

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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CLOTHED IN CHRIST

No man need fear sin when he is fully protected against it. And we may always have such protection; it is only when we choose to be unprotected that sin works its destruction with us. The insulation of safety to the man who must handle live wires of death-dealing voltage is his rubber glove. Clothed in that, his hand has nothing to fear. Our insulation is even more sure. "Put on the armor of light," writes Paul; and a moment later adds, "put ye on the Lord Jesus Christ." Christ himself is our insulation against the currents of death. We may put him on, we may be literally clothed in him. Evil cannot touch him: therefore it cannot reach one who is in him. No one was ever contaminated by sin except after having broken away from the protecting power and person of the Saviour.

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BIRTHS.

At St. Laurent, on Jan. 10, 1909, to Mr. and Mrs. W. T. Hodge, twin daughters.

At 4357 Montrose Avenue, Westmount, on Jan. 9, 1909, a daughter to Mr. and Mrs. Andrew Rutherford.

On Jan. 22, 1909, to Mr. and Mrs. Albert Clark, of City View, Ont., a son.

At 2909 Scott Street, Vancouver, on 18th January, the wife of Mr. Alex. Graham, a son.

MARRIAGES.

At Caron, Sask., on Jan. 15, 1909, by the Rev. A. D. MacIntyre, Roy Duane Evans to Ethel M. Derby.

At 278 Mountain Street, Montreal, on Jan. 20, 1909, by the Rev. Dr. Symonds, assisted by the Rev. Dr. Campbell, father of the bridegroom, Amy Gertrude, elder daughter of W. V. Dawson, to George Archibald Campbell.

At the home of the bride's parents, on Jan. 19th, 1909, by Rev. D. Currie, R.D., Philip Burrows, of Vancouver, B.C., to Jessie, daughter of Mr. and Mrs. Wm. Hosie, of Bathurst.

At the residence of the bride's parents, Baldeyron, on Dec. 30th, 1908, by Rev. J. S. McIlraith, John J. McCurdy, Jr., of Drummond, to Margaret Jean Mather.

At the home of the bride's parents, on Jan. 19th, 1909, by Rev. W. T. B. Crombie, Ernest P. Steen to Mary Isabel, daughter of Mr. and Mrs. W. R. McLean, all of North Elmsley.

At the residence of the bride's parents, Orlia, on January 20th, 1909, by the Rev. D. C. MacIntyre, R.A., assisted by the Rev. John Gray, D.D., Russell Hamilton Thomson, second son of the late J. B. Thomson, to Jessie Florence, eldest daughter of Mr. T. A. Malm.

At Pembroke, Jan. 6, 1909, by the Rev. W. J. Knox, Mr. W. R. Pimm, R.Sc., minister in charge of Guanajuato, Mexico, to Miss Ethel Fraser, daughter of Mr. Alex. Fraser, Westmeath.

At Sudbury, by the Rev. E. S. Lorie on Dec. 29th, 1908, Mr. J. H. Burd, F.T.S. C.E., to Mrs. Ida Rowan, widow of the late Dr. W. T. Irwin, of Pembroke.

DEATHS.

At Holstein, Ont., on Jan. 15, 1909, Hugh Nichol, aged 79 years 11 months and 1 day.

At Everett on Jan. 14, 1909, Mary Kathleen (Minnie) Cameron, daughter of Mr. and Mrs. Angus Cameron.

At Port Hope, Ont., on Jan. 19, 1909, Jane Anderson, widow of the late Thos. Galbraith, in her 86th year.

At Kingston, Ont., on Jan. 18, 1909, Solomon Boyd, aged 101 years.

At Orono, Jan. 14th, 1909, John McMullen, aged 87 years.

At Hardwood Plat, Burv. P.O. on Jan. 2, 1909, Mrs. David Gillander, aged 80 years.

At his late residence, Maple, on Jan. 5, 1909, Alexander Cameron, in his 81st year.

At the Presbyterian College, Montreal, on Jan. 21, 1909, the Rev. Professor E. A. Mackenzie, B.D., aged 47 years.

At Toronto, on Jan. 19, 1909, suddenly, Wm. J. Bryan, in his 75th year.

At Rosedale, Toronto, on 22nd January, 1909, Sarah, dearly beloved wife of Peter Macdonald.

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NOTE AND COMMENT

Writing of Gipsev Smith's visit to Pittsburg the United Presbyterian says: It is doubtful if any evangelist who has conducted meetings in this city has had so large a hearing from men, or has made as deep impression on them, as has Gipsev Smith. It may not be easy to account for it, but it is undeniably true.

Thomas Edison again claims to have perfected a storage battery capable of being economically used in the operation of street cars and other vehicles. It is to be hoped that this battery will be more successful than its predecessors, and that we may some day bid farewell to the unsightly and dangerous trolley system.

One of the first missionaries, sent out by the American Board, says the Herald and Presbyterian, wrote a leaflet on the claims of the people of Asia for missionary aid. A young physician, Dr. Scudder, read the tract by chance while waiting to see a patient. As a result, the Scudder family have given to India thirty missionaries and 529 years of service. Fruitful seed, certainly.

"Service, not lordship," has been the predominant trait of the great men of all classes, through whose lives and labours the foundation and superstructure of the British Empire have been raised. Men who combine humility of spirit with nobility of character and indomitable courage and industry have been, are, and will be, the true master builders, whether in Church or State, so long as time lasts.

The Boston Herald some weeks ago discontinued its "comic supplement" to the great delight of many of its readers. The Herald has since added to its features a weekly article on the International Sunday-school lesson and a comment on the weekly Christian Endeavor topic. We have a number of excellent evening papers in Canada that would be greatly improved and made much more acceptable in many homes, if they also abandoned the vulgar "comic supplement" which disfigures their Saturday issues.

By a decree issued at Peking, all China is informed that, from the Emperor downward, everybody must obey the edict affirming the fulfillment of a constitution, which is set for the eighth year of the reign of Hsuan Tung, which reign begins officially on Jan. 22. "Let reign begin officially on Jan. 22. Let no vacillation or indifference be shown," runs the decree, "but let everybody quicken his energies so that the constitution may become a fact and tranquility prevail universally." This is excellent theory, and it rests with the best elements in China to see that it is borne out in practice.

Local Option has justified its merits in many municipalities, says the Canadian Baptist, and the electors in all but two places where repeal was recently attempted, have declared by vote that they desire to remain under its law. This is significant; and we do not see how the Ontario Government can much longer decline to remove the three-fifths incubus. Given a fair field and no favor, Local Option bids well to extend on every hand. But it seems unreasonable that its extension must be sought against the odds of that un-British and un-democratic three-fifths clause.

We are now told that the report of earthquake shocks on the Canadian and American coast was a "fake." There were no "quakes." At Johannesburg, South Africa, they had a slight shocking, but no damage resulted.

In response to diplomatic overtures from China, all powers having treaty relations with the last-named country agreed that on Jan. 1 they would prohibit their subjects from exporting into its provinces either morphia or hypodermic syringes, which had been used by many Chinese as substitutes for opium smoking, from which they had been cut off by the imperial edict of 1906. Japan, foremost of nations in protecting its own people against opium, was the last nation to agree to this humane proposal, on which depended the success of the Chinese Government in its efforts to rid its people of the opium curse.

For many years the British and Foreign Bible Society has employed three Italian colporteurs in Sicily. Last year they sold in the island more than ten thousand copies of the Scriptures. After the appalling disaster at Messina it was feared that Colporteur Giuseppe Greco, who was stationed in that city, had perished. The Society's agent at Rome, the Rev. R. O. Walker, has received, however, a letter from him dated December 31, in which he says: "Surely I must call myself fortunate in having escaped with my life, and my family also, from the catastrophe which took place on the night of December 23." Provision has been made for a distribution of Scriptures gratis among the wounded and refugees.

The state of Mexico is no longer what it was, from the Roman Catholic standpoint. Last June, in the city of Guanajuato, over 600 Protestants met in a convention of Sunday schools and young people's societies. Thirty years ago this same city stoned the Protestant missionaries who tried to establish a mission there, and they were besieged for a whole day and night before being rescued by the Government troops. Now the governor himself met and cordially welcomed a committee of the convention. It seems that today, says the Christian Guardian, Protestantism is a real factor in Mexican life, and one result of it is seen in the religious tolerance which now exists in the country; for which Mexico was not formerly noted. For all of which the church of God has reason to give thanks.

London, the world's great city grows apace. There was a gain of 905,505 years of life-capital during the year 1907. This is the year covered by the latest report, issued on January 8. It was the year of London's lowest death rate. The figure fell to 14.6 per 1,000, which was lower than that of any other big city in the kingdom or in any other part of the world. Other main facts which appear in the report of the medical officer of health are: The marriage rate (17.0) in 1907 was slightly below the rate of the preceding year (17.1). The birth-rate (25.6) in 1907 was the lowest on record in London since the institution of civil registration. The infant mortality in 1907 was also the lowest on record, a result to which the comparatively low temperature in the third quarter of the year largely contributed.

The Chinese Christian Association of Montreal last week adopted the following resolution: "Gratefully acknowledging the great progress of true Reform in China and among the ubiquitous Chinese, specially in the attempted abolition of opium, and also the growth of a sentiment against gambling—the two great evils since idleness is doomed and declining along with several lesser evils—we would hereby, while praying for the fullest success of the coming anti-opium conference in Shanghai, renew our hope for the effective enforcement of the Canadian opium prohibition law on the 21st Chinese New Year's Day, as also the speedy removal of the gambling curse in Montreal and elsewhere, as entailing much suffering and a cause of much wrong-doing to which end we ever offer our earnest aid." The resolution is signed by Chan Nom Seng, Chairman of the Reform Committee. An anti-gambling pledge has also been proposed, but it is hoped that will be included in the wider Christian reform platform.

The New York "Evening Post," had recently a scathing denunciation of the excessive costliness of everything connected with the indulgence by the city rich of the lonely child, and follows it up by a much-needed exposure of the books, especially the children's books, written to minister to this vicious tendency. In part it says: "In families with narrow means these books might be distinctly pernicious. Sensible people sometimes wonder why our millionaires indulge in such vulgar ostentation. The reason is plain; they do not know any better. With very limited intelligence and education, they lack the wit or the imagination to conceive of other ways of 'keeping up with their incomes.'" The prayer of Agar, "Give me neither poverty nor riches," is more needed in these days. Republican simplicity never existed, either in Venice or the United States. But in the latter there used to be, and there is still, a remnant of people who strive to live in simple ways, whatever their income may be.

The practice of human sacrifice in India, though much less common than formerly, has not wholly ceased, as cases of it are still occasionally reported from remote districts. But anyone who worships his heathen gods in such cruel rites runs large risks of being called to account and punished in accordance with British law. The Calcutta "Scotsman" says: Within the last few days a case of human sacrifice has come before the sessions court at Chota Nagpur. A bunia of the Ranchi district, on the Loharaga plateau in this province, purchased one of the small hamlets which are dotted over the tableland. His fields turned out to be so fertile that he determined upon a sacrifice to the local goddess. With great craftiness he engaged a boy to catch birds for him, and then luring the lad into the jungle he set two of his cultivators on to commit in ceremonial form the sacrificial murder, and himself made the offering of blood to the goddess. The boy was missed, however: the police tracked down the men who had set upon him, and on their confession the bunia was charged with the crime. The sessions judge at Chota Nagpur accepted his plea that human sacrifice was part of his religion, and reduced the charge of murder to one of homicide. In the end the bunia was sentenced to transportation for life.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

WHAT IS TACT?

(By Arthur Anderson.)

From a loose and thoughtless use of the word, tact has come to mean many things, and the word is used in various and widely differing connections. But if we analysed our statements we should find that we had applied the word tact, in addition to the real thing, to any of the following—diplomacy, self-seeking, and not infrequently deceit.

In order to prevent confusion of ideas we must have a clear conception of the meaning of tact, and at the outset we must try to draw a line between the true and the false.

The noblest conception is given us by Ruskin when he defines tact as the great "touch faculty" which lies in deep-rooted sympathy with humanity, and which enables a man or woman to enter into another's feelings, to be wise for self-sacrifice and self-restraint, and which helps one to judge between the essential and unimportant.

Tact is more easily recognized than defined, and as Ruskin would have us believe that tact is a virtue peculiar to a woman in a greater degree than to man on account of her instinctive sympathies, which are fostered by her more sheltered life, we will turn to a well-known character in literature for an example of a tactful woman. It was certainly the possession of that faculty which enabled Lucy Manette in "A Tale of Two Cities" to be "all things to all" in her household, even when new ties and affections came into her life. Her father never missed her care in the slightest degree; her child never knew but a perfect mother; her husband never lacked the sympathy of his wife, and withal she could understand and sympathize with that strange but pathetic character Sydney Carton.

An Expression of Perfect Sympathy.

Tact may be exercised in a multitude of ways widely differing from each other. A student failed in an important examination. It was the first failure and the blow to many hopes and ambitions. After the results had been made public his chum came to him and, without a word, took his arm and in silence paced the quadrangle with him until the first bitterness had passed. There was the tact of silence which expressed perfect sympathy with the feelings of the disappointed friend.

No less important is the tact expressed in the "word fitly spoken." How often is this seen in discussions and arguments. A few words from a tactful speaker will change the whole current of a discussion from dangerous to safe channels, and will raise the tone of many a meeting. As in public discussion, so in private conversation.

Then we all know what is meant by "the way to do things." It is the tactful way which accomplishes a pleasant duty without marring it, and which carries out an unpleasant duty with the minimum of unpleasantness. Persons in authority ought to be masters of the art of tactfulness, for there are times when power must be exercised, and then tact is "the velvet glove over the iron hand."

It is, perhaps, not too sweeping a statement to make when we say that the majority of Britons object to being managed, and there is a tendency to lose the reverence for authority, but a tactful

person will manage and rule without unduly parading power, and the end in view will be accomplished without lack of self-respect in those who exercise power or those who are subject to them. "A king who fights his people fights himself," is applicable not only to kings but to all in authority, and if commands can be made requests there is a better chance of things being done smoothly and with an infinite saving of energy and power. In this phase of the exercise of tact "the art is to conceal the art," and in this there is no insincerity as some would affirm; it is merely the gaining of right and justifiable ends by the pleasantest means.

Without tact no career can be successful, for tact helps one to make the best use of one's other gifts. The successful business man must be quick to see and seize an advantage at the right moment, and it will only be his sense of the fitness of things—which is tact—will help him to do this. Lack of this quality has ruined many a career.

Tact and Success.

We all know of clever and brilliant speakers who, by unduly forcing their views on their hearers, have alienated people from them. We know people who never know when to keep quiet; others who never know when to bring out a suggestion or when to supply a want that they are perfectly capable of supplying if they would, and so they remain at the bottom of the ladder of success along with those who, by lack of tactful manners, which so help in making one's way with others, hinder their own progress.

It is in this connection, however, that people assert that the use of tact is pure selfishness. That tact has brought personal benefit to those who exercise it is no argument that it is employed for selfish ends. Courtesy, cheerfulness, kindness, sympathy, right judgment, and all other qualities which are essentially embodied in tact are never exercised with the object of personal benefit in view, or else we must believe that the basis of all effort and action in the world is SELF; and a very sordid world we should live in if that were true.

No! tact, like virtue, is its own reward, and that success does come as a result of tactful behavior is the natural effect of a cause which has a very different result as its main object.

Tact, like content, "is a jewel which no Indian mine can buy," but it may be possessed by the humblest as by the greatest. Its possession marks the true gentleman, and its use makes the world a pleasanter place to live in. By tact the rough roads of the world are smoothed, its unpleasant paths avoided, and its travellers are uplifted by the kindlier feeling which is spread abroad.

An eminent English scientist has just advanced the theory that blushing is an achievement of which every one should be proud. He says it requires brains to blush. Idiots can not blush; neither can animals. He calls attention to the fact that tiny infants do not blush, although they learn to at an early age, just as soon, in fact, as the brain begins to exercise its functions. No individual blushes of his own free will. Neither for its coming or its going is there any exercise of will. It is controlled, he says, solely by the brain, and is a positive sign that there is an active brain there.

THE LIFE OF DR. ROBERTSON.

A book that will be read with great interest far and wide in Canada is "The Life of James Robertson" by Ralph Connor (Chas. W. Gordon), Toronto: The Upper Canada Truce Society. Postpaid, \$1.50 net.

To know James Robertson was to love him, and as no man in Canada was ever as widely known, no man was ever as much beloved.

In our Western country, not only in towns and villages, but far out on the pathless plains, the pioneers of 20 years ago will remember his tall, gaunt figure and austere but kindly face—a face full of Scotch shrewdness and quaint humor. Like Abraham Lincoln, a glance at him showed the Westerner what the Westerner most prizes in a man, "He had plenty of good horse sense."

It seems hard to understand how any single man could accomplish the amount of work that he laid out for himself as his daily portion. Fatiguing railway journeys, frightful drives in winter, exhausting journeys in summer, storm and sunshine. None of these things daunted the Church's gallant soldier. Somewhere every night he held a service and delivered an address. To-day to half a dozen pioneers, farmers, ranchers, lumbermen or miners. After service it was his delight to chat for an hour or two, and the charm of the conversation of a man who had travelled so much and knew so many, was always greatly appreciated. If there were children in the house he was their chum and play fellow. Perhaps at 12 o'clock the family he stopped with, tired out, would retire. Not the indomitable Doctor, though. He would turn up at breakfast fresh and cheery with no signs of weariness, and with a great stack of letters daily ready for the mail, which he had written during "the wee sma' hours."

It was a startling mystery to every one when he slept, or if he ever slept. He seemed to be made of three tempered steel.

It has been said that no man occupies so much space in the world that, when the time comes for him to leave it, his loss makes much of a difference in a few hours. This is in a measure true. But the loss to the world of some men is irreparable. There are many great and able men in the Presbyterian Church to-day, but neither now nor at the time of James Robertson's death could a man be found to fill his place.

When appointed superintendent of the Western Missions he made it his ideal to place a minister everywhere where a few Presbyterians could be gathered together to form the nucleus of a congregation.

In carrying out this ideal he had his own troubles and difficulties. The Presbyterian Church is inclined to be conservative in spirit. The fiery young enthusiast was often drenched with cold water by the older representatives of the Church, whose ardor had been chilled by disappointments and courage daunted by difficulties.

Yet such was the man's magnetic personality that he rarely visited the colleges of the East and asked for help in the mission field but he succeeded in filling some of the young men with the wine of his enthusiasm. Many of the leading ministers of the Presbyterian Church in Western Canada to-day came to what he truly considered the land of promise, persuaded and enlisted by his earnestness and eloquence.

Dr. Robertson was born in Scotland in the valley of the Tay. His parents were honest, God-fearing and industrious, but very poor. Like Carlyle, Hugh Miller and other famous Scotchmen, he, as his fathers had done, had worked on the land as herd or gellie, getting what schooling he could. He, however, had a name even in those times for his earnestness and industry, and was famed for his skill in arithmetic.

Poverty drove the family to emigrate to Canada, and by sheer pluck the youth worried through and won a teacher's certificate. From that time his life is an epic of difficulties surmounted, of battles won. It is not necessary to dwell on his career.

The author tells the story of his life, and tells it well. He gives us in James Robertson the picture of a hero, the peculiar type of hero he loves—the typical hero of all his books, the man brought up amidst the woods and hills whose character rough hewn by nature has become refined and purified by suffering and love.

Ralph Connor loves the Scotchman of the Carlyle stamp and loves to write of them. But none of his creations impresses us as grand a figure as the man his biography depicts. It is easy to judge then that the author has been engaged upon a labor of love.

The book is a notable addition to Canadian literature, and will be an inspiring force to those who read it. Ralph Connor is to be congratulated upon having achieved a decided success.—The Tribune, Winnipeg.

THE VINAL CHANGE.

By Rev. Joseph Hamilton, author of "The Spirit World," etc.

There is to be a transformation of this natural, fleshy body into a body of a finer and more ethereal organization in the last great day. We are assured of this fact, but the process we do not understand. Paul says it is a mystery. At the same time, when we see that change effected, I believe it will not seem so very wonderful. It is wonderful now because we are not acquainted with the law by which the effect is to be produced. There may be higher laws whose operation does not reach down into the lower world, but which may seem most natural and easy when once we see them in action.

There are wonderful transformations effected now and here which may well assure us that this bodily transformation we are speaking of may fall easily within the range of higher laws with which we are not now acquainted. Here, we will suppose, is a mass of iron ore. It is a dull heavy weight of metal. But you know that heat will change that mass of iron into a liquid, and a higher degree of light will transform the liquid into vapor. More than that, you know that if the necessary degree of heat were only applied to the mass of dull metal, it would be transformed into vapor in a single moment. If you had not seen or thought of such a transformation as that, would it not have seemed impossible? But you see that transformation has been wrought, a transformation so radical as to turn heavy metal into vapor, and so immediate as to require but a moment of time.

Is it so difficult then to believe that God may have in reserve some process analogous to that, and perhaps just as easy, whereby this heavy body of clay may be transformed in an instant into the spiritual, glorified body of a saint?

I do not see why our faith should stumble here at all. On the contrary, we have many analogies even in this world now that may well support our faith in this corruptible body yet putting on incorruption, and the image of the earthly being changed into the image of the heavenly.

MONTREAL AND QUEBEC.

Rev. J. E. Duclos, M.A., of Valleyfield, accepts the call to Norwood, Edmonton, Alta., and Rev. J. T. Anderson, has been appointed interim moderator of the Valleyfield session.

At the meeting of Montreal Presbytery last week a resolution was passed bearing on the great loss sustained by the Presbyterian College and church, in the sudden death of Professor McKenzie. Prof. Welch stated that the funeral of the late professor was very largely attended at Lucknow, Ont. All the churches were represented, and the grief was universal.

The annual meeting of the American Presbyterian Church was held last week, Rev. Dr. Robert Johnston presiding. The report showed that the total membership was 1,096, a net gain of forty-seven for the year, while the Inspector Street Mission had a membership of 312. The finances of this large and influential church are in splendid condition.

At the annual meeting of Crescent street church, a very optimistic feeling prevailed. The total receipts amounted to \$21,141. The contributions for mission and benevolent purposes were the largest in the history of the congregation. A resolution of sympathy and condolence was passed to the family of the late Rev. Professor MacKenzie, whose sudden death deprived the congregation of a sincere friend and helper.

At a meeting of the Laymen's Missionary Movement of St. Giles Church Messrs. A. Walsh and A. C. Scott were the principal speakers. Mr. Scott spoke about the great mission spirit of Christ, also the need and duty of the church doing more to carry the Gospel to Oriental countries, particularly Homan, where this movement purposes sending a man in the near future. Mr. Walsh confined his remarks principally to the Laymen's Missionary Movement, and made many very helpful remarks.

At the annual meeting of St. Mark's Church, Rev. G. F. Kinnear acted as chairman, and encouraging reports were received from the session, board of management, Sabbath school, Chinese school, Ladies' Aid Society, Girls' Sewing Circle and Men's Own. There had been thirty-seven members admitted during the year, and the membership was now 215. Messrs. G. More, W. C. Fishbourne, E. Jones, G. Muir, Jr., and A. M. Reaper, Jr. were elected to the board of management.

Reports presented at the annual meeting of Fairmount Church, Delorimier, were of a most encouraging nature, \$1,030 having been raised last year as against \$385 in 1907. During the year there were 68 additions to the membership and 23 removals. The attendance at the Sunday School shows a healthy increase, as also do all the other departments of the work. The meeting was held under the presidency of Rev. W. D. Reid, of Taylor church, of which Fairmount is a promising off-spring.

Dr. Thomson emphasized the good and important results of the opium prohibition law already, though so recently becoming operative. Though there are but a few Chinese smokers in this city, a number have given it up, while opium is very dear and latterly only obtainable in bulk, the universal dislike of the habit having no doubt much to do with its renunciation. Gambling has by the prohibition of opium and police action received a very effective check. Rev. Dr. Johnston concluded a pleasant and profitable evening by remarks and prayer and the Lord's prayer in unison, while the Chinese provided ample refreshment for all.

At the annual meeting of St. Matthew's Church (Rev. K. J. Macdonald, pastor), the treasurer's report showed receipts of \$9,564.38. A successful effort was made to liquidate the mortgage of \$4,000. The congregation decided to install a new pipe organ and secure the property adjoining the church for a manse. On Tuesday, Feb. 9, the building of the mortgage will take place, at which the Rev. Dr. Barclay, of St. Paul's Church, Rev. C. A. Doudiet, and Rev. W. R. Cruikshanks will be present, and give short addresses.

Orient and Occident intermingled in greeting the New Year in crowded Chinese Mission rooms, where a very enjoyable programme was rendered. In a variety of exercises pleasingly given by the scholars there was a New Year exhortation by Mr. Lee Kew, a New Year letter by Mr. Hum Keen, with remarks in English and Chinese by Mr. Chan Seng, while as usual the children delighted all by their parts. A feature not on the programme was a surprise appreciative testimonial from the scholars to Dr. Thomson and Mr. Chan Nom Seng, the Chinese Missionary. The rooms were prettily decorated, the favorite blooming New Year lily being in profusion. Mr. Budge brought greetings from the city Y.M.C.A. to the Chinese Christian Association. Superintendants Grimson, Christian and Macnamara also offered appreciative and encouraging remarks.

The annual meeting of the Congregation of the St. Gabriel Presbyterian Church was largely attended and much interest shown in the reports submitted by the various societies and organizations connected with the church. The Rev. Dr. Robert Campbell, pastor of the church, presided. The report read by Mr. McDougall, the treasurer, was a very satisfactory one, the expenditure being \$5,106.44. Mr. Malcolm A. Campbell, assistant to the pastor, referring to the Sabbath school, reported an increase in attendance of 43 over the average of last year, and in speaking for the adult Bible class, announced an average attendance now of over one hundred, at their Sunday afternoon meetings. The retiring trustees were all re-elected, and the officers now are: Chairman, Mr. A. E. Taylor; treasurer, Mr. P. McDougall; secretary, Mr. J. Hector Mackay; managers, Messrs. A. C. Abernethy, John Beckingham, Wm. Blair, D. McL. Brophy, Wm. Clelland, jr., Jas. Cooper, A. McAllister, John M. H. Robertson and Robert S. Wier.

The annual meeting of Taylor Church was held on Thursday evening of last week and it was satisfactory in every particular. The following statistics will give some idea as to the amount of work done in the congregation. During the year the pastor officiated at 87 baptisms, 54 marriages and 52 burials. There were 227 new members received during the year, 131 on profession of faith, and 96 by certificates. The total membership, after the roll has been thoroughly purged stands at 1,200. The pastor is supported by 34 elders, who visit the whole congregation quarterly. The total amount of money raised for the year is \$12,327. Of this \$2,773 went to missionary and benevolent purposes. During the year a handsome new organ was installed at a cost of \$3,000. A good caretaker's residence was fitted up in the building, and a first-class side walk led around the church. The year ended with a balance on the right side. A splendid report was given of the Fairmount branch of the work, a promising mission enterprise carried on by Taylor congregation.

There are people who think themselves big because others point them out as "somebodies." They measure their importance by the amount of attention they attract and the flattery they receive.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

TRUE AND FALSE BROTHERHOOD.*

(By Rev. P. M. MacDonald, M.A.)

The multitude were of one heart and soul (Rev. Ver., v. 32). That was how the Christian era began. Today, the heart of all Christendom throbs in response to the call for help that come from the needy. Let there be famine in India, and Canadian Christians at once send supplies to relieve the sufferings. Let home-seekers from the old world come to our shores and fail to find employment, and at once food and fuel and clothing are supplied by those who are better off. May we not claim that the wide circumference of today's fraternity and sympathy has come from that one little centre of brotherhood? There are still, wide gulfs separating men; but where Christ comes, these shall be bridged or filled.

"Then let us pray, that come it may—
As come it will for a' that—
That man to man the warld o'er
Eneal brethren be..."

The son of consolation, v. 36. In a Canadian city, our church has as its visitor in the various hospitals, a white-haired, warm-hearted minister. With unfailing regularity he makes his welcomed rounds of these "sick homes." And how he is loved! He has the happy talent of turning gloom into gladness, and cheering despondent and despairing hearts. The nurses and attendants are as pleased to see him as the flowers to see the sun. He comforts the sick one whose home is across the seas, or away out on the prairies. He quotes a verse that some struggling one can use as a life preserver in the stormy sea of pain. He breathes into the ear of the dying the "Name that is above every name." He is affectionately called "Barnabas, the son of consolation." Like his Master, and like Barnabas of the early church, he goes about doing good.

Keep back part of the price, ch. 5 : 1, 2. Double dealing is its own victim and executioner. A ship-builder, to add to his profit on a contract, put into the hull of a vessel a worm-eaten plank, and kept the good, sound one for another purpose. His foreman appealed to him to do right, and put the good plank in its right place, but he would not. The ship was delivered to her owners seemingly "staunch and strong, a goodly vessel;" but there was a weak spot below the water line. She made two trips on calm seas, and all went well. But, at last, on a homeward voyage with the wife and son of the builder on board, high gales and strong seas buffeted her. She came, in a leaking state, within sight of port, and then sank. The dishonest plank has caused it, and the lives of many were lost, with the builder's loved ones.

Why hath Satan filled thine heart? v. 3. Satan cannot compel any one to sin. He can tempt, but it is yielding that is sin. If we resist the devil he will flee from us. Our hearts are like a strong citadel, whose garrison can repulse the enemy without, so long as he is kept without. Only when one within turns traitor and opens the gate to the foe, can the citadel be captured.

Thou hast lied unto God, v. 4. A boy once had a bad habit of lying. He knew that it was a mean, sneaking weak-

ness; but he kept at it. His father knew only too well his son's fault, and he told a dear friend about it. The friend, who was an earnest Christian, said, "Let me have your boy with me on my journey across the plains." The boy was asked if he would go. "Yes, only too glad of the chance." Together they started,—the frank, honest, courageous man and the crafty, dishonest boy. For months they were together. They faced danger and death together, and shared all the joys of the journey. The boy idolized the man. He copied him in his walk, his speech, and his honesty. He put aside his mean, lying habit, and became a strong, brave character. Why? Because he saw that the man loved truth and hated lies. And when we get to understand God's abhorrence of lying lips and His delight in true dealing, we shall imitate His truth.

MY SAVIOUR.

I sought Thee, weeping high and low,
I found Thee not; I did not know
I was a sinner—even so,
I missed Thee for my Saviour

I saw Thee sweetly gondenced
Of humble men to be the friend,
I chose Thee for my way, my end,
But found Thee not my Saviour.

Until upon the cross I saw
My God Who died to meet the law
That man had broken; then I saw
My sin, and then my Saviour.

What seek I longer? Let me be
A sinner all my days to Thee,
Yet more and more, and Thee to me
Yet more and more my Saviour.

Be Thou to me my Lord, my Guide,
My friend yea, everything beside;
But first, last, best, whatever betide,
Be Thou to me my Saviour.

PRAYER.

Almighty God, there is none like Thee. Other rocks are not as our Rock, our enemies themselves being judges. Thou doest as Thou wilt in the armies of heaven and among the children of men. None can stay Thine hand. Mercy and judgment belong unto the Lord our God. Our song is tremulous because we remember the mercies of heaven, and noble because we remember the judgments of God. Our song shall be of judgment and mercy. Unto Thee, O Lord, will we sing. Amen.

REJECTED BLESSINGS.

No wonder so many of us are so poor in spiritual things. To our doors evermore come the heavenly messengers, their hands laden with rich blessings, which they wish to give to us. But we are so intent on our earthly ambitions that we do not see them nor open our doors to them, and waiting long in vain, they at last turn sadly away, leaving us unblest in our poverty. If we would but train ourselves to take whatever gift God sends to us, we should soon become rich. God's blessings are ever at our doors. He is the giving God. The trouble with us is that we do not always recognize the blessings when they are offered us. Some of the richest of them come in forms of pain, struggle and sorrow. Let us learn to accept God's gifts, whether they shine in joy or are veiled in shadows.—J. R. Miller, D.D.

Too much sensibility is the foppery of modern refinement.

LIGHT FROM THE EAST.

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

Common.—Plato argued that all property should belong to the community, and not to the individual; and the Epicureans in Judea, and some other sects, practised this. The Lesson incident does not commit Christianity to communistic socialism, since it was only a special extension of the hospitality shown to visitors of the Dispersion. During their itinerant life, the twelve disciples had a common treasury, and now, when they were endowed with new life and enthusiasm, and when their brethren were detained in Jerusalem beyond the usual time, by the extraordinary happenings of Pentecost, it was natural for them to resort to this plan of mutual help. It was purely voluntary; no disciple was required to sell his property, and after the sale, he was free to give much or little as he chose. In almost every form of socialism, a man's property is commandeered by the state, and even his earnings must be surrendered to the common stock. The common bond in the early church was extraordinary love, the fruit of the Spirit, whereas all socialistic communities are bound together by external rules and imperative laws, which tend to weaken, if not entirely to disrupt, family affections. The community of goods in the church never extended beyond Jerusalem; it led to disputes, and, later, to subject poverty, among the Christians there, and soon ceased.

ON JOINING THE CHURCH.

Personal goodness does not qualify us for joining the church of Christ. A man must have a better, more enduring claim than that if he would be received into the church as a worthy associate of other church-members. Yet some good people are actually remaining outside the church today because they hold to the mistaken notion that goodness is the test for membership. A young man who gives freely to church work, but who refuses to connect himself with the church that he largely supports, said the other day that he had "never seen the time yet when he was good enough to join the church." He never will. Nor has he ever seen the time when any one else he knows was good enough to join the church. If, indeed, he thought he had attained to that standard of goodness, what assurance would he have that if he missed the fact that his present conviction of personal unworthiness is his first qualification for church membership. The next question is whether he believes that Jesus Christ is able to save that which was lost. If he does, then his only rational and honorable course is to give himself unconditionally and publicly into the keeping of that Saviour. This is "joining the church." The church is not a collection of "good" people; still less a collection of people who think they are good. It is a body of persons who know that they are, in and of themselves, hopelessly evil, and who because of this conviction have thrown themselves on to the love and mercy of an omnipotent Saviour, knowing that their only hope for salvation and half-way decency lies in Him. They find comfort and strength in banding themselves together in the name of their common Saviour. Is it because one counts himself beneath these persons, or above them, that he will not join the church? —S. S. Times.

S. S. Lesson, February 7, 1909.—Acts 4:32 to 5:11. Commit to memory vs. 32, 33. Golden Text—Lying lips are abomination to the Lord; but they are about-injection to the Lord; and they are about-injection to the Lord; and they are about-injection to the Lord.—Proverbs 12:22.

GOLDEN GRAIN BIBLE READINGS.

(By J. A. R. Dickson, D.D., Galt.)

Faith Healing.

- "He had faith to be healed."—Acts xiv. 9.
 - Hzekiah, 2 Kings xx. 3-6.
 - The Multitudes, Luke v. 15.
 - Syrophenician Woman's Daughter, Mark vii. 29.
 - The Man with a Son Possessed, Mark ix. 22, 23.
 - The Deaf Man, Mark vii. 32.
 - The Man with the Withered Hand, Mark iii. 5.
 - The Woman with Issue of Blood, Mark v. 29.
- See also Luke ix. 2, x. 8, 9, and Jas. v. 14, 15.

SAFE IN HIS HAND.

There is a finality about the past that always gives a touch of solemnity to the passing of the year; the opportunities are gone, as are also the failures and temptations. There is in these hearts of ours that which craves something new; a new start is always hopeful. We grow tired of work and the everlasting monotony of life, and the wish to begin over again is a natural one. If we only could.

It is here that the gospel comes in with its great good tidings. In Christ all things are new. The heart is made new; born again as a little child. It is dead to the old life and thrilling with a new life—eternal life. Old chains are broken. Old habits are dead. The face is set toward the morning, and the duties of the day are taken up with a new trust in Him who maketh all things new.

"Hid in the shadow of his hand;
Oh, blessed hiding place,
Or on the sea or on the land
That promise doth all fear efface;
Hid in the shadow of his hand."

THE COST OF DICIPLESHIP.

Never since the time of our Lord was it so easy for a man to begin a Christian life, and so hard for a man to continue a Christian life, as it is in the present day. During Christ's sojourn upon earth it was no light matter to become his disciple. It costs us little today—in fact, it adds to our respectability. The Church does not hide itself in some upper chamber, and every branch of it is a centre of intelligence and light. It is therefore a help rather than a disgrace to belong to the Church of Christ. There is a danger of men regarding religion as a thing to be had at any time, so fully and freely it is proclaimed to all. We can purchase gold and diamonds, but we cannot buy or earn salvation, which is eternal life through Jesus Christ our Lord. Religion is today, as it ever has been, a thing of pains and cost. There has been improvement in every department of the world, but no change has taken place in the matter of the soul. With all our advancement in education, science, and art, it is not a whit easier to be a disciple of the Lord Jesus Christ than it ever was. Religion never had such a sphere and capacity as it has today; hence to be a servant of God means more than it formerly did. Personal consecration to God means more than during any other period of the world's history. If religion is worth anything at all, it is worth everything. God's service is one of joy, liberty, and peace. God does not debar us from any one of his gifts when we become His servants. Religion does not debar a man from wealth and luxuries. Chalmers said that he believed it impossible for a man to be absorbed in commerce without it belittling his soul. I do not believe this, and it is possible for a man to hallow his calling if it be a lawful one, and

to return home each night without a stain of defilement upon his soul. A man may make his calling a pulpit and his life a sermon. If religion carries all this force, and power, and capacity, how much it means for a man to say, "Then I will consecrate my whole life to God!" Our Lord says that each individual must count the cost on both sides. Men may grow discouraged, feeling that it is a hard thing to become a disciple of Christ. Have we then counted the cost on the other side? Have we counted how much harder it is for a man not to be a Christian? Religion does not lessen a man's pleasure—it will heighten it. Consecration does not mean that we must give up all we have. A man is not asked to give up his society, but to be a Christian man in that society. A man need not give up his associations, but should hallow them by his Christian life. Every man should abide by his calling. God has given us our work to do, and he merely asks us to be Christian men where He has placed us. It may be a hard thing this service of Christ today—harder, perhaps, than it was during the days of persecution. But the service of sin is harder than the service of Christ. The question is not whether a man shall be in any service, but in which service shall we be. We must either be the servant of God or the servant of Satan. It is not a question whether a man shall carry a cross or get rid of a cross, for every man must carry a cross. The question for each of us is, Which cross shall it be, the cross of the Lord Jesus Christ, or the heavier cross Satan puts upon his servants? It is not a question of escape, but a question of counting the cost. If it is a hard thing to serve God, it will be a harder thing not to serve Him. Any man who puts his hand by faith in the hand of the Lord Jesus Christ will find that there is no temptation in this great London of ours over which he shall not be more than conqueror. If we put our hand of faith in his almighty hand, we shall find duty easier, life sweeter, and the thoughts of death less and less terrible.

COMRADES THE WORLD OVER.*

Human souls are alike all over the world. Mr. Kipling in the best of all his ballads begins with the thought of their likeness:

"O East is East and West is West, and never the twain shall meet
Till earth and sky meet presently at God's great judgment seat."

But he goes on to the larger truth at once:

"But there is neither East nor West, border, nor breed, nor birth,
When two strong men stand face to face, tho' they come from the ends of the earth."

And the limitation to "strong men" needs to be cut out. There is no East and West in souls. God made of one blood all the nations of the earth and they have the same kind of souls and the same kind and color of blood.

There are differences but they are secondary. Too much has been made of them. We have been told that the East and West could never understand each other, that the East bends before the force of the West, but turns back to its old thoughts again. There is no such mysterious dividing line between any two sections of the world. Some Americans have more in common with some Koreans than they have with other Americans. The distinction of language, of race, of color, are not fundamental distinctions. Men are brothers under their skins.

Men everywhere have the same fundamental problems and needs. The same sins assail their souls in all lands. There are no peculiar sins. They are all the universal experience of men. The same sorrows weigh upon all hearts. Mothers weep for their little ones. Friend mourns for friend. The needs of men are the same. All need a father in heaven, a Saviour, a Guide on earth, life in death, and light in darkness.

And what God, who is the God of all, has provided for his children, he has provided for all his children. His own love is for them all. It is not for one favored race. His Son came for them all. You might not think so from looking at the world, but it is the fact. He came as truly and as much for the Chinese and the African as for the English and American. The words of the Saviour made no distinction in favor of special races. His disciples were to go to all nations, to preach the gospel in all the world, to be witnesses unto the uttermost parts of the earth. As long as anywhere in the world any man is left unreached men have been narrower than the love and thought of God.

All men are brothers. Jesus' parable of the Good Samaritan teaches us that any man in need is our neighbor. It is not the man whose lands adjoin ours merely, although that makes a large number. "How deep does your land run?" asked one man of another who tried to narrow the bounds of his neighborhood. "Down to the center of the earth," said he in his greed. "Come," was the reply, "that makes you neighbor at the center to every other man in the world who owns a square foot of earth."

There is a dignity in the very effort to save with a worthy purpose, even though the attempt should not be crowned with eventual success. It produces a well-regulated mind; it gives prudence a tribute over extravagance; it gives virtue the mastery over vice; it puts the passions under control; it drives away care; it secures comfort. Saved money, however little, will serve to dry up many a tear.—Smiles.

*Y. P. Topic, Feb. 7, 1909—Our Christian Endeavor Comrades the world over. (Psa. 96:1-9. Christian Endeavor Day.)

THE GOD OF ANSWERED PRAYERS

Stars that blaze across his sky,
To the Christian's sight;
So the answered prayers stream by,
Flooding him with light.

How they gleam, and glow, and shine—
Wondrous answers all;
Every one a special sign
For a special call!

Looking back o'er life's long way,
Christians show their power!
Answered prayers for every day
And for every hour.

Dare to sound their marvels out,
Thus a triumph win;
Challenge thus a world of doubt,
And a world of sin.

Tell the faithless, tell the weak,
How He answered you;
Let His great responses speak
For His promise true.

Ours the God who lives and moves;
Ours the God who cares;
God of all, for all He loves,
God of answered prayers!

DAILY BIBLE READINGS.

- Mon.—A universal God (Rom. 3:27-31).
- Tues.—Universal worship (Psa. 66:1-20).
- Wed.—A universal kingdom (Matt. 13:31-33).
- Thurs.—Universal fellowship (1 Cor. 1:19).
- Fri.—Universal service (Mark 16:14-20).
- Sat.—Universal brotherhood (Matt. 12:46-50).

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C. BLACKETT ROBINSON,
Manager and Editor.

OTTAWA, WEDNESDAY, FEB. 3, 1900.

Rev. Clarence McKinnon, B.D., of Winnipeg, who has just been called to St. James Square Church, Toronto, has been nominated for the chair of Systematic Theology in Pine Hill College, Halifax, N.S., by the Presbytery of St. John, N.B. All the presbyteries in the Maritime provinces have to be heard from and then the appointment is made by the College Board.

In these days of a scarcity of men for the ministry, it is refreshing to hear of a family in which the father and seven sons are all ministers of the Presbyterian church, while an eighth is studying for the same profession, and a daughter is a medical missionary in Egypt. Such is the unique record of the family of Rev. Dr. Corkey, of Londonderry, Ireland. Just think of one family all occupying pulpits in various parts of the world every Sabbath day, and the influence which thus radiates from the home in which they were brought up.

The Herald and Presbyter of Jan. 13 contains a familiar name and face. In speaking of Presbyterianism in St. Joseph, Missouri, a city of 119,000 population, it tells of the work of Oak Grove church, in one of the suburbs. Those familiar with the Red River country, now Manitoba, about 1870, will remember Mr. Whimster, who taught school in Kildonan, the cradle of Presbyterianism in the Northwest, and assisted Rev. Dr. Black in ministering to the Presbyterians of Kildonan and Winnipeg. Mr. Whimster is a native of Ontario, was educated at St. Mary's high school and Knox College, Toronto. From Manitoba he went to the United States, on account of failing health. The Herald and Presbyter says that under his care Oak Grove promises to become one of the leading churches of St. Joseph. His old-time friends in Canada will be pleased to hear of his success.

QUITE TOO EXACTING!

A congregation "out west" in the neighboring republic wants a minister. He must be "young, discreet, scholarly, sociable, pious, popular and magnetic, and must have a wife of similar qualities." The salary is not stated, but most likely it will run somewhere about \$800 or \$900 a year. Congregations on the look-out for all these good qualities in their minister, usually pay about that amount. At least they do so over here. No doubt when this discreet, scholarly, sociable, pious, popular, magnetic young man turns up some of the office-bearers will remind him that he must not be proud though he has such a handsome salary. Quite likely there will be a donation party at his house to spend the evening and leave a few things they could find no use for at home. While the party is going on, each of the women will manage to tell the minister's wife that SHE got it up. At the end of the year the donations will be counted out of the salary. Quite likely half the remainder will be made up by "sociables." The minister and his wife must attend, of course, if not, somebody might raise the cry that he is not "liked." Then he might die. Most sensible men would rather die than live on these terms.

CANADA'S NEXT GOVERNOR-GENERAL.

There is considerable speculation as to who will succeed to the Governor-Generalship of Canada when Lord Grey's term expires towards the close of the present year. Canada is entitled to have one of the best men the Mother Country can send, but it is not always easy to find the right man, who is willing to come; for acceptance of the position entails some sacrifices. We have had a succession of able men, and Lord Grey is not one of the least of these. The elevation of Sir John Sinclair, Lord Aberdeen's son-in-law, to the peerage has set tongues wagging. It is said that the purpose of his elevation is Premier Asquith's desire to have a member of the cabinet, who is in close touch with Scottish affairs, in the House of Lords. However, it is suggested that it is with a view to his appointment as Governor-General, Canada has not had many Presbyterians in this office. Lord Aberdeen was a Presbyterian. We presume Lord Sinclair is one. It is not necessarily so, but it may be one of his qualifications.

One of the reasons sometimes given for opposing prohibition is that the revenue derived from licenses would be lost, and direct taxation, or some other objectionable way of raising revenue, would have to be resorted to in order to make up the deficiency. The experience of Atlanta, Georgia, does not uphold this contention. In 1907, prior to prohibition, the revenue of the city was \$2,442,071. In 1908, under prohibition, it was \$2,663,084, an increase of \$241,013. Part of the increase came from an increase in the value of property, and part from a wise use of their incomes on the part of the people. They spent their money for what enriched them instead of on what could only do them harm.

REFORMING THE LORDS.

That a change is desirable in the constitution of the upper Houses of Parliament in both the Mother Country and Canada is evident. The trouble is that the consent of the body to be reformed is necessary, and this is difficult to obtain, especially if the change is in the direction of making their hold on office and its emoluments more precarious. But popular government demands a change, and it has to come. It is, however, largely the result of the persistence of the upper houses in opposing the popular will, expressed through the more representative chamber or in the press. In Great Britain the action of the Lords on the education bill will tend to hasten their reform.

The plan submitted by a committee, appointed on motion of Lord Rosebery, for the reform of the House of Lords is based partly on the plan now in operation for the peerages of Scotland and Ireland. Membership in the hereditary nobility of either of these kingdoms does not carry with it membership in the House of Lords. The Scotch peers elect certain of their own members to sit during a single parliament, the Irish peers do the same, but for life. The new plan proposes to unite the English, Scotch and Irish peers into one electoral body, which would choose 200 of its members to sit in the House of Lords until the next general election, when 200 would be again chosen, and so on with each parliament. In addition 200 would be chosen to sit without election—men who had shown real fitness for the office, acquired in the performance of other functions of government. These latter peers would be qualified by having held any of the following offices: Cabinet Minister, Viceroy of India, Governor-General of Canada, Governor-General of Australia, High Commissioner of South Africa or Lord Lieutenant of Ireland; or by having held for four years any of the following: Permanent head of any of the principal government departments, Governor, Lieutenant-Governor, Chief Commissioner or Political Resident of the first class in India, Governor of New Zealand, or the Cape of Good Hope or the Straits Settlement, or Ambassador. A peer who, before he became a peer, served for ten years in the House of Commons, and to those who have held certain other positions will also be entitled to sit in the House of Lords without election. In addition to these may be forty life peers, created at the rate of not more than four a year. Finally there would be ten bishops, the archbishops of Canterbury and York by right of office, and eight others elected by the bishops of the Church of England. The hereditary peers qualified by official service would number about 130, the life peers about 40, and the elective peers 200, or 370 in all.

It will be observed that the archbishops and bishops still retain their place. This is, we presume, because the church to which they belong is the established church in England. But is not one branch of the Presbyterian Church the established church in Scotland? Why should it not be equally entitled to have some of its dignitaries sit in the House of Lords?

THE DOMINION PRESBYTERIAN

TORONTO.

In Canada reform of the Senate is also one of the questions of the day, though neither political party seems anxious to press the matter so long as it is in power and has a majority in the red chamber. Hon. R. W. Scott, who has just retired from the Government of Sir Wilfrid Laurier, after a long and honorable service, 34 years of which was in the Senate, 17 in opposition and 17 as leader, has introduced a proposal for re-organization, which would make two-thirds of the Senate elective and bring it into closer touch with the people. Sir Wilfrid is strong enough to bring about such a reform. Will he do it? The Senate will have to be mended or ended.

NATIONAL CONGRESS AT TORONTO.

In many respects the National Congress of the Laymen's Missionary Movement next spring will be the most remarkable gathering ever held in Canada.

The churches of the entire Dominion, without regard to denominational lines, have never before come together with such hearty unanimity in behalf of any cause, and strong denominational conferences will be held every forenoon during the Congress, but in the great sessions in Massey Hall lines of division will be entirely obscured.

In no nation have the churches ever been called upon to formulate a national policy in regard to their missionary undertakings; and possibly the most remarkable feature is the fact that so large an undertaking is entirely in the leadership of laymen rather than the clergy.

The clergy, however, will be present in large numbers, and the first session Wednesday afternoon, March 31, will be of special interest to them. The Congress programme is planned with this in view, so that many of the pastors who attend will be able to get away Saturday, April 3, and yet not miss any of the features planned especially for them. **The closing day, Sunday, April 4,** will be marked by the strongest possible addresses to different groups of laymen and college students.

In connection with the Congress there will be special conferences for ministers, students and Sunday School workers. The women's societies of several communions are planning great meetings at the same time, and the denominational conferences promise to be of great profit.

In addition to the British and Canadian speakers, invitations to address the Congress have already been accepted by Mr. Robert E. Speer of New York; Bishop J. M. Thoburn, from India; Dr. J. M. Zwemer, formerly of Arabia; Hon. S. B. Capen of Boston; Mr. J. Campbell White of New York; Mr. Silas McBoe of New York.

It is expected that there will be 2,000 regular commissioners in addition to the group of honorary commissioners composed of clergymen, theological students and visiting Americans. Special rates will be given by the railroad companies, and the action of Canada in her effort to meet the nation's share of responsibility in the world problem of missions will be watched by all Christian nations.

The theme of the Conference will be "Canada's National Missionary Policy," with such subdivisions as follows:—

"The Relation of the Ministry to a Missionary Church."

"The Victorious Progress of Missions."

"The Place of the Church in the Making of the Nation."

"The Stewardship of Life."

"How to Lead the Church to Its Highest Missionary Efficiency."

The Congress has been described as unique, broad, far-reaching, and epoch-making.

Wychwood Park Church reports another very successful year. The total membership is now 309. Amount contributed for all purposes was \$2,500. A committee was appointed to consider the erection of a new church.

Rev. George Macleod, M.A., Truro, N.S., has been unanimously invited to the pastorate of the Deer Park church. Rev. Dr. Hossack's successor is 45 years old, and a Canadian, but a graduate of Princeton, N.J. The Deer Park stipend is \$2,500.

There were 58 added to the membership of South Side church, and there was also an increased attendance at the Sabbath school. The induction of Rev. S. H. Pickup only took place six months ago, but good results are already visible from his labors.

The Davenport Church is growing under the ministry of Rev. Dr. Abraham. After paying all current liabilities there was a balance of \$210.06 in the treasury. The new building, it is expected, will be finished about the 1st of April, and it will seat 1,000.

Bloor street church reports a membership of 973. The receipts from all sources totalled \$34,500; the missionary givings being \$10,260, with \$2,000 additional contributed to outside objects. The new Sunday school building and the alteration of the old building will cost some \$30,000 and the new organ \$10,200.

Victoria Church, West Toronto (Rev. Dr. Pidgeon, pastor), is in a flourishing condition. Eighty-seven new members were added during the year, and the names on the roll now number 816. Receipts from collections amounted to \$6,093, and all the schemes of this church were well sustained. The Ladies Aid paid for the new organ which cost \$4,000.00.

Immanuel Church, East Toronto, is advancing. Amount raised, \$3,000; new manse completed at a cost of \$2,980, now occupied by the minister; and a large reduction in the church debt. The following managers were elected:—Messrs. Noel Drummond, Peter McLuckie and Alfred Taylor, for three years. All the church organizations report largely increased givings.

The 30th annual meeting of Parkdale Church, (Rev. A. Logan Geggie, minister), was probably the best in the history of the congregation. An active membership of 1,214 was reported, with a Sunday school enrollment of 915. The total revenue was \$17,799, and missionary receipts from all sources \$3,123.00, of which \$650 is contributed by the Sunday school.

At the annual meeting of Avenue Road Congregation, the salary of the pastor, Rev. J. W. Stephens, was increased by \$250. The membership was increased by 53, and now stands at 533. The receipts for general purposes during the year amounted to \$6,436.59, and the balance on hand at the end of the year was \$80.61. The increase in envelope subscriptions was \$4,218. The contributions to the schemes of the church amounted to \$1,029, as compared with 611 last year. The missionary contributions were \$1,541.

Bonar church commences another year with most encouraging prospects. The membership is 705, one hundred and thirty-five having been received during the past year. The following are the principal items of revenue:—Managers, \$4,359; New Site Building Committee, \$3,562; Sabbath school, \$750; Ladies' Aid, \$475; missions, \$696; total, \$9,842. The Sabbath school reports an enrollment, including teachers and officers, of upwards of 1,100. Three hundred and forty-one new scholars were enrolled during the year.

Cowan Avenue Church reports 418 members. The church is free of debt. The total amount of money received during the year from all sources was \$11,942.85, including the \$6,754 which was raised to pay off the mortgage. The pastor, Rev. P. M. Macdonald, is encouraged in his work.

The financial report of the new Rosedale church showed that the receipts for 1908 amounted to \$3,935; expenditure \$2,730.50, leaving a balance of \$604.50 to the good. Rev. D. Strachan, whose induction took place last week, has received a hearty welcome from the congregation, and enters on his work with most encouraging prospects for the future.

A unanimous call to Rev. Clarence Mackinnon, B.D., of Westminster Church, Winnipeg, is being forwarded from St. James Square Church in this city, the pastorate of which was recently resigned by Rev. Dr. Gandier, on his appointment to the principalship of Knox College. Rev. Mr. Mackinnon is one of the most popular preachers in western Canada. He is a fine scholar with a philosophical bent, which combined with warm Celtic temperament and cultured literary style give distinction and power to his preaching.

In Westminster church, Rev. M. B. Davidson, who has been taking part of the pastorate work for some time, has been called to be assistant minister. The receipts for the year amounted to \$10,522.17. After paying current liabilities there was a balance of \$13.47. During the year the board have installed a new organ, at a cost of \$5,800, of which \$2,397.28 has already been paid. Rev. Dr. Neil, the pastor, stated in his address that 118 had been received into the membership of the church, and 105 had been removed, and the total number on the roll was 940.

As in former years, St. James Square congregation makes an excellent showing in all departments of the work. Pledged to raise \$12,000, as its share of \$125,000 from Toronto for the Laymen's Missionary Movement, \$12,079 was reported as contributed. The total givings amounted to \$23,341.34. Of the \$15,539.76, \$12,222 was for distinctively missionary purposes, the balance of \$3,317.48 being for educational and benevolent objects. The outlay for running expenses was about \$7,500. A resolution introduced by Dr. W. B. Geikie, seconded by Mr. C. S. McDonald, was adopted with hearty enthusiasm by the entire congregation, expressing gratification at Dr. Gandier's appointment by unanimous choice of the authorities of Knox College to the Principalship of that institution, and sincere good wishes for his future welfare. It expressed the deep sense of loss felt by the congregation, to every member of which he had become endeared during his almost eight years of pastorate by his faithfulness and earnestness, his watchful care having caused the church to prosper greatly, and they rejoiced to know that he would still be amongst them, and that they could count on his continued work and interest as a member of the congregation. This resolution was ordered to be engrossed and framed and presented to Principal Gandier. A pleasant feature of the meeting was the presence of Rev. Louis H. Jordan, B.D., who was pastor for seven years previous to Dr. Gandier's coming. He expressed his gratification at the encouraging reports of the church's progress. Mr. Jordan is filling the pulpit for a few Sundays. The election of managers resulted in the choice of Messrs. W. A. Cameron, Andrew Gunn, Fred. R. Hamilton, A. T. Reid, George H. Tod, Thomas Woodbridge and Dr. G. G. Hume for two years, and Mr. A. E. Trebilcock for one year.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

DOROTHY'S PEPPERMINT CANDY.

"Dorothy," said Mrs. Ware, "here is a quarter; now go down to the store and buy two yards of ribbon like this sample—that will be fifteen cents. The rest is yours, to spend as you please—you will remember that I promised to reward you for weeding my violet bed."

"O, thank you, mamma, dear," said the little girl, already tying the strings of her pink sun-bonnet in a bow under her chin; "and may I go and play with Mabel Graham?"

"Yes, for a little while, but be sure and be home time enough for supper—and don't lose my bundie," she added, as she gave the little girl a good-by kiss.

Dorothy's eyes shone as she skipped down the village street. How delightful to have ten cents to spend just as she liked! Should she buy one of those cunning new dolls in the store window, or should it be a treat for the children at home? It was hard to decide. Dorothy felt like a millionaire as she walked in to the little store.

Just as she reached the counter she saw the president of the "Sunbeam Society." Now, Dorothy was a "Sunbeam," and the sight of Miss Alice reminded her of her nite box, which stood on the mantelpiece at home—empty. It was plain where the dime ought to go, but Dorothy did not feel at all like dropping it into the little wooden barrel. Yet she felt that it was her duty. She remembered the little talk Miss Alice had given the Sunbeams last Sunday, and all the things she had told them about the little heathen children.

Dorothy's thoughts were busy when a clerk came forward to wait on her. Dorothy attended to her mother's errand, and was given a little flat bundle and a shining bit of change.

"Is there anything else?" the young man asked, politely, for Dorothy stood, hesitating. She knew exactly what she ought to do with her money, but her little heart had suddenly grown hard. I must tell you why. While the clerk had gone to cut off the ribbon, Dorothy's busy eyes had spied a large glass of striped sticks of peppermint candy, and if there was anything the little twelve-year-old girl loved it was this.

So she said timidly in reply to the clerk's question:

"How much is the candy in that jar?"

"Ten cents a pound,"

"I'll take a pound," she said.

The clerk was surprised, as little girls of Dorothy's age usually bought candy by the stick. Dorothy slipped the dime into his hand, and sped out of the store. As soon as she was well away, she stopped to think. She felt that she had done something rather dreadful, and she was afraid to go home and tell her mother.

She decided that she would go somewhere and eat her candy all by herself. She could not remember when she had had as much candy as she wanted at one time.

She saw a large empty barn, and darted in; finding the door unfastened, she dropped down on a pile of hay.

She tossed aside her sunbonnet, and with eager fingers untied the string which tied the candy into a neat package. Then she went to work busily, and you will hardly believe me when I tell you that she did not stop till she had eaten all the candy—every single stick!

She wadded the empty bag into a ball, tossed it into a corner, slipped her little bundle of ribbon into her blouse, and started out again.

She found Mabel at home, but Dorothy was in such a bad humor that the little girl did not find any pleasure in her visitor. She teased the baby, pulled the cat's tail, and behaved so badly that Mabel was glad when Dorothy said it was "time to go."

She reached home late for supper, and Mrs. Ware reproved her. She wondered why the child seemed to have no appetite—the cook had made some of Dorothy's favorite tea cakes, but the plate passed her untouched. After tea she sat on the front steps with her chin in her hand, and finally, when bedtime came, she did not demur against going, as usual. Mrs. Ware could not understand what was the matter.

At midnight she was awakened by Marie, Dorothy's little sister, who came to say that Dorothy was dreadful sick. Mrs. Ware hurried to the nursery. Dorothy lay there, moaning, her cheeks burning with fever. She gave her some medicine and Mr. Ware telephoned for a doctor. For three days Dorothy was very ill indeed.

Finally she was well enough to be propped in bed and read a little. But she seemed to have something on her mind. So Mrs. Ware sent all the other children out, and going to the bed, she sat down and took Dorothy's hand in her own.

"What troubles my little girl?" he asked.

Then little by little, Dorothy told the whole story. Mrs. Ware listened quietly, and when she had finished, said:

"You have been severely punished my dear, and I hardly think I need say any more to you, for you have been taught a lesson."

But Dorothy was not satisfied. "I had dreams—such dreadful dreams!—about the little heathen children," she said. "They were stretching out their little arms and crying. And I was just r'ting still, eating candy!" she cried. "If I could just have told them how much happier I would have been if the money had gone into my mite-box! And, too, mamma, think how selfish I was!"

"Yes, dear, but you have learned now how we are punished for such things. I think you have learned that it is more blessed to give than to receive."

"O, yes," cried Dorothy. "That is why I want you to bring me my mite-box now. Papa gave me a dime last night for taking that horrid medicine, and I want it to go straight to those little crying heathen girls, and teach them what they never had a chance to learn before."

THE NURSE.

I lay my hand on your aching brow.
Softly, so! And the pain grows still—
The moisture clings to my soothing palm
And you sleep because I will.

You forget I am here? 'Tis the darkness
Hides.
I am always here, and your needs I
Know.

I tide you over the long, long night
To the shores of the morning glow.

So God's hand touches the aching soul,
Softly, so! And the pain grows still.
All grief and woe from the soul He draws.
And we rest because He will.

We forget, and yet He is always here!
He knows our needs and He heeds our
Sighs;
No night so long but He soothes and
Stills
Till the daylight rims the skies.

WHICH DID YOU WIN.

Little Boy was in a very serious frame of mind; in fact, he was quite gloomy and dejected. To be sure his side hadn't won the cricket match, but that was scarcely enough to account for his present state of feeling. He had lost before, and usually with pretty good grace. But today no sympathy appealed to him, no cheerful encouragement won so much as a shadow of a smile. The hopeful, merry, happy Little Boy had entirely disappeared.

Mother, whose experience with little boys had warned her of occasions when it was a case of "do-better-do-nothing-at-all," as Hans says in the Grimm story, waited for the situation to develop, and at last the silence was broken. Slowly, seriously, solemnly, Little Boy said it:—

"Mother, God was on the side of the bad boys, and they won. You see, we fellows thought we would try awfully hard, and not get mad or cheat or say bad words. And not one fellow did. And the other fellows did—like fury! I guess they swore. And they won, and we were licked. God was on their side, all right, and it's not fair."

Ordinary comfort and explanation availed nothing. The fact remained. The faithful little band that had tried to do right had been beaten by the rough little crowd that didn't care anything at all about it. God was on the side of might—not right. This was self-evident, and did not admit of explanation; and who wants comfort for injustice? Not Little Boy. After a while father came in, and before Little Boy saw him, mother had presented the case.

He thought carefully a moment. Then his cheerful voice was heard.

"Well, my boy, I hear you won out today."

"Well, then," in a voice of awful solemnity, "you heard wrong, 'cause we didn't; we were licked."

"Oh, but I heard that there were two contents; which did you win?"

"Why, I don't know what you mean, father."

"Mother told me about it. She told me you lost the match, but you won the big important thing; you didn't beat the other fellows, but you beat yourselves, and conquered all the anger and unfairness and bad language. Congratulations, old fellow! You won out, and I'm proud of you."

Little Boy's face was slowly undergoing a change. It was growing once more interested, happy, hopeful. "Why, that's so, dad," he said joyously, after a minute; "I didn't see that. And God was on our side after all wasn't He?"

"Better is he that ruleth his spirit than he that taketh a city," said the father, with a smile.

That night when Little Boy said his prayers, this is the way he ended his petition—"And please, God, excuse me for the way I thought about You this afternoon. I didn't understand."—Grace Duffield Goodwin, in "The Interior."

"Sir," said the youth, as he entered the private office of the busy merchant, "I am looking for a situation."

"Nothing doing, young man," replied the b. m. "Had you wanted a job I might have been able to do something for you, but I have too many people on the pay roll now who occupy situations."

"Hurry up, Tommy!" called mother from downstairs. "We're late now. Have you got your shoes on?"

"Yes, mamma—all but one."—Every-body's Magazine.

DRESSING NEATLY AT HOME.

The woman who always dresses neatly at home is more likely to retain the respect of her family and friends than one who, through the lack of means she considers necessary, becomes careless and neglectful. There are so many ways of economising in clothes for everyday wear, that it is possible for a girl to be suitably and becomingly dressed, and yet spend very little money on her home garments, and no true woman is ever indifferent to her personal appearance. It is a laudable ambition to be fastidious, and desire to look neat, but no girl can appear well dressed on a limited allowance unless she has learned the art of taking care of her clothes, and then making them over for everyday wear when they are past usefulness for best dresses.

With one plain woollen skirt and several pretty dressing saques any girl can appear neatly dressed at home and many girls in moderate circumstances can provide dainty house garments if they have time, taste, and industry.

One young girl had a faded blue skirt that was to worn for street wear, and she washed it in warm suds and then coloured it a rich dark blue, with diamond dyes for wool, and some pieces of cream-coloured cashmere were coloured a dark red and fashioned into a pretty dressing saque, and was supplied with nice and becoming garments for home wear for a very small outlay of money. In almost every woman's wardrobe there are partly worn garments that would make nice skirts and saques for home use, and if one has no natural talent for making pretty garments, it is an art that can be acquired, and it is well worth the trouble, especially in a household of limited means, as it is a great help in keeping the expenses within the income.

A girl's everyday toilet is part of her character, and often serves as an index to the same.

"HOBSON'S TUNNEL."

The electrification of the Sarnia Tunnel is a glory to the Grand Trunk Railway. By the substitution of electricity for steam, plus smoke, as the power that moves trains under the waters of the St. Clair, the G. I. R. escapes the remorse but haunting possibility that a train full of people will be smothered in the tunnel.

Electricity in the Sarnia Tunnel did not have its installation completed and celebrated without a tribute, generously deserved, to the genius of Joseph Hobson. A Christopher Columbus of engineering science, Joseph Hobson ventured upon unknown seas and added a new continent to the possibilities of tunnel building geography.

The recognition accorded to Mr. Hobson at Sarnia was deserved and should be useful. Joseph Hobson never won a footrace or an election or received a knighthood. His own unaided genius has raised him to a place among the greatest of Canadians.—Toronto Telegram, Nov. 23rd, 1908.

THE VALUE OF EXAMPLE.

To have your child truthful, be truthful.

To have him temperate, be temperate in all things.

To have him kind to others, be yourself kind to others.

Prescribe healthful amusements, and so far as you can, take part in them.

Prove to him by your life that a good name is to be chosen before great riches.

To have him honest present to him in yourself a living example of honesty.

The chief part of a child's knowledge comes through observation. Acts mean more to him than speech.

THE WISE MICE.

Harold and Edith and May were trying to play a game, but they all wanted to play in different ways. Two or three times they had it beautifully started, but each time they fell to quarrelling about it, and it looked as if supper time would come without their having had any game at all. At last, fat, jolly Nurse Belle, who had been watching them, called them to see a picture she had found in a book. It was a picture of three mice carrying a stick across a bridge.

"Right across the bridge from where those mice lived," said Nurse Belle, "was a beautiful bunch of sticks. At least the mice thought they were beautiful, for their nest was made of little sticks, and they wanted one big stick to put in to give it style. So they put their heads together. If one carried the big stick, he might step too near the edge of the bridge and fall over. If two carried it, one might pull too hard on one end, and break them both over. But if three carried it the big one in the middle would lead the little ones on by the stick, and all could lift together."

"Scamper, scamper, scamper went the three mice over the bridge, and creep, creep, creep they came back again with the stick. Then they had the nicest nest in all Mousetown, and all because they worked together.—"Sunbeam."

IMPRISONED.

By Rev. Joseph Hamilton.

Suggested by a lark flying into the room, and dashing itself against the window in its efforts to escape.

O birdie from the blue,
This is no home for you
In spacious fields of air,
Beneath a boundless sky,
Without a fear or care
You sang and soared so high;
I wonder much what brought you here
To this dark room's contracted sphere.

O birdie dear, beware;
Poor fluttering thing take care;
I fear you'll hurt your pretty wings
Against these hard material things;
And see! I open your prison door;
Escape, and sing, and heavenward soar!

O spirit from the blue,
This is no home for you.
In fleshy walls confined
Frets the aspiring mind;
Imprisoned here in human clay,
You pine and long to soar away.
The soul would burst these prison bars,
And find its home beyond the stars.

O heaven-born soul beware!
Poor fluttering thing take care!
O do not hurt your spirit wings,
Against earth's hard material things,
A handsome day will open your prison door;
C glad escape, to sing, and heavenward soar.
Lindsay. Ont.

A DOUBLE REPROOF.

A good instance of an effective reproof occurred recently in a Scottish church. A little lad was very inattentive during the service, greatly to the annoyance of the minister. His father always composed himself for a nap as soon as the sermon was well under way, so that the boy could do as he liked without parental reproof. The minister could stand it no longer one Sunday; so he stopped suddenly in his sermon, and said: "John, if you continue to act in such an unseemly manner during divine worship, I shall tell your father. I would tell him now, but he happens to be asleep."
From that day on both father and son were model listeners.

A LAUGHING BABY IS A WELL BABY

When baby laughs, and gurgles and crows mother knows he is well and happy. When he is cross, fretful and sleepless give him a dose of Baby's Own Tablets and see how speedily they will change him to a happy, smiling child. These Tablets cure all the minor ailments of childhood and bring healthy, natural sleep because they remove the cause of sleeplessness. If the little teeth are coming through they help them along painlessly. Mrs. Octave Paulin, Caraque, N.B., says:—"I have found Baby's Own Tablets a splendid medicine for stomach and bowel troubles, and to promote sleep. I strongly advise mothers to use them when their little ones are ailing." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

A FRESH START.

The two were neighbor boys; went to the same school; started in business life at the same time with practically the same preparation.

Thirty years later one was a successful merchant; the other a penniless, ragged drunkard. Cause, the same old one.

In the lily beggar the merchant recognizes the playmate of his boyhood. He takes him home with him; has him bathed, barbered and dressed. The dirt-stiff clothes are put in the furnace.

"Now, Tom, I'm going to keep you here in my home till you get steady on your feet. When you are able to work, I'll give you something to do. Put all the past behind you. You are to make your own future. You are to determine whether you are to go on two legs or four, whether you are to be a man or a brute. I'm going to give you a fresh start today."

That was love's work. And there is lots of love in the world. I've been thinking a good deal about such cases, as the old year dies. And about myself. Some of us are more ragged and bespattered than others! But do not the very best of us need to take a fresh start with this new year? Let's all do it. We are offered the chance by our Friend.

Has any secret sin been tightening its coils about us, like a boa constrictor? Have evil thoughts been breeding like microbes in our brain? Have we been playing with evil, as a child with a snake? Has the lazy worm been gnawing the stiffening out of our legs? Are we praying less and grumbling more? Loving less, hating more? Sliding down, not climbing up!

Then, enough of that. Let's chuck off the old, dirty rags. Put on the new and clean. A fresh start. Our Friend is ready to help us.—"A Passing Preacher" in the Cumberland Presbyterian.

Old Lady—Haven't you got any more figures in marble?

Attendant—No, madam; these are all. Is there something particular you are looking for?

Old Lady—Yes, I want the statue of limitations I've heard my husband talk so much about.

An experiment in penny dinners for the poor is being made at South Shields, and the intention is to provide meals for 5,000 people. The menu will include mutton broth, rabbit pie, potato hot-pot, Irish stew, and hot pies.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

MacKay street congregation had a successful year. It has been decided to erect a new church on the old site, to cost \$20,000 or \$25,000. Work will be commenced early in the spring. The sessional report read at the annual meeting by the pastor stated that there were 140 families in the congregation. There were 20 baptisms and 4 marriages. The financial report indicated receipts of \$5,533.01 and expenses of \$3,437.56. The total amount given for missions was more than \$700, an increase over last year. Messrs. B. Slinn, G. McLaurin, T. B. Rankin and D. J. McKenzie, whose terms of office expired, were re-elected managers. The trustees are Messrs. B. Slinn and F. E. Perney, and the auditors Messrs. D. McKenzie and W. Lunam. Mr. James Hope reported on the Laymen's Missionary Movement and urged organization if the church was to contribute its share. There was a brief discussion on the subject after which the appointment of representatives from MacKay church to that body was referred to the Men's Association.

TORONTO.

The choir of Chalmers' Church is now appropriately gowned. The dress adopted is a very becoming one, and the church singers presented an effective and appropriate appearance when they donned their new gowns.

Rev. Mr. Graham, educational secretary of the Methodist Church, stated recently that the call to the ministry was being responded to satisfactorily by the young men in the colleges. He also stated that the contributions in the churches from Halifax to Vancouver were increasing accordingly for the maintenance of the theological schools.

The seventy-ninth meeting of Knox Church was notable for the excellent statement presented, the best in the history of the church. This was the first meeting held in the new edifice, and a representative gathering was present. The membership is 521, a gain of 55 during the past year. In salaries to the minister, assistant and pastor emeritus, the congregation pays \$6,775. The total ordinary receipts were \$16,361.74, with an expenditure of \$16,357.21. The receipts of the capital and building account were \$56,324, and expenditure \$37,455. On the motion of Sir Mortimer Clark, a cordial vote of thanks was passed to the choir.

Chalmers Church is making splendid progress under the able and faithful ministry of Rev. H. A. MacPherson, who is actively aided by an efficient session and a progressive board of managers. It is pleasant to note that the minister's salary was increased to \$2,600 per year. There was a net increase of 75 in the membership, bringing the names on the roll to 1,058. The total receipts for the year were \$14,324.39; and the mortgage indebtedness was reduced by \$1,650. A move was made in the direction of "institutional" work by the adoption of a resolution requesting the officials to consider the appointment of a local missionary, an assistant pastor, a Bible woman, or some such worker.

The Bible does not need defence, so much as proclamation. It defends itself wherever it is known. Deep in every soul there dwells forever a witness to the truth, whose clear eye and steady voice will ever respond to it wherever it is known.—W. M. Taylor.

EASTERN ONTARIO.

Rev. Mr. Mackenzie, of Centreville, has been preaching at Millbrook.

Rev. W. H. Brokenshire acknowledges the receipt from the Mill Street Church, Port Hope, of a purse containing \$25.00.

The Rev. A. M. Currie of Deseronto has demitted his charge, and Rev. J. R. Conn, of Napanee, has been appointed moderator pro tem.

Rev. Alex. McMillan, B.D., of Mimico, gave his popular lecture on Homes and Haunts of Walter Scott in St. Paul's Church, Bowmanville, last Monday evening. A large audience was delighted.

At the annual meeting of St. Andrew's Church, Martintown, reports of the different organizations showed that the church has had a very prosperous year in every way. At the close of the meeting refreshments were served by the ladies.

Mr. A. E. Maclean, Chairman of the Managers, presided at the annual meeting of Knox Church, Cornwall, which was well attended. The membership stands at 323, with contributions from all sources of \$7,200.00, of which about \$3,000.00 was for missions.

A missionary institute under the auspices of the Young People's Missionary Movement will be held in Kingston on February 1st, 2nd and 3rd. Mission study classes will be conducted by Revs. F. W. Anderson and A. E. Armstrong, Toronto, Dr. W. S. MacTavish and Miss H. L. Chown, Kingston. All denominations are entering heartily into the work.

Cooke's church, Kingston (Rev. Dr. MacTavish, pastor) has enjoyed a year of much prosperity. All departments active and making steady progress. Net gain in membership, 25. One hundred dollars of a bonus given to the pastor, and \$200 added to his salary. Missionary offerings increased by \$92. Duplex envelopes introduced at the beginning of 1909.

St. Andrew's church, Fenelon Falls, under the pastorate of Rev. C. S. Lord, B.D., is making very substantial progress. The treasurer, Mr. F. McDougall, in submitting his financial statement to the annual meeting, said it was the best he had presented to the congregation during his eighteen years' tenure of office. The reports from the various organizations indicated progress all along the line.

The anniversary of Kenmore Church was held on a recent Sabbath when Rev. T. G. Thomson, of Ottawa, preached special sermons, morning and evening, to the edification and delight of large congregations. He also spoke at the annual concert on Monday evening, on which occasion an attractive programme of speeches and songs was submitted. The pastor, Rev. Robert McNab, M.A., presided.

Rev. C. A. Ferguson, late of South Mountain, has been inducted as pastor of Knox church, Vankleek Hill. The induction took place on Thursday, Jan. 21.

Rev. Mr. Stewart of Alexandria, preached a very appropriate sermon. Rev. W. A. Morrison, of Dalhousie, addressed the congregation. Rev. Mr. McKay of Maxville delivered an address to the minister upon his relations to the people. Rev. Mr. Morrison, who had acted as moderator of session during the vacancy was presented with a purse of gold and an address by the congregation. Mr. Ferguson has been cordially received, and enters on his work with most encouraging prospects for a successful ministry.

Rev. Dr. J. L. Murray, of Toronto, has been preaching with much acceptance in St. Andrew's Church, Thamesford.

During the year the membership of St. John's Church, Cornwall, has increased, and the financial position shows a marked improvement. All the societies in connection with the church are in a flourishing condition. The total receipts for the year amounted to over \$5,500, including \$1,200 for missionary purposes. The following were elected to the Board of Managers for three years: John Dewar, J. G. Harkness, A. Gillespie Watson, Dr. W. C. McGuire, Ernest Groves and F. J. MacLennan. John Dewar was re-elected Secretary Treasurer.

At the annual meeting of Calvin Church, Pembroke, the report submitted showed a very successful year's work. There was an increase of 12 members, while the treasurer's report showed that the amounts contributed to the different schemes of the church totalled \$5,680, being exactly \$500 more than was contributed last year. Three new members were added to the Board of Management—Messrs. H. P. White, R. A. Campbell and Geo. A. Cardiff. Mr. S. E. Mitchell was re-elected secretary and Messrs. S. S. M. Hunter and Alex. Millar re-elected joint treasurers. A motion was unanimously carried increasing the salary of the minister, Rev. W. J. Knox, \$200, thus making it \$1,800 with manse.

St. Andrew's Church, Patry Sound, reports a year of great progress in every department of the work. The managers collected \$2,710. The Ladies' Aid raised \$420.70. Two new names were added to the Board of Management, Messrs. H. F. McQuire and A. V. Donaldson, and Mr. P. H. Beattie and Dr. Appelle and Mr. Pirie were again appointed auditors. Mr. A. McLean desired to resign as secretary of the Board of Managers, but at the earnest request of the meeting he agreed to continue as secretary, the duties of which position he has discharged for several years greatly to the advantage of the congregation. Several new names were proposed for the office of elder, among them being Mr. Jas. Logan, sr., Mr. E. R. Horz, Mr. Pentland, Dr. Appelle and Mr. John Paul.

Melville Church Eganville, (Rev. Rattray, pastor), reports substantial progress. In addition to defraying all the necessary congregational expenses, the sum of \$223 was contributed during the past year towards missionary and benevolent objects. Of this amount the Women's Foreign Mission Auxiliary gave \$54, and a bale of clothing valued at \$19; the Mission Band \$23, and a bale valued at \$5, and the Sabbath School \$10 at the annual Children's Day Service. The office-bearers for the current year are the following: Sec.-Treas., Mr. James Guthrie. Board of Managers: Messrs. C. White, D. McGregor, G. Gourley, W. McKenzie, Women's F. M. Auxiliary: President, Mrs. Rattray; Vice-Presidents, Mrs. J. C. Gourley and Miss M. E. Moore; Secretary, Mrs. H. Beatty; Treasurer, Mr. G. Gourley. Mission Band: President, Mrs. Rattray; Vice-President, Mrs. G. Gourley; Secretary, Miss Ethel Guthrie; Treasurer, Miss Mary McNab. Ladies' Aid: President, Mrs. G. Gourley; Secretary, Mrs. T. J. Byers; Treasurer, Mrs. Rattray. The Sabbath School, under the superintendence of Mr. J. Guthrie, who is assisted by an efficient band of teachers, has a roll of nearly a hundred scholars.

WESTERN ONTARIO.

Rev. James Rollins, of London, has been speaking at Lucknow on the Laymen's Missionary Movement.

Rev. R. E. Knowles, the author-preacher of Galt, is announced to lecture on February 9, under the auspices of the Ladies' Aid Society of St. Andrew's Church, Sault Ste. Marie, on "The Cotter's Saturday Night."

The past year was a good one for St. Andrew's Church, Stratford, and the congregation look forward hopefully to the time to come. The reports from all the organizations within the church show a total revenue of \$5,028, of which \$496 was for missionary and benevolent schemes. After meeting all obligations there is a balance on hand of \$60.00.

The reports presented to the annual meeting of Knox Church, Ayr. (Rev. John Thomson, pastor), were of the most satisfactory character. The receipts reached \$3,716.46, with an expenditure of about an equal amount. This congregation has valuable assets amounting to \$26,226.22, while its liabilities are very little. Mr. Thomson's ministry dates from 1871. May his bow long abide in strength!

The Heepelar congregation, (Rev. J. A. Stewart, pastor), had to report a considerable deficit in the general fund, this being attributed to the large amount paid towards the building fund, about \$4,568 of the first instalment having been received. The plate collection increased nearly \$60 over the previous year, and the mission schemes have also advanced. The minister's valuable services are greatly appreciated by the congregation.

In that glorious likeness of Christ thou wilt be made rich and find all the solace and sweetness in the world. —John Tauler.

WHITBY PRESBYTERY.

At the last meeting of Whitby Presbytery all the ministers were present except one, and only five of the elders failed to appear.

Mr. Crozier gave an opening address on The Millennium.

Rev. A. S. Kerr, of Melville church, Scarborough, was elected Moderator for the ensuing year. Mr. David Ormiston, a member of the court, died on the last day of the old year. He was by profession a lawyer. His brethren of the Presbytery esteemed him very highly, and elected him their Moderator for the year 1895.

Submission of the questions on Church Life and Work gave occasion for a good conference, and the following recommendations were adopted: (1) That our ministers and sessions endeavor to introduce some form of family worship and Bible study in all homes, especially where there are children. (2) That our ministers urge frequently and earnestly upon parents and young people the privilege of serving God in the ministry.

There appeared before Presbytery a deputation from a community of about twenty families resident in South Myrtle, who were formerly Methodists but for reasons given had separated from that body and were now worshipping in a temperance hall and were receiving preaching supply from the United Missionary Alliance. They asked to be received into the Presbyterian Church and to be added as a preaching station to the congregation of A-hburn and Utica. Their request was accompanied with a guarantee of stipend. A committee of Presbytery will visit the field, acquaint themselves with the circumstances and report at the April meeting of Presbytery, when the matter will be issued.

Rev. James Binnie, of Kingston Presbytery, addressed the court in the interests of Home Mission work within

the bounds of our own Synod. He gave a lucid presentation of the needs of the mission field, and the Presbytery resolved to do its best to raise the sum asked for by the Synod.

Matters sent down from the General Assembly for the consideration of presbyteries were dealt with and the following decisions reached:

Re status of minister evangelists and students: Recommend that a seat in church courts be given only to those who have reached the full status of ministers.

Re Aged and Infirm Ministers' fund: Disapproval of making connection with the fund obligatory upon ministers or contributions incumbent upon congregations, and respectfully suggest that a difficulty in the way of some ministers and congregations would be removed by the granting of permission to retire to all who have served the Church as ordained ministers for forty years, as well as to those who have reached the age of seventy years.

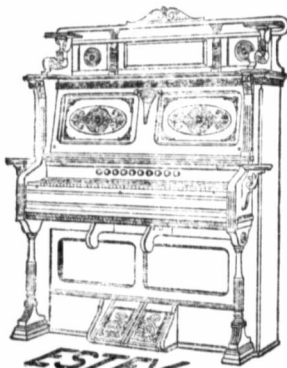
Disapprove of placing names of assistant pastors on roll of Presbytery.

Recommend that presbyteries pay the travelling expenses of their own commissioners to the General Assembly.

Approval of interim act re licensure of students.

At the annual meeting of Chalmers' Church, Quebec, the reports were all of a very encouraging nature. The number of families connected with the church is 91, and the total membership 247, sixteen of whom were received during the year. The pastor, the Rev. W. C. Clark, officiated at 11 baptisms and 8 burials. The congregational receipts amounted to \$5,774.33. The total amount of money raised for the year is \$11,800. Every society reported a balance on the right side. There are few congregations of less than a hundred families that succeed in raising as much money.

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- DOMINION.—Walnut, cottage style, without extension top, six stops, one swell \$27
- LORNING & LAKE.—Low extension top, walnut, six stops, one swell \$28
- MANSELL.—Walnut extension top, lamp stands, music rack, twelve two swells \$30
- DOHERTY.—Walnut, extension top, cylinder fall, twelve stops, two swell \$32
- DOMINION.—Villa Gem, music rack, lamp stands, walnut, medium extension top, eight stops, two swells \$33
- DOHERTY.—Walnut, extension top, carved, eight stops, two swells \$33
- KARN.—Walnut, extension top, lamp stands, music rack, twelve stops, two swells \$35
- DOHERTY.—Walnut, extension top, lamp stands, music rack, eight stops, two swells \$37
- KARN.—Seven stops, two swells, walnut, extension top, music rack, lamp stands, painted flowers \$40
- BELL.—Walnut, extension top, music rack, lamp stand, ten stops, two swells; floral ornaments \$43
- THOMAS.—Piano case, five octaves, ebonized, eleven stops, two swells \$46
- DOMINION.—Walnut extension top, music rack, lamp stand, nine stops, two swells \$45
- KARN.—Walnut, high extension top, mirror, music rack, lamp stands, two swells, ten stops, carved and panelled \$47
- DOHERTY.—Six octave piano case, walnut, no stops, swing desk, two swells \$50
- KARN.—Six octave, mahogany, piano case, eleven stops, two swells, lamp stands \$57
- DOHERTY.—Six octave, walnut, piano case, three pedals like piano, no stops, full length swing desk \$65

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HEALTH AND HOME HINTS.

Fried Bananas.—Peel and slice the bananas, sprinkle with salt, dip in thin batter, and fry in butter. Serve immediately.

Chocolate Ice-cream.—Put into a saucepan half a pound of powdered loaf sugar, two ounces of grated chocolate, and about a gill of water; stir on the fire until the mixture assumes the consistency of a thick, smooth cream.

Tomato Rice a la Nazsaki.—Place six ounces of rice in a saucepan with a pint of juice strained from a can of tomatoes and a cup of soup broth or hot water. Season with half a teaspoonful of salt and three saltspoonfuls of pepper. Mix well and boil thirty-five minutes, stirring once in a while. Add two table-spoonfuls of grated cheese, with half a table-spoonful of butter. Mix well and then drop the tomato and rice into a baking dish. Sprinkle a few bread crumbs over the top, arrange a few bits of butter on top and set in the oven to bake for twelve minutes.

Mince Griddle Cakes.—Chop all the cold bits of meat you may have, of whatever kind, cooked, of course, season with salt and pepper, make a griddle batter as for pancakes, lay a spoonful on the well-buttered griddle, then a spoonful of the chopped meat and part of a spoonful of batter over the meat; when cooked on one side, turn, and when done serve hot as possible.

To supply quickly a comfortable cover for a hot water bottle, take the leg of a woolen stocking, tie a knot at one end, slip in the bottle, and drawing the cover tight, make a knot at the top also. The sufferer from toothache will bless you and declare it far better than a rubber bag.

A lemon jelly for invalids is often wanted in a hurry. If this recipe be followed it is easily made. Put an ounce of gelatine powder and six ounces of loaf sugar in a basin and pour over it a quart of boiling water, stirring all the time till its quite dissolved. Then add the juice of two lemons and the rind of one, and six ounces of loaf sugar. Let it stand for twenty minutes and then strain; add a little pure grape juice and when cold, but not set, pour into a mould.

Kneuckle of Veal and Rice.—This is a joint which can generally be bought very cheaply, and can be cooked to great advantage in the following way—Place the veal in a pan with half a pound of bacon, one pound of washed rice, plenty of onions and carrots cut in slices. Add a few peppercorns and a little salt. Pour over all three quarts of water and let the whole stew very gently for three hours. Before serving add a little chopped parsley to the gravy. This dish makes an excellent dinner for a family of six or eight people. A scrap end of a neck of mutton treated in the same way will make a good change.

For Tender Feet and Hands.—Here is a soothing and healing application for feet that have been made tender by walking, and hands that suffer in this way from use of the oar or bat. Mix one and a half ounces of milk with six and a half ounces of glycerine. Dissolve in this one teaspoonful of borax. Now stir in one ounce of powdered starch. Place in a jar, and set this in a vessel of boiling water. The mixture must be stirred, and heated for some minutes. On cooling it will be gelatinous. It may be rubbed freely over the feet and hands. The unpleasantly sticky character of the preparation can be relieved by powdering the skin half an hour later with a little chalk.

SPARKLES.

Here is the witticism of the year's end in London. It comes from a noble lord—a member of the Opposition, too! He says that it is a mistake to suppose that England is governed by two Houses. She is governed by three—Lansdowne House, the Church House, and the public-house.

Haggard Customer.—My wife telephoned me a while ago that she wanted me to bring home "Lorna Doone." I've inquired at half a dozen places and can't find it. What sort of a game is it?

Salesman (at sporting goods counter).—I don't think it's a game. It sounds to me like the name of a Scotch drink. Try that place across the way, with the screen doors.

"Dolan," said Mr. Rafferty, as he looked up at the city post office, "what does them letters 'MDCOCXCXVII' mean?"

"They mean eighteen hundred and ninety-seven."

"Dolan," came the query after a thoughtful pause, "don't yez think they're overdoin' this spellin' reform a bit?"—*Woman's Journal.*

"Deduction is the thing," declared the law student. "For instance, yonder is a pile of ashes in our yard. That is evidence that we have had fires this winter."

"And, by the way, John," broke in his father, "you might go out and sift that evidence."

A missionary who labored in a tropical island desired to wean his flock to his own ideas of clothing. He appealed to their vanity, and gave to the fairest of her tribe several yards of cloth wherewith to make a skirt. She was to appear in the garment at the next mission meeting. She did so. But the missionary's pleased expectancy was turned to consternation when the untutored savage appeared with the whole of his gift wound upon her head in the form of a towering turban.

"What is an anecdote, Johnny?" asked the teacher.

"A short, funny tale," answered the little fellow.

"That's right," said the teacher. "Now, Johnny, you may write a sentence on the blackboard containing the word."

Johnny hesitated a moment, and then wrote this:

"A rabbit has four legs and one anecdote."

Pastor.—How did you like my sermon on "Eternity" last Sabbath?

Parishioner.—Sermon? Why, it seemed to me more of an object lesson.

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Medicines of the old-fashioned kind will sometimes relieve the symptoms of disease, though they never touch the disease itself—they never cure. Ordinary medicines leave behind them indigestion, constipation and headaches. Purgatives leave those taking them feverish and weakened. On the other hand Dr. Williams' Pink Pills do direct good to the body, the blood and the nerves. They fill the veins with new rich blood; they tone and strengthen the nerves; they cure disease by rooting it out of the blood. They always do good—they cannot possibly do harm.

Mrs. George R. Wilson, Moncton, N.B., says: "A few years ago after confinement I contracted a severe cold and although I took considerable medicine, I got no better. In fact my condition was gradually getting worse. I was all run down, had no appetite and grew so weak that I could not do my housework. At last the doctor who was attending me told my husband that I was going into a decline, and I feared so myself, for a sister had died of consumption. When almost in despair a friend suggested my taking Dr. Williams' Pink Pills, and I got half a dozen boxes. Before I had taken them all I began to get better. Then I got another half dozen boxes, and before I had used them all I was able to do my housework again and was in better health than I had enjoyed for years. I believe Dr. Williams' Pink Pills saved me from going into consumption and I warmly recommend them to every weak person."

Sold by all medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

"This is a fine country, Bridget!" exclaimed Norah, who had but recently arrived in the United States. "Sure, it's generous everybody is. I asked at the postoffice about sendin' money to me mither, and the young man tells me I can get a money order for ten-dollars for ten cents! Think of that now!"

New Shape for a Pudding Cloth.—Let me tell you of a good new shape for a pudding cloth. Cut a circle of calico, about an inch and a half larger than your basin; cut a band of the same length as the diameter of the circle and about three inches wide; fold the band across the narrow way, turn in and seam, then stitch it firmly by the two ends to the circle of calico. It must reach flatly across. Now turn up a hem all round the circle but make it raw-edged, so that you can machine it smoothly all round, and make it as if it were woven in. Be sure it is strongly done. Make two little holes through the hem, close together, and run a tape as if it were a bag, through the hem, bringing out the tape at the eyelet holes, and leaving a length of tape of about six inches. When the pudding is in the basin, slip on the cover, pull the tape, tie, and everything is firm as the band across acts as a handle by which you can lift the pudding bowl from the pot.

MARJORY.

O'er the glad waters of the dark blue sea,
Our thoughts as boundless and our souls
as free,
Far as the breeze can bear the billows'
foam,
Survey our empire and behold our home!
—Byron.

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4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
1.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
3.00 p.m.	Buffalo	8.35 a.m.

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J. D. McLean,
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Department of Indian Affairs,
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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 any Agency on certain conditions by the father, mother, son, daughter, brother, or sister of an intending homesteader.

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

W. W. CORY,

Deputy of the Minister of the Interior.

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Department of Railways & Canals

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L. K. JONES,

Secretary.

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

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