

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum. OTTAWA, MONTREAL, WINNIPEG. WEDNESDAY, FEBRUARY 5, 1908. Single Copies, 5 cents.

AT LAST

BY AGNES MAULE MACHAR.

There is no wrong but growing years
shall right it

In God's eternal reign;

There is no evil seen but hath to fight
it

An unseen angel-train.

To all who strive for good—the crown is
given;

So patience and endure it;

To those who fight—for them the hosts
of heaven

Shall make the victory sure!

Kingston, Ont.

What though the prophet had his day
of sorrow,

And suffer for a while?

God's host is there, and His eternal
morrow

Is lighted with His smile.

Then let us hope and pray, and love and
labor,

Cheered by that promise bright,

Trusting through darkness, working for
our neighbor—

For God and for the right!

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BIRTHS.

In Galt, on Jan. 15th, 1908, to Mr. and Mrs. Judge C. Wilson, Market Street, twins (boy and girl).

At Balderson, on Sunday, Jan. 19th, 1908, to Mr. and Mrs. Henry Allan, a son.

MARRIAGES.

On Jan. 23, 1907, at Hawkesbury, Ont., by the Rev. D. D. Miller, assisted by the Rev. S. F. McCusker, brother of the bride, Captain Jas. N. Dales, deputy port warden of Montreal, to Elizabeth Lough, daughter of William McCusker, of Hawkesbury.

At Owen Sound, on January 21st, 1908, by the Rev. G. A. Woodside, Mrs. Agnes Margaret Riddell, to Mr. George Buchanan, of Montreal.

On Jan. 8, 1908, at "The Rowlands," the residence of the bride's parents, by the Rev. Jno. M. Kellok, M.A., Maud, youngest daughter of Mr. and Mrs. Wm. Reddick, Aubrey, Quebec, to John Peddie Gruer, of Riverfield, Quebec.

On Jan. 14, 1908, by the Rev. W. A. McElroy, Samuel E. McGibbon, of Hawkesbury, Ont., to Marjorie McKay, daughter of Dr. J. M. McKay of Potsdam, New York.

At the home of the bride's father, on Jan. 15, 1908, by Rev. Arpod Govan, of Williamstown, Alex. Grant, of Deming, Wash., to Hattie, daughter of Alex. R. Grant, South Branch.

At Dunvegan, on Jan. 14, 1908, by Rev. Dr. Maclean, of Avonmore, Dan. McDonald, of Stoughton, Sask., to Miss Liza McLeod, daughter of the late Angus McLeod.

DEATHS.

In Galt, on Friday, Jan. 17, 1908, Earl S. Grieve, son of Mr. Rufus Grieve, aged 3 years and 3 months.

At Bermuda, on the 19th of January, 1908, Alan Stephen Polson, infant son of Mrs. Polson and the late F. B. Polson, aged 11 months.

On Sabbath, January 19, 1908, at his residence, Paisley, Rev. Peter Scott, late of Cromarty, in his 78th year.

At Montreal, on Jan. 16, 1908, Sarah McGillivray, widow of the late John Hamilton, formerly of Vankleek Hill, aged 84 years.

At Cobalt, Ont., on Jan. 1, 1908, Allen McLeod, formerly of Kirkhill, Glen-garry, aged 82 years.

At Perth, on Friday, Jan. 10th, 1908, Mr. James Rutherford, sr., aged 62 years.

In Carleton Place, Jan. 15th, Robert Swain, in his 60th year.

At Warkworth, on Jan. 19th, Robert Walker, sen., of R. Walker and Co., aged 76 years, native of Kirkcud-brightshire, Scotland.

At the residence of her brother-in-law, Mr. Alex McPherson, Cedarville, Catherine MacKenzie, relict of the late Malcolm Martin, of Palmerston, aged 84 years 6 months.

At Balderson, on Jan. 20th, 1908, Mrs. John McCue, in her 73rd year.

In Perth, on Jan. 19th, 1908, Mrs. John Coutts, aged 77 years.

On Jan. 21, 1908, at his late residence, Mervale, Robert A. Nesbitt, in the 63rd year of his age.

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NOTE AND COMMENT

A physician in a dry county of a Southern State undertook to sell prescriptions for whisky, writing orders for all who applied at twenty-five cents each. The courts fined him \$1,800, and the State Board of Health revoked his license.

A mistaken report that Mrs. Eddy was to give \$1,000,000 to the poor was widely heralded; but the subsequent statement is that the \$1,000,000 is to be used only to teach the nonsense of Mrs. Eddy, which will be a waste of time of the poor.

In Sweden the public houses are closed on Saturday—payday—while the savings banks are kept open until midnight. No government can force a man to save his money; but this Swedish system at least encourages him to deposit it where it is most likely to be of use.

In the province of Kan-su, foot-binding has been carried to such an extent that there are women who can walk only on their knees. Some other provinces are so far advanced that in them it is believed this generation is the last to go bound-footed. In some places women of seventy are unbinding.

The London Chronicle mentions a novel ceremony witnessed at Hangchow, a few months ago. "Opium pipes and trays collected from the closed opium dens were built up into two big pyramids on a spur of the city hill, and burned in the presence of a great concourse of people.

The fact that it is now possible to perform surgical operations for tuberculosis marks an advance of great significance in the fight against the disease. One such operation was performed in London two weeks ago, and the patient—a lady who was not expected to live more than a few days—is now making excellent progress towards recovery. At least two eminent London surgeons are now undertaking these cases, and on the Continent operations on the lungs—hitherto considered as impossible as, until recently, were operations on the heart—have been made successfully.

There were two mottoes that were especial favorites to the late King Oscar, of Sweden. One was the proverb which is inscribed upon the walls of the University of Upsala: "Unfettered thought is grand, but grander still is truth." The other was the motto which he had taken for his life-long policy: "The welfare of the brother folk." These two mottoes, which were motives for King Oscar, reveal something of the source of his quiet, unostentatious greatness, and the reasons for the universal esteem and affection in which he was held. A life built upon truth and brotherly service cannot help but be great.

The Winnipeg Free Press tells us Rev. J. L. Gordon in that city is still asking the ladies of his church to take off their hats every Sunday evening during the delivery of his sermon. In New York, it is claimed, this same idea is gaining a foothold. Prof. Morgan has declared that "the time will come when ministers in the churches must take a stand to abolish this custom of women wearing hats at worship. Ministers can preach better if they can look into the eyes of their people than they are now able to do when talking through a hat."

"Punch" has a cartoon this week representing a Jap, calling across the Pacific to Miss Canada: "Lady, I recognize my advances are distasteful to you, but I trust I may still regard myself as a friend of the family!" To which Miss Canada calmly replies, "If you'll promise to let me see as little as possible of you I don't mind being a sister to you for mother's sake."

Mulai Hafig has been unexpectedly proclaimed Sultan of Morocco, at Fez, threatening Morocco with civil war. Mulai Hafig is thus in rebellion against Ab-del-Aziz, and is said to have proclaimed his overthrow, the rejection of the European agreement for policing the country, the expulsion of French troops, and prohibition of access to the interior by Europeans. This may compel France to sustain the regular Sultan.

There is a growing disposition, says the Christian Intelligencer, to eliminate the sermon or even an address from funeral services. This is due to the frequency with which the funeral sermon has been a mere eulogy, or an effort to open wounds afresh, or a perfunctory discourse. It is doubtful, however, whether the wise pastor should forego the opportunity to press home upon tender hearts and hearers perhaps not often found in the house of God, the message of the Gospel.

A curious story comes from Winnipeg that rascally leaders among the Doukhobors in the Northwest are causing unspeakable misery among their dupes. The unfortunate people, at their bidding, are said to have sold their cattle, sheep, chickens, watches, and clocks, and handed over the proceeds. They live on raw vegetables and are herded together like cattle. Seven thousand of them, it is said, are looking forward to a pilgrimage in the spring.

It is noteworthy that the General Assembly of the Presbyterian Church of India selected an Elder as its Moderator. Sir Andrew Fraser, Governor-General of Bengal, was an Elder in connection with the Free Church at Nagpur, where the pastor was a native convert. In Bengal he identified himself with the Church of Scotland. But in the Church of India all are united. At the constitution of the Church it was arranged that Elders are eligible to the Moderatorship.

Not a few articles are sent to this office so poorly written that they cannot be read, remarks the N. Y. Christian Advocate. On one occasion a sentence had to be shown to eight different persons before it could be deciphered. Illegible writers have no claim on attention unless they have been paralyzed or otherwise disqualified. When a writer in extreme age addresses us with a trembling hand we are glad to receive his communication and ready to give hours, if necessary, to interpretation. Otherwise, after trying awhile, we lay aside the paper. It is said that Dean Stanley's handwriting was so abominable that after his death, when an attempt was made to collect a volume of "his light and graceful occasional verses," an unforeseen difficulty occurred. "In many cases the recipients of the poems were dead, and no living creature could decipher the dean's handwriting, so what might have been a pretty and instructive volume perished untimely."

Says the Belfast Witness: Rev. J. A. Sharp has visited Wales to inquire into the present state of the Revival districts. He reports that the influence of that movement is passing away. It is impossible to avoid the conclusion that the Welsh Revival was not founded substantially nor conducted with spiritual sanity. Evan Roberts and his helpers were markedly hysterical, and quite too emotional. Our own Revival of 1859 left far more satisfactory and permanent results.

The Very Rev. Dr. Mair contributes to the "Scottish Review" an article dealing with Professor Herkless' article in a previous issue on the Formula of Subscription. Dr. Mair quite agrees that the Confession needs revising, and that the Church has the spiritual right to revise its creed. But he points out that the Church of Scotland, being a State Church, cannot legally alter the Confession without permission of Parliament. He holds that the late decision of the House of Lords has given the Confession a new lease of life—legally, that is. Dr. Mair proposes as a Formula this—"I hereby subscribe the Confession of Faith, declaring that I accept it as the avowed Confession of this Church, and that the fundamental doctrines of the faith which it embodies are essential doctrines of my faith to which I will adhere." That, he thinks, would satisfy the legal requirements of the State. Then to satisfy the demands of conscience he proposes a Declaratory Act setting forth the meaning and force of this Formula. To us, of course, the legal point is not relevant, as we are not an Established Church. Our interest is in the Creed, and in the way in which the Church of Scotland will ultimately arrange its relation to the Creed.

In the Canadian Bulletin of The Bible in the World is to be found the following remarkable statement regarding the many versions of the Bible needed to meet the requirements of Canada: "Seventy different versions of Scripture are required for Canada and are entered in the new 'Canadian Price List,' (of which list large supplies were recently sent to the various Auxiliaries). In addition to these, there are twenty-three Diglots or Parallel Versions (mainly portions). In sixteen of these English appears alongside Arabic, Chinese (Canton), Chinese (Mandarin), Danish, Dutch, French, German, Greek (Ancient), Hebrew, Italian, Norwegian, Persian, Ruthenian, Spanish, Swedish, and Welsh; and in the remaining seven Diglots the following appear in parallel pages—Arabic and French, Finn and Swedish, German and Bohemian, German and Ancient Greek, Hebrew and German, Slavonic and Bulgarian, Turkish and Italian. There are also versions for the blind in the Braille and the Moon Systems. It will be a matter of interest to many of our readers that, as the result of representations made by the Upper Canada Bible Society, the Parent Society has agreed to produce certain other Parallel Versions which are very desirable for the foreigners in Canada. Portions in Ruthenian and English in parallel pages will be exceedingly useful. Such Diglots serve a double purpose; they help foreign settlers to learn the English language, while in the act he is learning more than he ever knew of the words of eternal life."

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSTHE MORMON PROBLEM IN
SOUTHERN ALBERTA.

By Rev. John J. Cameron, M.A.

We have witnessed during the past few years the influx of numbers of people speaking different languages, wearing different features and belonging to different nationalities, to our shores, but none perhaps of these new-comers has excited so much interest and elicited so much comment as the Mormons. The original of this sect was in Missouri from which they were driven by persecution to Utah in the year 1847. There they established themselves, making Salt Lake City their Capital, where they built a Temple at a cost of \$10,000,000. It is held that God's people in every age have been Temple builders, for this reason which applies, however, more to pagan than to Christian lands. Mormonism prides itself on its costly temples and elaborate ceremonial. Salt Lake city is the Mecca of the Mormon people. The chief characteristic of the sect is polygamy, for the practice of which they claim Divine sanction. This really is the only feature which differentiates it from the other bodies, for almost all its other doctrines have been for centuries held and taught by other Christian bodies.

The founder of the system was Joseph Smith, a man of little education, but of much natural shrewdness, who, in the year 1830 at Manchester, N.Y., organized the church as the Church of Jesus Christ, of Later Day Saints, and to whom was revealed by vision its peculiar tenets. Owing to its peculiar system of marriage, it has made rapid progress in numbers, wealth and influence in Utah, and is seeking to extend its operations to other States of the Union. The "Book of Mormon," which Joseph is believed to have received from Heaven, is regarded as of equal authority as the Bible and purports to be a history of the early settlement of North America by tribes who traced their descent from Abraham from whom also the Mormons claim to be descended. This accounts for the importance they attach to the Jewish Dispensation and for the titles of their chief officers, which are evidently borrowed from Jewish times. Mormonism, it is asserted, is not a new religion, but a "new dispensation of an old religion," that such dispensation was rendered necessary, because the whole Christain world had apostatized from Christ, and to Joseph Smith was entrusted the task of restoring to a corrupt world the Gospel which for centuries before, had been lost." It is surely difficult to conceive a more unfounded vagary. Non-Mormon students and writers who have made the matter a special study, positively affirm that the so-called "Book of Mormon" was originally a manuscript written by one Spaulding, in the form of a religious romance, which Joseph Smith fraudulently got possession of and having added a few Biblical phrases, palmed it off as a revelation from Heaven.

It is evident that Mormonism as set forth by Mormon writers and teachers affects to be ultra-cosmopolitan—a religion for the world, the better to secure universal recognition. But while it teaches some of the cardinal doctrines of Christianity, it adds teachings of its own, so alien to the spirit of the Gospel that we cannot but regard it, if not as absolute error, yet as a gross corruption of the truth. It is an eclectic system, combining elements from pagan, Jewish

and Christain sources. These are some of the characteristic tenets of the people who have taken up their residence in Southern Alberta; 20 years ago, they emigrated to this land. For years before that time they had been, as they believed, an oppressed and persecuted people, and it was probably to make for themselves a home where they might live in peace, which prompted them to take this step. The district in which they have settled covers an area of about 100 miles in length and 10 in breadth, embracing one of the most fertile parts of the province. They number 8,000. In the "Mormon belt" there are five chief towns, Tabor, Lethbridge, Raymond, Magarth, and Cardston, in all of which except Lethbridge and more recently Tabor, the Mormon element predominates.

Evidences of Mormon industry and enterprise are apparent on every hand, for despite their peculiar and to many people, objectionable views, they have proven themselves to be excellent pioneers and colonizers. They may be said to be the first to introduce the present system of irrigation into the country, a system which has gone far to transform the arid plains of Southern Alberta into a fruitful garden. The Beet sugar factory at Raymond, with its output of 5,000,000 pounds this last year, was established and is controlled by a Mormon company. As beet growers and farmers, they take a foremost place, and it must be conceded by their energy and enterprise, have done excellent work in the material development of the country. The Mormons moreover, are on the whole, a moral people. Plural marriages, even in Utah, are on the decline, and in Southern Alberta can hardly be said to exist. They have publicly declared their desire to be a law-abiding people; they admire Canadian institutions, are rapidly assimilating and exhibiting all the qualities which go to make good citizens; and we have reason to believe that the narrowness and exclusiveness which their isolation in the past has produced, shall gradually disappear and by social intercourse, and the leavening influence of schools and churches, they shall broaden out and ultimately be led to unite their forces with other Christain bodies in a common warfare against the crying evils of our time, so that Canada shall become not only materially but morally the gainer for their coming.

As regards the spiritual results of the Mormon system, we cannot write so certainly or hopefully, for the system is materialistic. It materializes God, emphasizes the material side of life, caters to the sensuous, while, contrary to Paul's idea, its "Kingdom of God" in the future, as in the present, is to be a kingdom of "flesh and blood." For this reason we regard the establishment of non-Mormon churches, in the "Mormon belt," emphasizing the more spiritual side of Christianity and showing how God still reveals Himself to His Church and people and the test of such revelation, as deserving of every encouragement, and hail with satisfaction every evidence of spiritual progress. In all the towns to which we have referred we have non-Mormon churches or preaching stations, where the attendance is increasing and the interest deepening, and doubtless in the near future these churches shall make their influence felt in moulding public sentiment and impregnating the incoming settlers with Christain principles.

In Tabor and Raymond there has been during the past summer, a large influx of families, chiefly from Great Britain, who have made an important addition to our non-Mormon congregations. In Magrath some 30 families are expected to come in, in early spring, which shall materially change the ecclesiastical complexion of the town. We have as yet, no church in this town, our weekly service being held in a school-room, for the use of which, we are indebted to Mormon trustees. Our people, however, have just recently purchased a site for a church and with the Home Mission grant, which we hope to receive, we trust that ere long, this pressing need shall be supplied, which we are convinced shall give a decided impetus to the cause of Christ in that community. In the prosecution of this work, our supreme aim should be not to antagonize, but to cultivate, not to inflame passion, but to stimulate thought, not to proselytize, but to bring men to Christ. The best way to destroy error, is to proclaim the truth. Experience has shown the wisdom of seeking out some common ground, some truths in which we all can agree, and then proceeding by appeals to reason and intelligence to the desired conclusion. By this method prejudice is disarmed, misunderstanding removed and the mind unconsciously prepared to receive the truth. Persecution is always a tactical blunder, as well as an offence against the principle of the Gospel. The Gospel of Christ disclaims the use of force. Love has always been and still is, its most powerful weapon. The Spirit of God is "a spirit of power and love and a sound mind."

Meantime by "teaching the truth in love," by a spirit of charity and forbearance, by showing the superior fruits of a genuine Christianity, as seen in the daily lives of its professors, the Mormon problem would be simplified and ultimately solved, and the time brought nearer when, unlikely though it may now seem, negotiations would be opened up for the admission of even the Mormon church into the union which is now being considered; and in a grand united Christendom the Mormon prophets' dream and the Christian's prayer would some day find an answer.

"The Manse," Raymond, Alta., 21st Jan., 1908.

Keeping pace with the growth of Sudbury, the nickel centre in Ontario, is the development of the Presbyterian Church there. St. Andrew's Church, which is under the ministerial care of the Rev. Dr. Bayne, formerly of Pembroke, Ont., is especially flourishing, and at the annual meeting a few days ago the attendance was the largest on record. Fifty-eight families have been added since the induction of Dr. Bayne within a year past, almost doubling the congregation, and the services have been so crowded that it has been necessary, as mentioned some time ago in these columns, to hold the evening gatherings in the Opera House. The board of management elected are the following: S. E. Wright (secretary-treasurer), A. D. Meldrum, R. R. McKessock, D. M. Brodie, John McVittie, J. F. Black, and G. F. Sinclair; auditors, G. E. Buchanan and R. A. MacPherson. The week evening meeting is a special feature with Dr. Bayne, and he has solved the problem of how to get the people out on Wednesday evenings.

OTTAWA BIBLE SOCIETY.

The Ottawa Auxiliary of the British and Foreign Bible Society at its annual meeting on Wednesday night in the First Baptist church was able to report substantial progress. The receipts and sales for 1907 reached high-water mark, and the outlook in all the 53 years' history of the Auxiliary was never so encouraging as it is at the present time. Gratitude, was therefore, the keynote of the meeting. The attendance was large and the exercises were most interesting. The chief speakers were Rev. Dr. Symonds of Christ Church Cathedral, Montreal, and Rev. P. L. Richardson, pastor of McLeod street Methodist church, Ottawa. The former, who is an eloquent and scholarly speaker, graceful, fluent and convincing, discussed the Bible as a book of great national literature, and the latter, who is a lucid and pleasing speaker, enumerated and elaborated four reasons why the Bible Society should be generously supported in its work. The choir was occupied by the president of the Auxiliary, Rev. Dr. Armstrong. After devotional exercises had been conducted by Rev. Dr. Cameron and Rev. Mr. Cousins, who offered prayer, the chairman delivered a brief but pointed address. He said that the much good work had been done by the Bible Society, they could still exclaim in the words of the late Cecil Rhodes: "So much to do, so little done." Never in the world's history were the opportunities so great for sending the Bible to all parts of the world, and never was the encouragement so great. From all lands under the sun there came a cry for the Word of God. The chairman referred to the appointment of Rev. B. Cooper, of Bristol, Eng., to the position of general secretary for Canada, and described him as a worthy successor of Rev. Dr. Welsh, who so ably and acceptably filled the office.

A stimulating report of the year's work was then read by Mr. McElroy. Financially, the Auxiliary was in a strong and stable condition. There are now 166 branches holding 205 public meetings last year. In 1901 when Mr. McElroy, the present field secretary, took hold of the work, there were 92 branches holding 128 public meetings. Mr. McElroy travelled 3,720 miles last season during the seven months he was on the road. He is the only field officer of the local society, though his territory of twelve counties—9 in Ontario and 3 in Quebec—is no smaller than those of Montreal and Toronto, where there are practically three men doing the same work. The three new branches added last year are Seely's Bay, Philippsville and River Desert. The report was adopted on motion of Rev. P. L. Richardson, seconded by Mr. John MacMillan. The report recommended the following officers for the ensuing year who by its adoption were elected: Honorary president, Geo. Hay, Esquire; president, Rev. W. D. Armstrong, D.D.; cor. sec., Rev. A. A. Cameron, D.D.; treasurer, James Gibson; depository, James Hope; rec. and field sec., David McElroy; auditors, Jas. S. Eagleson, William Whillans, vice-presidents—H. M. Anderson, W. C. Boles, H. W. Bowie, A. Chisholm, W. H. Eagleson, James Gibson, Wm. Glendon, James Henderson, Rev. John Higgins, Rev. George McRitchie, Rev. Wm. McIntosh, J. D. McLean, John Macmillan, M.A., Rev. Wm. Moore, D.D., Rev. Canon H. Pollard, Hiram Robinson, Dr. John Thorburn, and a large and representative committee.

Here are a few notes of Dr. Symonds' admirable address at the Bible Society meeting given in moving the following resolution:

"That this meeting rejoices in the unexampled enterprise of the British and Foreign Bible Society in promoting the translation and printing of the Word of God in 420 different tongues; that we recognize in its wide distribution one of the greatest factors in the awakening of China, Japan and Korea. Moreover,

that we record our conviction that the Bible today whosoever its authority is owned, is the dominant spirit in our civilization and our richest asset in the development of national life."

"The Bible lives because it has life in it." The Hebrew literature was contained in the books of the Bible and these books were called literature because they contained marks common to other books of literature. They possessed grammar, syntax, philosophy, poetry and other elements of true literature. "There is something in the Bible that resembles the drama, and when it is remembered the large place that the drama occupies in literature, and that the greatest of all men in literature was a dramatist, it is not to be wondered at that God made use of something that resembled the drama to convey a great truth. The Bible was the outcome of the spirit of the Hebrew people. It expresses itself from the Hebrew point of view on the great subjects of life. The Hebrew mind was of such a character that it never saw anything as you and I see it. We look through the medium of second causes. The Hebrew knew nothing about second cause. He knew only one cause, and that cause was God. Should they not cease to think of the Bible as a book written by 20 or 30 people, and regard it rather as the outcome of the whole Hebrew people written by men qualified to give expression to the national mind of a people called and shaped by circumstances, so that it was possible for God to so present Himself to them and there should go forth from that people a knowledge of God which covers the deep of the earth as the waters cover the deep? From the three great peoples of antiquity, the Hebrews, the Greeks and the Romans, modern civilization sprang. Law came from the Romans, beauty from the Greeks, and interest in man and his final destiny from the Hebrew people, through the medium of the Word of God.

"The whole Bible was not taken up with the history of the Hebrew nation. Beginning with the family in Genesis, it broadened its horizon until in the New Testament the whole human race was embraced. The development of a family into a nation did not mean the annihilation of the family. The nation was a group of families, and the stronger the individual families, the stronger would be the nation. The Bible is a blessing and gift to be sent through all parts of the world to be a source of blessing to all nations on the face of the earth."

The twenty-fifth annual meeting of the Lamark and Renfrew Presbyterian Women's Foreign Missionary Society was held at Carleton Place last week. The president of the society, Mrs. A. A. Scott, presided, and among those who took part were Miss Jamieson, a returned missionary from India, who gave two very interesting addresses. Mrs. W. A. Paterson, representing the local society, gave the address of welcome to the delegates, responded to by Miss McFayden of Burnstown. There were papers by Mrs. A. W. Bell on "Women's Work in China," and "Reminiscences of 25 Years," by Mrs. Neilson, of Arnprior. Rev. Mr. Coburn, of Smith's Falls, represented the presbytery in a cordial address of congratulation. There was special music by the choir of St. Andrew's Church, solos by Miss Crain, Mrs. Monds, and Miss McLaren, and a duet by Miss and Mr. McLaren. The question drawer was ably answered by Mrs. Andrew Wilson, of Appleton, and the dedicatory prayer was made by Mrs. Shields, of Smith's Falls. The meeting throughout is said to have been one of the best in the history of the society.

The end crowns the work, but there is a good deal of satisfaction in the work itself before it is crowned.

EDUCATION AND RELIGION.

There has been a great deal of discussion and heated feeling evoked in New York by an attempt on the part of some people to "de-Christianise the Christmas exercises" in the public schools. The Christian Intelligencer says the results of such an assault, if it were successful, "would be such as only the most desperate and despicable enemy of his country—not to say of God—would desire to see imposed upon us." The paper quoted deals with the question in the following fashion: "In the first place, you cannot divorce religion from education. Education, as the word implies, is not the pouring into the child's mind and life of a mass of facts as you might pour water into an empty pitcher. It is the educating—the drawing out—of the faculties and capabilities of the child, the developing and training and guiding of those instincts and preferences which lie dormant in the youthful mind and heart, awaiting that opportunity and method of expression which is afforded by education. And chief among these natural faculties is the instinct of religion, the desire to know and worship, to be guided and protected by some superior power, to be loved and helped by some affection greater than that of parent or friend. These things are not taught to a child; they are developed and trained in him and are led to fasten themselves upon and mold themselves by facts instead of fancy, by the truth instead of the surmises of the untaught intellect and emotions. This religion is instinct within us; it is the inheritance alike of Jew and Gentile, of heathen and Christian, of savage and civilized. And to try to educate a child while ignoring one of the fundamental concepts of his nature is to attempt a ridiculous and impossible task."

Our contemporary buttresses this view by the following vigorous presentation of facts: "And the second fact is that the religion of this country is the Christian religion. There is not and never has been an argument that can contravene this statement. America was discovered by Christians, colonized by Christians, developed by Christians, brought from the inchoate condition of colonies to that of a strong nation by Christians. Christianity has been the fundamental though unwritten law of the land from its earliest origin to the present day. It is interwoven into the very thought of the land, into its literature, into its social life, into its education. Judaism and some other non-Christian faiths, atheism and many other anti-religious influences have, it is true, been factors in the life of our country, but it was the two great branches of the Christian Church, the Church of Rome and the Church of the Reformation, which laid the foundation of this land and which have wrought—not always with harmony of faith and method but with singular unity of purpose and result—to build up this wonderful superstructure which is the admiration of all the world."

Milk is suggested as a good extinguishing agent for burning petroleum. It forms an emulsion with the oil, and, by disturbing its cohesion, attenuates the combustible element as water cannot.

The curious fact is noted by Prof. Landain, of Breslau, that careful measurements of the intensity of gravitation in different parts of the globe show this to be greater on islands than on continents.

According to a German investigator a smoker sends into the air about four billion particles of dust at every pull.

The right hand, which is more sensitive to the touch than the left, is less sensitive than the latter to the effect of heat and cold.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLEJESUS AND THE WOMAN OF
SAMARIA.*

(By Rev. F. M. Macdonald, B.D.)
 "Ye worship ye know not what, v. 22. One of the old Puritan preachers said, "Darkness is the devil's element, and the sinner's punishment." And how true it is! When there is a veil over the eye of knowledge, there will be a chain upon the heart of worship and the hand of work. The Light of the world came as the Eye of darkness. He came to make known to men the mind and heart and will of God, that we might worship Him. God does not wish us to travel homeward as the slave traders carried their captives to the market. The nations were lashed down on the poor, dark-soured people, and the ship ploughed her way through seas unknown to them. "The people that do not know their God, shall be strong and do exploits. Let knowledge of God grow from more to more, and more of reverence will dwell in us.

They that worship him must worship him in spirit, v. 24. Christianity is not a set of rules. It is a spiritual religion. It does not give us a chart of life, with the rocks and shoals marked and the course for our ship laid out. It does not say, "Do not go to this place; do not do that." It is a set of principles which we are to apply according to our own consciences. God is not worshipped by the mere saying of prayers, but by praying with the heart in the unselfish spirit in which Christ prayed. The Pharaeoses worshipped God in a formal, perfunctory way, and thought they would be heard for their talkativeness; but they sacrificed the inward worship and spiritual reverence to the outward and formal reputation of mere meaningless words. It is St. Augustine who says, "There is often a vast difference between the face of the work and the heart of the workman."

The woman then left her waterpot, v. 28. The sons of Zebedee left their boats and nets. Matthew left his money tables. Paul left the Sanhedrin. Carey left his shop. Geddie left his home. Why? Because they had found a better master and a better mission. A new affection expelled the love for the old life they had been living, and they wished to be with Him, and in the service of Him, who had won them. What have you left for Christ's sake and service? The measure of our love for Him is our unattachment to the possessions and pleasures of a passing world. The progress of a growing Christian ought to be pictured by the path of an eager, advancing army, strewn on either side with the abandoned baggage become valueless in view of the victory ahead. Envy the people who can leave their waterpots to tell of a better possession!

A man, which told me all things that ever I did, v. 29. Some one has said that Christ was a Man to whom all men with whom He came into contact were like those clocks with a crystal face showing us all the works. This is a matter for thankfulness. When we know that He knows our frame and frailty and the way we have come, we are assured He will have mercy. He knows what sore temptations have assailed us. He knows how we were misguided and misinformed. He knows where, when, why and how we have succeeded or failed, but He will not use it against us, so long as life its term extends. Christ does not store up

our misdeeds to fling them in front of us as obstacles to trip us up. That is Satan's way. Christ reveals us to ourselves, that we may see our need of a changed heart. He wants us to pray.

"And Ah! for a man to arise in me That the man I am may cease to be." Is not this the Christ? v. 29. There was a godly woman in Wales some years ago who claimed that Jesus must be Welsh. When asked for a reason, she said He always spoke to her in her own heart language, and no one but a Welshman could do that. All nations and kindreds and peoples might claim Him on the same ground. He is the Brother of all, the Kinsman of every human creature. Surely this power which He has of speaking to people everywhere in their own heart language is proof that He is the Christ. The promise was, "all nations shall call Him blessed." He is King of men. He belongs to all humanity.

PRISONERS OF HOPE.

This world, alas is full of prison bars,
 And they are many who behind them
 are—

Albeit we may never know of it,
 Nor see within their hearts the wounds
 and scars.

We only know some windy current mars
 The eagle's lofty flight, the sorry tit
 Falls from the housetop, and the
 feeble wit
 Flickers and dies, that fain would
 search the stars.

O eagle, whose strong pinions beat in
 vain;
 O little sparrow, stricken by the blast;
 O captive spirit, languishing in pain,
 By iron bonds of circumstance held
 fast—

Yet strive, yet sing, until the portals open
 Where freedom waits the prisoners of
 hope!

—Living Age.

LIGHT FROM THE EAST.

(By Rev. James Rose, B.D.)
 "This Mountain"—Gerizim became the sacred place of the Samaritans under circumstances related by Nehemiah, and more fully by Josephus. The temple which Sannballat built was destroyed about B.C. 130. It was never rebuilt, but the Samaritans continued to worship on the spot. In A.D. 487 they were driven from Gerizim, and a Christian church was erected on the site of the temple, but so many attacks were made upon it, that the Emperor Justinian surrounded it with a fortress. After the Mohammedan conquest, both church and fortress fell into ruin, and the Samaritans returned to their worship there, which they have since continued. The summit of Gerizim is the only spot on earth where the Passover is celebrated according to the old ritual by the sacrifice of lambs. The place where the whole Samaritan community observe it is about 200 yards down the western slope of the mountain, but their holy of holies, to which they turn in prayer, is a smooth, oval shaped surface of natural rock, to the south of the ruins of the church and temple. At one corner of the ruins there is a Mohammedan saint's tomb, with a white, dome-shaped roof, which is visible over a considerable portion of Central Palestine.

It is a comfort to reflect that it is the common life of every day that in God's sight is the truest and best, and does the most to bless the world.—J.R. Miller.

THE GRACE OF RECEIVING.

By Rev. Henry Dickie, D.D.

Unless we first of all receive, we cannot give; and what we receive determines both the quantity and quality of what we give. We are always receiving. Every day, thousands of sensations throng the avenues of sense, seeking admission to the mind; and it rests with the mind itself to say which shall come in, and which shall stay out. Very diverse are the things which people living in the same country and under the same conditions of life admit to their conscious thought. There are some who lay themselves out to receive the pleasant, agreeable, uplifting things. There are others who pick on the disagreeable, who receive only that which is mean and nasty and uncharitable.

"Keep thy heart," says the wise man, "with all diligence; for out of it are the issues of life." Moralists ring the changes on the issues of life, on what we do and say. But the outflow of our life depends upon the inflow. If we are all the time admitting what is foul and impure, how can the issue be otherwise than foul and impure? The sin of commission is the necessary consequence of a previous sin of admission.

Guard well, then, the heart, and admit to residence therein only the right sort of thoughts; for they are the things which are really moulding our lives. As the apostle Paul expresses it, " whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things."

Woodstock, Ont.

THE BROTHERHOOD.

What can the men do? Well, suppose that on Wednesday night one hundred of the men of the church would march into the chapel at fifteen minutes of eight, like a militia company, and then, after the pastor had opened the meeting, one after another of these men should arise and speak, or offer prayer, or recite a verse of scripture. And then suppose that next week the same thing should be repeated, and the next, and the next, and so on several weeks, what would happen? The news of this wonderful event would be soon noised abroad, and the chapel would not be able to hold all the people who would be coming to the prayer-meeting, and we would have to adjourn to our large auditorium, a revival would arrive in great power, and a new life would be pulsating throughout the entire church. Suppose that this company of one hundred men should begin to get together for prayer on Sabbath morning one-half hour before the blessing of God on the meetings of that day. Suppose that this same company should be active in ascertaining the names and addresses of strangers in our sanctuary on Sabbath mornings and evenings, and suppose that this same company should call on these addresses before they are given to the pastor, and a welcome should be afforded to the church; then suppose that this company of men should come to see their opportunity to fill up any vacant seats in our pews or should sit in the front seats, what would happen? Another large gathering of people to see the sight. Any enterprising company of one hundred men can change the whole tone of our church life. Try it.—E. Trumbull Lee.

*S.S. Lesson VI. JESUS AND THE WOMAN OF SAMARIA February 9, 1908. John 4: 19-29. Commit to memory v. 23, 24. Study John 4: 1-42.

THE WHOLE DUTY OF MAN.

"Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it be in the vine, no more can ye, except ye abide in Me." How simple the one command, Abide in Me! How precious the promises: "He that abideth in Me, and I in him, the same beareth much fruit"; and "If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you." How awful the alternative: "Apart from Me ye can do nothing!" Much fruit, or no fruit!

It is only by the Holy Spirit that we can abide in Christ, and He in us. Therefore: immediate connection with the command, "Abide in Me," our Lord repeats the promise of the Comforter five times. Note the order of the promises (1) "I will pray the Father, and He shall give you another Comforter, that He may be with you for ever, even the Spirit of truth—He abideth with you, and He shall be in you" (St. John xiv. 16, 17). (2) "But the Comforter, even the Holy Spirit, whom the Father shall send in My name, He shall teach you all things" (ver. 26). (3) "But when the Comforter is come, whom I will send unto you from the Father—He shall bear witness of Me, and ye also shall bear witness of Me." (id., xv. 26, 27). (4) "And He, when He is come, will convict the world in respect of sin, etc." (id. xvi. 8). (5) "When He, the Spirit of truth, is come, He shall guide you into all the truth.—He shall glorify Me, for He shall take of Mine, and shall declare it unto you" (id., xvi. 13, 14).

Where the Spirit abideth, both the Father and the Son abide. "He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto him. And My Father will love him, and we will come unto him, and make our abode with him" (id. xiv. 21, 23).

How glorious are the possibilities of the life of the Christian, who with simple child-like faith accepts the gift of the Spirit! How vain the effort to serve God without Him, for "If any man have not the Spirit of Christ, he is none of His." "These things have I said unto you, that My joy may be in you, and that your joy may be fulfilled" (id., xv. 11).

Great is the mystery of the Christ-life, (1 Tim. iii. 16), God manifest in flesh. Great is the contrast of the seven-fold "mystery of iniquity": the human priest, unconverted and unholy, (1) endowed with the wonder working power of the Holy Spirit by the laying on of hands; (2) regenerating the sinner by the opus operatum of Baptism; (3) conferring the Spirit on the unconverted by the chrism of Confirmation; (4) Transforming a wafer into God; (5) Absolving the sinner by the Sacrament of Penance; (6) Appropriating to himself the power of God in Holy Matrimony; (7) Opening the door of heaven (purgatory) by the Sacrament of Extreme Unction!—Robert Bruce, D.D.

A RESOLUTION AND PRAYER FOR EVERY DAY OF 1908.

I will try this day to live a simple, sincere, serene life; repelling every thought of discontent, self-seeking and anxiety; cultivating magnanimity, self-control and the habit of silence; practicing economy, cheerfulness and helpfulness.

And as I cannot in my own strength do this, or even with a hope of success attempt it, I look to Thee, O Lord my Father, in Jesus Christ my Saviour, and ask for the gift of the Holy Spirit.—Bishop Vincent.

People talk of "giving up" when they become Christians, as if they were to be losers, but the promise is of added riches.—Drummond.

GOD AND MAN.

It is not sacrilegious to name them together. The burden of the Bible is to bring them into fellowship. The sweetness of the message is that the door of the Father's house is always open for the return of His wandering ones. What we are told about God is for the purpose of showing His interest in us, and to center our thoughtful affections on Him. It may be going too far to say that He suffers the loss of that fellowship, but it is within the teachings of His Word that there is rejoicing in heaven over the return of one sinner. But what impresses us profoundly is that He courts the companionship and close communion of His children. We are asked to walk with God, to commune with Him, to lay our cares at His feet, to talk to Him, to abide in Him, to delight ourselves in Him and to look forward to the time when we shall dwell in His presence. By a thousand figures this duty or privilege is kept before us. This is the chief thought of religion.

Our engagements with the world are necessary though only temporal; our association with our fellowmen is exceedingly important, but the idea of brotherhood never reaches its full growth until it reaches a recognition of a common Fatherhood. No other religion provides for such an intimate fellowship between the Creator and the creature. Every path possible is open from us to Him. We may think of Him, we may study His truth, we may love Him, we may train every affection to lay hold upon Him, we are to remember His goodness to us, we are to believe in His providential care and we are to have vivid hopes of what he is yet going to do for us. In all these ways we are to come close to Him and in all these ways we are to give ourselves to Him. There comes back to us a consciousness of peace with Him, assurances of His favor and the testimony of His indwelling Spirit. This inner spiritual life of communion with Him is everywhere spoken of in the Scriptures as a possible experience to the humblest of His children.

"GOOD NIGHT."

The tiny boy, a little white robed figure, was repeating his evening prayer, and after the "Amen," still kneeling, he added, "Good night."

The mother gently reproved. "You should wait until you are quite through your prayer, dear, until you rise to your feet, before you say good night," she said.

"Why, I was saying 'Good night' to Jesus—I always do. Doesn't he want me to say 'Good night' to him?" The clear eyes clouded with troubled questioning. "Most always I say 'Good morning,' to, when I 'member—same as I do to you—but I always say, 'Good night.' I should 'pose he'd want me to."

"Yes, dear; it is all right. Mother only didn't understand," the wise mentor hastened to amend, for the child's simple faith was nearer the truth than our later-acquired ideas of reverence. We hold back as secular too many things that the Lord would gladly share with us, and try to banish as "worldly thoughts"—are often enjoined to do so, indeed—many interests in which, all day, the Master has had interest and partnership. He has been with us in our work and our planning, has had part in the happy surprise and the keen disappointment. He has given us whatever ability and patience we have shown, and has helped us through all the hours. It is a shorn and weakened religion that does not include God in the busy morning and the pleasant, restful evenings. He sends the good morning and the good night, and our salutations are, or should be, praise.—Ex.

DAILY READINGS.

Some Bible Hints.

Christ's garments taken from Him on Calvary are restored to Him when we clothe the poor (v. 36).

If Christ were in prison, how priceless an opportunity would be each visitors' day! And He is (v. 36).

"When saw we Thee?" we cry. There is no blindness like the inability to see a Christian opportunity (v. 37).

We have eternal life or eternal death in the doing or the refusing of Christ-like deeds (v. 46).

Suggestive Thoughts.

Successful Christian Endeavor societies exist in about twenty State prisons. Why not in all?

If there is no penitentiary near you, where you may start a society, there is a jail, where you may talk with the inmates, and help them to an upright life when they leave.

Each Christian, as a part of his Christian duty and privilege, should know well some poor family.

What is your attitude toward the poor? That is your attitude toward Christ.

A Few Illustrations.

Christian Endeavor may change the iron of imprisonment into the gold of a Christian faith. There is no transmutation like that.

A man who was freezing in the snow found another lost traveller, and in saving him, warmed and saved himself.

The extra luxuries that make us sick would keep all the poor well.

Look upon the next poor man you meet, and say, "When Christ was on earth, it was in such a lot as this."

To Think About.

How am I obeying these four commands of my Master?

From what prison did I myself need deliverance?

Am I looking for Christ among men?

A Cluster of Quotations.

There is no beggar so destitute as he who can afford nothing to his neighbor.—Simms.

We are rich only through what we give, and poor only through what we refuse.—Madame Swetchine.

A prison is . . . a touchstone true to try a friend.—Inscription on the old prison of Edinburgh.

Pastoral Counsellors.

The United Society of Christian Endeavor is seeking to have all the unions appoint pastoral counsellors—one pastor in each union who will serve as counsellor for three years and then be ineligible for immediate re-election.

The duty of this counsellor will be two-fold: to represent the pastors of the town in the executive committee meetings of the union, and to keep the United Society in touch with pastoral opinion regarding the societies and their working.

The advantages of the plan are two-fold: the unions will be kept from taking false steps that the pastors' wisdom would have prevented, and at the same time will gain the pastors' sympathy for the steps they do take, while the national organization will gain an immensely clearer idea of the real state of religious work among the young, and will be in actual touch with the desires of ministers, which the United Society always wishes above all things to carry out.

It is hoped, therefore, that the unions everywhere will appoint these counsellors, sending their names, addresses, and statement of their denominations to Secretary Shaw.

*Y. P. Topics, Sunday, Feb. 16. Ministering to prisoners and the poor. Matt. 25:31-46.

The Dominion Presbyterian

IS PUBLISHED AT

323 FRANK ST., - OTTAWA

AND AT

MONTREAL AND WINNIPEG

Terms: One year (50 issues) in advance, \$1.50.

SPECIAL OFFER.—Any one sending us FIVE new names and \$5.00 will be entitled to a FREE copy for twelve months.

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mistake in label.

Paper is continued until an order is sent for discontinuance, and with it, payment of arrearages.

Send all remittances by check, money order, or registered letter, made payable to the DOMINION PRESBYTERIAN.

When the address of your paper is to be changed, send the old as well as new address.

Sample copies sent upon application.

Letters should be addressed:—

THE DOMINION PRESBYTERIAN,

P. O. Drawer 563, Ottawa.

C. BLACKETT ROBINSON,

Manager and Editor.

OTTAWA, WEDNESDAY, FEB. 5, 1908

The loss of your neighbor's confidence is one that is hard to replace. It may take years to regain your lost standing in his estimation.

During the month of January a large number of subscribers sent in renewals for 1908, and many who were in arrears remitted in order to commence the New Year with a clean sheet. All of these have our hearty thanks. There are still a few who owe for two, four, six or more years. We shall be glad to hear from all such without further delay.

Why not expect that our children will be converted at an early age? Polycarp was converted at nine, Matthew Henry at eleven, President Edwards at seven, Dr. Watts at nine, Bishop Hall at eleven, and Robert Hall at twelve. There is reason to fear that too many parents expect their children to lead at least careless lives until they reach manhood and womanhood. Why should this be so? Born within the covenant, bred in Christian homes, dedicated to God in baptism, why not assume that they will early give their hearts to Christ until the contrary is shown? Is there no danger that the assumption that children are not likely to be converted until they grow up may have something to do with keeping many of them away from Christ and His Church until they do grow up? Humanly speaking, the conversion of a child is a more probable thing than the conversion of an adult. Those brought into the Church in early life are rarely the subjects of discipline. Spurgeon said that amidst the thousands of members in his tabernacle he never had to discipline one who united with the Church at an early age.

PASTORAL VISITATION.

It is not so very long ago since the important work of visiting the families belonging to a congregation was considered one of the special duties of the pastoral office. In every ordination and induction address, special stress was laid upon its discharge, while the mutual benefits derivable from its faithful performance were usually set forth with much impressiveness. The duty is as incumbent as ever, the good it is fitted to accomplish has not become problematical, and there is every reason to believe that the minister would meet with a most cordial welcome in the homes of his people. Is the good old custom of pastoral visitation kept up with the same degree of conscientiousness with which it was formerly regarded? In many instances it is. Especially in rural districts, pastors still endeavor to meet with their people in their homes at least once a year. It is evident, however, that in many quarters the same importance does not now attach to this time-honored and unobtrusive department of Church work as was formerly the case.

For its decline, various excuses are offered. Its usefulness is often called in question; the special need for house to house visitation, it is urged, is not now so great as it was in other days. It is also pleaded that popular ideas of ministerial visits have become in many cases quite erroneous. Instead of being for the spiritual benefit of those visited, they have degenerated into mere social calls, affording occasions for a little mild gossip, the family being supposed to enjoy a little social distinction from the fact that they have received a visit from their minister.

The many extraneous duties which custom, especially in towns and cities, has imposed on the ministry have in many cases rendered systematic pastoral visitation impossible. No man can devote his time to regular study, a modicum of varied reading, to keep him informed of the tendencies of the time, take part in the meetings of innumerable committees and, not to extend the list, attend to the claims of the sick and the bereaved. It is plain that something has got to be sacrificed. For himself each faithful and conscientious occupant of the ministerial office must decide as to the relative importance of his multifarious duties.

We still feel like putting in a strong plea for the maintenance of the good old custom of pastoral visitation and for its resuscitation where it has been allowed to fall into abeyance. The chief reason for this is the amount of good that can be done by kind, faithful and judicious visitation of the people in their own homes. It is a most useful means of strengthening the tie that binds pastor and people. They see each other as friends. In these days this of itself is valuable. They come to know and understand each other better than a mere official relationship can ever accomplish. The minister in the pulpit, at the prayer-meeting desk, at the baptism or the funeral is more remote than is the spiritual friend in the bosom of the family circle. Visits to the households of the flock enable the min-

ister to ascertain the spiritual condition and wants of his various members and this will help him to make his ministrations more adaptive.

The value of pastoral visitation in gaining the affection and confidence of the young and thereby drawing forth their attachment to the Church cannot be overestimated. The influence an unaffected and kindly nature can wield in this direction gives an added value to this responsible part of ministerial duty.

Most important of all is the precious opportunity it affords for earnest and faithful personal dealing with the people in relation to their most sacred interests. The Word of Life quietly and tenderly spoken, never to be forgotten, may sing into many a heart and be productive of good results, lasting as eternity. Let the good old custom of pastoral visitation be faithfully maintained.

IMPORTANCE OF A GOOD PLAN

Many most important lessons may be learned from the congregational reports published at this season of the year. One of the most important is that other things being equal, or nearly equal, the best organized congregations do the best work. The difference between liberal giving and giving that is not liberal is, nine times out of ten, the difference between thorough and defective organization. Organization that works regularly and systematically and reaches everybody will produce good results in the end. The weak point in many a congregation is lack of such organization. This fact often strikes one forcibly when visiting congregations that are doing little or almost nothing for the Church. You look at their contributions in the Blue Book and conclude that the people must be—well, not very generous or loyal to the Church. You visit them, speak to the office-bearers, talk about church matters, see some of them in their homes, and you are astonished to find that they are remarkably like other good Presbyterians. Individually considered they are quite the equals of many who figure to greater advantage in the statistics. In most cases all they need is proper organization, and in a few years their contributions would be quite creditable. For want of this organization they do nothing. A crowd of the bravest soldiers in the service would not make a regiment. There must be order, discipline, equipment. Two or three hundred of the best men on earth would not make a good congregation without organization.

Here are some points from an article entitled "God Bless the Choir," in a religious paper.—Many choirs receive more criticisms than prayers. The church should show its appreciation of the choir, and deal liberally with it. Parsimony is fatal to musical progress. The choir should have a right conception of its place. It does not exist to exploit its own ability, but to lead worship. The choir should consider its audience. Music, to be effective, must be adapted to its hearers' capacities. There is no substitute for congregational singing. Its effect is electrical. A good choir seeks to develop it, and keeps in touch with the congregation. The spirit of a choir should be devout and reverent. We would like to add—The minister should take kindly and cordial notice of the choir, and its valuable services should be mentioned with thanks in the annual Report of the congregation.

THE PASSING OF A PROMINENT PRESBYTERIAN.

In the death of Dr. Robert Torrance, the Church loses one of her most honored ministers, and the country a useful citizen.

Dr. Torrance was 86 years of age. He was born at Market Hill, County Armagh, Ireland. He spent his boyhood days about Wigton and Glen Luce, Scotland, and came to Toronto with his parents in 1845. He had taken the arts course of the Royal Academical College, Belfast, and a theological course of one year in Glasgow and three years in Edinburgh. He was licensed to preach at the age of 22 years, and was called "the boy preacher." When he came to Canada it was as a missionary of the secession Church of Scotland. Soon after arriving in this country he declined a call to a Toronto congregation, and for one year after his arrival in Toronto travelled in his missionary work on horseback through western Ontario from Toronto to Goderich. The country at that time was new and sparsely settled, the cabins of the settlers were his stopping places, and in these cabins he held Divine worship. He was called to Guelph and was ordained and inducted on Nov. 11th, 1846, and remained as pastor until 1882, when he retired. He had been Clerk of the Presbytery altogether forty years, and was in 1898 Moderator of the General Assembly. He had been Moderator of the Presbytery and Synod of Toronto and Kingston, and for a number of years Convener of the Assembly's Committee on Statistics, having compiled the report for many years. He had as well been Convener of the Committee on Distribution of Probationers for fifty years.

For many years he was connected with Knox College. He was appointed as examiner in Hebrew and Greek exegesis in the ordinary course, and examiner in Latin and Greek for the Bachelor of Divinity degree. In appreciation of the great work that he had done, the college conferred on him, in 1885, the degree of Doctor of Divinity. He celebrated his golden wedding in 1904, and on November 11th, 1896, he celebrated his jubilee as a minister, when he received congratulations from the Presbyterian Church all over Canada.

Mrs. Torrance survives. The members of the family are Mrs. Nicol, Guelph, and Mrs. John D. Higinbotham, Lethbridge, daughters; Messrs. W. B. Torrance, assistant general manager of the Royal Bank, Montreal; R. L. Torrance, manager of the J. B. Armstrong Manufacturing Company, Guelph

BRITISH RULE IN INDIA.

A great deal is being said as to the failure of British rule in India to produce all the results which should have been produced. It is certain that the British rule has not been perfect; but it is equally certain that it has been vastly to the benefit of the people of India. The following list of reforms which the British have inaugurated and carried through is greatly to the credit of the British rule; but the fact that the evils reformed existed for ages with the sanction of Hindooism is a terrible condemnation of that system of error. And it is not unlikely that

much of the opposition to British rule now being manifested in India comes from the unwillingness of those who have been profited by these evils to submit to the reform. This is the list from the missionary Review of the World.

1. Murder of parents:
 - (a) By Suttee.
 - (b) By exposure on the banks of rivers.
 - (c) By burial alive. Case in Jodhpore territory, 1860.
2. Murder of children:
 - (a) By dedication to the Ganges, to be devoured by crocodile.
 - (b) By Rajpoot infanticide. West of India, Punjab, East of India.
3. Human Sacrifices:
 - (a) Temple sacrifices.
 - (b) By wild tribes—Merihs of the Khonds.
4. Suicide:
 - (a) Crushing by idol ears.
 - (b) Devotees drowning themselves in rivers.
 - (c) Devotees casting themselves from precipices.
 - (d) Leaping into well—widows.
 - (e) By Traga.
5. Voluntary Torment:
 - (a) By hook-swinging.
 - (b) By thigh piercing.
 - (c) By tongue extraction.
 - (d) By falling on knives.
 - (e) By austerities.
6. Involuntary Torment:
 - (a) Barbarous executions.
 - (b) Mutilation of criminals.
 - (c) Extraction of evidence by torment.
 - (d) Bloody and injurious ordeals.
 - (e) Cutting off the noses of women.
7. Slavery:
 - (a) Hereditary predial slavery.
 - (b) Domestic slavery.
 - (c) Importations of slaves from Africa.
8. Extortions:
 - (a) By Dharana.
 - (b) By Traga.
9. Religious Intolerance:
 - (a) Prevention of propagation of Christianity.
 - (b) Calling upon the Christian soldiers to fire salutes at heathen festivals, etc., etc.
 - (c) Saluting gods on official papers.
 - (d) Managing affairs of idol temples.
10. Support of caste by law:
 - (a) Exclusion of low castes from offices.
 - (b) Exemption of high castes from appearing to give evidence.
 - (d) Disparagement of low caste.

MEANING MISSIONS.

There is a great deal of playing at missions. If the Christian church really meant missions it would long ago have won the world to Christ.

If you mean missions, you will recognize the missionary enterprise as the one thing in all the world best worth doing. You will see that the study of missions is the grandest of all studies. You will seek to throw all your force into the monthly missionary meetings of the Young People's Society. You will give to missions all you can afford,—and your idea of what you can afford will be formed at the foot of the cross.

To one who means missions a missionary biography is more fascinating than any novel. A missionary magazine is to him a bulletin fresh from the noblest battlefield of all the ages. A gift to missions is laid in the nail-pierced hands of his divine Lord. If he cannot wisely go abroad, he will be a missionary at home. He will in any case send his prayers abroad, and his letters, and his money.

Two persons, or even one person, thus meaning missions, will transform missionary work of an entire society.

COMPARATIVE STATEMENT

Under date 1st February, the Treasurer of the Church, Rev. Dr. Somerville, sends us the following:—

"The attention of the Church is specially asked to the annexed comparative statement of amounts received and the total amount required for the Schemes of the Church. Very much requires to be done during the next four weeks if the committees are going to be able to close the year free from debt. There must be large amounts in the hands of treasurers of congregations which could be sent in at once, as nearly all the annual meetings are already past and the funds have been allocated. In looking over the receipts from congregations already sent in, one is surprised to find how many contribute only to two or three of the Schemes, showing that the people have not yet had the opportunity given them of aiding all the funds by collections. Surely before the end of the month something will be done to remedy this.

	1907.	1908.	Amnt. required.
Knox College	2,467	2,855	9,000
Home Missions	70,338	81,361	180,000
Augmentation	13,197	14,152	45,000
Foreign Missions	48,874	46,984	122,000
Widows and Orphans' Fund	4,613	5,754	15,000
Aged and Infirm Ministers' Fund	6,583	5,623	18,000
Assembly	2,046	2,083	8,000
French Evangelization	8,863	9,019	24,500
Pointe-aux-Trembles	5,268	6,173	19,500
Temperance and Moral Reform	997	979	5,000

CHEERFUL GIVING.

The word "cheerful" represents the Greek word "hilarious," and is equivalent to joyous or gay. The cheerful giver is neither gloomy nor morose. He does not give grudgingly or of necessity or to satisfy some importunate solicitor. He gives as freely as the sun gives out light and heat, as freely as the flowers give out fragrance, or as freely as the birds sing. He does not part with his money as reluctantly as he would with a tooth or with some other member of his body. On the contrary, he rejoices that he is able to give, and praises God for every opportunity afforded him for giving. He delights in doing all that he is able to do to promote the interests of the kingdom. So far from closing his eyes against cases of need, he searches them out. So far from stopping his ears and hardening his heart against worthy appeals, he listens eagerly for them and responds to them promptly and gladly. Instead of giving sparingly and sorrowfully, he gives abundantly and with supreme joy in giving.—Missionary Intelligence.

The February number of Current Literature is early to hand. Among the foreign topics taken up are the Personal Peril of the Czar and the Czarina, the recall of Aoki and the condemnation of Harden. Hawthorne's "Cardinal error" and "How to Raise the Standard of American Scholarship" are equally startling and instructive literary topics. Under Religion and Ethics, "The Papal War on Modernism," "Mrs. Eddy's Dual Doctrine of Marriage," "The Fascination of Pessimism," and "The Living Faith of an Agnostic" are adequately and strikingly treated. Science reads like romance in the twentieth century, especially as it is presented in Current Literature. We have simply mentioned a few of the articles. Fiction, Poetry and Humor receive their due attention in this magazine, which is at the same time intellectual and newsy.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

MANY WATERS.

By Evelyn Orchard.

Lawrence Ware went out from the presence of his judges, from the eyes of the gaping crowd that had vitiated the atmosphere of the courtroom during the three tense days of the trial; he turned his back on the half-contemptuous pity of his confreres, a free man.

Free in so far that he was beyond the clutches of the law; that the felon's cell of which he had already had a taste was not destined to be his portion for the next decade, as he had greatly feared. It was a great thing indeed, but not enough. A man may be proven innocent by all the intellect and genius of the law, and yet stand a coward and guilty before the bar of his own soul.

Lawrence Ware escaped by one of the back approaches to the court and made his way with the haste and skill of one who knew his London well. A little group at the front entrance waited in vain for his coming.

His home was at Wimbledon, one of the fine suburban residences facing the Common, but he did not proceed in that direction. It was the last place on earth he wished to see at the moment. He fought down the intolerable yearning of a naturally affectionate heart for home and all that makes it dear. He felt as the guilty man feels, that he had forfeited all right to the sanctuary of that home, where he had enjoyed a happiness rare in this work-a-day world. For he had betrayed that happiness; not perhaps, in the basest way—he had not inflicted that wound, which the heart of a woman, while she may forgive, never recovers from — yet none the less certainly he had, by reckless misdoing, placed that home under a cloud, which, humanly speaking, could not easily be raised. If no longer under the ban of the law, he was none the less discredited—almost accursed. He knew, none better, that so far as his business career and future were concerned, Ichabod had been writ large upon it. He was now an alien, an outcast, a thing of shreds and patches, a person who might account himself lucky to pick up a living in the byways, and who must learn to be thankful for any scraps that might come in his way. It was an appalling prospect for a man who had occupied a position like his, and he must get away, he told himself, in order to possess his soul, and to arrive at some conclusion regarding his future. He had faced every possible contingency during his long, solitary days in his cell, and he was apparently now at his loss.

In the vicinity of Drury-lane he hailed a hansom, and gave an address on the Surrey side, which brought him to a quiet little cul-de-sac, appropriately named Backwaterstreet, within five minutes walk of Waterloo. That he was known there was evidenced by the reception the woman gave him when she opened the door. She was a middle-aged person, of ample figure and comely face, belonging to the country class, or the rank of trusted servants. Such indeed she had been in the early home of Lawrence Ware, whom she loved as her own son.

"I've got off, Tabby," he forced himself to say between his dry lips.

"Get me something to eat, there's a good soul, and then I've to get my things together, as I'd planned.

"The boat train, Master Lawrie, at five o'clock!"

"Yes, Tabby. Not a word to a soul.

She nodded, pushed open the sitting-room door, where the table was laid for luncheon, and stirred up the fire.

"There'll be something ready in five minutes, Master Lawrie, and there's the pens and ink if you want to write."

He thanked her, and she withdrew to her own domain, a small, dark, but comfortable kitchen in the basement, where a black cat purled on the hearth, and a small, sharp-faced girl with her hat and jacket on seemed to be waiting for orders.

"Ready, 'Liza? That's 'im. Now it's life or death, me gal. Out to Wimbledon as fast as yer legs an' the train can carry ye, an' tell the Missus it's the boat train at five o'clock."

The girl nodded, and was off before her mother had ceased speaking. Then asked that her loving plan would not miscarry, Tabby proceeded to dish the meal of which Ware stood so much in need.

He spent a quiet afternoon in the Backwater, packing sundry articles in two portmanteaus, giving Tabby instructions in between, and writing apparently endless letters. The last he essayed seemed the most difficult task, and after many efforts, which brought the sweat to his brow in great drops, he thrust it in the fire and called once more for Tabby.

"I can't write to my wife, Tabby. It's no use; there aren't any words for the purpose. You'll go, won't you, and tell her that I have gone to begin again, and that if I live she will hear from me, and that if I prove myself worthy I will come one day to her feet. Give her my love. God! how hard it is, Tabby! Tabby!"

"Yes, Master Lawrie," said Tabby, in her low, soft, motherly voice. "Don't you tike on. I'll tell her every blessed thing wot is necessary. She don't need ever to be told much. She's one of them that understands."

The afternoon wore on. It seemed to grow dark very early, even for November, and the fog closed in. Ware was pleased when he stepped into the hansom to go to the station, the general gloom would be his best friend.

"It's capital, isn't it, Tabby! I'm glad it's dark; but why have you got your bonnet on?"

"You won't mind, will yer, Master Lawrie, if I goes up to Charing Cross on the 'bus. I do want to see you off. I'll seem like old times."

"Get in then, Tabby; there's plenty of room," he said genially, his spirits rising at the new prospect of getting out of London. "So I shall depart in the odour of respectability after all."

Tabby climbed into the hansom without further demur, and they proceeded on their way. Her excitement visibly rose as they neared the station, and while Ware settled with the cabman she glanced around in a startled way, as if looking for someone, yet almost afraid to behold the object of her thoughts. A porter took Ware's bags, and his instructions that they were to be put in the carriage with him; then Ware moved toward the booking office. It was then that Tabby touched his arm.

"I think the tickets will be took, sir. Missus would see to that fer certain. She allus did, didn't she? There she is now, and Master Tom, and that little argel Kiddie. Do look at 'er in 'er white bonnet. Ain't she a pretty picture?"

Ware's face went white and desperate.

"Tabby, you've betrayed me!"

"No, I 'aven't, Master Lawrie. I've only done me duty, that God A'mighty'll pay me fer doin'."

She drew him forward to the little group. A tall, slight figure in a long travelling coat and a veiled hat; a sturdy boy in gaiters and overcoat, visibly excited; and a darling child of two, in her mother's arms, straining big blue eyes through the murky air for the dad she loved so dearly, and whom she had been promised to see that day, and never be parted from any more.

"My God! Katherine," said Ware hoarsely, and his arm closed about the child, who sprang to him. "What is the meaning of this?"

Katherine Ware put up her veil. Her grey eyes, very steadfast, looked straight into his. He remembered that look across a bridge of years. So she had looked at him when she gave herself and her destiny into his hands.

"We can't talk here, dear," she said very low. "It is all right; I've got all the tickets and a hundred pounds in my pocket. Uncle Edmund will meet us at Boulouge, and we are going straight to the Chateau. He has arranged it all."

"Fancy Daddy Christmas with Uncle Edmund at the Chateau!" said the boy's shrill voice. "And mummy says perhaps there will be a real bear in the forest, which you and Uncle Edmund will go out to hunt."

Ware could not speak. The porter with the luggage stood expectantly by. "This way," said Katherine quietly. "We have an engaged compartment."

They moved on, Tabby triumphant, but fearful, bringing up the rear.

Before the train moved they all kissed her, as those kiss who feel bonds that only death can break.

"He won't never git aw'y now, Miss Katie," she said tremblingly. "Jes look at 'im and Kiddie, an' the boy! It's a merciful God that sends 'em in th' world—the children I mean—ain't it now?"

When the train moved out of the station, Ware suddenly knelt and pressed lips to the hem of his wife's frock.

"Katie, it is right that you should know. I ought to have been punished. It was only Isidor's genius that got me off, and Taverner's loyalty."

She laid her hand on his lips.

"I have always known it," she said in a low voice. "Don't speak of it again. It's all going to be atoned for royally. Uncle Edmund will help us. You will see."

Ware covered his face with his hands, and certain words came back over the vista of the years "Many waters cannot quench love, nor the floods drown it." By that love—God-appointed—the man's soul was saved.

YOUR DUTY AND A LITTLE MORE.

Mr. Andrew Carnegie, in an address before a graduating class in New York, gave some excellent advice to the young men on how to attain success in life. Among other good things he said:

"There are several classes of young men. There are those who do not do all their duty; there are those who profess to do their duty; and there is a third class, far better than the other two, that do their duty and a little more.

"There are many great pianists, but Paderewski is at the head because he does a little more than the others. There are hundreds of race horses, but it is those who go a few seconds faster than the others that acquire renown. So it is in the sailing of yachts. It is the little more that wins. So it is with the young and old men who do a little more than their duty.

"No one can cheat a young man out of success in life. You young lads have begun well. Keep on. Don't bother about the future. Do your duty and a little more, and the future will take care of itself."

Colorless quartz is found in many parts of the world and is used for optical purposes and to imitate the diamond. It, however, lacks the luster of the strass or paste imitations.

Perfection of happiness in heaven implies that we shall know each other there.

IN THE SICK ROOM.

When a person of means in the city is taken dangerously ill a trained nurse is usually called in to attend to the case, but in the country this is not so convenient, and the family, assisted perhaps by the neighbors, do the nursing.

While the devotion of the household is not to be questioned, the fact remains that an inexperienced person does not understand the business as well as one who has made a study of it, and suggestions along that line may be very helpful.

To relieve the restlessness caused by being compelled to lie still, a slight change in position, or a gentle rubbing with the hand will sometimes work well. For a person weakened by a long illness a cream rub is very refreshing. Rub gently every part of the body, having the hand moistened with sweet cream, until the circulation is slightly stimulated and the skin absorbs the cream. In this way the dry and starved skin is nourished and the whole system is benefited.

Fever patients are usually benefited by frequent bathing, if it is carefully done so as to avoid the danger of taking cold. If the patient can be wrapped in a blanket, inside of the usual bed clothes, while being bathed, there will be very little danger of taking cold or of getting the bedding damp. After the bath give a good dusting of borated talcum powder. This gives a cool, pleasant feeling to the skin that is very soothing to the patient. The powder may also be used to cool the skin at other times when the bathing is not advisable.

Wiping the face with a soft cloth wrung from cool water is often very welcome. Do not give a hasty wipe and consider it done, it a hasty wipe and consider it done, and especially the lips, which are usually dry and uncomfortable.

When giving the patient a drink of water be sure that it is fresh and pure. Use a thin glass that is not too large, and the patient will feel better satisfied.

In serving the food be careful to have it tastefully prepared and put on dainty dishes. A healthy appetite will enable the possessor to relish food from almost any kind of dishes, but the invalid must have something to please the eye as well as the palate.

Wear shoes that will not squeak or make unnecessary noise in moving about the room, but do not go on tiptoes, as this is very irritating to the patient. Never whisper in the sick-room nor carry on conversation in a low voice just outside the door.

Arrange the windowshades to make the light comfortable for the eyes of the patient, and have the ventilation good without allowing a draft to reach the bed.

HELP YOURSELF.

Fight your own battles, hoe your own row, ask few favors of anyone, and you will succeed a thousand times better than those who are always beseeching someone's patronage. No one can ever help you; you can help yourself, because no one will be so heartily interested in your affairs. The first step will not be such a long one, perhaps; but, carving your own way up the mountain, you make each one lead to another. Men who have made fortunes are not those who had a fortune given them to start with, but who started fair with a well-earned dollar or two. Men who have, by their own exertion, acquired fame, have not been thrust into popularity by puffs, begged or paid for, or given in friendly spirit. They have stretched out their hands and touched the public heart.—Selected.

WONDERFUL CHANGE.

"Frances, I should like you to take this rabbit to your grandma, and remember, don't stop to gossip on the way, but get there as quickly as you can and return immediately."

"Yes, mamma," replied Frances, cheerfully. First securing the lid so that Bunny could not escape, she took the basket on her arm and was soon trudging on her way to grandma's.

But when she saw her best chum, Mabel, she forgot about what mamma had told her, and straightway began to talk long and earnestly. So absorbed was she that she didn't notice mischievous Freddy Jones quickly take the rabbit from the basket and put in its place a cat.

At last she entered grandma's house. After kissing the dear old lady she announced that mamma had sent a plump rabbit. As she spoke she opened the basket. To say they were surprised would be putting it mildly.

"My dear," said smiling grandma, "that rabbit looks too much like a cat for me to enjoy it."

On her way home Frances paused again to tell the wonderful tale to Mabel of how her rabbit had been changed into a cat. While she was talking, Freddy Jones quietly took the cat from the basket and replaced the rabbit.

Frances poured forth her tale to mamma. Mamma looked decidedly doubtful, so Frances raised the lid of the basket in order to show the cat. But instead of the cat she found the rabbit! Mamma was much grieved that Frances should tell her such an untruth. And Frances was punished for her fault—not for her untruthfulness, as mamma supposed, but for her other fault of gossiping and disobedience. Later, when Frances learned from Freddy of the trick he had played, she resolved never to be guilty of such a fault again.

A HUMAN CORK.

Bathing in Great Salt Lake is a unique experience. Flights of steps lead down into the water from the interminable platform along which the bathhouses are situated. The water is quite shallow at first, and you find rare enjoyment for a time in wriggling your toes about in the salt that forms the bottom in place of accustomed sand. You are obliged to wade out some distance before you experience the peculiar buoyancy of the lake. First, you feel your feet trying to swim out from under you. You find it more and more difficult to walk. You begin to float in spite of yourself. Then you realize that you are non-sinkable. You can't sink if you want to. Throw yourself on your back or sit down or try to swim, and you bob about like a rocking-chair in a freshet. You feel as though you had been turned to cork. You can't help looking at the phenomenon subjectively. You don't see that there is anything peculiar about the water. It looks and feels like other bathing water—until you get some of it in your eyes or in your mouth. Then you wish you hadn't come. Ocean water is sweet in comparison. In fact, the chemists tell us it is eight times less salty.

You can't drown in the lake by sinking, but you can be suffocated to death, which is just about as uncomfortable and undesirable. We found signs everywhere warning us against being too talkative or too frolicsome in the water.

When we came out we brought with us large deposits of salt on our skin. As the water evaporated we found ourselves covered with white crystals. Only a strong shower bath of fresh water or a good clothes brush can put you into fit condition to dress.—The Travel Magazine.

BABY'S OWN TABLETS

A LITTLE LIFE SAVER

Baby's Own Tablets have saved many a precious little life. There is no other medicine for children so safe and sure in its effects. The Tablets cure stomach and bowel troubles, teething troubles, destroy worms, break up colds and prevent deadly croup. And you have the guarantee of a government analyst that this medicine does not contain a particle of opiate or narcotic. Mrs. J. La-roque, Log Valley, Sask., says:—"I am a great believer in Baby's Own Tablets. I have used them on many occasions and know of no medicine equal to them in curing the common ailments of babies and young children." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams Medicine Co., Brockville, Ont.

WIRELESS TELEGRAPH.

All battered and lamed and shattered and maimed the mail-ship crawls into port,

And the belted tire and the voltred wire are the toys of the whirlwind's sport;

And the gray sea's teeth in the depths beneath where the coiled, green serpents play

Are crumbling, crunching, numbling, munching, at the cable lengths away—

But now they may howl, the storms, and growl, at the work of the lineman's hands,

But gone is their pride with the boast of the tide that bit at the deep-sea strands.

For a sentence thrills through the bastioned hills that has neither voice nor form,

Nor rocks of the might of the Chaos-sprite that labes the earth with his storm;

Bitted and bridled and shackled and girdled and bound with a linkless chain,

The brute powers cower at the god-like power that dwells in human brain:

Man has stolen the wings of the deathless Things that range where the spirit is lord.

He is leagued anew with the Silence through the strands of a strandless cord.

—Selected.

THERE'S EVERYTHING IN BEING FIRST.

The first train in Canada was operated on what is now a part of the Grand Trunk Railway and this great system has ever been on the alert to stay in the first rank. In keeping with this general policy the "International Limited," the premier train of the Grand Trunk System, is also the finest and fastest train in Canada, and one of the fastest long distance trains in the world. Leaves Montreal every day at 9.00 a.m., Toronto 4.40 p.m., arriving Detroit at 10.00 p.m. and Chicago at 7.40 a.m.

It will not do to laugh at "good resolutions." Did you ever know a person to undertake any really great task without one?—Exchange.

"The heart that loves sets no time limit to its service, nor stays to measure its gifts, for Love must serve and Love must give."—Exchange.

Gentleness of speech has made the most willful to be as the heart of a little child and filled many a troubled life with the peace of Jehovah.

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten the cause.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

The Boys' Club of Erskine church has made arrangements for a series of lectures on "First Aids to the Injured" to be commenced at an early date. These lectures will be given by Dr. D. A. Whitton, medical officer of the Eighth Brigade, Canadian Field artillery, and will be of great value and benefit to the boys. There will be eight lectures in all, one each week. The example of Erskine in this connection might well be followed by other congregations.

The Sunday school hall of St. Paul's Church was filled last Friday night with young people. It was the annual Sunday school social. There was an extensive programme, preceded by a supper. At the close the prizes for the year were presented, and each boy and girl in the school was given a box of candy. Mr. E. S. McPhail, superintendent, presided, and the prizes were presented by Rev. Dr. Armstrong.

The programme included piano duet, solos, violin solo, dialogues, choruses by primary class; Jingle, Jingle, by boys, the Tea Kettle song by girls, and Dumbell drill. The accompanists were Mabel Cunningham, Miss Jennie Dunnett, and Miss Susie McGiffin. Jean Armstrong won the red seal given by the General Assembly for reciting the second set of 200 verses. Certificates for reciting verses of scripture were won by Fleming McCormick, David Adamson, Margaret Sharpe, Isabel Walker, Ethel Preston.

General Assembly's diplomas for recitation of the entire shorter catechism, won by Mary G. Adamson, Susie B. McGiffin, Ella M. Gordon, Emma J. Whillans, and Marjorie Armstrong. These five were also presented with Bibles given by Mesdames Horsey, John need is proper organization, and in a Thorburn, and E. S. McPhail. The following children under twelve years of age won books given by Mrs. Charles Thorburn: Isabel Cameron, Addie Davis, and Beverley Thorburn. Prizes for general proficiency given by the Sunday school, won by Martha Walker, Isabel Walker, Mary G. Adamson, David Adamson, Charles Martin, Laura Waters, Harold Martin, James Logan, Jean Irome and Helen Rowat.

QUEBEC.

The congregations of Arundel and de Slaberry recently assembled at the manse and surprised their pastor, the Rev. J. B. Sincennes, by presenting him with a purse of money and a kindly worded address expressing their appreciation of his work since coming among them eight months ago.

The annual meeting of the Georgetown and English River W. M. S. was held on the 21st inst. That this society is in a flourishing condition was shown by the reports. The enrollment and average attendance is larger than in former years. Four good sized bales were packed with good warm clothing at the August meeting and sent to needy mission fields. The treasurer's statement showed that the sum of \$224.40 had been contributed during the year. The following were elected office-bearers: Mrs. C. M. MacKeracher, honorary president; Mrs. Whillans, president; Mrs. Jas. McKell, Mrs. Wm. Ogilvie and Mrs. Kellock, vice-presidents; Miss C. A. MacKeracher, recording secretary; Mrs. Cooper, corresponding secretary; Mrs. Shanks, treasurer.

Rev. D. M. Reid, late of Alameda, Sask., has taken up new work at Milestone, in the Soo district of the same province.

WESTERN ONTARIO.

The preacher in Westminster Church, Mount Forest, last Sunday was Rev. W. D. Lee, of Waterloo.

Rev. D. Currie, recently of Keady, who this week is to be inducted into the charge of Bethel and East Normandy, has purchased a house in Mount Forest, where in future he will reside.

Mr. W. C. McLeod, M.A., was ordained and inducted as pastor of the Port Elgin Church, by the Presbytery of Bruce, on the 30th ult. At a reception in the evening a hearty welcome was extended the young minister.

At a mass meeting of young people's societies of the Presbytery of Guelph, held in that city on January 20th, the speakers were Rev. R. G. MacBeth on "Applied Christianity," and Rev. Alex. Esler on "Evangelical Work." The meeting marked the close of a most successful convention in connection with young people's work.

At St. Paul's Church, Hamilton, the salary of the pastor, Rev. Dr. Drummond, was increased to \$3,000. The congregation raised \$15,810 for all purposes, of which \$6,994 went to missions. The following managers were re-elected: John Leggat, J. R. Moodie, John Knox, and William Stewart. The membership increased from 706 to 725.

Rev. D. Currie, for seven years the popular pastor of Keady, Ont., Presbytery of Owen Sound, has been translated to Bethel, in the Presbytery of Saugeen. Rev. F. Matheson, M.A., Chatsworth, Ont., is interim moderator, and as Keady is a very desirable vacancy it is hoped that it may be soon settled. Heartiest appreciation of Mr. Currie and his work was expressed by representatives from his charge, and he goes to his new field with the best wishes of a wide circle for continued success.

Mrs. Joseph Blackburn, organist of Chalmers church, Flesherton, was waited on a few evenings ago by the officers and teachers of the Sabbath school, and presented with a purse of money accompanied by an address, which expressed in eloquent terms high appreciation of her musical services to the church.

At the annual meeting of St. Andrew's Church (Rev. J. C. Tolmie, minister), Windsor, the report of the session, presented by the clerk, Mr. Alex. Bartlett, referred to the formation of the new congregation in Walkerville as one means of relief from such an increase of membership as would have made necessary to find extra accommodation. Notwithstanding the withdrawal of 59 members in Walkerville or vicinity to join the new congregation, the communion roll of the parent church was reported to be practically the same as that of a year ago, 100 members having been added during the year, 46 by profession of faith and 54 by certificate. The managers reported an increase of about \$400 in the congregational givings for the year, the amounts being \$976.52 by loose collections, and \$4,789.83 through the envelopes, and \$6,809.65 and disbursements of \$6,667.62. The reports from the Ladies' Aid, the W. P. M. S., Young People's Society and the Sunday school, all revealed a healthy state of affairs. It was unanimously decided to increase the pastor's salary by \$200.

Chalmers' church, Flesherton, held its annual meeting on January 23rd and was very harmonious. Mr. John McMullen, chairman of the board of managers, president, and Mr. T. R. McKenzie, session clerk, was secretary. Though the congregation had been without a settled pastor for four months during

the year, the work was well sustained and there had been marked financial prosperity. The session report showed that notwithstanding there had been considerable losses by death and removals, the membership was 123, a net gain of one over the former year. Never before in the history of the congregation had it suffered so much by death in one year as in that just closed, when two of the oldest and most highly esteemed elders, Wm. Neil and A. S. Van Dusen, were called to their reward. The auditors report was very satisfactory, showing that after all liabilities had been met there remained a balance of cash on hand in each department as follows: Stipend and General Account, \$185.56; building account, \$50.44; manse account, \$45.00; Sabbath school, \$84.50; Ladies' Aid, \$19.46. Officers were elected as follows: trustees, J. L. McMullen, D. McTavish, M. Ferguson. On the board of managers, John Blackburn, Geo. Cairns, M. Thistwaite, M. Ferguson; secretary treasurer, Joseph Blackburn; auditors, Chas. Stewart, J. F. Chard.

The annual meetings of the Presbyterian churches of the city were held, at which reports were presented from the various branches of the work done during the year. In every case great progress was shown. All the churches show a large increase in membership, in some cases running up to several hundreds. Several of the ministers were granted substantial increases in salary, the principal ones being Rev. Dr. Wilson and Rev. W. A. MacLean. Dr. Wilson was granted an increase from \$2,500 to \$2,750, and Mr. MacLean was given an increase of \$300. The financial statements all show substantial growth. Knox church added to its rolls 143 names, St. Giles 171, and St. Stephen's 122, and thus it goes all through the list. At the meeting at Augustine church it was reported that a site was being held for a new church in Crestwood at the corner of Stafford and Corydon. Recommendation was made to increase the size of the Sunday school and have an up-to-date school room.

Rev. Dr. C. W. Gordon, pastor of St. Stephen's, Winnipeg, will enter evangelistic work in Philadelphia in March. He will join Dr. Chapman and Dr. Dawson, two of the evangelists who conducted such a successful campaign here last fall, and they will organize a similar one in Philadelphia, to continue from about the middle of March on into April. Rev. Dr. Gordon was asked during the campaign here to assist Dr. Chapman in the south, but was unable to reply definitely at the time. The request was referred to the board of management, and it was decided that if suitable pulpit supply could be arranged for, Rev. Dr. Gordon would be given two months leave of absence. It is expected that this can be satisfactorily arranged. Dr. Gordon will assist in the revival services throughout the campaign, and will then spend a week or two recruiting his health in the south. His purpose for going, he states, is to study the methods of work of the successful American evangelists, believing that the general assembly of Canada will shortly take up evangelistic work of that nature on this side of the border. The question has been considered and a large number of Presbyterian ministers of Canada have urged a united evangelistic effort. It is expected that the subject will be introduced at the next general assembly.

Many will regret the ill-health of Rev. W. H. Fraser, of Surrey, B.C., on account of which he has asked a year's leave of absence.

THE DOMINION PRESBYTERIAN

ROUND ABOUT LONDON.

The King Street Church, London, have had a good year in 1907. A movement is just now afoot to wipe out the remaining debt on the church property of \$2,000 during the next nine months. The pastor, Rev. Mr. Rollins, is hopeful of succeeding. After that will come the question of a new church building.

First Presbyterian Church held their annual meeting last week. It might be expected after being ten months without a stated pastor there was reported a falling off in some departments of church work. Of membership the removals were more than the additions during the year. In finances the revenue for current expenses was less than normal by a few hundreds, nevertheless the year closed with a balance on the right side. The Mission contributions from the congregation came up to former mark with \$100. The Mission Societies, Mission Bands all did as well as usual, some of them reporting improvement and increase. The Sabbath School had held its own and was as well manned. (or would) as in the past.

The following resolution was endorsed, being moved by Mr. John Cameron and seconded by Mr. H. Bapty: "That the First Presbyterian congregation of London have observed with gratification the spread of the laymen's missionary movement and other movements looking to deeper interest in the missionary cause." They endorse the statement that "every dollar given to foreign missions releases ten dollars' worth of energy for dealing with the tasks at our doors;" and the other statement, that "we can only Christianize the home lands fully, when we make an honest effort to evangelize the whole world." They sympathize with the inspiring ideal of evangelization of the entire world in this generation and they desire, in company with Christian people everywhere awakened, to do their share. We therefore pledge ourselves to an earnest endeavor to raise the proportionate quota needed as the Presbyterian contribution of London towards the new missionary movement and impulse, and, to this end, among other methods, especially endorse and recommend the weekly envelope for mission, as one of the indispensable means looking towards permanency and continuous yearly results.

They desire to take this opportunity of recognizing the work for the missionary cause done by the women of the Presbyterian Church of Canada as an example needing to be emulated generally by Presbyterian men.

They also trust the new missionary impulse may in due time give us the honor of seeing this congregation send out from our midst those who shall be willing to become foreign or home missionaries.

As to other methods and details and the necessity for an active and general participation of men in the presentation during this generation of the Gospel to every man and woman of every kindred and nation, they commit the subject for vigorous action during the year of 1908, not only to the office bearers of the congregation but to the congregation as a whole; believing that obedience to the great commission of Christ will not alone do something to widen our minds and redeem us from self-satisfaction, triviality and mere localism, but bring us indirectly, whether as individuals or as a congregation, spiritual blessing.

The congregation is looking forward with bright anticipations to the settlement over them of a pastor, and hope for a great revival of interest in all departments of church life and work.

Chalmers church did well in 1907, the first year of work in their new edifice. There has been a net gain in membership of 23, the revised communion roll now numbering 160. In finances they paid on church building \$5,723, the remaining debt being \$6,800. Altogether for all purposes they contributed \$8,396, a very commendable showing for a small congregation of working people.

Great credit is due to the untiring efforts of the pastor, a sound preacher of the old Gospel, as well as an indefatigable worker in the interests of his charge. The new church building is a credit to him and his people, as well as an ornament to the part of the city in which it is located.

St. Peter's church, Madoc, (Rev. H. S. Graham, minister) held its annual meeting on 29th ult. All reports presented were of a most satisfactory character—being the best in the history of the congregation. On the Monday previous an organ recital was given by Mr. _____ of Toronto, who had just completed a \$2,000 organ for the church. The congregation is free from debt, and the buildings—the church and manse—are valued at \$25,000, making, altogether, including the newly installed organ, \$27,000. The membership was increased by 15 during the year.

The following additions to Life Membership of the W.F.M.S. are announced in F. M. Tidings for February: Mrs. Robert Fee, W.F.M.S. Auxiliary, Newburgh; Mrs. James Patterson, W.F.M.S. Auxiliary; Warton should have appeared in April Tidings, 1907; Mrs. Samuel Wallace, Cooke's Church Auxiliary, Toronto; Miss N. E. Lennox, presented by Pleasant Valley Auxiliary, South Mountain; Mrs. J. N. Tanner, presented by the members of St. Andrews Auxiliary, Xmas, Lancaster; Mrs. J. C. Whyte, presented by New Westminster Auxiliary; Mrs. Alex. MacDonald, St. Stephen's Church Auxiliary, Winnipeg; Mrs. Dr. McQueen, Augustine Auxiliary, Winnipeg; Mrs. Peter Bovair, Temperanceville and Eversley Auxiliary, Eversley; Mrs. D. P. Sutherland, and Mrs. J. D. Stuart, W.F.M.S. Auxiliary, Winchester; Mrs. T. P. Kennedy, W.F.M.S. Auxiliary, Douglas; Miss Janet Evelyn Grant, Humesville Auxiliary, Forest Station; Miss Maggie Chalmers, a Xmas present from Missionary Band, Smith's Falls; Mrs. James Thomson, Sr., St. Paul's Auxiliary, Hamilton; Mrs. John Chalmers, Knox Church Auxiliary, Owen Sound; Mrs. Alex. McNeillage, Knox Church Auxiliary, Owen Sound; Mrs. Dr. Williams, Miss Bilsland, and Miss Agnes Rosina Edwards, W.F.M.S. Auxiliary, Sherbrooke.

St. Andrew's church, New Westminster, began the new year with newly installed electric lighting. At church, as well as elsewhere, more light is sometimes needed.

At the Vernon church a few days ago Rev. Logie Macdonnell was presented with an address and a silk pulpit gown. Mrs. Macdonnell had at Christmas been presented by the ladies of the congregation with a piece of furniture. The Vernon people have a good way of showing their appreciation.

Last Sunday the third church in Edmonton was opened, at Norwood, on the outskirts of the city. A neat frame building has been erected, and a vigorous Sunday school is already in working order. Rev. Dr. McQueen and Rev. C. A. Myers preached at the opening services; and the new congregation is to be for a time in charge of Rev. C. D. Campbell, of the Ruthenian training school, Edmonton.

Six of the largest colleges in Switzerland have 2,193 female students. The laws of Norway compel a man who chops down one tree to plant three. The largest percentage of organized workers is found in Denmark; half of the population is unionized. Sweden is a close second, with Germany next. The congregation of St. George's United Free church, Paisley, obtained £3,074 by their bazaar.

EASTERN ONTARIO.

We are in receipt of the neatly printed report of the Presbyterian church, Napanee, Rev. J. R. Conn, M.A., pastor. Besides being well printed, the contents of the report are presented in an orderly manner, both conditions being doubtless largely due to the skill and experience of Mr. Wm. Templeton, clerk of session, who is an old editor, and knows how "copy" should be prepared. The session report indicates a membership of 152, there being 13 additions during the year. The total receipts for general fund, including balance from previous year, amounted to \$1,853.52, with a balance on hand, after defraying all expenses, of \$71.10. By the Ladies' Aid, Sabbath school, W.F.M.S. and Willing Workers' Mission Band, were collected the sum of \$937.52. This added to the general fund will make a grand total of \$2,790.54. The outlook for the coming year is bright and promising.

The Manse, Avonmore, was the scene of a very pleasant gathering on the evening of Thursday, 16th ult., when the many friends of the Rev. Dr. and Mrs. Maclean assembled to give expression to the affection and esteem which they cherished toward their faithful pastor and his amiable wife. After refreshments had been served the chair was taken by Mr. D. D. MacIntyre, who announced that a short programme was before them, and a pleasant duty to be performed. Dr. and Mrs. Maclean were then asked to come forward, and Mr. W. J. McCart, ex-M.P.P., read an address on behalf of the Avonmore congregation, expressing their gratitude to the pastor and his wife for their unselfish and untiring endeavors in behalf of the congregation. The address concluded by asking Mrs. Maclean to accept a purse, with the kindest regards and best wishes of her many friends in the church. The purse was presented by Mr. Uriah Shaver, on behalf of the contributors, the aggregate amount being \$100.

The thirtieth convention of the Presbyterian of Glengarry Sunday School Association was held in the Presbyterian Church, Avonmore, on Tuesday and Wednesday, 21st and 22nd ult. Although the weather was rather disagreeable a very large number attended the different sessions. Rev. H. N. McLean, Rev. N. H. McGillivray, and Rev. Hugh Pedley, of Montreal, were on the programme for addresses on Tuesday. Rev. H. N. McLean gave an address of welcome at the opening of the session. On account of the absence of Rev. N. H. McGillivray, Rev. J. B. McLeod, of Martintown, spoke in his place and gave very instructive addresses on "Enthusiasm in Christ," and "Cleansing the Temple." Rev. Hugh Pedley, of Montreal, followed with an eloquent address. His subject was "A Time to Plant." He pointed out that youth was the time to plant; also that there are major and minor elements that go to the making up of a great nation, the major elements being classed as reverence, righteousness, usefulness and intelligence; the minor, thoughtfulness, courtesy and love for the beautiful. The following officers were appointed: President, D. D. McCuaig, Bainsville; first vice-president, Rev. H. N. Maclean, Avonmore; second vice-president, Mr. Peter Campbell, Cornwall; secretary, Mr. Geo. F. Jardine, Newington; treasurer, Mr. J. J. Wrightman, Maxville; committee, Rev. W. A. Morrison, Dalhousie Mills; Mr. J. McL. Sutherland, Lancaster; Mr. D. F. McLennan, Williamstown; Mr. A. C. McArthur, Martintown; Mr. A. C. Cheney, Vankleek Hill; Miss Florence Lee, St. Elmo; Mrs. (Dr.) McEwen, Maxville.

Whosoever would enter into the full strength and joy of a disciple must throw his whole heart upon the altar.

HEALTH AND HOME HINTS.

Nervous children should invariably be spoken to in a quiet tone of voice, and never ridiculed. Naturally, the thoughtful mother will bear this in mind, and will see to it that other members of the household do likewise.

When the administration of oil is advisable, for medicinal purposes, mothers will find that children will take olive-oil much more readily than castor-oil, and it will be found quite as efficacious.

Apple and Beef Hash.—Chop together 1 cupful of cold beef and 1 cupful of tart apples moistened a little with gravy or soup stock, and brown in the oven.

Graham Bread.—One pint buttermilk, one cup sugar, two scant teaspoons soda, salt. Thicken with graham flour; bake one hour, more or less, according to thickness.

Welsh Rarebit.—While this is a favorite preparation for the chafing dish, it can be prepared just as well in an ordinary saucepan or a double boiler. Melt one tablespoonful of butter. Stir into it a teaspoonful of cornstarch, and when they are thoroughly blended stir in, slowly one-half of a cupful of thin cream. Cook two minutes after the cream is all in; then add half a pound of mild cheese, which has been cut in small pieces. Season with salt, paprika and mustard. Serve as soon as the cheese is melted, on rounds of toasted bread, or crisp small crackers.—Emilie Fox.

Brazil Nut Pralines.—Put one pound of shelled Brazil nuts, one pound of granulated sugar, and a cup of water over the fire to cook. When the nuts begin to shine with a covering of syrup, remove from the fire, and stir until the syrup becomes very sugary; then return to a slow fire to dissolve the sugar again, and stir until the nuts are well covered with sugar and the sugar begins to turn a reddish brown. Put the nuts on a sieve in the oven to dry, and they are ready for use.

English Meat Pie.—If you should some day, instead of getting a tender beef-steak, find yourself the possessor of a tough piece of beef, do not despair. There are wonderful possibilities in such meat when converted into a meat pie. Cut it into small pieces and put it on to boil, bones and all. Three or four slices of salt pork parboiled with it is an improvement. Put the meat on in time for it to get well cooked. Make a crust, and line the sides of a pan or dish with it. Select the best of the meat, excluding bones, skins, and string pieces, and put a layer on the bottom of the dish. On this put a layer of dumplings cut from the crust dough. Now another layer of meat and more dumplings. Pepper the top, drop a few small pieces of butter and a little flour over it. Half fill the pan with the water in which the meat was boiled, and put on a top crust. It should cook with but moderate heat for almost an hour.—London Farm and Home.

Passengers of the new turbine steamers often express disappointment and surprise to find that the vibration experienced on ocean-going vessels has not been entirely eliminated. As a matter of fact, the vibration has been suppressed and the conditions greatly improved, but there is a certain amount of vibration resulting from the passage of the propellers through the water, and this will never be overcome as long as propellers are used.



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SPARKLES.

A fly and a flea in a flue
Were imprisoned; so what could they do?

Said the fly: "Let us flee."

Said the flea: "Let us fly."

So they flew through a flaw in the flue.

"If ye please, mum," said the ancient hero, in an appealing voice, as he stood at the back door of the cottage on wash-day, "I've lost my leg—"

"Well, I ain't got it," snapped the woman, fiercely. And the door closed with a bang.

Andrew D. White repeats an anecdote of the late Lord Kelvin, told to him by the German scientist Hoffman. The latter had arrived in Glasgow on Saturday night, and on Sunday morning went to call on Professor Sir William Thomson (afterward Lord Kelvin). The doorbell was answered by a woman servant, of whom Hoffman asked if Sir William was at home. To this the servant answered, "Sir, he most certainly is not." Hoffman then asked, "Could you tell me where I might find him?" She answered, "Sir, you will find him at church, where you ought to be."

He: Do you remember your old school friend, Sophy Smythe?

She: Yes, indeed I do. A most absurd looking thing. So silly, too! What became of her?

He: O, nothing; only—I married her.—Punch.

Giles: My wife can drive nails like lightning.

Miles: You don't mean it!

Giles: Sure I do. Lightning, you know, seldom strikes twice in the same place.

The wise man does not speak of all he does, but he does nothing that cannot be spoken of.

One cold, wintry morning a man of tall and angular build was walking down a steep hill at a quick pace. A treacherous piece of ice under the snow caused him to lose control of his feet; he began to slide and was unable to stop.

At a cross street, half-way down the decline, he encountered a large, heavy woman, with her arms full of bundles. The meeting was sudden, and before either realized it a collision ensued and both were sliding down hill, a grand ensemble—the thin man underneath, the fat woman and bundles on top. When the bottom was reached and the woman was trying in vain to recover her breath and her feet, these faint words were borne to her ear:

"Pardon me, madam, but you will have to get off here. This is as far as I go."

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ALL WINTER

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Dr. Williams' Pink Pills.

Sciatica is neuralgia of the sciatic nerve. Its origin is generally rheumatism and is the direct result of taking cold. For this reason the disease is commonly known as "sciatic rheumatism."

There is only one thing more painful than sciatica, and that is the treatment of it, as practiced. The sickening burning of the flesh is only one of the forms of cruelty employed by the old school doctors, and all too often this is entirely vain, for the relief gained is but temporary.

It is a scientific fact that the majority of sciatica cases result from exposure to cold when the patient is in an anæmic or bloodless condition, in which the nerve is literally starved. It needs no argument to show any reasonable person that a starved nerve cannot be fed by the application of a hot iron to the outer flesh. It may deaden the sciatic pain for a time, but it will cure sciatica.

Absolute rest is the best aid to proper medical treatment. Rest and Dr. Williams' Pink Pills, which actually make new blood and thus feed the starved nerve, will cure most cases.

Mr. H. W. Awalt is one of the leading merchants of Hemford, N. S. A few years ago he was a great sufferer from this excruciating trouble. He says:—"The attack was so severe that I had been off work for some time. The cords of my legs were all drawn up and I could only limp along with the aid of a stick. The pain I suffered was terrible. I was in misery both day and night. Every movement caused me such pain as only those who have been tortured with sciatica know. I was treated by several doctors, but they did not help me a bit. In fact I almost began to think my condition was hopeless, when Dr. Williams' Pink Pills were brought to my notice. I got a half dozen boxes. I had used the entire quantity before I found any benefit. But I was encouraged and got a second half dozen boxes, and before these were all gone every vestige of the trouble had disappeared. Not only this, but I was improved in health in every way, as it will be readily understood that the long siege of pain I had suffered had left me badly run down. I can't speak too highly of Dr. Williams' Pink Pills. I cannot recommend them too strongly to other sufferers.

Sciatica is stubborn in resisting treatment and the patient often suffers for years. Dr. Williams' Pink Pills do not simply relieve the pain. They cure the disease caused by poor watery blood. They actually make new blood and have therefore a direct and powerful curative effect on such diseases as rheumatism, anæmia, general debility and after effects of the grip. As the nerves depend upon the blood for nourishment, Dr. Williams' Pink Pills are unequalled for the treatment of even the most severe nervous disorders, such as neuralgia, partial paralysis, St. Vitus dance and locomotor ataxia. As a tonic for the blood and nerves they are used everywhere with the greatest success, building up wasted bodies and bringing the glow of health to pale and sallow cheeks. Sold by all medicine dealers or by mail at 50c a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

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Synod of Montreal and Ottawa.

Quebec, Quebec.
Montreal, Montreal, 5th March.
Glengarry, Lancaster, 5th Nov.
Ottawa, Ottawa.
Lan. and Renfrew, Smith's Falls,
17th Feb., 3.30.
Brockville, Prescott.

Synod of Toronto and Kingston.

Kingston.
Peterboro', Colborne, 30th Dec.
Lindsay.
Toronto, Toronto, Monthly, 1st Tues.
Whitby, Brooklin, 15th Jan, 10 a.m.
Orangeville.
North Bay, Magnetawan.
Algoma, S., Richard's Bldg.
Owen Sound, O. Bld., 3rd Dec., 10 a.m.

Saugeen, Drayton.
Guelph, Knox Ch., Guelph, 21st Jan., 10.30 a.m.

Synod of Hamilton and London.

Hamilton, Knox Ch., Hamilton,
7th Jan., 10 a.m.
Paris, Brantford, 14th Jan., 10.30.
London, First Ch., London, 3rd Dec., 10.30.

Chatham, Chatham.
Huron, Clinton.
Maitland, Teeswater.
Bruce, Paisley.

Synod of the Maritime Provinces

Sydney, Sydney.
Inverness.
P. E. Island, Charlottetown.
Pictou, New Glasgow.
Wallace.
Truro, Truro, 18th Dec., 10 a.m.
Halifax.
Lun. and Yar.
St. John.
Miramichi, Bathurst.

Synod of Manitoba.

Superior.
Winnipeg, College, 2nd Tues., bimbo
Rock Lake.
Glenboro', Cyprus River.
Portage-la-P.
Dauphin.
Brandon.
Mellita.
Minnedosa.

Synod of Saskatchewan.

Yorkton.
Regina.
Qu'Appelle, Abernethy, Sept.
Prince Albert, at Saskatoon.
Battleford.

Synod of Alberta.

Arcola, Arcola, Sept.
Calgary.
Edmonton.
Red Deer.
Macleod, March.

Synod of British Columbia.

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J. D. McLEAN,

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HOMESTEAD REGULATIONS

ANY even numbered section of Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 5 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

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

The homesteader is required to perform the homestead duties under one of the following plans:—

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

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

(3) If the father (or mother, if the father is deceased) of a homesteader has permanent residence on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of the homestead, or upon a homestead entered for by him in the vicinity, such homesteader may perform his own residence duties by living with the father (or mother).

(4) The term "vicinity" in the two preceding paragraphs is defined as meaning not more than nine miles in a direct line, exclusive of the width of road allowances crossed in the measurement.

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

Six months' notice in writing must be given to the Commissioner of Dominion Lands at Ottawa, of intention to apply for patent.

W. W. CORY,

Deputy of the Minister of the
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