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"IN HIM WE LIVE"

BY JAMES FREEMAN CLARKE.

Infinite Spirit! who art round us ever,
In whom we float as motes in summer sky,
May neither life nor death the sweet bond sever
Which joins us to our unseen Friend on high.

To me, the meanest of Thy creatures, kneeling,
Conscious of weakness, ignorance, sin and shame,
Give such a force of holy thought and feeling,
That I may live to glorify Thy name;

That I may conquer base desire and passion,
That I may rise o'er selfish thought and will,
O'ercome the world's allurements, threat and fashion,
Walk humbly, softly leaning on Thee still.

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BIRTHS.

At the Presbyterian Mission, City of Heng Chow, Hunan, inland China, on November 12th, to Dr. and Mrs. W. E. Robertson, a daughter.

MARRIAGES.

At the residence of the bride's brother, 3rd con., Lancaster, on Nov. 18th, 1908, by the Rev. J. U. Tanner, Alice, daughter of the late George Munro; to Hugh W. McPherson.

At Aymer, P.Q., on Nov. 18, 1908, by the Rev. Geo. McGregor, of St. Andrew's Presbyterian Church, Ethel Eleanor Willis, youngest daughter of the late Archibald Lindsay, to Dr. Harold Linton Watt, of Ottawa.

At the residence of the bride's father, Cornwall, on Nov. 18th, 1908, by the Rev. R. Harkness, B.A., Ph.D., Emma Maude, daughter of Robt. Glasgow, to Henry M. Kelley, of Fort Covington, N.Y.

At Knox Church Manse, Nov. 30, 1908, by Rev. Robt. Harkness, B.A., Ph.D., Choral Rusaw, to Lottie May Lafare, both of Helena, N.Y.

On Friday, Nov. 6th, 1908, at Knox Church, by the Rev. James Fleck, D.D., Peter Garfield McCuaig to Wilhelmina Silver.

At Lancaster, on Nov. 4, 1908, by Rev. J. U. Tanner, Joseph Henry McVicar, of Bainsville, to Myrtle, youngest daughter of J. P. Snider, Second Concession of Lancaster Township.

In St. Paul's Presbyterian Church, Bowmanville, Nov. 24, by Rev. Hugh Munroe, B.A., Miss Annie Lois, youngest daughter of Mr. Markus Mayer, Jr., Bowmanville, and James Alexander Brown, manager of the Bell Telephone Co., Barrie.

By Rev. G. S. White, at Piety Hill, Napanee, on Wednesday, Nov. 25th, 1908, William Amos Storey, of Richmond, to May Steele, of Bedford.

At Caron, Sask., on Nov. 28, 1908, by the Rev. A. D. MacIntyre, Oscar Clayton Webb to Elenor Norman.

At the Manse, Lancaster, on Nov. 25, 1908, by Rev. J. U. Tanner, B.A., Daniel E. Demoulin, D.V.S., Lancaster, to Jessie A., daughter of John Fournier, Fourth Concession of Lancaster.

At St. Andrew's Church, Caron, Sask., on Nov. 20, 1908, by the Rev. A. D. MacIntyre, Bertram Andrew to Fanny Doucer, both of Caron.

At St. Andrew's, on Nov. 23, 1908, by Rev. Dr. John E. McRae, D. C. Wheeler, of St. Andrew's, to Mary Ellen, daughter of the late John Clancy, of Kingston.

DEATHS.

In Harrison, on Wednesday, Nov. 4th, 1908, Alexander McCready, aged 76 years.

At London, on Tuesday, Dec. 1, 1908, John Cameron, aged 65 years.

At the residence of her son-in-law, W. A. McIntosh, 123 James St., on Nov. 14, 1908, Hanna Davidson Rowat, widow of the late Donald Kennedy, Rideau Bank, aged 89 years.

W. H. THICKE

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OTTAWA

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NOTE AND COMMENT

The Australian Salvation Army self-denial week has this year reached £33,700. This is an increase of £850 on last year's total.

Relief work in Toronto is to be paid for at the rate of 20 cents an hour, and it is feared this high rate will attract many worthless persons to the city.

Education is well provided for in Toronto, but it costs the ratepayer a lot of money. While the school attendance since 1885 has increased 118 per cent., the expenditure has advanced 399 per cent.

The S.P.C.K. in its annual report states that eighty-one chaplains employed by the society accompanied parties of emigrants to Canada, and seventy-five went with parties to Australia and South Africa. This is good work.

Rev. Alex. Connell has appealed for a guarantee of £1,000 per annum, for four or five years, in special gifts from the wealthier members of the English Presbyterian Church, to prevent further retrenchment in the foreign mission field.

Rev. James M. Gray, D.D., dean of the Moody Bible Institute, Chicago, teaches an interdenominational Bible class of about 1,500 members each week in Grand Rapids, Mich. This is probably one of the largest Bible classes in the world.

A remarkable feat in wireless telegraphy from the Yukon is reported. The wireless station at Tanana was in communication with the steamship Victoria off the Alentian islands over one thousand miles distant, with two great mountain chains intervening.

Mrs. Russell Sage has given \$25,000 to the establishment of a college for colored youths in Kentucky, to be a branch of Berea College. This brings the fund up to \$350,000 from outside sources, leaving \$50,000 to be raised in Kentucky.

It is alleged that in the clerical appointments made by the Lord Chancellor of England a distinct preference for clerics of the sacerdotal school is manifested, and liberal churchmen are not at all satisfied. Representations are to be made to the Prime Minister.

Union is in the air. A movement is on foot to bring about a union of the Southern Presbyterian and the Associate Reformed Presbyterian churches. If there is as little difference between them in doctrine as in name there is no reason why they should not come together.

Apropos of the new Archbishop of York, a remark of Sir Robert Perks is worth quoting: "Everywhere today we hear of Scotland for the Scotch, Ireland for the Irish, Wales for the Welsh, India for the Indians, China for the Chinese—and England for the English."

A munificent gift of £10,000 was made to the Birmingham University fund by G. H. Kendrick, the same day he was elected Lord Mayor. The money is to be specially devoted to the training of students in applied science. Mr. Kendrick's gifts to this object now reach a total of £25,000. The new buildings are to be opened next summer. Won't some liberal-minded man come forward and do as well for the Presbyterian church's university in Canada, and for the struggling colleges?

Rev. R. J. Campbell, recently told his congregation at the City Temple, London, that there was such a thing as the ungodly cough. "There seems to be a cataract of coughing at the moment," he said, "but I hope to be spared from the ungodly variety." The appeal was effective.

An idea of the relative importance attached in China to the late Emperor and Dowager Empress respectively is provided by the regulations issued for Court mourning. Kwang Su is to be officially mourned for only one hundred days; Tsu-Tei for twenty-seven months, or nine times as long.

It is pointed out that in both Presbyterian Churches of Scotland a succession of divines poetically gifted has been maintained for many years. Dr. Horatius Bonar, whose hymns are in use in all churches over the world; Dr. Walter Smith, Dr. Matheson and Dr. John Brownlie are of the number.

The Wesleyan Methodist Calendar for the year has just been issued, and gives the statistics of the various Methodist bodies throughout the world. The Wesleyan Methodists head the list with 8,500 places of worship in Great Britain, 2,600 ordained ministers, and over one million Sunday School scholars. The Primitive Methodists come next, with 5,100 places of worship, 1,150 ministers, and 465,000 Sunday School scholars. The United Methodists have 880 ministers and 324,000 scholars.

With the approach of the centennial of Abraham Lincoln's birth a controversy has sprung up whether he ever sold liquor or not. At all events, when a youth he read the works of Franklin: "Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the back, and vigor in the body," and resolved to live a temperate life. There appears to be the best of evidence that he consistently lived up to his resolution.

The name of Prof. H. A. A. Kennedy of Knox College is being mentioned very prominently in Scotland for the chair in Edinburgh now held by Principal Marcus Dods. It is well known that Prof. Dods himself was strongly opposed to Dr. Kennedy's coming to Canada, as he desired to see him his own successor in Edinburgh. He has now resigned his chair, and the question of his successor is being widely discussed in the United Free Church of Scotland. Dr. Kennedy has discouraged the mention of his name, as he regards himself "very happily settled in Knox College."

Though the time for the meeting of the General Assembly is far off yet, nominations for moderator are already being made. Dr. Robertson, of Whittinghame—a fellow student of Principal Story, and Dr. Caird, master of Balliol—and the author of devotional books, also an authority on foreign missions, will be the moderator of the Church of Scotland Assembly; and Dr. Henderson, of Crieff, principal clerk, and an authority on church constitution and debate, will fill the chair in the United Free Assembly. Rev. John Campbell Gibson, D.D., missionary at Swatow, China, will be the moderator of the English Presbyterian synod.

Would it not be a good thing for pastors sometimes to follow the example of that preacher who preached the same sermon for several successive Sundays and who declared that whenever his congregation began to practice what he preached in that sermon he would preach another one. "Be ye doers of the Word and not hearers only," as a Scripture admonition which justified that minister in his course. Even in Edinburgh, with a population of 350,000, it is estimated that the total church membership is only 116,000, and that adherents do not number more than about 60,000, making in all less than half the population. Making a liberal allowance for young children the unchurched masses still count up largely in the Scottish metropolises.

The British Weekly has the following with reference to the Edinburgh situation: "In connection with the prospective vacancy in the chair of exegetical theology in New College, Edinburgh, the name of the Rev. W. M. Macgregor, D.D., minister of St. Andrew's church, Edinburgh, is being mentioned as that of one who is eminently fitted to fulfill the duties of the chair with great distinction. A meeting of those favorable to the nomination of Dr. Macgregor is to be called at an early date, and arrangements will be made for presenting in suitable form his claims to the position. For the same vacancy the name of Professor H. A. A. Kennedy of Toronto is also proposed. Professor Kennedy's books show him to be a master of New Testament learning, and his career as a professor in Toronto has been one of the most marked successes."

The Supreme Court of the United States has just handed out a decision which will put a barrier in the way of the education of the black race. In the case of Berea College vs. the State of Kentucky, which has been before the courts since 1904, the highest court in the country has decided that individual states may constitutionally legislate to prevent the co-education of the white and black races. The law of Kentucky, which Berea College endeavored to have set aside, is one prohibiting white and black children from attending the same schools. The decision seems a backward step, but it must have the effect of stimulating the efforts of those who see the necessity for providing an adequate education for the colored people. How to deal with this race is the greatest problem which our neighbors to the south have to face.

As part of the aftermath of the Eucharistic Congress lately held in London, Rev. Father Robert Hugh Benson spoke in the city hall, Glasgow, on "The future of the Catholic Church in the British Isles." To the mind of the speaker the Church has never since the time of King John been on such a favorable footing as now, and the opportunity for its progress has never been nearer. The Broad Church movement and Socialism are, he thought, the two principal forces to be feared. Socialism, he said, had much truth in it, but on account of its "pestilential rubbish" was an extraordinary menace to the Church. Half a century hence no respectable Christian institution would be left in Britain but that which would represent Catholicity, and there would be only one refuge—that to be found within the haven of the one, true, holy Roman Catholic and Apostolic Church. The Father who expresses this belief is the son of an Anglican archbishop.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

THE MOTHER'S HEART.

By Rev. J. A. R. Dickson, D.D.

The mother makes the home. That is the sphere in which she puts forth her power. She lives her heroic life there, doing the thousand little things of which no note is taken by the eyes of a stranger, and doing them all for pure love. The home — that royal palace of the child, for it matters not to it whether it is a place with low roof and bare white walls and sanded floor, or a place with lofty ornamented ceiling, walls covered with the choicest paintings, and floors soft with the richest Axminster carpets — its abiding place is in the warm affection of the mother's heart. The mother's heart makes the home. According to the powers and principles that rule in her soul does the home take on its character. She is the presiding genius there. She in the quietest way sways an undisputed sceptre over every interest that finds footing there. And what a world that is to work in! It seems narrow, but in reality it is only the centre of a circle whose circumference may take in the utmost confines of the globe, for wherever the children go they carry with them the thoughts breathed into them there, and the impressions made upon them there. It seems short-lived, its age is only for a few brief years, and then dispersion comes to carry the family group apart, but in carrying them apart they do not lose, they cannot lose, the garnered and precious memories of those early years of love. These live on through time into eternity. It seems unimportant, the life of the little ones unfold like the summer flowers; yes, but they are cultivated unconsciously by the spirit, and the speech and the manners of those about them. Everything is for them a living seed. What made Robert Moffat a missionary? Was it not his mother, as she read to her children accounts of the missionary work of the Moravians? When she had set the boy's hands to work at darning stockings or sewing on buttons for themselves, she engaged their ears and hearts by these accounts of Christian enterprise.

What made John Wesley a man of prayer and a powerful preacher of the Gospel? Was it not his mother, as she took him apart, at least once a week, and prayed with him and for him, so showing to him her faith in the efficacy of prayer and her true affection for himself.

What made John Ruekin such a power for righteousness in his time, every book of his being a strong protest against some prominent evil, and a mighty plea for the good which that evil overthrew? Was it not his mother, as she insisted on his reading and memorizing the Word of God, so that he became indoctrinated with its truth and charmed by its justice?

What made Philip Henry, the father of Matthew Henry the commentator, so devout, so pious, so rich in godly experience and wisdom, so influential upon the times in which he lived and upon the character of his son? Was it not this fact, which Matthew records in his father's memoir? "His mother was a virtuous gentlewoman, and one that feared God above many. She was dead to the vanities and pleasures of the court, though she lived in the midst of them. She looked well to the ways of her household, prayed with them daily, catechized her children, and taught

them the good knowledge of the Lord betimes."

We might go on almost without end, calling the roll of honorable names that have graced the annals of the world, finding in each case the mother's influence to be paramount and unparalleled. There is no force equal to it. No marvel that Jane Taylor sings of it in that sweet poem for a child: "My Mother." It is not wonderful that William Cowper should celebrate in song the virtues of his mother, when his cousin sent him her portrait. That opened afresh the old fountains, and caused them to flow, sending their waters into the clear light of heaven. It rises far above the earth:

Yet oh, the thought, that thou art safe,
and he!

That thought is joy, arrive what may
to me.

My boast is not that I deduce my birth,
From loins enthroned, and rulers of the
earth;

But higher far my proud pretensions
rise—

The son of parents passed into the skies.

The love of the mother's heart never dies. It is imperishable. It is intensely interesting to trace it. Behold the young lad going away from home, even in the cold North, in Scotland, where love lives less upon the lip than in the heart, at such a time it flows forth into crystalline speech. When Walter Inglis went away from his moorland home in Brothershills, his mother went with him to see him on the way. Over the lonely moor they went, and when the time for parting came, mother and son knelt down upon the heath, and the mother prayed for the son, commending him to God, who alone could keep him from the evil powers about him. That done, the parting word was said: "Now, my dear bairn, if you go astray you will bring down your old mother's gray hairs with sorrow to the grave." How grand is that! Nothing on earth grander. What a fine subject for a picture? The Scotch mother's farewell. This is not a singular case, but it is a typical one. Robert Moffat's leaving Inverkeithing for Chester had in it the same religious concern for his welfare on the part of his mother. She engaged him to read a chapter of the Bible every day, which eventually turned to his salvation. Dr. Thomas McCrie, when going to Edinburgh University, not being at that time a Christian, his mother accompanied him to a distance, and ere she parted from him, led him into a field and prayed for him and gave him counsel for his guidance. That prayer changed his life.

One of the painful things in the life of Thomas Carlyle is found in this fact, that after his great mental struggle which brought him, where? his mother's love, intense and formulated on the old Presbyterian dogmas, found in him, and from him, no hearty ringing response. She kept writing to him, kept praying for him, grand old woman that she was, true to her noble faith in Jesus Christ. But to the day of her death no assuring word ever proceeded from her son, to bring peace to her heart. But this very silence makes the mother's love more eloquent. Ah, it shines forth like the noonday sun.

It is because of her ministry of genuine, generous love that "her children rise up and call her blessed." The mother's heart is the source of the care that crowns the child through all his early days, of the wisdom that invests

the life of the youth, of the joy and gladness that accompany his manhood and old age. It is the principal formative force in the upbuilding of human character. Nothing can equal this "mothering." If it be enjoyed only during a limited space of time, as was the case with Moses, yet such impression is made as is not easily effaced or forgotten. Mothers cannot think too deeply or too seriously of this. Their life is in reality the life of the child. Every child naturally partakes most of the mother. Every child is most with the mother, and most under her influence. Every child being most the object of her attentions, and her 10,000 little kindnesses, is most tenderly drawn to her, and most strongly imbibes her thoughts and goes in her way. She to an almost unexpressed extent determines the destiny of the child.

Two remarkable testimonies may be adduced here in confirmation of this power, and that too from an unexpected quarter; namely, from the lips of two celebrated Frenchmen, Napoleon and Mirabeau. Napoleon said: "France needs nothing so much to promote her regeneration as good mothers." When Mirabeau was asked at what time he would begin the education of a boy, he is reported to have replied: "I would begin twenty years before he was born by educating his mother." Every intelligent person agrees with these utterances. The mother makes the man and so the world.

Canada needs good mothers. Has she got them? The best part of her religious element is composed of believing godly women. They are the chief part of the membership of the churches, the principal part of every prayer meeting, the mainstay of missionary enterprise in the Sabbath school, in mission churches, in collecting committees, in organizations. What would the churches be without godly women today. Poor, shrunken, shrivelled things. Let us thank God for the good women that are in the homes of Canada.

And let them be cheered on in the noble works to which they have put their hands. We cannot succeed without them. Let them know that they labor not in vain. The quiet unobtrusive work they do lives, and will stand forth confessed and acknowledged by and by. Patience! and the harvest will be gathered in an abundant and heavy crop. No failure can come in your work. Seeming failure may come, but real failure, never! never! All God's promises come to the support of the faithful, earnest prayerful mothers, who seek the spiritual good and upbuilding of their children. They speak to them assuringly: "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I lease, and it shall prosper in the thing whereto I sent it." He who works with God always wins.

Galt, Ont.

A very hopeful view of the "Future Prospect of Christianity," by a Japanese writer, Sakunoshi Motoda, appears in The Living Age for December 5, reprinted from the International.

MOSES AND THE COLLEGE PROFESSOR.

(By J. A. Macfarlane, M.A.)

It may be safely said that higher criticism now sits enthroned in almost every Canadian Theological College. There is practically no opportunity for the student for the ministry now to learn any other view of the Old Testament. This must be a matter of sincere congratulation to those who have so earnestly sought to bring about this state of affairs. But we shall reap the same harvest of non-church going that is sweeping over Scotland as the aftermath of her importation of higher criticism a quarter of a century ago. I found it in the student life of Edinburgh in my post-graduate work there, and it has now fruited. Scotland is reaping a harvest from it that will be the curse of her church life.

But we now have it fully developed in our own colleges, and as soon as it succeeds in filtering out to the people, we too shall see the desolation that it brings in its train.

Some of us have long kept our hungry pens away from the ink-horn, lest, to say what we think, might imply that we were "accusers of the brethren," and lacking in that "tolerant spirit of liberality" for which our higher critical college professors, so pathetically plead.

But as there is talk of introducing "the assured results of higher criticism" into Sunday School helps, it is probably time that we should say something about how these "assured results" are produced, before they are paraded as the legitimate offspring of Biblical scholarship.

In the "Bible Student and Teacher" for January, 1908, an American professor Rev. Dr. Wilson, of Philadelphia, has exposed one of our imported higher critical professors. As the article whose errors Dr. Wilson has pointed out is not worse than many others of his published volumes, it will be doing him no injustice to take this article as a sample of his incapacity to teach the Bible to young men studying for the ministry.

As no question of exegesis, or the historicity of Biblical narratives, is involved, but only and solely a question of easily tested facts, it will not be difficult for the general reader to see whether this professor is a competent or reliable teacher of the Bible, or of anything else where facts are concerned.

This professor wrote a series of articles for the "Homiletic Review" during 1907. In the May issue of last year, he has an article on the topic, "What Did Moses Do?"

He begins his article by working off his own surprise that he should have to ask himself this question about Moses, in view of the fact that Moses' "whole career from birth to death" is "completely and elaborately described in the books of Exodus, Leviticus, Numbers and Deuteronomy."

But in his next paragraph he informs us that "the matter cannot be so summarily settled." Then he tells us why. "If we could believe that the Pentateuch was written by Moses himself, the matter would assume a very different aspect." Quite so; but this professor does not believe that. And if he can give satisfactory reasons for his disbelief he has a right to it, which no man ought to question.

Then he passes on to the question of what Moses did. He "must have been a great man, and done a great work. A sense of his unique greatness shines out at various points throughout the narrative." So he tells us.

But the fine edge of this unique greatness is considerably blunted in the estimation of the professor by considerations which he proceeds to adduce. "Against this unique importance of Moses it has been urged" (and the pro-

fessor introduces this not to overthrow it, but to endorse it) "that the references to him outside of the Hexateuch are very few." The Hexateuch is the higher critical name for the first six books of the Bible as seen from the critical theory of them. Had the professor been disposed to be quite impartial in his investigation, he would have said "outside of the Pentateuch" instead of "outside of the Hexateuch." For he has already named the last four books of Moses as giving the details of his life. A more generous desire for fair-play would have led him to measure Moses' imprint upon the national literature by all that is found outside of these four books. But let that pass even with this slyly pocketed advantage. If he can make out a good case for the critics, we will accept his finding.

The professor tells us very emphatically that outside of these six books, the references to Moses "are very few." He has succeeded in discovering seven, which he enumerates, and then adds, "But beyond these, there is hardly a reference to him."

A more intimate acquaintance with the Old Testament which he is supposed to teach, or a larger love of research, would have enabled the professor to increase his seven references to Moses, outside of the so-called Hexateuch, about nine-fold; or, if he had taken in the New Testament as well, twenty-fold. Moses' name occurs four times in Judges, 2 times in Samuel, 10 times in Kings, 21 times in Chronicles, 3 times in Ezra, 7 times in Nehemiah, 8 times in Psalms, and 7 times in the Prophets; a total of 62, as over against the Professor's 7; and "hardly a reference beyond."

Besides this, Moses is named 37 times in the Gospels, 19 times in the Acts, and 23 times in the rest of the New Testament. In the Bible, outside of the Hexateuch, there are about 140 references to Moses by name, with almost innumerable references to his writings in which he is not specifically named. The Book of Joshua itself, dealing with facts beyond the life-time of Moses, contains Moses' name 56 times, and should be counted in. So that outside of the Mosaic books, Moses is named in the Bible about 200 times.

We must at least admire the calm assurance with which the average higher critical professor banks on the Biblical ignorance of his readers, and on their simple-minded faith in the inerrancy of the theological professor.

But lest it should be thought that the Professor has not been properly quoted, let me give the entire paragraph as the Professor publishes it. "Against this unique importance of Moses, it has been urged that the references to him outside of the Hexateuch are very few. In Hosea xii: 13, he is the prophet by whom Israel was brought up out of Egypt; also in Micah vi: 4, and Isaiah lxiii: 11. Jeremiah (XV)—I couples him with Samuel as an intercessor, and his law is referred to in Malachi iv: 4 and Daniel ix: 11, 13. But beyond these there is hardly a reference to him. This is certainly surprising, but it does not justify us in inferring that his work was unimportant. It may equally well be that the references are so few, precisely because the work was so well known." (Homiletic Review, May, 1907, p. 369.)

Seven references he finds to Moses and his law, and "beyond these—hardly a reference to him." No wonder the Professor adds, "This is certainly surprising." It is most decidedly surprising, and a wonderful illustration of how completely the Professor, like most higher critics, draws his teachings with guileless innocence from the pages of rationalistic Germans, who do not believe the Bible, instead of from the Bible itself.

So as to enable the Professor to recover from his surprise at the "very few" references to Moses, I will comfort him by drawing attention to the fact that, outside of the Mosaic books, in which Moses is named 476 times, he will find his name 56 times in Joshua, 62 times in the rest of the Old Testament, and 79 times in the New Testament. He will further find that the things that are said about him there are such as harmonize with the standard faith of God's people down the ages, and are a complete rebuttal of higher critical views of Israel's great Lawgiver.

One would not be so severe on such an article as this but that, though it may be more difficult to make the ordinary reader see their erroneousness, his other articles are just as grossly incorrect, and equally reveal the disrespect for the plainest facts and statements of the Word of God that constitutes the real basis of the thoroughly unscientific rationalistic criticism that is getting so firmly established in our Canadian colleges. His published works are equally marked by misrepresentations of the facts in the Biblical records.

Levis, Que.

DOING AN IMPORTANT WORK.

The Knox College Students' Missionary Society has completed its 64th year. From the annual report just issued it will be seen that the past year has been one of the most successful in its history. In 1907 thirty-five of our Home Mission Fields were manned by the society without expense to the H. M. Committee. Last summer this number was increased to 40. This advance in our work was an answer to the very generous financial support given by our friends throughout the church. \$6,070 was received from friends and congregations from Nov. 1, 1907, to Nov. 1, 1908, being an increase of \$1,200 over the previous year. For this we are deeply grateful. Of our 40 fields, 25 were west of Winnipeg, not a few of those being pioneer and thus unable to contribute very largely to their own support. Yet from these, \$4,332 was received, being almost 41 per cent. of the total cost.

Our contributions from fields have ranged in amount from \$1 to \$250. We thank one and all for the work you have enabled us to do during the past summer for our Master and our Church. But though the work has been faithfully done, only a few of the men have as yet been paid in full. To remove our present indebtedness we require \$2,400. We have sufficient confidence in our friends throughout the church to feel assured, that the men who have represented you in the new and difficult fields will not have to wait long for what is due them.

But we wish also to add to our supporters. To this end copies of our report will be gladly sent in any quantities desired on application to A. A. Scott, Knox College. Contributions sent to W. A. Cameron, Knox College, will be promptly acknowledged.

The sacrament of the Lord's Supper was observed in First church, Chatham, Nov. 29, the attendance being one of the largest in the history of the congregation. The individual communion cups were used for the first time, and as the set was a gift from the late Mrs. Thos. H. Taylor, one of the oldest and most respected members of the church, who recently passed away, it was fitting that the W. H. M. S. just organized should be named the Taylor W. H. M. Society. This congregation also sustained a great loss in the death on Nov. 28 of Mrs. Alistair McKay, a woman beloved by so many in the church for her strong Christian character, her unselfish service, and her unbounded liberality and hospitality.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLESOLOMON DEDICATES THE
TEMPLE.*

By Rev. C. MacKinnon, B.D.

Then Solomon assembled, v. 1. Delays are dangerous. A man dreamt he saw Satan on his throne asking the evil spirit around him, "Who will go forth to ruin souls on earth, and what will you tell them?" "I," said one, "will tell them there is no God." "No use," said Satan, "for deep down in their hearts they believe in God, and know they must face Him some day." "I," said another, "will tell them that God is so just and holy and that they are so bad, that He will have nothing to do with them." "No better," replied Satan, "their very desperation will drive them to Him." Then a third evil spirit spoke up: "I will tell them there is a God. I will let them hear the gospel as often as they like, and read the Bible too, and believe that salvation is a free gift; but I will add that there is time enough to think about believing and accepting God's offer, and they may wait a little longer." A murmur of applause passed through the caverns of hell; and the Prince of Darkness said, "Go forth. That will be sufficient." Time enough, has been the phrase that has wrecked many a life, balked many a religious enterprise, left many a church unbuilt. Let us emulate the wise king and promptly set our faces towards God and His service.

The chief of the fathers, v. 1. Some young bloods met one evening in an inn and the conversation turning to religion, an animated argument arose as to the truth of Christianity. From six o'clock to eleven at night, the debate continued between the unbelievers and the believers. An elderly gentleman, a stranger, was a silent listener to it all; when, suddenly, one of the unbelievers, tired of the debate, whirled round and said, "Well my old gentleman, what think you of these things?" Imagine the company's amazement when the old gentleman took up the argument, reviewed the whole of the debate point by point, showed the sophistries in the attack on religion so clearly, so simply and so sublimely, that every one was silent. Curiosity arose as to who this remarkable man could be, when it was discovered that he was a most distinguished judge. The keenest, ablest, most honored men have been the readiest to do homage to Jesus Christ the Perfect Man and the divine Son of God.

King Solomon and all the congregation, v. 5. George III., walking one morning, met a lad at the stable door. "Well, boy," he said, "what do you do, and what do they pay you?" "I help in the stable," replied the lad, "and I have nothing for it except food and clothes." "Be content, I have no more," was the unexpected comment of the King. All that the richest possess beyond food and raiment and house, is but theirs in name. They have merely the keeping of it. The true difference between George III. and the stable boy, between Solomon and his congregation, between Dives and Lazarus, is not in the quantity of things that each is said to possess, but in the real quality of their souls; and the humbler have the greater

compensation. "Blessed be ye poor: for your's is the kingdom of God" (Luke 6: 20).

The two tables of stone, v. 9. Enter some General Post Office in a large city at night, and what a scene of busy confusion meets one's eyes. Bushels of letters are tumbled on the great central table. Nimble hands pick them up faster than the untrained eye can follow them. They are flung into canvas bags, scattered all over the room. Morning comes and the mails go out. North, south, east, west, along railroads, over streams across the prairie they go, until each letter finds its way to its proper street number, or hamlet, or lonely shack. A million letters go forth, and scarcely one fails to reach the person to whom it is addressed. Behind the turmoil and the apparent disorder, an invisible law was at work accomplishing its intelligent purpose. So, in the hurried and entangled affairs of this life, God's law is always operating. It directs the streams in their channels, guides the planets in their courses, and regulates the movements of society. Like the tables of stone hidden in the ark, God's moral law is written in men's consciences, and out of the chaos of human passions brings a sweet and beautiful character.

THE CHRISTIAN PROSPECT.

The Christian's outlook upon the world and at home is neither the outlook of the optimist nor of the pessimist. He who tells us that all things are for the best in the best of all possible worlds, and that humanity is progressing rapidly to some glorious future, tells us what all the history of the past proves to be false; and he who tells us of no hope for the future, he who says "no progress," that we may fold our hands and sit down in despair, trembling waiting for what is coming, quickly contradicts the lessons of history, and the truths of experience, and the promises of the word of God. We Christians, as we look forward to the prize of the mark of the high calling—as we look forward to the coming of the King of kings and Lord of lords, when the nations shall learn war no longer, when evil and sin shall corrupt and destroy no more—we look forward to this as the certain future of our world, and we know that meanwhile, now sin and now righteousness, now joy and now sorrow, now peace and now war, now prosperity and now adversity, shall work as it pleases Him who orders all things; but that out of these He, in His divine and eternal wisdom, He in His mighty and everlasting love, is shaping the destiny, is forming the future, of the world that He has redeemed. He lays the beams of His chamber of eternal happiness, aye, even in the waters of the great water-floods of human contumely and human passion, and the time is yet to come, and His time will surely come, when the redeemed of the Lord, who in their patience have possessed their souls, shall be called to dwell with Him in peace and in security for ever. As we wait for that, as we think of that, as we believe in that, as we hope for that, we can calmly and patiently bide our time, and to do our work that God has given us to do in this world of His, and, forgetting the things that are behind, press forward to the mark of the prize of our high calling of God in Jesus Christ our Lord.

He who longs for a purer vision of God will ever have a clearer vision of life.

THE USE OF THE TONGUE.

(By Rev. W. Selner.)

Everything is given for use. There is a wrong use and a right use. The resultant of the wrong use or perversion of anything is misery, while the right use brings blessings. The wrong use of money may entail untold suffering bodily, mental or moral; the converse may be the result of moneys wisely and well spent. The members of our bodies are all designed by the all-wise and beneficent Creator to be so used, as to benefit us and glorify Him. The hand, the foot, the eye, and the ear may be used either for good or evil. The tongue is an important member of the body, the use of which may be fraught with either good or evil. The tongue, like fire, must be held under control. The tongue, like fire, is a good servant, but a bad master. Fire only does harm when allowed to get out of your reach or control. The tongue sees harm when uncontrolled. "Let every man be swift to hear, slow to speak." The unruly tongue must be held in with bit and bridle.

Aesop was quite right when he taught by means of his dinner of tongues that the tongue is the best thing in the world, as well as the worst. It all depends upon the use men make of it. Well may Aesop say: "Is there anything better than tongues? Is not the tongue the bond of civil society, the key of science, and the organ of truth and reason? It is by means of the tongue cities are built and governments established and administered; with it men instruct, persuade, and preside in assemblies; it is the instrument with which we acquit ourselves of the chief of all our duties, the praising and adoring of the Deity. The tongue is the worst thing in the world as well as the best; for it is the instrument of all strife and contention, the fomentor of lawsuits, the source of division and war, the organ of error, of calumny, of falsehood and of profanity." The mischievous and ill tongue brings much sorrow and many bitter tears, and forever parts dear friends while the virtuous and well regulated tongue mitigates sorrow, dries the tear, calms the agitated bosom and firmly cements friendship. The best regulator for the tongue is a good, large dose of divine grace. Prating and evil speaking about others evince no large stock of grace in the heart. The use of the tongue indexes one's religion; for James says: "If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain."

Again, generally, there is too much talking and too little thinking. Thought is everything. Right speaking is conditioned upon right thinking. Solid thought counts; not loquacity.

James says: "For every kind of beast, and of birds, and of serpents, and of things in the sea is tame, and hath been tamed of mankind; but the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."—Lutheran Observer.

In the dreams of every good man and woman there are seen the ascending and descending angels. Where the pillars of stone are there will the angels be gathered.

*S. S. Lesson, Dec. 13, 1903.—I Kings 8:1-11. Commit to memory vs. 10, 11. Study I Kings, ch. 8. Read I Kings, chs. 5 to 8.

Golden Text—I was glad when they said unto me, Let us go into the house of the Lord.—Psalm 122:1.

THE DOMINION PRESBYTERIAN

FERVENT PRAYERS.

Fervent literally means "boiling hot." One who offers a fervent prayer is in a state of spiritual ferment, and profoundly agitated. A fervent prayer is not a mere vocal utterance, but a hearty cry. No other prayer "availeth much." It may, like the celebrated supplication of Edward Everett, be "the most eloquent prayer ever offered to a Boston audience," but, lacking fervency, is as destitute of power with God as a wax flower is of fragrance. Those offering such prayers are like callers to whom the door does not open, and who, on investigation, find that though they have pulled the door-knob, and rattled its wire, they have not rung the bell. Multitudes thus fumble with prayer's door-bell, and the door remains shut.

But while God is indifferent to prayers which are "words, words, words," He becomes interested the moment a real call for help is uttered. He is like the loving mother who, while able to sleep through a Babel of meaningless noises, wakens the instant her baby moans.

Prayers resemble telegrams. The operator pays no attention to most of them. His instrument clicks and rattles, but he seems unconcerned. Suddenly his aspect changes. He listens as if fascinated. The other messages were simply passing through the instrument, and were for somebody else; but now his office is called and a telegram for him to care for is being flashed over the wires. So most prayers are for "somebody else."

But Martin Luther's prayers, which broke the spell of ages and rocked the Papal throne, were for God, and He listened. So were those of the fiery John Knox, whom Mary, Queen of Scots, feared more than she did any army of 10,000 men. So was that of Elijah when, climbing to the top of Mount Carmel, he cast himself upon the ground, and put his face between his knees and prayed for rain. He did not ask for the restoration of the Jews, and the conversion of the Gentiles, and the overthrow of idolatry, and the coming of Christ. He desired one thing, and desired so fervently that he could think of nothing else.

Petitions which are loaded down with requests for everything in general and nothing in particular, are lukewarm and meaningless.

The boy who, as Christmas approaches, asks for a top, and tent, and tambourine; a kite, and cart, and kitten; a ball, and boat, and bicycle; a rocking-horse and bracket-saw, and printing press, is not fervent in his desire for either. But he who thinks knife, and talks knife, and dreams knife, and whenever asked what he would like, invariably replies, "something to whittle with," is fervent, and, whatever else is withheld or given, he is sure to find in the toe of his stocking on Christmas morning an answer to his prayer. If our prayers are fervent they will be specific, and such prayers are sure to be heard in heaven.

THE-CHILDREN'S PRAYER.

To say my prayers is not to pray,
Unless I mean the words I say;
Unless I think to Whom I speak,
And with my heart His favor seek.

In prayer we speak to God above,
We seek the blessed Saviour's love;
We ask for pardon for our sin,
And grace to keep us pure within.

But O! If I am found to smile,
Or play, or look about; awhile
Or think vain thoughts, the Lord will see,
And how can He be pleased with me!

Then let me, when I try to pray,
Not only mind the words I say,
But let me strive with earnest care,
To have my heart go with my prayer.

"SHALL LIVE BY FAITH."

(By R. Walter Wright.)

"The just shall live by faith" Divinely bright
These words shone like a search light
On the deeps
Of Roman lust and sin, on glittering steeps
Of Jewish pride, from the transcendent height
Where stands forever in the world's full sight
The Cross of Christ whose gracious power o'er sweeps
The whole round earth with mercy, and which keeps
The trustful soul from sin's accursed blight.
Amid the gilded sins and villainies.
Religious scenic stages, hollow plays,
And pompous ethics of these latter days,
O God, are we still Pagans, Pharisees?
With Paul's great watchword blazoned, let us raise
The ancient banner of our liberties.

ALL ONE ARMY WE.

Dr. Kery Boyce Tupper, writing in the New York Observer on "Unity of Heart, Sentiment and Sympathy," mentions the fact that Christians, while differing in doctrinal statement, unite very generally in adopting the sentiments of the favorite hymns of the Church. He says, "We may preach unlike, but we always sing alike. We delight to sing with the Methodist Wesley:

"Jesus, lover of my soul,
Let me to Thy bosom fly";
and with the Episcopal Toplady:
Rock of Ages, cleft for me,
Let me hide myself in Thee";
and with the Congregational Palmer:
"My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine";
and with the Presbyterian Bonar:
"Glory be to God the Father;
Glory be to God the Son;
Glory be to God the Spirit;
Great Jehovah, three in One";
and with the Reformed Luther:
"A mighty fortress is our God,
A bulwark never failing";
and with the Catholic Newman (but it was before he became a Catholic):
"Lead, kindly Light, amid the encircling gloom,
Lead thou me on";
and with the Moravian Zinzendorf:
"Jesus still lead on
Until our victory's won";
and with the Quaker Barton:
"He dwells in cloudless light enshined";
and with the Unitarian Bowring—would to God all Unitarians would sing as he sang:
"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gather round its Head sublime";
and with the Baptist Fawcett:
"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

And, then, forgetting all of our denominational names and all of our denominational songs, as did the allies on the battlefield of Blenheim, we march together, singing, as we move to a victory, glorious and eternal:
"Like a mighty army move the Church of God;
Brothers, we are treading where our fathers trod;
We are not divided, all one army we,
One in hope and doctrine, one in charity."

Gold may be marred, but it is still gold. But a nugget thrust into a headful of mud does not change the character of the mud.

BOOKS THAT HELP.*

Some Bible Hints.

"Get" (v. 5) is the word of to-day; and the word is a good word if we get the right things, the enduring things.

Getting wisdom is only half; it is quite as important (v. 5) not to forget it.

The value of a gain is the use we can make of it. Some men are "land poor," but no man is ever wisdom poor (v. 6).

Wisdom is not only useful but beautiful. There is no beauty—of house or face or clothes or pictures—that is lovely without it (v. 9).

Suggestive Thoughts.

Books must delight if they are to strengthen; says Shakespeare: "No profit goes where there's no pleasure taken."

Books must strengthen if they are to delight. Reading only for amusement soon ceases to amuse.

Few have wide enough range in their reading. Use different books for different purposes.

Never read a book that has not something to give your life, nor cease to read till you have received it.

A few Illustrations.

The love of a library is the best insurance. It ensures against loneliness, despair, gloom.

Our partners make half the success of our worldly business. Books give us for spiritual partners the world's best and greatest men.

A library is a bank, containing the treasures of all ages, and any one may draw all he can carry away.

As you cannot know intimately all men, but must choose your friends, so you cannot know all books, but must choose your friends among them.

To Think About.

Do I read with a purpose?
Has my reading any definite results?

Does my reading leave me happier and better?

A Cluster of Quotations.

We are as liable to be corrupted by books as by companions.—Fielding.

Next to acquiring good friends, the best acquisition is that of good books.—Colton.

No man should think so highly of himself as to think he can receive but little light from books; no one so meanly, as to believe he can discover nothing but what is to be learned from them.—Johnson.

Every great book is an action, and every great action is a book.—Luther.

DAILY BIBLE READINGS.

M., Dec. 7.—Luke's books. Acts 1: 1-5.
T., Dec. 8.—Paul's books. 2 Tim. 4: 9-13.
W., Dec. 9.—Peter's books. 1 Pet. 1: 1-5.
T., Dec. 10.—Missing books. Num. 21: 14-16.
F., Dec. 11.—Writings in stone. Ex. 24: 12-18.
S., Dec. 12.—Parchment rolls. Jer. 36: 2-4.
Sun., Dec. 13.—Topic: Books that delight and strengthen. Prov. 4: 1-9.

As flowers always wear their own colors and give forth their own fragrance every day alike, so should Christians maintain their character at all times and under all circumstances.—Beecher.

If you would lead, you must be willing to be lonesome at times.

*Y. P. Topic, Sun., Dec. 13.—Books that delight and strengthen, Prov. 4: 1-9.

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C. BLACKETT ROBINSON,

Manager and Editor.

OTTAWA, WEDNESDAY, DEC. 9, 1908

In the time of John Knox the General Assembly of the Church of Scotland provided that the head of a family, if he neglected family worship, should be reproved by the session, and if he did not amend should be debarred from the Lord's Supper.

If the same rule was to prevail now the number of communicants would be very much curtailed, for family worship is, we have cause to fear, greatly neglected.

The death is announced, in her ninety-third year, of Mrs. Blackie, widow of Professor John Stuart Blackie, the well-known and much loved Edinburgh professor, who passed away in 1895, at the age of 85. The professor and Mrs. Blackie were cousins, and their marriage was strongly opposed by her parents, but their consent was finally given to the inevitable, and few unions could have been happier. His favorite name for his wife was "Oke, the swift one," a name which clung to her until the end of their happy married life. Doubtless to her is largely due the success which came to Professor Blackie.

It is just a year since the St. Andrews Church, Toronto, was re-opened after structural changes had been made and the organ rebuilt, making the latter the largest in Canada and one of the largest and best in America. The success of the year has been beyond the expectations of the most sanguine. The church has been too small to hold the congregations which have assembled, particularly on Sunday evenings, attracted not only by the musical service but by the high type of preaching provided. But a considerable amount has yet to be raised to meet the cost of the improvements. The sum of \$18,000 is still required, of which \$7,000 is in subscriptions due during 1909, leaving \$11,000 to be provided. With its accustomed liberality this amount will doubtless be raised by the congregation with little difficulty. St. Andrews is doing a work in Toronto which no other church is in a position to undertake.

SYSTEMATIC MISSION HELP.

At a meeting of the Interdenominational Committees of the Laymen's Missionary Movement held at various places in Canada recently, two of the principal suggestions which were unanimously agreed upon at the conferences conducted by J. Campbell White on Methods of increasing interest in Home and Foreign Missions, were the following: (1) the formation of a Laymen's Missionary Committee in every Congregation; and (2) the promotion of the weekly envelope for Missions.

This Laymen's Committee in the congregation, it was agreed, should not be constituted through complimentary nominations, but should be composed of men who are really interested in Missions. It was agreed that the Minister should always be a member of this Committee, though preferably not its Chairman. It was also agreed that the duties of the said committee should be educational as well as financial, and it was pointed out that the great need from the educational point of view was really information rather than exhortation. To this end, the conference took the view that the laymen could materially assist in presenting the needed information at monthly or other intervals, at mid-week meetings, or other suitable occasions. Mr. Campbell White made the suggestion that a particular layman should be requested to make a particular missionary country his own, rather than that any one layman should deal imperfectly and superficially in all.

We may say that great stress was laid on the promotion of the weekly envelope system for Missions, experience having shown that the systematic moderate givings of the mass of the average people of our Church, make a better financial basis than the expectation of large givings from a limited number of persons.

LIVELY TIMES IN BRITAIN.

In Great Britain things political, moral and social are very closely intermingled, as indeed fundamentally they are everywhere. The British House of Commons has by large majorities passed two measures of the highest importance, namely, the Licensing Bill, and the Education Bill. These measures, adopted by the people's House after months of committee-work and other means of discussion, are antagonized by the non-elective and by so much irresponsible House of Lords. By a large majority the Lords have thrown out the Licensing Bill. The bill sent up by the Commons by no means comes up to the temperance sentiment of Canada; but such as the measure is, there are too many brewers in the "beverage" to permit its passage by the Lords. It is satisfactory to observe the Anglican bishops in the Upper House ranged themselves with the Free Churches on the side of moral reform and social progress; one of the best speeches for the bill was made by the Bishop of London, whose recent visit to Canada is a bright memory. One moral for Canada is to clip the wings of the liquor traffic before it attains the defiant political and social strength so flauntingly displayed in Great Britain. The moral for Great Britain is the need of teaching their place both to the liquor traffic and to the House of Lords.

DENOMINATIONAL COLLEGES.

In view of the discussion concerning the relation of Queen's and the Church, the following extract from an article in "The Nation" will be of interest, as it gives the views of an expert who speaks on the merits of the question and not merely from the point of view of the Carnegie Foundation:

"The Relations of Christian Denominations to Colleges," a paper which President Henry S. Pritchett of the Carnegie Foundation read before the Conference on Education of the Methodist Episcopal Church South, has been published in the "Educational Review" for October, and as now reprinted in a pamphlet. The discussion is very suggestive, not only as indicating the reasons why the Carnegie Foundation refuses to aid sectarian institutions, but also as throwing light on large tendencies in higher education. Here, as in his various reports, President Pritchett speaks with candor and courage, and he makes it clear that the whole influence of the Foundation is to be thrown on the side of truthfulness and the highest ideals in education. No one who is familiar with the facts can deny Mr. Pritchett's statement:

"No publications, unless they be those of life insurance companies, have been more misleading than American college catalogues. If any man doubts this, let him visit a number of colleges and compare the claims of the catalogues with the realities."

To make the realities measure up to the claims and to make both what they should be, is the end to which Mr. Pritchett devotes his argument.

He does not for a moment intimate that a denomination may not consistently maintain a college; all he asks is that such relations shall be open and consistent. A church may hold that "in order to carry out its legitimate work and advance its cause, it must control and direct a certain number of institutions of higher learning in which men may grow up trained in its ideals and devoted to its service." Secondly, a church may conduct colleges "on the ground of its fitness and efficiency as an educational agency." There is one other relation:

"A Christian organization may take the position that all colleges and universities, doing influential agencies for moral and religious influence, and, therefore, the Church will seek by friendly co-operation, by sympathetic fellowship, by Christian activity, to make itself a religious influence in all institutions of higher learning without assuming their control or support."

The first conception of the college as an agency for advancing the work of the Church is, as Mr. Pritchett notes, "clear cut and consistent." But the difficulties of that method are increasing year by year. The denominational colleges established a century ago or even fifty years ago, needed no large and no elaborate apparatus in the way of dormitories, laboratories, and libraries, in order to compete with other institutions of higher learning. A college was not quite so simple a thing as Mark Hopkins on one end of the log and a student on the other; but, after all, the definition was not so wide of the mark. But if any one wants a striking object lesson let him turn to the West. The Mississippi Valley is filled with struggling denominational colleges. Three or four decades ago, they held their heads up with the best in their region, but now they are completely overshadowed. But few of them can begin to compete with the great State universities either in quality of teaching or material equipment. The better teachers and the brighter and more ambitious youths are inevitably drawn to the universities and the feeble colleges fall farther and farther behind in the race. Thus the denominations are not getting first rate men from their own institutions, which, therefore, no

longer serve the purpose for which they were intended. These facts Mr. Pritchett substantiates in detail by statistics which must give pause to every advocate of the denominational college; for they make it plain that as a class such institutions when compared with either privately endowed or tax-supported undenominational colleges are a lamentable failure. The theory that a church has "peculiar fitness and efficiency as an educational agency" may be dismissed in a few words. It is based on the absurd assumption that a college may be properly controlled by another organization, the primary object of which is not education, but the propagation of a certain religious faith. The secondary object is in the long run bound to be subordinated to the primary. President Pritchett's conclusion, then is that the wisest way is for the church to exert its influence in the college just as it exerts it in the community "by helpful co-operation, by Christian friendliness, by sympathetic fellowship." From this view, few men who are not passionate sectarians will dissent.

"THE COIGN OF VANTAGE."

The Rev. Dr. Herridge, of St. Andrew's Church, Ottawa, has just completed his semi-jubilee; he gained his position when he was quite a youth, and has maintained it with increasing credit to himself and advantage to his congregation; many who were not able to be present at the celebration will congratulate both minister and people on the happy event and pray a relationship so living may long endure. In these days of change, length of service is in itself a testimony to stability of character and consistency of life. To minister steadily and successfully in the central position held by Dr. Herridge he needed to be what The Interior correctly says that he is "a man of intellectual and spiritual power. His addresses are eminently fitted to stimulate Christian manhood and to impart spiritual insight." In these brief essays full wisdom imparted in a light charming style Dr. Herridge gives his point of views, shows his way of looking at life, and sets forth his ideal and interpretation of this drama, that we call human life. The cynical critic might hastily catch at the title, as revealing the tone of "the superior person," but the writer's modesty would soon drive away that kind of prejudice. "He claims no merit for standing in what he regards as 'The Coign of Vantage,' but will be glad if there is enough truth in his vision to be of some little service to others who, like him, not merely watch the world-drama, but have to take their place in it."

In these essays the author embodies in various forms that which he has represented in his ministry, namely, a well-balanced life. He has no admiration for "the falsehood of extremes." As a wise man, he would of course admit that the man of one idea has a place, and that much good has been accomplished by those whom the world has branded as "faddists" and "fanatics," but he himself aims after a real comprehensiveness, a noble tolerance, a true symmetry. Yet the author has his own dreams (see the last essay: A Christmas Dream), he has not lost enthusiasm and become a cool self-satisfied critic, but these are dreams of larger freedom and more cordial co-operation. In fact while sanity or balance is the mark that the reviewers note in these essays, it is well to remember that the writer has recognized the need of positive enthusiasm and secret inspirations. "These cherished

inspirations in a large measure determine what names shall appear on the roll of the immortals. Galileo vehemently suspected of heresy and condemned to imprisonment at the pleasure of his judges, still held to the truth, that his labors had revealed, and so opened the door to a wider acquaintance with Nature's laws. Exiled from Florence, and disinherited by his fellow countrymen, Dante would never have written the Divina Commedia but for the stirrings of unselfish patriotism and of pure love for the gentle Beatrice. Savonarola thundered forth his warring messages, and at last dared the fires of martyrdom because his vehement nature always kept before it the image of a regenerated church in which every unwholesome fettering of conscience should be destroyed, &c."; and so on through a very noble inspiring passage which we invite the reader to ponder for himself in the chapter entitled "Secret Inspirations." We wish the book all success; it is suitable for these grey days and for brighter days as well. While there is a general point of view giving a certain unity to the contribution, each essay may be taken by itself and found suggestive and stimulating.

LITERARY NOTES.

The age of romance in missions is by no means passing away. Heroes on the field are as numerous today, if not more so, than at any period since the dawn of the missionary enterprise over a century ago. To this company, Dr. Grenfell, of Labrador belongs, to whose unremitting and unwearying labors is due the marvellous work established in that wild and desolate region under the care of the Royal National Mission to Deep Sea Fishermen. The life of Dr. Greenfell and the nature of the work he has been enabled to perform is graphically told by James Johnston, A.T.S., in a neat volume just published by the Mueson Book Company, Limited, of Toronto. The book contains a portrait of the missionary, map and numerous illustrations. "Grenfell in Labrador" should be found in every Sunday school library throughout the wide Dominion. The book will make a suitable Christmas present to young or old. The price is 50 cents.

The life of Jesus of Nazareth portrayed in Colors; 80 pictures by William Hole, R.S.A., R.S. Price, \$2.50.

This attractive looking book is sure to prove a popular Christmas gift. In paper printing and binding the publishers (The Mueson Book Company, Toronto), leave nothing to be desired, while the 80 full page colored plates make it a beautiful work of art. Of this feature of the book Mr. Hole, in a prefatory note modestly says: "In these pictures I have aimed at the realization of nothing more than was visible to the outward eye of a contemporary assuming the attitude of a follower of the prophet of Nazareth, who observed and recorded the incidents of his daily life, his mighty works and no less marvellous teaching, but with that dull perception of the profound significance of these things which was shared even by his chosen disciples." Dr. George Adam Smith, author of the "Historical Geography of the Holy Land," in an introductory chapter, awards the artist high praise. "Every one who knows the land and the atmosphere will feel them again in these pictures," says Professor Smith. And then the pictures are illustrated and illumined by the Biblical narrative.

This is no ordinary book that may or may not reach subsequent editions from the laudations of the press. As a matter of fact, it has already passed the ordeal of the critics, that is, the critics who conscientiously mature their judgment, on a piece of art or literature, not from what it is not or might have been, but from what it actually is. The consensus of these critics, men of the very highest literary standing, has been that Dr. Harper's "Champlain" is a lasting bit of Canadian literature, worthy a place in every library, public or private—a literary production that may possibly, after a generation or two has come and gone, become an object of study in our schools and colleges, strengthening to our assured Canadianism. Dr. G. R. Parkin of Rhodes' Scholarship connection and a Canadian of the highest gifts as an orator and biographer, has lately been calling for a Canadian epic, even in face of Mr. Andrew Carnegie's doubts whether a colony is ever likely to produce such a thing. Has either of these gentlemen ever read Mair's "Teumseh," John Reade's "Prophecy of Merlin" or some of our own Wilfred Campbell's dramatic productions? What is wanting in a colony is perhaps not the poetic talent but the critical appreciation which encourages the fullest development of that talent. Dr. Harper's critics, it may be said, have not unkindly thrown aside his latest production upon or under the heap of "ephemerals" that crowd their review tables from week to week, but have evidently taken pains to discover what there is in it of a lasting literature; and now it remains for the reading public of Canada to find out for themselves what there is in it, as a lifting up towards the higher literary areas which make for "life and breath and all things" in our Canadianism. We have not space to discuss Dr. Harper's work in the details of a full criticism. That it is a work of high literary art and careful finish has been attested by others more capable of judging than we are. What we can truthfully say of it is that it carries one away from the drabness of region of historic names and memorabilia into a living atmosphere of men and women busied in the actual making of history. Dr. Harper's pen brings us into the very presence of the pioneers of New France, with the lines of each character in careful perspective, and with historic events been woven under within its covers all the adena sufficient to make every pentameter picture in it self interpreting; and we feel assured that every reader, who does not pride himself in his neglect of the study of poetry, boasting of it as if it were a virtue, will find a pleasure and profit in reading Dr. Harper's "Champlain" from beginning to end and even in an after careful study of it. One of the author's critics, who has placed on record his opinion of the book, says: "I have re-read Dr. Harper's splendid epic with renewed and sustained interest, and my appreciation of the work and my admiration for the author's genius." This is panegyric which one could make too much of or too little. It comes from a writer of books himself, and one of the highest literary standing. Placing it alongside of our candid opinion, we accept it as a candid opinion. Yet, for all that, it need not prevent the conscientious reader from examining the book for himself and thus help in the removing of the reproach against Canadians that they are a little inclined to turn their backs on the best that is in our own literature or that is in the way of coming into it.

*Champlain, a drama, by Dr. J. M. Harper. Publishers: Frederick Warne & Co., London; John Lane Company, New York; William Briggs, Toronto.

*"The Coign of Vantage," by W. T. Herridge. Fleming H. Revell & Co., Toronto and New York.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

ADJUSTING EXPENSE — A TRUE STORY

Brother and Sister Careful were seated by their cosy fire on New Year's day. They made a careful review of the year's receipts and expenses. The returns had not been what they had expected. The surplus was small. Then they began to talk about the year just beginning, and to lay plans. That which seemed to impress Brother Careful most was that "there must be retrenchment." They must economize, and they would as well begin it now as to wait. The sooner began the better.

"One thing sure, my dear," said Brother Careful, "we must cut down some of our expenses; we must spend less this year."

"Yes," said his wife, "we will have to deny ourselves of some things which we have enjoyed in the past. I have already begun to think what I shall deny myself."

"That's the way it has to be," said her husband, "and we might just as well decide what it is we shall cut off, and begin it now."

So the two sat silently meditating over their problem. After a few moments the good wife said:

"I have had my heart set on going to see my sister, and I don't see how I can abandon the idea. I haven't seen her in two years; and besides, the trip will be so full of pleasure I don't feel that I can give it up."

"No, my dear," said her husband, "you should, by all means, make that trip. The round trip is only forty dollars, and you certainly can afford that."

"But the railroad fare is only a part of it," she replied. "If I go it will require two or three extra dresses for the occasion, and quite a good lot of accessories."

"How much extra do you think it will require to fit you out?" he asked.

"Oh, about one hundred and fifty dollars. I think I can make out on that amount."

"Oh, well," said her husband, "if that is all, then we will count that as part of the year's plans. Is there nothing else you think of, my dear?"

"Well, our surrey has been in use now two years, and the polish is about all gone. It looks as though we will just have to sell it, and buy a new one. Why, I am really ashamed to ride in it, and especially since the Highfliers have such a lovely one."

"Yes, indeed, we must have a new surrey. I couldn't think of you driving to the club meetings in that old trap, and stopping it alongside the Highfliers' carriage. No, indeed, we'll get a new one. We can get a new one with the old one and two hundred dollars."

"Well, we will count that settled," said his wife. So they went over a good long list of things in which she was most interested, and found none that could be dispensed with, though some of them were pretty expensive.

They next took up the case of Brother Careful, to see what he could deny himself of, that expenses might be cut down. The trip to the grand lodge just must be made. He simply could not think cutting that out. He hadn't missed a session in six years, and though it usually cost him about seventy-five to a hundred dollars, he got his money's worth in pleasure. A long list was gone over, and nearly every thing seemed to be such that it "just must be." He could not give up his membership in the fishing and hunting club; he must keep up his lodge dues; his cigars and tobacco were necessities that could not be dispensed with, and

it began to look as though the economy and retrenchment could not be inaugurated.

After some moments of silence he spoke up, saying: "Wife, I have been thinking of our church expenses. It seems to me we have been altogether too profligate in that matter. Why, last year I paid our preacher twenty-five dollars, and gave five dollars for missions, and Brother Closefit, who is worth twice as much as I am, only gave twenty dollars all told."

"Yes, but there was Sister Goodly, who isn't worth half so much as you, and she gave over fifty dollars."

"I know," he said, "but Sister Goodly is something of a fanatic in matters of that sort, and women are not supposed to rank one in business matters."

So the two sat and talked the matter over at great length, and finally decided to cut their contributions to the church expenses in half, and to stop their church paper, because times were so hard they "simply could not afford it." —Christian Courier.

FAITH FOR SIXPENCE.

I was walking along the streets of London one cold and wet night with a despondent friend, trying to cheer him, and longing to see a spark of hope kindled in his heart. In our walk we arrived at Victoria Station. While talking together a little child stepped forward and said, "Any lights, sir?"

"No, Topsy," I replied, "I don't want any; I won't smoke."

"Oh, but please, sir, do buy a box!" she persisted, in a pleading tone.

"No, no; run away, Topsy," I continued; "I have no use for lights."

But still she persisted. At last, seeing her earnestness, I asked her what she did all day, and at what time she was going home, for it was then past ten o'clock.

"Oh," she replied, "I go to school in the day, and after four o'clock I come out here."

"But why do not your father and mother take care of you?"

"Father has run away, and mother is ill in bed."

"And what do you come out here for?"

"I come and stay here till I have taken sixpence."

"But you don't always take sixpence, do you?"

"Yes, I do, sir."

"But you won't get sixpence tonight."

"Yes, I shall, sir."

"Well, how much have you now?"

She seemed inclined not to let me know, but I said, "Come, Topsy, you must tell me all about it." So, half afraid, she drew some coppers from a pocket in her cotton dress and counted out threepence halfpenny.

"Well, now, you will never get sixpence tonight," I said.

"Oh, yes, sir," she answered, "I shall; I always take home sixpence!"

"Now, Topsy, tell me what makes you so sure of getting sixpence?"

For some time she would not answer, but after a little pressing she said: "Because, before I come out, I kneel down by mother's bed and say the Lord's Prayer, and mother says our Father will help me to get sixpence; and He always does."

"Oh, but I thought you said your father had run away?"

"Don't you know, sir," she simply asked, "that we have a Father in heaven?"

"Yes, but you don't mean to say He hears you about a sixpence?"

"Yes, He does, sir; and He will send me sixpence."

"Well, if I were to give you twopence halfpenny, what would you do?"

"Why, sir, I would run home to mother, because my Father had given me all I asked for."

It was needless to say that the twopence halfpenny was produced, and suitably acknowledged by the little one, who merrily tripped home. I turned to my friend, who all this time had stood by without saying a word. Our glances met, and my only remark was, "There, H—, you have got your lesson." We forthwith separated—I to my bachelor's chambers, he to be led into hope and righteousness by the faith of a little child.—Selected.

THE LITTLE BOY WHO FISHED.

The little boy lived a long, long time ago. He went to school in a rough log schoolhouse and sat on a high board bench, without any back to lean against. And the bench was so very high that his small feet could not touch the floor. And, too, he had no desk on which his teacher could put pretty pictures and bright blocks and sticks for him to play with. He never sang pretty motion-songs or marched to sweet music.

So this little boy used to get very tired sitting still and doing nothing but swing his feet hour after hour. Once in the forenoon and once in the afternoon he went out on the floor and stood by his teacher and learned his A B C's, and how to spell "A, b, ab."

Don't you suppose he often thought of the shady woods, where the birds were singing and the squirrels scampering about, or of the silvery little brook that ran through the meadow in which the tiny minnows were darting around?

One day while he was twisting about on his high seat he spied a little gray mouse peeping out from a hole in the floor in the corner near him. He almost laughed out loud. Then he quickly pulled a piece of line out of his pocket and tied on it a bit of cheese from his dinner basket. Then he threw the line out as far as he could toward the mouse's door in the old floor.

It was not long before the teacher saw him. "Jimmie," said she, "what are you doing?"

"Fishing, ma'am," the little Jimmie answered, frightened.

"What are you fishing for?"

"For a mouse, ma'am."

The children all laughed; but little Jimmie didn't, for he saw that the teacher looked very sober.

"Very well," said she. "I will give you just five minutes to catch that mouse. If you don't get him in that time I'll have you punished for playing in school."

Jimmie sat very still, holding the line, his heart thumping very fast, and such a lump in his throat.

There was perfect silence in the little log school-house. Every childish heart was full of sympathy for Jimmie. No one thought of laughing.

Pretty soon a pair of bright eyes peeped again out of the hole. The string lay so near and the cheese did smell so good! So the poor, foolish mouse—out he crept, nearer and still nearer, all unconscious of the eyes watching him. He took a dainty nibble—how good! He took another and another and—

"Oh, ma'am, I've caught him! Here he is!" shouted Jimmie, flinging the mouse up in the air, his tiny teeth stuck fast in the hard cheese.

Then the children laughed and clapped their hands so glad that Jimmie would not be punished. I am sure the teacher was glad, too.

REV. DR. BARCLAY AT TORONTO UNIVERSITY.

Sympathetic reference to the loss which Victoria College had sustained through the death of Professor A. R. Bain was made by President Falconer at the close of the university service in the Convocation Hall on Sunday, Nov. 22. "He has left behind for us all," said the President, "a great example of humility, of quiet earnestness, of unceasing devotion to his daily duty, and of faith that must continue to be an inspiration to all who have known him."

The sermon was preached by Rev. Dr. James Barclay of St. Paul's Presbyterian Church, Montreal, who, taking as his text the passage from Exodus, thirteenth chapter, nineteenth verse, "And Moses took the bones of Joseph with him," discoursed on the dangers of forgetting the past in the present. Life, he said, did not consist in the present alone, but largely also in the memories of the past and in the hopes of the future. They were the children of the thinkers, prophets, poets, and preachers of preceding generations. The past was full of inspiration, full of quickening memories of what others had been and done. The records of the patriarchs, the songs of the Psalmist, the visions of the prophets, the lives of the Apostles, the testimony of the martyrs, the zeal of the reformers, and the memories of our own day all entered into our life and were full of lessons of helpfulness and hope.

The true homage to their ancestors was to imbibe their spirit, to apply their principles to the new, wider and deeper life of to-day. Loyalty to the past consisted in preserving whatever was truth, not in preserving temporary forms and expressions.

At St. Andrew's.

Dr. Barclay preached before a great audience in St. Andrew's (King street) last night on the words of Romans, fifth chapter, verse second. He contrasted the hope with which men set out either in the world of business or in the spiritual life with that other hope which follows upon tribulation and patience, and experience and maketh not ashamed. In strong and vivid outline the preacher sketched the hope that animates the young business man, who in imagination gains wealth almost at a bound, but in the world of reality finds that unsuccessful speculations, unfortunate investments and many other hindrances must be passed through before the goal of success comes. The young lawyer sees himself on the Bench or making addresses that profoundly stir his hearers, but finds it a weary task waiting for months for his first case. In the world of the spirit the first bright hopes were speedily overcast by clouds of doubt, mists of depression and storms of struggle. And yet withal there was in that first hope, that hope by which we are saved, an earnest of the maturer hope that grows from tribulation and patience and experience.

MONTREAL AND QUEBEC.

A banquet was held on a recent evening in the Georgetown Church, when addresses were given in the interests of the Laymen's Missionary Movement by Messrs. McQueen and Munro, of Montreal.

The congregation of English River and Howick, in the Presbytery of Montreal, is at present hearing candidates. This is a desirable country charge on the railway and within 40 miles of Montreal. The work is not heavy, as the two stations are only three miles apart, and being a thickly settled Presbyterian community, the visiting is easily overtaken. The Rev. Geo. Whillans, North Georgetown, is interim moderator.

SOME OTHER TIME.

"Some other time, I'm busy now," I said,
And saw him go, with sad, uncertain tread,
His broken trinkets dangling by his side;
"Some other time, I'm busy now!" He
nied,
His little lingering figure in the door,
And then a shadow, and the world once
more.
And strife and conflict and the sea of
care
That hid from me my whimpering baby
there!

"Some other time, I'm busy now!" He
went
With child lips puckered and his fair
head bent.
A crystal teardrop trembling from his
eye
And in his throat a sob, his breast a
sigh;
The broken engine trailing after him
Into the shadow—that his grief made
dim;
I could not stop I thought, so let him go,
He'll soon forget and soon put off his
woe!

Some other time—and now he never
comes,
No broken trinkets and no battered
drums,
No unkept promise and no chance to
say:
"I'm busy now, run out a while and
play!"
Some other time—and I am waiting,
dear,
For little footsteps that I'll never hear,
And little lips that never more will be
In childhood love held up like blooms
to me!

Some other time—and here I sit and
dream
Of golden childhood with its eyes a
gleam,
Rushing for help and comfort, as he
came
To me that day with all his heart aflame
While care-bowed fathers cry, as I cried
then:
"Don't bother me, I'm busy, come
again,"
And watch them fading in the enfolding
gloom
Where faltering footsteps lead them from
the room!

Ah, bring them now, dear son, those toys
of thine,
"Unto these idle, trembling hands of
mine—
The little barrow, with its broken wheel,
The shattered engine and the battered
reel,
The bursted spring, the top that will not
run,
The leaking sailboat and the twisted
gun—
I shall find time to mend them as I
said,
For all my need of hurrying now hath
fed!"

Some other time—and it is I that go
With head averted and sad tread and
slow,
Calling the little shadow here and there,
Through empty hallway, up the hollow
stair,
Down the long path that follows
through the bloom
Unto the hillside with its marble tomb;
Some other time—O darling, all the years
My idle heart now waits amid the tears!
—Baltimore Sun.

HOW TO CURE INSOMNIA.

What, then, can the sleepless woman do to help herself? Let her note in the first place, some things that she ought not to drink—tea or coffee, especially toward bedtime; for these stimulate the brain. She ought not to spend all her time indoors, but rather live much in the open air and breathe deeply the while. She ought not, immediately before retiring, to read thrilling stories of

"battle, murder and sudden death." She ought above all, not to fear the idea of not sleeping; and the fear of not sleeping will be dissipated by the firm conviction that even though she should remain awake for hours, some at least of the benefits of sleep can be obtained by using those hours aright. One goes to bed primarily to rest; secondarily to sleep. If one does not sleep, one should not keep turning over and over, growing more impatient with one's self, but should impose on the mind calm, peace and a state of near vacuity as possible. As has been well said, "Sleep is like a pigeon. It comes to you if you have the appearance of not looking for it. It flies away if you try to catch it." If possible approach bedtime with a feeling of indifference and learn to say within yourself, "If I sleep—well; if I don't sleep—also well, though not so well." This little lesson thoroughly learned will have the most beneficial influence in attracting sleep. Assuming, then, that the sufferer has removed the physical causes of sleeplessness, that noise, and light, and material discomforts are excluded—there is now no reason for the insomnia. She has but to suggest to herself properly or to talk to herself sleep for a while and it will come. Relax the limbs. Close the eyes. Inhale a few deep breaths, and repeat silently and slowly some such formula as this: "There is now no reason why I should not sleep. I can sleep. Therefore I will sleep. I will sink down lower and lower. I am sinking down. I know I am now going to sleep, I feel sleep coming, coming. It is here. I sleep, sleep, a long unbroken sleep." — Cor. Harper's Bazaar.

A FEW CHEERING WORDS FOR MOTHER.

Dear good mother has been reading the stories for the children, and now she wants a few cheering words for herself. When evening comes how often we hear the mother say: "Oh, I am so tired, and yet I have accomplished nothing today! The children take up all my time; there is always something to be done for them." Tired, faithful mother, instead of accomplishing nothing, you have accomplished a great deal of good work.

There is a record of your day's work kept in the upper courts of the King of all the earth. If you could see it, you would find recorded little acts of love and patience which you never thought worth while to mention, and scarcely remember.

Very near to the Comforter are the tired mothers. He sees all their self-sacrifices, all their patient suffering. When they feel their weakness, He giveth them strength.

Don't be discouraged or disheartened, good mothers; you have the most important office of trust given to mortals. Faithfulness brings its own reward. By and by the little ones will grow up to be men and women. "They will arise up and call you blessed." The fruit of your good teachings and example will be seen in them. The children will never forget their loving, patient mother, and the memories of their home life with you will be the sweetest and dearest of their childhood. Whittier has beautifully described the patient faithful mother in these words:

"The blessing of her quiet life
Fell on us like the dew;
And good thoughts, where her footstep
pressed,

Like fairy blossoms grew.
"Sweet promptings run to kindly deeds
Were in her very look;
We read her face as one who reads
A true and holy book.

"And half we deemed she needed not
The changing of her sphere,
To give to heaven a shining one
Who walked an angel here."

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

WESTERN ONTARIO.

The Rev. J. A. Dow, of Gravenhurst, has accepted a call to Rosland, British Columbia.

Mount Pleasant congregation, Vancouver, B.C., will raise \$5,000 for missions during the ensuing year.

The Presbyterian manse, Jarvis, has been tastefully painted. Rev. D. M. Buchanan, formerly of Lanark, is the present occupant.

Rev. D. M. Buchanan, of Jarvis, and Rev. D. J. MacPhail, of Cayuga, exchanged pulpits last week, each gentleman man preaching in the interests of the Augmentation Fund of the Presbyterian church.

Rev. Dr. Dickson exchanged with Rev. W. A. J. Martin, of Zion church, Brantford the latter preaching anniversary sermons in the Central Church, Galt. Both congregations were greatly pleased with the exchange.

The congregation of First Presbyterian church, Galt, has just been celebrating the first anniversary of the settlement of Rev. H. J. Pritchard among them. The Galt Reporter congratulates minister and people on the "wonderful advancement" made by the church in the short space of one year.

Rev. Dickie, who has accepted the call to Crescent street church, Montreal, was born in London, Ont., graduated in arts at Toronto University, and in theology at Knox College. He was pastor at Orangeville, Ont., for five years previous to going to Brandon, and has been in the latter charge for nearly six years.

Rev. James Wilson, B. A., of Toronto, preached anniversary sermons to large congregations in Knox church, Elora, on the 29th ult. On Monday evening an old-fashioned social was held, when Rev. A. F. Robb gave an interesting address on "The Land of the Heather." Proceeds of both days amounted to about \$200.00.

The Rev. J. H. McVicar, who resigned owing to poor health, the pastorate in Fergus a little over a year ago, and spent last winter in Scotland, but who has been in Canada since last June, has received a call (thrice repeated) to the largest congregation in New Glasgow, Nova Scotia, at a salary of \$2,000 per year. Mr. McVicar is a son of the late Principal of the Presbyterian College, Montreal, and the author of the well-written life of his father.

An association in connection with the Men's Missionary Movement will be organized in St. Andrew's church, Beaverton. Rev. D. W. Rest presided at the meeting and Rev. Principal Gandler of Knox College and Rev. J. R. Fraser of Unbridge were present and delivered stirring addresses. The result was the naming of a strong committee consisting of Messrs. A. W. Talbot, T. Waddell, W. Westcott and W. Osborne with power to add to their number to prepare plans to be laid before a subsequent meeting.

The death is announced of Rev. Wm. Mowat of Buxton. During his brief pastorate he worked unceasingly, and showed an intense devotion to duty that towards the end meant no little sacrifice. However, he believed it was better to wear out than to rust out. Mr. Mowat, we are told, preferred the hard road and an obscure field to a sphere where the remuneration might be greater and the life less strenuous. His sole desire was to advance the work of Christianity, and the love of people among whom he labored with success was his reward.

On the eve of his leaving Tempo for Bridgeburg a set of Haviland china was presented Rev. Robert and Mrs. McIntyre along with a kindly worded address. Mr. McIntyre has been connected with the London Presbytery for twenty years. Only two ministers are in the presbytery now who were with him at that time, Rev. J. Currie, of Belmont, and Rev. D. Kelso, of Wallaceburg.

On a recent Sunday, Rev. J. W. Bell, M.A., celebrated the 40th anniversary of his ordination and induction as pastor of the Listowel congregation. The Rev. gentleman preached two thoughtful and somewhat reminiscent sermons, which were listened to with deep attention by large audiences. At a social meeting on Monday evening—the pastor, Rev. J. S. Hardie, in the chair—Mr. Bell was presented with an address accompanied with a purse of gold.

We see it stated that the recently established church in that beautiful and rapidly growing part of Toronto, Rosedale, has extended a call to Rev. D. Strachan, B.A., of St. John's church, Brockville. Should the call be accepted the Rosedale people may well be congratulated on their choice. Mr. Strachan is an able preacher and an experienced pastor; and under his wise ministry the congregation is sure to make rapid progress.

Rev. A. L. Howard, of Kemptville, has been lecturing on Temperance in the Presbyterian Church, Cayuga. The Haldimand Advocate says: Mr. Howard gave some interesting facts regarding the liquor traffic in Great Britain, the United States and Canada, showing he had studied his subject well. He was given a splendid hearing, his hearers seeming much interested in the facts and figures presented to them. The pastor Rev. D. J. MacPhail, presided.

The 80th anniversary of St. Andrew's Church, Guelph, was celebrated on 29th ult. It was also the 50th anniversary of the present church building. After a short congratulatory addresses were delivered by the members of the clergy of the city and the pastor, acting as chairman, also made some happy remarks. The Presbytery was represented by Mr. Wilson of Acton. The feature of the evening was perhaps the address of Col. McCrae, giving the history of the church and a great deal of the history of the city in a most interesting and concise manner, from the time of the erection of the first Church of St. Andrew until the present day.

The induction of Rev. James Anthony, M.A., late of Waterdown, into the charge of Knox church, Agincourt, took place on 3rd Dec., Rev. M. McArthur, of Bendale, presiding. Rev. Dr. Taylor, the newly inducted pastor of Cooke's church, Toronto, preached the sermon. Rev. R. P. McKay, D.D., gave the charge to the pastor, Rev. Mr. Rae to the congregation. In the evening a splendid repast was served by the ladies, followed by a public meeting, at which addresses were given by Rev. Mr. Bergman, Rev. Mr. Rae, Rev. Mr. Kerr, Rev. Mr. Grant and the pastor-elect. A pleasant feature of the event was the presentation of a purse of gold to Rev. Mr. McArthur, the interim moderator.

Miss Kellock, lady superintendent of the Weyburn Hospital, Sask., and a daughter of Rev. Dr. Kellock, of Kinnear's Mills, who is recovering from a serious illness, is a visitor at the manse.

EASTERN ONTARIO.

Rev. Mr. Henderson, of Arvoka, Que., was the preacher at Appleton on a recent Sunday.

A unanimous call from Roes and Forrester's Falls has been extended to Rev. Mr. Alexander.

Rev. W. Wood, recently of Dunbarton, has been inducted into the pastorate of the Claremont congregation.

Rev. J. D. Stephen, of Avenue Road church, Toronto, preached anniversary sermons in St. Paul's church, Bowmanville, on a recent Sunday. The free-will offering amounted to nearly \$460.

Rev. Principal Gandier, D.D., of Knox College, will conduct the re-opening services of Zion church, Carleton Place, on the first Sabbath in January, if the building is ready for that date.

The Rev. D. M. Ramsay, D.D., of Knox church, Ottawa, will conduct anniversary services in the Presbyterian church, Avonmore, on Sunday, December 20th, morning and evening. A liberal free-will offering for missions is asked for.

Rev. Donald Stewart, of Finch, has been preaching with much acceptance in Knox church, Lancaster. Mr. Stewart is far above the average as a preacher and, although now on the retired list, is always a welcome "supply" in a vacant pulpit.

The Y. P. S. C. E. of St. Andrew's church, Arnprior, presented Rev. W. W. Peck, M.A., with a new silk gown and cassock accompanied by an appreciative address. Mrs. Peck was also made the recipient of a handsome bouquet. Mr. Peck is deservedly held in high esteem by young and old in the congregation.

At the last meeting of Lanark and Renfrew Presbytery Rev. Mr. Armstrong, B.D., of Toronto, assistant secretary of the Assembly's Foreign Mission Committee, was present and gave most interesting addresses on "The forward movement for missions," and on "The present opportunity for world wide missionary effort."

The induction of Rev. Donald Stewart, B.A., late of Morewood, as pastor of the Alexandria church, took place on the 25th ult. Rev. N. Waddell of Williams-town presided; the sermon was preached by Rev. W. T. Bell of Finch; Rev. R. McKay, B.D., Maxville, addressed the minister, and Rev. J. U. Tanner, Lancaster, the congregation.

At the annual meeting of the W. F. M. Auxiliary of St. Andrew's church, Carleton Place, Miss J. McLean, of Aimer, who spent some years as a missionary in Persia, was the speaker of the evening, and gave a very interesting address. She had with her a variety of costumes and other articles of value from the East, which were quite attractive to the ladies who evinced considerable interest. The offering amounted to the liberal sum of \$269, the largest in the history of the society.

The Presbytery of Kingston held a special meeting on the 18th ult. A call was sustained from the congregation of Harrowsmith, etc., addressed to Rev. J. P. McInnes, B.A., late of Cedarville. In view of his acceptance of the call arrangements were made for his induction on the 10th December inst. The demission of Rev. W. J. McQuarrie of the pastoral charge of St. John's and Sandhill, Pittsburg, was accepted, and Rev. Henry Gincey, Gananoque, was appointed moderator of the session during the vacancy, and to declare the pulpit vacant, which he did on 29th ult.

QUEBEC PRESBYTERY NOTES.

This Presbytery met in Richmond on the 1st and 2nd December. Among some of the items of business transacted were the following: Rev. D. H. MacLennan, M.A., was appointed to Hillhurst and Mississippi for one year. A call from Sawyerville, in favor of Rev. Jas. Hastie was reported by the interim moderator, presented and sustained. Mr. Hastie being present and having intimated his acceptance, the induction was appointed to take place on the 8th December. Rev. Dr. Mowat, Montreal, appeared before the Presbytery as a representative of the Assembly's Committee on Systematic Beneficence, and in a clear and forceful address showed what great things could be accomplished for missions by systematic methods. Mr. Job. Munro, an elder of Crescent Street Church, Montreal, addressed the Presbytery on the Laymen's Movement. These brethren received the cordial thanks of the Presbytery.

Some years ago a few families at East Angus built a church there, and for some years the Presbytery endeavored to maintain a mission there. But owing to the weakness of the mission (in numbers) and its distance from other points, it was found extremely difficult to get the field supplied. The result was that the Presbytery withdrew from the field, leaving the Presbyterians there to the Methodist Church. The mission finds itself now with a church, on which there rests and encumbrance of \$500, and the church being closed the people are not disposed to bear that burden—that is to discharge the mortgage if the building is not to be used for the purpose for which it was built. A Commission of Presbytery was appointed to confer with the people and dispose of the matter.

OUR SPECIAL NEEDS—The Presbytery of Quebec is confronted with some difficulties that are not experienced by many others, and possibly by none to the same degree; and how to meet the difficulties has engaged the serious attention of the Presbytery frequently, and at this meeting possibly more than ever. The Presbytery is conscious of the need and importance of looking after families situated some of them a hundred miles from a minister of our church—too far, and too scattered to be ministered to in any efficient manner by a minister in a charge, too few at any point to be a nucleus for a mission station. Then there are a few industrial enterprises—due to R.R. construction, to the lumber and pulp trades—which should receive attention; there are men engaged in R.R. construction throughout the entire length of the Presbytery for whom the Presbytery has been unable to give any service. It is felt there should be some way of rendering somewhat efficient services to such places, and for that a man must be free from congregational work, and means are necessary, and means the Presbytery has not.

Again from time to time there come urgent calls to build a new church, or to aid in removing a mortgage upon a church in a weak mission or congregation. Several claimant calls of this kind have come quite recently to the Presbytery and hands are stretched out still. But while there is a church and manse building fund in the great West, some provision of the kind for New Ontario, New Brunswick, Prince Edward Island, Newfoundland, there is none for Quebec—except the possibility of receiving small grants to aid in building manses.

How to supply all the needy places, look after families scattered through French localities, and aid weak missions or congregations in building churches, or retaining them a ter they are built, are problems that weigh with the Presbytery. As a result of a report presented on the whole situation, by a committee appointed months ago to look into the matter, the Presbytery at this meeting adopted the following resolution: viz: "That the Presbytery of Quebec recognizes the need of greatly increasing its power to carry on its work efficiently,

both by additional men and money, appoints a committee, in two sections, to devise ways and means, and to report at the March meeting—the committee to consist of—Quebec Section—J. A. Macfarlane, convener, A. T. Love, W. C. Clark, J. R. MacLeod, E. G. Walker, M. F. Boudreau, ministers; G. B. Ramsay, Jas. Muir, A. J. Elliot, Jos. Ford, jr., elders. Richmond Section—H. Carmichael, convener, H. C. Sutherland, C. A. Tanner, J. N. Brunton, ministers; Thos. Wark, W. E. McIver, M. G. Crombie, J. S. Riddle, elders.

CALVIN MEMORIAL—The Presbytery considered a resolution of the General Assembly, bearing on John Calvin Memorial, in connection with French Evangelization, and resolved to transmit their judgment on the matter to the executive of that Board, which is as follows: "The Presbytery unanimously recommend that the Board of French Evangelization erect and maintain (as a Calvin Memorial) a French and English school in the city of Quebec, or in its vicinity, for the purpose of giving a liberal and sound education to the youth of this province who may seek its advantages.

LONDON NOTES.

At the December meeting of the Presbytery of London last week the Rev. Robert McIntyre who has been for the past ten years minister of North Street and Burns Church (Delaware) accepted a call from the congregation of Bridgeburg in the Presbytery of Hamilton, and was released from his charge. He will leave after the 13th instant for his new field.

A strong and instructive address was given by Dr. Shearer on "Need for Efforts at Social and Moral Reform in This Dominion, Especially in the Far West."

Another rousing address was given by Dr. Gandier on "Systematic Giving." He asks the London Presbytery to raise \$50,000 a year for the schemes of the Church, and the Presbytery resolved to try.

The Presbytery's regulations for the appointing of commissioners to the General Assembly were overhauled and amended. All commissioners are sent in rotation, and their travelling expenses paid. A fixed roll of the ministers now in charges is constructed. Any minister who shall hereafter be inducted shall be added at the foot of the roll, unless his name is already on the roll. When a minister retires by leave of Assembly, his name will remain on the roll where it was on retiring. When commissioners are appointed, their names shall be transferred to the bottom of the roll in the order of their appointment. The commissioners shall always be appointed from the top of the roll. The Presbytery shall have power to elect any member to any Assembly independently of the rule of rotation. So much for the ministers.

For the appointment of elders, there is a fixed roll of congregations (pastoral charges.) The sessions of these have the privilege of nominating one of their number as Commissioner to the Assembly and reporting to Presbytery which appoints him. These sessions are taken in the order of rotation in making their appointments. The elders' expenses to the Assembly are also paid.

Dr. McCrae, who was badly shattered a month ago or more by being kicked by his horse frightened at the passing of an auto-car, was sufficiently recovered to be at Presbytery, leaning on his staff and still suffering. He submitted his Home Mission report. London churches are supporting three distinct missions in the city without aid from the Assembly H. M. Fund.

Of the large batch of business General Assemblies are now sending down

to Presbyteries for consideration, the presbytery took up the remits proper. Regarding the Status of Minister-Evangelists, Presbytery endorsed the report submitted to last Assembly in both parts, disapproving of the proposal to give these a seat in the Church Courts, and also recommended that the conferring on catechists and students the right to perform the marriage ceremony, and dispense the sacraments should be viewed merely as a special license, and not as an ordination at all.

The Presbytery very unanimously disapproved of the Interim Act relating to obligatory connection with the Aged and Infirm Ministers' Fund as in its nature nugatory. It is impossible of enforcement without sanctions. The Act of 1895 is still in force and goes as far as the Assembly can go in this direction. The same applies to the assessment of congregations.

Giving assistant pastors a seat in Church Courts is disapproved except when such have been called by the congregation and inducted as colleague, or assistant and successor.

Presbytery approved the first part of the Interim Act of Assembly relating to the licensing of students without leave from synods, but disapproval of the second part relating to their ordination.

The fourth clause of the Assembly's regulations in regard to statistical returns (page 75) is a puzzle to some of the brethren who cannot see how in making up the roll of Presbyteries the names of ministers are to appear in the order of their induction while the list of pastoral charges is to appear in alphabetical order.

After adjournment of Presbytery which meets again January 12th to discuss the Union question and other business, the ladies of First Church entertained the members of Presbytery to a most inviting repast furnished in the basement of the church. Following this the Presbytery met again in conference on Evangelism. Rev. A. L. Furch, E. L. Pidgeon, and W. H. Geddes addressed the conference. The conference had not long advanced when the minister—Rev. J. G. Inkster, was called out to accompany one of the elders in breaking the sad news of John Cameron's sudden death to the bereaved family.

MAY GO TO EDINBURGH.

The name of Prof. H. A. A. Kennedy of Knox College is being mentioned very prominently in Scotland for the chair in Edinburgh now held by Principal Marcus Dods, who was strongly opposed to Dr. Kennedy's coming to Canada, as he desired to see him his own successor in Edinburgh. He has now resigned his chair, and the question of his successor is being widely discussed in the United Free Church of Scotland. Dr. Kennedy has discouraged the mention of his name, as he regards himself "very happily settled in Knox College."

The British Weekly has the following with reference to the Edinburgh situation:—"In connection with the prospective vacancy in the chair of exegetical theology in New College, Edinburgh, the name of the Rev. W. M. Macgregor, D.D., minister of St. Andrew's Church, Edinburgh, is being mentioned as that of one who is eminently fitted to fulfill the duties of the chair with great distinction. A meeting of those favorable to the nomination of Dr. Macgregor is to be called at an early date, and arrangements will be made for presenting in suitable form his claims to the position. For the same vacancy the name of Professor H. A. A. Kennedy of Toronto is also proposed. Professor Kennedy's books show him to be a master of New Testament learning, and his career as a professor in Toronto has been one of the most marked success."

HEALTH AND HOME HINTS.

A plain soup that any one may have, yet very pleasing and not to be despised, is made from potatoes.

Six potatoes must be boiled and mashed fine with a silver fork or put through a "vegetable ricer." This is a little utensil like a sieve with a cover that presses the vegetable through by force in grains resembling rice, hence the name.

Scald one quart of milk in a double boiler or pail set in another dish of hot water to prevent the milk from burning. Season with celery, white pepper and a slice of onion, if liked, and add the potatoes and serve. Cream makes it richer, of course, and the addition of the yolk of an egg carefully beaten is an improvement where extra nourishment is desired. It is one way in which yolks left from angel cake may be utilized. Thin the egg with cold milk before adding to the scalding soup, else the egg will not unite with the soup but set hard.

Escalloped Codfish.—Take a quantity of the cooked fish and place in the baking dish, alternate layers of the fish and bread crumbs, seasoned with butter. Over all pour plenty of rich milk and bake one-half hour.

Escalloped Onions.—Boil the necessary number until thoroughly tender; prepare a white sauce made of one cup of milk thickened with a small tablespoonful of flour and the same amount of butter rubbed together until smooth, and seasoned. Put alternate layers of onions and sauce in a baking dish and bake one and one-half hours.

Oatmeal porridge should be made with water—not milk. The latter renders it less digestible, but take milk with it when it is sufficiently cooked.

When boiling meat keep the lid pressed down tightly. The delicate flavor and the aroma of most boiled dishes escape with the steam.

A BREACH OF COMITY.

A few months ago the pastor of the Southern Presbyterian church of Texarkana, Tex., was, by his Presbytery, deposed from the ministry because of un-soundness on the fundamental doctrines of the inspiration and authority of God's Word, and of the atonement. His church sided with him, by a majority vote, on the matter, and, instead of accepting the judgment of the Presbytery, withdrew from the Presbyterian Church, and was, in a short time, received into the Lone Star Association of Congregational Churches. It has been a sad thing, indeed, says the Herald and Presbyter, to note the exultation displayed by several Congregational papers throughout the country over the gain of a church and minister by their denomination from the Presbyterian body. The act of receiving them was a breach of comity, as well as an ignoring and trampling under foot the fundamental distinction between truth and error in essential doctrine. No man, or body of men; no church, or body of churches can afford to turn their back on Jesus Christ and His teachings. If we have any right to call ourselves Christians it is because we accept the truths taught by Christ and His apostles as to the way of salvation through the Cross of the atoning Saviour. When we turn from these, no matter what our supposed culture, we put ourselves outside the pale of Christianity.

Don't be in a hurry about finding your work in the world, but just look about you in the place you find yourself in, and try to make things a little better and honest there.—T. Hughes.

SPARKLES.

An American and a Scotchman were on a high hill in Scotland, and the Scotchman was boasting of the extent of view. "I suppose you can see America from here on a fine day," said the American chaffingly. "O, ay, further than that," was the reply. "Further than that?" "Ay! on a fine night we can see the muna."

Synnex—"You profess to be a devoted believer in Christian Science, but I noticed that when you had a tooth extracted that other day you took gas."

Mentor—"I took the gas, not because there is such a thing as pain, but from fear that I might be led into thinking that there was in the excitement of the moment."

Office Boy—The editor says he's much obliged to you for allowing him to see your drawings, but much regrets he is unable to use them.

Fair artist (eagerly)—Did he say that? Office Boy (truthfully)—Well, not exactly. He just said: "Take 'em away, Pimple; they make me sick."

A minister one Sunday announced to his flock that he would have to leave them, as he was called to another field. "How much more salary do you expect to get there than here?" asked one of the deacons.

"Three hundred dollars," remarked the minister, with some hesitation.

"I do not blame you for goin'," remarked the deacon, who had been a worldly man in his time, "but you should be more exact in your language. That isn't a 'call,' it's a 'raise.'"

Caller—Do you think the doctor is going to help you, Mr. Jones?

Jones—He may, if I can only follow his orders. He told me to drink hot water thirty minutes before every meal, but it is hard work to drink hot water for thirty minutes.—Pittsburg Observer.

His Aunt—Now, Willie, never try to deceive anyone. You wouldn't like to be two-faced, would you?

Willie—Gracious, no. One face is enough to wash these cold mornings.

Scott—I guess there's none of us better than we should be.

Mott—Goodness, no! I was thinking it over last night. Why, only yesterday I was guilty of killing time, murdering a tune, smothering a yawn, stealing a kiss, cutting a creditor and breaking into a perspiration.—Boston Transcript.

Patient—I have a confession to make, doctor. I didn't like the taste of that medicine you left, so instead of taking it I gave it to my dog.

Doctor (indignantly)—Do you mean to say, madam, that you wasted all that medicine?

Patient—But it wasn't wasted, doctor. We wanted to get rid of the dog, anyhow.—Circle Magazine.

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TO REMOVE STAINS.

Chocolate and Cocoa Stains—Wash with soap and tepid water.

Scorch Stains—Wet the scorched place rub with soap, and bleach in the sun.

Spot Stains—Rub the spots with dry cornmeal before sending the clothes to the wash.

Grass Stains—Saturate the spot thoroughly with kerosene, then put in the washtub.

Mildew—Soak in a weak solution of chloride of lime for several hours. Rinse in cold water.

Blood Stains—Soak in cold salt water; then wash in warm water with plenty of soap; afterwards boil.

Ink Stains—Soak in sour milk. If a dark stain remains, rinse in a weak solution of chloride of lime.

Sewing-Machine Oil Stains—Rub with lard. Let stand for several hours, then wash with cold water and soap.

Iron Rust—Soak the stain thoroughly with lemon-juice; sprinkle with salt and bleach for several hours in the sun.

Vaseline Laine—Saturate the spots with ether, and lay a cup over them to prevent evaporation until the stain is removed. Use the ether with very great care.

Hot Tea and Coffee Stains—Soak the stained fabric in cold water; spread out and pour a few drops of glycerine on each spot. Let it stand several hours; then wash with cold water and soap.

Grease Spots—Hot water and soap generally remove these. If fixed by long standing, use either chloroform or naphtha. Both of these must be used away from either fire or artificial light.

Pitch, Wheel Grease, Tar Stains—Soft-on the stains with lard, then soak in turpentine. Scrape off carefully with a knife all the loose surface dirt; sponge clean with turpentine, and rub gently till dry.

Fruit Stains—Stretch the fabric containing the stain over the mouth of a basin and pour boiling water on the stain. In cold weather fruit spots can frequently be removed by hanging the stained garments out of doors over night. If the stain has been fixed by time, soak the article in a weak solution of oxalic acid or hold it over the fumes of sulphur.

Varnish and Paint—If the stain is on a coarse fabric, dissolve by saturating with turpentine; use alcohol if on a fine fabric. Sponge with chloroform if a dark ring is left by the turpentine. Be very cautious not to use chloroform or turpentine where there is either fire or artificial light.—Ex.

A Lancashire vicar was asked by the choir to call upon old Betty, who was deaf, but who insisted in joining in the solo of the anthem, and to ask her only to sing in the hymns. He shouted into her ear, "Betty! I've been requested to speak to you about your singing." At last she caught the word "singing," and replied, "Not to me be the praise, sir; it's a gift."

A prominent Southern physician, upon reaching the office one morning, found an old negro who had been a servant in his family standing in the waiting room. The old negro, after mentioning several painful symptoms, related his usual hard-luck story, and begged the doctor to prescribe.

The physician filled a small bottle, and said, "Take a teaspoonful of this, Mose, after each meal, and come back in a day or two if you do not feel better."

"Mars' John, I can't take dat medicine," answered Mose.

"You will have to take it if you want to get well."

"How'm I gwine take it? Whar'm I gwine to get de meals?"

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Handled on Commission and Sold to Highest Bidder, or Will Wire Net Bids.

500,000 BUSHELS OF OATS WANTED

Write for our market card. Wire for prices. Reference, Imperial Bank, Winnipeg.

**WESTON'S
SODA
BISCUITS**

Are in every respect a Superior Biscuit

We guarantee every pound. A trial will convince.

**ALWAYS ASK FOR
WESTON'S BISCUITS**

THE DRINK HABIT

Thoroughly Cured by the Fittz Treatment—nothing better in the World.

Rev. Canon Dixon, 417 King St. E., has agreed to answer questions—he handled it for years. Clergymen and Doctors all for the Dominion order it for those addicted to drink. Free trial, enough for ten days. Write for particulars. Strictly confidential

FITZ CURE CO.,

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For an Ice Cream Soda or A Fresh Box of Bon Bons
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**"ST. AUGUSTINE"
(REGISTERED)**

The Perfect Communion Wine.
Cases, 12 Quarts, \$4.50
Cases, 24 Pints, - \$5.50
F. O. E. BRANTFORD
J. S. HAMILTON & CO.,
BRANTFORD, ONT.
Manufacturers and Proprietors



Department of Railway and Canals,
Canada.

**TRENT CANAL
LINDSAY SECTION.**

NOTICE TO CONTRACTORS

SEALED TENDERS, addressed to the undersigned, and endorsed, "Tender for Trent Canal," will be received at this office until 16 o'clock on Tuesday, 17th November, 1908, for the works connected with the construction of the Lindsay Section of the Canal.

Plans, specifications, and the form of the contract to be entered into, can be seen on and after the 19th October, 1908, at the office of the Chief Engineer of the Department of Railway and Canals, Ottawa, and at the office of the Superintending Engineer, Trent Canal, Peterboro, Ont., at which places forms of tender may be obtained.

Parties tendering will be required to accept the fair wages. Schedule prepared or to be prepared by the Department of Labor, which Schedule will form part of the contract.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and in the case of firms, unless there are attached the actual signatures, the nature of the occupation, and place of residence of each member of the firm.

An accepted bank cheque for the sum of \$10,000.00 must accompany each tender, which sum will be forfeited if the party tendering declines entering into contract for the work at the rates stated in the offer submitted.

The cheque thus sent in will be returned to the respective contractors whose tenders are not accepted.

The lowest or any tender not necessarily accepted.

By Order,

L. K. JONES,
Secretary.

Department of Railway & Canals,
Ottawa, 17th October, 1908.



PENITENTIARY SUPPLIES.

FLOUR

SEALED TENDERS, addressed "Inspectors of Penitentiaries, Ottawa," and endorsed "Tender for Flour," will be received until **MONDAY, 30TH NOVEMBER**, inclusive, from parties desirous of contracting for the supply of flour until November 30th, 1909, for the undermentioned penitentiaries, namely:—

Kingston Penitentiary,
St. Vincent de Paul Penitentiary,

Dorchester Penitentiary,
Manitoba Penitentiary,
British Columbia Penitentiary,
Alberta Penitentiary, Edmonton,
Alberta.

Forms of tender and information as to form of contract will be furnished on application to the Wardens of the penitentiaries.

**DOUGLAS STEWART,
GEO. W. DAWSON,**
Inspectors of Penitentiaries,
Ottawa, October 20, 1908.

JOHN HILLOCK & CO.

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ARCTIC REFRIGERATORS

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Tel. 478, TORONTO

NEW BOOKS

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Studies in perspective. By Wm. T. Herridge, D.D. \$1.00 net

The Master of the Heart

Practical addresses to the young men and women of the Northfield Conferences. By Robt. E. Speer \$1.00 net

The Cross in Christian Experience

Containing Chapters on "Love's Supreme Disclosure," "Love in Four Dimensions," "Jesus the one Mediator," etc. By W. M. Clow, D.D. \$1.50

Bethlehem to Olivet

The Life of Christ, Illustrated by Modern Painters. By Rev. J. R. Millar, \$1.25

Go Forward

By J. R. Millar, D.D., Paper. A new booklet illustrated in colors 30c. net

Supposition and Certainty

Containing twelve chapters on "Marred Vessels re-made," "Love made Perfect," "Temptation and Victory," etc. By J. Stuart Holden 70c.

The Angel and the Star

A Christmas Booklet by Ralph Connor, Illustrated in Colors by Cyrus Cuneo, 25c. net

The Soul of Dominic Wildthorne

By Joseph Hocking \$1.25

The Harvest of Moloch

A strong story, original in plot and of intense dramatic interest. By Mrs. J. K. Lawson \$1.25

The Web of Time

By Rev. R. E. Knowles \$1.25

The Trail of the Lonesome Pine

By John Fox, Jr., author of "The Little Shepherd of Kingdom Come," \$1.25

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The LIVING AGE CO.
6 BEACON STREET BOSTON, MASS.



Synopsis of Canadian North-West.

HOMESTEAD REGULATIONS

A NY even-numbered section of Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

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

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

N.B.—Unauthorized publication of this advertisement will not be paid for.



SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Residence Chief Astronomer, Royal Observatory, Ottawa, Ont.," will be received at this office until 4.00 p.m. on Saturday, November 28, 1908, for Residence Chief Astronomer, Royal Observatory, Experimental Farm, Ottawa, Ont.

Plans and specification can be seen and forms of tender obtained at this Department.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the honorable the Minister of Public Works, equal to ten per cent. (10 p.c.) of the amount of the tender, which will be forfeited if the person tendering declines to enter into a contract when called upon to do so, or fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

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

By Order,

NAPOLÉON TESSIER,

Secretary.

Department of Public Works,

Ottawa, November 6, 1908.
Newspapers will not be paid for this advertisement if they insert it without authority from the Department.