

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum. OTTAWA, MONTREAL, WINNIPEG.

WEDNESDAY, JAN. 29, 1908.

Single Copies, 5 cents.

THE HOUSE OF PAIN

Florence Earle Coates, in Lippincott's Magazine.

Unto the Prison House of Pain none
willingly repair—
The bravest who an entrance gain
Reluctant linger there—
For Pleasure, passing by that door, stays
not to cheer the sight,
And Sympathy but muffles sound and
banishes the light.

Yet in the Prison House of Pain
things full of beauty blow—
Like Christmas roses, which attain
Perfection 'mid the snow—
Love, entering in his mild warmth the
darkest shadows melt,
And often, where the hush is deep, the
waft of wings is felt.

Ah, me! the Prison House of Pain—
what lessons there are bought—
Lessons of a sublimer strain
Than any elsewhere taught—
Amid its loneliness and gloom, grave
meanings grow more clear,
For to no earthly dwelling place seems
God so strangely near.

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BIRTHS.

At Tonglu, China, on Dec. 14, 1907, to Mr. and Mrs. J. B. Miller, a son.
On Jan. 14, at 482 Gilmour Street, to Mr. and Mrs. W. E. Gowing, a daughter.

MARRIAGES.

At 12 South Drive, Rosedale, on Jan. 18th, 1908, by the Rev. W. D. Ballantyne assisted by the Rev. Dr. Neil, David Alexander Dunlap to Jessie Donald Bell.

On 18th January, 1908, at the "Old First" Presbyterian Church, Fifth Avenue and 12th Street, New York, by the Rev. Dr. Howard Duffield, Jane Carlyle Hendrick, second daughter of William Jackson Hendrick, of New York, to John Sinclair Robertson, eldest son of J. Ross Robertson, Toronto.

At the residence of the bride's parents, River View, Newington, on Jan. 1st, 1908, by Rev. W. C. McIntyre, of Barre, Vt., Catherine J., daughter of D. J. McIntyre, to Charles M. Hollister.

At Montreal, on Dec. 28, 1907, by the Rev. Calvin E. Amaron, M.A., D.D., Charles William Phillips and Louisa M. Hainson, both of Berthier (en haut), Que.

At Hawkesbury, Ont., on 22nd January, 1908, by Rev. D. D. Miller, James N. Bales, Deputy Port Warden of Montreal, to Elizabeth Lough, daughter of Wm. McCrasker, of Hawkesbury.

DEATHS.

At Guelph, Mrs. James Goldie, in her 84th year.

At his late residence, Bendale, January 8, 1908, Amos Thomson, in his 84th year.

On Jan. 12, after a short illness, Geo. A. Cameron, in his 79th year.

At North Lancaster, on Jan. 5, 1908, Mrs. James H. Blair, aged 23 years.

At her residence, Toronto, on 16th January, 1908, Mary Anne Cowing, widow of the late Rev. Dr. Robertson, Superintendent Presbyterian Missions, Western Canada, aged 68 years.

At Oakland, Cal., on Jan. 12, 1908, of acute meningitis, Donald, youngest son of Nell K. Bain, Frizzell Avenue, Toronto, in the 24th year of his age.

At Hepler, Ont., on Dec. 21, 1907, Isabella Dawson, relict of the late A. B. Jardine, in her 86th year.

At the manse, Thorold, Ont., on Jan. 12, 1908, Janet Henry, dearly beloved wife of the Rev. J. W. McLeod, in the 36th year of her age. Very deeply regretted. Interred at Finch, Ont.

At his late residence, 918 Esplanade Ave., Montreal, Alex., on Sunday, Jan. 19, 1908, John Wilson, in his 82nd year.

At Newmarket, Ont., on Jan. 17, 1908, Catharine Belfry, wife of the late William Cane, in her 82nd year.

At Quebec, on Jan. 17, 1908, Sophia Ann Pitt, widow of the late Archibald Laurie.

On the 18th Instant, at her residence, 290 Major Street, Annie, beloved wife of Dougal Cameron, in her 79th year.

At Port Arthur, January 15, 1908, William Arthur Harrison, aged 35 years, late of Eastman's Springs.

At Orangeville, on the 20th Inst., in the 74th year of his age, Wm. Clark, father of W. J. Clark, of Toronto, barrister.

At the home of her niece, 21 Winchester Avenue, Westmount, Que., on Jan. 9, 1908, Catherine McKay, widow of the late William Smith, formerly of North Lancaster, aged 90 years.

W. H. THICKE

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NOTE AND COMMENT

New-laid eggs from South Australia may now be enjoyed at British breakfast tables at half the price of home new-laid eggs. Thousands of dozens have already been received in excellent condition, despite their journey of 13,000 miles. They keep because they are infertile eggs, carefully selected, chilled, but not frozen, and scientifically packed.

Discouraging of "that tired feeling" that affects those engaged in beneficent work, whether in the pulpit or in pastoral work, or in other forms of beneficence, Rev. J. H. Jowett recently said: "I believe it is caused by sheer bodily fatigue. . . . And it seems to me that if some of us went to bed a little earlier, and spent a few more quiet evenings by the fire, Christian work would gain much thereby."

Much comment has been caused in Ireland by the acceptance of government positions by three leading members of the staff of the principal nationalist newspaper. Few positions of this character fall to newspaper men in Great Britain, and the fact that they have been given to members of the staff of a nationalist paper has come as a great surprise.

An exchange comes to us every week with the statement, often repeated three or four times in an issue: "Now is the time to subscribe." Now is always a good time to subscribe to the Dominion Presbyterian. It is also a good time to send lists of people who ought to subscribe, so that we can send them sample copies and invitations. Any one who sends us such a list does us a favor.

Of the 80,000 Catholics in the Diocese of Antigonish, Nova Scotia, 45,000 are Highland exiles or their descendants. 20,000 are French, and 15,000 Irish. There are sixty Gaelic-speaking priests, of whom the dean is Bishop Cameron. An old man he is, who has himself seen Popes Gregory XVI, Pius IX., Leo XIII., and Pius X. Besides the sixty priests there are about fifty Gaelic-speaking nuns in the diocese, who are chiefly engaged in the schools.

Under the new marriage law in the State of New York, a husband or wife who is divorced upon statutory grounds may be sentenced to a term in prison. The first case under the law was tried last week and the man is to receive sentence. That is evidently a wise and righteous law, says the Herald and Presbyter. The administration of it faithfully will put an end to some of the wickedness that is too common, and will help to sustain the sanctity of marriage.

It is often argued that the great ethnic religions of the East have equal position with Christianity. The latter is merely a racial creed best suited to the white man. Like other well-sounding arguments, this one will not stand a little thought. If Christianity is racial, then it is Oriental, for it sprang to life and power in the East. That Christianity is adapted to Asiatic people is made plain by the single fact that Korea has accepted it with an aptitude and sympathy and enthusiasm which far outrun anything known in the history of the evangelization of the West. Korea is the unanswerable argument against the racial conception of Christianity.

The report of Mr. Mackenzie King on the question of Japanese labor in British Columbia, brought before the House of Commons, yesterday exonerates the Japanese Government and its consulate in Canada and lays the whole blame on what he describes as the "mysterious" Nippon Supply Company, which has a monopoly on both sides of the Pacific for supplying laborers to the C. P. R. and the Dunsmuir mines and the prospect of one with the Grand Trunk Pacific. Its contract with the C. P. R. alone, Mr. King says, is sufficiently large to ensure its continued existence.

The 'Jewish Year Book,' just published in England, estimates the total number of Jews in the world at about 11,081,000. Of these it locates 8,748,000 in Europe, 1,556,000 in America, 354,000 in Africa, 342,000 in Asia, and 17,000 in Australia. The Jews of Europe are divided as follows: Russia, 5,100,000; Austria, 3,100,000; Germany, 600,000; the Balkan States, 400,000; Belgium and Holland, 105,000; France, 80,000; Italy, 40,000. The largest Jewish populations in cities are given as: New York, 700,000; Vienna, 130,000; Berlin, 95,000; London, 80,000, and Jerusalem, 30,000.

In closing an article on the progress of temperance in Ontario, the Sentinel Review says: On the whole, the advocates of temperance have no reason to feel dissatisfied with the progress made in recent years. There are now about 320 places in Ontario under local option, and in a large number of the municipalities there is prohibition in fact as well as in name. There are many influences co-operating to promote the cause of temperance. Competition in the business and industrial world is so keen that there is little room and little chance for the man who is not always in a position to give his best. The great railway companies insist on strict sobriety on the part of their employees, and so have become strong factors for temperance. Modern medical science, too, is doing much to promote the cause by restricting, almost to the vanishing point, the use of alcohol. It may still be a debatable point whether or not alcohol is a food; but the whole tendency of medical science to-day is to discourage its use.

When a man dies from alcoholism, or when his death is hastened by the use of alcohol at some period of his life, it is always, except in too obvious cases, announced and recorded as due to something else, remarks the Montreal Witness. Only statistics gathered independently and in the scientific spirit can be counted on to give any approach to the truth. This has been attempted by the medical faculty in France with remarkable results. Those who travel in Europe continually tell us how harmless is the drinking in Continental countries, and people who have been brought up strict abstainers regard residence in France or Italy as so greatly changing the conditions as to make the precautions necessary in America not only needless but unwise. Yet what is the result of the statistics gathered by the French physicians who are presumably not temperance fanatics? Out of fifteen hundred deaths in hospitals and asylums, alcohol played a known part in one-third of the cases. The asylums taken alone showed a worse result, the alcoholic deaths being, in the case of men, one-half. In the general community the figure would be much lower than in these institutions, but if it could be ascertained it would probably produce a very serious impression on all well-wishers of mankind.

Two remarkable statements have been made concerning India. "Whereas there is one criminal Hindu in 447 of the population, in the Christian community there is only one found in 2,500. The Christian community has a reputation for truthfulness, honesty, and morality which reflects the influence of its education and Christian training." There are 17,000,000 girls in India who are candidates for educational privileges and only 400,000 are under instruction. The census of 1901 reveals the depressing fact that 277,728,485 persons are illiterate.

Quetta is an important city in the south of Afghanistan, on the border of India, and the English Church Missionary Society has here a medical and evangelistic mission. Dr. J. O. Summerhayes, of the medical mission, writes, "There are here some three hundred Protestant Christians and many Roman Catholics. We have had over 1,000 inpatients, 3,700 out-patients and 1,200 operations the past year. In the central Quetta hospital Christ has been faithfully preached daily. As a rule the preaching has been done in two different languages; first in the usual Hindustani, which may understand, and then either in Persian or Pushtu, according to the people in the room. We have also an excellent chance of evangelizing the districts around occupied by the Beluchis and Brahuis, who are only nominal Mohammedans, and not bigoted."

The annual meeting of St. Andrew's congregation, Renfrew, was held on Friday evening, January 17, 1903, the pastor, Rev. J. Hay, in the chair and D. W. Stewart acting as secretary. The reports from the various church organizations indicated good progress in every department of the work. That of the session shows 205 families, an increase of 5; 41 additions to membership; removals by death 4, by certificate and other causes 33; present membership 454. The total contributions to church schemes, including missionary purposes, was \$2,505, including \$293 from the W. F. M. S., \$78 from the McLellan Home Mission Band, \$25 from the "Busy Bee" F. M. Band, \$134 from the Sunday schools and Bible class, \$43 for the "Sailors' Mission, \$25 for Lord's Day Alliance and \$105 for the Bible Society. Receipts for ordinary expenditure, including stipend was \$2,778, for church debt \$1,193, Ladies' Aid Society \$608, for the organ fund and Boys' Guild \$6.20. The total cash receipts for the past year were \$7,158. Besides the above there were goods sent to Vegreville Hospital, Alb., and other points in the Northwest to the value of \$124. Messrs. P. S. Stewart Wm. Logan and A. D. Wishart were re-elected managers. Mr. J. E. Pedlow was chosen representative on Renfrew Victoria Hospital for another term. Messrs. Geo. Eady, Jr., and O. Wright re-elected auditors. Seating committee, Messrs. W. M. Dickson, O. Wright and M. McKinnon. Ushers, W. M. Dickson, O. Wright, Wm. Stewart, R. D. Scott, R. C. Wilson, John Anderson, Ben. Scott, Chas. Jamieson and W. D. Ross. The managers recommended an increase of \$300 to the minister's stipend, which carried unanimously by the meeting. The debt on the church was fully discussed and steps taken to make a large reduction in the present liability of \$12,900. With the strength and unity that prevails in St. Andrew's, the prospects for the current year are encouraging in every respect.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

A LARGER CHURCH POLICY.

Rev. Alfred Gardner, B. D. Toronto.

In face of unspeakable need and incomparable opportunities we Presbyterians in Canada are giving at the rate of less than \$2.00 a year per communicant for all the schemes of the Church. Under great pressure our Home and Foreign Mission Committees have been forced to extend the work and increase the estimates; but in view of the past our leaders have not dared to ask more than 5 or 6 cents a week per member, and are afraid lest that be not forthcoming.

The method hitherto has been to cut down estimates sent from the fields, to advance as little upon the work of preceding years as was possible without jeopardizing the work already in hand, to state to the Church the minimum amount required and make a somewhat panicky effort to secure it before the end of the year. Surely the time has come for a different and a better policy.

The Call of the Home Field.

It is evident that there must be a reasonable increase from year to year keeping pace with the growth of the church, the needs of our established Societies, and Aged and Infirm Ministers' Fund, and Widows' and Orphans' Fund are to be met. In French Evangelicalism there must also be a steady development, and in its educational work there should be rapid expansion. With the opening up to settlement of immense stretches of territory north and west, and an ever-increasing tide of immigration, it is scarcely possible to set limits to the growth of our Home Mission work, including Augmentation. If we are to do our duty by our land, and see to it that the growth of the church keeps pace with the growth of the country scores of new fields must be opened up each year and for a time receive help from those funds. And if we are to get men for this work—often of the most trying and unromantic character—the church must stand behind them, treat them decently, and give them such financial support as will enable them to meet their necessary obligations and live as self-respecting men. For our Presbyterian Church in Canada, anything but an aggressive Home Mission policy is suicidal.

The Call of the Foreign Field.

When was any church any more favored, or placed in a more responsible position in connection with its foreign missionary work? The eastern section of our church was first among colonial churches to begin Foreign Mission work upon its own responsibility, and the success of Geddie's work in the New Hebrides awakened an enthusiasm that has made possible the opening up of all our other fields. In Trinidad—as also in Demerara—the Eastern Division of our Church has an extensive work, evangelistic and educational, among the East Indians—a work that calls forth the admiration of all who visit that island. In Korea our church is helping to reap the richest harvest ever gathered in a foreign mission field. In this hermit nation, which longest kept its doors closed to the missionary, and where 25 years ago there was not one Christian, some 30,000 were enrolled by the various missions this last year, as having accepted Christianity. Dr. Mackay, our Foreign Mis-

sion secretary, preached in a Presbyterian church at Pyeng Yang seated for 1,500, and yet the men and the women meet at different hours because the church will not accommodate them at one time. This is one of four Presbyterian churches in that city. On the east coast, where our missionaries are located, the work is not so far advanced, but here, too, there is a great eagerness to hear the word, converts multiplying more rapidly than they can be instructed, and Dr. Mackay writes: "What a pity it is that our Korean staff of missionaries cannot be greatly increased, so as to take advantage to the full of this gracious visitation."

In India, we have "a nation in the making." Three hundred millions of our fellow subjects are slowly coming to freedom and to national self-consciousness, under British rule. The process is slow and hard, and the dangers many, and only in making India Christian is there any solution of the problem. Our share in the work is to evangelize three million of these people in the central provinces, and raise up in their midst a community of self-supporting, self-respecting Christian people.

The call is urgent to-day for the strengthening of work in the centres already occupied, for the development of industrial work, and for the opening of two new stations at Barwani and Sirdarpur, where the people are friendly and the authorities ready to deal generously in the granting of sites for buildings.

In the Island of Formosa, though our work is chiefly among Chinese, the government is Japanese, and our medical and educational work must be better equipped and on a more adequate scale of our missionaries are to be respected and the Christian Church planted by George Mackay is to maintain and increase its influence.

China, incomparable in the multitude of her people and in the conversion of centuries, is now changing more rapidly than ever Japan did. Western methods and western education are rapidly being introduced. For the time being Chinamen have swallowed their pride and will listen to any one who can give them the new knowledge. Mission schools and mission teachers have a chance today as never before and the Church can have a large share in training the makers of the new China, if only she will rise to her opportunity and at once provide the missionary leaders and the necessary equipment. It will require millions, but Protestant Christendom has the millions, and a redeemed China is worth it to the kingdom of God and to the world.

Our share in the redemption of China is to evangelize and furnish Christian teaching to some eight million people in north Honan and in the Macao district. We need at once to open and equip a new centre at Kong Mun in the Macao field. In Honan the educational work should be strengthened immediately and a fourth station planted as a centre for evangelizing effort. In fact, if we are in any worthy way to meet our responsibility, and to put the Christian impress upon these millions while they are open to influence, we must double our staff and equipment within the next three years.

If our foreign mission work were developed in accordance with present needs and with a view to honestly overtaking the field allotted us, we would need an annual revenue of \$500,000 for that work alone; and a similar amount will be needed within the next few years for our home work.

In view of these facts is it worthy of our church to go on in the same old way, adding a few thousand dollars each year, and trying to whip the people up to giving the minimum required? Has not the time come for a broad, decisive, forward policy?

The New Policy.

Why should not our Presbyterian Church in Canada definitely set before herself a policy commensurate with the task allotted her and worthy of the confidence placed in her by her Lord and Master?

Is it too much to ask the Western division of the Church to aim at raising her contributions to the Schemes of the Church to the \$1,000,000 mark within three years? Is it too much to ask the Eastern division of the Church to reach the \$200,000 mark within three years?

This seems rather startling at first suggestion, but it means an average of only \$5.00 per communicant; and who will say that would be a burden on a church, whose average wealth is so high?

The danger of these averages is that the ordinary well-to-do individual is apt to say, "If it is only a matter of \$5.00 each, why have I my \$5.00. That is my part. Let others do the same and all is provided." We must ever keep in mind that many communicants have no income and cannot give at all; further, that many who have the means do not, and will not give. Those who believe in the work, who have the heart to obey Christ, must be depended upon to do their own share and the share of those who deny their Christianity by giving nothing.

But making all allowance for those who cannot and those who will not help, we can easily reach the amount stated if three things can be done.

(1) Make the people acquainted with the facts.

(2) Introduce such methods as will encourage the multitude of our communicants to give small amounts frequently and regularly.

(3) Interest the strong men of the Church to invest some adequate portion of their time and money in the extension of Christ's kingdom.

Now is it not possible through the pulpit and the Layman's Missionary Movement to bring our men face to face with the facts, have them see that this is the greatest and grandest enterprise of the ages, and induce them, not to give a collection, but to invest some adequate share of their wealth?

Is it not possible also, in these days of cash payments, when all classes of people in country and city have ready money, to introduce the system of weekly offerings for missions, into almost every congregation? Even when the congregational revenue is not obtained by weekly offerings, there is no reason why each member should not contribute weekly by envelope to missions.

There are few congregations where an average of ten cents a week from each member for all the schemes of the Church could not be obtained, if only it were given weekly. The poorest congregation should aim at that and could do it; and the gifts of the wealthy would flow in for further extension.

Is not this worthy of a united effort from ocean to ocean?

Information concerning the system of Weekly Offerings for Missions, and how to introduce it, can be obtained by writing to the Convener of the General Assembly's Committee on Systematic Benevolence, Presbyterian Church Office, Toronto.

NOBILITY AND BLESSEDNESS OF WORK.

"Whatsoever thy hand findeth to do, do it with thy might."—Ecc. ix. 10.

The wise sayings of great men are a guide and help to us in life. When they are the result of their observation and experience of life, they are very valuable to us. We are often led astray by our raw and hasty reflections. They have been made on such a narrow basis of experience, that on the day of testing we can find no support in them. They break down, and we break down under their guidance. To think deeply and act nobly in life, we need large and continued and varied experience. It is out of an experience that has touched life at all points and under all circumstances that Solomon speaks to us here when he says, "Whatsoever thy hand findeth to do, do it with thy might." It is not the enthusiasm of youth, nor the hot haste of first successes that addresses us here, but the calm, deliberate, judgment of one who knows what is worst and best in life. Solomon had gone down to the deepest depths of lust, and had risen up to the highest mountain peaks of the religious life, and, as the result of it all, he gives this message to humanity, "Whatsoever thy hand findeth to do, do it with thy might." When we were in the distraction and confusion of the Crimean war, Dean Stanley, who was only a Canon then, and Carlyle were walking together, when Stanley said to the Sage of Chelsea, "What, under the circumstances, is your advice to a Canon of an English cathedral?" And the great preacher of reality paused for a moment, and looking at his young friend, replied, "Whatsoever a man findeth to do, do it with thy might." Work for Carlyle was the solace and joy of his own life, and he knew that there could be no better thing for ardent and gifted young life. Has he not said, "Two men I honour and no third. First the toil-worn craftsman, second the inspired thinker, who conquers heaven for us. If the poor and humble toil that we may have food, must not the high and glorious toil for him in return, that he may have light and guidance, freedom and immortality." It is this gospel of work that Carlyle preached so successfully to his generation, and he lived what he taught. Whether we work by the brain or by the hand, the Divine direction for us runs—"And whatsoever ye do, do it heartily, as to the Lord, and not unto men."

What a power there is in work to keep the mind free from distraction, the avenues of the soul open to God, and our hearts shut against the temptations of life. Against material greatness, luxurious idleness, moral decay, and false views of life, the King preacher could suggest no better remedy, no higher comfort, than work. It is the finest body-guard of protection against the evil influences of our age. God Himself works in the fields of creation, the spheres of Providence, and the mysteries of redemption. The Divine life is not one of masterful inactivity, selfish enjoyment, and cold indifference to the fate and fortunes of His creatures. Speaking of those outer and inner relations of the Godhead, Christ has said, "My Father worketh hitherto, and I work." God worketh in the life of the universe, the laws of nature, and in the preservation of every human being. Not only does the Father work, but the Son also works. When He came into our world, there never was a life so spent as His was in the service of God and man. When He went back through the loneliness and agony of the Cross to Heaven and His throne there, He only rose to a new and higher sphere of work. There is no pause and no break in His mediatorial work. He is even at the right hand of God, who also maketh interces-

sion for us." With work stamped upon the face of the universe, with nature renewing her life and continuing it through work, with God ever working and Christ ever continuing His work, and with the conviction that the best things in life can only come to us through work, how is it that work has been despised by so many races, and looked upon with such disfavour by so many people, and often treated in civilised countries as the badge of degradation and slavery? The reason is because so many nations and large sections of society in all lands have fallen away from God, His life, ideals and practice. It is those Governments and peoples that are despotic and military, spendthrift and idle, speculating and gambling, cruel and oppressive, that despise work, and sneer at those who do work; for the inner article of their creed is that a gentleman is one who does not work. But through the new conditions of modern life, labour has regained its lost place, and it is now the great driving and uplifting force in civilisation. Invention and discovery, machinery and legislation, social and industrial life, humanity and Christianity, have all joined hands to elevate and ennoble work. "There is a perennial nobleness and even sacredness in work. The latest gospel in this world is to know thy work and do it. Blessed is he that has found his work; let him ask no other blessedness. All true work is religion."

A beautiful tradition has come to us of a monk to whom Christ came when he was praying in his cell. His soul was filled with rapture at the sight of his blessed Saviour. He felt an unspeakable joy within him. As he gazed on the adorable Christ, the convent bell rang, calling him to go to the gate to distribute the bread to the poor waiting there. Suddenly a great conflict rose within between his work and enjoyment. Shall he go or stay? then a voice whispered to him, "Do thy duty: that is best, leave unto thy Lord the rest." He did not hesitate—he arose and went, and having faithfully discharged his duty he returned to his cell, and to his unspeakable joy found the vision of his Saviour still there, and when his Divine Master spoke to him it was to say, "Hadst thou stayed I must have fled." "Work is life, and idleness is death," no matter what the pretext may be that excuses it. It has been pointed out that idleness is a three-fold curse—a vice, for it injures the body; a crime, for it injures others; a sin, as it is disobedience to the commands of God.

Not only does the text teach us to work, but tells us how to do it—with our might; that is, we are to do it with our head and heart and hands. There is no place in the workshops of God for scamped and shoddy work, and why should we make room for it in the workshops of man? Without shedding of blood there is no remission of sin, that is the work of the Atonement, and it is the atonement that makes the rule for the road of life; for without the shedding of blood and sweat of soul there is no enduring work in the spheres of human enterprise, as well as the Divine sphere; and as it was done in the latter case with conflict, so must it be done in the former. When John Bright was sitting alone in the desolation of his first great family sorrow, Cobden visited him. They talked much, and among other things Cobden said to Bright, "There are thousands and thousands of homes in England at this moment where wives and mothers and children are dying of hunger. Now when the first paroxysm of your grief is passed, I would advise you to come with me, and we will never rest until the Corn Laws are repealed." Bright soon joined him, and he found strength and consolation in working for and saving others. Never were there two men who so nobly fulfilled the command of the text, and who were a greater blessing to their country. H.

SENT OF GOD.

By Rev. E. H. McIntosh, M. A.

A good bit of scripture wherewith to spur one's self in the day of slackness is that great saying of our Lord, "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work". It stings us with the splendors of the double thought.

First, I am sent of God to do certain work. I have not happened into this time and place. I have a work to do which none other can perform, which will remain undone, if I do not ply my hand. Sent of God! What a sweetly solemn consideration. It is with something of awe that we read:—"There was a man sent from God whose name was John." What a mighty opportunity! What a terrible responsibility! Yet, if the truth were realized, any of our names might be inserted in that passage instead of his and the noble saying lose not one whit of its force. God needs His heralds yet, and we are sent of Him to do His work.

Then, "the night cometh, when no man can work". We have but a day, comparatively speaking, in which to do our work for Him. How inexpressibly pathetic is this description of our little life. Who has not been thrilled by the touch of the rosy fingers of the morning, the blaze of noonday, the glory of the sundown, the mystery of the gloaming, and the deepening night? Who has not been moved more profoundly far by the charm of childhood, the strength of manhood, the serenity of age, and the awfulness of death? How like the changing face of day is the experience of our life! If we have a work to do, there is but a bare day in which to do it.

We should be as jealous, then, of the passing hours as is the farmer toiling amid the bearded grain. If for a moment a fugitive cloud covers the sun, he bares his brow to the cooling breeze, and looking up, he notes how far the day is spent, and mentally he says, "We have a lot of work to do; we must hurry; it will soon be dark." So let us look up and take an inventory of our years. Our sun, where is it? Have our shadows shifted to the east? Is the day declining? How much substantial service have we rendered? How much urgent work remains to be accomplished? Should not the prayer rush from the heart and tingle to the lips. "O God, let us hasten before the dark comes on. Let me do with all my might whatsoever my hands find to do, for the day is swiftly passing and 'after that, the dark'!"

Antigonish, N.S.

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However dark and profitless, however painful and weary, existence may have become; however any man, like Elijah, may be tempted to cast himself down beneath the juniper-tree, and say, "It is enough, O Lord!"—life is not done, and our Christian character is not won, so long as God has anything left for us to suffer, or anything left for us to do.—F. W. Robertson.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLEJESUS THE SAVIOUR OF THE
WORLD.*

By Rev. P. M. MacDonald, M.A., Toronto

As Moses lifted up the serpent, v. 14. A little lad who was playing on a city street, saw a ladder against a tall building, and concluded to go up to the top. For the first part of the climb he was all right; but when nearly half way up he tired, and wished himself down again on the solid ground. To see how far he had gone, he looked down, and his head turned giddy and he nearly lost his hold. What could he do but cry? Clinging to the rungs, he screamed for help. No one was in sight below. He seemed alone. But he was not alone, for above him he heard a voice gently saying to him, "Look up, my boy, and come up." He obeyed, and at once his giddiness went away as he saw at the ladder's top a kind face. Up and up he climbed, until the strong arm of the workman on the roof reached down and drew him to safety. When we look away from ourselves and all that is about us to Christ, we are drawn to safety.

God so loved the world, that he gave his only begotten Son, v. 16. In the days of Queen Elizabeth, a man wrote the Bible in such small letters, that the whole book could be put inside the shell of a walnut. We have in this verse the Bible in miniature. It contains the whole gospel. It shows the origin of man's redemption—God's love. It tells how great that love was—He "gave his only begotten Son." It shows the fact of redemption was accomplished by the sacrifice of Christ. It tells us how we may partake of the Son of redemption—by believing on the Son of God. It defines, negatively and positively, salvation—escape from perishing and the possession of eternal life.

He that believeth... is not condemned, v. 18. The raiser of the celebrated Shiraz poppy relates how he found in his garden a patch of common wild field poppies, one solitary flower having a very narrow edge of white. He preserved the seed of this one, and by careful culture, year by year, the successive flowers got a larger infusion of white to tone down the red, whilst the black central portion was gradually changed until the whole flower became absolutely white. So, divine grace, working through faith, turns a selfish, sinful nature that is under condemnation, into the rarest beauty of purity and righteousness.

Men loved darkness rather than light, v. 19. That is death in life, to love darkness rather than life, to live, and yet to be dead in trespasses and sins—dead in sinful practices and selfishness. In Coleridge's vision of dead men standing up and pulling at the ropes and rigging of the ship. This is only too true a picture of many who live, and yet are dead. They are the puppets of pleasures that pollute; they are the victims of vices that devastate. They are dead while they live. But even unto them comes the word of God, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

Let his deeds should be reproved, v. 20. "Better a little chiding than a great deal of heart-break," says Shakespeare. But the foolishness that sin produces in us either denies this or is blind to it. How hard it is for some to see that it

*S.S. Lesson, Feb. 2, 1903.—John 3: 14-21. *Commit to memory vs. 14-16. Study John 3: 21. Golden Text—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3: 16.

is easier to extinguish a flaming torch than a blazing house. From dread of a deserved reproof for sin, men go on heaping up wrath against the day of wrath. David kept silent about his sin and long shunned the consequences of confession. But his misery was very great; until he came to the light with his faults, and then he found forgiveness. God will not always chide, and the little chiding we get when we come in penitence to Him, is as nothing compared to the heart-breaking of impenitence and continued wrong-doing. His reproof is a remedy to cure an ill, and not a rod to inflict vengeance.

He that doeth truth cometh to the light, v. 21. I once saw a fleet of yachts lying becalmed on a summer sea. Their sails were hanging limp and still. The only motion in the scene was made by the occasional wash of a passing steamer. Presently a sloop came along, threading her way among the becalmed boats. Her sails were as limp as any in sight, but she went on her way steadily and quietly. You know the secret of her progress. She had power within that propelled her on her course. Every Christian, by virtue of the indwelling Christ, does the things that truth requires, and so he goes independent of the winds and tides of life, from darkness to light, from strength to strength, until the light of home surrounds him.

PRAYER.

Sabbath follows Sabbath in quick succession. The swiftness with which time passes should remind us of the hourless tranquility of eternity—the eternal Sabbath Day. O Lord, so plant the hope of a glorious eternity spent with Thee in our hearts, that our whole lives may be a straining after the high things which shall best qualify us for life and service with Thee. Amen.

LIGHT FROM THE EAST.

By Rev. James Ross, D.D., London.

Serpent—Nearly all ancient nations worshipped the serpent. In Egypt it was the symbol of healing virtue, as it was later among the Greeks. The fear of its deadly fangs made it an object of reverence, in the first instance, and it was but a step to believe that, as it had such power to kill, it must have unique power to cure. A living snake was kept in some temples as the representative of the tutelary demon, and a cobra in the act of striking, on each side of a winged globe, is often sculptured over the temple doors.

Light—Early in the history of religious thought men divided the universe into two divisions—evil and good. Darkness was the natural symbol of the one, and light of the other. Because of the joy which the natural light brings to almost all living things, it was made the emblem of every influence which strengthens the natural and moral life, and advances the highest interests of men. So, it came to be applied to truth which illuminates the darkened understandings of men, to the teachers who communicate this truth, to Christ as the greatest of all teachers, to God Himself, and to the surroundings in which God dwells as emblematic of His moral purity.

"Time is a parenthesis in eternity," says a fine old classic. When an earth-born man is baptized in the Spirit of Jesus the brackets are removed and he begins to live in the ageless state. "He that believeth on me hath ageless life." This in Jesus' prophecy of life.—Dr. John Watson.

LEST WE FORGET.

Kipling wrote verses in "Lest We Forget" that will not be forgotten. They reach the hearts of men. Moses gave utterance to the spirit of Kipling's verses in his farewell address in Deuteronomy. He recognized the tendency of the heart to forget spiritual things in times of prosperity; the material thing looms up so large and is so close at hand. "Beware," Moses said, "lest ye be full and forget God" (Deut. vi. 12). The wells and fields and walled towns would bend their eyes to earth and they would forget to look up. What was true of the Jew in the long centuries before Christ is true of the Jew to-day in the presence of a material civilization.

New York City to-day is the greatest Jewish centre of the world. While London, the world's metropolis, has only 80,000 Jews, New York has 700,000. Do they crowd the synagogues, devour the Hebrew scriptures, keep by the old faith, worship the God of their fathers? It has been stated over and over again that the younger Jewish element has almost entirely lost the faith of the fathers. The older people frequent the synagogue, live the life of prayer. It was a characteristic answer that a young Jew made: "America is a place to make money; we have no time to read the Bible." What is true in New York is, to a large extent, true elsewhere.

A writer in a French Review recently gave a world survey of Judaism. He speaks of their leadership in public affairs, their large financial power in the money market. But he notes their loss of the spiritual element in their lives. He says: "In a relatively short space of time an extraordinary transformation has taken place in the essential character and characteristics of the Jewish race. Beyond his love of gain and his genius for business nothing remains to him of the traditional Jew. No longer will he recognize his Judaism; he is now particularly active in denying it. Alas for his religion, it has gone with the rest of his institutions, and he hardly knows, if he ever sees, his Talmud and the Old Testament. His synagogues are deserted."—O. P. E. in Herald and Presbyter.

"STRIKE A LIGHT."

The world has too much of enticement for us all. Its riches and its festivities allure us. Our associates are busy in the pursuit of wealth. There is the rush on the trains and the trolleys and on the streets, and unconsciously we are sucked into the maelstrom and feel the materializing influence of our own spiritual life. What others read, we read; what others talk about, we talk about; the things in which they are interested we are interested, and so it comes about that closeness of touch with God is wanting. Fervor of spirit is gone, love of the Bible and of things relative to the Kingdom of God seems to have taken the wings of the morning. The vision is no longer upward; it is outward and downward. The awakening of this thought or the consciousness of this condition, is God's call to us to pull down the shades and light the lamps within. It is his reminder that we should turn our eyes away from the things which benumb and deaden the finer sensibilities and turn them inward. Strike a light and see how the soul is flourishing.—United Presbyterian.

All men may have equal rights, but only a few get them.

DON'T BELIEVE IN FOREIGN MISSIONS.

By Rev. John Woods, D.D.

"I don't believe in foreign missions."
Oh, you don't! Then you think Christianity ought to have died where it was born, in the little country of Palestine, about the size of the State of New Jersey, or one-sixth as large as Ohio. The moment the gospel was carried beyond the Holy Land it became a foreign missionary enterprise. Before the death of the last of the apostles it had been carried throughout the Roman Empire, and firmly established in three continents.

Don't believe in foreign missions! Then you think that when Jesus commanded his followers to go into all the world and make disciples among all nations, he laid upon them an unreasonable and hopeless task. You think that, when Jesus said, "I am the light of the world," when he assumed to set up the kingdom of God among men; or when he declared, "Heaven and earth shall pass away, but my words shall not pass away," he was simply a visionary, carried away by his own enthusiasm, and cherishing ideas and aims that could by no possibility be realized.

Don't believe in foreign missions! Then you do not think much of the prayer which our Saviour has taught us: "Thy kingdom come; they will be done in earth as it is in heaven." You are not in sympathy with Christ, for the salvation of the world is a cause which lies near his heart. He loves the poorest Hindoo and the most benighted African, and died that they might live.

Don't believe in foreign missions! Then you must believe in selfishness. We have a good thing, let us keep it for ourselves. We have long enjoyed the blessings of Christianity, its noble ideals, its pure morality, its inspiring precepts, its gracious promises, its immortal hopes; but to impart these to the heathen is not our concern.

Don't believe in foreign missions! Then you have no appreciation of some of the noblest lives that have ever lived on this planet. Think of the great company of saintly men who have given themselves to the cause. It shines with the names of Carey, and Henry Martyn, and Brainerd, and McChesney, and Schwartz, and Elliott, and Bishop Heber, and Adoniram Judson, and Scudder, and Dr. Duff, and Eli Smith, and Robert Morrison, and Hudson Taylor, and Mackay of Uganda, and Lowry, and Moffatt, and Livingstone, and Dr. Patton. What a constellation that is! But to you it is nothing. The mention of these names will not quicken your pulse one beat to the minute, for the heroism of foreign missions is nothing to you! You don't believe in it. What must Jesus think of you? Herald and Presbyter.

The true Christian is always beneficent; he cannot be otherwise, for the spirit of Christianity is the beneficent spirit. Christianity is a religion of benevolence, a religion which prompts to confer favors. Therefore he is not a Christian who is not all the time seeking reasons for conferring favors, and much less is he Christian who "shuts up his bowels of mercies" or strives to avoid conferring favors or bestowing benefits whenever the opportunity is offered. One would suppose that the office of the minister would be not so much to stimulate believers to benevolence as to instruct them in the exercise of it.

Never to tire, never to grow cold; to be patient, sympathetic, tender; to look for the budding flower and the opening heart; to hope, always, and, like God, to love always—this is duty.—Amiel.

"YE SHALL RECEIVE POWER."

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

How much empty, useless effort has been put forth because this word has been forgotten! It is for all Christians, and a word of ringing, gladness cheer it is. It brings heart and hope to the most despondent, and a sweet assurance to the most doubtful, and a brave courage to the most fearful. It is a word in season, a word for all times. The Spirit of God in the soul brings life, light, love, joy, peace, or, in the great comprehensive word used here, power.

And what a precious and far-reaching power it is! By it we enter into the thoughts of God as given in the sacred scriptures, so that we understand them and feel their spiritual grace in our hearts. The Spirit causes the seed of the Word to germinate and give forth its rich life in an abundant fruitfulness.

The Spirit gives us power to speak the truth revealed to the soul, with a heroic and fearless bravery, to whomsoever it may be sent. This is a power that presses on the inner nature with a constraining energy, so that we are led to say with the early disciples: "We cannot but speak the things which we have seen and heard." We dare not be "disobedient unto the heavenly vision."

In this Spirit-given power we exercise the graces of the Christian character, "the fruit of the Spirit," which is, "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." The abundant opportunities that arise in the friction and fever of daily life are not allowed to slip unimproved. Alas, opportunity to exercise a grace is often lost by our resisting the Holy Spirit and yielding to the enmity of our carnal nature. We are not led by the Spirit, but driven impetuously by our own passions, and, as a result, our graces are not cultivated and caused vigorously to grow.

The same power strengthens us to stand up for Christian principle, affirming and maintaining the sanctity of the Sabbath, the Holiness of God's house, the perpetual necessity of family religion, the need of unceasing prayer as the expression of the new life of God in the soul of man.

From the Holy Spirit we receive power to endure hardness as good soldiers of Jesus Christ, to stand up for Him and fight the good fight of faith. At the time one is so engaged, it seems to be of little avail; unlikely to bear fruit, and more likely to perish; but, as Samuel Rutherford was wont to say, "God's seed will come to God's harvest." The battle is the Lord's, and we do not fight in vain. He who fights, develops his own character, and makes it possible for others to do the same under better conditions.

Have we power? This power? If not, listen to Christ: "If ye being evil, know how to give good gifts unto your children, how much more shall your heavenly father give the Holy Spirit to them that ask Him?"

Galt Ont.

Are you seeking to be your best, to those nearest you? If not, you may be quite sure you are missing some of life's purest joy and highest service. How often the teaching of the Christian home is discounted by the want of earnest effort to please and gladden and serve in the family circle. To those nearest to us, God has given a stronger claim upon us than any others in the world.

Christ comes only to the want of the soul. We shall know him, love him, feel his saving power, the glory and the blessedness of his birth in our souls, only when he heartily desires him.—Selected.

FOR STRANGERS AND THE SICK.*

Some Bible Hints.

Christianity is a glorious thing now; but its present glory is only a shadow of what it will be (v. 31).

There is something of the sheep and something of the goat in each of us, and we cannot divide them; only Omniscience can strike the just balance (v. 32).

The Kingdom is not earned by us, but inherited; not prepared by us, but prepared from the beginning (v. 34).

Christ's identification with the needy is not a figure of speech; he is in them (v. 35).

Suggestive Thoughts.

Is hospitality a lost art with us? If so, with it we have lost much of — Christ.

Each of us is some time to be sick, and to know in our experience how blessed is kindness then.

Foreigners are strangers, and this lesson is a home-mission plea for hospitality toward them.

All our social committees should endeavor to turn our sociability where it is needed,—toward the strangers and the sick.

A Few Illustrations.

Our hopes are part of our Christian capital. Is it lying idle?

Sickness is a Christian opportunity. Some are shut away from the world that Christ may come in to them. Their feet are clogged that they may be blessedly caught.

What if the size of our heavenly mansions depended upon the number of rooms in our earthly mansions used for Christ?

No excursions so far as those one may take with "shut-ins"! Stairways rise from sick-rooms into the unseen world.

To Think About.

Do I grudge time spent with those I may never see again?

Do I see Christ in strangers?
Am I preparing happy memories for my own sick-bed?

A Cluster of Quotations.

Like many other virtues, hospitality is practised in its perfection by the poor. If the rich did their share, how would the woes of this life be lightened!—Kirkland.

If a man be gracious to strangers, it shows that he is a citizen of the world, and his heart is no island, cut off from other islands, but a continent that joins them.—Bacon.

In sickness the soul begins to dress herself for immortality.—Jeremy Taylor.

Disease generally begins that equality which death completes.—Johnson.

Some men treat the gospel as they would a rose; they tear it to pieces in their indiscriminate craze for analysis. Others place it where they may enjoy its sweetness.

There is always hope for one whose soul can be moved by the tender voice of sympathy.

Daily Bible Readings.

M., Feb. 3. Loving the stranger. Deut. 10: 18, 19.

T., Feb. 4. Hospitality. 1 Tim. 5: 1-10.

W., Feb. 5. Brotherly love. Heb. 13: 1-3.

T., Feb. 6. Jesus and the sick. Luke 4: 38-41.

F., Feb. 7. The calling committee. Jas. 5: 12-15.

S., Feb. 8. Christ's command. Matt. 10: 5, 15.

*Sun., Feb. 9. Ministering to strangers and the sick. Matt. 25: 31-46.

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OTTAWA, WEDNESDAY, JAN. 20, 1908

We take pleasure in placing before our readers the clarion call of Rev. Mr. Gandier for "a larger church policy." His earnest words should have the effect of deepening the church's interest in Home and Foreign missions and inciting everyone to do more than ever before for the extension of Christ's Kingdom in the world. They should also lead to a better and more orderly system of raising money for carrying on mission work.

COMPARATIVE STATEMENT.

Dr. Somerville says, under date 27th January, only four weeks and a half remain of the Church's financial year. As many congregational treasurers delay sending in contributions for schemes till within a few days of the close of the year, this makes it impossible to announce, with any exactness, the condition of the several funds until it is too late to be of service. If a supplemental contribution from every congregation and mission station could be given at the close of February and remitted to the treasurers East and West, to be apportioned to the various funds in which there were deficits, it would be a boon to the Church, and would enable committees to report a clean sheet to the General Assembly.

The following are the receipts to January 25th:

	1907.	1908.	Amount required for year.
Knox College	1,745	1,909	9,000
Home Mission	60,764	71,688	180,000
Augmentation	10,568	10,523	45,000
Foreign Mission	41,919	37,738	122,000
W. and O.	3,620	4,518	15,000
A. and I.	5,221	4,419	18,000
Assembly	1,877	1,894	5,000
French Evangelization	6,330	7,546	24,600
Pointe-aux-Trembles	4,880	5,990	19,000
Temperance and Moral Reform	—	—	208.25 5,000

MR. LEMIEUX AND JAPAN.

The interests of missions, alike with the interests of the British Empire, of Canada, and of the English-speaking world, are all more or less bound up with the recent successful mission of the Hon. Mr. Lemieux to Japan. The situation was a complicated one. Japan is Britain's ally, and it was not desirable that Canada, as part of the British Empire, should needlessly antagonize the vigorous young giant of the Orient. Yet it was impossible to overlook the dangers and difficulties which would necessarily grow up on Canada's Pacific coast were an overwhelming tide of Asiatics to overflow, first British Columbia, and then the rest of the Dominion. Britain naturally did not desire Japan's national susceptibilities to be stirred into explosion through Canadian action; and Canada, looking to a future of indefinite expansion of trade with the Orient, had substantial reasons for desiring to maintain cordial relations with the trans-Pacific countries. From the standpoint of the open door to missionary effort, also, it would have been a thousand pities had the anti-Japanese agitation in British Columbia raised a counter-barricade in Japan against the messengers of the Gospel.

What was clearly desirable, if it could be attained, was such an arrangement as would at once be consonant with Japan's national susceptibilities as a rising world Power; as would be not antagonistic to the principle of Britain's alliance with Japan; and which at the same time would prevent the influx into Canada of more Asiatics than could be safely admitted at one time into the body politic.

To accomplish all this, in the face of a considerable agitation, particularly in Canada's Province nearest to Japan, was a large order. It was a problem, the solution of which called for careful handling and diplomatic skill of no common order. It is gratifying to be able to state that Hon. Mr. Lemieux, as the envoy to Japan of the Dominion Government, has accomplished all we have outlined above as desirable. The Government of Japan has agreed to take efficient steps to restrict Japanese emigration to Canada. Contract emigration will be stopped altogether. The emigration of Japanese by way of Hawaii is to cease, and regulations to that end have been promulgated. Hon. Mr. Lemieux is to be congratulated on the great success of his mission to Tokio.

In this connection complimentary mention must also be made of the very able report on the former Japanese influx to British Columbia, from the pen of Mr. Mackenzie King, the capable Deputy Minister of Labor. This report has been well described as a State paper of unusual interest and importance.

The telephoto attachment has proved a splendid addition to the use of a camera. It was designed to enable the photographer to obtain magnified pictures of scenery and buildings at a considerable distance.

THE KNOWN AND UNKNOWN

By Knoxonian.

Once upon a time a group of visionary people, of a little sect we need not name, were seated upon a rock at one of our St. Lawrence watering places, engaged in conversation. A matter-of-fact theological professor chanced to pass near the rock on the way to his morning dip. One of the visionaries told him that they were conversing about the UNWRITTEN words of the Saviour, and asked him if he would join in the conversation. The matter-of-fact theologian modestly replied that he was quite well satisfied with the WRITTEN words, and always preferred THEM to the words that were UNWRITTEN and are now unknown. Conversing about unknown words must be a very unsatisfactory kind of exercise. It does no more for one's spiritual nature than was done for Ephraim by the diet that Hosea alludes to in the first clause of his twelfth chapter. The fact it is very much the same kind of diet. That kind of diet may do fairly well for the sect those visionaries referred to belonged to, but no Presbyterian ever thrives on it. It does not agree with the Presbyterian constitution.

Talking about unknown words, however, is not much more unsatisfactory than talking about unknown events that may occur in 1908. "Nobody knows what may happen this year," says one one fond of peering into the unknown future. Well, that is true as a mere proposition. It is also true that the probabilities in favor of certain things taking place are so great that for all practical purposes they amount to a certainty. There is nothing absolutely known about this new year, but the probabilities are a million to one that certain things will take place.

Your note falls due at the bank in thirty days. Now it is not an absolute certainty that the bank will try to collect that note. The probabilities are, however, a million to one that you will hear from the bank or its solicitor about that time. In fact the probabilities come so near an absolute certainty that you had better have the money ready.

The minister does not know any more about the future than any other man. Still every minister is reasonably certain that if his health does not break down he must prepare and preach between fifty and 100 sermons during the year. Things may occur that he now knows nothing about, but he may rest assured that when the clock strikes eleven on each Sabbath forenoon he will be expected to enter his pulpit with a new sermon or an old one touched up a little. In view of this fact it is much more sensible to get ready the sermons than to sentimentalize about the unknown quantities of the future.

A professor of theology does not know the future any more than a "mere pastor," but the probability in favor of his having to deliver a certain number of lectures is so great that for practical purposes it amounts to a certainty.

Even a student does not know the future. He does know, however, that, unless some very unusual changes take

place, he must go up for examination in spring and pass or be plucked. The probability that the examination will take place is so great that he prepares for it as diligently as if he had a special revelation telling him of the day and hour that he must enter the hall.

An editor is supposed to know everything. In fact he generally does know almost everything. It must, however, be admitted that even an editor cannot foretell all the events of 1908. There is one thing, however, about the future that the editor does know. He knows that on a certain day the "boy" will come in and yell for "copy." Knowing this, it is the editor's duty to make the "copy." There is no use in telling the "boy" that, not knowing the future, you did not know "copy" would be needed. A printer's boy has no respect for that kind of reasoning.

The future of the students of Knox College is unknown in regard to matters matrimonial. There is a strong probability, however, that eight out of every ten of them will be married within two years of the time they are inducted. This probability is so great that it almost amounts to an absolute certainty. The most conservative insurance company in the Dominion—even the old Sun Life of Montreal—might take a risk on this contingency at a very low premium, and be reasonably safe.

In what are called the ordinary affairs of life there are many things in the future that may be considered almost certain. For all practical purposes they are certainties. The bread-winner of the family knows that food, raiment and shelter must be provided for wife and children. The mother knows that the little flock must be cared for. The home must be attended to.

In short, most of us know that there is one thing reasonably certain, and that is that we must all WORK during 1908. Whatever else the New Year may bring, it will be certain to bring its duties. The wise course then is to attend to the KNOWN, and leave the UNKNOWN to us in the hands of Him who knows all. Bravely, hopefully, cheerfully, let us prepare for dealing with the known. Let known duties, known responsibilities be met in the spirit of faith and courage, and if the unknown and unexpected comes, "the Lord will provide."

SCHEMES OF THE CHURCH.

By the end of the present week the annual meetings of congregations will nearly all have been held and their missionary contributions apportioned. Congregations are requested to send their money to the Treasurer of the Church as soon as possible. The financial year closes February 29th, and only the money received up to date will appear in the report made to the General Assembly. All contributions to the Assembly Fund must be made before February 29th if copies of the Minutes of Assembly for 1907-1908 are to be sent to members of Session.

Special attention is called to the following statement of

RECEIPTS TO 18TH JANUARY.

	1907.	1908.	Amount required for
Home Missions	50,584	64,338	150,000
Augmentation	7,950	8,700	45,000
Foreign Mission	33,737	32,634	122,000
W. and O. Fund	2,496	3,818	15,000
A. and I. Fund	4,227	3,537	15,000
Assembly Fund	1,552	1,556	8,000
French Evangelization	5,759	6,414	24,500
Pointe - aux-Trembles	3,925	4,995	19,500

JOHN SOMERVILLE,

Treasurer.

Presbyterian Church Offices, Toronto, January 20th, 1908.

LETTER FROM HONAN, CHINA.

The following letter was written to members and adherents of St. John's Presbyterian Church, Toronto, and being of much general interest, has been sent us for publication:—

My Dear Friends: Quite a few days and weeks have come and gone since last I have written you. During that time, many things have taken place. I have been out at the seaside for the hot summer months of July and August; but I have been back home now for some time, and have just returned from a two weeks' tour in my fields. Many changes are taking place.

The summer has been an unusually trying one to many in our Mission. There has been more sickness this year than there has been for a long time. In the spring, while I was away in the famine region, Mr. Bruce left for home, being ill for many months with dysentery. A month or two later, Dr. McMurry was taken ill with the same trouble, and is still very ill. Then, in September, Mrs. Clark, who had been with us here in Honan for only a few months, took ill, and has recently passed away. About the first of October, owing to the serious illness of two of their children, Dr. and Mrs. Leslie had to leave for the home land. And now, Mr. and Mrs. Mowatt, of our own station here in Hwai K'ing have had to go to Shanghai, hoping that the trip on the Yangtse River would restore the health of their child, who has been ailing for some months. Several others have been troubled with malaria, and are still unwell. God has certainly been leading us as a mission in ways that seem dark and mysterious; but we know it is still the Father's hand, and love is at the basis of it all. He who never makes any mistakes and who never purposelessly chastens His children, is leading and blessing us still. Pray—won't you—that Mr. Clark may be helped, and cheered, and buoyed up in this his hour of sorrow and loneliness, and that the rest of us may be preserved from further serious illness.

The work is growing apace. The spirit of enquiry is everywhere to be met with, and every Christian worker must be up and doing. Moreover, China is beginning to assert her rights amongst the nations of the world, and is most anxious to acquire Western learning. Hence the great necessity that educational work be kept as much as possible to the forefront in all missionary efforts. The evangelical work is, of course, the most important of all. All our work must point in the one direction, leading people to Christ. If we fail in this, we fail in everything.

In about ten days, our first conference with the Chinese brethren is to be held at Wu Hwei Fu. Every part of the field is to be represented, and a helpful time is expected. All the speaking is to be done in Chinese, and the work in all its departments is to be carefully considered. Dr. MacKay is also to be present. He has been touring for the past month, and now he knows our mission pretty well. On his return, he will be able to give you some very vivid descriptions of Chinese carts, inns, food, etc. We rejoice to have him with us; and we hope that, notwithstanding his hardships, he may return to you in due time, "safe and sound;" more efficiently equipped than ever to awaken and intensify the interest of the Home Church in the great work of giving the gospel to those who are lost.

May the Great and Good Shepherd Himself bless you and your devoted pastor as you enter your new church home, with its ever-increasing opportunities for service. Yours for Christ in Honan,

G. M. ROSS.

Hwai K'ing Fa, Nov. 1, 1907.

As usual, the current number of Blackwood's Magazine contains a variety of reading both entertaining and instructive. The serial story, "The Fly on the Wheel," by Katherine Cecil Thurston, continues to grow in interest. Politicians will turn to such articles as The Post Office of India: Its Work and its Romance; Lord Melbourne, and Mr. Balfour's Leadership; while those of a literary turn of mind will find matter to their taste in "Some New Novels," and also in Musings Without Method. The Leonard Scott Publication Company, New York..

The January Contemporary furnishes its readers with a number of notable papers. Thoughtful articles on "Belgium and the Congo," "Natal and the Zulus," and "The Japanese in Corea," will attract earnest attention. The latter, especially, will arouse the reader's indignation at the cruel treatment of the Coreans by the Japanese. Indeed, there is a growing consensus of opinion that the Japanese are still far from being civilized, much less Christianized, and Mr. F. A. McKenzie's strong arraignment of the Japanese occupation of Corea will remind our readers of Dr. MacKay's strong condemnation of what he saw of their high handed proceedings when recently in the "Hermit Kingdom."

"A Review of the World," in Current Literature for January presents in readable form a number of living topics for the busy man's consideration. "Persons in the Foreground," is a department that is fully illustrated, and deals with several public men prominent in British, French and American political life. In the pages devoted to "Religion and Ethics," are discussed "Harnock on the Present Crisis in Theology and Church Life," "Christmas Without Christ," "What Constitutes a Good Man," "Christianity Under Fire," "When Speculation is Immoral," "The Essence of Prayer," and "The Education of the Superman." The chapter devoted to Science and Discovery contains much that will attract attention and awaken interest. To Canadian subscribers the price is \$3.50.

A glance at the table of contents given in The Fortnightly Review for January reveals the cosmopolitan character of the questions treated in this popular monthly. Here are a few of the articles: Evolution and Character, by Alfred Russell Wallace, LL.D.; A Challenge to Socialism, by Leo Tolstoy; Charles Lever and His Friends, by H. H. S. Escott; Spanish Ideals of To-day, by Havelock Ellis; Our Trade in Manufacturing Goods, by John Holt Schooling; John Greenleaf Whittier, by Francis Gribble; and the Hudson Bay Dispute, by P. T. McGrath. The last paper is the one that will prove of greatest interest to Canadian readers, as in it the writer deals with the subject from various standpoints, and sees in it the germs of future trouble between ourselves and our neighbors to the South. Mr. McGrath says: "Hudson Bay may become a second gateway for the outlet of Canadian products, and Canada is now recognized as the coming granary of the British Isles, and for that reason England's right to the whole territory must be made clear with the least possible delay. It is noteworthy, in this connection, that in the Alaskan Boundary Arbitration, the question of the rights of the Hudson Bay Company to territory fronting on the Pacific Ocean was one of the issues raised, that company claiming that its domain extended right across the continent. Therefore, the probability of the company's rights on the Atlantic sea-coast being made a bone of contention seems in no wise improbable. The Leonard Scott Publication Company, 79 Warren Street, New York.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

THE LONESOME DOG.

(By Jessie Wright Whitecomb.)

A good, kind dog found himself all alone in the world. He was hungry and thirsty and lonesome, and thought he would see if he could improve his fortunes.

As he trotted along through the streets of a town he smelled a fine smell.

"That means something for me at last," he thought, and traced the smell to a meat shop. The screen door was shut, but he waited patiently until some one went in and he followed close behind.

A most excellent smell! He nosed along up close to the counter. With grateful heart he waited for his share. It fell and he snapped it up. No sooner had he done so than the butcher saw him, and the butcher's boy and two customers, and they all shouted at him, and jumped at him and hustled him out of the shop, bereft of his meat and ashamed.

"My sakes," he said to himself as he ran down the street tail between his legs, "I have learned one lesson—never to go into a place that smells as good as that again!"

When he could run no more, panting with the heat, and with his tongue hanging out of his mouth, he looked for a place to rest. He had reached a house with green grass, and with vines on the porch, and with a soft, damp-looking flower bed, full of bright flowers, in front of the vines. There was no fence.

"It is quite free," thought the tired dog, "and I am glad of a place to rest." So he went over to the flower bed, turned around and around on the cool soil until he had crowded out for himself a comfortable resting place among the plants.

"O how good this is," he thought, as he panted for breath, "how kind these people must be!"

He was just dozing off, when he heard a scream above him. "Peter, quick! quick! an awful dog! right in the flower bed! Drive him away!"

Move as quick as he could, the dog could not get away before he had been pelted with all sorts of things, and had been called all sorts of names which hurt him almost as much as the missiles.

He ran as far as he could without stopping, but he was intolerably thirsty he kept looking for a place to drink. There seemed to be no water in all that town. As he lagged slowly along one street he reached a latticed kitchen porch. The porch door stood open. He knew there was water on that porch. The open door invited him. "These people know how it feels to perish of thirst," he thought, "they have left their door open."

"There is no place for me," he thought wearily, "nor any food, nor any drink. I do not understand it."

He ran by more houses with vines, and flower beds and green lawns and no fences, but he would not venture in. A pretty child sat on some steps and called: "Here doggie, here doggie!"

How he would like to be called that way. He turned his head imploringly. "Here doggie—good, pretty, kind doggie! come to Roxie."

The dog hesitated; could the child mean him? Was it a boy? Some children were boys and some were girls. But he couldn't tell this one. Some boys were named John and Tom and David, and some girls were named Daisy and Lulu and Sallie, but he didn't know Roxie.

"Come doggie," urged Roxie, "come—I'll give you a drink—a nice, long, cool drink," and Roxie led the way encouragingly to the shady side of the house. There was a large crook, "this is for the birds," exclaimed Roxie, "and now I'll fill it up for you," and Roxie turned in a stream from the hose.

The thirsty dog drank and drank—never did water taste so good. He raised his grateful eyes and wagged his grateful tail.

"O you good dog," smiled Roxie, "be my dog. I'll bring you something to eat in a minute. I'll be awful fast—now stay right—there"—impressively.

The dog scarcely knew what to do, but while he was still undecided, Roxie came back with a pan of scraps.

"These are my very own bones," said Roxie. "I've been praying for a dog for two days, and I've saved all my bones and scraps—now eat 'em!"

The dog ate in half famished way—such good scraps!

"What are you doing, Roxie?" called a voice from an upper room.

"Feedin' my dog. God's sent him. Pretty good dog, too."

Roxie's mother hurried down, afraid she would find a mangy, sore-eyed dog, but instead she found a gentle creature, with a silky coat and beautiful eyes.

"Very well, Roxie," was the relieved answer. "We may as well settle this thing right now. If we find the dog belongs to any one else we can give it back."

"He doesn't" was the positive reply.

"Well—we'll play that way. We'll put the rest of the afternoon on the dog. We will scrub him and comb him and brush him and fix him a sleeping place and we will telephone right down to papa to bring up a collar. What name do you want?"

"Theodore," promptly.

"Why Roxie! Theodore isn't a dog's name!"

"It's this dog's name," in a final tone. "You told me yourself Theodore meant 'Gift of God'—and that's what my dog is."

And the lonesome dog wagged his tail happily. His fortunes certainly were improved.—Selected.

THE BUSINESS OF DIGESTION.

No man can be efficient without proper food and without giving attention to the disposal of waste. Nearly all the diseases and most of the pains people have are related to disturbances of nutrition. The first important problem has to do with mastication. If food be not chewed enough, there is a bad time due. If it be chewed too much, there is a waste of energy. Food that is bolted is likely to ferment in the stomach before the gastric fluids can work their way into it. Food that is not well mixed with saliva is difficult to digest, for saliva is an alkaline liquid that stimulates the flow of the acid stomach juices.

Many people get into the habit of dosing themselves with a "digestive." This is a dangerous habit. The natural remedy for faulty digestion is often simply to chew the food more slowly. This increases the amount of saliva that mixes with it.

Nobody has escaped being informed by some earnest friend that it is injurious to take water with meals. The "Health Hints" of the average newspaper are fertile with this sort of advice. There is really a sound reason at the basis of it, but it is carried too far. The trouble with the majority of people is that they drink water simply to wash down their solid food. This is a thoroughly bad habit. It cuts off the secretion of saliva; the stomach juices lack their normal stimulus.

A fly so minute as to be almost invisible ran three inches in half a second, and was calculated to make no less than 540 steps in the time a man could breathe once. A man with proportionate agility could run twenty-four miles a minute.

THE PETTY TRIALS OF LIFE.

But you know a great deal of the trouble of your life does not come from the major trials at all, but that a great deal of the downright misery of our life comes from petty trials. You get a letter in the morning before you begin the day's work, a carping and insolent letter, and the poison goes into your blood and makes it sour all the day. You wrangle at the breakfast table in a family about some arrangement of the day, and go fretted to the day's work. A friend passes you on the street, and you believe she saw you perfectly well. Some meddler brings you a criticism passed by some candid friend, and which he carried to you because he thinks it right that you should know. There is a feline amenity at that tea-table, and the two ladies go home all on edge. What are they? Such little things, but they mount up into evil temper, darkened outlook, sore heart and bad blood. My point is this, that not one of them was inevitable; not one of those little trials would ever have happened if you and I had some common sense, and without common sense, some kindness toward our brother. It is our social insolences, it is our irritating manners, it is the pinpricks of our conversation, it is our regardlessness of other people's feelings that darken our neighbor's lives.

Well, then, is not life—is not life heavy enough for you and me? If there is anybody that says it is not heavy enough for him, and he don't suffer from unkindness, I rule him out of court; he may go home boasting and rejoicing. Is not life heavy enough for you and me without all this addition of vexation and of irritation? Why should you and I spoil our neighbor's temper? Why should we disturb his peace? Why should we lessen the poor little joy he has in the world? Why should we make his life rougher, when we could have helped him?—John Watson, D.D.

THE SILENT SNOW.

By Ethelwyn Wetherald.

Today the earth has not a word to speak.

The snow comes down as softly through the air

As pitying heaven to a martyr's prayer.

Or white grave roses to a bloodless cheek.

The footsteps of the snow, as white and meek

As angel travellers, are everywhere—

On fence and brier and up the forest stair,

And on the wind's trail o'er the moor-

land bleak.

They tread the rugged road as tenderly

As April venturing her first caress;

They drown the old earth's furrowed griefs and scars

Within the white foam of a soundless sea,

And bring a deeper depth of quietness

To graves asleep beneath the silent stars.

A German biologist has calculated that the human brain contains 300,000,000 nerve cells, 5,000,000 of which die and are succeeded by new ones every day. At this rate we get an entirely new brain every sixty days.

The heart of a vegetarian beats, on an average, 58 to the minute; that of the meat eater, 75. This represents a difference of 20,000 beats in twenty-four hours.

PITY THE BIRDS.

Mark Twain tells how one young ninnrod learned to pity birds:

"The moment Tom began to talk about birds I judged he was a goner, because Jim knowed more about birds than both of us put together. You see, he had killed hundreds and hundreds of them, and that's the way to find out about birds. That's the way that peoples does that writes books about birds, and loves them so, that they'll go hungry and tired and take any amount of trouble to find a new bird and kill it. There name is ornithologer, and I could have been an ornithologer myself, because I always loved birds and creatures—and I started out to learn how to be one, and I see a bird sitting on a dead limb of a tree, singing, with his head dilted back and his mouth open, and before I thought I fired, and his song stopped, and he fell straight down from the limb, all limp like a rag, and I run and picked him up, and he was dead, and his body was warm in my hand, and his head rolled about, this way and that, like his neck was broken, and there was a white skin over his eyes, and one little drop of blood on the side of his head, and laws! I couldn't see nothing more for the tears; and I ain't ever murdered no creature since that warn't doing me no harm, and I ain't going to."

SPEAK IT OUT.

"Run and tell her or the may hear it from somebody else," said a young man, laughingly, to a pretty sister at his side. "There she stands. I will hold your impediments, and entertain Fred, until you return."

The girl tried to frown upon the speaker, but ended by handing him a bouquet and fan, and moving off toward a severe looking woman at the opposite side of the room.

"She would not condescend to gossip," he said, as both youth's looked at her admiringly, and one questioningly; "but she dearly loves to retail a compliment. I believe in every chamber of her brain is stowed away some nice thing she has heard about somebody, to be delicately imparted to the particular person when he or she appears. It was your remark about that lady's classic profile which has just taken my sister away. She does not do it for effect, either. She says it is stark selfishness; she likes to see the pleasure on people's faces."

"That is the reason, then, that I seem to grow an inch taller whenever I talk to her," Fred. replied. "Your sister makes a shy fellow think he amounts to something."

No wonder she is a popular girl, and that all kinds of persons make opportunities to meet her. She never thinks it her duty to tell people unpleasant truths or to declare her whole opinion of them, or to carry unkind intelligence. Metaphorically speaking, she never treads on one's toes. She never croaks. She never gives social stabs. She prefers the oil and wine treatment of wounds. She sees no virtue in making enemies. She agrees with Oliver Wendell Holmes in thinking that friendship does not authorize one to say disagreeable things. She openly declares that she would rather be loved than hated.

"See now," exclaimed Fred, who had been watching the girl while he was thinking this. "That stern profile is transformed. It does pay to speak out the nice little things one thinks."—From "If I Were a Girl Again."

Germany had 11,013 suicides last year, a rate of 21 to 100,000 inhabitants. The rate for Prussia alone is 20; that for the Province of Saxony 32, and for Schleswig-Holstein, 33; while in Catholic and Polish Posen it is only 8. For Berlin the rate was 34.

THE COLD SHOULDER.

By Daniel H. Martin, D.D.

When the prodigal was in the far country reduced to rags and wretchedness "No man gave unto him." That was the truest charity. The best shoulder to turn to a man living as that fellow did was the cold shoulder. It was a good thing to let him feel the frost of social ostracism and realize that a dissipated life is out of gear with the machinery of a well-ordered community. If he had been coddled and helped he would have been content to remain a pauper; but all help withdrawn, he had to help himself.

That is the truest charity which makes an able-bodied idler understand that no one owes him a living. It was a good thing that the prodigal came to want; a good thing that all men turned their backs on him; a good thing that he should be scratched by the crop of wild oats which he had sown. It is God's plan that a man shall reap as he has sown. The sinner must suffer the consequences of his sin or there will be no reason to stop sinning.

When God decreed that the way of the transgressor should be hard, it was for the transgressor's sake that he might face a new direction, and not go on to the ruin of his body and soul. When a man wakes with a bad headache after a debauch, it is the monitor which tells him he is breaking the laws of God by sinning against the laws of the body. It is the call to a new manhood. You and I are doing harm to the saloon-soaked mendicant when we respond to his appeal for money on the street, or his appeal for food at our kitchen door. We are confirming his choice of shiftlessness, making tramp life pleasant, consecrating him to the career of a parasite on society, and ultimately to that of thief or murderer, since idleness is the mother of crime.

This is not a plea for hard-heartedness, but for thoughtfulness. If a man is unable to help himself through illness or decrepitude, he is a worthy object of sympathy and practical help. And we need to discriminate also with the poor. Many are poor as the victims of other people's misdoings. Some of the noblest and most unselfish characters in the community are found in the ranks of the poor. I am dealing here only with the professional pauper who makes himself such for revenue only; who has discovered that it is easier to beg than work, and to take his comfort while you and I earn the money to support him. Yet how many good people give money to any such person not realizing they are doing a three-fold injury, in making the man think begging is as respectable as working, in paralyzing his ambition, and killing his self-respect. Thus indiscriminate giving hurts the man, hurts society and hurts himself, by implanting the self-satisfaction of charity, which is a charity in name only.

We need to beware also of the pernicious practice of giving to child-beggars on the street, for that only entails misery and vice, by teaching that money can be gained without work; the next step is petty thieving, for when begging fails thieving begins, and after that a ruined life. The real way to help the poor without hurting them is to investigate the need, and provide not money but the food or medicine required. If there is a head to the house he should be made to understand that the help provided is only temporary, that he is the responsible head for his family. Thus we can make the poor our partners in the honest effort to improve their condition, and relief should be made dependent upon their doing what they can to help themselves. N. Y. Christian Intelligence.

A SAFE MEDICINE

FOR ALL CHILDREN

All so-called "soothing" syrups and most of the powders advertised to cure the ailments of babies and young children contain poisonous opiates, and an overdose may kill the child. Baby's Own Tablets are absolutely safe. You have the guarantee of a government analyst to the truth of this statement. Good for the new born babe and the well grown child. The Tablets positively cure such ailments as colic, sour stomach, indigestion, constipation, diarrhoea and teething troubles. They also cure simple fever, break up colds, prevent croup and destroy worms. Every mother who has used this medicine praises it highly. Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams Medicine Co., Brockville, Ont.

PEOPLE DO NOT NOTICE MEN'S DRESS.

It is said that no one ever notices a man's linen unless it is soiled; or his hat unless it is of ultra shape, dusty, or shabby; or his shoes unless they are loud, need blacking or are worn down at the heel. True, unpleasant conditions do attract more notice, but it is undeniable that the observer is always agreeably impressed by that cleanliness and good style which distinguishes the gentleman. Every young man, therefore, owes it to himself and to his friends to be well dressed. The secret lies more in the choice of clothes and the way they are taken care of than in their expensiveness and variety. Often the youth with a modest wardrobe is better dressed than the one with many suits.

VICTORIES THAT ARE TRAGEDIES.

It is a terrible thing to succeed in silencing a scruple. Success here is a calamity,—often a tragedy. Yet we all make our daily efforts to bring these moral calamities into our lives. The man who has recognized that his only hope of a clean, efficient day is to spend a half-hour at its beginning alone with God and the Bible, and who has allowed himself to be prevented from having that half-hour before breakfast, knows that the only right and safe thing to do is to take time for that prayer and study even after the day's pressure has begun. He fights the impulse; he argues that the other duties now clamoring for attention have the right to all the time. If he resolutely brushes this fallacy aside, and yields to God's insistent invitation to come apart and be alone with Him, he has made the best of a deferred duty, and the rest of the day will be the better cared for. If he succeeds in silencing the scruple, stealing himself against God's call and throwing himself with dogged indifference into the day's work, he has won a costly victory. When, like Jacob at Jabok, God is our adversary, our safest course lies in yielding, not in struggle.—Sunday School Times.

CHANCE FOR GEORGE ELLIOT.

Mr. Fisher Unwin published recently a finely illustrated edition of *Romola*. He has since received a letter addressed: "George Elliot, Esq., care of Messrs. Fisher Unwin, 1 Adelphi Terrace, W. C."

On opening the envelope it was found to contain a circular from a London press-cutting agency inviting George Elliot to become a subscriber.—From the London Evening Standard.

In Norway the longest day lasts from May 21st to July 22nd without interruption.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

At the last communion in St. Andrew's Church there were seven additions on profession of faith, and eighteen by certificate.

The annual dinner of the St. Andrew's Men's Association is announced for the night of February 19th, at the Russell House, when it is expected that His Excellency the Governor-General, Hon. Frank Oliver, and other public men will be present.

The Message, published by the Men's Association of St. Andrew's Church, in the January number, just out, gives its readers "A Christmas Dream," graphically and gracefully told on the morning of last Christmas by Rev. Dr. Herdridge. Many friends will doubtless be glad to get it in this attractive form.

The Glebe people know how to treat a good pastor, and so increased Rev. Mr. Milne's salary from \$1,500 to \$1,800. The reports presented to the annual meeting showed the church to be prospering. The membership is now 285, a net increase of 25 over last year. The most successful society was the Ladies' Aid, though it was closely rivalled by the Men's Association. The receipts amounted to over \$3,000, the amount received in envelopes and loose collection being \$2,488.73. The amount given to missions by the church and its dependent societies was \$492, a sum more than twice as large as that given last year for the same purpose. Mr. J. R. Reid who acted as chairman, in the absence of Rev. Mr. Milne, read the report of the building committee, and expressed a desire that \$2,000 should be contributed to make a material reduction of the principal of the Board of Managers, Messrs. A. S. McElroy, M.D., J. S. McEwan, and R. J. Brown, were re-elected by acclamation, and Mr. R. H. Campbell was elected to fill the place on the board vacated by the withdrawal of Mr. R. Massie from the church.

All the various Christian activities of St. Andrew's Church, Sault Ste. Marie, are in excellent condition, the reports presented at the annual meeting indicating healthy progress. The membership had increased from 335 to 377; and there was a marked advance in the contributions to missions. When the congregation entered upon the project of building the new church, it was estimated that the cost, apart from the organ, would be \$27,000. It is now found, through the increase in the price of labor and materials, that the total cost in addition to the organ will be about \$30,500. The building committee have received from all sources including proceeds of mortgage loans, the sum of \$27,414.60, and estimates that a further sum of \$1,000 will yet be paid in on subscriptions already made, so that the committee will yet have to raise about the sum of \$2,000. The Ladies' Aid have been successful in providing the organ, and the church when completed will represent an investment of nearly \$35,000. The new building will probably be opened on the 2nd of February, the preacher being Rev. R. E. Knowles, of Galt.

Knox church, Woodstock, enters on another year with bright prospects. Ninety-nine new members were added during the year, making a total of 520. The total receipts were \$6,732.59. It was decided to introduce the individual communion cups; and it was unanimously agreed to increase the minister's stipend by \$100.

WESTERN ONTARIO.

Knox church, Ayr., Rev. J. Thomson, minister, closed the year with a good balance sheet. The total receipts amounted to \$2,862.51. The debt on the sheds is to be wiped out during the year.

The Rev. R. C. McDermid of Knox church, Fingal, has accepted a call to Stayner and Sunnidale and is to be translated on the 3rd of February. Rev. H. W. Reede, M.A., St. Thomas, is moderator during the vacancy.

At St. John's Church, Hamilton, the salary of the pastor, Rev. John Young, was raised \$200 a year. The receipts amounted to \$6,865, and the mortgage was reduced by \$500, leaving it now at \$10,000. The membership increased from 590 to 572. These managers were elected: John Davidson, Alex. Stuart, Alex. Snodgrass, J. Bews, O. H. Christie, and W. R. Budde.

The debt on Knox church, Guelph, was reduced by \$500 last year. This is gratifying in view of the fact that many unforeseen expenditures were met, including \$170 for a new chimney, and \$140 for communion cups. The financial report showed receipts totalling \$3,510.61, of which \$1,584.32 was devoted to missions. The membership is now 770, a net increase of fifteen during the year—the deaths numbering eleven.

Unanimity and heartiness characterized the annual meeting of Chalmers' church, Woodstock. The receipts for 1907 aggregated \$5,142, an increase of over \$1,000 more than the previous year. To the communion roll had been added 34 new names, with a membership of 452—one-third being from the country. The missionary givings amounted to \$935. The debt had been reduced to \$1,000. It is proposed to build a new church, and a committee was appointed to take the matter in charge.

At the annual meeting of St. Andrew's church, Guelph, a most encouraging feature was that the tightness of the times had failed to influence the inflow of receipts, as increases had marked the greater number of financial statements presented. The newly elected additions to the managing board are Messrs. S. Broadfoot, A. Taylor, W. A. Clark, Jas. Murdock, H. Turner, Dr. Skinner. The auditors for 1908 are Mr. W. Ross and Mr. Geo. Chapman.

The financial statement presented at Chalmers' Church, Guelph, showed to the receipts of \$9,364.73, and congratulated the congregation on the fact that the church debt had been entirely subscribed during the year, and that the premises were now free from debt. The missionary contributions for 1907 amounted to \$2,723. The following officials were elected Trustees, Messrs. Geo. Bruce, J. Cowan, Sr., and W. Laidlaw; managers, Messrs. R. Shortreed, W. Tuck, J. Thomson and Rod Ross; treasurer, James Watt.

The new church erected by St. Andrew's congregation, Berlin, was opened recently. Two of the former pastors of the church assisted the present pastor, Rev. W. A. Bradley; Rev. Donald Tait, of Teeswater, preaching in the morning, and Rev. A. B. Winchester, of Knox church, Toronto, in the evening. The new church home, which will seat between 900 and 1,000 people represents a cost of about \$30,000, exclusive of the lot. It is built in the Tudor Gothic style of architecture and is a decided acquisition to the public buildings of Berlin. A fine new organ has been installed and the Ladies' Aid have already paid over \$600 on the organ fund, that amount having been raised last year.

ROUND ABOUT LONDON.

The next meeting of London Presbytery will be held in First church, London, on Tuesday, 3rd March, at 10.30 a.m.

Rev. R. W. Leitch, late of Delaware, will apply to next Assembly for leave to retire from the active duties of the ministry.

King street (London) church has held annual meeting and reports a small balance on hand after all debts were paid. Hope is entertained that the last of the debt on the property will be wiped out during the incoming year.

London Presbytery has sustained the call to Rev. J. G. Inkster, B.A., of Montreal, has made, provisionally on his acceptance, arrangements for his induction to take place on the 27th of February. Rev. W. L. Nielol to preach the induction sermon, Rev. Dr. Ross to address the minister, and Rev. Dr. Munro the congregation.

Rev. Mr. Mitchell, of St. James' Church, London, last week concluded a series of sermons on "The Temperaments," the closing one being "The Ideal Temperament," as illustrated in Christ. This congregation has had a rapid growth under Mr. Mitchell's pastorate, and the church is filled at every service.

A factious minority of the congregation of Knox church, Dutton, petitioned the Presbytery to disannul the action of the Session in installing in office a certain elder who had been recently elected by the congregation. The Presbytery found that the election had been constitutionally conducted, and the man elected by a majority vote taken by ballot; also, that there was no proof that he had, as they charged, used unchristian means to procure his election; sustained the action of the Session, and expressed sympathy for the pastor and Session in the harassing trouble to which they had been unnecessarily put by the petitioners; dismissed the petitioners to drop their opposition and set themselves to work with their brethren of the congregation in peace and amity. These good people have been troublemakers ever since the demission of their former minister. But there are some people in this world so awfully good that no ordinary people can live with them.

When report on Union from General Assembly was before the Kingston Presbytery on motion by the Clerk, seconded by Mr. Currie, it was resolved:—That a special meeting shall be held, prior to the ordinary meeting in March next, for the purpose of dealing as fully as possible at the present stage of negotiations, with the Report of the Committee on Union, sent down by the General Assembly to Presbyteries, Sessions and Congregations for information and suggestions; and that a small committee be appointed by the Moderator to arrange as to the time and place of such meeting, and to consider and report, if possible at a subsequent sederunt of this meeting, as to how the subject may be most effectively brought before the Presbytery for profitable discussion; and also as to how, and to what extent the Presbytery shall endeavor to elicit the views of Sessions and Congregations and have them in an orderly way transmitted in response to the request of the General Assembly. The Moderator appointed the following as a committee:—Principal Gordon, Convener; and with him the Clerk, and Messrs. Binnie, Gracey, R. J. Craig and Alex. Dickson.

EASTERN ONTARIO.

The next meeting of Whitty Presbytery will be held at Whitty on 21st April, at 10 a.m.

Kingston Presbytery is of opinion that the General Assembly itself should make provisions for the payment of all legitimate expenses of Commissioners attending its meetings.

The ninth anniversary of St. Andrew's church, Perth, will be celebrated at the beginning of February, embracing Sunday the 2nd, when Dr. Shearer of Toronto is announced to be present.

The sixty-third anniversary of Knox church, Perth, will be held on Sunday, Feb. 16th, not on Feb. 9th. The Rev. R. P. McKay, who a few weeks ago completed a trip around the world, visiting India, Formosa, Korea, Northern and Southern China and Japan, will be the preacher for the occasion.

The Anniversary services in Calvin church, Pembroke, will be conducted on Sabbath, Feb. 9th, by Rev. Prof. R. E. Welsh, D.D., of the Presbyterian College, Montreal. Prof. Welsh has had a very wide and varied experience in connection with mission work in South Africa and Japan. He is the author of several works of great merit and an excellent preacher.

The annual congregational meeting of Melville Presbyterian Church, Eganville, was held on Monday evening, Jan. 20th, the Rev. Mr. Rattray in the chair. The reports submitted were of a favorable character. The contributions of the congregation to the missionary and other schemes of the Church amounted to \$148,—the W.F.M.S., \$79, and the Mission Band, \$15, in all \$232, an advance of about \$20 on the previous year. In addition two bales of clothing and other articles were sent to the Indian missions of the Northwest.

MONTREAL.

Rev. Dr. Fleck, who was reported on the sick list ten days ago, is again convalescent.

Messrs. A. F. Riddle, Hugh Graham and George S. Cantlie were re-elected trustees of St. Paul's church at the recent annual meeting. The ordinary revenue of the church for the past year was \$16,355.

The annual meeting of St. Mark's church was held on Wednesday evening of last week, the pastor, Rev. G. F. Kinneer, in the chair. Reports were read from the Session Board of Management; Sunday school, Ladies' Aid Society, Girls' Sewing Circle, Men's Own and Chinese Sunday schools, all of which were very satisfactory and encouraging. Messrs. F. Randall, F. Muir and J. McCaskill, Jr., were appointed to the Board of Management for a term of three years, and Messrs. J. N. Doyle and A. L. Walker were re-elected as auditors. During the evening refreshments were served by the ladies.

The Maisonneuve church (Rev. P. A. Walker, B.A., pastor) is looking forward hopefully. The past year has been a most encouraging one. The managers report no liabilities. The Ladies' Aid Society presented the treasurer of the building fund with a cheque for four hundred and fifty dollars, to go towards the erection of a new church. Plans for the new church were shown at the annual meeting, which authorized the managers to proceed with the work as soon as possible. The Sunday school and Young People's Society of Christian Endeavor also presented encouraging reports. Mr. A. M. Elliott, Mr. R. Bert Ward, and Mr. Charles Taylor, were elected managers for three years, and Mr. James B. Campbell for one year. Mr. W. J. Wilkinson is the superintendent of the Sunday school for the ensuing year.

TORONTO.

St. Giles' Church reports a membership of 601. Total receipts \$3,594.21. The givings for missions and benevolent purposes amounted to \$738, as compared with \$374 for 1906.

Several handsome additions were made last week to the stipends of our ministers, viz.: Rev. Alfred Gandier, from \$3,500 to \$4,000; Rev. Dr. Turnbull, from \$2,000 to \$2,500; and Rev. R. Herbison, from \$1,500 to \$1,600.

The total receipts reported to meeting of St. Enoch's Church were \$4,339.46. The liabilities amount to \$13,000 on church, and debt on organ, \$700. The latter will be paid off by the Ladies' Aid during the year.

At the annual meeting of West Church (Rev. Dr. Turnbull, pastor) the minister's salary was increased to \$2,500. It was also decided to spend \$2,000 on the improvement of the church. The financial report showed receipts for the year to be \$6,229.08 and a balance of \$1,204.46. Messrs. M. Binnie, H. Breckenbridge, J. Gow, G. Mackenzie, D. McLean, and J. McLelland are the managers elected for 1908.

The ordinary revenue of the Central Church is \$7,608, the amount paid on the mortgage debt was \$4,105, and for missions \$4,135. The membership is slightly in advance of last year and now stands at 716. Reference is made in the report to the death of the former pastor, Rev. P. McF. McLeod, and also to the death of Mrs. McTavish. The congregation has adopted the system of weekly offerings for missions.

All the organizations in connection with St. James' Church reported a most successful year. The most important work undertaken last year was the building of a church for the Runnymede Mission in Toronto Junction at a cost of nearly \$6,000. The total receipts of the church amounted to \$23,376.01, of which \$7,962.44 was for congregational purposes, and \$15,413.57 was for missionary, church extension and benevolent objects. A resolution was passed that the congregation aim at raising the sum of \$12,000 as their share of the \$125,000 to be raised for missionary purposes by the Presbyterian Churches of Toronto, as a result of the laymen's missionary movement. The church membership is now 796. The following were elected to replace managers retiring by rotation: Col. John Bruce, James Buik, A. D. M. Gordon, John F. MacLaren, W. D. McIntosh, Alexander Nairn, and James Watt.

WINNIPEG AND WEST.

Rev. J. H. Cameron has tendered his resignation as minister of Kildonan Church, thus closing a successful pastorate of eight years.

Rev. W. G. W. Fortune, B.D., pastor of Knox Church, Red Deer, has decided to accept the position of travelling secretary for the Moral Reform League for Alberta, and will assume the duties as soon as his resignation has been accepted.

The financial report of Knox Church, Weyburn, shows that substantial progress has been made. The amount collected for church purposes for the year was over \$5,700. The salary of the pastor, Rev. R. S. Leslie, B.A., has been increased by \$300. Knox Church building is said to be the finest of its kind in southern Saskatchewan.

At the recent meeting of Winnipeg Presbytery, Rev. Alexander Riddell, now in temporary charge of the congregation at Union Point, and formerly a Baptist minister in Scotland, made application to be received as a minister of the Presbyterian Church in Canada, and his application was remitted to a committee consisting of Dr. DuVal, convener; Principal Patrick, Dr. Farquharson, Dr. Hart and Mr. Iversach.

HONORING A WORTHY ELDER.

At its recent jubilee celebration St. Andrew's church, Windsor did itself honor in honoring Mr. Alexander Bartlet, for fifty years an active elder in the congregation, and the only survivor of the original organization of twenty-nine persons in the early fifties of the last century. Mr. Bartlet was asked to accept of a fine French marble clock, with high-grade movements, and bearing a silver plate with this inscription: "The session and managers of the Presbyterian church, Windsor, to Alexander Bartlet, in loving appreciation for his faithful, forceful and fruitful service as elder for fifty years of this congregation." Mr. James Anderson delivered the address, which was a splendid and touching tribute to Mr. Bartlet's services to the congregation. Capt. George Cheyne made the presentation, and Mr. Bartlet returned a suitable reply in which he said that his labor for the church had been spontaneous and without hope of reward. Mr. Tollie, the pastor, who evidently was deeply moved, added a few kind words to the eulogy paid by Mr. Anderson and, evidently under an impulse he could not resist, turned round and, laying his hand on Mr. Bartlet's head, repeated with profound devotional feeling the beautiful divine benediction from Numbers 6: 24-26: "The Lord bless thee and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace." Mr. Bartlet completed his 85th year on the 11th December last, and is still with accustomed vigor, strict impartiality and marked ability discharging the onerous duties pertaining to the office of police magistrate of the city of Windsor. May his bow long abide in strength.

WHITBY PRESBYTERY.

The last meeting of Whitty Presbytery was held at Brooklin in the Baptist church, the Presbyterian church being occupied by the W.F.M.S., who held their presbyterial on the same day. A very interesting opening paper was given by Dr. Abraham on Hymns and Hymn Writers.

Dr. Gray was introduced to Presbytery and gave an address in the interests of Knox College. He ably and earnestly presented the claims of the forward movement for Knox College. The members of Presbytery endorsed this movement and pledged themselves to enthusiastically support it.

Some of the matters to which the General Assembly directed the attention of Presbyteries had been previously dealt with, others were received on report, and recommendations were adopted as follows:

1. That the report on Union be considered at the next meeting of Presbytery.
 2. That Presbytery approves of plan suggested by Assembly's committee on method of appointing standing committees.
 3. That the new form of statistical schedules be continued for the present.
 4. That the names of assistant pastors be not placed on Presbytery rolls.
 5. That no action be taken re travelling expenses of commissioners to General Assembly.
- Dr. Duval was nominated moderator of the next General Assembly.
- A report on the statistics of the Presbytery was presented and the convener of the committee was requested to have it printed and distributed throughout the Presbytery.

An interesting report on Church Life and Work was read and approved by the court.

A call was presented from Erskine church, Claremont, in favor of Rev. J. F. Malcolm. It was found that Mr. Malcolm is not a minister of the Presbyterian Church in Canada and procedure with the call was delayed.

HEALTH AND HOME HINTS.

When beef and pork are too salt, soak for several hours in one part milk and two parts water.

Lemon juice is very beneficial to the system and should be used in place of vinegar in foods requiring an acid.

An application of baking soda will relieve the pain from a scald or burn. Wet the surface with cold water and cover thickly with soda.

Sardines With Brown Bread.—Drain the sardines and remove the skin and bones. Mash fine with a silver fork; season with salt, lemon juice, and a dash of cayenne. Cut the brown bread into thin strips and toast nicely on both sides. Butter, and spread with the sardine mixture.

Veal Cutlets.—Cut in slices, season lightly with salt very thick, with half an onion sliced, a tablespoonful of chopped parsley, salt, pepper and a large shredded green pepper. Spread some slices of toast with butter and cover with the mixture.

Hickory Nut Tapioca.—Two-thirds cup of hickory nut meats, two-thirds cup of tapioca, one and one-half cups brown sugar, three cups of water. Cook tapioca in water over night; in the morning add the sugar and nut meats and steam one hour. Eat cold with whipped or plain cream.

Oatmeal Cakes.—Use cup of cooked oatmeal, in this beat four eggs, yolks and whites beaten separately, two table-spoons of melted butter and a dash of pepper and salt. Roll in cracker crumbs, make into round cakes and fry in butter. These are delicious served with bacon or strips of boiled ham.

Boiled Chocolate Cake.—Cut in small pieces a quarter of a cake or two squares of chocolate, add one cup of milk and the yolk of one egg. Cook this in double boiler, until thick. When cool add one cup of sugar, two table-spoons of butter, one teaspoon of soda, one teaspoon of vanilla, one and one-half cups of flour and the beaten white of the egg. Bake in two large, round tins. Put together and mix with the following, cooked until it spins a thread. One cup of sugar, one-quarter cup of water, and one-eighth of a teaspoon of cream of tartar. Then pour this into the white of one beaten egg. Add half a teaspoon of vanilla. Blanch, chop fine, and brown in oven half a cup of almonds. Sprinkle this over filling between cakes and on top.

Mutton Pie.—Cold bits of mutton can be made into a pie for dinner with the addition of potato and onion and some gravy. Do not mix beef and mutton, but veal and chicken may be blended, or a little veal and lamb. Mutton has so characteristic a flavor it can not be used in combination satisfactorily. Suppose you have a pint of cold mutton, cut fine. Allow three uncooked potatoes, which must also be cut in small dice-shaped pieces, like the mutton. Alternate them in layers in a baking dish, adding some grated onion and chopped parsley, also some curry powder, if convenient—not as much curry powder as for regular curry, but enough to lighten the gravy. A little catsup is good, also, in place of the curry. Put in good, rich, gravy, or make a little brown sauce and add to the pie. Cover with a plain crust and bake for an hour.

In Germany there are fewer suicides among miners than among any other class of workmen.



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SPARKLES.

A teacher in a Western public school was giving her class the first lesson in subtraction.

"Now in order to subtract," she explained, "things have to always be of the same denomination. For instance, we couldn't take three apples from four pears, nor six horses from nine dogs."

A hand went up in the back part of the room.

"Teacher," shouted a small boy, "can't you take four quarts of milk from three cows?"

"Do you think, Colonel," asked the beautiful girl, "that there is ever likely to be another clash between the North and the South?"

"No," he replied, a little sadly, "what would be the use, my dear young lady, of trying to save the South now? Most of it has gone dry."

"Maudie, dear, those shoes look tight. How do they feel on your feet?"

"Perfectly comfortable, mama." (To herself) "If she had asked me how my feet felt in the shoes she would have had me!"

Wearry Raggles—"You won't git nothin' decent in there. Them people is vegetarians."

Hungry Harry—"Is that right?"
Wearry Raggles—"Yes, an' they got a dog wot ain't!"

Schoolmaster (at end of object lesson) —"Now, can any of you tell me what is water?"

Small and Grubby Urechin—"Please, teacher, water's what turns black when you puts your 'ands in it."

An Irish hostler was sent to the stable to bring forth a traveler's horse. Not knowing which of the two strange horses in the stalls belonged to the traveler, and wishing to avoid the appearance of ignorance in his business, he saddled both animals and brought them to the door. The traveler pointed out his own horse, saying, "That's my nag." "Certainly, yer honor; I know that; but I didn't know which one of them was the other gentleman's."

The deepest ocean temperature which has been recorded was recently taken in the Pacific Ocean. At a depth of 30,420 feet.

Railway whistles inflict torture on so many people that the efforts abroad to check the plague have won approval from the people. Austria has introduced a system of dumb signalling to start and stop trains. Belgium is trying compressed air whistles instead of steam and Germany experiments with horns.

"Lc. the GOLD DUST twins do your work."



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GROWING GIRLS
NEED PINK PILLS

This Tonic is Necessary for Their Proper Development and to Insure Health and Strength.

There are throughout Canada thousands and thousands of young girls who are in a condition approaching a decline. The complexion is pale or sallow. Appetite flake. A short walk, or going upstairs, leaves them breathless and with a violently palpitating heart. Headaches and dizziness often add to their misery. Doctors call this anaemia—which, in common English, means poor blood. There is just one sure and certain cure for this trouble—Dr. Williams' Pink Pills. These pills make new, rich, red blood, strengthen every nerve and bring a glow of health to pale faces. Do not waste time and money experimenting with other medicines. Do not delay treatment until you are in a hopeless decline. Get Dr. Williams' Pink Pills at once and see how speedily they will restore your health and strength. Here is the proof. Mrs. Joseph E. Lepage, St. Jerome, Que., says: "My daughter Emilia began to lose her health at the age of thirteen years. She suffered from headaches and dizziness. Her appetite was poor. She was pale and apparently bloodless. She had no strength and could neither study nor do any work. Doctors' medicine failed to cure her and I thought she was going into a decline. She was in this condition for several months when a neighbor advised the use of Dr. Williams' Pink Pills, and I decided to give them a trial. It was not long until an improvement was noticed and the continued use of the pills for a month or more completely cured her and she has since enjoyed the best of health. I feel sure that Dr. Williams' Pink Pills, will cure any case of this kind."

Dr. Williams' Pink Pills will cure all troubles due to poor and watery blood, such as rheumatism, sciatica, indigestion, neural paralysis, St. Vitus dance, and the ailments that make the lives of so many women miserable. Sold by all medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams Medicine Co., Brockville, Ont.

OUT OF THE WAY NOTES.

There are always 1,500,000 people afloat on the seas of the world.

The digestive powers of the hyena are extraordinary. One of these animals has been known to swallow six large bones without crushing them.

A scientific contemporary of across the sea tells us that at present it is estimated there are in the world's oceans 7,000,000 cubic miles of salt, and the most astonishing thing about it is that if all the salt could be taken out in a moment the level of the ocean would not drop one single inch.

Flies are not the only things found in amber. In a big mass of clear amber dredged up out of the Baltic Sea, recently, there was distinctly visible in its interior a small squirrel—fur, teeth and claws intact.

It is said that dried currants given occasionally to horses in lieu of oats will increase the animal's power of endurance.

The majority of color blind people, curiously enough, belong to the educated classes, of whom no fewer than four per cent. have this defect.

The year 47 B.C. was the longest year on record. By order of Julius Caesar it contained 455 days. The additional days were put on to make the season conform as nearly as possible with the solar year.

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12.30 p.m.	Tupper Lake	9.25 a.m.
4.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
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9.30 p.m.	Buffalo	8.35 a.m.

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Herald and Presbyter.

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PRESBYTERY MEETINGS

Synod of Montreal and Ottawa.

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

Synod of Toronto and Kingston.

Kingston.
Peterboro', Colborne, 30th Dec.
Lindsay.
Toronto, Toronto, Monthly, 1st Tues.
Whitby, Brooklin, 15th Jan, 10 a.m.
Orangeville.
North Bay, Magmetawan.
Algoma, S., Richard's Bldg.
Owen Sound, O. Sd., 3rd Dec., 10 a.m.
Saugen, Drayton.
Guelph, Knox Ch., Guelph, 21st Jan., 10.30 a.m.

Synod of Hamilton and London.

Hamilton, Knox Ch., Hamilton, 7th Jan., 10 a.m.
Paris, Brantford, 14th Jan., 10.30.
London, First Ch., Lon-ton, 3rd Dec., 10.30.
Chatham, Chatham.
Huron, Clinton.
Maitland, Teeswater.
Bruce, Paisley.

Synod of the Maritime Provinces

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

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

Synod of Saskatchewan.

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

Synod of Alberta.

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

Synod of British Columbia.

Kamloops.
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**Synopsis of Canadian North-
West.**

HOMESTEAD REGULATIONS

ANY even numbered section of
a Dominion Lands in Manitoba,
Saskatchewan, and Alberta, ex-
cepting 2 and 24, not reserved,
may be homesteaded by any per-
son who is the sole head of a
family, or any male over 18 years
of age, to the extent of one-
quarter section of 160 acres, more
or less.

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

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

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

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

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

(4) The term "vicinity" in the
two preceding paragraphs is de-
fined as meaning not more than
nine miles in a direct line, exclu-
sive of the width of road allow-
ances crossed in the measure-
ment.

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

Six months' notice in writing
must be given to the Commis-
sioner of Dominion Lands at Ot-
tawa, of intention to apply for
patent.

W. W. CORT,

Deputy of the Minister of the
Interior.

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