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On Saturday, Dec. 11, 1909, to Mr. and Mrs. J. Rennick, 1083 Somerset street, Ottawa, a son. Both well.

At Bell's Corners, on Dec. 11, 1909, to Mr. and Mrs. Bower Henry, a daughter.

## MARRIAGES.

At the home of the bride's father, Hamilton Beach, on Dec. 1, 1909, by the Rev. J. A. Wilson, of St. Andrew's Presbyterian church, Hamilton, Christy A. (Nan) MacFarlane, daughter of Mr. James MacFarlane, to Lieut.-Colonel H. P. Van Wagner, of Stony Creek, Ont.

On Dec. 8, 1909, at the home of the bride, Mack street, Kingston, Ont., by the Rev. N. H. Macgillivray, St. John's church, Cornwall, Duncan J. Robertson, of Marlinton, Glengarry, to Ida J. Burnett-Ness, daughter of the late Alex. Ness, Esq., Edinburgh, Scotland, formerly manager of the Bank of Montreal, Cornwall.

At Toronto, Dec. 8, 1909, by Rev. Dr. Gandier, Jean Elizabeth Keith, daughter of Mr. and Mrs. G. G. Keith, Wilkie, Sask., to James Herbert Drynan, son of Mr. and Mrs. Wm. Drynan, Strathroy, Ont.

## DEATHS.

At Toronto, on Dec. 6, 1909, George Harvey Gunn, youngest son of Mr. and Mrs. Hector Gunn, aged 23 years.

On Dec. 4, at Toronto, Catherine M. (Katie), daughter of the late Hugh Miller.

In New York City, on Thursday, Dec. 9, 1909, John Gray Goodall Snetinger, aged 76 years.

At Cornwall, on Saturday, Dec. 4, 1909, Margaret Douglas, widow of Robert Craig, in her 86th year.

At Cornwall, on Dec. 7, 1909, Anne McIntyre, wife of Robert McGibbon, aged 77 years and 9 months.

At the residence of his son, 149 James street, Ottawa, Dec. 11, 1909, Daniel MacFarlane Naismith, aged 85 years.

At her late residence, 35 Metcalfe Square, on Dec. 10, 1909, Mariame Stewart, widow of the late James MacCracken, in her 82nd year.

At Chesterville, on Nov. 16, 1909, Elizabeth Agnes Rae, widow of Wm. Rae, aged 74 years.

On Nov. 6, 1909, at St. Andrew's church, by the Rev. Dr. Ross, George M. Fraser to Annie Rennie, daughter of Mrs. A. H. Morrison, London.

At Brampton, on Dec. 5, 1909, Andrew Hosie, in the 72nd year of his age.

On Sunday, Dec. 5, 1909, at 682 Bathurst street, Toronto, suddenly, John Wallace MacNeil, aged 23 years.

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## NOTE AND COMMENT

Joint committee appointed last July by British Parliament to inquire into censorship of the drama, reported at London in favor of continuing said censorship and extending authority of censors to music halls.

Dr. F. B. Meyer will return to his old pastorate, Regent's Park Baptist church, London. "At sixty-two," he says, "one rather shrinks from such great responsibility," but added that he felt as hopeful and vigorous as ever. There is great rejoicing among the Baptists of Great Britain over Dr. Meyer's return.

Pole dwellings 4,000 years old have been unearthed in a swamp on the plateau east of Lake Vetter, 120 miles northwest of Stockholm, Sweden. The excavations disclosed petrified apples, wheat kernels, nuts, pottery, flint and horn implements, amber ornaments and wild bear teeth, all in good state of preservation.

The twelfth International Congress on Alcoholism, held in London, declared alcohol and alcoholism two of the real and substantial enemies of moral, artistic and commercial progress of the human race, according to the report of the United States delegates to that convention recently made public by the State Department.

William K. Vanderbilt is planning to build four model six-storey tenements for the accommodation of sufferers from tuberculosis at a cost of \$650,000, not including cost of sites. Roof gardens, open air balconies, and other features designed to fight the white plague will make the tenements distinctive. Moderate rentals will be charged.

The New York Christian Home for Intemperate Men at Mount Vernon has become the centre of aggressive evangelistic work carried on for the especially needy class of unfortunate men coming for shelter and spiritual help. The work of the farm is an aid in building up the physique and a help in providing eggs and vegetables for the tables. Men representing every profession and trade are among the guests and a number of former members at the Home are now giving their lives to Christian service.

By far the largest bequest ever made to the Presbyterian church is that provided for in the will of Mr. John Stewart Kennedy, who died in New York City on Sunday, Oct. 31. The entire amount of his benefactions to religious, charitable and educational causes is over \$25,000,000, the largest single gift ever made in this country, and is distributed among sixty institutions in all. The amount left to the Presbyterian church exceeds \$9,000,000, as follows:—To Foreign Missions, \$2,250,000; to Home Missions, \$2,250,000; to church extension (in New York City), \$2,250,000; Presbyterian Hospital, New York, \$2,250,000; Presbyterian Board of Aid for colleges, \$750,000, and the Board of Relief \$30,000. The American Bible Society receives \$750,000. The Metropolitan Museum of Art, the Public Library and Columbia University, all of New York, receive each \$2,250,000. Roberts College, Constantinople, receives \$1,500,000. Some twenty educational institutions receive from \$50,000 to \$100,000 each. It is gratifying to know that this multi-millionaire business man of New York had all these beneficent institutions in his mind when making his will. His gifts will bring rejoicing to a multitude of Christian workers and the fruits thereof will continue for generations.

The "First Church of Christ Scientist," New York City, has concluded the investigation of charges which had been preferred against Mrs. Augusta Stetson, its leading practitioner, by the Christian Science authorities in Boston, and has decided in Mrs. Stetson's favor. The investigation was protracted, and the verdict arrived at was adopted by but a small majority. There seems to be—if the usual interpretation of such terms is allowable in this connection—a great deal of "malignant animal magnetism" in circulation among the accused and the accusers. There has been originated a new vocabulary in defining the subtle and intangible forms of offending which is other communions might be described as falsebearing, jealousy, unholly ambition and such like. The "first reader" of the New York church is still pursuing Mrs. Stetson and apparently will be satisfied with nothing less than her decapitation. Whether the feeling is so strong on both sides as to result in schism is not clear. In other connections it would seem quite probable.

This paragraph from the Lutheran is suggestive: It used to be that only weak churches were in the city; but times are changing. Last week the Presbyterian Synod of Pennsylvania seriously considered the problem of saving its "rural churches in run down districts." These needs in some sections have become great and are growing greater. Rural churches suffer because their old worshippers die and their children emigrate to the city while a foreign element moves in to occupy the land. In view of the wonderful possibilities of the farm and the great advances in methods of agriculture, transportation and communication the farm is going to become attractive and with scientific farming means of brains and power are going to drift away from the factory to the field. Then what, if the country church is not saved? Not only for the sake of historic sentiment; but as a matter of church economy every rural church must be maintained. This is particularly true in our own church which has always had a large portion of her membership among the rural population. Preserve the country church. It is necessary if we would conserve the future.

The Department of Mines, under the direction of Dr. E. Haanel, has been for some time past engaged in a series of peat fuel tests, which seem to have been fairly successful. The department, for purpose of experiment, procured a peat bog of about 300 acres, near Alfred, on the C.P.R., east of Ottawa, where the peat is of good quality and eight or nine feet thick. Here the Government erected works and proceeded to manufacture fuel by the air-dried process. With this process there is a minimum of apparatus, and as the peat is used the plant follows it. So far, the experiments seem to have been a success, and it is hoped that by next year it will be possible to place the peat fuel so manufactured upon the market at about \$2.25 per ton. It is claimed that one and one-eighth tons of this peat fuel are equal to one ton of coal. But it is not as a rival to coal for domestic use that the most satisfactory results are anticipated, but, as it is pointed out by Dr. Haanel, for gas-producer plants, placed at the point of manufacture of the peat fuel, this will provide a very cheap and satisfactory fuel supply, and can be used as a source of electric power for the country round about. This will be especially valuable where no water power exists in the neighborhood, and ought to provide electric power at very much lower rates than are available at present in such localities.

What precisely is the origin of the expression "a windfall," which Mr. Asquith, Lord Avebury and others use, each with an application of his own, in speaking of burget matters? An old encyclopaedia explains that some families of the English nobility held their land on a tenure which forbade them to cut down trees, these being reserved as the property of the Royal Navy. But any tree which fell down without human assistance they might keep, so that a hurricane causing a great "windfall" was heartily welcome. It seems probable, however, that the expression was simpler in origin. Even an apple that fell to the ground without the trouble of picking it, and which a passerby might often annex without feeling that he was a thief, would be a lucky "windfall."—London Chronicle.

The Irish Presbyterians have secured, after all, the services of the Rev. David Smith, D.D., as professor of theology for the Magee College, Belfast. Dr. Smith is a comparatively young man and is thoroughly furnished for the work to which he has been called. He was a brilliant student, both in the Glasgow University and the Theological College of the Free Church. For a time he was an assistant to Professor A. B. Bruce and was from the first marked out for a professor's chair. Like a sensible young minister he became the pastor of a small country church where, away from the maddening crowd, he could pursue his studies. In this secluded spot he wrote his great book, "In the Days of His Flesh," which, although sold for two dollars, has passed through ten editions. He will suit the Presbyterians of Ulster, for he is strongly evangelical, Calvinistic and earnest; and those who catch his spirit will be ministers of Jesus Christ and pastors under whom the flock of the Redeemer will be well shepherded and fed. Dr. Smith, if spared, will yet do work for the Master which will arouse the church and bless the world.

The summary of the World's Presbyterian churches recently published by the Presbyterian Alliance gives the numbers for 34 branches of Presbyterian and Reformed churches in all countries. The whole number of communicant members in all these bodies is 5,387,324. Other totals are 30,532 congregations, 28,105 ministers, 142,592 elders, 3,917,709 Sabbath school scholars; whole amount of contributions, \$50,808,440. The number of communicants has increased 1,615,244, or nearly fifty per cent. in twenty years. In their foreign missions these churches return 1,361 ordained ministers, 280 medical and 2,250 other missionaries, 739 native ordained ministers, 3,965 licentiate or preachers, 6,375 other helpers and 378,242 communicants. The Presbyterian bodies on the European continent return 219 Presbyteries with 6,333 ministers and 541,604 members; in Asia 11 churches (branches?) and 27,468 members; in Africa, 10 organizations, of which the Reformed Church in Cape Colony and the Orange River State is the largest, 190 congregations and in all 267,068 members. The principal strength of the Presbyterian bodies is in America and Great Britain, preponderantly in North America, where there are 657 Presbyteries, 18,465 congregations, 15,694 ministers, 2,437,451 members and 2,092,825 pupils in Sabbath schools. In Great Britain there are 251 Presbyteries, 5,698 congregations, 5,611 ministers and 1,140,662 pupils in Sabbath schools. The contributions aggregate \$12,693,985 in Great Britain and \$37,961,445 in North America.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## THE BIBLE AND IMMORTALITY.

By Rev. R. G. MacBeth, M.A.

Men have an intuitive and natural shrinking from the materialistic doctrine which makes death end all. They prefer the thought which Longfellow has enshrined in the lines:

"There is no death! What seems so  
is transition.

This life of mortal breath  
Is but a suburb of the life Elysian,  
Whose portal we call death."

This thought leads men in their best moments to cry out for an assurance of deathlessness. The Psalmist uttered not only a religious aspiration but a purely human longing when he said, "My heart and my flesh cry out for the living God." A dead god could not answer the needs of a living man. A throbbing heart will not pillow itself against a freezing stone. Besides that, a dead god holds out no hope of endless life. Hence we refuse materialism with all the force of rebounding heartstrings. The God in whom we believe must be not the God of the dead but of the living. He is the God of our fathers as well as our God. But our fathers are not dead. They have only gone before.

Even apart from the Bible men have declined to believe in a doctrine of annihilation. They saw in their own lives and in the very processes of nature, foretokens of immortality. Greek sages, like Socrates, climbed to mountain summits of aspiring thought and caught foregleams of the coming dawn. Indians on Western plains confute the erudite folly of materialists by cherishing the hope of an after-life in the happy hunting grounds of the Great Spirit. Thus do men without a written revelation assert their belief in the power of an endless being.

But this is only the starlight. In the Bible the sunlight bursts upon us. There are some who cannot find hopes of immortality in the Old Testament. These are the people who read with the eyes of their understanding closed. They apparently never found such passages as the triumphant expression of Job, who knew his living Vindicator, or David's passionate declaration that he would follow his lost child. But he remained for Christ to bring life and immortality to the whitest light. It was He who for us shattered the iron gates of death, and became the first-fruits of them that sleep. He was the Fore-runner of men, and went before us every step of the way. The resurrection of Christ is a fact in the light of such evidence as a court of law would admit. Better still it is a fact in the domain of the soul's experience. It is this fact that redeems human life from insignificance and makes it sublime. A man cannot die like a mere animal if he tried. The marvel is that he sometimes tries to live like one and succeeds in that if in nothing else. The flashlight at the moment of death reveals that man is a fool. Let us learn wisdom in time.

Paris, Ont.

FREE AND FULL DISCUSSION  
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Editor Dominion Presbyterian—I was pleased to note in your issue of October 27th that your valuable paper has been, and still is, open to afford full scope "for the discussion of the Union question in its various aspects." This is only fair to any subject that is worth discussing at all, and was eminently characteristic of the old "Canada Presbyterian"; and it stands out in favorable contrast with the paper that affects to be accepted as the 'unofficial organ of the Presby-

terian Church in Canada," that has more than once declared its policy to be non-partizan, while, on this question at least, it has given us an outstanding illustration of the evil of a press monopoly. Whenever correspondence began to pour into its columns showing up the fallacy of some of the Unionist arguments and giving potent argument on the other side, especially when a General Assembly was drawing near and a vote would be taken, then all discussion was choked off. It was said there had been enough debate, and everything said that could be said. But yet the editorial columns could from time to time find something more to say in advocacy.

In the issue of the 18th ult. it is announced that "Principal Mackay, of Westminster Hall, who is well known as one of those opposed to Church Union has been asked to state the case in opposition. Later on, the arguments in favor of union will be submitted, and our readers will be the better able to form a judgment on the merits of the question."

This is characteristic. Contrary to all ordinary rules and practice in debate, the opposition is to be invited to open the discussion by proving the negative, if he can! In a former issue we were told that Principal Patrick would present the arguments in favor of Union. Why are these arguments not forthcoming first, and soon? Is this a tactical trick to give him the last word and declare the discussion closed? Is there to be no opportunity to sift his arguments, and put them to logical tests by those who may have the ability and desire to do so? It is a poor cause that needs to resort to such tactics.

Personally, I have no complaint to make on my own account, for no communication of mine has ever been rejected; but I like fair play. Andite alteram partem.

A. HENDERSON.

## BORDERING ON THE PROFANE.

Editor Dominion Presbyterian:—This morning I took up for reading, Dr. Gordon's "Life of James Robertson." Perhaps I ought to have read it long since; but that has hitherto been to me only an anticipated pleasure. I had, however, but reached page 39 when I came upon an expression that pained me, and as I believe it is of those evils flowing from "want of thought," I am emboldened to make public my view. A fellow student at Toronto University is quoted thus: "For the ridicule of the boys, Jeemsie cared not a tinker's curse." First, I am surprised that a Canadian old enough to have been a fellow student of Robertson, does not know that a tinker's curse does not necessarily differ from the imprecations of men of other callings. When tinkers traveled from house to house in the sparsely settled parts to mend tinware they were wont to use for a dam to retain the melted solder a piece of bread. One cannot imagine anything of less value or more contemptible than such a ——— after it had been used. Hence the saying, to express utter worthlessness: "It is not worth a tinker's dam"; or indifference, "I do not care a tinker's dam." And it will be seen that the change to a "tinker's curse" renders the expression meaningless.

But there is another and higher reason for eschewing such expressions. The Lord hath said, "Let your speech be Yes, yea; Nay, nay; and whatsoever is more than these is of the evil one." If the good man who was telling of his friend at college had written, "For the ridicule of the boys, Jeemsie cared not," and stopped, don't you think every reader would have understood?

ULSTER PAT.

CHURCH AND STATE, AND THE  
CUMBERLAND PRESBYTERIANS.

To the Editor of the Dominion Presbyterian:

Sir,—I suppose I am safe in saying that the belief has been universal in the United States that there is no connection whatever between church and state in that nation. This belief has received a surprising shock by the judgment of the Supreme Court of Tennessee, by which anti-union minorities of the Cumberland Presbyterians get the church property throughout the state and ten thousand who went with the union are left without church homes. The Presbyterian church, U.S.A., and the Cumberland Presbyterian church entered into union forming the American Presbyterian church, never dreaming that a tragedy such as that in which the "Wee Frees" figured victoriously in Scotland, was possible in the United States. The ground on which the judgment of the Supreme Court is based is that by the Act of Incorporation each congregation was constituted a corporation capable of holding real estate for religious purposes, and that as a corporation it was created by civil statute. A church court of competent jurisdiction might extinguish a congregation for the purpose of uniting two congregations into one; but the Supreme Court of Tennessee held at the same time that no decision of any church court whatever could extinguish a congregation as a corporation. The members of the congregation are not the corporation any more than the citizens of a city are the city corporation. Nor are the session and board the corporation any more than the city council and other officials are the city corporation. The corporation act through all these in the one case and in the other, but they are not the corporation. The state, which, by legislative act, created the corporation, thereby constituting each local church a kind of fictitious personality, is the only authority that can extinguish the corporate existence of a congregation. Hence the votes of majorities for union in congregations, Presbyteries, and General Assemblies, never touched the existence of the corporations that held the property, such corporations being created by the state. It thus comes about that instead of there being no church and state connection whatever in the United States there is a very close connection, and that every local church has a two-fold existence, viz., ecclesiastical and civil, even as every member of the church is also a citizen of the nation, and what he holds as a citizen no church court can take from him. Such in brief outline is the judgment of the Supreme Court of Tennessee. And it has been an astounding surprise not only to the churches concerned, but to very many outside of those churches. When, however, the whole judgment is calmly looked into, the marvel is that it should give any surprise whatever. The principles on which it is founded are fundamental principles of justice. "A free church in a free state" does not mean that the church is not in the state; neither does it mean that she can change her name as a corporation, without a civil statute, and hold her property. There were also other reasons for the judgment given. The Supreme Court of Tennessee found that the name by which the united church was to be known had not been sent down in terms of the Barrier Act, and in that omission the Cumberland church had failed to comply with her own constitution. But the main cause of disaster, both in Scotland and in the United States, was the supposition that legislation might be dispensed with or was not necessary to carry the property into the union.

W. T. McMULLEN.



## CHURCH UNION.—II.

(By J. M. Harper, M.A., Ph. D.)

The two fundamental warrants, which I referred to in my last article, and which place the question of church union on a basis assuring to the intelligence of the three churches in Canada, proposing to be united organically, have been, or once were, recognized as being substantial by the Rev. John Mackay, at least that gentleman tells us that nine years ago he "was an ardent supporter of the union movement." The two warrants I have been emphasizing, were then as palpable to him, no doubt, as they are to all of us now. But he claims that certain disappointments have led him to make a closer study of the whole question, and to make up his present attitude on the proposed church union in Canada. That is, Dr. Mackay confesses to having forsaken the eternal or fixed aspects of a discovered evolution, and is now willing to go his own gait amid sundry "bugaboos" he has succeeded in mustering; to divert public attention, from the divinity in the evolution itself, to the mistakes which certain union advocates may possibly make while following in the trend of the evolution. When Dr. Mackay was a boy, it must have been somewhat unbalancing for other youngsters to be with him on a dark night—if his proficiency in calling up startling "shapes and fancies" was as fully developed then as it is now. An evolution is an evolution—no mishap but a verity—however men in their weakness may make mistakes in their endeavors to help it out or to retard it. As I pointed out, there is God's divinity as well as a human necessity in the main movement towards union; and, if Dr. Mackay was once an honest advocate of union, he is now only palavering with first principles, when he claims that he is not a unionist any longer. What he would have us, perhaps, understand from his present attitude is that he has made up his mind to vote against union, as no doubt many others in all three churches have. That is his own burden to bear. But surely no Presbyterian College Principal—one out of our six—is going to pose a la Mrs. Partington, as one who would turn an evolution out of its eternal course. If he be out on a canvass for votes, then I for one have no more to say about the matter. I have no sympathy with a polemic of that sort. I have had my say in your paper, sir, over the fundamentals of union, more than a year ago. The Joint Union Committee has had its say, as many others have had their say, on the first principles which lie as the basis of the question. And Dr. Mackay must surely see with the rest of us that his pleadings are somewhat out of order, sneaking as one would at a public meeting. Yet not to be discourteous, it may be worth our while to take note of some of the eccentricities of Dr. Mackay's polemic, which savours, I am afraid, more or less of the average politician looking for a triumph for his way of pleading. The Union Committee, as I take it, who have just been telling us that there is no "Case against Church Union," have been laboring for no triumph for union. Their task is done, and has been well done. An evolution that can boast of its warrant as coming from God, at least as it is plainly laid down in the Word of God, and its other warrant as coming from our own necessities and commercial common-sense, needs no canvassing for votes, as in an ordinary struggle in behalf of some secondary impulse or silly conventionality. And, hence, in referring to Dr. Mackay's line of contention, there is little of a purpose to serve, save to take note, as from a sample, how his wayward logic runs.

From his first article, as well as from his third, Dr. Mackay seems to stand in awe of any step that might be taken to be an imitation of the polity of the Roman Catholic church. Did he get this dread from his ancestry, or is he only anxious to arouse it in the breasts of those who are prone

to make more of their prejudices than of solid argument, while discussing with their neighbors any public question? In this dread, which he reveals in a rhetoric not devoid of something that looks just a little like cunning, he accuses the Union Committee, in their message to the people, of advocating one legislative head for the proposed united church—legislative head which Dr. Mackay has no hesitation in presenting to his readers as a veritable Protestant Pope. As a matter of fact, the Union Committee have advocated nothing. They have merely told us that there is no insurmountable impediment to union on the part of the three churches in negotiation. Yet Dr. Mackay undertakes to tell those who are going to vote for or against union, that it is easy for a single legislative centre to persuade itself that it is controlled by the Spirit of Christ, while it may be only following its own ambitions or corrupt tendencies, and that the smaller the group the more easy the deception. Having the dazzling prestige and far-reaching power of such a position, a single man or group of men may enforce on the world a mere human whim as the mind and will of Christ! In other words, with the dread of Roman policy upon him, or with the desire to inoculate others with such a dread, Dr. Mackay places himself in the embarrassing position of saying that a divinely warranted evolution should be turned back, because there are always wicked men around to utilize it as a means of promoting their own personal aggrandizement. Have the denominations, proposing to unite, been brought up in the fear of a pope or in the light of a democratic religious freedom and intelligence?

And, as if that were not enough for him to allege, he further tells us that the Roman Catholic church is in no true sense a national church, as if the Union Committee had been holding before their eyes the Roman Catholic system as a model all the time they were preparing their verdict as to whether there were impediments to union or not. And who will tell us what this means if it be not palpable nonsense? "No church controlled by ecclesiastics," says this anti-unionist, "can be a national church, and no church as heterogeneous, as the new union church would be, could be anything else but controlled by ecclesiastics in a very short time." All of which means, if it means anything, that since the new united church cannot be a national church or may become a national church through the wire-pulling of its ecclesiastics under whom there can be no national church, the idea of church union should not be entertained. Indeed such pleading is so provocative to drollery that one had better drop it just here, even if there be a probability of others looking for more of it, in some of the other paragraphs of Dr. Mackay's articles.

The question as to how the vote is going to go is troubling no one, as it seems to be troubling Principal Mackay. There is no canvass of any kind on foot in favour of union, as far as I have heard, among the churches. What troubles us more, than any final issue should not be entertained. The Union Committee, is that one of our six Presbyterian College principals should so far forget himself as to mystify the raison d'être of the movement which is as surely of divine warrant as that the sun shines, if the members of the Union Committee are to be looked upon as being sane.

Quebec, Que.

Current Literature for December has a most varied as well as a most attractive table of contents. Among the leading articles are: "Is Mrs. Eddy's Leadership in Danger?" Mark Twain's Idea of Heaven. "What Think Ye of Christ?"—some twentieth century views. Scientific Press on the Polar Expedition of Doctor Cook. In "Recent Poetry" will be found verse of considerable merit. \$3.00 per year. Current Literature Publishing Co., 41-43 25th street, New York.

## BRITISH MAGAZINES.

At this season of the year many of our subscribers will be selecting their periodical literature for the ensuing year, and we desire again to bring to their notice the sterling monthlies which come to us from Britain. They are: The Contemporary Review, The Nineteenth Century and After, The Fortnightly, and Blackwood's Edinburgh Magazine. The first three are \$4.50 each, and Blackwood's \$3.00. They are all exact reprints of the original publications, and by addressing The Leonard Scott Publication Company, 7 and 9 Warren Street, New York City, the clubbing prices of two or more may be ascertained. The November copies of all the above have been on our table for several weeks, and are replete with best thoughts of the best writers in the mother land.

The November Studio contains much that will interest all lovers of Art. All the illustrations are well executed, and there are several pages devoted to the reproduction of oil paintings, colored etchings, mezzotints, etc. The Art of Edward John Gregory, R.A., by A. Lys Baldry, is illustrated by numerous engravings; and in "Table Talk" correspondents in the leading cities of Europe in able letters give their impressions of current Art in continental Art circles. As we have often said before, The Studio is, so far as we know, the best periodical of its kind published anywhere. Address—4 Leicester Square, London, W.C.

## A TRIP TO ALASKA.

A trip to Alaska is one seldom undertaken by people in the British Isles, and of the many bookings undertaken by the Grand Trunk Railway officials in London, few tickets show the destination to be that part far north of Canada, where coal and gold, together with meteorological observations, are often supposed to be the chief reason for the existence of that land. That such a trip can be made with little out of the ordinary fatigue of travelling is well proved by a recent communication sent to Mr. Fred C. Salter, European Traffic Manager of the Grand Trunk Railway, from Mr. Bromley Challoner, F.R.G.S., who has just returned from the north-western limit of the North American Continent. The letter has an added interest by reason of the fact that on the day of the official opening of the Grand Trunk Railway's new offices at 17-19 Cockspur street, S.W., Mr. Challoner was the first person to book a passage with the company for Canada. On Dominion provision made for the journey, and, provision made for the journey, and, in the first week in October, back in England again, the well-known geographer has been pleased to write to the Grand Trunk offices expressing his entire satisfaction with the easy way in which the journey was accomplished. After thanking the railway officials for making his means of transportation pleasant and comfortable, he says: "I was very pleased, indeed, with both the road and rolling stock of your company, and in my opinion it is second to none on the Continent of America. The arrangements you made for me very much added to my comfort and enabled me to reach my destination in the quickest possible time, and I must say I experienced the greatest civility from the company's staff during my passage on your road. The route you worked out for me was a most interesting one, and coming back as I did, over the Rockies and the Great Lakes, I did not travel over a single mile a second time except the short run between Sarnia and Toronto. Will you be good enough to send me particulars of your 'Round the World Tours.' I am thinking that next spring I may have another run out to the west, and if I do, I should like to return home via the east." Thus the whole of Great Britain is quickly put in touch by this great railway system, with what frequently is said to be the uttermost parts of the earth.—Dublin (Ireland) Daily Express, Oct. 19, 1909.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## THE EPITAPH OF PAUL\*

By Sir William M. Ramsay, D.C.L.,  
LL.D., Litt.D.

The words of the "Golden Text" for this week's study are the brief review which Paul, in the anticipation of threatening death, makes of his life and his work. They sum up his whole character.

As was stated last week, they refer, not to warfare, but to competition in athletic sports. The Hellenic peoples, among whom his Gentile churches were founded, were very fond of such sports, which formed a recognized part of the education of every boy, and were carefully regulated under trained medical guidance. Victory in the great international competitions was regarded as the highest of distinctions, not merely for the successful athlete, but for the city to which he belonged; and, in that keenly contested arena, victory could be gained only by the most intense and concentrated effort following on a long preliminary period of training according to very severe rules. The rules of the course and of the preparation for it were rigidly enforced by the judges who regulated the competition and decided the prize. Competitors who had not strictly complied with all the rules were disqualified remorselessly. To win the prize, not merely must one be first; one must attain that position in accordance with stern laws and regulations.

In a series of metaphors drawn from this side of Hellenic life, Paul finds the description which will best explain to his readers (not merely Timothy, but all the Ephesian church) the intensity and the long course of concentrated application which characterized his life and the life of every Christian. "I have competed in the honorable contest: I have run the race to the winning post; I have observed the rules which regulate the race-course of Faith." Paul was the typical man, the typical human Christian. Our life, just like his, must be one long struggle onward toward a goal. We can maintain the struggle only by strict discipline, and the observing of all the rules, as he did. We reach the goal and win the prize only in the hour of death, as he reached it. The struggle ends only with our life; it must be maintained to the end. The prize is not in this life or of this life; but it can be won by all who persevere to the end.

Such is the whole life of Paul. He was an eager competitor from the beginning to the end. Before he learned what Christ was, when he hated him and persecuted all his followers, he was already struggling on in his ignorance and blindness toward the knowledge of God and of truth. He was even then a leader of men, a preacher, a missionary eagerly bent on bringing others to the truth as he believed it. On the road to Damascus, near that city, he saw with his own eyes the Jesus still living whom he had believed to be a dead impostor. The direction of his efforts was changed from that time onward. He knew now where the truth lay; and the same devouring enthusiasm, the same concentrated energy, which he had before ignorantly applied in a misdirected course, he now applied to the spreading of his better knowledge. He had to face a constant succession of difficulties, as we must in our life. He was always misunderstood and suspected by many, as the strenuous reformer will always be. But he always found devoted and zealous friends, as the true and honest seeker after know-

ledge always finds them, friend, ready to guarantee his honesty with their credit and their life, ready to believe in him even where appearances were against him, and to help him in all his difficulties. All men who work unselfishly for the good of the world, all who try to achieve something noble and generous in their life, all who live for a high ideal, will turn with growing interest and admiration to the career of Paul; and will find mirrored in it the best side of their own nature.

When he first came to Jerusalem, after his conversion, the disciples were afraid of him, for they could not believe in his truth. Barnabas helped him, became his champion, and guaranteed his good faith. Then he disputed against the Hellenist Jew, his own former friends (since he too was a Hellenist Jew); but they went about to slay him. He had to flee from Jerusalem. He lived many years a life that was undistinguished, while he was learning the Christian missionary's life by living it, the only way in which it can be learned. This was his apprenticeship, in which there seems to have been little success, for Luke records nothing. At last Barnabas brought him to Antioch; and there he found friends and associates, but still he ranked last among the leaders. He was then sent forth by the Spirit along with Barnabas to a new work in the West; and in the prosecution of his work he had to part from that dear and tried friend, who was not prepared to do all that Paul believed necessary for success in their joint career. He had to choose between his work and companionship with his best friend. He chose his work; but the cost was great.

This is the sorest trial of human life. It is not only our unsympathetic opponents who misunderstand us. Sometimes even our friends differ from us, disagree with our views, suspect and disapprove of our aims and course of life, and part from us. We have to choose between friendship and truth, the hardest choice in life. Are we quite sure that we are right in our view? May we not have mistaken our course? Shall we be justified in breaking the bond of true companionship? With that question comes doubt and anxiety, perplexity and almost despair.

As we see that Paul's life mirrors our trials and struggles, so also we may hope to gain some of his consolations and rewards. He attained to many revelations of the nature and will of God. In those revelations he found the highest glory of his earthly life. They were a sacred possession, of which he could not speak much, but which he kept deep hidden in his heart. We are not denied such revelations. We too may have moments of insight and inspiration, in which we attain to direct communion with the Divine Nature and to sympathy with the purpose and will of God, — moments in which the Truth seems to unveil itself to our gaze. Those moments are brief and interrupted. We cannot remain long on that high level; but we see that to Paul also those moments of inspiration were discontinuous. The prize, the crown of life, came to him only with death.

While we see in Paul the man who struggled through error toward truth, we recognize in him also the highest type of man. We never understand him until we begin to judge his conduct on the highest plane of human action. If we look on him from this point of view, the longer we study him the better we appreciate the loftiness of his motives, his unselfishness, his noble and generous spirit in judging the world, his frankness in condemning all wrong doing and wrong thinking, his courtesy and delicate consideration for the feelings of others, his patience in pleading with them.

Aberdeen University, Scotland.

## WHOSE HOUSE?

G. Campbell Morgan says: "My father came into my house soon after I was married, and looked around. We shovled him into every room, and then in his rough way he said to me: 'Yes, it is very nice; but nobody will know, walking through here, whether you belong to God or to the devil.' I went through and looked at the rooms again, and I thought: 'He is quite right.' So we made up our minds straightway that there should be no room in our house, henceforth, that had not some message, by picture or wall text, for every corner which should tell that we at any rate serve the King."

## THE SOURCE OF MISSIONARY ZEAL.

In vain do we seek to awaken in our churches zeal for missions as a separate thing. To be genuine, it must flow from love to Christ. It is when a sense of personal communion with the Son of God is highest, that we shall be most fit for missionary work; either to go ourselves, or to stir up others. If we allow it to become a business of dollars and cents, we shall see no results. "Find preachers of David Brainerd's spirit," said John Wesley, "and nothing can stand before them; but without this, what can gold or silver do?" Let glowing affection to the Lord Jesus Christ become the ruling passion, and it communicates the thrill of evangelical zeal to every member of the electric chain.

—Dr. Alexander.

## LOVE.

What is love? It is absolutely undefinable. Take down the dictionary; that does not go beneath the skin. If you put your analytical finger on love, where would you begin? Young people in love, where would you begin? The biggest thing in love, I tell you, is purity. There can be no love without it. Love at the heart of God is incorruptible holiness.

Here is the difference between sentiment and sentimentalism. Sentimentalism deals with love that has no holiness in it. Sentiment is pure. Sentiment goes above the snow line. Sentimentalism stays at the base. "The fear of the Lord is clean." Sentiment is not afraid of God. Love is holiness on the march to the unholy to make it pure.

Because love is holy, love is sensitive. Only the pure are sensitive. Every step into impurity is a step into insensitiveness. "The wages of sin" is numbness. It is the clean that is quick, the impure obtuse. Were I superlatively holy, I should feel everything. "See if there be any sorrow like my sorrow." "I have trodden the winepress alone." Because love is holy, love is sensitive, and because love is sensitive, love is also redemptive. You can never measure your holiness by your recoil from sin. Holiness is aggressive. It operates upon the sin which it stands aside from. It reaches upon it in order to make it pure.

Because love is holy, sensitive, redemptive, it is also sacrificial. "He loved me and gave himself for me." He came to my house of bondage to set the bondsman free.—Jowett.

Look round the habitable world, how few  
Know their own good, or, knowing it,  
pursue.

—Dryden.

Fidelity is the sister of justice.—  
Horace.  
Mercy turns her back to the unmerciful.

\*S.S. Lesson, December 19. Fourth Quarterly Review. — Golden Text: I have fought the good fight, I have finished the course, I have kept the faith.—2 Tim. 4:7.

## THE DEITY OF OUR LORD.

By Rev. S. E. Wishard, D.D.

There is doubt in the world on the vital questions concerning God and man. The person and character of Christ have always been questioned, not because there was any ground for doubt, but because the obdurate will of this old nature of ours is in a state of hostility to God's will, way and word. The "New Thought" people consent that our Savior was a remarkable man and teacher, who would probably change some of his opinions if he were now living. The theosophist defines him as "one aspect of God."

We have, however, the mind of God on all the great questions that concern us. Hence we turn to him on the ever-recurring question of the person and character of Jesus Christ. Just a few things should be known. The old prophecy concerning him in Isaiah 9: 6 is very specific. Predicting his coming the prophet said: "His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." In harmony with this prophecy our Savior affirms his own deity: He said to the Jews who refused to receive him: "I am not of this world. If ye believe not that I am (he), ye shall die in your sins" (John 8: 23, 24). The reader will notice that the pronoun "he" was put in by the translators; it is not in the original. Christ here gives himself the name "I AM," the same name that God gave himself when he sent Moses to Pharaoh (Ex. 3: 14).

Again, he said to them: "Before Abraham was, I AM," giving himself the name of deity and affirming his pre-existence. In his prayer, also, before he went out to Gethsemane, he said to the Father: "Now O Father, glorify me with thine own self, with the glory which I had with thee before the world was." He claims that he was with the Father in past eternity:—"Before the world was" (John 17: 5).

To Philip he said: "He that hath seen me hath seen the Father." He had previously said in the presence of the Jews: "I and my Father are one," for which "they took up stones to stone him" (John 10: 30). In John 5: 18 it is stated that "the Jews sought to kill him, because he . . . said also that God was his Father, making himself equal with God." He did not deny their charge that he claimed to be equal with God. Hence his claim of equality, unity and eternity with God, was a distinct claim of deity.

The inspired apostles certify that his claim was correct. The Apostle John says: "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1: 1). The same apostle says again: "We are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life" (I John 5: 20).

After our Savior's resurrection, when he challenged Thomas' unbelief concerning his personal identity, the convinced disciple exclaimed: "My Lord and my God!" (John 20: 28).

Paul writes of the Jews: "Of whom as concerning the flesh Christ came, who is over all, God blessed for ever" (Rom. 9: 5). It is written in the epistle to the Hebrews 1: 8: "Unto the Son he saith, Thy throne, O God, is for ever and ever."

Divine attributes, which belong only to God, are ascribed to him. The Scriptures affirm his omniscience. When Philip brought Nathaniel to him, he said: "Behold an Israelite in whom is no guile." To the astonished Nathaniel he said: "Before Philip called thee, when thou wast under the fig tree, I saw thee" (John 1: 47, 48). "He needed not that any should testify of man, for he knew what was in man" (John 2: 25). While a long distance from Bethany he informed the disciples of the death of Lazarus, saying: "I am glad for your sakes that I was not there, to the intent ye may believe," for he purposed to raise him from the dead (John 11: 14, 15, 43). He knew all about Judas' betrayal, Peter's denial and his crucifixion long before the events took place. Being omniscient he frequently replied to the secret

thoughts of his enemies before they had expressed them.

His omnipotence is practically affirmed in his promises: "Where two or three are gathered in my name, there am I in the midst of them" (Matt. 18: 20). With his commission to the church to preach the gospel to all nations, he promised: "Lo, I am with you always, even unto the end of the world" (Matt. 28: 20). None but an omnipotent being could fulfill that promise.

His omnipotence is positively asserted by his beloved disciple John: "All things were made by him, and without him was not anything made that was made" (John 1: 3). Omnipotence alone can create. "God . . . hath in these last days spoken unto us by his Son, . . . by whom also he made the worlds" (Heb. 1: 2). Here is creation proven. To Lazarus, dead four days, he said, "Come forth," and the dead came out of his grave (John 11: 43, 44). He only who is "The Life" can give life to the dead. But the omnipotent Savior did that for Jairus' daughter (Matt. 9: 18), for the widow's son of Nain (Luke 7: 11), for Lazarus and the nobleman's son (John 4: 50).

Our Lord was, and is, and is to be worshipped. In the epistle to the Hebrews, 1: 6, the Father is represented as saying of the Son: "Let all the angels of God worship him." God only is the object of worship; therefore Christ is God. Stephen in the hour of death knelt down and prayed: "Lord Jesus, receive my spirit" (Acts 7: 59). The dying thief prayed, saying: "Lord remember me when thou comest into thy kingdom." The prayer was answered by the suffering Savior: "To-day shalt thou be with me in paradise" (Luke 23: 42, 43).

Paul addressed his first letter to the Corinthians to "all that in every place that call upon the name of Jesus Christ our Lord" (I Cor. 1: 1, 2). This same apostle besought the Lord thrice concerning that thorn in the flesh. The Lord answered him: "My grace is sufficient for thee . . . Most gladly, therefore, will I rather glory in mine infirmities, that the power of Christ may rest upon me" (II Cor. 12: 8, 9).

He is to be adored and worshipped by all the heavenly and redeemed hosts. John says, in the revelation which Christ gave him: "The four and twenty elders fell down before him that sat on the throne, and worshipped him that liveth for ever and ever. . . . And I beheld, and I heard the voice of many angels round about the throne and the living creatures and the elders: the number of them was ten thousand thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing" (Rev. 4: 10 and 5: 11, 12). And this is the Lamb of God that taketh away the sin of the world, our Savior and our God, "able to save them to the uttermost that come unto God by him" (Heb. 7: 25).

I can not see, I can not understand,  
But yet I trust and feel that Love

alone  
Has guided and is guiding me. His  
hand  
Will never needlessly afflict his own.

So from this single thought I will not  
swerve

That somehow, somewhere, an un-  
looked-for gain,  
Of life, of love, of joyous power to  
serve,  
Is coming to me on the wings of  
pain.

E. A. L. Gregor.

## DAILY BIBLE READINGS.

Mon.—God's Gift to us (II. Cor. 9:15).  
Tues.—Christ's gift Himself (Eph. 5: 25-27).

Wed.—The heart to God (Prov. 23: 23-26).  
Thurs.—The life to service (Rom. 15: 1-5).

Fri.—Substance to the poor (I. John 3:17-19).

Sat.—Ourselves to Christ (Matt. 4:18-23).

## CHRISTMAS GIFTS.\*

(By Robert E. Speer).

"As with gladness men of old  
Did the guiding star behold;  
As with joy they hailed its light,  
Leading onward, beaming bright!  
So, most gracious God, may we  
Ever more be led to Thee.

"As they offered gifts most rare  
At that manger rude and bare;  
So may we with holy joy,  
Pure, and free from sin's alloy,  
All our costliest treasures bring,  
Christ, to Thee, our heavenly King."

These should be our first gifts on Christmas Day. What we have we should bring to Christ. It may be that some of us have hearts which have never been given to Him.

The best gift that we could bring to the Saviour would be our full selves. Perhaps we have gifts which He gave us, gifts of voice or hand which He is waiting to have us bring back of our free will to Him for His use. Shall we withhold or give Him Christmas time to Him who giveth all?

The noble thing would be to do now what Chinese Gordon did, as is recorded on the tablet in St. Paul's cathedral, London. "To the memory of Major-General Charles George Gordon who at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, and his heart to God."

The tablet contains, too, something of the record of his wonderful life; but the secret of it all was that gift of all that he was and had to Christ in the poor and needy.

Perhaps we think that we do not have anything that would be of value to Christ, but if the boy who had the loaves and fishes had thought this he would have brought his few possessions to the Saviour, the multitude might have gone unfed. Much of the best work in the world is done by people who have no wealth and no social prominence, but who give honest hearts to God and loving service to their neighbors. That is the kind of material which Jesus can take and use in the richest way.

Giving presents to one another at Christmas time is a true Christian way of celebrating our Saviour's birth. He loves to see His children loving and glad, and He would not think, we may be sure, of disapproving of their using His birthday as a time for giving good gifts. Any spirit of selfishness or barter is contrary to His spirit, but we do not need to spoil the day by wondering whether Jesus would sanction our spending money on each other for love's sake. Nothing could please Him more, except such giving as His own, of Himself and what He had to those in need.

But giving wisely in Christ's spirit is not the same thing as waste. We are not encouraged to buy extravagant and costly things, and often we do so expecting that other extravagant and costly things will be bought for us. A great deal could be done for Christ and for Christ's if we would this Christmas time cut off all this excess of expenditure and give it to the great cause of missions. Way will we not do this? The money that will be wasted this Christmas would suffice to carry the gospel to millions of people in Asia, or to teach and train tens of thousands of those who are pouring into our own land from Europe and who are God's present to us, to be cared for as His own and accounted for to Him.

It is the true knight, and the "white soul" who does his duty lovingly and in all relations of life.

What greater than to be right with God—and right with all men—and one's best and truest self. Duty covers all these.

\*S. S. Lesson, December 19, 1901.—Our Christmas Gifts (Matt. 2:1-11).



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OTTAWA, WEDNESDAY, DEC. 15, 1900

Subscribers in arrears will confer a favor by remitting. Enclose at the same time, your subscription for 1910. Friends who have already made payment for the ensuing year will please accept thanks for their promptitude in this connection.

We can suggest no better present for this holiday season than a year's subscription to the Dominion Presbyterian. It is offered for a trial trip at \$1.00 till 1st January, 1911. Subscribers in the United States and foreign countries outside the postal union, 50 cents extra.

Sir Andrew Fraser's article on "The Situation in India," which The Living Age for December 11 reprints from The Contemporary Review, throws a good deal of light upon conditions which can only be fully appreciated by those who, like the writer, have obtained their impression at first hand.

The Women's Auxiliary of the United States Rivers and Harbors' Congress is to try to make unsightly river and canal banks gardens of beauty. What can be done in that way has been demonstrated in Canada by the Ottawa Improvement Commission. But there is a large field open yet. Why should not the Women's Council take it up?

A son of the late Rev. D. J. Macdonnell, of Toronto, is likely to occupy an important post on the frontier of our new country. Rev. Logie Macdonnell, who was for a short time after completing his studies assistant to the present moderator of the General Assembly, Rev. Dr. Lyle, and since then settled in a charge in British Columbia, has been invited to Prince Rupert, the Pacific terminus of the Grand Trunk Pacific, and one of the large cities of Canada in the not distant future. Mr. Macdonnell has many of his father's characteristics, and would be, in our opinion, the right man in the right place.

### THE WHITE SLAVE TRAFFIC.

The United States Congress met last week, and among the first bills introduced was one for the regulation of the white slave trade. (If the title of the bill is correctly given in the despatches regulation should be changed to suppression. There should be no regulation of such a traffic short of absolute suppression.) The bill makes it a crime for any person to aid, entice or force any female to go from one state to another for immoral purposes, whether with or without her consent, with a penalty of five years' imprisonment, or a fine of \$5,000. If the girl is under the age of 18 the penalty is ten years' imprisonment and a fine of \$10,000.

The bill also provides for carrying out an arrangement with foreign nations, known as "the white slave traffic arrangement," under which keepers of immoral resorts are required to make complete reports to the Commissioner-General of Immigration.

We hope Congress will not dally with this matter, but will pass such effective legislation as to stamp out this blot on our civilization. Perhaps similar legislation is required nearer home.

The Jews of Toronto are somewhat perturbed over the coming municipal elections, as they will take place on Saturday, Jan. 1, which is the Jewish Sabbath. As, however, the Sabbath is over at sundown, which occurs early at this season, many of them may be able to get in their votes between that hour and the closing of the polls at 5 o'clock. We all remember how scrupulous the Jews were on a certain occasion when they took Christ and his disciples to task for plucking the ears of corn to satisfy their hunger on the Sabbath day. We fancy many of them would cast their scruples to the winds if it involved losing their votes in what promises to be a spirited majority contest.

That a case involving the sale of a senatorship in Canada should come before the courts is a scandal, for most people will believe that there was some foundation for the charge. A son of the late Senator Merner sued Senator Ratz for \$1,400, and an annual payment of \$1,000, which he alleged the latter agreed to pay his father if he would resign his senatorship and the latter should be appointed. The case was to come up at the Berlin assizes last week, but it was settled out of court and withdrawn, Merner having admitted that he had not sufficient evidence to sustain his allegation. But it looks as if influences had been at work to prevent a trial which might have led to unpleasant exposures.

The Canadian Northern Railway is, it is stated, about to introduce a new system on its passenger trains, whereby there will be a ticket collector on each train, leaving the conductor free to attend to the running of the train and receiving orders. This is similar to the practice on steamers, where the captain does not collect the tickets, that duty falling to the purser. The system has been tried on some of the southern roads, and discarded in some cases, while retained in others. It will involve more expense, but will lessen the liability to accident. The railways have frequently had to place a third man—a "spotter"—on their trains, to watch the conductors. This will not now be necessary. Anything which will tend to preserve the safety of passengers should be adopted by all railways.

### THE CAMPAIGN IN BRITAIN.

The Conservative party in Great Britain has indicated the lines on which the coming election is to be fought by them. They have adopted tariff reform as their platform, and will advocate the raising of revenue by customs duties instead of the methods proposed in the budget bill of the Asquith Government. There are few disinterested onlookers who will believe that a return to the old corn laws and the imposing of a tax on the food of the people will be a popular move.

What is proposed is a general tariff, placing duties on practically everything that is not raw material. A few articles will be admitted free, partly manufactured goods will be taxed five per cent., articles nearly completed ten per cent., and completely manufactured goods fifteen per cent. There may be a slight preference to the colonies and a slight increase against countries which seek unduly to penalize British goods. Wheat will be subject to a duty of two shillings a quarter, with preference to the colonies, and flour will pay a still higher tax in proportion, to encourage home grinding. Bacon and corn will also pay duty.

These duties will be levied ostensibly to raise revenue, to assist the home producer against foreign competition, to give preference to the colonies, to secure better terms from other countries, and to mitigate the depression by encouraging home production.

It is estimated that such a tariff will produce a revenue of from £16,000,000 to £20,000,000. But it means just what the tariff means in Canada—an increase in the cost of living. It is extremely unlikely that the great mass of the voters will support any such proposition. England has greatly prospered under free trade, and though there is depression at present the remedy will scarcely be found in taxing the necessities of life. The much discussed budget will probably become law when parliament meets after the election, possibly in a somewhat modified form.

The Quebec bridge disaster is not forgotten, entailing as it did loss of life to so many workmen and loss of reputation to the engineers who planned it. Although it occurred several years ago, work has only just been commenced on clearing away the wreck, preparatory to re-building. Contracts have been let for the sub-structure, and the superstructure will follow on better considered plans, and with a better class of material. The main span will be shortened. It seems to us as if engineers have been overlooking the laws of nature in some of their undertakings, and in this case the attempt to build a bridge with the biggest span in the world resulted in disaster. Too much care cannot be taken to guard against another collapse. Human life should not be trifled with.

The Montreal Y.M.C.A. have made what appears to be a good deal. They have sold their central town building to the Sun Life for \$250,000 and purchased an up town site for \$70,000. The difference will be sufficient to provide a handsome building in a better location. This is more satisfactory than having to appeal to the public for a building as was done in Ottawa, although a successful appeal was recently made in Montreal for funds for Y.M.C.A. work.



## EVANGELISTIC CAMPAIGN IN PETERBORO PRESBYTERY.

### Gratifying Results.

The convenor of the Committee on Evangelistic services has been asked to give his impression of the meetings which have been held in eleven congregations throughout the Presbytery of Peterborough, and which have just closed. Reports from every congregation have not yet reached the convenor. Then of course it is a mere truism in all kinds of spiritual effort that results cannot always be tabulated. Indeed, the Presbyterian Evangelistic Committee, discourages the habit of counting heads at such meetings and estimating the value of evangelistic efforts by the number who have signed decision cards. The results of the meetings, eternity alone will reveal.

The word revival can only be properly applied to those who are Christians. A revival is the quickening of believers into newness of life. It is the fanning into a flame of the flax which has been smoking only. The reports would all indicate that a genuine revival in this sense of the word has taken place. Christian people are being a new delight in the preaching of the Cross. They are finding a new joy in prayer. They are experiencing a new passion for souls. All this is sure to result in a continued ingathering of the lost during the weeks and months that are to come. There have been a great number of decisions for Christ on the part of the unsaved particularly in St. Paul's Peterborough. But we are sure the number will greatly increase during the coming weeks and months, as pastors and their helpers continue the work begun.

The meetings in Springville (Dr. Marsh, pastor), as conducted by Rev. Mr. Craig of Quebec, have resulted in great good. Some are taking an interest in church work who have not done so for years. The exact number who have expressed a desire to live for the higher things has not been reported; but there were many who expressed such a desire. The work in this charge is in a flourishing condition. The gifts for mission in many cases are five times what they formerly were. "A religion that reaches the pocket is genuine"—is an old saying, but it is a true one.

Rev. D. D. MacDonald is minister at Keene. He was assisted in this effort by Rev. H. P. Prichard, of Galt. This congregation is one of the most conservative in the Church and has not been favorable in the past to such effort. Whatever prejudice has existed against it has been completely broken down, and there is nothing but praise for the meetings and the methods employed. One old lady remarked that it was a pity the meetings could not go on all winter. The report of Thursday night says: "The meeting was in many ways the most remarkable of the whole campaign. The congregation was moved in a most wonderful way, many hard hearts were melted, wills were broken, and souls quickened. There were several conversions."

The meetings in Campbellford, which commenced a week later than elsewhere are a united effort of the Presbyterian and Methodist churches. The missioner is Rev. Alex. MacGillivray, of Toronto. Already a deep interest is being felt and the spirit of brotherly fellowship which has been brought about is a good thing not only for the churches, but for the community.

The special feature of the services in Onnesee has been an earnest effort to reach the boys and girls with the message of the Gospel. Indeed in no field has the work for the young been neglected. Ministers and others are sufficiently well acquainted with the investigations of experts in the study of child life to know that if the life is not given a bent Godward in the tender years of youth, the chances that it will ever yield to good influences, grow less with the passing years.

Speaking of the work in Hastings, the pastor says: "The services have been a rich blessing to the entire community. It now remains for pastor and Christian workers to follow up the advantages gained." The missioner here was the Rev. A. W. Winchester of Toronto, and his preaching was eloquent, heart searching and powerful. The interest grew night by night until the meeting became the one topic of conversation in the homes, stores and other places of business. There have been many conversions here also.

Writing from Millbrook the pastor states: "Never in the history of his pastorate of fifteen years has such intense interest been manifest in the message of the Gospel as has been apparent during the meetings. One hears everywhere expressions of appreciation of the missioner, Rev. J. A. Brown, of Fergus, and many a man and woman, boy and girl, will in days to come, look back upon this week as the beginning of better things for them, and thank God that He put it into the hearts of the men of our Presbytery to plan and carry out this campaign."

The Rev. Mr. McIntosh, of Elora, has been in charge of the work at Lakefield. One evidence of the deep impression which the meetings are making upon the entire community, was seen in the action of a prominent business man who has not been able to attend the meetings often in sending a cheque to the pastor for thirty dollars, to be devoted to the work as an expression of his belief in such effort and of his thankfulness to God for it.

Summing up the convenor says: It is too soon to write the history of this movement, but in looking over the reports a few things may be noted:

1. The simultaneous idea in evangelism has been demonstrated to be far superior to any other method. The fact that the evangelists are prominent ministers in the Presbyterian Church, and that this movement has on it the imprimatur of the whole Church, at once disarms prejudice and leads congregations to at once throw themselves into the movement heart and soul, and not sit back in a critical spirit as is so often the case when the professional evangelist is the preacher.

2. These meetings have been a rebuke to the materialistic tendencies of our age. The fact that large congregations have assembled in eleven different centres of our Presbytery to worship God night after night for two weeks, laying aside social engagements, business engagements, and interests that are in themselves legitimate, is an eloquent testimony to the value that men set on the things of the Spirit and to the power of the Gospel of Jesus Christ to interest the individual.

One other result of this movement might be mentioned. It has strengthened the faith of all who have come under its influence in the Bible as the Word of God, in the Saviourhood of Jesus Christ, and in the Gospel of Christ as a remedy, sufficiently adequate not only for the world of sin but for the world's woes. Once let the authority of Jesus Christ in the realm of the conscience be questioned, and the influence of the Church is immediately weakened. The tendency in many places to-day is to the old Israelitish position when "every man did that which was right in his own eyes." Revivals are the best corrective for such a tendency. The preaching of Christ brings men to the bar of judgment. It compels them to test their lives by Christ's life. And so because Christ has been held up, not only as a Saviour from sin but as the Ideal of life, this movement is sure to be lasting in its effects on the life of the community. A Gospel that emphasizes the inseparableness of religion and ethics, that rebukes Pharisaic formalism, which proclaims the necessity of being Christians without bringing forth the fruits of holy living, is a good thing to have preached once a week; but when such a Gospel has been preached in eleven centres every night for two weeks, influences will have been set at work which only eternity will reveal.

## ANNUAL MEETING OF THE GWA-LIOR MISSION.

The meeting was a most enthusiastic one, all of the reports showing progress. Mr. J. K. Macdonald, president, was in the chair, and, after the opening exercises conducted by Rev. J. McP. Scott, and Rev. Mr. Graeb, and singing led by the Westminster Church Sabbath school orchestra, gave his annual address expressing thanksgiving to God for the wonderful success of the past year, when over four hundred were led to Jesus. All present felt how true it was that to God alone belonged all the glory, and how vain man's efforts must be without this blessing. Village after village, Mr. Macdonald said, has in a wonderful way been opened up until now there are about forty places in which the gospel is preached every Sabbath. He strongly approved of the Brotherhood, which has been such a bond of helpfulness and strength to the native Christians, and hoped the native Christian villages would soon be an accomplished fact. The need of prayer at home in sustaining our missionary was emphasized; and the Journal commended bringing, as it does, fresh and interesting news from the field.

The treasurer's report read by Mr. Cuthbertson showed a substantial amount on hand after all expenses for the year had been met.

After Dr. Wilkie's report had been read by Dr. Stenhouse, Rev. Dr. Fletcher, of Hamilton, spoke of having known Dr. Wilkie well from the time of his student days, and always, as an earnest, devoted man. He referred to the attitude of the Foreign Mission Committee in refusing to send Dr. Wilkie back to India to another field, than Indore, even though requested to do so, by the General Assembly; and again by the Commission appointed by the Assembly, when Dr. Fletcher and Dr. Lyle had urged that he should be retained, but without avail. The church, he said, must be a missionary church, if she would advance. Christ must be about His Father's business, and gave His disciples the command, "Preach the Gospel." They went out, and God went with them. Truly marvelous was their success. Within thirty years after Christ's death all the known world had been touched. If the church is faithful God will bless her. Every soul saved should do what is possible to save others.

Rev. Dr. Ross, of Port Dalhousie, spoke of the annual report from the field having two prominent features it was full of information, and very inspiring. He thought we might well thank God, and take courage, remembering that the progress made is due to the spirit of God working in Jhanat, and power given in answer to prayer. He referred to an incident in Africa, when Sir Alfred Baker saw the bed of one of the tributaries of the Nile, dry at night, but through the night a sound like thunder was heard, and in the morning there was the wide, deep river, which had been fed from rain, that had fallen far away. So, he said, it is with the Gwalior Mission, fed by prayer here and blessed by God. The Master's call is world-wide. "Go ye into all the world." Christ was tempted by Satan to bow down to him, and receive the kingdom of this earth, but Christ showed to His disciples the better way, by which alone this world will be won, and concluded by saying he believed the mission had special cause to thank God for the work and the workers. Dr. Wilkie had been fervent and zealous, wherever he was, in mission fields, in his student days and is still. May God bless him, and every worker.

While the collection was being taken up Miss Robertson (daughter of our great Home Missionary Dr. Robertson,) said very feelingly and sweetly "Just as I am," and Rev. Dr. Neil pronounced the benediction after the re-election of the officers, and the passing of the usual votes of thanks

H. M. W.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## LITTLE TROT.

By Andre Lichtenberger.

Trot was playing on the beach. Behind mummy's house there is such a pretty little beach, quite a tiny one. Trot is allowed to play there alone—only he must not go too near the sea. Besides, Jane stays in the garden and every now and then takes a peep at him. Trot had his spade with him. He had made an enormous hole and an enormous mountain, almost, but not quite, as high as those big rocks that lie all day as if asleep near the sea.

"Come and have your lunch, Master Trot," and Trot got out of the hole to receive a roll of bread and a piece of chocolate from Jane.

He went back to his mountain. It is not very comfortable to eat standing up. Better change the mountain into an armchair. Trot sat down again, his legs in the hole. He nibbled away at his chocolate with his sharp little teeth. You could make quite pretty designs on it with them. It really was rather amusing.

Who was that? A shadow fell in front of Trot. Trot looked up. It was a little boy! He was very dirty and dreadfully ragged. His face and hands were quite black. There were ugly little red spots under his nose. Trot raised his spade threateningly.

"Go away!"

The little boy rubbed his eyes with his elbow; he went a yard or two away then sat down on the sand opposite Trot and stared at him.

Trot went on munching and stared back. Here was someone Jane could not wash from head to foot every day. What a lucky boy! And yet—after all, Trot was a little gentleman. Of course it is a bother to be washed, but one must be clean. How ugly this little boy was.

"You really are dirty, aren't you?"

The little boy raised his eyes, then dropped them again and began giggling in a silly way without replying. He let the sand slide from one hand to the other. But this did not seem to amuse him much. He never once left off staring at Trot, who was just finished his roll of bread.

Trot looked at him attentively. He noticed that the boy's glance was fixed on the roll.

"Rolls are very good, aren't they?"

said Trot, as he examined the last bit into his mouth.

The boy gave a sad little grunt.

"Have you had your lunch?"

The little boy started at him with amazed eyes. Trot repeated his question:

"Have you had your lunch?"

The little boy shook his head.

"Well, I suppose you will have it soon?"

The little boy looked down. He filled his hand with sand again and went on with his old occupation, once more shaking his head.

"I don't believe you are going to have any lunch."

The little boy did not reply, but Trot knew he had guessed the truth.

"I expect you were bilious yesterday?"

The little boy opened his eyes wide. The word "bilious" did not belong to his world. But he shook his head.

"Did you have a stomach-ache?"

The head-shaking still continued.

"Or perhaps you were naughty?"

Still silence.

"Well, why did you have nothing to eat?"

The little boy scratched his head with one hand and rubbed his nose with the other. He then made a series of quite unintelligible sounds.

"Didn't they give you anything?"

Once more he shook his head.

"Why didn't you ask your mother for something?"

"I did ask her."

"Then why didn't she give you anything?"

"There was nothing in the house."

This information sounded absurd to Trot. What would be the good of larders and pantries? If you opened one in the hall or kitchen you could see any amount of nice things. So that could not be true. The little boy was telling stories. His mother had said there was nothing in order to punish him. Trot said in a very stern voice:

"You must have been naughty. What did you do?"

The little boy simply looked at him with dazed, round eyes. Trot grew impatient.

"Perhaps you were greedy, or rude, or made your governess angry, or did not learn your lessons?"

Nothing but a head-shake.

"Were you disobedient?"

The child's lips trembled.

"I do what I like. No one tells me nothing."

Whatever did this mean? Trot began to grow angry.

"Well, then, why did you get nothing to eat?"

Once more the child replied wearily: "There was nothing in the house."

So it really was true. Trot was overcome with surprise. Was such a thing possible? Was it true that a mother could really have nothing to give her little son to eat?

"Then you are hungry?"

There was no mistaking the answer in the little boy's eyes.

"If I had known that I would have given you my roll, because I really was not at all hungry. But I have beaten it all, you see."

The little boy nodded his head resignedly; he quite understood.

Trot reflected a moment, then he asked a difficult question:

"Why was there nothing in your mother's pantry?"

"We haven't a pantry."

This was really extraordinary.

"But what about the larder?"

"Father is out of work. Mother is ill in bed with a little brother. So there ain't much to grow fat on."

What a rude way to talk. Trot knew he ought not to listen to badly brought up children. He felt quite sure he ought to go, but curiosity prevailed.

"Why doesn't your father buy you something to eat?"

"He hasn't any money."

Well, here at last was a good reason. And yet Therese often bought things without money; she told them to put them down to mummy's account.

"Tell them to put it down to the account."

The child shook his head. He did not understand. He began playing with the sand again.

Trot felt dazed and almost frightened. There were actually children who were quite good, and yet their mothers had nothing to give them to eat. What could God be thinking of? Was it really possible? Trot began his questions again.

"Does your father ask God each day to give him his daily bread?"

Once more the little boy did not understand. Trot repeated his question.

"I don't think so."

Trot sighed, so here at last was the explanation; and it was really very serious.

"Do you mean to say your father does not say his prayers?"

"I don't think so."

"He never talks to God?"

"I don't think so. At least only when he's angry."

"What a funny time to pray. What does he say then?"

"He says 'God Almighty, and he makes a fearful row.'"

Trot meditated. That could not be a good prayer. Mother had never taught him one like it. Perhaps it

was only for grown-up people.

"Well, how do you yourself pray?"

The little boy laughed slyly, but did not reply.

"Tell me how you pray."

The little boy went on chuckling.

At last he jerked out:

"It's all lies about God."

Trot was overwhelmed with horror. All lies about God! The good God to whom his little mother taught him to say his prayers every evening, who took care no harm came to daddy when he was on the sea, who gave Trot his daily bread, and not only bread but cake and chocolate and all sorts of good things besides. Trot went crimson in the face.

"You are very wicked. And God is quite right not to give you anything to eat if that is the way you thank Him."

"What is there to thank Him for?" asked the little boy.

The question rather puzzled Trot.

The little boy was right—if you are wicked, and very miserable you do not want to pray to God. You feel angry with everybody. Trot had already raised a step or two away. He thought for a moment, then came back.

"Listen to me. If you do not pray, then of course God cannot hear you. If you ask Him for something to eat, He will give it to you, but you must ask Him."

The little boy looked doubtful. He did not quite believe what Trot had told him. But, after all, it could not matter much asking. You never know what may happen. Only the other day, when he had been begging, someone had given him a penny.

"Where is God?"

It was not easy to answer this question, and Trot's reply was a little confused. God was everywhere, particularly in the churches. You could not see Him, but you had only to ask for something to get it, Trot explained.

"To-night before you go to bed pray God to send you a big roll of bread to-morrow, and you will get it."

"Where shall I find it?"

"Oh, on the table with your cocoa. You won't have any cocoa? Well, then on the mantelpiece."

"Then father would take it. I would rather God put it here in the hole near the cliff. I could come and find it."

Nothing could be easier; it was not the usual thing for God to do, but He would not mind making an exception of the little boy. He must only explain it all to God and tell Him the place—so everything was settled now.

But the little boy still seemed doubtful. What was the matter?

"I don't know how to say it to God. I don't know Him."

Trot sighed patiently. What a stupid little boy he was. Never mind—now he had begun. Trot would go through with it. He knelt down.

"Do as I do."

The little boy tried to do the same. He tumbled on his nose.

Trot grew angry. At least he got him properly into place.

"Fold your hands."

After several unsuccessful attempts, the hands were folded. But how dirty they were! God would certainly not be very pleased with them.

"Say after me: 'Dear God, I am very hungry.' Well, go on."

The little boy made several little grunts; listening very carefully you could make out "God" and "hungry," and all the time he wiggled like an eel.

"Keep still. I am very hungry. Please put a big roll of bread for me to-morrow morning in the hole by the cliff, where Trot has left his spade. Amen."

Trot got up well content. That was the way to pray. He went off nodding patronizingly to his pupil.

Trot was very thoughtful all the evening. How glad the little boy would be to-morrow. Trot had un-

limited faith; nevertheless a doubt arose in his mind.

"Mummie, God always gives us what we ask for, doesn't He?"

"Always, sonnie, if it is something reasonable and we really mean it."

Trot was reassured. It was surely quite reasonable to ask for some breakfast, and as for really meaning it—well, Trot remembered with what hungry eyes the little boy had watched him eat.

Trot slept soundly. He dreamt of great piles of rolls, big as the horns of a cow or the tusks of an elephant, which God was heaping up before the poor little boy. He ate and ate until he could eat no longer. God always brought him more. He laughed and was happy. His cheeks grew red and fat. Trot was delighted and very proud.

"Good-morning, Master Trot. I hope you have slept well?"

Jane washed and dressed Trot. Perhaps the little boy ought to ask God to wash him and give him some new clothes as well. All the time Trot was being dressed he could think of nothing else. He was longing to see the little boy's face when he found the roll. How warmly the sun shone. That was so that the roll would not get wet.

Trot swallowed his cocoa in two seconds; he stuffed his roll into his pocket to save time.

"May I go on to the shore for a little, mummie?"

"What a hurry you are in today, dear. Well, it is really a lovely morning, so run along. When your governess comes we will call you."

Trot rushed off. He ran straight to the cliff. What would God's roll be like? It ought to be slinkier and much bigger than a baker's. Trot began to feel rather envious. He put his hand in the hole. He looked in. He grew pale with misgiving. There was nothing there.

He looked again. Could it be true? Perhaps God had dropped it on one side. Trot looked all round. Nothing anywhere. He looked in all the other holes near the cliff. Still nothing to be seen. What could it mean? In a minute or two the little boy would be there, and when he found nothing he would say again that it was all lies about God; he would think Trot had deceived him, and he would be so hungry.

Oh dear, oh dear, how dreadful it was! Of course God had been too busy, or He had forgotten, or the rolls had been burnt—that had happened once at home. All the same a burnt roll would have been better than none at all. Whatever could he do?

Trot was distracted. His legs seemed to give way beneath him when he saw in the distance the little boy racing towards the cliff, his face lit up in joyful anticipation, his mouth positively watering for the feast. Trot felt chilled to the bone. Somehow he must save the situation. Mechanically he put his hand in his pocket. What luck! His breakfast roll still lay there untouched. He drew it out and quickly put it in the hole.

The little boy sat on the ground comfortably munching. Trot stood up and looked thoughtfully at him. He realized all at once that he was very hungry himself. It seemed very hard to watch his breakfast disappear so quickly. But he could not help feeling glad when he thought how grateful God ought to be to him for repairing His oversight.

The little boy swallowed the last crumb.

"Was the roll very good?"

"Rather. But all the same God never set it. I saw you put it in the hole."

"This was indeed a blow. It was true, too. No use denying it. But suddenly Trot's face cleared, and he answered triumphantly:

"Yes, but you see it was God who told me to put it there."

And he ran off, hungry, but victorious.

No man has done his duty till he has done his best.

HOW THE NORMANS DINED.

The Normans dined at 9 in the morning and supped at 5. The tables of the princes, prelates and great barons were sumptuously furnished with every delicacy they could procure from foreign parts. The monks of Canterbury had seventeen dishes every day, beside a dessert; and the monks of St. Swithin's, in Winchester, complained to Henry II. against their abbot for taking away three dishes they had previously been allowed. Thomas a Becket gave 5 pounds (equivalent to 15 pounds of our money) for a dish of eels. When his proud prelate went on a journey he had in his train eight wagons, each drawn by five of the strongest horses. Two of these wagons contains ale, one the furniture of his chapel, another the furniture of his kitchen; the others were filled with provisions, clothes and other necessaries. He had, besides, twelve pack-horses carrying trunks containing his money, plate, books, and the ornaments of the altar. To each of the wagons was chained a fierce mastiff, and on each of the packhorses an ape or a monkey.—Dundee Advertiser.

ROOM.

(By Mary A. Lathbury.)

Children of yesterday, heirs of to-morrow,

What are you weaving? Labor and sorrow,

Look at your loom again; faster and faster

Fly the great shuttles prepared by the Master:

There's life in the loom;

Room for it!

Room!

Children of yesterday, heirs of to-morrow,

Lighten your labor and sweeten your sorrow

Now while the shuttles fly faster and faster;

Up and be at it, at work for the Master—

He stands at the loom;

Room for Him;

Room!

Children of yesterday, heirs of to-morrow,

Look at your fabrics of labor and sorrow,

Seamy and dark with despair and disaster;

Turn it and lo! the design of the Master,

The Lord's at the loom,

Room for Him!

Room!

—N. Y. Christian Intelligencer.

THE SOURCE OF STRENGTH.

If we would be strengthened we must believe God's Word and obey it. That precious Word tells us:

"As thy days so shall thy strength be" (Duet. 32:25).

"The joy of the Lord is our strength." (Neh. 8:10).

"Seek the Lord and his strength." (Psa. 105:4).

"The Lord is my strength." (Hab. 3:19).

"In quietness and confidence shall be your strength" (Isa. 30:15).

"The Lord shall renew their strength" (Isa. 40:31).

"I will go in the strength of the Lord God." (Psa. 71:16).

"And he strengthened me." (Dan. 10:18).

"Be strong in the Lord, and in the power of his might." (Eph. 6:10).

"The Lord stood with me, and strengthened me." (2 Tim. 4:17).

"Strengthened with might by His Spirit." (Eph. 3:19).

"Through faith, out of weakness were made strong." (Heb. 11:34).

"My strength is made perfect in weakness." (2 Cor. 12:9).

"Their Redeemer is strong." (Jer. 50:34).

"I can do all things through Christ which strengtheneth me." (Phil. 4:13).

Sunday School Illustrator.

"HOW MUCH OWEST THOU?"

We heard a man once say: "I pay as I go, and so I owe no man anything." That man seemed to think because he had paid his tailor for the clothes he wore, and the grocer for the provisions he ate, and his help for the services rendered him, and discharged all obligations for cost of tools used in his business and trade, that he had fully discharged his obligations to everybody, and therefore he owed no one anything. But when he had met these obligations in this way had the man really squared accounts with obligation and discharged all debts against him recorded in the great Book of Accounts kept both in this world and in heaven?

Is there not another side to this question, another side to this give and take, this purchase and pay? That man who was so sure he owed no man anything because he paid at once for what he bought was treated courteously and kindly in all the business houses to which he went both to purchase or pay; he was treated courteously by those he passed on the streets when he went forth to do business in the place of trade, and in his own home he exacted of his household that they should treat him with that courtesy and deference which his position as of the household, as father and provider, required.

More than this, there were many on every hand who had labored in such a way as to help make his life pleasant and his property safe. There were the preacher who has stood for righteousness, and the teacher for intelligence, both of whom had contributed largely to make his life meaningful and of value, and yet he had in reality scarcely ever come into contact with them. And yet this man would disregard all these, he would go through the world with a frown on his face, having no pleasant word or cheerful smile for anyone, because he thinks he owes no one anything "he has paid as he went."

A large part of life is made up of things in which money has no part at all. We owe it to others to do as much for others in these things as they do for us. We should be kind and thoughtful and neighborly, doing as we expect to be done by. It may be possible to pay for the toil of the hands, and even in a sense to purchase the products of the mind; but who can expect to pay for that heart element which enters so deeply into human life—for the ear of sympathy and the labor of love?

Yes, certainly, pay as you go, but expect to pay in kind—heart with heart, and not try to pay for purchase of heart with the coin of gold. Gold does not pay debts, neither is it always possible to pay all as we go. —Methodist Recorder.

CHRISTMAS CAKE.

Four cups butter, 4 cups brown sugar, 9 eggs, 4 cups chopped raisins, 4 cups currants, 1-4 lb. mixed peel, 1-2 teaspoonful cinnamon, 2 nutmegs grated, 3 cups flour, 3 teaspoonfuls baking powder, 1-2 lb. blanched almonds. Bake four hours.

CHRISTMAS PUDDING.

One lb. suet, 1 lb. currants, 1 lb. stoned raisins, 6 eggs, 1 grated nutmeg and other spices to taste, 2 ozs. sliced candied peel (mixed), 3-4 lbs. bread crumbs (stale), 1-2 lb. flour, 1-2 pint milk, a few chopped almonds, sugar to taste, 2 teaspoonfuls baking powder. Chop suet finely and mix the dry ingredients, then add well beaten eggs and milk. Boil six hours. In reheating, steam for three hours.

Lemon Honey.—Put one cupful of sugar and the juice and grated yellow rind of one large lemon in a saucepan, the yolks of three eggs and the white of one well-beaten, and three rounding tablespoonfuls of butter. When cooked smooth the honey is ready for use. It makes good filling for small tarts and for sweet sandwiches.



CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

Rev. G. Cormack will be the preacher in St. Paul's church next Sunday.

At this season of the year the choice of suitable Christmas gifts becomes to many a very perplexing problem. We venture to suggest a visit to the Standard Drug Store. There you will find a choice variety of perfumes and toilet articles from which a selection may readily be made. The Standard Drug Store stands for sterling quality and moderate prices.

The many friends of Rev. Dr. Moore will be glad to know that he is making satisfactory recovery after a somewhat critical operation. On the advice of his medical adviser he went to the Protestant Hospital in October, where the operation took place. Since then, and up till last week, he has been under the care of the hospital attendants, but is now at his own home convalescing in the most gratifying manner.

## WESTERN ONTARIO.

Without any previous announcement as to a collection, the congregation of the Paris Presbyterian church, on the morning of the 12th inst., gave about \$200 on the spot to help on the movement for the suppression of the barroom. The Rev. R. M. Hamilton, of Toronto, gave an able address on the subject.

The pastoral charge of Sturgeon Falls and Cache Bay, in the Presbytery of North Bay, is about to become vacant by the transference of Rev. C. R. Ashdown, B.A., Ph.D., who has accepted a very hearty and unanimous call to Hyng Inlet. Ministers wishing to be heard with a view to a call will please write to Rev. R. Brydon, Powassan, interim moderator.

The Presbytery of London will endeavor to check the tendency to seek for young ministers. It will ask the General Assembly to eliminate the two columns in the Statistical report giving date of ordination and of induction into present charges. There is no pressing reason why these columns should be retained, but if a congregation wants a young man it can easily ascertain his age and period of service from other sources.

Special services, conducted by Rev. J. R. Bell, Laurel, Ont., in Annapolis Presbytery of Owen Sound, have just been concluded. Mr. Bell's presentation of the gospel was very impressive, and the interest was sustained through two weeks and three days. The results, as far as numbers can indicate them, were most gratifying. Sixty "decision cards" were signed, and last Sabbath fifty of the signers sat for the first time at the Lord's table. No sensational methods were resorted to, and the praise service was led throughout by the congregational choir.

The congregation of Saltcoats in the Presbytery of Yorkton is vacant. Saltcoats is a thriving village on the C.P.R. with a good country behind it. Salary, \$1,600 and a manse. Ministers desiring a hearing with a view to a call may correspond with Rev. H. D. Leitch, Yorkton, who is interim moderator.

"The Case of Francisco Ferrer," in The Living Age for December 4, derives a peculiar interest from the fact that it is written by a confidential friend, M. Alfred Naquet, and gives an intimate view of the personality and intentions of the Spanish educator and theoretical anarchist, whose recent execution caused such a stir in Europe and was a means of overthrowing the Maura Cabinet.

## EASTERN ONTARIO.

Mr. Wm. Rice has been called to the congregation of Ashburn, Utica and Myrtle.

Rev. Robert Brydon, of Powassan, conducted the communion service in Chalmers Church, Sundridge, on 21st ult.

The Mission Board of St. Andrew's Church, Perth, held a profitable two evening's sale and tea on a recent date.

Rev. T. M. Wesley, of Sunderland, has been lecturing at Cannington on "Mission Life in Japan." He was heard with interest and profit.

At the recent communion in Cooke's church, Kingston, there were 13 additions to the membership, making a total of 44 during the year. The various organizations in the congregation are preparing for another year of aggressive Christian work.

At the annual thankoffering meeting of St. Andrew's W.F.M. Society, Carleton Place, the address on the occasion was given by Rev. Dr. Harkness, of Cornwall, and the offering amounted to the handsome sum of \$28.00, the largest in the history of the society.

The moderator of Glangarry Presbytery—Rev. N. H. McGillivray, of Cornwall, presided at the induction of Rev. S. D. McPhee, B.A., to the charge of the Avonmore congregation. Rev. H. S. Lee, of Apple Hill, addressed the minister; Rev. W. D. Bell, Finch, the congregation, and Rev. R. W. Cliffe preached the induction sermon. In the evening a reception in honor of the new pastor was held. Rev. Mr. McGillivray presided, and a good entertainment was provided. Addresses were given by Rev. W. D. Bell, Rev. L. Beaton and Rev. Mr. McPhee. Rev. Mr. Bell, who had charge of the congregation during the vacancy, and Rev. L. Beaton, of Moose Creek, who supported the call to Rev. Mr. McPhee before the Prince Edward Island Presbytery, were both presented with purses, accompanied by appreciative addresses from the congregation. The address to Mr. Bell was read by Mr. Wert, and that to Mr. Beaton by W. J. McCard, M.P.P. The call to Mr. McPhee was a very harmonious one, and he enters upon his work at Avonmore with every promise of a faithful pastorate.

The Cobourg Presbyterians have just celebrated their seventy-fifth anniversary. On Sunday, 5th inst., large congregations assembled to hear Rev. R. E. Knowles, the noted author and orator, preach two very eloquent sermons. The congregation was asked as an expression of gratitude for the three-quarters of a century of service, to place upon the collection plate the sum of \$2,600. At the annual congregational supper held on Monday evening the treasurer announced that the sum of \$2,835 had been given. The mortgage of long standing was burned by several of the oldest members, one of whom remembers well the tragic death of the first minister, Rev. M. Miller, who, in 1834, lost his life by drowning, in the Bay of Quinte, while on one of his missionary tours. The late Walter Riddell, father of Judge Riddell, in his history, records the fact that at the time the foundations of the old stone church were being laid in Cobourg all the Presbyterians in the present city of Hamilton gathered around a table for social worship. There were only some fifty-two Presbyterian ministers in all Canada. The Rev. Wm. Beattie has been pastor in Cobourg for nearly ten years, having come to Cobourg directly after graduating from Knox College, and Toronto University; and under his faithful ministry the church is prospering.

## HAMILTON.

Rev. S. B. Russell, of Erskine Church is preaching a series of interesting sermons on "Character."

St. Andrew's Society marched in a body to St. John Church on Sunday last for special service. Rev. J. Young, the pastor, preached.

A Presbyterian Ministerial Association is about to be organized. With thirteen ministers still in the active pastorate and several living retired in our city, there is material for strong organization.

Rev. J. C. Robertson, General Secretary for Sabbath schools, and Rev. J. A. Slimmon, of Hanan, China, took part in special exercises on Sunday last, December 5th., in connection with the opening of St. Paul's new school-room. St. Paul's is now modernly equipped, and good results are confidently looked for.

## TORONTO.

College Street Church celebrated its 25th anniversary by a church social, followed by a musical programme. The event of the evening was the presentation to the pastor, Rev. Dr. Gilray, of a handsome silk gown.

The 72nd anniversary of Erskine Church was celebrated on the 21st inst., and at both services there was a large attendance of present and former members of the congregation. In the morning Rev. Prof. R. Law, of Knox College, occupied the pulpit, and in the evening Rev. D. C. Hossack, L.L.B., former pastor of Deer Park Church preached.

The generous willing services of Rev. D. J. Craig, of Bristol, and Rev. P. F. Langill, of Carp, in their week's evangelistic campaign at Calumet Island and Campbell's Bay respectively were very helpful and fraught with blessing. When people are brought under the power of the Gospel so faithfully delivered, night after night, even for a week, it tells in much spiritual quickening, especially in a field where there is a dearth of laborers along this line.

## NEW BOOKS RECEIVED.

The Cruciality of the Cross, by P. T. Forsyth, M.A., D.D., London: Hodder and Stoughton; Toronto: Upper Canada Tract Society, \$1.25 net.

The Ethics of Jesus: According to the Synoptic Gospels, by Professor Stalker, M.A., D.D. London: Hodder and Stoughton. Toronto: Upper Canada Tract Society, \$1.75.

The Return of the Angels, by Rev. G. H. Morrison, M.A. London: Hodder and Stoughton, Toronto: Upper Canada Tract Society, \$1.75 net.

A Legend of Bethlehem, by David Smith, D.D. London: Hodder and Stoughton, Toronto: Upper Canada Tract Society, 30 cents.

The Master's Friendships, by J. R. Miller, D.D. London: Hodder and Stoughton, Toronto: Upper Canada Tract Society, 30 cents.

A Country Corner, by Amy Le Feuvre, Toronto and London: Cassell and Company. Ottawa: James Ogilvy and James Hope and Sons. Price, \$1.25.

The Temple, by Lyman Abbott. Toronto: The MacMillan Company, of Canada. Ottawa: Jas. Hope and Sons, and James Ogilvy, \$1.25 net.

The Foreigner: A Tale of Saskatchewan, by Ralph Connor. Toronto: Upper Canada Tract Society, \$1.10 net.

The Romantic Settlement of Lord Selkirk's Colonists, Toronto: The Mussen Book Company. Ottawa: Jas. Hope & Sons and James Ogilvy.

The Altar Stairs, by G. B. Lancaster. Toronto: The Mussen Book Company. Ottawa: James Ogilvy.



## LONDON NOTES.

At the quarterly meeting of the Presbytery of London held on the 7th instant, arrangements were made for the induction of Rev. Isaac Hall Woods, of Tavistock, into Alma street church, St. Thomas, on the evening of the 23rd instant; the Moderator, Mr. S. D. Jamieson, to preside; Mr. Burnett to preach, Mr. Inkster to address the minister, and Mr. Atkinson the congregation. The resignation by Rev. J. C. McConachle of his pastoral charge of Knox Church, Aylmer, and Chalmers, Springfield, was tabled and accepted to take effect on January 3rd, 1910. Rev. E. L. Pidgeon to serve as interim moderator during the vacancy. Rev. Geo. Gilmore, Fingal, was made convener of Presbytery's S. School Committee. Reports on Church Life and Work and Moral and Social Reform were called for, but were not forthcoming on account of conveners not having received the Assembly's questions or forms in time to obtain returns from sessions. Rev. Prof. Pidgeon addressed the Presbytery on Moral and Social Reform work. Presbytery expressed its appreciation of his address, and of the work, its being in full sympathy with the bill now before Parliament to make professional gambling illegal, and pledged its moral support to the local option campaign now to be waged within the bounds of the Presbytery. The clerk was instructed to write to Mayor Beattie, M.P., calling attention to his statement appearing in Hansard, to wit, "I have not received one petition from the city of London on this subject," and to inform him that petitions largely signed in London and forwarded to Dr. Shearer, Toronto, had been forwarded to him by Dr. Shearer.

Rev. Dr. E. D. McLaren and Dr. Grant addressed the Presbytery on Home Mission claims, and urged special contributions for the liquidation of the \$14,000 deficit of last year.

Presbytery approved the Assembly remit on the appendix to Assembly rolls, and also on the amalgamation of Y.P.S. and S.S. committees. Approved also of the recommendation of the Committee on Statistical Forms, but as to the forms themselves recommended that contributions for colleges be given in one column only, under that general heading, and thereby give space for reporting annually. Stipend from other sources, Total from all Organizations, &c., Assembly, Synod and Presbytery Funds, and Other Missionary, Benevolent and Educational work, thus giving Presbyteries a full view of the whole amount of liberality of each congregation during each year. Presbytery, by a majority, also recommended that Duties of Ordination and Induction be omitted from the Blue Book.

On the Supply and Settlement of Vacancies, Presbytery approved of names of all ministers without charge, licentiates, and settled ministers desiring to preach in vacancies for call to be sent with a list of all vacancies to the senior clerk of Assembly; but not names of settled ministers desiring a hearing in special vacancies selected by themselves. Approved of appointment of a Presbyterial Committee on Supply of Vacancies, to co-operate with each congregation's committee on supply in selecting the supply of pulpits during the vacancy; the committee to consist of elders, managers and such other communicants as the congregation may appoint. Presbytery disapproved of having any restriction placed upon them as to when they may deem it proper to dissolve a pastoral tie for resignation, translation or any other cause. Presbytery approves of the appointment of a minister to temporary charge of a vacancy after six months from date of declaration of the vacancy, but disapproves of requiring said temporary supply to be fixed for one year or longer, or depriving the congregation of the privilege of hearing and calling some other minister during this temporary incumbency, on

placing the name of the temporary supply on the Presbytery Roll.

The Mission at Knollwood Park, London, was reported by Rev. T. H. Mitchell as in a prosperous state, and authority was given the session of New St. James to make up a communion roll and organize a congregation when they deem it opportune to do so. Next meeting of Presbytery to be held in Glouceon on Monday evening, February 25th, 1910.

A. HENDERSON.

## BRITISH AND FOREIGN.

Mrs. Eddy, founder of Christian Science, settled \$290,000 on her relatives in consideration of the relinquishment of all claims on her estate.

Dr. Thomas Jonnesco, who claims to be the discoverer of a new stovaine-strychnine anaesthetic, is in New York City, and will lecture on his discovery.

Dr. William H. Leslie, a returned missionary, declared in New York that King Leopold was responsible for the Congo atrocities; that he used native soldiers to "punish" natives, and that these soldiers ate their victims.

Whole of North Sea European coast line was swept by furious storm, many smaller vessels being destroyed, accompanied by loss of life.

The trying climate of Formosa has again broken down the health of one of the young and promising missionaries of the Presbyterian Church in England. Rev. A. E. Davies, B.A., who was ordained, after a brilliant career at Cambridge, to the foreign field in November, 1907, has had to resign, being unable to stand the climate of the island.

King Edward withholds his consent to the marriage of Princess Alexandra of the royal house to King Manuel of Portugal. The English people have never forgiven Princess Ena for giving up her Protestant faith in order to marry Alfonso, King of Spain, and it is thought there would be a really dangerous outcry if the same thing should occur again.

There were more than 50,000 English-speaking Jews at the close of the eighteenth century. There are approximately 3,000,000 to-day, probably one-fourth of all the Jews in the world.

Lord Rosebery has presented his beautiful villa at Posillipo, near Naples, to the British Embassy at Rome as a summer residence. Lord Rosebery has been in the habit for many years of spending some time at this quiet retreat.

At York recently the Archbishop of York, referring to the Bishops' privilege of sitting in the House of Lords, said they would welcome the suggestion that leading representatives of other religious bodies should also sit there.

At Tenerife explosions from the Peak are occurring frequently, and enormous quantities of lava are running down from four craters. There has as yet been no loss of life.

Dr. J. H. Wells, a young medical man, has lost his life at St. Mary's Hospital, London, while investigating the treatment of glanders. His investigations resulted in the saving of a life of a patient.

The Italian Cabinet resigned after Chamber of Deputies refused to pass the government bill for fiscal reform, which would reduce indirect taxation of necessities.

A judge in Sacramento, Cal., sentenced a reckless chauffeur to ten years in prison for running over and killing a man with a family, ordering at the same time that the commitment be withheld and the driver placed on probation and compelled to pay \$25 per month to the support of the family. The defendant will be taken to prison if he fails to live up to the terms of his probation.

The minister of Justice in Russia, because of the great number of Jews who have entered the legal profession since 1905, has further limited the percentage of Jewish students who may be eligible for admission to the bar. Hereafter but 35 per cent. of those living within the pale will be admitted, and 20 per cent. of those outside the pale. The percentages were 50 and 30, respectively, heretofore.

## CHRISTIAN HEROISM.

By C. H. Wetherbe.

There are very many Christian heroes who are unknown to the people around them. Their heroic acts have no record in the newspapers. But very few of their intimate friends know of the true heroism which secretly dominates their lives. It is, therefore, a mistake to suppose that heroism consists solely in outward manifestations. Many a Christian is pursuing a highly heroic course in the most quiet and humble manner. He is standing bravely to his convictions of duty, under the stress of temptation to do otherwise. He is holding fast to his faith in God when many others would abandon all faith in Him. Even opposition in his own family does not cause him to relinquish his purpose to do just what he is convinced that God requires of him. That is true heroism.

The celebrated Frederick W. Robertson, of England, has left these words on record: "To stand with a smile upon your face against a stake from which you cannot get away—that, no doubt, is heroic. But true glory is not resignation to the inevitable. To stand unchained, with perfect liberty to go away, held only by the higher claims of duty, and let the fire creep up to the heart—this is heroism."

I am acquainted with a Christian man who has been living in a certain place quite a good many years, and who, long ago, wanted to go from there. He had expected to leave the place a long time ago, for he did not wish to remain. His children urged him to move away. His wife wanted to leave. But he had committed the whole question to God, seeking earnestly to do His will; and that will, as the man believed, and still believes, was that he should continue to remain in the place until God should direct him to go elsewhere. This man says that it has required a great deal of courage and firmness to abide by his convictions of duty. He could have moved away a long time ago, had he determined to indulge in his own will; but that would not have been heroic.

## "PLEASE STOP MY"—WHAT!

It frequently happens that the church treasurer receives a note from a church member saying: "Please stop my"—what!

That man is known as a hard smoker, spending from 50 to 75 cents per day on cigars. But he writes: "Please stop my"—what!

That man has been known to spend \$25 a week for seats at the opera and occasionally box parties costing several times this amount. But he writes: "Please stop my"—what!

That man pays \$2,000 a year for carriages, horses and coachmen. Does he ask that his cigars shall be stopped? No. Does he ask that theatre parties be stopped? No. He asks that his subscription to the church be stopped because of shortage in his finances.

The church is the first to suffer. He cuts his church subscription before he cuts other things. He does not feel the moral obligation resting upon him to pay to the Lord what rightly is His. When a man once realizes that he is a steward, and that what is his is only loaned to him for a few years, then he will give cheerfully to the work of the church and as God has prospered him. "There is no benefit," says Sereca. "In a benefit that sticks to the finger. It so often happens that men who have money possess every other gift than the gift to use that money to the best purposes. The manner of the giving and the cause which is helped shows the character of the giver more than the gift itself. The esteem in which a man holds his church is seen in the liberality he shows toward it."

"Defer not till to-morrow to be wise; to-morrow's sun to thee may never rise."

## HEALTH AND HOME HINTS.

Improvise the upper grate of the oven for a toast rack, by placing it on the top of the stove.

To prevent a loaf of corn bread from becoming heavy when cut, always use the knife perpendicularly.

Steeped "sumac bobs" are an excellent remedy for obstinate sore throat. Make a strong solution, and gargle the throat often.

If colored stockings are washed before wearing, they will not so soon come to mending. Wash in soapy water and rinse.

Nut Sandwiches.—Chop fine English walnuts, add enough mayonnaise dressing to make a paste and spread between thin slices of wheat bread.

Ginger and Nut Sandwiches.—Cut up very fine one part of preserved ginger to two parts of nuts, moisten with syrup of the ginger or with thick cream and spread between slices of white bread.

Soak brooms that are worn side-wise in hot soap suds a short time. Straighten the splints and dry on a flat surface, then trim evenly. Always suspend a broom.

To tint the plain edges of books, use a rather strong aniline dye. Hold the book firmly closed and apply carefully but thoroughly. When quite dry, rub gently with a soft cloth.

Molasses Pudding.—One pound of flour, six ounces of chopped suet, half a pound of molasses, half a pint of milk, half an ounce of ginger, half a teaspoonful of carbonate of soda. Warm the treacle, dissolve the soda in the milk and add it. Mix all together and boil for three hours.

Savory Breast of Mutton.—Boil three large onions and chop finely, then add two teaspoonfuls of bread crumbs (or stale bread soaked and squeezed dry), a large teaspoonful of chopped herbs, a good seasoning of pepper and salt, and moisten with a little milk. Lay a breast of mutton skin downwards on a board, take out the bones, spread with the stuffing, roll up, and sew the flap. Bind round with broad tape and roast. Serve with gravy round, and some nice vegetables.

## SPARKLES.

Skeptic—How is Peary going to prove that he "nailed the flag to the pole" any easier than Cook?

Doubter—Why, Peary brought his hammer home with him.

Stubb—Why in the world is Cranker devoting so much time to flying those model airships? Does he expect to equal the Wrights?

Point—No, it's a pet scheme of his. To-day he sent up his wife's dog and it never returned, and to-morrow he's going to send up his wife's parrot if a strong wind is blowing.

Miserly—So that woman doctor charged you \$2 a visit. Well, what did she say?

His Wife—Said I stayed indoors too much. Here's her prescription.

Miserly (reading it)—For external use only. One nice walking dress. One new hat. One pair gloves to match. Apply every afternoon between three and five.

"Did you ever have appendicitis?" said the insurance man. "Well," answered the skeptic, "I was operated on. But I never felt sure whether it was a case of appendicitis or a case of professional curiosity."

## 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 R. W. Meredith, Chief Justice.  
Hon. Geo. W. Ross, ex-premier of Ontario.

Rev. N. Burwash, D.D., Pres. Victoria College.

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

Consultation or correspondence invited.

## BY TRAIN TO MECCA.

Travellers in the far East now go by train from Damascus to Mecca. A description of certain features of the line by a recent traveler is of interest:

"The rails used in the construction are all steel, and come from the United States. From Damascus to Daraa wooden ties were laid, which are already being replaced by iron ones. From Daraa south only iron ties, which also come from the United States, are used.

"Some of the flat-cars and the freight-cars come from Belgium, while the passenger-cars are from Germany. The first-class cars are of the compartment style, corridor running clear through on one side of the car into which open the small compartments which accommodate eight persons each. They are finely upholstered, and cost 23,000 francs (\$44,600) each. Until now there have been no second-class cars. The third-class cars are fitted up with stout wooden benches in rows, with an aisle running through the centre. They are not upholstered and have no curtains, but have glass windows and shutters. They cost 19,000 francs (\$3,800) each.

"This road has been built by the Turkish government, assisted to a small extent by the contributions of devoted Mohammedans. Melsner Pasha, a German, has control of the construction of the road, and is assisted by other European engineers. The greater part of the manual labor has been done by the regular Turkish soldiers without extra pay.

"The Damascus station of the railway is situated at the extreme southern end of that part of the city called the Maidan. In viewing Damascus from the heights to the northwest the city resembles a saucerpan or a spoon with a round bowl, the main part being round, and the quarter called the Maidan corresponding to the handle. The latter is practically a single long street. The station consists of several buildings, some of which are ware and baggage houses. Large repair shops are being erected. The present station building is a small affair, but it is probable that a suitable structure will soon be built."

## KNOWLEDGE.

By Theodosia Garrison.

I have known sorrow—therefore I  
May laugh with you, O friend, more  
merrily  
Than those who never sorrowed upon  
earth  
And know not laughter's worth.

I have known laughter—therefore I  
May sorrow with you far more tenderly  
Than those who never knew how sad  
a thing  
Seems merriment to one heart's suffering.

"L." the GOLD DUST twins do your work."



More clothes are rubbed out than worn out.

## GOLD DUST

will spare your back and save your clothes. Better and far more economical than soap and other Washing Powders.

Made only by THE N. K. FAIRBANK COMPANY  
Montreal, Chicago, New York, Boston, St. Louis.  
Makers of COCO SOAP (oval cake)

## If You Have Rheumatism Let Me Send You a 50 Cent Box of My Remedy Free.



Deformity in Chronic Rheumatism.

I Will Mail FREE To Anyone Suffering From Rheumatism, Gout, Lumbago, Sciatica (Who Will Enclose This Advertisement)

A 50 Cent Box of my Rheumatism Remedy Free.

My Remedy has actually cured men and women seventy and eighty years of age—some were so decrepit that they could not even dress themselves. To introduce this great remedy I intend to give fifty thousand 50 cent boxes away, and every suffering reader of this paper is courteously invited to write for one. No money is asked for this 50 cent box, neither now nor later, and if afterwards more is wanted I will furnish it to sufferers at a low cost. I found this remedy by a fortunate chance while an invalid from rheumatism, and since it cured me, it has been a blessing to thousands of other persons. Don't be sceptical, remember the first 50 cent box is absolutely free. This is an internal remedy which goes after the cause of the trouble, and when the cause of rheumatism is removed, have no fear of deformities. Rheumatism in time will affect the heart, so do not trifle with this merciless affliction. Address, enclosing this adv., JOHN A. SMITH, 433 Laing Bldg., Windsor, Ont.

## Grand Trunk Railway System

### MONTREAL

8.30 a.m. (daily) 3.15 p.m. (Week days) 4.40 p.m. (daily).

4 40 p.m. (daily)

**New York and Boston**  
Through Sleeping Cars.

8.35 a.m., 11.55 a.m., 5.00 p.m.  
(Week days)

**Pembroke, Renfrew, Arnprior**

and Intermediate Points.

11.55 a.m. (Week days)

**Algonquin Park,  
Parry Sound  
North Bay**

Through Cafe Sleeping Cars to  
New York Daily.

PERCY M. BUTTLER,  
City Passenger and Ticket Agent,  
Russell House Block  
Cook's Tours. Gen'l Steamship Agency

## CANADIAN PACIFIC

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

b 8.15 a.m.; b 8.20 p.m.  
VIA SHORT LINE FROM CENTRAL  
STATION.

a 5.00 a.m.; b 8.45 a.m.; a 8.30 p.m.  
b 4.00 p.m.; c 8.25 p.m.

BETWEEN OTTAWA, ALMONTÉ,  
ARNPRIOR, RENFREW, AND PEM-  
BROKE FROM UNION STATION:

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

a Daily; b Daily except Sunday  
a Sunday only.

GEO. DUNCAN,

City Passenger Agent, 42 Sparks St.  
General Steamship Agency.

## New York and Ottawa Line

Trains Leave Central Station 7.50 a.m.  
and 4.35 p.m.

And arrive at the following St  
Daily except Sunday:—

3.50 a.m.	Finch	5.47 p.m.
9.33 a.m.	Cornwall	6.24 p.m.
12.58 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	6.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

Trains arrive at Central Station 11.00  
a.m. and 6.35 p.m. Mixed train from Ann  
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Leaves 6.00 a.m., arrives 1.05 p.m.

Ticket Office, 85 Sparks St., and Cen-  
tral Station. Phone 15 or 1180.

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Compare our prices with the prices elsewhere  
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Fine quality. Tailor Made Shirts \$1.00.

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In other words, it is a part of Beacon Hill. Of course  
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safety, and, if economy goes with it, that makes a  
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Therefore, when in Town, "TRY THE REXFORD"  
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Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Office of Apple Hill and Martintown, and at the Office of the Post Office Inspector at Ottawa.

G. C. ANDERSON,  
Superintendent.

Post Office Department, Mail Service Branch, Ottawa, 11th October, 1909.

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Money Deposited with us earns Four Per Cent. on your balances and is subject to cheque.		
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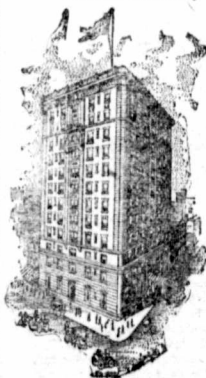
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R. J. BINGHAM, formerly of Canada.



**Synopsis of Canadian North-West. HOMESTEAD REGULATIONS**

ANY 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.

**G. E. Kingsbury**

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TELEPHONE 242.