

Dominion Presbyterian

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OTTAWA WEDNESDAY, JANUARY 26, 1910.

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“And I Shall Win.”

BRITISH WEEKLY.

Because of your strong faith, I kept the track
Whose sharp-set stones my strength had well-nigh
spent.

I could not meet your eyes if I turned back:
So on I went.

Because you would not yield belief in me,
The threatening crags that rose, my way to bar,
I conquered inch by crumbling inch—to see
The goal afar.

And though I struggle toward it through hard years,
Or flinch, or falter blindly, yet within,
“You can!” unwavering my spirit hears:
And I shall win.

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BIRTHS.

At Orillia, on Friday, Jan. 7, 1910, the wife of Alex. Ingram, of a son.
At Island View, Hawkesbury, Ont., on Jan. 7, 1910, a daughter to Mr. and Mrs. H. K. McGibbon.
At Curry Hill, on Jan. 1, 1910, the wife of W. A. Gunn, of a daughter.

MARRIAGES.

On 12th Jan., 1910, at the residence of the mother of the bride, 3rd line Bathurst, by the Rev. H. J. McDiarmid, John M. Gibson, Saltcoats, Sask., to Jean H., daughter of Mrs. Wm. A. Scott.

On New Year's Day, at the residence of the bride's mother, by Rev. J. A. McKee, Mr. John Green and Miss Bella McMullen, all of Ottawa.

At "Rosa Cottage," Bowmanville, Jan. 11, by Rev. Hugh Munroe, B.A., Mr. Jas. L. Morden, New Orleans, La., and Miss Marjory Margaret Mackay, daughter of the late John Mackay.

At Macdonald, Man., on Dec. 29, 1909, Kenneth B. Grant, of Prospect, Man., to Mary Christina, daughter of Duncan McCuaig, of Macdonald, all formerly of Gungahary.

DEATHS.

At the home of her niece, Mrs. J. F. Morrison, 270 Reid street, Peterboro, on Jan. 12, 1910, Jane McCaul, sister of the late Rev. James McCaul, formerly of Stanley Street Presbyterian church, Montreal, in the 82nd year of her age.
At New Glasgow, Dec. 17, Mrs. John Fraser (formerly of 12 Mile House, West River), in the 92nd year of her age.

In Uxbridge, on Saturday, Andrew T. Burns, in his 72nd year.
On Tuesday, Jan. 18, 1910, at St. Luke's Hospital, Thomas John Gordon Gray, aged 4 years 6 months.

At Martintown, on Jan. 11, 1910, at his late residence, John McFarlane, aged 75 years.

On Tuesday night, Jan. 18, 1910, at 88 Slater street, Frances McDonald, aged 48, beloved wife of Alexander McCallum.

At Dhar, Central India, on Saturday, Dec. 18, 1909, the infant son of Dr. and Mrs. A. G. McPhedran, aged seven days.
At his residence, Cummings' Island, Ottawa, on Jan. 15, 1910, Robert Cummings, Esq., in his 77th year.

At Maxville, Ont., on Friday morning, Jan. 7, 1910, Janet McRae, relict of the late John McRae, of Lost River, P.Q., aged 93 years.

At Toronto, on Sunday, Jan. 16, 1910, George E. Atten, in his 27th year. Interment at Montague, P.E.I.

On Jan. 8, John Hunter, late Clerk of the Divisional Court, Millbrook, aged 82 years.

In Bowmanville, Jan. 6, Clara Mary, beloved wife of Malcolm C. Galbraith.

At South Lancaster, on Jan. 7, 1910, John Reay, aged 76 years.
At The Glen, Willmetstown, on Jan. 6, 1910, Mrs. Norman Stuart.

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Calendar Sent on Application

1761

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NOTE AND COMMENT

The ceremony of placing the memorial bust of the Rev. Dr. Thomas Guthrie in the Church of the United Martyrs and St. John's congregations Edinburgh, was performed by Lord Guthrie.

Rev. Dr. Sinclair, of St. Andrew's Church, Winnipeg, said in a recent address that Dawson City was as upright in morals as Winnipeg, if not more so. He spoke highly of the Yukon people as a whole.

Not much is said about it, but the custom of burning the bodies of the dead instead of burying them is growing steadily if not rapidly. It is stated that in the United States last year 34,500 bodies were burned in 33 crematories. No other country approaches this in the number of incinerations.

"I remember," said a minister, "asking a Japanese student who had come to Yale, 'When you first read the Gospels, what was the strongest impression made upon your mind?' He at once replied, 'It was Christ's journey up to Jerusalem. Oh, the courage of it!' he said. 'Christ was the one Man of history of Whom it is true that He never knew what it was to fear.'"

Temperance is assertive, especially in Great Britain. People are not afraid to run temperance hotels, and some are coining money by so doing. One may go all over the Islands and Western Europe and stop every night, if desired, in good temperance hotels or pensions. And yet in Canada we are often told that hotels can not be carried on profitably without a "bar."

The death is reported of Mr. William Forbes, a well-known missionary in Scotland, to ballet and chorus girls. Mr. Forbes, who was seventy-seven years old, was affectionately referred to in theatrical circles as the "Father of the Fairie." His death was from pneumonia and heart failure. A Scotsman by birth, he became an evangelist forty-two years ago, and over thirty years ago commenced his work among the chorus and ballet girls.

No class of people has profited more by the temperance wave than is sweeping over the United States, says one of their own best papers, than the negroes of the South. Their improvidence, thriftlessness, unreliability and inability to overcome poverty are largely due to the saloon. Their crimes may be traced in almost every case to the same source. No wonder the best representatives of the race are calling for a "second emancipation," in the immediate and absolute destruction of the saloon.

An alleged improvement upon the "international" language, "Esperanto," is the result of the labors of a subcommittee appointed by the international committee on artificial languages which met in Paris, under the presidency of the famous chemist, Professor Ostwald, in 1907. This new "interlanguage" is called "Ido." It has its dictionaries, grammars and readers, prepared for the use of readers of eight or nine existing languages. It has been described as a "quintessence of European languages" and its advocates claim that it is simpler and easier to learn than "Esperanto," and that many are adopting it. Prof. Otto Jespersen says it is a "purified Esperanto, freed from the arbitrary word-coinaiges and word-clipping of that language, its illogical and insufficient rules of word-formation, and its clumsy alphabet."

The King has presented to South Africa, the table, inkstand and pen which he used when he signed the South African Union Act. The Commission giving the Royal assent to the Act, bearing the King's signature, will also be sent to South Africa for preservation among the archives.

The motor "bus" has invaded Palestine, and with the completion of a carriage road between Jerusalem and Nablus it is now possible to travel comfortably in two hours from Jaffa to the ancient Shechem. Another indication of progress is the suggestion by some enthusiastic Zionists to hold a World's Fair at Jerusalem.

A new Irish temperance movement is called "The Catch-my-Pal Union." The name is descriptive of the method and spirit of the undertaking. In one of the places where the Union has gathered headway a man looked through bar-rooms for some of his friends, and found no one but the bar-keepers. His "pals" had been caught by the Union, to which he immediately joined himself.

Canada's naval plans laid before Parliament provide for the construction of three cruisers of the improved "Eristol" class and four destroyers of the improved river class. The cost of the cruisers is estimated at \$5,750,000, and that of the destroyers at \$1,500,000. The annual cost of maintenance is estimated at \$2,000,000. Two of the cruisers will be assigned to the Pacific and one cruiser and the four destroyers to the Atlantic Coast.

With the accession of young King Albert to the throne of Belgium, there is promise of a more just and humane administration of the Congo State. In his first speech from the throne the new King declared that the Belgian nation wished a policy of humanity and progress enforced in the Congo, and that a mission of civilization must be a mission of civilization. No one, he added, had a right to doubt the intentions of Belgium.

According to missionary statistics, Africa is fast losing the right to be called the Dark Continent. In it are to be found to-day 2,470 missionaries, assisted by 13,089 native Christian workers. There are 4,789 places of worship, 221,856 communicants, and 527,790 professed adherents. In the 4,900 missionary schools are 203,390 pupils. There are ninety-five hospitals and sixteen printing establishments under missionary conduct and control. A chain of connected missions reaches from the Atlantic to the Indian Ocean; and in Uganda, which thirty years ago was a pagan and unexplored country, one-half the 700,000 population are enrolled as Christians. Cape Colony has 200,000 Christians out of a total of 700,000.

The South Pole is to be sought by a British expedition, to be known as the "Scott Expedition," to which the government will contribute \$100,000. Captain Scott commanded the British expedition of 1900-1904, in which extensive explorations were made. British explorers have done most of the work in the Antarctic, often using New Zealand as a base. The Scott expedition will sail from England in July, and force its way to the farthest point which can be reached by ship next winter, which will be the antarctic summer, and then proceed over the land of the antarctic continent toward the Pole. With the experience of Lieutenant Shackleton, who went within a hundred miles of it, this expedition may be expected to succeed.

The mummified body of a man was found, not long ago, at Stamford, England. At first the body was thought to be that of the wife of the Black Prince, but a black-letter document found in the coffin proved that the remains were all that was left of a priest named John Staunford, who lived during Pope Boniface IX.'s time, 1389-1404. The Anglican claim to continuity of Church life since pre-Reformation times has thereby received a severe jolt, for the body was claimed by the Roman Catholic authorities, and reinterred in their cemetery.

Much interest is felt in England in the recent experiments at Alofts colliery on the explosibility of coal-dust. It appears to have been demonstrated that air charged with fine coal-dust may be dangerously inflammable, comparing in destructive effect with explosions of fire-dams. In one experiment a small cannon was fired electrically in the mine to raise the dust, and then a larger cannon was fired to ignite it. The resulting explosion is described as terrific. It has also been demonstrated that stone-dust spread upon the floor of the mine tends powerfully to arrest, or limit, the explosion of the coal dust.

The "Student Volunteers," who held their quadrennial convention at Rochester, New York, from December 29th to January 2nd, are a body of young men and women from the higher institutions of learning in the United States and Canada, organized for the purpose of promoting interest in foreign missionary work, and furnishing recruits for foreign mission fields. During the last four years 1,283 of these "volunteers" have sailed for mission fields, under the auspices of various missionary societies; and the yearly contributions of the organization for carrying forward mission work amount now to \$127,000.

In characteristic German fashion, Professor Eduard Meyer, of the University of Berlin, has been investigating the question, "What is the oldest date in history?" He has come to the conclusion, by the study of ancient Egyptian calendars, that the most remote date of which the world at present has knowledge is B. C. 4241. As far back as this, Professor Meyer states, he has evidence from the monuments, but prior to it there are references to lunar years alone, which are not regarded as trustworthy. The Peruvian dates, as shown in the art remains in the Valley of Chimoano, in the Andes, go no further back than B. C. 3500.

Reference was made last week to the new map of the world on a scale of 1 to 1,000,000, which is to be prepared by international co-operation through governments and geographical societies. No map of the entire world on a uniform large scale has ever been made. Even the French, while they have mapped their possessions in Asia on a scale of 1 to 1,000,000, are making their African maps on half that scale. By adopting a proportional scale the conflict of divergent units of measurement, such as those of the French and English systems, will be avoided. Uniformity is also to be secured in the representation of contour, the colors and degree of shading for elevations, representation of water, land, etc. It is agreed that the Roman alphabet shall be used in all lettering but the selection and spelling of names will be that of the locality. Hence, Florence, in Italy, will appear as "Firenze," and many other European names will have forms strange to Americans. This will be the rule for the official maps. Copies made by private publishers may follow the usual names and spelling.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSTHE SIMULTANEOUS MISSION OF
EVANGELISM IN BRUCE.

Austin L. Budge M.A.

The Presbytery of Bruce did not rush into a simultaneous campaign of evangelism. It took over a year for the local committee to come to a unanimous decision. One thing, however, contributed largely to the solution. Quite a number of the congregations, especially the largest, had recent experiences of "special meetings" which made it easy to organize on a wider scale.

At the September meeting of Presbytery a conference of Christian workers was held. One of the objects was to hear at first hand the story of a successful "Mission." Accordingly Rev. A. E. Mitchell, B.A., of Knox Church, Hamilton, was present. He gave valuable counsel on the practical side of the subject and touched many hearts as he drew word pictures of the well-known Kootenay Campaign. Presbytery at once agreed to adopt the plan and pursue it in the early fall.

Ten congregations were of one mind. The remaining six for local reasons found the time inopportune. Those who joined hands lay, principally, in the central and southern part of the Presbytery and comprised a good solid block of congregations. The date of opening was Sunday, Nov. 14th., and to continue for two weeks. In two instances the work continued for a month.

The committee from the beginning met with encouragement. Ten local papers freely gave their columns for reports to plans, appointments and other informing matter. The Missioners who were invited promptly replied, showing deep interest in the undertaking. Some found that other engagements made it impossible to accept, while those who were free sent letters which were models of humility and devotion. "I do not know that I would be of any use. I feel that the call is too important to refuse. If your committee will take the responsibility of the appointment, I shall be at your service." Thus most of the letters read and the "call" proved to be the voice of God. The Missioners and their friends were as follows:—Dr. Dickson, of Galt, at Walkerton; Rev. R. G. McKay, M.A., of Cromarty, at Hanover; Rev. Donald Tait, B.A., of Teeswater, at Malcolm; Rev. J. G. Reid, of Alma, at Carrigg and Pinkerton; Rev. A. C. Wishart, B.A., of Brussels, at Paisley; Rev. Wm. Cooper, B.A., of Mount Forest, at Burgoyne; Rev. J. S. Hardie, of Listowel, at Glamis; Rev. W. M. Martin, D.D., of London, at Arnow; Rev. A. MacNabb, took his own work at Underwood and Rev. R. Atkinson assisted Rev. John Hoile at Salem.

"Preparation for the Simultaneous Mission of Evangelism," by Dr. Shearer, has been found to be a very valuable booklet. It was circulated and everybody "hewed as closely to the line" as possible. A call for united prayer went out far and wide and the reports indicate that it was a "praying" even as much as a "preaching" mission. The ten charges with a membership of 2,255 and the other interested people in the presbytery, during the month of preparation brought the "Throne of Grace," a volume of earnest prayer. One minister writes:—"We organized a union prayer meeting which was held every day for two weeks before the Missioner came. We also had a meeting for women." Another reports from a country charge that six weeks had been spent in preparation and the first paragraph of the Missioner's letter

reads:—"There was every evidence that the work was well in hand ere I came."

Lukewarmness there was. Also a good deal of quiet criticism and occasionally a face to face volley. This would have been expected had there been no signal given that the Presbytery expects every Missioner "to do his duty." Thus a good deal of aggressive work was done. In one letter it is recorded that a few of the "stiff folk" look upon the meetings as being "like the Methodists," but they were gracious enough to concede, "that they were doing good." In another charge, the discussion began with a brisk "I was sorry when I heard that the Presbyterian Church was going into the revival business." The reply was "I am sorry also that all our ordinary efforts have thus far failed to enlist you in the service of God." A local paper possibly voiced the opinion of those who did not go to church, "while the fire escape was holding forth." The editor said that the sweet stream of music and emotion is now at high tide; but it will soon pass away and then what? The best answer was in the pages of his own exchanges. The county press told a good fair story of the nature and result of the campaign.

The second and third nights were old fashioned blizzards. Wind and snow turned many from the House of God, and made minister and missioner look serious. In country charges the attendance fell to eleven. We can see on one bleak road, in apostolic companionship though lacking the temperature, the two leaders driving to the church two miles distant, to find less than a dozen people gathered. But in the "daily report" we read as follows:—"Stormy night, very small attendance, a good meeting, prayers very earnest, gave a message on the "Precious things of Peter." We are sorry that we have not a full account of the experiences of that "stormy night." For was not Pentecost as the "rushing of a mighty wind?"

At the last moment the proposed "rally" of workers had to be abandoned. Thus there was considerable variety in methods and some originality. The missioners had no lack of "spiritual gifts." Three of them could sing the Gospel with touching effect. The replies of ministers are abundant testimony to their character and service. We quote as follows: (a) He has a special gift for this kind of work. His sermons were of a very high order. I believe if we had him for another week, the result would have been double. (b) We had good meetings with a good impression. I think another time we would hold them in one place. (c) His work was very much appreciated by the people and many were helped. (d) We are receiving a great spiritual uplift and are very grateful for the services of the missionary. (e) You have sent us the right man. There are none better. (f) We had a large attendance every night. Many never missed a service. (g) We would like if it were possible to work by two's all the time. Our missioner fits in splendidly.

We enter upon the next paragraph with caution. In giving methods and results there is no claim that cause and effect are understood. But the letters we have were in response to questions and the writers would be the last to make such presumption. We think they have a very special value as sidelights on the campaign to guide others. We quote from either minister or missioner. (a) He used the expository method of preaching. After the sermon there was sometimes nothing except the benediction. Our plan was that nothing should efface the impression of the

Word. The people said "It was just the Old Bible." Results:—A deepening of interest and power, non-attenders stirred, seven young people made profession of faith. (b) He, the minister, usually took twenty minutes expounding the chapter. I then sang a Gospel song and there was a season of prayer. The sermon lasted about forty minutes. Results:—In all my ministry I never felt people hanging so firmly upon my discourse. There was only a week in each place but they said why, we are only beginning. Note. The minister says, I can see a good deal of follow up work to be done. (c) Nothing but the "Old Gospel" will do. It has not lost its power. But it is not enough to let down the net, it must be drawn in. Thus after each sermon we gave an invitation quietly for decisions. Result:—Sixty made profession of their faith. Among these were a father and his two sons, a sister and her two brothers, the mother of a large family, a young lawyer, etc. Note:—The last night all took front seats and re-affirmed their decision. (d) We had a "singer" who helped our meetings very much. The missioner used the "sword of the Spirit" alone. His made no mistake. Results:—About fifty people signed the cards indicating a renewed consecration. (e) We made the agreement at the beginning that each should be free at any time to do what the Spirit prompted. Sometimes we tested the impression made by the point of a sermon by asking for the raised hand. We also used the choir for Gospel solos. Our aim was to break up the stiffness of the usual service. Results:—Some tests were remarkably well answered. Some failed. Seven made profession of faith and 30 others signed the cards for a fuller service. (f) We did not think it wise to make any tests. The last night, however, the elders rose and spoke of the blessing received. One person wished to unite with the church. (g) Not the least interesting are two letters from a minister who was disappointed in securing a missioner. He went into the fray for a month alone. He preached thirty-four times and stated that he intended to ask for a public profession at each of his churches on the last nights. We do not know whether he did or not; but he writes "I am glad to be able to report that twenty-eight united with the church last Friday. Of this number eighteen were males. Another joined the Baptist church and one seemed in the judgment of the session to be too young." (h) Another brother in a rural charge conducted his own meetings. They were interfered with by the building of a new church at another of his stations. His hands were rather sore full and no special report has been forwarded. (i) Two other places are vacant congregations or practically at present are mission stations. One reports that he made about fifty pastoral visits and had an encouraging experience. The other was asked to remain a month. He preached forty-seven times and was greatly helped by the Baptists and Methodists. He concludes his report as follows:—"We did not make any attempt to count results for the reason that there was no one left to care for, establish and build up. Hence the beginning and ending of our work lacked the two essentials—a good preparation and a strenuous continuation."

The Assembly committee rendered valuable assistance. It was hoped that there would be a thank offering from every congregation. Some have responded but the expenses of conducting the mission in the weaker charges left little over for the work at large. But the committee will not be forgotten as the "scheme" has been weighed in the balance and found not wanting.

ROADS FROM ROME.

Dominion Presbyterian Special.

The Rev. John V. Quinn, rector of Ave Maria church, Ilion, N. Y., has been received into communion by the Bishop of Washington, D.C., at his chapel. He will be admitted to the ministry of the Protestant Episcopal Church as speedily as the canons allow, and become an assistant minister in Ascension parish. Father Quinn is a native of Utica, N.Y., a man of fine abilities and excellent education.

Among other priests besides the Rev. G. Bartoli, S. J., and Father Auracher, a Capuchin, who have recently left the Roman Church to become Protestants, are the Rev. Giovanni Sforzina, a professor of philosophy in the Roman Catholic Seminary of Macerata, and the Rev. Giuseppe Milna-Capelli, who have been received into the Methodist Episcopal Church in Rome.

The Rev. Louis Amairic, formerly a Roman Catholic priest of the church of St. Vincent de Paul, New Orleans, and who was recently received into the Protestant Episcopal Church at the cathedral, Memphis, Tenn., will take up missionary work in Mexico.

Count Karl von Opperdorf, a member of a prominent Catholic family in Silesia, Germany, has been received into the Reformed Church.

The German papers announce the conversion of the Duchess Vera, of Wurtemberg, who was received into the Lutheran Church at a service held in the palace.

The Waldensian Church in Italy is growing rapidly, there are now 46 organized churches, 129 preaching stations, 145 workers, and 9,000 church members—nearly all converts from the Church of Rome. There are also 3,500 pupils in the Sunday schools.

In Saxony, Germany, in 1907, nearly a thousand Catholics became Protestants. In the Austrian Steiermark, in 1908, 630 Catholics entered the Evangelical churches, making a total of 6,287 conversions in ten years. A very large proportion of these were young people, who have since founded families, so that the actual loss to the Roman Church is considerably in excess of these figures.

The Rev. Father don Arnerales, a Roman Catholic priest, was recently received into the Reformed Church in Madrid, Spain.

The "Los Van Rome," in Austria-Hungary, still continues. A beautiful new Protestant church has been recently dedicated at Roudwice-sur-Eibe, and has been built by the money given by converts. Three others have been dedicated at Kral-Vinohrad (Prague), Plisen and Prera (in Moravia).

The Rev. James B. Haslam, a minister of the Episcopal Church, whose perversion to the Church of Rome took place some years ago, has been received back into the Episcopal fold by the Rev. E. V. Shayler, of Grace church, Oak Park, Chicago.

The report of the Rev. Leon Revoyne (an ex-priest), the director-general of the committee for work amongst the clergy of the Roman Church, is the most successful that has ever been issued. During the last eighteen months 86 ex-priests were in communication with this Protestant mission (61 personally and 25 by correspondence). The mission's paper, "Le Chretien Libre," has been sent to over 8,000 priests in 14 dioceses; of these 80 copies were returned. Fifty priests were in communication with the Director (32 personally and 18 by correspondence); of these 60 priests 22 were received into the Reformed faith. The report is most encouraging.

The Rev. Rudolf W. Nickel, assistant priest of St. Joseph's Roman Catholic church, New York city, who was recently received into the Protestant Episcopal church, has received an excellent appointment in the Episcopal Church diocese of Michigan.

Twenty-five years ago there were no Italian Presbyterian churches in the United States, to-day there are over 100, the largest church having 600 members.

ALLOYSIUS TOSSETTO.

WHITBY PRESBYTERY.

At the meeting of this court, held at Whitby on January 19th, a good number of elders were present and all the ministers except one.

Mr. J. C. Forster was elected moderator for the ensuing year.

Assembly remits were considered. The scheme for amalgamating the committees on Sabbath Schools and Young People's Societies was disapproved. It was thought that it would be better to appoint a secretary for the Y. P. S's. The recommendation re appending to rolls of Presbyteries were approved. Recommendations re statistical forms were approved. The plan for supply of vacancies was not approved.

Mr. Rohold, missionary to the Jews in Toronto, addressed the Presbytery. Mr. Rohold is an interesting and effective speaker. The work he has done is a sufficient letter of commendation. He was listened to with great pleasure as he told of encouragements in the work and the need of better equipment. His mission work was commended to the sympathy and financial support of the congregations of the Presbytery.

The report on church life and work was presented by Mr. Forster and was followed by a very helpful conference.

Reports were given as to how mission work had been brought before congregations. The outstanding feature of these reports was the prominence given to the modes of giving, and it could be seen that our congregations were getting a benefit from the Laymen's Missionary Movement from the fact that so many have begun to present their offerings by the weekly envelope system.

Whitby Presbyterial met same day and in the same church. There was exchange of greetings between Presbytery and Presbyterial while at work and social intercourse at time of refreshment.

There was an exceptionally large attendance of members at the Communion service in Knox church, Paisley, on Sabbath, January the 16th, there being 320 members, out of the 360 on the roll, who sat down at the Lord's Table. This number included 44 new members received at the preparatory services on Friday, January the 14th, 41 of whom united on profession of faith. At this service three newly-elected elders, Messrs. Wm. Miller, Alex. Ewing and John Throburn, who were ordained on the 9th of January, officiated along with the former members of session. The additions to the membership were very largely the fruit of the services held under the auspices of the Presbytery's simultaneous evangelistic campaign, held during the month of November last at which the Rev. A. C. Wishart, of Brussels, assisted the pastor, and so ably and winningly preached the gospel that 60 persons were led to Christ, of which number 42 expressed their desire to unite with the Presbyterian church. Not only was the campaign a great blessing in reaching those outside the church, but its benefit was even greater in the spiritual uplift it gave to the membership, thereby greatly intensifying the interest of all the people in the work of the Master, and giving a new impetus to all departments of the congregation's activities. The total gains to the membership of Knox church since the induction of the present pastor (Rev. G. C. Little), in August of 1909, are 66, of which number 22 were received at the Communion in October, 1909.

WESTERN ONTARIO.

Rev. P. W. Currie, of Warsaw, has accepted a call to Ballinacree, etc.

St. Andrew's church, Hamilton, reports a membership of \$79. The receipts amounted to \$4,942.43.

The anniversary services in Churchhill church on Sunday were well attended. Rev. J. J. Elliott, M.A., of Midland, was the preacher.

The Rev. Messrs. Fowle and Watt exchanged pulpits last Sunday evening, the former preaching at Conningsby, the latter in Burns' Church, Erie.

The Rev. J. W. West, M.A., of Elmvale, is called to St. Paul's Church, Carleton Place, salary \$900.00, manse, and two weeks' vacation.

The annual meeting of the Elmvale congregation (Rev. G. J. Mackay, pastor), was held on 5th January, and from the reports the year was one of great blessing and prosperity.

Rev. W. L. H. Rowand, B.A., has intimated to the congregation his intention to hand in his resignation of St. Andrew's, Fort William, at next meeting of Presbytery. He has been in the charge for nearly 17 years.

At St. Paul's Church, Hamilton, the session reported a membership of 721. Receipts were \$3,267.51, and expenditures \$7,479.60. The amount raised from all sources was \$28,348.66, including \$10,900 for improvements to the Sunday school.

The congregation of Knox church, Flos, in connection with Elmvale, replaced the old church by a beautiful new one which was dedicated to the service of God on the 19th ult., by the Rev. D. C. MacGregor, M.A., of Orillia, and Rev. G. J. Mackay, M.A., of Glenvale.

At Knox church (Hamilton) annual meeting the salary of the pastor, Rev. A. E. Mitchell, was increased from \$2,500 to \$2,750 a year. While grateful for the increase Mr. Mitchell said he would accept it only on condition that there would not be a deficit at the end of the year. Receipts amounted to \$7,004, there being a balance of \$142. The membership is 1,079, and the total amount contributed for missions was \$3,000.

Knox church, Belmont (Rev. John Currie, minister), has had a very prosperous year, as was shown by all the reports presented at the annual meeting. Mr. James Campbell, choir leader, after 40 years of constant and valued labor in the service of praise, was voted hearty words of commendation. No better congregational singing can be heard anywhere in the Presbytery, largely due to Mr. Campbell's intelligent and untiring efforts.

Sunday and Tuesday at St. Andrew's Church, Ancaster, anniversary services of their pastor's induction were observed with good success. Rev. W. H. Sadgewick, B.A., of Central Church, Hamilton, preached to a large congregation at the morning service, Rev. J. Little, of Holstein, conducted the evening service, completing successfully their anniversary service. On Tuesday evening the ladies of the congregation, according to their usual custom, provided libations and served a splendid tea in a large gathering, notwithstanding the inclement weather. The Rev. A. F. Webster acted as chairman. Addresses were delivered by the Rev. J. A. Wilson, the Rev. A. E. Mitchell and the Rev. J. Young of Hamilton. A well sustained musical programme delighted the audience, and the proceeds left a very good balance over all expenses.

PURCHASE OF SUMMER RESORTS.

As the Grand Trunk Railway system is in touch with several good openings for those who desire to purchase summer resorts, opportunities for business locations, manufacturing plants, etc., anyone interested who will apply to Mr. W. F. Fitzsimmons, Commissioner of Industries, Grand Trunk Railway System, Montreal, can secure full particulars.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

SOME LAWS OF THE KINGDOM.*

By G. Campbell Morgan, D.D.

Perhaps no recorded words of Jesus have filled the heart of man with fear and wonder in the way which these have. All kinds of attempts have been made to escape from them. These have resulted in some cases from a misunderstanding of the text, due to the mistake of removing it from its context. In other cases they have been due to unwillingness to yield complete obedience to the demands of Christ. No change whatever in value is created by the change in translation in the Revised Version. Whether the words as they fell from the lips of Jesus were in the imperative or the indicative mood matters nothing. If He said, "Be ye therefore perfect," it is for us to remember that His commands are always equivalent to promises, inasmuch as He never bids us do anything without providing power, by availing ourselves of which we are able to obey. If He said, "Ye shall therefore be perfect," we must remember that all His promises are commands, inasmuch as their realization depends upon our fulfilment of conditions.

These words end a section in which Christ had been dealing with that Mosaic law in which the man who listened to Him had been brought up. I cannot refrain from saying that I consider that it is a great pity that in the International Lesson the passage is mutilated by omission, and I should strongly advise every teacher at least to have the whole movement in mind when dealing with this final word of Jesus.

Let it be recognized first of all, then, that in Christ's reference to the law of Moses there is not a trace of abrogation but rather that of fulfilment of intention. In this case there is a most significant and important alteration in the Revision. The text of the Authorized in each case read, "Ye have heard that it was said by them of old time," "to them" being the marginal reading. The Revisers have properly changed the text by adopting the marginal reading of the Authorized. The difference is important because in one case the method of statement would give color to the idea that He looked upon the Mosaic economy as originating with them of old time, whereas as a matter of fact He looked upon them as being merely the instruments through which the Divine law was given to men. All this becomes the more patent in view of these closing words, in which He recognized that the ancient law was the law of a Father. Its deeper meanings which Christ unveiled were but the profounder revelations of the Father. The law God reveals Himself. Therefore, as your Father is perfect, ye shall be perfect. The Kingdom is of the King. The King is Father. In proportion therefore as men obey His law they are like Him. That was the Mosaic idea. Christ begins from the other centre, and by bringing men into relationship with God as Father, His declaration is that in proportion as men are like the Father, they will obey His law.

The whole section therefore dealing with the law as given to them of old time, and now interpreted by Jesus, constitutes a revelation of God. This is the key to the understanding of the entire paragraph. It opens with the declaration on the part of Christ that He has not come to abrogate the law. There is to be no setting aside thereof. God is a God of law, and insists upon government in the interests of His children. The law revealing the Father is a law characterized by a sense of the value of life, and makes provision for its guarding. There is to be no

*S.S. Lesson, January 30.—Some Laws of the Kingdom. Golden Text.—Matthew v. 48. "Ye therefore shall be perfect, as your heavenly Father is perfect." Matthew v. 17-26, 38-48.

destruction of life, neither must there be any injury to character by slander. This God of law and of regard for life demands purity in the sacred and fundamental family relationship, there safeguarding the material bases of life. God is a God of essential truth, and His law demands such simplicity of truth as makes oaths unnecessary. He is, moreover, One Himself devoting all His resources to the interests even of those who have sinned against Him, and His law therefore demands a service which submerges compulsion and captures the oppressor. Finally, He is a God of love, and His law demands such overwhelming mastery of love as is expressed in love, not merely toward kindred and friends, but toward enemies.

In the light of such revelation of the Father we now interpret the meaning of the word of the text: "Ye shall therefore be perfect, as your heavenly Father is perfect." That perfection consists first in the ordered life which abides under government. Restlessness under control is contrary to the nature and will of God, and is therefore a disturbing and destructive element in the universe, preventing the establishment of the Kingdom of God.

That perfection consequently expresses itself in jealous guardianship of the interests of others. It makes the taking of life impossible, and equally prevents unjust judgments and bitter speech. That perfection is expressed in absolute chastity, so rigorously observed that personal mutilation is to be preferred to relative incontinence. That perfection is therefore revealed in methods of simple speech, resulting from truth in the inward part in matters of thought and action. It is a purification of sacrificial service which has no desire to avenge personal wrongs, but is prepared to overwhelm unjust demands by abounding response. And finally it manifests itself in a love even for those who are enemies, and who persecute, which love is the direct outcome of the relationship of sons to the Father.

The deepest thought therefore in this injunction is enshrined in the great word "Father." All the laws of life given by Moses, and more perfectly interpreted by Christ, are the laws of God, and give expression to the truth concerning His own nature. The perfection which is insisted upon is that of the realization of our kinship to God, and of a conduct which results from our abandonment thereto.

It is of the utmost importance that we recognize at once that if Jesus has done no more than utter this great ideal He has left man in a more hopeless condition than Moses did. The obedience of the law of Moses, and when that law is made even severer by profounder interpretation, the difficulty becomes greater. The thought therefore of the Fatherhood of God involved in the teaching of Jesus is not that merely of the kinship which man has with Him by first creation, but of the relation which he may bear to Him when, the work of Jesus being accomplished, man is made, in a new and fuller sense, "partaker of the Divine nature."

IF WE WOULD LEARN.

Only exceptional persons are willing to take advice that runs sharply against their desires; and only exceptional persons profit by advice. Most of us seek counsel of others when our minds are already made up, and then the only counsel that interests us is that which confirms our own view. Professor Ramsay's characterization of the people within the church who were already, even in Paul's day, moving restlessly away from Christ's teachings, is that "they want teachers who will lead them to do what they want to do." Christianity has no more to offer for such. Our own wants must forever be put behind us if we would learn anything from the Master Teacher.

HEARING GOD.

By Rev. Wylie C. Clark, B.D.

Innumerable voices claim a hearing from us. The artist in music pours into our delighted ears his enchanting melodies; the newgatherer brings to us at the opening of each day the world's happenings of the day scarcely closed; scientific searchers proclaim to us their ever-growing discoveries in nature, history and life; teachers from countless platforms and pulpits summon us to listen to the truth and give heed to the law of righteousness. Above all these voices is the realm of the spiritual, where the soul hears the voice of God. It is this hearing which gives religious experience to the soul. The first sense of it is when the soul recognizes a relationship existing between itself and the divine. This hearing has sometimes driven the soul to joyous salvation, sometimes to hopeless despair, sometimes to open rebellion.

There is the voice of His suffering love,—the Shepherd's voice,—the Father's voice. This is the calling voice which reaches the lost sheep, far out on the hills, and the prodigal child in the swine-yard, inviting back to the fold and to the Father's house.

Again, there is the voice of friendship, as God speaks to His own redeemed ones, calling them His "well beloved" and holding rare converse in heavenly things, until they realize their oneness with Him through Jesus Christ.

At times, there is the voice of reproof. When there has been coldness and carelessness on the part of those who should have followed close and obeyed without questioning, He speaks partly in anger, but mostly with a great pity, so that they may return to their allegiance.

There is the call, too,—which is a bugle blast,—the call to service. Hear it: "Follow me into the lowly home, the lonely shack, the far-away camp, the island of the sea, the distant jungle, and, as you follow, speak the word of hope, stoop to pick up the fallen, heal the sick, cheer the faint, and everywhere bring heaven's message to the earth."

At last, as the soul draws on towards the end of the journey, it listens for the great invitation: "Come up hither," and then the approving "Well done," Quebec, Que.

PRAYER.

O Lord, Thou dost stoop to lift up the little child; Thou art merciful beyond all our dreams of pity; God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life,—astounding love! marvellous beyond all imaginings! We must die to know its meaning; we must read the entirety of its purpose in the cloudless light and everlasting time of heaven. Give us Thy peace, Thou peaceful One; make us quiet with the rest of God; drive away all torments, anxieties, and fears, that would trouble the depth of our tranquillity. Hold Thou Thy Cross before our eyes in the night-time, and let it be a light above the brightness of the sun at noonday, and all the while may our hearts gaze upon it, and beholding its meaning, our life shall take comfort and be young again, and strong with eternal energy. Let us enter into the meaning of Thy peace; it is a peace which passeth understanding; no words can follow it with adequate expressiveness; it is the mystery of the universe. May we enter into it by the wide open door of Christ's priesthood and Christ's atonement. Amen.

Conviction, were it never so excellent, worthless till it convert itself into conduct.—Carlyle.

SHALL NEVER DIE.

"Shall never die." Wonderful words to be spoken beside the grave at which weeping friends are gathered. The family bond has been broken, and that from which the spirit has fled is given back to the earth that it may return to its kindred dust. But he who speaks is the Lord of life and death; his own heart is pierced with the sorrow, and he weeps with those who mourn, but in his infinite love he draws aside the veil and reveals the great mystery of life, "Whosoever liveth and believeth in me shall never die." We are living in the lower sphere; we are bounded by the limitations which us the true nature of both life and death. Life is not limited and bounded by death; it belongs to the eternal years. Death is not the master of man, commanding him back into the grave and into the darkness and silence of the unseen, into which hope peers with dim and clouded eyes. The Lord of life stands by the grave and declares: that in him there is immortality. He is the life and whosoever believes in Him receives from Him of His own immortal nature. Over this death has no power. It cannot dissolve the relation of the soul to Christ. Its mission is simply to remove the limitations on life, to crumble into dust that which for a time served as a dwelling place for the spirit, and give it freedom to enter into the fullness of life with God. "Whosoever liveth and believeth in me shall never die;" and he who spoke the words, to seal their truth, called back the spirit to its earthly tenement for a little longer, that joy might fill the home and give faith the victory, and later himself went under the power of death and then burst the bonds of the grave, giving to the believer the sure pledge that he shall never die.—United Presbyterian.

"UNTO WHOMSOEVER MUCH IS GIVEN."

There is a law of our being which requires much from those who have received much. When a husbandman plants a vineyard and spends much time, much money, much thought and care on it, he expects to receive much from it, and is grievously disappointed if his vineyard fails to bring forth much fruit. When a father spends much money, much care, much love and much time on his son, sending him to the best schools, buying for him the best boots, affording him opportunity to travel extensively through the world, he expects much from him, and is grievously disappointed if his son proves to be ungrateful, unappreciative and worthless. The father hoped he would be a great man, a wise man, a useful man in the world, and he is nothing but a prodigious and humiliating failure. We pity such a father from the depth of our heart. Our heavenly Father has bestowed much on us. Besides all other good gifts He has given unto us His Son and His holy Gospel. He expects much from us, and if His vineyard does not yield much fruit He will be grieved as a father is grieved. He has done great things for us and is looking for great things in return. Great gratitude, great character, great strength, great usefulness, are due from us. We have been placed in situations where these are possible by the grace of God. If we should fail to make suitable returns for all that has been given we shall never know the blessedness which has been provided for us. It is only by making the best use of the advantages we have received that true blessedness may be found. Many are miserable, not because they have not received enough to make them happy, but because they will not use it. They are rich, but will not do good with their money. They are intelligent, but will not use their talent for the glory of God and the good of humanity. They have education, but seek to make mercenary use of their knowledge. They say, "We have something the world needs, and we will make men pay for it." Unhappy wretches! Jesus gave all, He gave Himself to the unworthy.—N. Y. Christian Advocate.

MY NATIVE LAND—FORMOSA.*

By George M. MacKay, B.A.
On the southeast coast of China, about eighty miles from the mainland, lies the island of Formosa. This rugged isle, for whose possession many nations have fought and died, is scarcely half the size of Scotland. Its total length is about 250 miles and its breadth 70.

For convenience sake Formosa may be divided into two sections, the east and the west coast. On the east, the island is rugged, wild and mountainous. Vast, dense forests of tropical trees, intermingled with numberless varieties of climbing plants, cover the entire country. It is in this range of mountains that the largest camphor forest in the world is found. In fact, eight-tenths of the camphor used in the world comes from this forest.

As yet, few civilized men make their home in this part of the island. The land is entirely in the possession of the savages, fierce, inveterate head hunters of the Malay tribe. For the last 200 years these sons of the forests have been waging war against their neighbors, the Chinese. And though pushed farther and farther back into their mountain retreats, these warlike Malays still hold sway over half the island. Repeated attempts have been made by the Japanese during these last ten years to subdue them, but with little or no success. At present, the Japanese government has a force of about 5,000 men stationed along the frontier to push them back. But, so far, little has been accomplished. Fighting under cover and in their native haunts, an armed force has a very small chance against these expert warriors. The story of the Formosan frontier life is a story of bloodshed. Every year hundreds of peaceful Chinese peasants and scores of Japanese fall victims to these tribes. The task of subduing them is a great one. It will take many years before the Japanese will be able to accomplish such a task. Turning our attention now to the west coast, we find that the conditions are quite the reverse. Instead of lofty mountains, we find a level plain, and instead of the savages, 3,000,000 peaceful Chinese settlers. It is here that tea, rice, sugar cane, oranges, pine apples and other tropical plants are grown. The soil in Formosa is extremely fertile. No barren spots exist anywhere. The whole island, covered with luxuriant vegetation, is green all the year round.

Of the 3,000,000 Chinese who inhabit this section of the island, fully two-thirds are engaged in agriculture. They first came over from the mainland about 250 years ago, bringing with them their strange religions and customs. Among these superstitious people the English Presbyterian Church established its mission in the south in 1865, and seven years later, in 1872, my father began his work in the north.

In those days he met with a great deal of opposition on the part of the native populace and the local Chinese officials. Obstacles of all sorts were placed in his way. Many of the churches were torn down, and he often had narrow escapes from the murderous intentions of the infuriated mobs. I remember a time when no missionary or foreigner could go through the streets of a Chinese city without being followed by a mob whose delight was to make uncomplimentary remarks about the strangers. Sometimes they behaved goodnaturedly, at other times they were quite hostile.

But, being a man of action and of iron will, these obstructions born of prejudice, did not in the least daunt my father. To him Christianity was a vital, ever-living and aggressive force. To capture the island for Christ, heaven's strongholds must be taken. It is thus that we find him planting the numerous churches throughout the hostile cities and towns of North Formosa.

Gradually the Formosans came to recognize the fact that Christianity is

*Y. P. Topic for January 30, 1910—My Native Land—Formosa; Exodus 3:1-14.

a mighty force for good wherever it is found, and though still holding to their old belief, the attitude of the Formosans to-day is friendly towards Christianity. Missionaries are treated with due courtesy and respect wherever they go. A missionary's visit to-day is welcome in almost every home.

In carrying out his aggressive policy, my father extended his work eastwards among the civilized savages, called Pego-han. These simple people make their living chiefly by tilling their little farms and fishing. They live in little thatched cottages grouped together to form a hamlet. In the larger villages our mission has had churches built, numbering in all about thirty-six.

A few years ago, while visiting a number of these outskirting stations, I was somewhat surprised to find such a large number of these "savages of the plain," who call themselves Mackays, after my father. At a village, the preacher in charge informed me that two-thirds of the inhabitants were Mackays and that the number was steadily increasing. Mission work among these Mackays has been marked with considerable success. They are very impressionable, though they lack that element of steadfastness so commonly found in the Chinese. Hence, though they are more easily appealed to than the Chinese, it requires also more care to keep them in the fold.

The work among the Chinese is becoming more and more important each year. With over 1,000,000 Chinese in our field, our church in Formosa has an important mission to fulfill. To uplift this race and win the island for Christ is worthy of our best and united efforts.

DAILY BIBLE READINGS.

M.—A beautiful situation, Ps. 48.
T.—Making glad the Isles, Ps. 97.
W.—A harvest of tears, Ps. 136.
Th.—A great change, Isaiah 35.
F.—Sailing for Cyprus, Acts 13:1-12.
Sa.—A self-sacrificing missionary, 2 Cor. 11:23-25.
Sun. Topic—My Native Land—Formosa. Ex. 3:1-14.

THE SUPERNATURAL.

The battle of unbelief is the same to-day that it has ever been. It fights against the supernatural in religion. Christianity's great Author was the most popular of teachers, so long as he was only a Teacher and Healer and human Friend. But when his earthly career approached its crisis and he was compelled to reveal himself unmistakably as God manifest in the flesh, the multitudes forsook him, and he went to ignominious death almost unbefriended. His chief and real offense was that "being a man, he made himself God." That is the "offense of the cross" which is to the world foolishness was that "being a man, he made preme vindication. If Jesus Christ were not a supernatural being Christianity is not supernatural. But if Christ were more than human he must have been divine, and Christianity is a divine revelation. If it be divine, it should surprise nobody if it appears to have supernatural features. Would it not be surprising if it had not? If it had no uniqueness, no mystery, no revelations of unheard-of truth, would it not seem that it were probably the device of men? Why, therefore, do people hail at miracles and other supernatural things in this supernatural gospel, especially so when they must observe that the most conspicuous figure in all human history is Jesus Christ, who can scarcely be accounted for on natural grounds? He is the world miracle. Christianity stakes its whole claim on the integrity and divinity of him. Believe him, and everything the Bible says is believable, reject him, and it were futile to believe anything.—Home Herald.

"I say, my man, have you seen a golf ball?"

"No, mum. But I've got one in my pocket as I brought from 'ome as I can sell yer!"

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C. BLACKETT ROBINSON,

Manager and Editor

OTTAWA, WEDNESDAY, JAN. 26, 1910

The Congregationalist states that Protestant Churches of the United States provide sittings for 58,282,742 persons, while the members of the churches amount to but 20,287,742. The statistics are given in connection with a plea for strengthening existing churches rather than establishing new ones.

"Ministers are not good business men." Are they not? We think, says an exchange, they are the best financiers we know. They bring up good families on small means, and give them better education than is given in any other class of families. In addition they generally are forced to "finance" their churches out of debt, or keep them out.

The best acquisition in life is a contented spirit. With it, no troubles appall, no difficulties discourage, no disasters overwhelm, no deferred hope sickens the soul, but without it, no blessing is complete, every cup of pleasure has its bitter dregs, every song of joy has its discordant strain and every image of hope has its black shadowy dread. Paul said "I have learned . . . to be content." How few of us have learned even the alphabet of that gracious Christian culture, Christian contentment.

As in Quebec, so in Western Ontario, the Roman Catholic Church is opposing the "bar." In Essex County the priests are commencing to wage a strong campaign for the abolition of hotels in the immediate vicinity of churches in the county. A petition drawn up, signed by the Rev. Father Meunier, administrator of the London diocese, and all priests in Essex county, has been forwarded to the Hon. Dr. J. O. Reaume, Minister of Public Works, who will turn it over to Sir James P. Whitney. Besides asking for strict enforcement of the liquor law it asks that the license fee be raised to \$500 and the licenses be issued in accordance with the population.

THE REVIVAL THAT IS NEEDED.

What the church needs is a deep and genuine revival of religion; not the presence of special religious interests in many localities, nor even in great commercial centres, as have caused devout thanksgiving in years past; but, more than these the church needs a revival epoch, a spiritual awakening, that like a tide-wave, shall roll over all church life, so broad, so powerful, as to form an era in church history. This alone can bring new life to a dead and formal churchism, and quicken it with a power that will save it from reproach. This alone can stem the tide of worldliness and skepticism spreading over the land.

And in this view of the case the outlook is, after all, not so discouraging. God is neither reluctant nor powerless to bless His church. That it is a time of serious moral defection and of great wickedness is not a hindrance. A revival is not a human agency. It is not stopped, therefore, by the barriers which would interpose successful obstacles in the path of merely human wisdom or power. It is not a question of reform dependent on human methods. A revival is the work of God.

And as to the church itself. Neither its weakness as to numbers or influence is a hindrance to revival. It is a difficult thing to make spiritual work a matter of faith in God and not of confidence in human resources. Here again the history of God's dealings teaches us the lesson of Scripture "When ye are weak then are ye strong." The little gathering in the upper room at Jerusalem was a poor basis for calculation of probabilities as to success from an earthly point of view; and yet they turned the world upside down, and by the spiritual power granted to them planted the Christian church throughout the borders of the then known world.

One of the worst railway accidents in the history of Canada occurred on the Canadian Pacific line at Spanish River last Friday. Already the toll of deaths number 48, but it is feared there are many more. One of the victims of the terrible tragedy was Rev. S. Childerhose, B.A., superintendent of Presbyterian missions in Northern Ontario, and one of the best known and most beloved ministers in our Church. He was for many years minister at Parry Sound, where he did most important work, especially among the young men. This pastorate he resigned in 1908, when appointed superintendent of missions, in succession to the late Rev. Dr. Findley.

Dr. F. E. Clarke has recently written:—The schools of France leave much to be desired, for they are for the most part not only godless, but positively skeptical, if not atheistic in their teaching. Abraham is treated as a myth, as are all the rest of the patriarchs. Miracles are denied, and the Bible disputed, when not ignored. Of course the morality and spirituality founded upon Bible teaching have little influence in the schools, and the churches, Sunday schools, Christian Endeavor Societies, and missions have the double task of counteracting the skeptical teaching of the public schools and instilling the principles of pure religion and morality in all those whom they can reach. In this respect the McAll Mission is doing an invaluable work just at this time, wherever its activities reach. Never was there a more important or critical time in the spiritual history of a great and brave people than the present. Never was there a time when the comparatively small Protestant force more needed the sympathy, prayer and material aid of the Christians of other land. May it be granted in full measure.

SCHEMES OF THE CHURCHES.

The following comparative statement of the receipts for the schemes of the Church, sent us by Dr. Somerville, the general treasurer, is much more encouraging than that of December 31st. At this date, however, it is impossible to make an estimate of what money is expected from the congregations for the year ending February 28th. Very many congregations close their year with December 31st for all purposes, and if these would remit promptly the amount of money on hand allocated to the several schemes it would be possible during February to issue statements that from week to week might keep the Church informed with reasonable accuracy, as to what the prospects would be for closing the year free from debt. In a number of cases the statement below is explained by increased giving to the schemes and in a number of others it simply means more prompt remittance of money by the mission treasurers. The increased expenditure in connection with Home and Foreign Missions and Social and Moral Reform calls for largely increased liberality if the work is to be maintained. The colleges are not included, as a report of the amount received at this office for all except Knox would be wholly misleading, seeing that they have their own treasurers, who receive most of the contributions. Will treasurers kindly forward mission funds allocated to the several schemes as soon as possible? Contributions to January 22nd:

	1909.	1910.
Home Missions	\$46,571	\$60,623
Augmentation	5,631	8,275
Foreign Missions	32,814	51,804
Widows' and Orphans' Fund	4,391	3,325
Aged and Infirm Ministers' Fund	7,140	3,721
Assembly Fund	2,442	1,427
French Evangelization	5,451	6,012
Pointe-aux-Trembles	4,089	4,871
Moral and Social Reform 1,603	2,391	
Unapportioned	82,642	106,076

SEATS IN THE AISLES.

An unpleasant incident in a Toronto church last week leads the Toronto News to remark:

A minor dispute over the seating of a congregation in one of the churches raises the general question again: Are the civic by-laws at all times observed in the churches? There is reason to believe that occasionally, when the normal seating capacity is nearly exhausted, chairs are placed in the aisles. And, if this is not done, people are allowed to seat themselves on the gallery steps, thus blocking the way of egress. The by-law is a wise one. If observed it is a protection against the dangers of fire or panic. The authorities have been active lately in preventing persons standing at the rear of the theatres. Let them investigate the churches on Sunday evenings. At any rate an official warning to the boards of management might do no harm, for the offence is generally the result of carelessness or a lack of appreciation of the importance of the by-law.

The work of the Church Commission, Scotland, is completed, says the Presbyterian Witness. The legal costs claimed by the Free Church were £2,405 and the Commissioners allowed £4,960. In their closing remarks they urge all parties to strive for peace. The small churches in Scotland stand thus. Free Presbyterians, 12 congregations with ministers; the Free Church numbers 72 ministers. Increase last year, 4. Vacant churches over 100.

MISSIONARY ADVANCE.

The Chicago Interior prints the following on this subject:

The leaders of the Laymen's Missionary Movement, in view of their attempt to force up at a great single leap the giving of Protestant churches to the foreign missionary enterprise, are naturally much concerned to see if the returns of the various boards and societies will show visible results from their strenuous "booming." They have therefore been waiting eagerly for the yearly computation made by the Missionary Review of the World to show the combined contributions of Protestant Christians for the foreign cause. And the appearance of those figures as published in the January issue of the magazine, it is a pleasure to say, brings to the men thus interested great joy and gratitude. The movement is beyond question having effected. The increase of missionary giving last year over the year previous amounted in all the world to \$1,767,000, lifting the grand total from \$22,846,000 to \$24,613,000. And what particularly demonstrates the influence of the Laymen's Movement is the fact that the United States and Canada, the principal scenes of its operation, furnish 71 per cent. of the world's increase, although the missionary giving of these two countries is but about 46 per cent. of what Christendom gives. Canada and the United States advanced from \$10,061,000 to \$11,317,000—which is more than twice the gain of any single year before. The number of missionaries on the field has, by virtue of this increase, been enlarged within the year by 1,653 effective workers. The increase of converts has been record-breaking, amounting to a weekly addition of 2,600 persons to the communicant rolls of mission stations straight through the year. If in this addition all persons were counted who have expressed in public a desire to be known as Christians, the accessions of the year on mission fields would run near to 600,000.

A MAP OF CANADA IN STAINED GLASS.

An excellent specimen of the stained glassworkers' handicraft is afforded by a novel map that has been prepared for the west-end office of the Grand Trunk Railway System on Cockspur street, London, S.W. On a solid sheet of glass 1 1/2 inches thick, measuring 12 feet in length and 6 feet broad, a faithful reproduction of the map of the Dominion of Canada has been executed. The names of places in great numbers, the rivers, the lakes, and the mountains are clearly shown, while the distinctive colors for the various provinces comprising the Dominion and adjacent territories of the United States have been burned in to ensure fixity. Stretching across the continent from the Atlantic to the Pacific may be easily followed the route of Canada's all-rail route, the Grand Trunk Pacific, by means of which millions of square miles of new grain-producing territory are being opened up to the settler. The work not only affords a graphic idea of the vastness of the great Dominion, but also gives an impressive idea of this 3,600 miles of new road. The preparation of this map was a delicate task, since it is the largest piece of ceramic work that has ever been attempted. It required the combined services of eight expert operators continuously for five months, and it is one of the most costly reproductions of a map that has ever been undertaken. In its manufacture the great difficulty was to obtain a result which would be quite legible in daylight, and which would yet be sufficiently transparent to allow of illumination by means of twenty-four 25-candle power lamps by night. The delicate blending of the various tints, the definition of the finest hair-like lines, and the distinctness of the names render it a work of artistic and educational value. Owing to its fragile character and large size, combined with its great weight of one ton three hundredweights, its transport from Birmingham, where it was manufactured, to London had to be carried out by special means.—"Canada," London, Dec. 4, 1909.

SPARKS FROM OTHER ANVILS.

MICHIGAN. Presbyterians.—No minister can do his best work if he has to work his brain every day over the problem of meeting the family expenses. Nor is it to the honor of the church that a minister should ever be in want of even the bare necessities.

The Interior.—"Nothing is more depressing and enfeebling than to cherish a complaining spirit, or to dislike people and things; while to hate anything and anybody is positively exhausting. Love of people, love of life, love of work, love of common things is the best, the only true inspiration of a happy and satisfying life."

Cumberland Presbyterian: The man to be envied is the young, hardy preacher, without too heavy family cares, who is ready to be thrown to the front—the light-armed soldier, ready for orders on the instant. His bread shall be given him; he shall plant and water, the Lord giving the increase, where no man has been before him.

Christian Guardian:—Words have magic power. They can soothe the restless heart, and cause the sufferer to half-forget his pain. They can flood the dungeons of Giant Despair with light and hope. They can check the flying forces of the vanquished, and cause them to reform and make another stand. They can so inspire the despirited as to send the men that were almost conquered back again to assured victory. And they can point the way to a better land, and lift men's thoughts from food and raiment to the land where pain and sorrow, hunger and cold, weariness and loneliness, exist only as memories.

Herald and Presbyter: Baptists expend too much energy in trying to disprove infant baptism and to make uncomfortable those who have been scripturally baptized. A long article this week in a paper of that denomination urges those who "have never received anything that ought to be considered as Christian baptism" to "arise and be baptized." As it is only by Christian charity that immersion is to be regarded as baptism, and as Presbyterians have too much Christian courtesy to try to disturb Baptists in their views or to urge them to be rebaptized on entering their Church, this sort of an appeal from a Baptist minister grates harshly on the feelings.

Lutheran Observer: The Church may and ought to vindicate marriage as a divine institution which contemplates a life-long and indissoluble relationship. She can and must reiterate the woes that fall on society and on individuals when the awful sanctions with which God has surrounded the institution are set at naught and men undertake to put asunder what the Almighty has joined together. And especially must she warn against the light and easy assumption of the marriage vows. Nothing could be more shocking than the levity and irreverence with which they are frequently taken, as though they were the preface to a brief diverting comedy and not the formal and solemn union of a man and woman which, in the divine intention, is to last until death shall them part. "Not by any to be entered into unadvisedly, or lightly, but reverently, discreetly, advisedly and in the fear of the Lord"—this admonition of her marriage service the Church needs to enforce by every power at her command.

TRAINING MODERN MECHANICS.

Just as Canada is a great melting pot for the making of men, taking in the raw aliens, immigrants, and moulding them into Canadian citizens, so have the big railway shops become training schools for boys. The boy just out of school, who becomes an apprentice in a railway shop, is, within a very short time, turned out an intelligent useful citizen, capable of earning good wages in any country.

By sending a postal card to the Superintendent of Motive Power, Grand Trunk Railway System, you can secure, free, a handsomely illustrated book on "Training Modern Mechanics."

REV. C. A. TANNER.

At Windsor Mills, on Saturday, occurred the death of Rev. C. A. Tanner, minister of the Presbyterian church at that place Moderator of the Synod of Montreal and Ottawa, and father of Rev. J. U. Tanner, of Lancaster, Rev. W. P. Tanner, of Dundee, Que., Dr. C. A. H. Tanner, Windsor Mills, Que. He is also survived by his widow, formerly Miss Jane Shaw, of Montreal, E. Tanner, manager Eastern Township Bank, Actonville, and two daughters, Mrs. Budden, of Niagara Falls, Ont., and Miss Jennie Tanner, at home. Deceased was educated at Queen's University, Kingston, and after his ordination in 1869, became minister of St. John's French Presbyterian church, Montreal, subsequently accepted the principalship of the Point Aux Trembles Institute, leaving there later to take charge of the Presbyterian church in Sherbrooke, Que. He was also for some time principal of St. Francis College, Kingston, Que. He was a member, and had been chairman, of the Board of French evangelization, in which work he always took a deep interest. Last April he was elected moderator of the Presbyterian Synod of Montreal and Ottawa, which met in Calvin church, Pembroke. Mr. Tanner was an able preacher, a good organizer, never sparing himself in the work of the Presbyterian church. His genial manner, unaffected kindness of heart and willingness to aid whenever aid was needed, will not soon be forgotten.

About one hundred members attended the annual meeting of the Lanark and Renfrew Presbyterial W. F. M. Society last week in St. Andrew's church, Smith's Falls. On Tuesday afternoon there was a short devotional meeting at four o'clock; and in the evening a public meeting was held and addresses were given by the president, Mrs. E. W. Mackay, and Miss Macmurchy, of Toronto. Greetings were tendered by the other women's missionary societies of the town. On Wednesday morning the business session was held, and in the afternoon reports were received from the different societies in the district, and an address given by Miss Hardman, of India. In view of the discussion regarding the reorganization of the society into provincial boards, which was held at the general meeting of the society held in Ottawa last year, the following resolution was passed: Resolved, that the members of the Lanark and Renfrew Presbyterial of the W. F. M. Society, assembled at St. Andrew's church, Smith's Falls, January 18 and 19, 1910, are in favor of the proposed reorganization of the W.F.M.S. into provincial boards each Presbyterial society having representation on the provincial board and each provincial board having equal representation on the Dominion board. A resolution was also passed endorsing the resolution of the general meeting of the W.F.M.S. held in Ottawa last year that during the present year the society be empowered to receive such organizations as may be desirous of becoming associated members of the W.F.M.S., and that this resolution be embodied in the constitution of the society. The following are the officers for the current year: President, Mrs. A. Greenhill, Smith's Falls; first vice-president, Mrs. R. Ross, Pembroke; second vice-president, Mrs. C. Simpson, White Lake; third vice-president, Mrs. Young, Pakenham; fourth vice-president, Mrs. Riddell, Perth; corresponding secretary, Mrs. R. C. Wilson, Renfrew; recording secretary, Mrs. W. C. Irving, Pembroke; secretary mission band, Miss Beatty, Pembroke; treasurer, Mrs. A. M. Greig, Almonte. In the evening Rev. W. Knox, of Pembroke, conveyed greetings from the Presbyterial, and another address was given by Miss Hardman. A question drawer was conducted by Mrs. Greenhill at this session. It was agreed that the next meeting of the society would be held in Calvin church, Pembroke, in response to a cordial invitation from the auxiliary in that town.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

A VERY RAINY DAY.

By David Llyall.

Lisbeth Marshall was fond of relating how all her troubles befell her in one day, and how she had to meet and conquer them single-handed. She was a middle-aged woman, general servant to a genteel small family in the suburbs of London. The circumstances which brought her south of the Tweed would make no bad story, but it is with the later life of Lisbeth that we have to do. She woke up one morning in January, a raw, nipping day, when there seemed to be a struggle between frost and rain in the air, with the certain conviction that things would go wrong.

The first match she struck to light her candles in her attic bedroom went out, and the candle itself "guttered," as she expressed it, and only made up its mind to send forth a decent light when she had by feeling and touch, managed to get into her clothes. Lisbeth in her morning rig-out, before the quality were supposed to see her, was not by any means a beautiful object. She was a tall, angular person, with a long, narrow, somewhat harsh face, clear, far-seeing brown eyes, and a knot of hard, nondescript hair. She wore an old wincey skirt of scanty dimensions and a sort of compromise between a blouse and what she called a bed-gown, with very loose sleeves, well rolled up, so that her thin, hard arms were left free for the whisk of the broom and the proper handling of the blacklead brush and the duster. Lisbeth liked to be purpose-like at her work, and despised aught that hampered her in it. She was accustomed to rise at six of the clock, summer and winter, and by the time her two maiden ladies were ready, the portion of the house in which they lived was as neat as a new pin, a tempting breakfast cooking in the underground kitchen, and Lisbeth herself metamorphosed into a thoroughly respectable middle-aged servant with a clean gown of lilac print, a neat cap, and a voluminous and immaculate white apron. Things went wrong with Lisbeth that morning from the outset; the chimneys smoked, and after the dining-room table had been thoroughly cleaned and the white cloth laid, the spoons fell down, and sent the black specks flying over everything. No sooner had she cleaned up all traces of this untoward happening, than the cat stole the fish from the top shelf of the larder, knocking over a jug of cream in her guilty flight. Then the postman came heavily laden with large blue documents, and one small letter for Lisbeth, addressed in a cramped, illegible handwriting, and bearing the postmark of a small and undistinguished village somewhere in the wilds of Scotland. Lisbeth, a little disheartened with the set-backs of the morning, sat down and read her letter, which was a word contained bad news. Her only sister had died suddenly, and her brother-in-law, the captain of a fishing boat in a remote Scottish fishing village, demanded that she should come up forthwith and take him and his in hand.

"No' me," said Lisbeth to herself, while one hardly-wrung tear rolled slowly down her cheek for the sister who had gone away, glad, no doubt, to slip out of life, which had existed chiefly of hard toil and little love. "No' me. I ken Elshender Bain ower weel. I ken gang to the Frigate? No' me, never in this world!"

The bell rang with the gentlest hint of impatience, and Lisbeth, conscience-stricken, ran upstairs. She had put off longer than she ex-

pected with her letter, and the ladies were ringing for their breakfast. And there was nothing to give them now, except an egg, the freshness of which could not be guaranteed. She pushed the letter in the bosom of her dress, and made haste up the kitchen stairs to find Miss Harriet, the younger of the two mistresses, standing at the top. "We thought we heard the post, Lisbeth," she said almost apologetically.

"So ye did, ma'am; the letters is here."

She took them from under her apron, with which she shielded everything she carried, and offered them in both hands.

"An' please, mem, that jaud o' a cat has stolen the fish, and there's naething but bilid eggs, and buttered toast, which will be up in a jiffy."

She whisked down again and proceeded with hot haste to get the breakfast ready. Using such expeditions, she had it on the tray in ten minutes, and carried it upstairs without a moment's further delay.

When she entered the dining-room, the ladies were so very busy with their letters that they did not appear to notice her at all, even when she coughed and informed them that breakfast was on the table.

Then they said, "Thank you, Lisbeth," simultaneously, and in rather a breathless way, and returned to the contemplation of their correspondence.

Lisbeth went downstairs to her own domain, and sat down to read her letter again. It was a very human document, though Lisbeth would not have called it by such a name. She was moved, however, by the pathos of it, and though she continued to shake her head, it was with a little less conviction. It was many years since she had seen the old Frigate village, where it scattered on one of the foreshores of the grim North Sea. For the moment she was fain to feel' once more the bite of its salt wind, and watch the gulls dipping to the grey, white-capped waves that were never completely lulled to rest. It all belonged to the stormy time of her girlhood, which she had put resolutely behind her, but it had power to rise again before her mind and heart, drawing at the very cords of being, in a way which both surprised and troubled her.

"I thought I was done wi' the suld Frigate," she muttered, as she put a mouthful of dry bread between her teeth and took a drink of tea. "Mo gang to keep hoose for Elshender! Never in this world! A mighty guld cheek he has to ask it."

The bell broke upon her reverie once more, and she ascended to the dining-room wondering whether she could have forgotten anything which they could possibly mean by such a summons. There was no unnecessary ringing of bells in that quiet, well-ordered house, where there existed the most complete understanding between mistress and maid.

Lisbeth's eye, roaming critically over the table, instantly divined that very little had been eaten.

"Have I forgotten anything?" she inquired meekly, "or is it the eggs no' fresh."

"It's all right. Come in and sit down, Lisbeth, we wish to talk to you," said Miss Sophia. "We have had bad news."

"So ha'e I," answered Lisbeth quietly. "And nae wonder; you should ba' seen that gutterin' candle this mornin'! There was everything that was bad int, and naething that was guld."

"Ah, that is curious," said Miss Sophia, in her thin, quiet voice. "This

is a letter from Australia; our dear sister Madeline, Mrs. Lugard, is dead."

"Mercy me, and my sister Kate has deed too; that was the meann' o' the black tails to the gutter, there was twa; now I mighd."

"Extraordinary! The letter is from our brother-in-law, Captain Lugard."

"An' mine is frae my brither-in-law, Elshender Bain," put in Lisbeth quietly; "so we're upsides."

"He is anxious that we should come to him at once to Adelaide, Lisbeth; it is a very long journey, but he does not even give us the option of refusal. He wishes us to sail by a boat which leaves Tilbury on Saturday week, and he has sent ever so many banknotes to pay for the passage."

Lisbeth nodded.

"Elshender tells me to come by the next train, but he doensna send any banknotes," she added grimly; "he kens better."

"It is very strange indeed that the two events should ha' happened simultaneously, because it will simplify everything. We will offer to lend the house as it is for a year to young Mr. and Mrs. Parkes, who are looking for one in this neighborhood; you can go to your brother-in-law, and we will go to ours. Will that do, Lisbeth? in the meantime, at least—"

"I suppose it'll ha'e to, but I'm no' keen, candidly speakin', on the Frigate," said Lisbeth resignedly. "I ken what brither-in-laws are, notably Elshender Bain."

"But we have our duty to consider, Lisbeth—our duty to our family—"

"Yes, the maist of a woman's life is taken up wi' that same," she observed philosophically; "and then she dees, and she's never got onything out o' it that I can see."

"There is the satisfaction of duty done, Lisbeth," said Miss Harriet gently. "I see the finger of Providence in all this."

One clear, frosty morning, some few weeks later, a very slow train crawled out from Aberdeen, and in course of time deposited a handful of resigned passengers on the Frigate shore. A big, burly man of the seafaring class was waiting the arrival, and when he saw the tall, angular figure of the woman he expected alight from the train, the sternness of his features somewhat relaxed. He stepped forward grimly.

"That's you, Lisbeth."

"Ay, that's me, Elshender. Hoos a' wi' ye?"

"I'll be weel, now you've come, Lisbeth, but you're no' the woman ye was."

"I'm twenty years aulder, Elshender; you're lookin' well yourself."

"I'm fine."

"An' the bairns, hoo are they?"

"There's nae o' them at hame. Annie's in a place, and wee Bob has gaen to my mither's at Fraserburgh. There's only me."

She stood still, and looked at him with a sudden indignation.

"Ye had a face to ask me to come here for you, Elshender."

"No," he answered, in his big, slow way. "It was the only thing to do. Katie bade me, and besides, there's nae woman I could suffer in the hoose efter Katie but you. There hasna been a foot across the door since she deed. I've kept it clean for you."

There was a strange, slow pathos in his voice, and the years rolled back. They had been lovers once in the days that would never come again, only the rainy day had intervened.

"I think I'll go back even yet, Elshender," she said, hesitatingly. But he gripped her by the arm.

"No; that ye winna, Lisbeth; the hoose is empty, and the fire's burnin' there for ye. Come awa hame."

Her step was a little unsteady as she turned about to watch the unload-

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

The session and managers of Erskine church are now on the lookout for an assistant to Rev. C. W. Nicol. Mr. W. A. Hunter, B.A., from the Montreal College, was the preacher in Erskine church last Sunday and gave an interesting gospel talk to the Men's Sunday afternoon class, at which there was a large attendance of men.

Rev. James Little, B.A., commenced a series of "Studies in the Life of Abraham" in St. Paul's church last Sunday evening. There was a large congregation present, and as the introductory study proved most instructive it is expected that succeeding addresses will be listened to with growing interest by even larger congregations, although that will tax the seating accommodation of the church.

MONTREAL AND QUEBEC.

At the fortieth annual meeting of St. Mark's Church, the Rev. G. F. Kinneer acted as chairman, and encouraging reports were received from the session board of management, Sunday school, Chinese school, Ladies' Aid, Girls' Sewing Circle and Men's Own. Messrs. T. S. Walker, G. Muir, Jr., and F. Slater were re-elected to the board of management, and Messrs. T. Davidson and W. Murdoch were appointed auditors. At the close of business a social time was spent, refreshments being served by the ladies.

Joliette Presbyterians, under the pastorate of Rev. Dr. Amaron, are flourishing. During the past six months the attendance has doubled, and contributions have greatly increased. It is expected that this congregation will soon pass from the mission stage into that of an augmented charge. A strong board of managers has been elected, and Mrs. Carswell, Mrs. McDonald and Miss Crabtree were appointed a committee to see that the church is kept in good order. An hour was then spent in social intercourse, enlivened by songs and recitations by Mrs. McDonald, Mrs. Stoness, Mr. and Miss Crabtree and Mrs. Amaron.

A largely attended meeting of the congregation of the Valleyfield Presbyterian Church, was held on Thursday evening, under the presidency of the pastor, the Rev. Chas. Shelley. Most encouraging reports were presented from the various branches of the church. In spite of the disorganization caused by the vacancy of the pastorate during the early months of the year, this work has been well sustained. The financial report showed a record year, and although over one thousand dollars of exceptional expenditures had been incurred in the renovation of the manse, and other repairs, the close of the year found the congregation free of debt. With considerable enthusiasm the congregation on the motion of Mr. Jos. A. Robb, M. P., seconded by Mr. John Lowe, decided to build a church hall and school at a cost of \$5,000. The increasing congregations are beginning to tax the accommodations of the church and the enlargement is anticipated in the not far distant future.

At New St. Andrew's (79th annual meeting) the total receipts for all purposes were \$30,515.21, of which \$13,915.21 was given for congregational purposes, over \$4,000 for missions, about \$10,000 for Knox College, and about \$5,000 for Queen's University, and over \$3,000 for various other purposes. There is a balance on hand of \$744.35 after all disbursements. A \$50,000 institute building on manse lot is contemplated at an early day.

EASTERN ONTARIO.

Rev. Wm. A. Stewart, M.A., is filling the pulpit at Newburgh for two or three weeks.

Rev. W. C. MacIntyre, of Ogdensburg, N.Y., formerly of Woodlands, has been visiting friends in Wales and vicinity.

Rev. R. Ponge, of St. Paul's Church, Peterborough, preached anniversary sermons in the Millbrook church last Sunday.

Rev. J. B. and Mrs. McLeod entertained the young people of St. Andrew's Church at the manse, Martintown, on Thursday evening of last week.

The Rev. W. W. McRae, M.A., of Knox church, Beaverton, has received and accepted a call to Caron, Sask., and will preach his farewell sermon Sunday, February 13th.

The last annual meeting of the Salem church, Summerstown, was considered one of the best in the history of the congregation. The reports presented were all most encouraging.

Rev. J. S. Caldwell, of Woodlands, spent several days recently in Montreal and Lancaster. Mr. Fletcher, of McGill College, was the preacher in St. Matthew's church on the 16th inst.

Rev. Dr. Howard, pastor of St. Paul's church, Kemptville, has announced to the session of that church that he intended resigning his pastorate here, having received a call to Peoria, Illinois.

Rev. Allan Morrison, of Kirk Hill, has been at Scotstown, Que., assisting the minister there in a series of evangelistic services. His pulpit at Kirk Hill was supplied last Sunday by Rev. Donald Stewart, sr., of Finch.

The annual meeting of Hartfell church was held on Friday, January 14. The reports showed that the congregation had steadily increased. In 1907 the balance to the credit of the congregation was \$31; in 1908, \$37; in 1909, \$50.

At the annual meeting of the Roxborough congregation, after paying all the indebtedness, including the roofing of the new church, there was a balance on hand of \$100.00. Mr. Hugh McIntosh, treasurer, suggested a change as he was feeling the infirmities of age, but the meeting unanimously re-elected him and all of the collectors, to whom a vote of thanks was tendered for their efficient work.

The annual meeting of Knox congregation took place at 2 o'clock on Thursday afternoon, Jan. 29. Rev. J. Pate, the pastor, in the chair. Reports from the session, board of managers, church treasurer, and the various auxiliaries connected with the congregation, were bright and encouraging, and met with unanimous approval of the meeting. A feature which aroused enthusiasm and brought forth expressions of gratitude, was the gift of a beautiful individual communion service to the congregation from the Sabbath school.

At the Annual meeting of St. Andrew's church, Carleton Place, the pastor, Rev. J. J. Monds, presided. The reports presented were encouraging. The mission contributions showed an increase of 30 per cent., which was accounted for by the combined influence of the envelope system and the Laymen's Missionary Movement. The missions reached the \$1,000 mark, in addition to which the W. P. M. S. raised \$519.95. The general fund showed a balance of over \$200 after all liabilities were met. The total revenue from all sources exceeded \$4,000. Individual communion cups will shortly be introduced.

Rev. J. W. Lowry, of Fitzroy Harbour, attended a meeting of the Ministerial Union at Annapolis last week.

Rev. W. T. Prettie, before leaving for Copper Cliff was presented with an address and a purse of gold by the Vernon congregation. Mr. Prettie gave ten years of faithful service in Vernon, and leaves the congregation in excellent shape. Rev. R. Macnabb, of Kenmore, is moderator during the vacancy.

Knox church, Cornwall, had a successful year. There were 29 additions to membership during the year, making the present membership 338, from 115 families. The treasurer's report shows \$2,768.82 contributed for current expenses, from which a balance of \$184.12 is left over; also from the congregation \$1,629.32 was given for missionary work; from the various organizations \$1,128.92 was raised, of which amount \$586.40 was applied to missions.

Rev. A. Henderson presided at the annual meeting of St. Andrew's church, Appleton. All the reports presented indicated a healthy state of affairs. Mr. Jas. Syme was re-appointed treasurer, and Andrew Wilson and Alexander Cavers were re-appointed auditors. Mr. James Service was appointed librarian for the coming year. Mr. Robert Baird and Mr. Frank Paul were elected to the board of management, and Mr. Jno Struthers was re-appointed usher.

The annual meeting of the East Gloucester congregation at Ramsayville was well attended, and the reports, on the whole, were encouraging. The former managers were elected with the addition of Mr. Wm. Alexander who takes the place of Mr. Peter McGregor owing to his having become a member of session. Mr. Charles Kettles was re-elected church treasurer with Mr. T. A. S. Anderson for Farmers' corners. Messrs. Wm. Ramsay and Charles Manson were appointed to succeed the auditors, Mr. George Wallace and Wm. Alexander who have served faithfully for some years. Mr. Peter Stewart discharged the duties of the choir, and Mr. Thomas Borthwick made an efficient secretary.

The amount raised in Zion church, Carleton Place, during the year for all purposes was \$7,700. The increase to missions was 50 per cent., the contributions to the schemes exceeding \$1,500. The ladies raised close to \$1,000 for all purposes. Votes of thanks were passed to the building committee for bringing to a successful issue the new church, to the contractors for their splendid work, to the young people for placing in the rooms a handsome Heintzman piano, and to the choir for their invaluable services. The pastor, Rev. A. A. Scott, M.A., presided over the meeting as chairman, and before closing gave a short address to the congregation.

The annual meeting of Calvin church, Pembroke, was pervaded by a spirit of optimism which promises well for the current year. The special committee appointed at a previous congregational meeting to canvass for subscriptions for the proposed extension and the installation of a new organ, reported that between \$14,000 and \$15,000 was in sight, and the extension will be proceeded with in the spring. A floating debt of \$400 had been wiped out; the W. F. M. Society reported contributions amounting to \$2,130, an increase of \$300 over the vast year; indeed all the reports indicated progress, due to a considerable extent to the introduction and use of the duplex envelope. Minister, session, managers and members are to be congratulated on the statistical standing of this old and influential congregation.

MONTREAL AND QUEBEC.

At the annual meeting of Melville Church, Westmount, reports were presented from all the organizations of the church, of a very gratifying nature, and all showed that the congregation was in a very flourishing state. There was raised for all purposes during the year the sum of \$8,366.81, leaving no floating debt or accounts unpaid. The following officers were elected: President, J. H. Shaw; vice-president, A. W. D. Howell; treasurer, G. H. Hanna; secretary, William Brown; managers, Charles Johnston, William Greig, Jr., R. F. Walker, W. S. Moore, Bruce Stewart, John Hendry, John McBoyle, and D. A. Rolland; auditors, W. C. Jarvis and T. Waterston.

A special meeting of Presbytery was held in Taylor Church last Friday evening to consider the resignation of Rev. W. D. Reid, who has accepted the appointment of Superintendent of Presbyterian Missions for Alberta. A strong deputation, representing the various organizations in the congregation, earnestly pleaded that their pastor's resignation be not accepted, but without avail; and as the moderator, the Rev. Dr. Campbell, ruled that the call to Alberta having come from a commission of the General Assembly, vested with the powers of the assembly, the presbytery had no power to interfere with the resignation there was no course open but to accept it. The Rev. W. D. Reid said that he had received many calls, but had at last decided to accept one when he found that it provided a broader sphere of activity. After strong protests and endeavors on the part of both congregation and presbytery to retain Mr. Reid, on the motion of the Rev. Dr. Scrimger, the resignation was regrettably accepted.

The annual meeting of the Maisonneuve Presbyterian Church recently held, was very satisfactory. The minister, Rev. Peter A. Walker, presided. The total receipts for the year including contributions to the Building Fund, amounted to about \$2,800. The Ladies' Aid Society raised \$719 over \$500 of this amount being raised from their bazaar. The Christian Endeavor Society presented the church with a piano which they have finished paying for this year. A flourishing boys' brigade has been started with 47 names on the roll and with an average attendance of eighty-eight per cent. Excellent reports were read from the Sunday school and Woman's Missionary Auxiliary. During the year the new church was opened with appropriate services. The duplex envelope has been introduced and it is doing good work. During the year thirty-one united with the church making 119 additions during the present pastorate of five years. The minister reported officiating at twenty-two baptisms; thirteen funerals and nine weddings during the year. During the last five years a two manual organ and piano have been purchased and paid for. A mortgage resting on the old church has been paid. The old church enlarged and improved and a new church built costing \$15,000. The Presbyterian Union gave generous aid to build and St. Andrew's Church, Westmount, donated the pulpit and pews from their old church. The Maisonneuve church gave the pews of their old church to Tremblayville Church where their minister began the first Protestant service about two and one half years ago, and has since preached there every Sunday afternoon and where now there is a fully organized cause a neat frame church and four lots of land. The Union also assisted in building this church and the lots were the gift of a land company. Less than \$100 debt is now on the property worth \$2,500. The Maisonneuve church is an offshoot of Erskine Church, Montreal, and is looking to self support in the near future.

Rev. Mr. McCulloch, of Owen Sound, is engaged at present in evangelistic services at Lucan, Ont.

TORONTO.

The city churches have nearly all held their annual meetings and taken stock for the past year. The result, in most cases, seems to have been very satisfactory. Below will be found a brief summary:

Another successful year was reported at Erskine Presbyterian Church. Rev. James Murray presided. The financial report showed receipts of \$5,087.12, and expenditures \$5,077.83.

The membership of Albion Church is now 152, an increase during the year of 76. Receipts were \$3,006, and after all payments had been made a balance of \$20 remained.

Victoria Church, Annette street, reports a membership of 819. Receipts for the year from all sources totaled \$10,000. Since the resignation of Rev. Dr. Pidgeon, the congregation has been without a pastor.

Increased amounts raised for missions and general church purposes were shown by the reports presented at Cowan Avenue Church. About \$5,500 was raised, of which a small balance remains. The membership was increased during the year, and now stands at 425.

Since its organization a few months ago, the Rosedale church, (Rev. D. Strachan, B.A., minister), raised \$29,152, of which \$4,118 was ordinary revenue, \$4,920 for missions and \$20,000 for church building purposes. The Sunday School, which has a membership of 12, raised \$300 for missions during the year.

At College Street, the receipts from all sources during the year were \$14,750, with expenditures of almost the same amount, leaving a small balance. The membership was 1,285 persons, an increase over the preceding year. A warm vote of appreciation of the services of the pastor, Rev. Dr. Alex. Gray, on the completion of the thirty-fifth year of his pastorate, was passed.

The changing of the population of the district from an English-speaking to foreign was responsible for a decrease in the membership of West Church. At the annual meeting it was shown that there had been 200 removals during the year, leaving the membership now 858. Total contributions were \$5,640, of which \$1,286 was devoted to missions.

Reports presented at meeting of Parkdale church indicated a prosperous condition of affairs. The total revenue amounted to \$18,815.44. The congregation during the year provided the minister with an assistant, stenographer and lady visitor. The present active membership is 1,257, a net gain for the year of 54. The pastor's salary was increased by \$250, making it \$3,500.

The congregation of Old St. Andrew's in annual meeting confirmed the recent appointment of Prof. Law, as assistant to Dr. Milligan. The receipts for the year, including a small balance from 1908, amounted to \$1,085.87. Mr. McLaren, after 30 years' service as church officer, was voted \$1,000 gratuity. The membership of the church now stands at 777, a net gain during the year of fifteen.

The debt of the Avenue Road church was reduced by \$500 and the mortgage indebtedness now stands at \$3,550, with a floating debt of \$14,500. During the year fifty-three new members were enrolled, making a total membership of 586. The total receipts for all purposes amounted to \$13,133. Of this amount, \$1,529 was given for mission purposes. The stipend of the pastor, Rev. J. W. Stephen, was increased from \$2,250 to \$2,500 a year.

In report of session, Bloor Street church, appreciative mention was made in the address of session to the loss suffered by the congregation in the death during the year of Principal McLaren, Professor Gregg and Mr. David Fotheringham. The membership had grown from 978 to 1,020, weekly offerings amounted to \$13,240; contributions to the schemes, \$7,000; and for missionary and benevolent work, \$3,500; the grand total of givings being \$37,000.

St. Giles Church now has a membership of 519, an increase of 65 during the past year. Receipts were \$5,033, of which \$967 went to missions. The pastor, Rev. M. Heribson, presided at the annual meeting.

In High Park Church the total receipts received from all sources were \$3,500, and the disbursements about the same. It was announced that the new church, now under construction, will be completed in about two weeks. The stipend of the Rev. S. C. Grubb was increased, and advances were voted to the choir leader and the janitor.

The total amount raised from all sources in Riverdale Church, was \$2,651.60, and the expenditure was \$2,590.67, leaving a balance of \$60.93. The congregation was made self-supporting only last year. The mortgage was reduced by \$350. The salary of the pastor, Rev. J. A. Miller, was increased from \$1,000 to \$1,100 and it is felt by the congregation that the church will soon have to be enlarged.

The general receipts of the Eglinton Church amounted to \$2,298.63, an increase of \$450 over last year, with an expenditure of \$2,270.16. The schemes of the church netted \$235.64. Building account showed the total cost of the new church, including the lot, furnishings, etc., to be \$9,094.11, of which amount there is the small mortgage of \$2,500 unpaid. The pastor's stipend was increased from \$1,400 a year to \$1,500.

Chalmers Church is still progressing. The total receipts amounted to \$14,332. For mortgage reduction the sum of \$885 and \$5,000 borrowed from the Women's Association. The amount now due on the principal of the mortgage totals \$26,180, of which \$6,680 is for the Sunday School. The membership of the church is 1,100. During the year 172 new members had been received, while 132 left. An effort will be made to get 300 subscribers of \$10.00 each to wipe off the mortgage indebtedness. A movement of this kind should be quite successful in so liberal a congregation.

Session of Governor St. Church reported that the congregation had suffered from removals owing to the outward movements of families. The present membership is 593. The report notes the loss sustained by the death of Mr. and Mrs. A. T. Crombie. The managers' report is one of the most satisfactory in the history of the congregation. The church debt was extinguished last April, and after meeting all liabilities the managers have on hand a balance of \$29.25. The total amount raised was \$8,986.38. The report of the Missionary Association is very satisfactory, the total contribution for all purposes being \$5,927.

At the Sunday evening service for men held in the town hall, Owen Sound, Rev. G. A. Woodside, M.A., whose subject was the "Labor Problem," took a wide view of that vexed question. His thoughts centred around the verses, "Work out your own salvation with fear and trembling," and "When I became a man, I put away childish things." After showing the futility of labor for mere financial success, considered from the true, which is the permanent standpoint, he asked the question, "What is success?" and answered that for a man, success is to achieve true manhood, and as man was created in the likeness of God success was the result of earnest labor to follow in that image. He spoke of the instinct for worship innate in every normal human being, even in the so-called savage races, which showed that man's life had a religious centre and those who drifted away from that centre left their God-planned orbit and failed to achieve the purpose of their existence. Other things were changing, even the most substantial things of earth, such as the mountain. The only stable, safe foundation was the base-religion.

There were 140 additions to the membership of Queen East church. By unanimous vote the salary of Rev. W. H. Andrews, the pastor, was increased by \$300. The total receipts were \$4,450, with disbursements of \$4,271.88.

HEALTH AND HOME HINTS.

When piling green wood to dry, place the sticks bark side down. The bark will come off in drying, and is good for kindling.

Keep silverware bright by placing it in a white cotton flannel bag, with a small piece of camphor gum in a thin cloth. Keep the bag tied.

Parsnip Fritters.—To half a dozen boiled and mashed parsnips add two eggs, two tablespoonfuls of flour, and season to taste. Form into small flat cakes and brown in butter.

If cooked meat is ready for the table before it is required, place in a dish and set over a pan of boiling water placed on the back of the range and covered with a cloth. The steam will keep the meat hot without drying it or drawing the juices out.

Carrots in Sauce.—Scrape small tender carrots to take off the thin skin and cut into thin slices. Add water to cover and cook until tender. Use as little water as possible so that when done there will be little left. Add salt to the carrots, turn into a hot dish and pour over them a cream sauce flavored with a very little grated nutmeg.

Oyster Croquettes—Chop fine one half pint each of raw oysters and cold cooked veal; soak three heaping tablespoonfuls of cracker crumbs in the oyster liquid; mix meat crumbs, a heaping tablespoonful of softened butter, yolks of two eggs, salt and pepper, a few drops of onion juice, all well together; shape by hand or by wine glass, dip in cracker crumbs and fry.

A medical writer declares that the apple is such a common fruit that very few persons become familiar with its medicinal properties. The best thing just before going to bed, he says, is to eat an apple. "Persons uninitiated in the mysteries of the fruit," he continues, "are likely to throw up their hands in horror at the visions of dyspepsia which such a suggestion may summon up, but no harm can come even to a delicate system by the eating of a ripe and juicy apple before going to bed. The apple excites the action of the liver, promotes sound and healthy sleep, and thoroughly disinfects the mouth. This is not all; the apple prevents indigestion and throat diseases."

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Lady: Why in the world are you bringing the milk at four o'clock in the afternoon? Can't you get here earlier?
Milkman—Earlier? Why, madam, this is to-morrow morning's milk.

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The angel-child offered the new minister a piece of candy, as he was paying his ministerial call. "Eat it," she commanded, and he obligingly caused it to disappear. "Was it nice?" she enquired, and on being assured of its delectability she continued meditatively: "That white candy was once pink," and left him to his reflections.

"Sit still, boy,"
"Can't pa; I'm a fidgetarian."

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Dr. Williams' Pink Pills can be had from any medicine dealer or by mail from The Dr. Williams' Medicine Co., Brockville, Ont., at 50 cents a box or six boxes for \$2.50.

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**Synopsis of Canadian North-
West.**

HOMESTEAD REGULATIONS

ANY even-numbered section of
a Dominion Lands in Manitoba,
Saskatchewan, and Alberta, ex-
cepting 8 and 26, not reserved,
may be homesteaded by any per-
son 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 con-
ditions by the father, mother, son,
daughter, brother, or sister of an
intending homesteader.

DUTIES — (1) At least six
months' residence upon and cul-
tivation 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 own-
ership in land will not meet this re-
quirement.

(3) A homesteader intending to
perform his residence duties in
accordance with the above while
living with parents or on farm-
ing 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.

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tender.

By order,
NAPOLBON TESSIER,
Secretary.

Department of Public Works,
Ottawa, January 4, 1910.