

Dominion Presbyterian

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FAITH'S PRAYER

BY EMMA GRAVES DIETRICK

Lead me, dear Lord, by thine own hand,
Where'er the path may go;
It may be fair or desert land,
I do not need to know.
I only need to trust thy care,
To know thy love is sure,
To let thee all my burdens bear
And in thy strength endure.

Teach me, dear Lord, in thine own way,
Whate'er I ought to be;
The lessons may be hard to say,
The path too dark to see,
But holding fast thy pierced hand
I cannot go amiss;
Until I reach the unseen land
By faith I'll walk in this.

Guide me, dear Lord, by thine own eye,
In every step I take;
So shall I feel thee always nigh,
And live for thy dear sake,
And looking up to thee, my Guide,
Through darkness or through light,
May I in trustful faith abide
Till faith is lost in sight.

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BIRTHS.

At Portlansmouth, Ont., on Jan. 19, 1909, to Mr. and Mrs. F. M. Hartrick, a daughter.
 In Kingston, Ont., on Jan. 25, 1909, at 227 Earl Street, to Prof. and Mrs. Miller, a daughter.
 In Kingston, Ont., on Jan. 23, 1909, to Dr. and Mrs. A. E. Ross, a son.
 On Monday, Feb. 1, 1909, at 23 Empress Avenue, to Mr. and Mrs. Geo. J. McFarlane, twin girls.
 At Brock, January 14th, the wife of George Williamson, of a son

MARRIAGES.

At Caron, Sask., on Jan. 15, 1909, by the Rev. A. D. MacIntyre, Roy Duane Evans to Ethel M. Derby.
 On Jan. 20, 1909, at Russell, Ont., by the Rev. D. L. Gordon, Mildred, daughter of Mr. Mathew Turnbull, to John D. Helmer, Department of the Interior, Ottawa.
 Jan. 18, at St. Andrew's Manse, Victoria, by the Rev. W. L. Clay, George W. Mitchell to Margaret Mitchell.
 At the Manse, Parry Sound, on Jan. 21st, by the Rev. F. W. Mahaffy, Mr. Andy B. Lawson, of Conger, to Miss Kate Ann Sims, of Parry Sound.

DEATHS.

At Kingston, Ont., on Jan. 25, 1909, Mrs. A. J. McKay, in her 92nd year.
 At Hillview Farm, Fenelon, Jan. 17th, 1909, Alexander Jamieson, aged 67 years.
 At Peterboro', Jan. 20th, Isabella, relict of the late James Cowan, aged 83 years.
 At Holstein, on Friday, Jan. 15, 1909, Hugh Nichol, aged 79 years 11 months and 1 day.
 On Jan. 27, 1909, at Arnprior, Ont., James H. Donaldson.
 At 20 Webster Avenue, Toronto, on Feb. 1, 1909, James Shaw, Sen., aged 88 years, formerly of Malton.
 In Montreal, on January 24, 1909, Samuel McGoun, youngest son of the late Archibald McGoun, in his 44th year.
 At 176 Roxburgh Street East, Rosedale, Toronto, on Jan. 22, 1909, Sarah, dearly beloved wife of ex-Alderman Peter Macdonald.
 At Toronto, on Jan. 23, 1909, John James, in his 77th year.
 On Jan. 22, 1909, at the Manse, St. Louis de Gonzague, Que., of hemorrhage of the brain, Mary Orr, beloved wife of the Rev. S. F. McCusker, aged 46 years and 2 months.
 On Jan. 25, 1909, at her late residence, Downsview, Ont., Margaret, relict of the late John Boake, in her 83rd year.
 On Jan. 24, 1909, Mrs. Lydia Barber, aged 88 years.
 On Jan. 25, 1909, at 303 Dufferin Avenue, Cote St. Paul, William H. Clendinning, aged 70 years.
 At Huntsville, Ont., at the residence of his daughter, Mrs. D. M. Grant, Donald T. Leod, late of Dunvegan, Scotland and recently of Toronto, Ont.

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NOTE AND COMMENT

If moderate drinking led to more moderation, and that to total abstinence, it would not be dangerous. The trouble is that it leads to more drinking and intemperance. Fifty years ago in France, the people drank freely of light wines, using little strong drink. The wines created a thirst for intoxicants, and now strong drink has a firm hold on that people. Light wines are no longer satisfactory; distilled liquor and drunkenness are the common thing.

There are churches and persons who have really been much straitened by the business depression, says the United Presbyterian, but there are many places where the stringency is made use of for shutting up pocketbooks and curtailing gifts and quotas when it is mere sham. If Christian people would do so, they could easily provide congregational and board treasuries with the funds needed, and in some cases badly needed, to do the work in hands. Let us have done with shamming.

Sir Oliver Lodge, the noted scientist, claims to have discovered a process whereby it will be possible to abolish the London fog. A syndicate has been formed to test the discovery on a large scale, at a cost of about \$10,000. No difficulty was experienced in securing funds for the experiment. Sir Oliver claims to be able to dispel banks of fog by electrical discharges, the currents acting directly on the constituents of the fog and dissolving it into millions of minute particles.

The Census Bureau at Ottawa has issued an important statement regarding the quantities and values of Canada's field crops for last year. An area of 27,505,463 acres of crops has yielded a harvest which, computed at average market prices, has a value of \$432,553,000. The total value set upon the wheat harvest in the West is \$72,424,000 and in the rest of the Dominion \$18,804,000. The values of all field crops by provinces are as follows: Nova Scotia, \$20,083,000; Prince Edward Island, \$9,408,000; New Brunswick, \$18,402,000; Quebec, \$80,896,000; Ontario, \$185,308,000; Manitoba, \$66,660,000; Saskatchewan, \$57,614,000; Alberta, \$14,522,000, and figures for British Columbia are not available.

Dr. Mair, advocating Presbyterian Reunion, says:—"Surely there never was a field better adapted than Scotland for the formation of one compact, powerful Church. It has the happy distinction among the nations of all but solidly holding the same doctrine, worship, discipline, and Government. From John o' Groat's to Maidenkirch it is Presbyterian at heart, and is of one heart and mind regarding the work to be done and the urgent need of doing it. Regarded with veneration by kindred Churches far and wide, it behoves Scotland to show itself worthy. Its spiritual influence, reaching as it does to more regions than can be named, ought everywhere to have free scope for greater power, unimpaired by unhallowed divisions." Dr. Mair adds, that the two principles of the two great Churches—the national recognition of Christianity, and the Church's spiritual freedom—could be embraced and reconciled in one great united Church of Scotland.

A German expedition engaged in making excavations on the supposed site of ancient Jericho—a collection of mounds in the vicinity of the village of Ericha, near the Dead Sea—are reported to have encountered the exterior wall of the vanished city at a depth of eight feet below the surface.

The Year Book of the English Congregationalists shows that the denomination in England, Scotland, Wales and Ireland has 4,918 churches, 497,662 members, 715,371 Sunday school pupils and 20,103 teachers. The members are 1,221 less than in 1907, and the number in Sunday schools has fallen off by 13,976. The decrease in church membership in Wales, which considerably more than offsets the gain elsewhere, is attributed to the continued reaction from the Welsh revival four years ago. The twelve theological schools have 570 students and 56 professors, giving on an average more than one teacher to seven theologues. These twelve schools sent forty-two men into pastorates last year, averaging three and a half from each school.

In the western part of Lake Erie, off the coast of the county of Essex, writes J. I. Bell in the Canadian Magazine for February, lies Pelee Island, sometimes called the Vineyard of Canada. It is the largest of a group of fertile islands, most of which are south of the international boundary. It, however, is in Canadian waters, and with the exception of Middle Island, a small island of about 100 acres which lies adjacent, it is the most southerly point in Canada. It is in the same latitude as Northern California, Northern Pennsylvania, Northern Portugal and Southern Turkey. One-third of Spain and three-fourths of Italy are further north, and Fishing Point, its southern extremity, is fifty miles nearer the equator than the most southerly point of France.

If the Church is said to be losing hold of the people in England, it is not so in Scotland. A Church of Scotland Minister has made an inquiry, and the published results are stated thus:—"Before the Disruption in 1843, the communicants' roll of the Church of Scotland was one in seven of the population. Today it stands at about one in six. Adding the communicants of the United Free Church, the proportion stands at one in four. Adding the communicants in other Churches, and their adherents who are not communicants, the proportion should be brought up to at least one in two." That is half the population are in Church connection—a state of things far above that in England.

The Rev. Dr. J. Monro Gibson has just sent to the Rev. J. Morgan Jones, of Cardiff, the superintendent of the Calvinistic Methodist forward movement, a letter in which he commends the movement to the support of all Christian people. Dr. Gibson says he has known something of the work from its commencement, and he adds: "I looked upon the late Dr. Pugh, who took the lead in the forward movement, as one of the most apostolic men that ever lived. He left a delightful pastorale in order to throw himself into his mighty undertaking, and, as a matter of fact, he gave his life—a great life, for he was a man of rich and varied gifts—not only to it, but for it, all too rapidly wearing out his robust constitution in the exacting service."

Our contemporary, The United Presbyterian, says: "The 'breakfast' which were once peculiar to the church folk across the sea, when promoting religious work, have been so widely imitated in our country—perhaps under other names—that there seems some basis for thinking them overdone. It is not gracious to criticise an agency so promotive of good fellowship, but it is not complimentary to Christian zeal and devotion that men and women must be feasted before they can be gotten together and started on work for Christ." So far as our observation goes this social adjunct to religious or benevolent work has not been overdone in Canada. Indeed in giving an impetus to the Men's Missionary Movement, recently inaugurated, the "banquets" held at different points have had an excellent effect.

We find the following in that bright Free Baptist paper, The Morning Star, of Boston, Mass: The Journal and Messenger declares that the mission of Baptists is to maintain the exclusive right of Baptists to the Lord's table. To invite other Christians to sit with them would, it says, "put Baptists where the Free Baptists are today—without a mission." We thought the mission of Free Baptists, so far as it has consisted in welcoming all Christians to their Father's table, had rather been magnified than minimized in the last few years. Certainly it has witnessed the acceptance of that practice by a large majority of the Baptists themselves in England and America. The Journal and Messenger is not only not at the rear of the Baptist procession—it is not in it by a long way. A neat retort, and even if a little sharp, well deserved in the circumstances.

Speaking of the claims of the high churchmen, and their disposition to read all others than themselves out of the church, it is not a little amusing to see their strivings for recognition by Rome, and the way in which they are met. The following is taken from the editorial notes in "The Churchman": "The 'Sacred Heart Review,' commenting on the Rev. L. B. Ridgely's 'Christianity and the Catholic Church in China' in our issue of December 5, feels aggrieved that 'the Episcopal Church has established itself in that country (China) under the title of the Holy Catholic Church' and finds reason to believe that 'the deceitful tactics of the Episcopal Church have caused trouble between Catholic converts and its own.' The efforts of our bishops in behalf of a Christian co-operation that 'does not exclude Roman Catholics' exasperate the 'Sacred Heart' and the invitation to the Roman Catholic Bishop of Hankow to send representatives to the preliminary conference moves its editor to wonder how 'any self-respecting person should be expected to give his support to the deceitful measures adopted by the Protestant Episcopal Church. Its invitation to the Catholic clergy under the circumstances is—we will not call it by its right name, but will simply say that it is a violation of good taste, that quality on which the Protestant Episcopal Church, albeit unjustly, especially prides itself.' The assumption that there was a place for Roman Catholics in Christian co-operation seems to 'The Sacred Heart Review' presumption. To the Lutheran Observer, from which we make this extract, it seems not so much a question of taste as of faithfulness to the Christian ideal."

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSHISTORY OF THE LAYMEN'S MIS-
SIONARY MOVEMENT.

The short career of the Laymen's Missionary Movement, which is to hold a national missionary congress in Toronto, March 31st to April 4th, is full of interesting incidents, and the Movement has shown a most remarkable growth.

It was organized in connection with the Centennial celebration of the Haystack prayer meeting in New York, November 13th and 14th, 1906. Following these meetings there was a group of laymen who met for prayer in the chapel of the 5th Avenue Presbyterian Church, continuing all afternoon and evening, and closing with resolutions covering the following points.

The 100th anniversary of the first American Foreign Missionary work finds the door of every nation open to the Gospel; the organizations at work are doing excellent service; business men are taking a vital interest in every form of church work, and such men have been very successful in the management of large business and political enterprises; a committee should be appointed to co-operate with the Mission Boards for three purposes: to project a campaign of education among laymen; to devise a comprehensive plan looking towards the evangelization of the world in this generation; to endeavor to form through the church boards a commission of fifty or more laymen to visit the mission fields, and report to the church at home.

The work since that time has taken giant strides, and quite a number of denominational Laymen's Movements have been organized. The work in the Canadian churches has been particularly strong, though the churches in the Southern States have their denominational organizations very complete.

It has no organization apart from a general committee, with headquarters in New York, meeting twice a year, and an Executive Committee of 21 members meeting each month. Three Secretaries give their whole time to the work of the general movement, besides the Denominational Secretaries.

The Movement stands for investigation, agitation and organization; the investigation by laymen of missionary conditions; and the organization of laymen to co-operate with the ministers and Missionary Boards in enlisting the whole church in its supreme work of saving the world.

It is noteworthy that wherever the Movement has been presented, in scores of cities of the United States and Canada, it has received the enthusiastic commendation and co-operation of representative men. A commission of six laymen from the United States and Canada presented the Movement in Great Britain, where it was at once taken up, and National Committees organized both in England and Scotland. It has since spread to Germany and Australia. The time seems to be rapidly approaching when the Christian men of all nations will be federated for co-operative action in behalf of mankind.

The power of the Movement in the lives of men seems to be partially answered by the following considerations:

(1) The Movement presents to men the greatest possible spiritual challenge—the need of the world.

(2) It makes the largest possible demands upon men; reminding them that all life is a trust involving stewardship of opportunity, influence, time

and treasure; that spiritual values are the only permanent ones, and that selfishness is suicidal.

(3) The effort to evangelize the world presents to every man the largest opportunity of service which can come to him in this life.

(4) The life purpose emphasized by the Movement when followed satisfies the deepest spiritual ambitions of men.

(5) The effort to evangelize the world presents the speediest and surest method of saving the church.

(6) The union of all branches of the church in such co-operation emphasizes, as nothing else can, the unity of the church.

THE SCARCITY OF MINISTERS.

On this much-mooted subject a sensible writer in the *Teeswater News* offers the following remarks:

In a report of the proceedings of the Presbytery of Maitland, published last week, it was stated that "a discussion took place regarding the supply of students looking forward to the ministry."

It appears that the supply is very noticeably falling off year by year, and this fact is one of the most serious problems that to-day presents itself to those interested in church work. There are those who think that the scarcity of candidates for the ministry is due to the nature of the teaching at the colleges, saying that this is of such unorthodox character that wise parents do not wish to have their sons exposed to it. Others contend that students hesitate to enter a calling in which, owing to the modern craze for young men only, they are sure of engagement only during the prime of life, after which they are liable to be shunned as antiquated.

There is no doubt but that this latter reason, together with the comparatively low pay that ministers receive, has much to do with the difficulty. Even men of very strong religious impulses will wisely hesitate before entering a calling that promises an old age of unemployment and want in a country of great opportunities. It is not to be expected, nor should it be, that ministers will get the pecuniary returns that come to other men of equal ability in the learned professions. The man who has not enough of the missionary spirit of self-sacrifice to forego much that may be won by the business or professional man, is as well somewhere else as in the ministry. But this can be overcome. In order to do his best work a man must be in fair worldly circumstances, just as he must have good physical health.

The demand by congregations for young men, and the tendency to discard those of mature thought and experience, is an unhealthy fad of the day, and rises out of the desire for entertainment. There are two elements in all public discourses or addresses—the element of entertainment and the element of instruction. Some men are strong in the pleasing qualities of address; others in the instructive qualities; and some few present a happy combination of the two. Generally the young man is more entertaining and less likely to present to his congregation wholesome but unpleasant truth. Like those to whom he is speaking, he is inexperienced and does not know. It is certainly unfortunate that there should be so strong a tendency for congregations to choose as their leaders in the highest things men who will entertain rather than instruct and point the better way.

Show may be purchased; but happiness is a home-made article.

A WIDE DIFFERENCE.

By Rev. C. H. Wetherbe.

It is said by some people that if a person in these days were to be placed in just such a spiritual condition as Adam was in before he became a sinner, he could forever be a perfect saint, dependent alone upon his own character. But it seems to be forgotten that Adam was under the rule of law, and that his continued innocence and purity depended solely upon his continued obedience to the law which prescribed his conduct. His righteousness was in himself, and by it he lived. He was governed by the law of works, and he finally failed. There is a wide difference between such a life and the true Christian life. The life in Christ is not one of works, but of divine grace. The righteousness which gives a Christian a favorable standing before God is Christ's righteousness, which is imputed to the Christian.

Dr. A. T. Pierson presents the great difference in the following words: "The Adam life and the Christ life eternally and essentially differ. It is the infinite distance between law and grace. Law says: 'This do and thou shalt live.' Adam had life, and was to keep it by obedience. But grace says: 'Live and thou shalt do.' Sin has forfeited life, and, until by faith we once more live, all works but dead are impossible. Adam's righteousness was inherent, but not derived; ours is derived, but not inherent. With Adam, obedience was the condition of life; with us, life is the condition of obedience."

This is a true presentation of the vital and vast difference between the spiritual standing of Adam and the Christian of these days. Adam's continuance in a life of innocence depended entirely upon his keeping obedient to a very simple and easily understood law of God. The Christian's continuance in a state of justification before God and His law does not depend at all upon his obedience to God's moral law, but rather upon the pure grace of God, as dispensed through Christ to the Christian, and by whom he is ever and forever kept from falling. Christ's perfect obedience to all law stands to the Christian's credit. He is the believer's perfect righteousness.

If God punish man for crime as man punishes man for poverty, woe to the sons of Adam!

Life is often difficult; it is never impossible for the man that has to live it. If the trial be very sore, if it shake your strength and strain your patience almost to the breaking point, if the agony of conflict surprise you, then that only shows that you are stronger than you took yourself to be. Had you been unfit for it this post of danger would never have been assigned to you.—John Keiman.

If it be consoling to be much in the thoughts of a revered earthly friend, what must it be to occupy the thoughts of ONE, better than the best, more loving than the most loving human relative? An earthly father writes his son in a distant land, "You are never absent from my thought." Such, too, is the comforting declaration of our Father in heaven. The humblest and lowliest of His children on earth can say, "I am poor and needy, yet the Lord thinketh upon me."—Madocq.

TRUTH ABOUT PRINCE RUPERT.

Mr. E. B. Osborn, special commissioner of "Canada," the London illustrated journal, who was in Vancouver not long ago, gave a Winnipeg "Free Press" reporter some information concerning Prince Rupert. He said:

"I should think more lies have been told about Prince Rupert than about any new city ever yet sprung up in the west. For example, I was warned not to go there until the spring, unless I wished to walk 70 miles over the ice-floes to get in and out. Another Ananias (with modern improvements) told me that it rained there all day and all night all the year round. But, why repeat these lies? Prince Rupert is in the latitude of London, England, and everybody who knows the British Columbian coast knows very well that it is an ice-free port. As for the rainfall (which is said on good authority to be virtually the same as that of Vancouver, and similarly distributed through the year), all I can vouch for is that the weather was fine and mild during the week I was there.

The harbor is the finest in Canada. It is formed by a perfectly-protected curved inlet 16 miles long, a mile broad, and 28 fathoms deep on an average. The bottom has good holding for anchors, and there is 30 feet of water at the lowest tide, by the temporary wharves. The nature of the approach from seaward has been criticized in certain quarters. But all such criticisms have been finally disposed of by Captain J. F. Parry, R. N. of H.M.S. Egeria, which is making the Admiralty survey of the entrance. He says: 'It is no breach of etiquette on my part to state that the result of the survey is entirely satisfactory in so far as the approach to Prince Rupert from seaward is concerned.' That ought to be enough for the political variant of the modern 'Ananias.'

Of course, the real Prince Rupert is not yet in being. Until the townsite is sold—probably in May—permanent buildings cannot go up. Nearly everything there now will be swept away when the plans of the engineers are carried out. Prince Rupert is not to be a checker-board city. To my mind, that is a great point. You can't get a picturesque city on the rectangular plan. Those who know Detroit with its radiating avenues know how pleasant it is to get away from that particular form of the square deal. Prince Rupert is to have places and parks—which will prevent a fire running far—and undulating avenues and hills crowned with white edifices. It will not be one of those dull, decorous cities where a boy and a girl can't lose themselves in case of necessity. I climbed up one of the hills—probably it was what is called the Acropolis on the plan—and the view across the harbor was charming. Three years ago the site was virgin forest; and though it has been cleared, the stumps remain here and there.

The soil, which overlies solid rock, is made of decayed vegetation, and is damp and peaty. Many of the present temporary buildings are set on piles; they look like packing cases on stilts. There are two really good hotels, and a number of dollar-a-day propositions, where they give the guests "good, square meals," and ask them to sleep in bunks as in French-Canadian shanties. At present it is a dry town, the sale of liquor being forbidden in view of the railway construction work going on there. It is said they make a kind of cider for the use of citizens suffering from a chronic thirst. But nobody offered us any. Whoever wishes to get "full" must go to Port Essington, several hours' voyage, where a perpendicular person is regarded with suspicion. When I was there I asked a man with a face like a tombstone, who was reclining on the wharf,

ing the occasion. "That's so," was his only reply. Port Essington, a miniature Seattle, will be put out of action when Prince Rupert makes its real start.

Of course, Prince Rupert is bound to become a great seaport. It will be served by the shortest and by far the easiest freight route on the continent, and the sea journey from Prince Rupert to Yokohama is 400 miles shorter than the Vancouver route and 600 miles shorter than the distance between San Francisco and the Japanese port. Naturally, Prince Rupert will be the distributing point for all Northern British Columbia—a country richer in mineral resources than the more developed southern half—for the Yukon Territory and for all the Alaskan shoreline. It will eventually recover for Canada all the trade with the north that was lost to Seattle, a live city whatever its faults, during the Klondike boom. Also, it must become a great centre of lumbering, canning and the manufacturing of fishery products. Just outside the harbor is the finest halibut fishery in the world—an asset which has not yet been realized to any extent. Good progress has been made with the grading of the first 100 miles eastward of the G. T. P., and next summer the tracklayers should be at work.

There will be a record rush to Prince Rupert when the townsite is sold. Everywhere across the Rockies the interest in the new city is extraordinarily keen—as keen as was the interest in Dawson more than ten years ago. Anybody who can buy a city lot there will be making a good investment, if he buys to hold and not to sell again. If he does it for speculative purposes, he will be taking a hand in a game such as was seen in Winnipeg in 1881-2, though there will be more at the back of Prince Rupert than there was at the back of this city 25 years ago. I should like to see British and Canadian investors get the lion's share of the profits of Prince Rupert's development. As for the opportunities there for workers, not capitalists, I do not care to express an opinion. There is much unemployment on the coast, more even than on the prairies at the present time. Anybody who has a job in Winnipeg ought not to throw it up on the chance of doing better in Prince Rupert, or any other city on the Coast. For the present at any rate, a job in the hand—even if it be not exactly a "bird"—is worth two in the British Columbia bush.—Vancouver Daily News Advertiser, January 1st, 1909.

"THE SOUL OF POETRY."

The soul of poetry does not lie in its rhythm or rhyme, its assonance or alliteration. It can, indeed, get along fairly well, as Walt Whitman and Emerson and Browning have shown us, with little or no rhythm, and, as many others have shown us, with no vestige of rhyme. The soul of poetry lies in its poetic content, its elevation of thought, the artistry of its diction, the beauty of its tropes, the ardency of its feeling. Of course, the music of it is an additional delight, but it is not the essential part any more than it is of oratory; and the moment it begins to obtrude itself upon the attention and call for the conscious consideration of the reader it becomes a hindrance, not a help. "You will admit," said a friend of Clemenceau's, after a speech by Gambetta, "that it was a great speech." "Yes," said Clemenceau sarcastically, "all that it lacked was a guitar accompaniment." We do not want our poetry any more than our oratory to suggest guitar accompaniments, unless, perchance, the poetry is written to be sung, as a sermon is sometimes written to be intoned.—Current Literature.

They who are thoroughly in earnest are sure to be misunderstood.

HOLY AND REVEREND IN HIS NAME.

Sir,—There have come into use of late some expressions that to me are shockingly irreverent. They appear to emanate from that which is denominated Christian Socialism—an attempt to bring our Saviour and His Gospel into a relation with the affairs of this world which He rejected when He said "Who made me a judge or a divider over you?" Neither when He was on earth nor after His ascension did the apostles or other disciples ever address or speak of Christ except in terms of reverence. But our modern writers and speakers attempt to bring Him down to earth, instead of leading men up to Him. They call Him "the Man of Galilee," "the Carpenter of Nazareth," etc. The only time the scriptures refer to Jesus as a carpenter is in Mark 6:3, where those who were offended in Him said: "Is not this the carpenter, the son of Mary?" In Matthew 13:55 it is: "Is not this the carpenter's son?" But Jesus Himself has left the record that His disciples "call Me Master (or teacher), and Lord; and ye say well, for so I am." Would not His disciples in these last days do well to follow the example which our Lord commands rather than that of those who rejected Him?

ULSTER PAT.

SPARKS FROM OTHER ANVILS.

Herald and Presbyter: There is something pitiful in the plea for Christian unity of those who claim to be themselves Christians, while ruling out all others as denominationalists.

Michigan Presbyterian: It is increasingly hard to get a live pastor to leave a live church and become a semi-solent professor in a semi-solent theological seminary. When our seminaries are more in touch with the religious life of the nation there will be no trouble in securing the best pastors in the church to train men for real work.

Congregationalist: An item in a daily paper: "The two Congregational churches of — are again in search of a pastor." The total membership in one church is fifty-three, absentees, ten; total membership in the other, twenty-five, absentees, three. We hope both churches will have to hunt until they are weary enough to combine forces on one good man.

Cumberland Presbyterian: Ability to recognize past failures and weaknesses means possibility of doing better another time; blunders are not always beyond repair; warnings do not come to people who are beyond hope; "the same goal is still on the same track." Whether the new year finds us at new tasks or at the old ones, let us thank God, and let us take courage.

Lutheran World: Gambling is a vice that has only one side to it; and that one side is a bad side. Its influence on its indulger is always and only pernicious, whether the form of its indulging be in the buying of lottery tickets, the staking of money on a game of cards, the betting on a ball game, the guessing at the winners in athletic contests, or the taking a share in a church-fair raffle.

Christian Guardian: The preacher, being human, is subject to moods, but he is usually wise enough not to inflict his ill-feelings upon his congregation. Occasionally, very occasionally let us hope, a sermon is heard which is simply an outpouring of the preacher's wrath upon a people which has perhaps failed to appreciate him. Such a sermon should never be uttered. We are glad that it is not common, and it should never become so.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE APOSTLES IMPRISONED.*

(By Rev. P. M. McDonald, B.D.)

Filled with jealousy (Rev. Ver.), v. 17. An old writer has it: "Of all the passions, jealousy is that which exacts the hardest service, and pays the bitterest wages. Its service is—to watch the success of our enemy; its wages—to be sure of that success." Let there be no place in your mind for jealousy. It fills the heart with the hot and dusty ashes of wrong desires. It gives you pain upon all the occasions which should give you pleasure. The ancients represented jealousy as a man with the head of a hawk; in his left hand he held a stick, and in his right a whip with three thongs. With these he punished his slaves.

"O, beware of jealousy
It's the green-eyed monster, which
doth mock
The meat it feeds on."

But the angel brou'nt them forth, v. 19. God's angels still help defenceless ones who seek Him. Not long ago, a south-bound ship was wrecked the first day after it had come into the tropical waters. The crew took to the boats. A high sea was running, and it was only with the greatest care they kept the boats from swamping. As the dark night approached, most of the men were filled with fear. But one of them was a Christian, and he had the assurance that somehow God would bring them through the night in safety. He prayed earnestly for the protecting presence of God's angels. As soon as the sun dropped below the horizon, the ocean was full of a wonderful light. It was a phosphorescent sea they were in, and the night was as the day about the frightened boatmen.

Opened the prison doors, v. 19. There is a fable of a man in prison. He disliked his confinement. The misery of the place tortured him. He longed to get out. One day a shining Person came to his cell and said, "Come forth!" But the man crouched down where he sat, and cried aloud, "No! No! I am not ready to go yet. After all, the prison is warm and dry. Outside it is strange and the wind is cold. Besides, if my fellow prisoners are not virtuous, they are friendly." And he turned to his fellow prisoners and screamed, "Save me! Save me from the Man in white, and from the open door!" How many refuse the freedom from sin that Christ offers!

All the words of this life, v. 20. A legend tells how a secret disciple of Christ found the three crosses lying in a heap on Calvary, some days after the crucifixion, and not knowing which was the Saviour's she had a dead body brought and laid upon each of the crosses in turn. When it touched the third cross, the body was restored to life. This old story has no foundation in fact, but it pictures the power of Jesus to give the new life of purity and love.

We must obey God rather than men (Rev. Ver.), v. 29. These are the words the martyrs uttered, when the hand of persecution tried to turn them from Christ. John Bunyan was sentenced to three months in jail for preaching the gospel. When he was being taken out of the court, the judge said to him, "Unless you abstain from the course

you have been pursuing, we shall have to banish you from the country." To this Bunyan replied, "I am at a point with you! If I were out of prison again to-day, I would preach the gospel again to-morrow, by the grace of God." We are not called to assert our principles in such ways as these old saints; but in our daily life, in the home, on the street, in school, and at play or work, we have calls to do what God commands, rather than what selfishness or worldliness tempt us to do. We may do just as noble things as the martyrs, if we make the martyrs' motto our motto.

Rejoicing to suffer shame for his name, v. 41. An old mariner told me once, that the best wind that could blow for him when on the sea, in a sailing vessel, was "a head wind." A calm is the horror of seamen, and a fair wind makes a lazy crew; but when the wind is opposing and you have "to wear the ship" and "tack," you have order and discipline and obedience. "It takes a little longer time to make your run, but your men and yourself are in better condition for the vigilance and work," said he, "and it is great to feel that the obstinate wind, after all, has been made your servant." How good a prayer was that of the old saint, "Lord, do not make my burdens lighter, nor my foes fewer; but make me stronger and draw me nearer unto Thyself, and so shall I win the day and be more like Thee."

A PRAYER.

Our Father God—the doors of our hearts are not locked against Thee. Do not keep from entering them. Thou art ours. Make us Thine, in every part. Thy very Name and Nature is Greatness. Prevent us from resting before we get to Thee. All along the way, blossom our grassless desert into a delightful garden. In the transformation, transform us! Grow our lives from mere promise into mighty power. Arouse us to the largeness of a life so possible. Open our eyes to the supreme worth of such living. Keep us from the disaster of sealed sight. Consume every ambition to serve our Christ and Church completely. Reveal the gladness of the giver of his best for Thy glory. Create in us conquering kindness and colossal charity that the influence of our lives may become wider with the years. From least to greatest remember Thy chosen in largest blessing. Through Thy Son, our Brother, we have asked. Amen.

No education is adequate to the needs of life which does not produce decision of character, courage, self-control and perseverance.

The Sabbath is to give us a chance to do what we like to do—to carry out our own character; the use we make of it shows whether our character is Christ-like or not.—Anon.

It is unwise for us to try to hurry God. We ask for guidance and because it does not come before we have ceased asking we distrust God. That is not wise. The slowness of God is the safety of men.

The aim of all Christian teaching is to perfect character, and so initiate holy and helpful action. John Ruskin says at the close of one of his volumes: "This is the sum of all my writings, 'Whatever He saith unto you, do it!'" The words of Mary to the servants of Cana of Galilee is the word for us today: "Whatever Christ saith we can safely do, and less than that we dare not do."

LIGHT FROM THE EAST.

(By Rev. James Rose, D.D.)

Senate.—Means a full meeting of the Council or Sanhedrin. This court consisted of seventy-one members chosen by itself from the priestly aristocracy, who were Sadducees; the scribes, who were Pharisees; and the elders, who were prominent laymen. Every member must be a father, physically perfect, well read in the law and popular with his fellow men. The high priest was president, and the rest sat in a semicircle in the order of seniority. In the time of the Maccabees, the Sanhedrin was the supreme court of justice and the final court of appeal in Israel; but its power was limited by the Romans. Twenty-three members formed a quorum, and while a bare majority might acquit, a majority of two was required to condemn, unless when all the members were present, and then a majority of one might condemn. The Pharisees and Sadducees in the Council often quarreled, and this lessened its influence. It could meet any day except the Sabbath, but as sentence of death could be pronounced only on the day after the trial, such trials were not held on a Saturday, nor on the day before a festival. After the destruction of Jerusalem, the Sanhedrin moved from place to place, became only a school of interpretation, and finally sat for the last time at Tiberias in A.D. 425.

HOW TO PROSPER IN ALL THY
WAYS.

Daniel was a busy statesman. Darius had made him his chief minister. He had charge of the royal revenue, and was virtual ruler of the empire. But amidst all the cares of office, he knelt upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforesaid. For these prayers nothing was neglected. The administration of justice was not standing still; the public accounts did not run into confusion; there was no mutiny in the army, no rebellion in the provinces, from any mismanagement of his. Even his enemies said, "We shall find no occasion against this Daniel, except we find it against him concerning the law of his God." He found leisure to rule the realm of Babylon, and leisure to pray three times a day. Some would say that he must have been a first-rate man of business to find so much time for prayer. It would be nearer the truth to say, that it was his taking so much time to pray which made him so diligent and successful in business. It was from God that Daniel got his knowledge, his wisdom, and his skill. This was the secret of his being found by the king ten times better than all the wisest men that were in all his realm. The man must be busier than Daniel who has not time to pray, and wiser than Daniel who can do what Daniel did without prayer to help him.—Life in Earnest.

It is the inner life that makes our world. If our hearts are sweet, patient, gentle, loving, we find sweetness, patience, gentleness and love wherever we go. But if our hearts are bitter, jealousy, suspicious, we find bitterness, jealousy and suspicion on every path. If we go out among people in a combative spirit, we find combativeness in those we meet. But if we go forth in a charitable frame of mind, with goodwill in our hearts toward all, we find brotherliness and cordiality in every man we come up to in our walk and associations.

*S. S. Lesson, February 14, 1909—Acts 5:17-32. Commit to memory vs. 19, 20. Study Acts 5:17-42. Golden Text.—Blessed are they which are persecuted for righteousness' sake; for their's is the kingdom of heaven.—Matt. 5:10.

THE COMPASSIONATE CHRIST.

(By Rev. Theodore L. Cuyler, D.D.)

There is no place in which human sorrows are felt as they are felt in the heart of Jesus. No one knows human weakness as he knows it, or pities as he can pity. Every suffering of body is known to our sympathizing Lord, and every grief that makes the heart ache. Humanity is often worn out from over-use. It impatiently mutters, "Is that poor creature here again? I have helped him a dozen times already." Or it says: "That miserable fellow has taken to drink again, has he? I am done trying to save him. He makes himself a brute; let him die like the brutes!" Human pity often gives way just when it should stand the heaviest strain.

Compassion dwells in the heart of Christ, as inexhaustible as the sunlight. Our tears hang heavier on that heart than the planets which his divine hand holds in their orbits; our sighs are more audible to his ear than the blasts of wintry wind are to us. When we pray aright, we are reaching up and taking hold on that compassion. The penitent publican was laying hold of it when he cried out of that broken heart, "Be merciful to me, a sinner!" It is his sublime pity that listens to our prayers and hears our cries and grants us what we want. Therefore, let us come boldly to the throne of grace and make our weakness, our guiltiness, and our griefs to be their own pleas to him who is touched with the feeling of our infirmities. One of the most characteristic stories of Abraham Lincoln is that a poor soldier's wife came to the White House, with her infant in her arms, and asked admission to the President. She came to beg him to grant a pardon to her husband, who was under a military sentence. "Be sure and take the baby with you," said the Irish porter at the White House door. At length the woman descended the stairway, weeping for joy; and the Irishman exclaimed, "Ah, mum, it was the baby that did it!"

So doth our weakness appeal to the compassionate heart of our Redeemer. There is no more exquisite description of him than in this touch: "He shall feed his flock like a shepherd; he shall gather the lambs in his arms and carry them in his bosom; he shall gently lead those that are with young." Such is our blessed Master's tender mercy to the weak. It is broader because it never breaks the bruised reed or quenches the feeblest spark. This world of ours contains vastly more weak things than strong things. Here and there towers a mountain pine of stalwart oak; but the frail reeds and rushes are innumerable. Even in the Bible gallery of characters how few are strong; yea, none but had some weakness. Abraham's tongue is once twisted to a falsehood; the temper of Moses is not always proof against provocation; Elijah loses heart under the juniper tree, and boastful Peter turns poltroon under the taunts of a servant-maid. But evermore there waits and watches over us that infinite compassion that knows what is in poor man, and remembereth that we are but dust. For our want-book he has an infinitely larger supply book. The same sympathizing Jesus who raised the Jewish maiden from her bed of death, who rescued sinking Peter, and pitied a hungry multitude, and wept with the sisters of Bethany ere he raised a dead brother to life, is living yet. His love, as old Rutherford said, "hath neither grim nor bottom."

This compassionate Jesus sought to be living also in the persons of those whom he makes his representatives. "Bear ye one another's burdens and so fulfill the law of Christ." That law is love. This

law of Christian sympathy works in two ways: it either helps our fellow-creatures get rid of their burdens, or if failing in that, it helps them to carry the load more lightly. We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Here, for example, is a strong, rich, well-manned church; some of its members are dying of dignity and others are debilitated with indolence. Yonder is a feeble church in numbers and in money. Let the man who counts one in the strong church go where he can count ten in the weak church. If the compassionate Christ should come into some of our city churches, I suspect that he would order more than one rich, well-fed member off his dais cushion, and send him to work in some mission school or struggling enterprise.

That early church was saturated with the compassionate spirit of their Lord. They fulfilled the "law of Christ." The only genuine successors of those apostles are the load-lifters. The second coming of Christ in these days must be in the persons of those who bear the burdens of the weak, descend to men of low estate, and seek out and save the lost. One great need of the times is for rich people and cultured people to understand their duty and do it; otherwise wealth and culture is a snare and a curse. Jesus Christ exerted his divine might and infinite love in bearing the load of man's sins and sorrows. Consolation means copying the compassionate Christ. Power means debt—the debt we owe to the poor, the feeble, the sick, the ignorant, the fallen, the guilty, and the perishing. May God inspire us, and help us to pay that debt!
Brooklyn, N.Y.

I AM TIRED, FATHER.

Take unto Thyself, O Father,
This folded day of Thine,
This weary day of mine,
Its ragged corners cut me yet,
O, still the jar and fret!
Father, do not forget
That I am tired
With this day of Thine.

Breathe Thy pure breath, watching
Father,
On this marred day of Thine,
This erring day of mine,
Wash it white of stain and spot!
O, cleanse its every blot!
Reproachful Eyes! remember not
That I have grieved Thee
On this day of Thine!

PRAY CONSTANTLY.

But can we pray constantly? Will it not divert us from our work? No, it will not. Praying constantly means two things. It means having, in all that we do and say, the prayerful spirit, the sense of God's nearness to us and ours to Him, so that we feel His presence, and act as in His presence. This will help, and not hinder, our work. When we are expecting soon to see dear ones, we are not incapacitated by our expectancy. We work the more eagerly and intensely, but with a light and joyous heart. It is so in Jesus' service. We can live in the prayer-consciousness of His presence whatever our work or pleasure. Whatever cannot be done in this prayer sense of Christ, we may be sure, is an unallowable thing. But, secondly, unceasing prayer means constant actual turning from our task to speak to God. And we can and must do that. We cannot live a whole day through on one single word to God at the day's beginning. We could not work with a friend all day on such terms. Much less can we do so with God. Once and again and again during the day, we must turn definitely to Him for friendship, for counsel, for strength.—Selected.

LIFE LESSONS FROM JOB.*

The supreme lesson of the book of Job is the same as the supreme lesson of life, namely, that God is Lord over all, and that everything in life has its meaning and its end. We do not doubt this with regard to all that is pleasant and easy. The fact that it is pleasant and easy seems to us to justify it, but we are often in doubt about what is hard and bitter. But this, too, has its purpose, though it may be hidden from us.

We are meant to keep through life the attitude of hope. Job's worst sins were distrust and despair. We are meant to trust God whatever happens. Those who can say "Though he slay me, yet will I trust him" have learned the secret of peace which nothing can disturb. A brighter hope would have cheered Job's gloom. Christians have learned to say this much, even when they cannot say more, "Well, I will patiently wait for better things."

What can we say o'er whom the unbel-
hoiden

Hangs in a cloud, with which we can-
not cope.

What but look sunward, and with faces
golden

Speak to each other softly of a hope!

Well, we can say a good deal more than that. Job's experience teaches us that God is not absent from our experiences. The thing that seems hardest is doubtless the very best that God can do for us. It may not always seem possible to apply this explanation, as, for example, when we or our loved ones suffer terribly as the consequence of some other person's sin. But the principle of God's chastening purpose in all the events of life works so fully and is so much more rational than any other principle that we can afford to say about the cases where it seems inapplicable, "Well, I don't see how God could be concerned in this, but still he is over all, and I will trust him and wait."

Surely Job would have had a quicker escape from his gloom if he had been more unselfish. What right have we to sit down and muse over sorrows? We are intended to be working and living all the time for others, and if we do this, our hearts will be absorbed in it and in others, and lifted out of their own grief. A great deal of sickness to-day is doubtless due to selfishness. The sickness which springs from sin and self-indulgence is purely selfish out even when it seems to have other roots, real unselfishness, and activity for others would drive it away.

The great lesson of Job is the lesson of the greatness and strength of God. What is man that he should erect himself against God? Let him accept his lot and be still. But this is not the gospel. The gospel reveals not only the strength of God, but also his love and compassion. He is not only a strong king; he is also a gentle father. Job never calls him father, and his friends never tell him that God is his loving father. But this is just what we know about God, through the revelation of Jesus Christ.

DAILY BIBLE READINGS.

- Mon.—My testing (Job 1:12; 1 Pet. 1: 6, 7).
- Tues.—My adversary (Job 2:17; 1 Pet. 5: 8:11).
- Wed.—My perplexity (Job 21:7-13; Psa. 73:13, 19).
- Thurs.—My critics (Job 19:1-8; 1 Pet. 4: 12-19).
- Fri.—My humility (Job 40:3-5; Matt. 5:5).
- Sat.—My Redeemer (Job. 19:21-29).

Y. P. Topic, Sunday, Feb. 14, 1909—
Life lessons for me from the book of
Job. Job 42:1-6, 10-17.

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C. BLACKETT ROBINSON,
Manager and Editor.

OTTAWA, WEDNESDAY, FEB. 10, 1909.

Toronto Presbytery names Rev. R. P. MacKay, D.D., the well-known secretary for the Foreign Mission Committee, for the Moderatorship of next Assembly. No better nomination could be made. Let the Presbyteries from Prince Edward Island to Victoria, B.C., make it unanimous!

The attention of our readers is directed to the statement of the North American Life Assurance Company, as presented to the annual meeting last week. It shows an increased income, a marked reduction in expense ratio, added assets and a net surplus of \$376,214.15. The management of this old company is able, conservative and progressive.

The St. Mary's Journal has been discussing the importance of good ventilation, especially of churches, school-rooms and other public buildings. Several medical men were asked by the Journal to give their views. The replies are published, and among others Dr. Knox, one of our subscribers, writes very intelligently on the subject.

The alteration of a telegram sent by Mr. Borden, leader of the Opposition, to the Colonist, published at Victoria, B.C., and the printing of it in its garbled form on the eve of the election is one of the most disgraceful political tricks perpetrated for a long time. That it had a powerful influence in the result in British Columbia, where the question of Oriental immigration is a very live issue, is without doubt; and it was unquestionably the means of bringing about the defeat of the only member of the Government who went down in the fight. We are glad to see that Mr. Borden clears himself of it, but somebody was guilty of a dishonorable trick which both sides should unite in condemning.

FINED FOR SELLING WITHOUT A LICENSE.

There are many ways resorted to for evading the license laws, but one of the most unique is that for which a number of Montreal tradespeople have been fined, and doubtless many in other places are violating the law in the same way, it may be unwittingly. The police in Montreal seized about 500 pounds of chocolate and 25 gallons of brandy on the premises of one of the largest manufacturers of chocolates in that city. The chocolates each contained about half a teaspoonful of brandy, and there were fifty to a pound, though they were mostly sold in half pound boxes, at the rate of 60 cents a pound. The confections had quite an extensive sale, and numerous cases of intoxication among young people drew attention to the matter. Summonses were issued against some thirty dealers who were offering these or similar goods for sale. The action of the authorities will be a warning to others, and will show them that the law is strong enough to take hold and punish severely the unlicensed sale of intoxicants, even under such a guise.

Rev. Dr. Herridge made a pertinent suggestion when, in the course of a sermon, he expressed the opinion that Parliament should be opened with a religious service rather than a social function. We learn from the Catholic Register that every year, on the Sunday following the opening of Parliament, the Veni Creator is sung in the Basilica at Ottawa, to invoke upon the legislators and their deliberations the wisdom and guidance of the Holy Spirit. In the various churches, during the session, prayers are offered for Parliament. But why the opening functions on Parliament Hill should be all social does not seem becoming on the part of a nation professing to be Christian.

The London Times has recently published a number of letters protesting against the necessity imposed of kissing the book in administering the oath in our courts of justice. The Times endorses the attitude taken by its correspondents, and describes the practice as "nauseous." It adds: "There is neither antiquity, solemnity, nor decency to recommend it. It is degrading in form, disgusting in fact, derogatory to the Bible, dangerous to the people, and altogether alien to the solemnity of an oath and the dignity of a court of justice." Why not adopt the Scottish and Presbyterian form of taking the oath with uplifted hand? A sanitary, solemn and entirely decorous mode!

While we rejoice in the rapid growth of Presbyterianism in the West, we must not lose sight of the fact that other denominations are also growing. Winnipeg five years ago had only three Roman Catholic parishes, now it has eight, with also a new church in the suburb of St. Charles, and greatly enlarged accommodation in the cathedral at St. Boniface across the river. We presume, however, the increase in Roman Catholics is largely among the foreign element. The growth of Presbyterianism in the prairie city for several years has been almost phenomenal.

THE NIBBLERS WHO STAND ON THE BANK, LOOK ON, AND NIBBLE.

By Knoxonian.

One day several months ago, a most distressing accident took place in a Western town. A mill dam broke away, the rushing waters carried a row of houses from their foundation, and five lives were lost. From a well-written description of the accident in a local paper we clip the following in regard to the search made for the bodies of the drowned:

Willing hands rendered valuable assistance, but it was astonishing how many there were just as willing to stand aside and look on, wondering why some of those who were up to their knees in water and slush, working like niggers didn't do so and so, without ever taking into consideration that they were just as much entitled to do it as those who were doing the best they could. In such a crowd you will always find plenty of fault-finders and men who are ever ready to give directions, but they are the last to soil their boots or hands in real work.

Yes; you can always find that crowd without any difficulty. They always talk so loud that it is easy to find them. They stand on the bank, find fault, give orders, shout "Why don't you do so and so?" "Didn't I tell you so," and other equally sensible things, but take precious good care that they do nothing themselves.

Let those men who are searching for the dead bodies in the water represent the people who are working in the Church. Let the men who stand on the bank represent the large number in, or hanging on the sides of the church, who never do anything, never pay anything worth mentioning, and whose chief business it is to nibble at those who are doing the work. Let us listen to these nibblers for a moment as they nibble at the workers.

One nibbler shouts, "Why don't you do so and so?" It never occurs to this nibbler that it may be just as much his duty to do the thing as the duty of the worker he nibbles at. Oh dear no! Perish the thought. His business is to cross-examine the workers. The best work he can do for the Lord is to bombard with impertinent questions the people who are doing their best. So he says to the elder, Why don't you do this? and to the manager, Why don't you do that? and to the Sabbath school superintendent, Why don't you do the other thing? and to the minister, Why don't you do everything possible and impossible? How long would it take a thousand such nibblers to build a church, or endow a college, or send a missionary to the heathen? They wouldn't do it in 10,000 years. The lean nag that carries one of our student missionaries between his stations in Muskoka is worth more to the Church than 10,000 nibblers whose best work is to shout: "Why don't you do so and so?"

Listen to nibbler number two as he stands on the bank, and yells, "Didn't I tell you so?" His little soul is ecstatic. He hasn't felt so glad for a long time. He has seen somebody fall when

trying his best to do a good thing. A man with a heart as large as the head of a mosquito always feels bad when he sees a good worker fail in his attempt to do a good thing.

This nibbler rejoices at the failure because it gives him a chance to say, "Didn't I tell you so?" One peculiarity of the "didn't I tell you so" nibbler is that he has very little regard for one of the best-known incidents in the history of the United States. He too frequently forgets that little story about George Washington and his hatchet. When he says "Didn't I tell you so?" he means you to infer that he did tell somebody what was going to happen. Quite frequently he didn't do anything of the kind. He knew no more about it than anybody else—perhaps not half as much as the man who tried to do the work and failed. The "Didn't I tell you so" nibbler need never fail. His work is easy. Anybody can do it. All he does in his department of industry is stand on the bank, open his mouth, wag his unruly member, and out comes "Didn't I tell you so?" How many years of that kind of work would it take to evangelize the world?

The most provoking of nibblers is the fault-finding nibbler. He takes good care he never does anything himself. His business is to look on, and find fault with anybody and everybody. For this class of work he expects to hear the welcome, "Well done, thou good and faithful servant." One of two things is absolutely certain; either that nibbler will never hear that welcome, or Paul was sadly astray in his views on Christian duty.

The fault-finding variety of nibblers may be divided into a number of classes according to their specialty. One class makes a specialty of nibbling at the church music. The less they know about music the more persistently they nibble. Those who know nothing at all stand on the bank, and shout vociferously. Another class takes the session in hand. A third makes a specialty of finance and devotes all his energies to the managers. Those who never pay anything nearly always belong to this class. A fourth deals with the Sabbath school. Sometimes all the classes unite, and attack the preacher. There are various other specialties in the nibbling business. One man makes a specialty of nibbling at the Aged and Infirm Ministers' Fund, another at the Colleges, another at the Home Mission Committee and so on, every creature after his kind.

Viewed in regard to the manner in which they do their work, nibblers may be classified as the grave, the acute and the circumflex. The grave nibbler does his work in a heavy, half-melancholy sort of style. He is very likely to pelt you with misquoted passages of Scripture, and consign you to a bad place, if you decline to do what he wants. He tries to make you believe that he carries the keys.

The acute nibbler puts in his work in a bitter, venomous sort of way. It pleases him to give anybody pain. The youthful Nero loved to see flies tortured to death slowly; the acute nibbler loves to torture human beings. He says he is a Christian.

The circumflex nibbler works all round on general principles.

THE LIFE OF LIVES.*

This attractive looking edition of a book by the author of Farrar's Life of Christ is sure of numerous readers, although it will hardly rival its predecessor in popularity.

There is nothing very profound or too original here. The first four chapters deal, one may say, with the supremacy of Jesus over all other men. Four or five chapters in the middle discuss the teaching of Jesus in various aspects and wholly as it is given in the Synoptic gospels. Several chapters towards the close are taken up with the sufferings of Jesus and the title of one of these is "The Atonement." The rest of the book is occupied with a variety of topics such as, "Lessons of the unrecorded years," "The Messianic hope," "The titles of Jesus," "The order of events," "The final issues." It will readily be seen that there is no great unity or completeness, but a selection has been made out of many topics which might have been treated; and it may be acknowledged that many of the questions handled are of great importance.

Farrar's characteristics are by this time well-known. His style is never open to the reproach of baldness but it will not perhaps be judged that it is overloaded with ornament in this instance. His quotations especially from the poets abound. They are not trite but he seems hardly capable of stating an idea in his own words when he can quote from others. He has not ceased to hate "the ghastly dogma of eternal torments in hell-fire" nor to hold that "the claim of priests that they can absolve from sin entirely perverts the true meaning of Christ's words." But our author, let it be added, quotes with approval the words of Hooker, "We care for no knowledge in the world but this, that man hath sinned and God hath suffered, that God hath made Himself the sin of men, and that men are made the righteousness of God."

THE GREAT BRITISH MAGAZINES.

We have received from the Leonard Scott Publication Company the January numbers of the Nineteenth Century, The Contemporary, The Fortnightly, and Blackwoods. They are all so ably conducted and so well known as scarcely to require more than mention at our hands. Perhaps the articles that will most interest our readers will be "The Late Empress of China," by E. J. Dillon, and "How Do I Know the Dead Return," by W. T. Stead, in The Fortnightly. "The Pedigree of Christian Science," by F. Podmore, and "A New Anglican Argument," by J. H. Round, LL.D., in The Contemporary; "The story of The Young Turks," "The Mountains of the Moon," in Blackwoods; and an array of interesting articles in the Nineteenth Century, that makes it difficult to particularise. Our readers will make no mistake in buying one or all of the above. The happy possessor of the four can not help being well informed on the great questions of the day—literary, social, scientific and political.

*The Life of Lives—Dean Farrar: Cassell and Company, publishers, Toronto; The Upper Canada Tract Society, Ottawa, James Ogilvy.

CHURCH FINANCES.

Receipts for Schemes to Feb. 6, 1909.

Only three weeks are left to complete the Financial year for the Schemes of the Church.

At this date two funds fall short of last year's statement, viz: Home Missions and Augmentation. The expenditure for Home Missions this year will be considerably in excess of 1908.

The committee on the Widows' and Orphans' Fund have been looking forward with hope that they might be able to pay an annuity this year of \$175. As the last day of February falls upon a Sabbath this year, money received on Monday, March 1st will go into the account for the year, after which the account will be closed.

I would request congregations to see that their money is allocated so that each Scheme may receive its proportionate share, and that it be sent in immediately.

	1908.	1909
Knox College	3,101	3,398
Home Missions	94,889	84,410
Augmentation	16,029	14,908
Foreign Missions	54,923	66,723
Widows' and Orphans'	5,562	7,586
Aged and Infirm Ministers'	6,323	11,870
Assembly	2,427	4,248
French Evangelization	10,408	10,263
Pointe aux Trembles	7,172	8,111
Moral and Social Reform	1,135	2,473
Unappropriated	20,114	51,812
Total	223,692	266,397

JOHN SOMERVILLE, treasurer.

Presbyterian Church Offices, Toronto.

Feb. 6, 1909.

We have received from the Macmillan Company, of Toronto, another of "The Bible For Home and School Series," being Acts, by George Holley Gilbert, Ph.D., D.D. Price 75c. A fuller notice will appear later.

The January number of The Studio well sustains the high reputation of this leading art journal. The contents are varied and the illustrations numerous and excellent. Among the articles we shall only mention Henri Harpignies: A Review of his Career, by Henri Frantz, with 15 illustrations; Edwin L. Lutyens, F.R.I. B.A., Architect of Houses and Gardens, by G. L. Morris, with 14 illustrations; A Dutch Painter: Bernard De Hoog, by W. H. Watson, with 5 illustrations. The Studio, 44 Leicester Square, London, W.C.

The death of Archbishop Sweetman, of Toronto, will necessitate the selection of another archbishop to take his place. The Synod of the diocese of Toronto will meet this month to elect a bishop, after which it will be in order to choose an archbishop and a primate. Much interest centres around the election. Scotch archbishops are much in favor in Great Britain. Will it also be a Scotchman in Canada?

Sir Harry Reichel, principal of North Wales University College, and son of Bishop Reichel, pays a great compliment to Presbyterianism when he declares that the centre of culture in Wales is being removed from the parsonage to the manse. Formerly the Squire was the social centre of the rural parish, and the parson its embodiment of learning and culture. Now, he tells us, this is being changed, and the non-conformist minister is taking the lead, since a much higher standard of education prevails among non-conformists than among Anglicans.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

HER NEIGHBOR'S WAY.

People were beginning to avoid young Mrs. Hildebrand. There was a certain irritability about her manner, and little fine lines were beginning to show about the mouth. Her voice already had a sharp tone, and from the sweet-faced, happy girl who had started life to walk by Allan Hildebrand's side, she was fast developing into a peevish, fretful, fault-finding woman.

"It's her house, that's what's done it," said Mrs. Borton to her friend, Mrs. Phipps. "She's making an idol of it. That's what she's doing. I just wish you could see it. Not a speck, not a spot anywhere, but my! what is it going to amount to if she keeps on sacrificing everything to keep it so? She can't get anyone to stay with her long, and if a girl breaks a dish, they say she flies into a regular passion. She's that particular she'll soon have Allen Hildebrand so well trained he'll take off his shoes before he goes in at the front door."

"Ain't it too bad?"

"Perhaps she'll get over it," suggested Mrs. Phipps. "Young people need a lot of disciplining."

"Well," good Mrs. Borton arose, "I do hope, for the peace and comfort of all concerned she'll get over it," she remarked.

Singularly enough, young Mrs. Hildebrand happened in at Mrs. Phipps' not long after Mrs. Borton had taken her leave.

Mrs. Phipps was a comely, placid woman, with soft, brown eyes and a pleasant smile. Everyone loved her, from the milk boy to the man who emptied her ash-pit. Always courteous, considerate and thoughtful, she treated everyone after the fashion of the Golden Rule.

"It's such a trial to keep house," young Mrs. Hildebrand was saying. "Things upset me so—they will go wrong."

Mrs. Phipps smiled.

"They always will," she returned gently, "long after you and I have folded our hands in our last sleep. The thing to do is—"

It was Saturday afternoon, and just at that moment Mrs. Phipps' small son opened the door.

"Ma," he said, "Maggie's brought home the clothes and she says may she come in just a moment. She wants to tell you something."

"Why, certainly, my son. You will excuse me, I know, Mrs. Hildebrand."

The next moment a small, care-worn woman entered. There were tears in her eyes.

"What is it, Maggie?" kindly inquired Mrs. Phipps.

"Oh, ma'am, you know your lovely drawn-work centerpiece? Well, I knew how choice you were of it, and I tried to be as careful as I could, but when I was ironing it my little Mary came up behind me with a bottle of ink. I didn't see her and I turned real quick and bumped into her and she dropped the ink and it spattered all over your lovely centerpiece. I tried everything I ever heard of, but I can't get it out."

"Did you bring it, Maggie?"

"Yes; it's with the clothes. I'll get it."

A second later Maggie came back and held it up.

Yes, there it was, the beautiful centerpiece, all bespattered with very black ink.

Mrs. Hildebrand looked at it and wondered what Mrs. Phipps would say.

"If it were mine—well, I should simply go into hysterics," she thought. "I'd

discharge the woman and everything else. She was too utterly careless."

"I'll be willing to pay any price you set, ma'am," said Maggie, tearfully. But Mrs. Phipps was as placid as ever.

"You couldn't help it, Maggie," she said, "and don't think another thing about it. I know of a good ink-bleach that will make it nearly as good as new. Now, don't worry any more. You've been a faithful worker and I appreciate it. These accidents will happen."

Maggie wiped her eyes.

"Sure and you're a good, kind woman," she cried, "and there's not many like you. The world would be a better place if there was."

And Mrs. Phipps only smiled, but the little washerwoman went away not only with her full week's wages, but a plate full of cookies for the children.

The next moment another small boy came into the room.

"Ma," he cried, "Charley's gone and cut a big slit in your tablecloth!"

Mrs. Phipps arose.

"May I come, too?" asked Mrs. Hildebrand.

"Yes, indeed."

So both ladies adjourned to the dining room. There by the beautifully-set table, with its glossy cloth, stood a little boy with downcast face.

"I'm awful sorry, ma," he said; "but the knife slipped while I was slicing an apple and I cut the tablecloth."

They both looked at it, Mrs. Phipps and Mrs. Hildebrand. Yes, there it was, a long, clean cut that had gone clear through the handsome cloth, leaving the table exposed beneath it.

Mrs. Phipps laid her hand on Charley's head.

"Mother's little boy should have cut the apple on the kitchen table," she said gently. "Never mind, sonny; it can't be helped now, but remember next time."

"I will," humbly returned the little boy.

As the ladies went into the sitting-room Mrs. Hildebrand looked curiously into the sweet face. It was as unclouded and tranquil as ever.

"Well," she said, "I imagine it was a good thing for me that I came in here today I've had a lesson in patience I won't forget. Why, if either one of those two things had happened in my house I'd have flown all to pieces."

Mrs. Phipps smiled.

"I overcame all that years ago," she returned, "by the grace of God. I used to go all to pieces, too, as you say, until I found a verse in the Bible and lived up to it." And then she repeated softly these words: "Be careful of nothing." That means," she said smiling, "broken dishes, cut tablecloths, ink-spattered centerpieces and vexations we cannot help, but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."

Young Mrs. Hildebrand rose suddenly and kissed her friend.

"Thank you," she said humbly. "I'm going home to read it for myself and to turn over a new leaf. Why, I'm beginning to be nothing but a nervous wreck over the subject of good housekeeping—the question of having things just so. But I'm going to stop right now, and get back some of my old-time spirits and rosy cheeks. It doesn't pay, all this fretting and fussing. At any rate, I'm going to stop."

"No," replied Mrs. Phipps, "it doesn't pay this sacrificing of time and

comfort and physical health for the keeping up of any house. I'm not deprecating good housekeeping—far from it; but there are better things farther on."

And young Mrs. Hildebrand saw the wisdom of the other woman's philosophy and stopped just in time, and all because of her neighbor who was noble and large-hearted enough not to permit the carking cares of life to sour, embitter and narrow her.—Susan Hubbard Martin in Exchange.

HOW GRACE SPELLED LOVE.

A class of very little girls were learning to spell. "Etta, spell pig, and tell us what kind of noise little pigs make," said the teacher. "P-i-g, pig," answered Etta, "and this is the noise they make, 'Que, que, que.'" "You may spell dog, Roey," said teacher to the next little girl.

"D-o-g, dog, and our doggie says, 'bow-wow-wow.'" "Now, cat, Mary."

The next little girl said, "C-a-t, and my kitty says, 'mew, mew.'" "Grace, you may spell love," were the teacher's next words. Grace didn't stop to give the letters, but ran and threw her arms about the teacher's neck, giving her a kiss on the cheek. "We spell love that way at our house," said she.

How the girls laughed at this queer way of spelling!

"That is a beautiful way," said the teacher, "but do you know another way?"

"Oh, yes," said little Grace. "I spell love this way," and she began putting the books in order on teacher's desk.

"I spell love by helping everybody when they need me."

"That's the best way of all to spell love, and now we will have it as the books spell it." Then all the class said together, "L-o-v-e, love."

God's command is to love God how? And your neighbor?

"That's the best way of all to spell love, and now we will have it as the books spell it." Then all the class said together, "L-o-v-e, love."

God's command is to love God how? And your neighbor?

A NEW USE FOR SQUIRRELS.

"One of the uses of education," said young Mr. Quimby, when he settled down on his newly acquired farm to put his agricultural studies into practice, "is the ability to turn everything to account." Having delivered himself of that wisdom, he procured a board, painted a sign upon it, and nailed it upon one of his pear trees, where all might read:

"These trees and pears are infested with Scierus Hudsonius."

"The owner considers that this notice frees him from responsibility for the fate of any persons who disregard the warning."

All that year luscious pears hung unguarded from Mr. Quimby's orchard boughs — Sheldons, Bartlette, Clapp's Favorites, and other choice varieties. Hungry boys stood just outside the fence and eyed them, but none intruded.

"What are skurrus hudsonicusess?" they asked Mr. Quimby, fearfully.

"Little red things that eat into the pears and devour the seeds," said Mr. Quimby, in his most learned tone.

Later, when the pears had all been picked and sold, one of the small boys mustered courage to put the question to the school teacher, who looked it up.

"They are red squirrels," she announced, authoritatively.—The Youth's Companion.

The habit of happy thought would transform the commonest life into harmony and beauty.

"HE SHALL NOT FAIL NOR BE DISCOURAGED."

School was out, but one boy lingered. When the room was cleared he made his way to the teacher's desk.

"Well, John, what is it?"

"It's no use," said John, the tears choking his words. "I just can't do these examples. I don't understand a thing we have been trying to do, and my work is all wrong. If it wasn't for having the other boys laugh at me, I would go back. I can't get anything right."

"Let me see your paper," said the teacher. "See, this one is right."

"Maybe it is; but I don't know how I did it, and the rest are all wrong."

"No, here is another that is almost right. You began well, and made just a trifling mistake. Let us correct that and see how well it will come out."

It would be too much to say that the teacher showed John how to do the work. He was too weary and discouraged to understand very much of what she showed him. But one thing he understood—the teacher had confidence in his ability to succeed.

"She thinks I can do it, and I believe I can," was about the way he put the case. "The teacher is a brick! She has faith in me."

That the teacher was not discouraged about him rebuked his own discouragement concerning himself, and gave him power to succeed. He was not a brilliant scholar, but he was a faithful student—a worker who needed just the encouragement his teacher gave him, to add hopefulness and outlook to the work.

Years afterward, in a time of perplexity and doubt, the lesson came back to him. He had suffered disappointment and his faith was sorely tested. He was tempted not to try again. Then he found the prophetic words, "He shall not fail nor be discouraged."

"I wonder if that means that God has faith in us?" he asked. "That is what it seems to mean. 'A bruised reed shall he not break, and the smoking flax shall he not quench. . . . He shall not fail nor be discouraged.'"

His own lamp had been burning dimly enough, and sometimes had given smoke instead of light. He had been bruised, wronged, disappointed. Had God any oil for a lamp so nearly dry? Could God bind up so bruised a reed? Would God count himself to have failed if one poor man like himself should let his light flicker and go out or if a reed so bruised should die?

"He shall not fail nor be discouraged." The words came back to him with the clear ring of assurance. He remembered the day when he stood, a big boy, ashamed to cry, but humiliated and discouraged, before the teacher's desk, and how her faith in him had given him faith in himself. Man that he was, he sobbed again before the Great Teacher who giveth to all men liberally and up-braideth not:

"O God, if thou are not discouraged concerning me, I will not give up in despair of myself!"—Selected.

A FEW HOLDS.

Hold on to your tongue when you are just ready to speak harshly.

Hold on to your virtue—it is above all price to you in all times and places.

Hold on to your foot when you are on the point of forsaking the path of right.

Hold on to the truth, for it will serve you well, and do you good throughout eternity.

Hold on to your temper when you are excited, or angry, or others are angry with you.

It is one thing to wish to have truth on our side, and another thing to wish to be on the side of truth.

USEFUL KNOWLEDGE.

The truly useful knowledge is mastery. Mastery comes by attending long to a particular thing—by inquiring, by looking hard at things, by handling and doing, by contriving and trying, by forming good habits of work, and especially the habit of distinguishing between the things that signify and those that do not. No doubt we often find it necessary to recall a multitude of small facts. But is it wise to prepare years in advance by storing all the facts in the memory? I cannot think so. Exercise of the memory involves nervous strain, and after an early age a considerable nervous strain. It is more economical and more businesslike to employ mechanical contrivances, rather than brain tissue for such purposes, to leave the vast mass of useful facts in grammars, dictionaries, and text-books, and to collect those for which we have a present use in the note-book or the card-index. Unused knowledge, like unused money, becomes corrupt. Uncritical, ill-mastered knowledge is at its best a knowledge of useful things, which, as Hazlitt points out, is not to be confounded with useful knowledge.—Prof. L. C. Miall.

THE ENDLESS CHAIN.

(By Priscilla Leonard.)

"Such a little Lie!" said Johnny, "and so 'white!'"

So he told it without fear (Though he felt a little queer). And things seemed to go quite pleasantly and right.

But the next day came another Lie to call.

"You will need me very soon!" (So he did, that very noon.) And this second Lie was gray—not white at all.

Pretty soon a third Lie came to join the two.

"You must use me before long!" (Johnny felt the need was strong.) But this Lie was black—as black as Johnny's shoe.

After that they came in crowds to Johnny's door,

And he had to tell them all. While the first Lie, white and small, Sat and grinned—he'd worked the trick so oft before!

—Morning Star.

THE YOUNGEST.

(By Elizabeth Foote.)

Little rider where the trails are steep,
Little gazer from the hills above,
Little wanderer where the woods are deep
Over the roads I love.

Little dreamer on the gusty knoll,
Little listener where the dark trees blow—
Pines with voices like a human soul—
Those are the woods I know.

Little reader in the firelight,
Little sleeper at a lonely mine,
Little One! I long for thee tonight
And for my home, and thine.

—Atlantic.

Human love began in a Paradise on earth, but it is carried over into the paradise of heaven.

The tiniest dewdrop hanging from a grass blade in the morning is big enough to reflect the sunshine and the blue of the sky. We do not need to do great things to show the love and kindness which fill our hearts. Little sacrifices and self denials mirror that inner life as the dewdrops mirror the blue of heaven.

BABY'S OWN TABLETS

A BLESSING TO CHILDREN.

A medicine that will keep babies and young children plump and good natured, with a clear eye and rosy skin is a blessing not only to the little ones but to mothers as well. Baby's Own Tablets is just such a medicine. They cure all the minor ailments of children and make them eat well, sleep well and play well. Thousands of mothers use the Tablets and praise them. Mrs. Lorenzo Rose, Lake Talon, Que., says: "I cannot say too much for Baby's Own Tablets. I have proved their value in colic, constipation and other childhood troubles." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

Prayer pierces through appearances to the reality of God, draws His presence about the soul, calms and strengthens the weary and tired heart.

NORTH AMERICAN LIFE

ANNUAL MEETING.

Report for the Year 1908.

The Twenty-eighth Annual Meeting of the North American Life Assurance Company was held at its Home Office in Toronto, on Thursday, Jan. 23rd, 1909, when the following report of the business of the Company for the year ended Dec. 31st, 1908, was presented.

Cash Income.

The cash income for the year from premiums, interest, etc., was \$1,897,078.26, showing the satisfactory increase of \$81,980.59.

Reduction in Expense Ratio.

The business has been conducted on a conservative basis, as is shown by a further reduction in the ratio of expenses to premium income, thereby placing the North American Life in the front rank of economically managed Canadian companies.

Payments to Policy-holders.

The amount paid on policy-holders' account was \$654,991.05, and of this sum \$368,831.76 represents payments for Dividends, Matured Endowments and Investment Policies.

Assets.

The Assets increased during the year by the sum of \$654,762.01 and now amount to \$9,590,638.09. The Assets continue to be, as heretofore, invested in the best class of securities available; a detailed list of these will be published with the Annual Report for distribution.

Net Surplus.

After making ample provision for all liabilities and paying the sum of \$124,712.26 for dividends to policy-holders, the net surplus was increased to \$876,214.15.

Insurance.

The policies issued during the year, together with those revived, amounted to the sum of \$4,465,224.00, making the total insurance in force \$40,341,091.00.

Audit.

A monthly examination of the books of the Company was made by the Auditors, and at the close of the year they made a thorough scrutiny of all the securities held by the company. A committee of the Board, consisting of two Directors, made an independent audit of the securities each quarter.

L. GOLDMAN, J. L. BLAIKIE,
Managing Director. President.

The Annual Report, containing a detailed list of the securities, will be sent in due course to each policy-holder.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

EASTERN ONTARIO.

On a recent Sunday, Rev. Wm. Johnston, of Millbrook, preached a very suggestive sermon from the words in Jonah—"He paid the fare thereof and went."

Rev. Mr. and Mrs. Lee, of Apple Hill, entertained the young people of the congregation very pleasantly last week. The manse was well filled with the delighted guests.

Anniversary services will be held in Knox church, Perth, on Sunday, Feb. 14. The Rev. Edward McGougan, M.A., B. D., of Erskine church, Montreal, will be the preacher.

St. Paul's Church, Port Hope, (Rev. H. E. Abraham, pastor), reported an active membership of 273 to the recent annual meeting with total receipts for 1908 of \$6,170.40. In view of the excellent financial position of the congregation it was decided to increase the minister's salary by \$100 from the last of next October.

A good programme was presented at the last regular meeting of the Beaver-ton Knox Church Y. P. Union. Readings were given by Mr. J. S. McDonald, Mr. J. C. Morrison, Mr. C. Calder and Mr. L. S. Bowerman, who well discharged the duties of the chair. A paper was also read by Mr. G. F. Bruce, on the meanings and full significance of the word Church. Several musical numbers helped to make a pleasant and profitable evening.

The annual meeting of Knox Church, Cornwall, Rev. Dr. Harkness, pastor), was well attended. Mr. A. E. Maclean, chairman of the Managing Board, presided. Reports from the various societies showed general prosperity and activity all along the line. The membership stands at 323, 115 families. The contributions from all sources, including the organ fund, totalled over \$7,200, of which about \$3,000 was for missions. W. Pollock, J. F. Smart and James Gardner were re-elected to the Board of Managers for the three years ensuing. There were no changes in any of the officials.

Referring to the recent visit of the pastor of Taylor's Church, Montreal, to Smith's Falls, where he conducted anniversary services in St. Andrew's Church, The Record says: "Mr. Reid's splendid pulpit work on Sunday assured him of a large audience at his lecture on Monday evening. His excellent memory, his ability to imitate the Irish brogue and his power of describing the things he had seen and heard, combined with the numerous pictures thrown on the screen, made his lecture on "A Trip through Ireland" exceedingly enjoyable as well as interesting and instructive.

In 1875 several congregations connected with the "Old Kirk" declined to come into the union. Those for the most part, were situated in Eastern Ontario although there were a few in the West and a number in the Maritime Provinces. As the years went by one by one they joined the Canadian church until now, so far as we know, there are only two congregations in Ontario and Quebec retaining the old name, viz: St. Columba at Kirkhill, and St. Andrew's, in Montreal. St. Columba, we see it announced, is about to call Rev. D. N. McPhail, B.D., Ph.D., a young Prince Edward Islander, with gaelic. We do not know the strength of this congregation, but it has one of the best church buildings in Glengarry.

Rev. Professor Dyde, of Queen's University, Kingston, has been preaching anniversary sermons at Oshawa.

Rev. Hugh Munroe, B.A., of Bowmanville, will give the opening address at next meeting of Whitby Presbytery.

The stipends of Rev. Dr. Mackie of St. Andrew's church and Rev. Dr. MacTavish of Cooke's church, Kingston, were at the annual meetings recently held advanced by \$200 each.

At the annual meeting of the Lanark and Renfrew W.F.M. Presbyterian membership of auxiliaries was reported as 849; Mission Bands, 416. Bales of clothing to the value of \$1,034.12 had been forwarded to Albernie, B.C.; and the total contributions from auxiliaries and mission bands was \$3,982.08.

At the annual meeting of the Perth Branch Bible Society, on motion of Rev. Mr. Currie, a committee composed of Rev. A. H. Scott, the secretary, and Mr. R. A. Brown was appointed to draft a memorial minute in behalf of the late James Allan, who for many years was the faithful and efficient treasurer of the society.

The recent social of the Balderson congregation was a most enjoyable affair, given for the purpose of furnishing funds for the purchase of papers, etc., for the Sunday school, it was quite a success. The young people of Lower Drummond were the chief entertainers. Choruses, solos, recitations, duets and readings were given and much appreciated. Supper was served in the basement. All present were pleased with the entertainment. Rev. J. S. McIlraith occupied the chair and presided in his usual happy manner.

At the recent successful meeting of the Lanark and Renfrew W.F.M. Presbyterian the following officers were elected: President, Mrs. E. W. McKay, Smith's Falls; 1st vice-president, Mrs. A. A. Scott, Carleton Place; 2nd vice-president, Mrs. Goodwill, Cobden; 3rd vice-president, Mrs. McKenzie, Douglas; 4th vice-president, Mrs. W. A. Patterson, Carleton Place; corresponding secretary, Mrs. R. C. Wilson, Renfrew; recording secretary, Mrs. W. C. Irving, Pembroke; treasurer, Mrs. A. M. Greig, Almonte; Mrs. Ralph Ross, Pembroke, Mrs. McKay, of Smith's Falls, and Mrs. R. C. Wilson, Renfrew, were chosen delegates to the general meeting in Ottawa. Smith's Falls is to be the next place of meeting.

TORONTO.

Rev. P. M. Macdonald, B.D. is the interim moderator of the Chester congregation.

The call from Deer Park to Rev. G. B. McLeod, of Truro, has been sustained, and will be transmitted.

Royce Avenue congregation has been granted leave to move to a site to be selected west of Dundas-street.

This Presbytery re-elects Rev. James Murray moderator for the ensuing six months, and nominates Rev. Dr. MacKay, F.M. Secretary, for the moderatorship of next General Assembly.

The call from St. James Square to Rev. Clarence Mackinnon, B.D., of Winnipeg, was approved by Presbytery. The stipend is \$3,500 with six weeks holidays, and, if necessary, an assistant will be provided.

The matter of the removal of West Church to a new site was referred to a special committee, of which Rev. Dr. MacLaren is convener, which will confer with the congregations interested and report.

WESTERN ONTARIO.

The anniversary services of Knox Church, Cayuga, were conducted by Rev. Dr. G. H. Smith, of St. Catharines, when large congregations were in attendance. The offering and receipts from concert amounted to \$240.

St. Andrew's church, Wingham, continues to flourish under the ministry of Rev. D. Perrie. Last year the receipts amounted to over \$4,000. Successful anniversary services were recently conducted by Rev. James Murray, moderator of Toronto Presbytery.

The total receipts reported at the annual meeting of Stanley street church, Ayr, amounted to \$2,968.53. The various activities of the congregation were shown to be in good condition. A motion was carried recommending the session to purchase individual communion cups.

The Rev. E. C. Currie, late of Sarnia, was formally inducted into the Richmond Hill charge, to take the place of the late Rev. J. A. Grant. Rev. Mr. McGillivray addressed the minister. Moderator W. G. Back addressed the congregation. Rev. Mr. Booth preached the sermon. A large number of ministers, elders and members of the congregation were present.

The pastor, Rev. Mr. Nichol, took the chair at the annual meeting of Knox church, St. Mary's. The treasurer read the financial report, which was very satisfactory, showing a balance on the right side of \$187.00, after paying all current expenses, the interest on the mortgage and part of the debt. This was followed by reports of the work and financial condition of all the organizations of the church. The new managers elected were Messrs. Duncan MacVannell, Neil Currie, Wilkie, and J. P. Rogers. All the other officers were re-elected. During the year the individual communion cup was introduced.

Most encouraging reports were submitted at the annual meeting of Knox Church, Clifford, Rev. S. Young, the pastor for more than 30 years, in the chair. The retiring managers, Messrs. Andrew McIntosh, Herb Whyte and J. R. Aitchison, were re-elected for three years, and Mr. John Drummond was re-elected chairman of the Board, and Mr. J. R. Scott was re-elected secretary. Trustees, Messrs. Donald Campbell, Wm. Elmalie and Alex. McIntosh were again re-elected, as was also Miss Ethelwyn Hillhouse to the position of organist. It was decided to postpone the installation of acetylene gas lighting for the present, and instead to make necessary repairs on the manse and church.

The annual meeting of Chalmers Church, Flesherton (Rev. G. C. Little, pastor), was held on January 28th and the reports all showed a year of prosperity. The session reported 15 new members, 13 of whom were on profession of faith, 8 were removed, leaving a net gain of 7 and total membership 128. The financial statement showed the total receipts to be over \$1,100.00, an increase of \$42.00 over the previous year. After meeting all liabilities there remained on hand in general account \$254.00; on building account \$92.00; in Ladies' Aid \$72.00 and Sabbath school, \$79.00. J. L. McMullen, J. P., chairman of the Managing Board, and Arch. Boyd and Andrew Gilchrist, retiring members, were re-elected. J. Blackburn was re-elected secretary-treasurer and Mrs. Blackburn, organist. Chas. Stewart and Geo. Cairns were elected auditors.

WESTERN ONTARIO.

The Rev. G. H. Smith, D.D., of St. Catharines, and the Rev. D. G. McPhail of Cayuga exchanged pulpits on Sunday last.

On a recent Sunday Rev. J. J. Paterson, of St. Andrew's, Sarnia, exchanged pulpits with Rev. E. C. Carrie, of Burn's Church.

Rev. Thomas H. Mitchell, of new St. James, London, exchanged last Sunday with Rev. Walter Nichol, of St. Marys.

Rev. A. E. Mitchell, minister of Knox Church, Hamilton, has been presented with a handsome silk pulpit gown.

The fourteenth anniversary of the opening of Knox Church, Acton, and the sixty-fourth of the organization of the congregation was held last Sunday, when Rev. Albert E. Mitchell, B.A., of Knox Church, Hamilton, preached morning and evening.

The Rev. Robert Pettigrew, M.A., of Glenmorris, on completing a 25 years' ministry, was presented with a beautifully illuminated address, handsomely bound in album form, and containing the signatures of members of the congregation. It also voiced the loving respect of the flock for their esteemed pastor.

The year 1908 marked a very important stage in the history of the Barrie Presbyterian church, as the closing of the year found the congregation free from debt. Rev. Dr. McLeod has been the pastor of this congregation for twenty-four years, and the influence of his long, able and faithful ministry will be felt in the church and community for many years to come.

Knox Church, Woodstock, (Rev. R. B. Cochrane, pastor), is in a prosperous condition. The membership is 547, an addition, after making all deductions, of 27 during the year. Receipts \$6,752.21; payments, \$6,710.37, leaving a balance of \$42.44 in the treasury. The mortgage debt of the church was reduced by \$1,500. Mr. Malcolm Douglas, was re-elected secretary-treasurer, a position he has usefully filled for several years.

The pastor, Rev. Barber, presided at the annual meeting of Knox Church, Embro. At the beginning of the year the envelope system for contributions was adopted, and was found satisfactory. Perhaps as a result the contributions for congregational and mission purposes are much in advance of former years. The total receipts were \$3,855.05, and of this amount \$1,033.68 was devoted to missionary purposes.

Chalmers Church, Woodstock, (Rev. Dr. Dickie, pastor), contributed more largely than before to the congregational purposes and for sending the gospel to others. The present membership is 456, there having been 33 additions and 29 withdrawals. The number of families in the congregation was 180. The total contributions for all purposes amounted to \$4,921.61. A committee to look after the erection of a new church building was appointed viz.—Messrs. James W. Innes, Wm. Matheson of the Governor's road west, John Weir, Hugh McDonald, Wm. Amos, Pierce Irving, R. W. McPherson, James Forbes, George A. Mason and Allan Virtue.

The reports of Central Church, Galt, (Rev. Dr. Dickson, pastor), presented at the recent annual meeting, were all of a most satisfactory nature, and those in attendance could not but be impressed with the prosperity and stability of this old and influential congregation. The present membership is 826, a net gain of 28 during the year. The following officers were re-elected: Trustees—Messrs. Robert Cranston, Thos. Telfer and Thos. Hunter; Managers—Hon. James Young, (chairman), A. J. Colvin, F. L. Hamilton, D. Smith; treasurer—Mr. Alfred Taylor; secretary—Mr. A. J. Colvin. It was decided by the congregation to adopt a system of collection for all church purposes by envelopes.

WINNIPEG AND WEST.

Rev. J. W. McMillan, of St. Andrew's, has been elected moderator of Winnipeg Presbytery.

Winnipeg Presbytery has granted leave to Dufferin Avenue congregation to remove farther north.

Knox church increased the salary of Rev. Solandt, assistant minister by \$300, thus demonstrating in a very practical way its satisfaction with his services.

Knox church has now a membership of 808, an addition of 80 new names last year. The total receipts amounted to \$20,001.71, of which \$5,778.01 went to various mission and benevolent schemes.

The managers' report expressed gratification at the election of Dr. Duval to the moderatorship of the General Assembly. The following officers were chosen: H. S. Paterson, secretary, re-elected; E. H. Blissett, treasurer, re-elected; H. H. Saunderson, financial secretary, re-elected. Retiring managers, Thos. Ross, D. B. McRae and John McKechnie were again elected, and Wm. Russell was also chosen.

MONTREAL AND QUEBEC.

At Montreal West, Rev. A. S. Ross, B.A., has been preaching on "Bad Bargains."

General regret is expressed at the resignation of the Rev. J. Lyall George as pastor of Calvin church. During his residence of twelve years in Montreal Mr. George has taken a deep and active interest in all matters concerning moral betterment of the district in which he labored and the city as a whole. His retirement from so arduous a field is brought about by ill-health. The pulpit will be declared vacant on first Sabbath of March. Rev. W. R. Cruikshank, whose address is the Y.M.C.A. building, has been appointed interim moderator, and to him applications for a hearing should be made.

Rev. A. T. Love, B.D., of St. Andrew's church, Quebec, has been lecturing on the Immortality of Burns, with Hon. Justice McCorkill as chairman. The lecturer rapidly sketched the career of Scotland's native poet, dwelling upon his wonderful sympathy, which was undoubtedly the source of his great popularity. Burns was the champion of democracy, and love and sympathy pervade his feelings more than any other poet. Scotsmen were proud to regard him as their fellow-countrymen, his fame has now become the common property of the whole world. While there were greater poets than Burns, such as Shakespeare and Milton, yet as a songster he soared above them all. His intense realism and passionate love of nature also made him popular, and although he had his full share of the faults and frailties of human nature, his name inspires greater enthusiasm year after year, and his empire has become world-wide. Mr. Love's exposition of the virtues and career of the great Scottish bard was brilliant, and when he sat down a hearty vote of thanks was tendered him for his splendid effort.

The average attendance at the Orillia Sunday School last year was 426. Mr. H. Cooke was re-elected superintendent. \$150 was voted to the missions of the church. Mrs. Fred Stanley Smith was presented with a handsome cut-glass bowl and centre piece, in recognition of her services as teacher for some years past. Mr. Cooke in a complimentary speech expressed the regret of the teachers at the severance of the relationship of one whose name had been associated with the school for so many years, her father, the late Thomas Dallas, having been the first superintendent at its organization, retaining that position for over thirty years, until his death in 1880.

ST. ANDREW'S CHURCH, QUEBEC.

Correspondence Montreal Witness.

There has just been published a pamphlet which contains a historical sketch of this old church, and as the congregation is preparing to celebrate next year the one hundredth anniversary of the erection of its present building, the following facts will no doubt be of interest:

St. Andrew's church, Quebec, is one of the oldest in Canada, services according to the Presbyterian form of faith having been held in Quebec unintermittedly since 1759, the year of the Conquest. These services were first held in the Jesuits' Barracks, and were conducted by the brave captain of the Fraser Highlanders, the Rev. Robert McPherson, which regiment had highly distinguished itself both at the siege of Louisburg and at the battle on the Plains of Abraham. Soon after the surrender of the city a Presbyterian congregation was organized and on its membership roll appear such names as Thompson, Blackburn, McLean, McPherson, Paterson, Matheson, Macdonald, Munro, etc., all members of the Church of Scotland. It is interesting to note that the first regular pastor of this congregation was the Rev. George Henry, a military chaplain, who is said to have been present at the taking of Quebec. He began his duties in 1765.

Of still greater interest is the fact that for some time after the Conquest this congregation held its services in the chapel of the Ursuline Convent. Afterwards an apartment was fitted up as a chapel in the Jesuits' College, and there from 1807 to 1810 the congregation worshipped in a room in the Court House.

Letters patent, however, had been issued by King George III., in answer to a request, granting a lot of ground on St. Ann street as a site for the erection of a church. This was in 1802. In 1810, on Nov. 30, St. Andrew's Day, the present building was opened for worship, and appropriately named St. Andrew's church. This building, which presents a quaint antique appearance, has remained almost unchanged externally ever since, except that the steeple was taken down some thirty years ago. This was done to give accommodation for the organ. Handsome memorial windows and fine tablets have been erected, and the old church, with its skylight windows in the roof, is viewed with no little interest by strangers and tourists.

Since the opening of the church for divine service, in 1810, the congregation has had but four pastors: The Rev. A. Sparks, D.D., 1810-1819; the Rev. James Harkness, D.D., 1820-1835; the Rev. John Cook, D.D., 1836-1864, and the Rev. Andrew T. Love, B.A., 1864, the present pastor.

The elders at present are: Messrs. J. H. Clint, A. J. Elliott, John Strang, James Reid, Robert Stewart and John Jack. The board of management is composed of the following gentlemen: Messrs. Adam J. Elliott, John Breakey, M. Lampron, J. H. Thomson, A. Robertson, Colonel Turnbull, George Mitchell, G. B. Ramsey, A. W. Hay and R. H. O'Regan. St. Andrew's church has also a beautiful kirk hall and a comfortable manse.

A new pipe organ is being installed in St. Andrew's Church, Sarnia, at a cost of \$4,700. The Karn Co., of Woodstock, are the builders. As the space occupied by the old organ would not suffice for the new one, considerable alterations had to be made in the church for its reception. The "opening day" has been fixed for Sunday, the 28th inst., when the Rev. Dr. Hossack, of Toronto, will occupy the pulpit. The old organ after being thoroughly over-hauled, will put it in first class condition, is to be placed in Geneva Church, Cheshley.

HEALTH AND HOME HINTS.

If kept in a cup and covered with cold water, yolks of eggs will keep fresh for several days.

Wring chamois out of soapy water without rinsing; when it dries it is soft and pliable instead of stiff.

When finely chopped nuts are needed for cake, salads or sandwiches, run the nuts through the mincing machine.

In baking potatoes put a small pan of water in the oven, and you will find they will bake much more quickly.

For boiled fruit pudding take five or six ounces of suet, chop it very finely, then rub into one pound of flour. Season with a saltspoonful of salt, and add by degrees sufficient water to make a light, stiff pastry. Turn on to a pastry board and roll it to quarter-inch thick. If you have not as much suet as I have stated, use a little baking powder to insure the pastry being very light. Boil for one and a half to two hours.

A Good Pudding.—Beat the yolks of four eggs very light, add three-quarters of a pound of sugar, quarter of a pound of butter, the grated rind of one lemon, and the juice of two, and twelve wine glasses of cold water. Let this boil until it begins to thicken perceptibly; it will take from a half to a whole hour, and must be stirred constantly. Line a pudding dish with round sponge cakes, and when the custard is done, pour over them. Make a meringue of the whites of four eggs and half a teaspoon of white sugar and put over the top of the dish. Put it in the stove and let it stay just long enough to brown nicely.

TREATMENT OF FACE BLEMISHES

Never attempt to remove a red spot or a wart by strong caustics. The result would probably be a worse blemish. The persevering application of simple collodion to a red spot will lessen it in time. This is a pure astringent, not a caustic. Astringents are of no use for warts. They need a caustic, but one should avoid all corrosive things, like nitric acid. Salsilylic acid collodion is safe enough. It is to be lightly brushed over the part nightly; and no attempt should be made at removing the wart by picking. Rubbing the wart with a crystal of washing soda will sometimes destroy it.

ORIGIN OF COFFEE.

The use of coffee is ascribed to the superior of a monastery in Arabia, who, desirous of preventing the monks from sleeping at their nocturnal service, made them drink infusions of coffee, upon the report of shepherds, who observed that their flocks were more lively after browsing on the fruit of the coffee plants. This, then, affirms the fact that coffee drinking is a powerful stimulant and prevents sleep. It is claimed that black coffee, dripped, is less injurious than coffee served with cream, but the latter will not be so injurious if allowed to stand until it forms a scum on the cup, which can be lifted off. If you purchase ground coffee, put it in a glass bottle and cork it. It will retain its strength for years if kept in a tightly-sealed tin. If exposed, the aromatic oils evaporate leaving a tasteless, woody bean.

Time is a great soother, a great healer of sorrows, a great adjuster of misunderstandings. "All things come to those that wait" is true in many of the fields where life is active.

Little words, not eloquent speeches; little deeds, not miracles or battles, nor one great heroic or mighty martyrdom, make up the Christian life.—Bonar.

SPARKLES.

Little Edna—"What is leisure, mamma?"

Mamma—"It's the spare time a woman has in which she can do some other kind of work, my dear."

Autoist (who has paid boy to bring assistance)—Did you give the farmer my message, boy?

Boy—Yes, I told him there wuz four automobileers stuck in a driff' an' cudden' git out.

"What did he say?"

"He said 'Hooray,' an' gimme another quarter."

One of the small sons of the Prince of Wales was taken on board a battleship not long ago. It was his first visit to a big ship, and he was deeply impressed and interested, and asked as many questions as the average boy. Finally he asked what was behind a certain closed door.

"That's where we keep the powder."

"Do you have to take powders, too?" said the little prince, sympathetically.

Husband—"Our little boy is sick, doctor, so please come at once."

Physician—"I can't get over much under an hour."

Husband—"Oh, do doctor. You see my wife has a book on 'What to Do Before the Doctor Comes,' and I'm so afraid she'll do it before you get there."

A lecturer asked a leading citizen of a country village:

"How do you think a lecture by me on Mount Vesuvius would suit the people of your town?"

"Very well indeed, sir," was the reply, "a lecture by you on Mount Vesuvius would suit them much better than a lecture by you in this village."

Child—"Suppose I called you a mean old pig, what would happen?"

Governess—"I should tell your father, and he would punish you."

Child—"And if I only thought it?"

Governess—"No harm so long as you don't say it."

Child—"Then I only think it."

A LONG SERMON.

A wag once drifted into a church about nine o'clock one evening, and after he had listened to the preacher for some fifteen minutes, he said to a gray-haired gentleman next to him, apparently the oldest member of the congregation:

"How long has he been preaching?"

"I don't know," replied the old gentleman, "I think thirty or forty years."

"Well," said the wag, "if that is true, I'll stay; he will soon be through at least."

Seeking advice on questions of duty is often prompted less by a desire for clearer vision than by a hope of losing the uncomfortably clear vision we already have. Someone with a different opinion who can persuade us that a more agreeable course is the right one, is what we really seek—not more light, but less.

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To guard against a complete breakdown in health the blood must be kept rich and red and pure. No other medicine does this so well as Dr. Williams' Pink Pills for Pale People. This medicine actually makes new, red blood, strengthens the nerves, restores the appetite and keeps every organ healthily toned up. Women cannot always rest when they should, but they can keep their strength and keep disease away by the occasional use of Dr. Williams' Pink Pills, which have done more to lighten the cares of weak women than any other medicine.

Mrs. James H. Ward, Lord's Cove, N.B., says:—"About two years ago I suffered so much from nervous prostration that I was little better than a helpless wretch. I suffered from headaches and a constant feeling of dizziness. The least unusual move would startle me and set my heart palpitating violently. I had little or no appetite and grew so weak that I was hardly able to drag myself about, and could not do my housework. In every way I was in a deplorable condition. As the medicine I had been taking seemed to do me no good, my husband got a supply of Dr. Williams' Pink Pills. I had only been taking the Pills for a couple of weeks when I seemed to feel somewhat better and this encouraged me to continue the treatment. From that on my strength gradually but surely returned, and in the course of a few more weeks I was once more a well woman, able to do my own housework, and feeling better than I had done for years. I have since remained well and I feel that I owe my good health to the healing power of Dr. Williams' Pink Pills."

Every other weak, sickly, worn out woman should follow the example of Mrs. Ward and give Dr. Williams' Pink Pills a fair trial. These Pills will send new blood coursing through the veins and bring brightness and energy to the weak and despondent. Sold by all medicine dealers or by mail at 50 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

THROWING SHOES AFTER A
BRIDE.

The custom of throwing old shoes and rice has prevailed for many years in America, England, and Scotland. It came from the Eastern nations, and was originally intended as a sign of relinquishment by the relatives of their authority over the bride. An old Jewish custom provided that a brother of a childless man had the first privilege of marrying the widow, and until her brother-in-law refused her she could not marry again. Another authority maintains that the throwing of the shoe was a sham assault on a groom, who was supposed to be carrying off the bride.

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12.20 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	2.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
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find out how to do better the work of the Church."
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Tenders for Indian Supplies

SEALED TENDERS, addressed to the undersigned, and endorsed "Tenders for Indian Supplies," will be received at this Department up to noon on Monday, 15th February, 1909, for the delivery of Indian Supplies during the fiscal year ending the 31st March, 1910, duty paid, at various points in Manitoba, Saskatchewan, and Alberta.

Forms of Tender containing full particulars may be had by applying to the undersigned, or to the Indian Commissioner at Winnipeg. The lowest or any tender not necessarily accepted.

J. D. McLean,
Secretary.

Department of Indian Affairs,
Ottawa.

N.B.—Newspapers inserting this advertisement without authority of the Department will not be paid.

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Synopsis of Canadian North- West.

HOMESTEAD REGULATIONS

* NY even-numbered section of Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 1 and 25, 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, or 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.



Department of Railways & Canals

DOMINION CANALS

Notice to Dealers in Cement

SEALED TENDERS, endorsed "Tender for Cement," will be received by the undersigned up to 16 o'clock on Friday, the 29th January, 1909, for the supply some 160,000 barrels of cement more or less, required for the construction and maintenance of the various canals of the Dominion and to be delivered in such quantities, at such places and at such times, as may be directed.

Dealers in cement may tender for the total quantity required, or for such portions thereof as may suit their convenience.

Specifications, forms of tender and full information can be obtained at the Department of Railways and Canals, Ottawa, on and after this date.

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

By Order,

L. K. JONES,

Secretary.

Ottawa, 24th December, 1908.
Department of Railways and Canals.

Newspapers inserting this advertisement without authority from the Department will not be paid for it.