equal to ten per cent. (10 p.c.) of the amount of the tender, which will be forfeited if the person tendering declines to enter into a contract when called upon to do so, or fall to complete the work contracted for. If the tender be not accepted the cheque will be returned.

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

By Order,

NAPOLEON TESSIER,
Secretary.

Department of Public Works,

Ottawa, November 6, 1908.

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