

Dominion Presbyterian

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\$1.50 per Annum.

OTTAWA WEDNESDAY, JANUARY 27, 1909.

Single Copies, 5 cents.

CONSCIENCE AND FUTURE JUDGMENT.

CHARLES W. STUBBS, IN PRESBYTERIAN STANDARD

I sat alone with my conscience,
In a place where time had ceased,
And we talked of my former living
In the land where the years increased.
And I felt I should have to answer
The questions it put to me,
And to face the answers and questions
Throughout an eternity.

The ghosts of forgotten actions
Came floating before my sight;
And things that I thought were dead
things,
Were alive with a terrible might.
And the vision of all my past life
Was an awful thing to face,
Alone with my conscience sitting
In that solemnly silent place.

So I sit alone with my conscience,
In the place where the years increase,
And I try to remember the future
In the land where time will cease.
And I know of the future judgment,
How dreadful so e'er it be,
That to sit alone with my conscience
Will be judgment enough for me.

As I thought of my former living
And the judgment day to be—
Sitting alone with my conscience
Seemed judgment enough for me.
And I wondered if there was a future
To this land beyond the grave;
But no one gave me an answer,
And no one came to save.

Then I woke from my timely dreaming
And the vision passed away,
And I knew the far-away warning
Was a warning of yesterday.
And I prayed that I may not forget it
In this land before the grave,
That I may not cry in the future,
And no one come to save.

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BIRTHS.

At Stewart's Glen, on Jan. 8, 1909, the wife of M. A. Clark, of a son.
 At Cornwall, on Jan. 11, 1909, the wife of A. K. Campbell, of a son.
 At Martintown, on Jan. 8, 1909, the wife of Dr. McLennan, of a daughter.
 At 16 Thornton Street, Ottawa, on Jan. 10, 1909, to Mr. and Mrs. Robert B. Moffatt, a son. Both well.
 At Madras, South India, on Jan. 8, 1909, to the Rev. Dr. and Mrs. Ernest Fielder Nivin, a son.

MARRIAGES.

At the residence of the bride, Dec. 30, 1908, by the Rev. J. J. Paterson, Finlay McGibbon to Mary Barrie, oldest daughter of the late James B. Barrie, all of Sarnia.
 In St. Giles Church, Hamilton, on Jan. 9th, by the Rev. J. B. Paulin, Miss Margaret McEachern to Mr. John Foster, both of Mount Forest.
 At Morewood, on Jan. 6, 1909, by Rev. D. Stewart, of Alexandria, Ernest Faulkner, of Felton, to Miss Eliza Rainey.
 At the residence of and by the Rev. D. Currie, Jan. 12th, 1909, Miss Madeline Ferguson, Mount Forest, to Mr. James Stanley, of Fort William.
 At St. John's Manse, Cornwall, on Jan. 12, 1909, by Rev. N. H. McGillivray, Henry Orton Hambleton, of Glen Robertson, to Miss Rosamond Hope, of Cornwall.
 At the Manse, Avonmore, on Jan. 5, 1909, by Rev. Dr. H. N. Maclean, William Henry Johnstone, Monkland, to Mary Isabella, daughter of Daniel Montgomery, Gravel Hill.
 At the Manse, Cayuga, on January 8th, by the Rev. D. G. McPhail, Miss Elizabeth Makey, of Fisherville, to Mr. Wm. Forsythe, of Walpole.
 On Jan. 11th, 1909, at the home of the bride's parents, by the Rev. Dr. Herdridge, Annie, second daughter of Mr. John Lorn McDougall, C.M.G., and Mrs. McDougall, Hintonburg, Ottawa, to Russell Blackburn, son of the late Mr. Robert Blackburn and Mrs. Blackburn, of New Edinburgh, Ottawa.
 At the residence of the bride's father, on January 6th, 1909, by Rev. D. M. Buchanan, B.A., Mr. Harvey D. Keen to Miss Elizabeth Laidlaw, both of Walpole.
 At the residence of the bride's mother, Lachute, Que., on Jan. 5th, 1909, by the Rev. Thomas A. Mitchell, Ernest James Gordon, of Geneva, Que., and Janet Grace Smith, of Lachute.

DEATHS.

At Moose Creek, on Jan. 10, 1909, Joseph Read, M.A., a graduate of Dublin University, formerly of the Cornwall High school staff, aged 74 years.
 In the Seventh Concession of Lancaeter, Glengarry, on Jan. 3, 1909, Catherine MacFarlane, widow of Farquhar Dewar, aged 77 years.
 In Toronto, on Jan. 11th, 1909, Violet Ruberta McBurney, beloved wife of H. G. Lockhart, of Fernie, B.C.
 At 54 College Avenue, Ottawa, on Jan. 12th, in the 70th year of his age, John Hugh Macleod, clerk to the Agriculture Committee of the House of Commons.
 At Montreal, on January 12th, 1909, Margaret Ivel or McRae, wife of David Meldrum, aged 71 years and 3 months.
 On Jan. 11, 1909, John Barclay, beloved husband of Jane Cameron, in his 69th year.

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NOTE AND COMMENT

The combined circulation of the religious press of the United States is reported to be 15,269,067 copies weekly.

Last week two girls, one nineteen and the other eighteen, with a brother of fourteen, were taken alive from the ruins of Messina, after having been entombed eighteen days.

The difficulty with liquor laws is said to be that they are ahead of public sentiment. To which a contemporary suggestively adds: "That's what's the matter with the Ten Commandments, too."

Andrew Carnegie's gifts for the past year to various institutions and objects, total \$7,437,600, the largest being \$5,000,000 to the Carnegie Foundation. To the Great Britain hero fund he gave \$1,250,000.

There is widespread dissatisfaction with the working of the Old Age Pension Fund in England, chiefly because the corporations and the nobility are cancelling the allowances they have heretofore made to employees over seventy and advising them to apply for government aid.

The British Museum attained last week the 150th anniversary of its opening. It is said that there are twenty-five miles of bookshelves in the Museum, and in the printed books department, which is the largest in the Museum, there are about two million volumes. The annual increase of volumes under the Copyright Act is roughly 50,000 volumes.

A London pastor, who is fond of golf finds that the people of Britain spend on golf balls alone, apart from the upkeep of links, etc., as much as they do upon foreign missions. The discovery had given him a great shock. By self-denial in the one matter of this single form of pleasure, the treasuries of all the missionary societies might overflow.

The Montreal Witness sees nothing but good in men of the different denominations associating with one another in the Laymen's Missionary Movement. Our contemporary says: There is no harm going to follow this making of the unity of the church a visible and living fact. This is what is being accomplished with the most natural and noteworthy success by this laymen's movement.

It is surprising that when the multi-millionaires, or very rich are donating or bequeathing so many tens of millions, they should give so very small a portion of it to directly religious purposes. These men undoubtedly are aware of the fact that the Christian religion is the most powerful of all agencies in preserving an enduring condition of society, and yet they do not seem to recognize it in the distribution of their wealth.

Mohammedans are abstemious. The Hindus are a temperate race. Investigators into the recent troubles that have broken out in the most populous part of the British Empire now report that the consumption of strong drink is the cause of many of the disturbances that have occurred. The liquor traffic, around which the great British nation throws the protection of her legislation, is the deadliest enemy of the empire that fosters it.

At Lloyd's ten guineas per cent. was paid on "risk" to pay a total loss in the event of the Russian dynasty ceasing to exist within the next two years.

In Kilmarnock there are five Established Churches, with six clergymen and one assistant. Ten United Free Churches with ten clergymen, and at times two assistant ministers. Then three other Protestant Churches, each with a clergyman, making in all 22 ministers with 18 places of worship.

In Siberia, twice as large as Europe, very little missionary work has been done. Some preacher travelled through Siberia, holding meetings, and saw the great necessity and opportunity for evangelistic work in that country. The German Baptists have now in West Siberia two communities; and through the generosity of an American lady, the first Baptist chapel in Siberia, in the city of Omsk, will be built. There is an enormous field for Christian activity ripe for the harvest, asking for workers.

A Southern contemporary thinks that a church is like a watch: "soon ruined if not kept running." Therefore keep it going. If there is no pastor, let the elders keep up the services. Let them read sermons. "Yes, but the people will not come. Some of them will not come, but the best of them, the most earnest workers, those who love the church most deeply, will be glad to do anything that will promote the honor of their Saviour. And God will recognize it."

We have a high esteem for our Episcopal brethren, remarks the Presbyterian Standard, but no respect whatever for their exclusive pretensions. If they really wish union with other bodies, the thing for them to do is to throw away their crochets, and get down to the bed rock of Scripture. Let them come with the noble platform of their own great Chillingworth, "The Bible, the whole Bible, and nothing but the Bible, is the religion of Protestants," and they will find the heart of Evangelical Christendom responsive to their plea.

The Bishop of Uganda has just published two volumes which tell the wonderful growth of the Gospel in that region. Now, at the end of eighteen years the number of baptized Christians in Uganda is over 60,000, of whom more than 36,000 have been baptized within the last five years. The communicants number 18,000. Of Mackay he says: "His faith, his courage, his zeal, his intellectual capacity, his untiring industry combined to form one of the most remarkable characters of the age in which he lived. It will be long ere the impress which he left on the lives and characters of the Baganda will be effaced."

It is a mockery, says Cardinal Vaughan, to ask us to put down drunkenness by moral and religious means, when the Legislature facilitates the multiplication of incitements to intemperance on every side. You might as well call upon me as the captain of a sinking ship, and say, 'Why don't you pump the water out!' when you are scuttling the ship in every direction. If you will cut off the supply of temptation, I will be bound, by the help of God, to convert drunkards; but until you have taken off this perpetual supply of intoxicating drink, we never can cultivate the fields.

Cumberland Presbyterian:—It is safe to say that most of us are interested in promoting both goodness and happiness among men; but, unfortunately, it is our own happiness and our neighbor's goodness with which we are so greatly concerned. Suppose we reverse the process. Seek goodness for yourself and happiness for your neighbor and both you and he will be both good and happy.

The centenary of Fifth Avenue Presbyterian Church, New York, has been celebrated with much enthusiasm. The church has 2,081 members, under the pastorate of Dr. Ross Stevenson. It supports and aids two missions, a large settlement house, a country house, and a large number of educational, charitable and relief agencies. To carry on its work it employs a force of fifty-seven clergymen and paid workers, of whom nine are in China and Persia, and six in missions in Alaska and other States and territories. The value of the church property is \$2,500,000. Under the present pastorate of seven years the church has contributed on an average \$320,000 for the support of its work. The present building was erected in 1875, under the preaching of Dr. John Hall, "the young Irishman of the golden tongue," as Beecher described him. It cost \$850,000.

A letter in a popular British journal states: "I am a Rationalist, an Agnostic, and a Freethinker. . . . I make this statement with all the seriousness that should accompany expression on such an important subject. That if I were stranded on an island and doomed to live in solitude, the one book that I should wish to have by me for constant study and reference would be the English Bible. For I know of no book that has so helped me in the past, and promises to be a steadfast guide in the future. After years of study, the profundity of its psychological message astounds the intellect, and the apparent sincerity that resounds through all its chapters adds a fervent tone. Besides, for simplicity and beauty of word and phrase it undeniably holds the monopoly of all the most trenchant, the most ennobling, and the most inspiring of the verbal possibilities of the English language."

The Chicago Daily Tribune has published its annual summary of the benefactions of the year. The figures run into the millions and compare favorably with those of other years. More than ninety millions have gone towards bettering the physical and temporal condition of mankind. Colleges and educational institutions have received no less than \$40,000,000, whilst religious organizations (apart from the contributions of their regular maintenance) have received \$5,000,000, which amount is also the total for museums and art galleries. Libraries received \$1,000,000. Andrew Carnegie, John D. Rockefeller and Mrs. Sage head the list of philanthropists. These millions will work wonders in and through the institutions which have been wisely made the beneficiaries of large and needed sums, and the benefactors should receive hearty thanks and warm appreciation. However, perceiving the disparity between the gifts to educational institutions and those to religious organizations, we are tempted to repeat the question of a contemporary: "In view of the supreme importance of the spiritual is it not time to deepen and broaden the channel through which the religious bequests are flowing?"

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSSOME MISTAKES ABOUT THE
BIBLE.

(By David James Burrell, D.D., LL.D.)
Minister Marble Collegiate Church,
New York City.

If the Bible is our only "rule of faith and practice"—as Christians profess—then mistakes in that quarter are dangerous. And there are many such mistakes current in these days.

First, it is a mistake to speak of the Bible as a mere "book among books."

It is "literature," but more. The fact which differentiates it from all other books is its inspiration. It is the only Book in the world that justly claims to have been composed by "holy men who wrote as they were moved by the Spirit of God."

Second, it is a mistake to think of it as "full of errors."

That there are errors in each and all of the hundreds of current versions and translations of the Scriptures goes without saying; but (1) they are few; not by any means so numerous as represented by anti-Biblical critics who delight to make a mountain out of a molehill; (2) they are relatively unimportant, not affecting in the slightest degree any of the moral or religious teachings of the Book; and (3) they are of such a character as to indicate clearly that they came by translation and transcription and were not in the original autograph as it left the hands of those "holy men who wrote as they were moved by the Spirit of God."

Third, it is a mistake to think that the Book is for scholars exclusively, or that "Biblical experts" know more about it than anybody else.

This was the mistake made by the Church before the Reformation, when the Bible was chained to the high altar and reserved for the use of men "in holy orders." It was to everybody that Christ spoke when he said "Search the Scriptures; for in them ye think ye have eternal life, and these are they which testify of me."

Fourth, it is a mistake to think or affirm that the Bible has been or is "losing ground" in these last days.

On the contrary more copies of the Scriptures are being sold and read and studied and loved and revered and lived by than ever before in the history of the world. Christians believe in the Bible now as always. Infidels, loose livers, false teachers and destructive critics do not, never did and never will believe in it.

Fifth, it is a mistake to suppose that one can keep his Bible without believing it.

When a man like Jehudi with his penknife, (see Jeremiah 36, 20, 23) begins to cut and slash, he might as well commit all to the flames. For if the Book be proven untrustworthy in parts, it is unworthy of trust at all. Falsus in uno, falsus in omnibus. No Alpine tourist would engage a guide who was known to be imperfectly acquainted with the way or untruthful in his statements about it.

Sixth, it is a mistake to assume that one can be a Christian without believing the Bible.

What is a Christian? One who accepts Christ; as a Priest to atone for his sins, as a Prophet to instruct him and as a King to rule over him.

When a Christian wants to know what to believe about a thing he simply asks "What does Christ teach about it?" The teaching of Christ as to the Scriptures

is perfectly clear. He spoke of them as "the Truth" and "the Word of God." He preached and practiced them and instructed his disciples to do likewise. If the Scriptures were full of errors and therefore untrustworthy, as alleged, he probably knew it; but never once, by word, syllable or sign, did he indicate that he did not believe them from beginning to end. The Book that was good enough for him ought to be good enough for those who profess to follow him.

The keynote of a true Christian profession is in that word "follow." Sincere Christians are in no danger of being led away into dangerous error by false teachers; since Christ said, "My sheep hear My voice, and I know them, and they follow Me."—N. Y. Christian Intelligencer.

GLIMPSES OF HEAVEN.

By Rev. Joseph Hamilton, author of
"Our Own and Other Worlds,"
"The Spirit World," Etc.

A heavy, leaden cloud may overspread the whole heaven on a winter day; and for a time we do not see and do not think of the glory above the cloud. But sometimes we have seen a little rent made in the dark cloud, and through that little rent we have a glimpse of the light and glory beyond. So our life, very often, is overspread by a heavy cloud of unbelief; we are hemmed round; we are shut in; our visions are all of the earth; that dark cloud shuts off all sights of heaven. But there are times when a little rent is made in this heavy cloud of our unbelief. When, for instance, one whom we have known and loved takes his flight to a better world, he cleaves this cloud of unbelief as he passes upward, and through that little rent in the cloud we catch a glimpse of the heavenly glory.

In that wonderful book written by Mrs. Stowe, Uncle Tom is represented as lying through the night on the floor just outside the room where Eva lay dying. Being questioned as to why he lay there, Uncle Tom said, "The Bridegroom may come at midnight, and I want to be ready, for when Miss Evens goes, the pearly gates will be opened so wide that we shall all see into the glory." Not bad theology, poor Uncle Tom. At such times we do see into the glory, and our faith is confirmed in the reality of the world unseen.

Lindsay, Ont.

"NOT TRUTH, BUT ERROR."

Sir,—I find this among "Daily Truths" in the New Zealand Outlook:
God giveth. Not his best at first;

He who set forth the feast of old
Began with wine that was the worst,
After the crimson comes the gold.

Now, this strikes me as not truth, but error. God does give us His best at the moment of our new birth. But we fail to realize its fulness, because of our limited capacity. As we grow in the Divine life we do not get anything better from God—but we receive a larger measure in proportion to our development.

Again, it was not Jesus who set forth "the worse" wine at the beginning of the feast at Cana, but the bridegroom—and he set forth the best he had.

ULSTER PAT.

PARENTAL HONESTY.

By Sylvanus Stall, D.D.

If you want your children to be honest with you, why should you not be honest with them? If you would not have them deceive you, why should you attempt to deceive them? If you would teach them by precept, why should you not teach them also by example? Is it any wonder that your child should shut you out of its confidence in similar matters and in the same manner in which you have taught it to deceive? Why should you strike and slay the very confidence which the Creator has so wisely placed in the heart of every child in the integrity and honesty of its parents?

Rest assured that the deceptions you attempt to practice upon your children do not deceive, but they do destroy their confidence and sometimes even their faith in their own parents. Let me name a single illustration.

One bright May morning, a little boy, about four years old, with no companion, was playing ring-around-a-rosy by himself around a young apple tree that grew near the garden wall. While he was playing a very young "baby bunny" came out of a rabbit-hole nearby. The little rabbit was too young to escape the child's grasp. Delighted with his new-found treasure he naturally ran to his mother in the house. His happiness during the day with the baby rabbit was complete. When evening came his father suggested that he should take the rabbit back to the hole and leave it with its parents for the night, and then when he would go again early the next morning the little rabbit would come out of the hole, and he could bring it again into the house and play with it another day.

To the smiling little child this seemed reasonable enough. But imagine the disappointment of the child the next morning after he had waited an hour or more and the idea began to dawn upon his mind that he had been wickedly deceived by his own father! He is now a grown man and when relating this incident to me a few days ago, he said that the bitterness he felt in that moment against his father could never be described, and he resolved then and there in his infancy never again to accept his father's word or to trust him in anything.

It would have been just as easy for the father and equally influential with the child, as well as far more satisfactory in its result, if he had pictured to the mind of the child the sorrow of the parents of the little rabbit as they went all day up and down the field hunting for their baby bunny, and how that they would not be able to sleep at night unless their little baby was returned to them, as the bunny was too young to sleep anywhere else except right by its mamma, and that it ought on that account to be returned to its own little home. Such a course as this would have taught the child tenderness and thoughtfulness for all forms of animal life, and would have been truthful, and would have inspired in the mind of the child love and confidence in his father. Parents may ask how early they ought to teach their children upon the subjects of life and being, and the proper care of their bodies. Whenever the sacred questions are asked they ought always to be answered honestly, but with the greatest intelligence and wisdom. It matters not how young the child might be. Children always know more than their parents ever imagine they do.

THE MISSION SCHOOL AT POINTE-AUX-TREMBLES.

By Rev. James Taylor, B.A.

Recently I made a visit to the banks of the St. Lawrence and the place was Pointe-aux-Trembles. I was to the Roman Catholic church, whose date of dedication is St. Jean Baptiste Day, 1705, a building around which was enacted a few of the many events of the long life of Pere Chiniquy. The village is a type of the more modern ones of the St. Lawrence plains of beauty and once seen is not forgotten, but pre-eminently the outstanding thing of Pointe-aux-Trembles is our Presbyterian French school, locally spoken of as "The College."

It was evening when I arrived and Principal Brandt was found in his office by the main entrance engrossed at his ledger, for the keeping of the accounts of the school is considerable; but as the eye passed over the various appointments of his duties it was soon arrested by a copy of the Bible that lay to the front of the desk and having between its leaves manuscript papers of lectures. This combination of the Bible and account book seemed to me as ideal as that of the parents who on certain birthdays presented their children with a purse and a copy of the scriptures.

I remained two days at the school and saw and experienced much for which I am grateful. There are 225 children in attendance under a staff of about 10 resident teachers; and about 15 more children have made application for entrance during November, which will be almost the number of the school's capacity. The buildings and equipment are attractive and modern; and simplicity, cleanliness and brightness prevail on all sides. No one can fail to notice the confidence, masterfulness, ideal discipline and co-operation that prevail. The generalship of a Napoleon with the sympathetic love, impartiality and thoroughness of Christians is manifest in all the arrangements and the carrying of these into effect. Under one roof 250 people more happy and successful in their work can not easily be found. The motto of the school, which is taken from the initial letters of Pointe-aux-Trembles, is Priere (prayer), Amour (love) and Travail (work), and such ideals contribute to true success.

About 80 per cent. of the children are from the homes of the poor, the real poor, and the benefactors of the school may know that their gifts are going to those who are needy. I touched deep spots in the hearts of some of those young people when I spoke to them of poverty; I saw suppressed lips tremble, for they had known and many of them still know poverty; but their school is teaching them to know Christ's riches and equipping them to face life and have deliverance from the awful conditions of great need. Men of means who may read this have perhaps never felt the awfulness of being poor; many a one at this school has, but under the guidance of Christian friends these young people are getting training that will lift them to necessary competence.

The whole atmosphere of the school is one of happiness, and our Church can be grateful that it has such an institution and that its character justifies further advance on the same lines. Chelsea, Que., Nov., '08.

The London Globe, discussing Canadian emigration, says it is mainly the Scot who makes Canada, for the energetic Scot takes to pioneering as the wastrel Englishman takes to loafing.

Rev. Dr. Oswald Dykes, Emeritus principal of Westminster College, and president-elect of the forthcoming Pan-Presbyterian Council, who completes the fiftieth year of his ministry in May, 1909, is a native of Port-Glasgow, where he was born in 1835.

HAMILTON NOTES.

The reports presented at the first annual meeting of Ste Giles' Church showed a healthy state of affairs, and most encouraging prospects.

The receipts amounted to \$1,367.13, with a balance on hand of \$22.36. The Sunday school membership is 150.

The membership of St. John's Church (Rev. John Young, pastor) is now 580. The receipts were \$8,068.20, an increase of \$1,203.05 over the previous year. The Sunday school roll has 290 names.

There was a large attendance at the 28th annual meeting of Erskine Church, Mr. I. O. McIntosh in the chair. A membership of 773 was reported by the session. The receipts were \$4,648.72, with disbursements to an equal amount. The following were elected to the Board of Management; Messrs. G. Slidders, Dr. Anderson, A. M. Souter and Robert Lowrie.

St. Paul's congregation had a good year. The membership is now 740, and the total ordinary revenues amounted to \$7,440.40. There were on the Sunday school roll 64 teachers and officers, and 300 scholars at the beginning of 1908. At the close there were 65 teachers and officers and 317 scholars. The average attendance was 45 teachers and 200 scholars. Twelve scholars joined the church. It should be noted that the total receipts from all sources amounted to \$16,938.34.

The annual meeting of Westminster Church called forth a full attendance. The session reported a membership of 131. Testimony was born to the deep interest taken by the pastor, ev. J. R. Van Wyck, in the erection of the new building, of which the congregation is justly proud. The receipts amounted to \$1,389.36, with disbursements which left a balance on hand of \$29.25. A motion was carried endorsing the campaign for the reduction of hotel licenses to not more than 50.

The first annual meeting of the Central Church in the new building was a very happy one in every respect. Devotional exercises were conducted by Rev. W. H. Sedgewick, assistant pastor, and thereafter Mr. R. K. Hope was called to the chair. The session report indicated a membership of 621, a decrease of 20 owing to the removal of several families to St. Giles. The ordinary receipts for 1908 amounted to \$10,659.92, with estimated disbursements for the current year of \$13,700. The board of management states that \$200.00 per Sabbath is the least amount that should be aimed at, and recommend the annual adoption of the week-offering by envelope system. Hon. J. M. Gibson, now Lt.-Governor of Ontario, retires from the board after many years services.

RENEW YOUR YOUTH.

Never before has the struggle for social and commercial success been so keen as in our own day, and to the victor and the vanquished alike comes a time when nerves and body cry for rest. Nature and science have combined to produce an environment where tired men and women may renew their youth. On the main line of the Grand Trunk Railway System, at St. Catharines, Ontario, is situated "The Welland," where the ills of life are alleviated by bathing in the Saline Springs of the "St. Catharines Well," under proper medical supervision and attendance. Apply to 130 St. James street, Montreal, for booklet and further information.

But nothing is more real than what is spiritual, as approaching nearest to the nature of all reality—namely, God Himself.—Thomas Boston.

TORONTO.

Rev. R. E. Knowles, of Knox, Galt, is announced to lecture in Victoria Church on the evening of Feb. 1.

Erskine Church membership is now 680. The missionary givings were \$3,388, an increase of \$200. All the societies showed an increase in the offerings.

The membership at St. Mark's showed a slight increase now being 279. Receipts amounted to \$3,400. A \$7,000 site for a new church has been donated the congregation.

Receipts of St. Paul's for general purposes were \$5,794.42. Contributions to missionary purposes totaled \$2,199.92. Rev. G. R. Fasken's salary was increased from \$1,800 to \$2,000.

The membership of the Central is now 720, and over \$6,000 was raised for missions. The total receipts amounted to \$14,076.79. A tablet will be erected to the memory of the late Mrs. Mary Bayne Motavish.

There was an increase of 78 at College Street Church, bringing the roll up to 1,276. The ordinary receipts were \$6,930; including mission funds, etc., the total income was \$13,560. Dr. Gilroy is to have an assistant at an early date.

Eglinton congregation continues to make progress. Membership 163, an addition of 65 during the past year. The income from all quarters amounted to \$1,814.09. The salary of the minister, Rev. W. G. Back, was increased from \$1,200 to \$1,400.

At Fern avenue the receipts were \$3,334.94, leaving a balance after paying liabilities of \$78.82. The growth of the congregation has been such as to render necessary a new church, and it has been decided to go on with a new building to cost \$40,000.

St. Giles has now a membership of 575, and the total receipts were \$7,053, of which \$1,044 was for missions. All liabilities were met and a considerable amount paid off the church mortgage debt. It was decided to adopt in its entirety the envelope system of giving.

Receipts at old St. Andrew's for the general account amounted to \$11,231.44 and the expenditure \$8,636.44. Contributions from all sources towards the "schemes account" amounted to \$8,000 for ten months. The following managers were elected for three-year terms: Joseph Oliver, Mayor of Toronto, J. H. Macabe and Dr. F. C. Husband.

The pastor, Rev. W. H. Andrews, presided at the annual meeting of Queen Street East church, at which there was a large attendance. The receipts totalled \$3,851, with a credit balance of \$139.22. Church membership 376, an increase of 66 over the previous year. A new school building seating 800 was erected during the year, while the church was enlarged to double its former capacity.

The receipts of Kew Beach congregation amounted to \$4,247. The amount raised for missions amounted to \$925, a large increase over previous years. The following were chosen on the Board of Management: H. Kennedy, D. Carlyle, J. S. White, John J. Lowden, H. C. Nasmith and D. Miller. The salary of the minister Rev. Mr. Black, was increased by \$200, while a resolution to devote \$200 towards paid singers was also adopted.

St. John's has come to be regarded as one of the foremost missionary churches in the Canadian Presbyterian Church. Two members are on the way to India. Seven other members are already in the field. The missionary givings increased from \$2,400 to \$2,730. The weekly collections increased from \$4,370 to \$8,582, and the total receipts from all sources were \$13,707, as against \$8,309. The membership is now 740. A pipe organ is to be installed.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE TRIAL OF PETER AND JOHN*

(By Rev. P. M. Macdonald, B.D.)

The kindred of the high priest, v. 8. To be any one's kinsman, is in itself no real honor. It is only personal character that gives one a real claim to praise. Tennyson, in his poem, Lady Clara Vere de Vere, tells how that "daughter of a hundred earls," forfeited her right to be regarded as truly noble, by her heartless treatment of "young Lawrence." She was very proud of her kindred. Her descent does not, however, exempt her from the poet's estimate of her:

"Howe'er it be, it seems to me,
'Tis only noble to be good.
Kind hearts are more than coronets,
And simple faith than Norway's blood."

By what power... have ye done this? v. 7. In India, a snake-bitten man had been brought to a medical missionary. It was the first case of the kind the missionary had had in that place. After the sufferer had been treated, some friends carried him out beneath a tree. "Is he alive? Is he alive?" was asked. "Yes, he is alive, and will soon be able to walk home." Then came the question, "How did the sahib cure him? By what power?" This was the missionary's opportunity. He said to the eager crowd, "The followers of Jesus have sent me to India to cure your diseases, and to tell you of Him. His power and love are greater than sorrow or sickness or sin. Jesus put it into their hearts to send me to you. It is because I serve Him who loves you, that I am here to help you in every good way." Just then the man who had been so near to death rose to his feet, a living witness to the healing power of the physician who had come with the message of Jesus.

Jesus Christ, whom God raised from the dead, v. 10. A man went to church in a strange city. In front of him sat a man, who had been a companion of his in early days, but who had, for some crime, been imprisoned in the penitentiary. After the service, the man in front looked around, and recognizing his former companion, said, "I am so glad to see you in our church! Won't you come home with us?" The invitation was accepted. The one time criminal told his old acquaintance how Jesus had come to him in the prison, as the shepherd goes after his lost sheep. "There and then I began a new life. I learned a trade, and for good behavior my term was shortened. For eight years I have been in business. My wife is a Christian, and my home is a foretaste of heaven. I used to scoff at Christians, and say they were deceived, and that Christ was dead. Now, I know that God raised up Jesus, for Jesus has made a new man of men, and He must be alive to have done that."

None other name, whereby we must be saved, v. 12. A hospital visitor heard the following story at the bedside of a young man. "A hidden disease had been slowly sapping my life. I knew I was not well, but I would not consult a physician. I would prescribe for myself. I decided that I needed more society and amusement. So I went to see my friends and attended places of entertainment.

*S. S. Lesson, January 31, 1909—Acts 4 : 5-20. Commit to memory vs. 11, 12. Study Acts 4 : 1-31. Golden Text—And they were all filled with the Holy Ghost, and they spake the word of God with boldness.—Acts 4 : 31.

But I grew weaker. Then I consented to see the physician, and he said an operation was necessary to save my life. So I came here a month ago, and now I shall soon go out recovered. Friends are good, but sometimes one needs, not friends, but a physician. Don't you think so?" With tact and wisdom, the visitor found that the convalescent was not a Christian. He was "trying to be good," and was "getting the upper hand of his weakness." When he thought he was good enough, he would be a Christian. "But Christ is the great Physician," said the visitor. "Only the surgeon could cure your body, and only Christ can cure your soul. Do not refuse Christ, as you at first refused the physician." After a pause, the young man said, "I never heard it that way before. Morality is good, but I must have Christ." "Yes," said the other, "there is none other name whereby we must be saved."

FROM A PASTOR'S PRAYERS.

Our Heavenly Father, we thank thee for the joys and pleasures of this day; for the satisfaction spired up for us by thy gracious hand through the ages, and handed out to us now in such profusion. How kind thy thought for us, how strong thy purpose, that has thus shaped the centuries into a full cup to press to our thirsty lips! . . . But how slow we are to see thy hand in this. Lord, forgive and cure the obdurate hardness of our hearts to divine impression. Make us sensitive to thy touch. Let it be no longer possible for us to drain that cup of blessing, day after day, and yet give back no word of thanks, no life of loving service. . . . Press upon us, Lord. Leave us not to ourselves. If we fail to find thee in pleasure, then send us pain; anything, Father, rather than this nerveless state and do-less habit. . . . Lord, close up every avenue to our hearts save those avenues thou shalt enter by; and through these pour into us thy quickening life, in ever enlarging streams. . . . By some divine art, some disappointment, some shock, some vital ministry which we cannot escape and cannot misinterpret, do thou awaken us to life and filial feeling. . . . Take full possession, great God; so possess our imagination, our thoughts, our emotions, our will, that we shall henceforth live thy life, and cease to be merely intelligent brutes, fattening on our Father's bounty, content to soak up passing enjoyment without conscience, without gratitude or sense of responsibility, without obedience or love. . . . Have mercy, Lord.

Why fear tomorrow, timid heart!

Why tread the future's way?
We only need to do our part
Today, dear child, today.
The past is written! Close the book
On pages sad and gay;
Within the future do not look,
But live today—today.
Tis this one hour that God has given;
His now we must obey;
And it will make our earth His heaven
To live today—today.

When we pray for any virtue we should cultivate the virtue as well as pray for it; the form of your prayers should be the rule of your life; every petition to God is a precept to man. Look not, then, upon your prayers as a short method of duty and salvation only, but as a perpetual monition of duty; by what we require of God, we see what He requires of us.—Jeremy Taylor.

LIGHT FROM THE EAST.

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

Captain of the temple.—Was a Levite who commanded a small body of priests that acted as a police force to keep order in the temple. The Romans had a cohort in the citadel, and they posted extra troops in one of the temple buildings during the great feasts, and these placed, at various parts of the outer court, sentries, who were regularly relieved. The priestly guard kept order in the court of the Israelites, and visited the stations of the guard during the night, to see that they were on duty and alert.

Unlearned—The Jews have always esteemed learning very highly. It was deemed by them unlawful to live where there was no school. The phrase here does not mean that the apostles could not read, but that they had not spent the required five years in the study of the traditional law, or the subsequent course of Jewish theology, which was required to give one the standing of a recognized teacher, an ordained Rabbi, elder and judge. These were the intellectual and spiritual aristocrats, among the vulgar herd of rude and profane country people like the apostles, who knew not the law. In the word, "ignorant" or "common," we have an example of the scorn with which many still speak of the common people.

WHEN WE ARE BELIEVED IN.

No man can overcome the terrible odds of thinking that no one believes in him. When any man reaches that depth, he is gone. Therefore God gives us friends, whose confidence in us is our greatest human resource; and he gives us the still greater privilege of being friends, and of saving and strengthening others by showing them our confidence in them. And, as a surer resource than any human friendship at its best can be, he gives us the saving friendship of his own Son. It has been said that the power of the Christian religion is the truth that there is someone who believes in YOU. No matter what our pasts have been, no matter how atrophied, even annihilated, our spiritual powers may seem to be through abuse and disuse, nor how hopeless seems the outlook for our mastery of ourselves and our failures, we know that Christ not only has the power to overcome our past, but has unlimited confidence in our willingness to let him do this for us. That is the Good News that has replaced death with life for many a soul who had thought that he was beyond any one's ever again believing in him.—S. S. Times.

ELEVATING THE MINISTRY.

Elevate the ministry and encourage the best and brightest of our young men to enter it. Estimate ministers by what they are, rather than by where they are, and by what they give, rather than by what they get. Honor them because they are ministers of the Lord Jesus Christ, and doing his work in the world. Let it be as great an honor, at least, to be a minister of the Church as a "priest of the Church." The cultivation of this sentiment will bring into the ranks of the ministry many of our best men. It should be considered a great honor to be a minister, whether one is a rich or a poor minister. Place and price are entirely too much emphasized at the present moment even by Christian people.—David Wylie, in the New York Observer.

THE DOMINION PRESBYTERIAN

THE MIND OF CHRIST.

(By Rev. G. A. Sutherland, M. A.)

To-day the multitudes are again thronging the Lord Jesus. They believe there is still healing in His touch. On every hand we hear the desire expressed to come into a more vital relation to Jesus Christ. In Him is life, and the need is widely confessed of the stronger, purer, richer life inspired in His fellowship.

The multitudes are thronging Him still; but not to all alike comes the throbbing of new life, as they touch the hem of His garment. Here is the deepest pathos; the divine Guest at life's door seeking to enter as nearest Friend, and he who needs Him sorely, at a loss how to unbar the door. What hinders us from coming into closest touch with Him and His vitalizing power? What bars us from a boon He desires to give and we long to receive?

The sensitive soul is conscious of many barriers. Its miracle is that Jesus should call us friends at all. Here we will note but one barrier, the most common and insuperable, lack of sympathy. We are so much strangers to Him, because we have so little in common, in thought, in feeling, in aspiration. That which He counted worth His blood, we regard lightly, while that which He counted least, largely absorbs our interests. Can two walk together except they be agreed? If we would live near Him, we must have the mind of Christ.

It is not enough to seek His fellowship in meditation. The mystic has sometimes deceived himself by communing only with the Christ of his own imagination. The historic life of Jesus is our only way of approach to the Son and to the Father. We must study the gospel portrait of that life, until it is imprinted on our hearts and we begin to measure up to His great thoughts, feel the passions that swept His soul, and are held in thrall by His great ambitions.

It is not enough to seek His fellowship in prayer. The fellowship of Jesus with His disciples was not in the desert or on the mountain top alone. It was far more in the thoroughfares of life. So will He meet with us today. When we learn to walk the common paths of life with the same glad, confident thoughts of the Father and the Father's world, as filled His breast, then He will talk with us by the way. When we go with Him into workaday life, stirred with the same indignation at the sight of wrong as He, and moved with His compassion for the straying multitude, and join Him in the service of the suffering, the crushed, the lost, then we will feel within the pulse of His life.

Need it be added, that, if we would have power and joy in our work as teachers, we must learn to look into the faces of our scholars, wherever we meet them, with something of the love, the sympathy and the passion to save with which Jesus is regarding them?

Sunny Brae, N.S.

The command is to "worship the Lord in the beauty of holiness." There is a beauty of the land, and there is a beauty of the sea, there is a beauty of form and another beauty of color, and another still of sound. Men by the exercise of consummate art now partially reproduce the glories of nature on the "speaking" canvass, and again sympathetically phrase the music of the spheres in the notations of an instrumental or vocal registry. But there is no beauty which for constant charm and unreportable glory equals the "beauty of holiness." And it is possible for even the ugliest and most deformed sinner who repents and who accepts God's grace offered in Christ to attain to that excellence and to illustrate that beauty.

WORDS THAT PASS AWAY.

With a calm consciousness of His irrefutable claims, in a quiet repose upon the unshakable fact of His divinity, Jesus Christ declared that His words would never pass away. Systems of human thought might change, and indeed they have changed. The supreme wisdom of the Homeric age was called myth in the time of Plato, Philo thought that he could improve upon Plato, the Arabians revised an amended Aristotle, and any number of skeptics, from Pyrrho and Sextus Empiricus to Locke, Hume, Mills or Herbert Spencer, have accepted or discarded the teachings of the past at their own sweet will. At the present time, Eclecticism, not a close school, but an indefinite tendency, picks and chooses among all isms,ologies, fads and fancies—the intellectual flotsam and jetsam—of a yeastily fluid age. These words of the speculators are mere wonderings—at the best, just guesses at truth's, glimmerings of intelligence, beginnings at insight. The jargon and jabber of the warring mutually destructive schools, Jesus waits His turn to say the word that needs never to be unsaid, to deliver the message that can never be evaded in its answer, to utter the rock-truth on which theology, philosophy, life and character must be built, if they are to survive the wrecks of time and the wastages of the centuries.

"Heaven and earth shall pass away," said Jesus, calmly, careless as to what fate at last overtakes this effete and obsolescent planetary theater of human action, "but My words shall not pass away." The absolutely indestructible thing is the Word of Christ. The words of Jesus are the connecting link between earth and heaven. By them we know that God has come to us; through them we speak back and up to God the otherwise inexpressible language of repentance, faith and love. The words that pass: not away are our stay amid the transient, our support in the midst of the flowing floods of this troubled life, our warranty of spiritual standing for evermore in the Divine Presence, when earth, with its proud palaces and academies, shall crumble like a cinder, and time be no more.—N. Y. Observer.

MY CANARY BIRD.

(By Hetty Walcome.)

I've a dear little bird in a golden cage,
The prettiest ever was seen,
A bright little fellow in a coat of yellow
With trimmings of loveliest green.

I call him Sweet Sweet and he answers
cheep cheep,
With a shake of his bright little head,
Then he warbles a lay like a sunshiny
day,

My bonny, bright-eyed little Ned.
He's awake in the morning and sings his
first song

Of praise to his Maker above;
So he teaches, you see, a sweet lesson to
me,
Of happy contentment and love.

God gave us the beautiful birds with
their songs,
To make our hearts happy and glad,
Like the sunshine and flowers in this
bright world of ours,

That cheer up the weary and sad.
Selected.

DAILY BIBLE READINGS.

Mon.—The first missionaries (Acts 8:1-9).
Tues.—A child heroine (2 Kings 5:1-5,
14).

Wed.—Power behind missionaries (Exod.
3:1-10).

Thurs.—The great call (Isa. 6:1-9).

Fri.—An old-time hero (Dan. 1:8-17).

Sat.—Paul, the hero (2 Cor. 10:12-18;
11:21-33).

HEROES OF MISSIONS IN INDIA.*

William Carey went to India in 1793 and died in India in 1834, having worked without a vacation or a return to the home land. He grew up in poverty and learned the trade of a cobbler, by which he supported himself at the same time that he went about preaching. From early years the great idea of foreign missions held possession of his mind, and he lost no opportunity to urge the idea upon others. In consequence of his efforts the Baptist Missionary Society was formed at Kettering on Oct. 2, 1792, and Carey went out as its missionary.

He denied that he had any genius. "Eustace," he once said to his nephew, "if after my removal any one should think it worth his while to write of my life, I will give you a criterion by which you may judge of its correctness. If he give me credit for being a plodder, he will describe me justly. Anything beyond this will be too much. I can plod. I can persevere in any definite pursuit. To this I owe everything." He may not have been a genius, but he had a genius for plodding. He learned language after language, made dictionaries, established a press and a college, agitated for the reform of abuses, antagonized slavery, made provision for the care of lepers, supported himself, and paid thousands of pounds into the Mission treasury, preached the gospel, became one of the greatest citizens of India, and died as humble-minded as he had lived.

In 1830 Alexander Duff, a favorite student of Thomas Chalmers at Aberdeen, a young Scotchman of great intellectual and moral power, went out to India at the age of twenty-four. Near the end of Carey's life Duff went to see him. He knelt and prayed, and then as he was leaving the room, he heard a feeble voice pronouncing his name, and stepping back he heard the old man saying, "Mr. Duff, you have been speaking about Dr. Carey, Dr. Carey; when I am gone say nothing about Dr. Carey,—speak about Dr. Carey's Saviour." The young Scotchman served that Saviour with the same fidelity with which Carey had served him.

He began at once the school which he had come to India to establish. His plan was to overthrow ignorance by knowledge, and to drive out darkness with light. He was all energy and intensity. "I cannot say he walked into the classroom," said one of his pupils of his first sight of Duff, "he rushed into it, his movements in those days being exceedingly rapid. He was dressed all in black and wore a beard. He scarcely stood still for a single second, but kept his feet and hands moving incessantly, like a horse of high mettle. He had his white pocket handkerchief in his hand, which he was every now and then tying round his arm, and twisting into a thousand shapes. He seemed to me a living personation of perpetual motion." That was what he was all his life.

In 1834 he returned on account of ill-health to Scotland, and by his first public address swept the General Assembly into a new attitude toward Foreign Missions. He went up and down the church kindling new fires, and then returned to India in 1839. In 1863, when he was 57, he realized that his duty to his cause required that he should return to Scotland to live and work, but even then it was his health that determined his going. For fourteen years he worked there with the same almost superhuman energy with which he had wrought in India, and then died, and the whole of Edinburgh shared in his funeral.

*Y. P. Society, Sunday, January 31.—Topic, Heroes of Missions in India. Psa. 96:1-13.

The Dominion Presbyterian

IS PUBLISHED AT

323 FRANK ST., - OTTAWA

AND AT

MONTREAL AND WINNIPEG

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

SPECIAL OFFER.—Any one sending us FIVE new names and \$6.00 will be entitled to a FREE copy for twelve months.

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

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

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

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Sample copies sent upon application.

Letters should be addressed:—

THE DOMINION PRESBYTERIAN,

P. O. Drawer 563, Ottawa.

C. BLACKETT ROBINSON,

Manager and Editor.

OTTAWA, WEDNESDAY, JAN. 27, 1909.

A number of Minister and Church items and notes of congregational reports prepared for this issue are left over for lack of room.

The Bishop of London in his recent speech in the House of Lords on the Licensing Bill paid Canada a compliment for its sobriety. He said, according to "Canada," that "all Canadians were horrified at the amount of the old country's drink bill, which worked out at an average of no less than 7s. 3d. per family a week. Doubtless drink has much to do with the poverty and suffering in the old land.

Dr. Wilfrid T. Grenfell, at present touring the United States in the interests of his mission among the Labrador fisher folk, is expected to be in Toronto about April 1st. Probably he will speak in at least two of the larger Toronto churches at Sunday services, and will hold one large public meeting on a week day. As on previous visits to Canada Dr. Grenfell will speak in Ottawa. Altogether he will spend perhaps three weeks in a tour of the Dominion, though his plans are not settled as yet.

There is a proposal that the salary of the United States President shall be increased from \$50,000 to \$100,000, and it is probable that Congress will make the increase. The present salary is out of proportion to the responsibilities of the office, and to the demands made upon the ruler of a great nation. The president of France receives \$114,000 as personal salary and a like sum for executive expenses, while the national wealth of France is estimated at \$54,000,000,000 as compared with \$127,000,000 for the United States. We would be pleased to see a movement inaugurated for raising the salaries of another class, more poorly paid than any—we mean the ministers of the church.

MAKING CHILDREN HAPPY.

"I try so hard to make my children happy," said a wearied mother, with a deep sigh, one day in despair at her efforts. "Stop trying," exclaimed a practical friend at her elbow, "and do as a neighbor of mine does." "And how is that?" she added dolefully. "Why, she simply lets her children grow and develop naturally, only directing their growth properly. She always throws them, as far as practicable upon their own resources, taught them to wait upon themselves, no matter how many servants she had, and to construct their own playthings. When she returns home from a nabsence they await but one thing—their mother's kiss. Whatever has been bought for them is bestowed when the needed time comes. Nothing exciting is allowed to them at night, and they go to bed and to sleep in a wholesome mental state, that insures restful slumber. They are taught to love Nature, and to feel that there is nothing arrayed so finely as the lily of the field, the bees and the butterflies; that there is nothing so mean as a lie, nor anything so miserable as disobedience; that it is a disgrace to be sick, and that good health, good teeth and good temper comes from plain food, plenty of sleep being good." In order to thrive, children require a certain amount of "letting alone." Supreme faith in the mother, few toys, no finery, plain food, no drugs and early to bed are the best things for making them happy.

We learn from the reports of congregational meetings, now being held, that a goodly number of congregations give a vote of thanks to the choir. In former years the number that felt constrained to do this was certainly small. The new departure is a great improvement. A vote of thanks is a small matter in itself, but the feeling that prompts a meeting to give a hearty, not a formal, vote of thanks, is no small matter. A little kindly appreciation of the services rendered by choirs, a slight acknowledgment of the difficult work they do, and earnest prayer for a blessing on the service of song would do a great deal toward lessening the friction that choirs are sometimes accused of causing.

A letter by President Roosevelt, made public after the recent presidential election, in which he denounced as "unwarranted bigotry" any refusal to vote for a candidate for office on account of his religion, and hinted that some day a Roman Catholic might be elected to the presidency, has called forth strong dissent and severe comment in some quarters. It is pointed out that one adhering to the Roman Catholic Church is bound to the Pope above every other earthly power, and that such adhesion might warp his judgment and lead to a policy inconsistent with the principles under which the country is governed. The New York Lutheran Conference has addressed a strong but courteous letter to the president, and some other bodies have endorsed its action. The United Presbyterian, referring to the matter, does not say that Roman Catholics are disloyal, but it does say that the doctrine of their leaders in regard to the relation of church and state and the supremacy of the Pope are not consistent with the fundamental principles of the nation.

CONGREGATIONAL MEETINGS.

When the next report of the Statistical Committee is presented to the General Assembly it will indicate, there is reason to believe, a large increase in the membership of the Church. The reports of congregational meetings, appearing on another page, and many more for which space could not be found this week, show that there is a decided increase in the numbers joining the fellowship of the Church. In large centres such additions are to be confidently looked for. The population of our towns and cities is steadily growing, and it is expected that the membership of the Churches will show a corresponding advance. People coming from other lands who have been members of Churches generally bring their certificates, and present them at the first convenient opportunity to the congregation with which they desire to worship. Those trained in Christian Churches in other lands do not as a rule augment the number of the lapsed masses.

Some of the increase in Church membership is due to the fact that numbers of young people who have profited by religious instruction have felt the responsibility resting on them to make a public profession of their faith in Christ. Whether the increase from this class is as large as it ought to be can hardly be said to be an open question. Do pastors, elders, Sabbath school teachers, parents and Christian friends embrace all the opportunities they might commend this important duty to the minds of the young? It is gratifying to observe that in this respect there is a marked improvement as compared with past years. In many places the superstitious idea lingered that it was too solemn a thing for young people to join the Church. It was the custom in several neighbourhoods to consider that it was time to become Church members when people got married and established homes for themselves. It may be that some young people have but a faint idea of what is meant by making a public profession of religion, and it is equally true that no one ought to make such profession without serious thought and self-examination. Neither should undue pressure be used to induce young people to take upon themselves the responsibilities of Church membership; but there are far greater spiritual dangers in refusing year after year to take a step which the Scriptures urge, for which parents and friends long and pray, and to which the Saviour lovingly invites.

Increased membership, in not a few cases, is unquestionably due to evangelistic services which have been held in many congregations during the year. These means of arousing interest in spiritual things have been more generally utilized than in previous years. In most instances such meetings have been conducted or supervised by pastors, assisted by brethren from other congregations, with most important and encouraging results.

There has also been a marked increase in the liberality of congregations. The people are learning to give and to give

freely. Most of the reports yet received warrant the conclusion that the past year throughout the Church has been one of great financial prosperity. Several congregations have made spontaneous and generous additions to their pastors' salaries. Sabbath schools have been better sustained, contributions to the Schemes of the Church, and donations for other charitable and religious objects have been large-hearted and generous. It may be that the spirit of niggardliness has not yet been exercised from every congregation or from every individual in the most generous congregation; but certainly there is an improvement, which, it is to be hoped, is prophetic of better things in the days to come.

Another gratifying feature in our congregational life is the increase in Christian activity. The idea that all Christian work has to be done by the minister is now pretty much exploded. Office-bearers and members, more generally than ever before, recognize that they have duties to perform, that each has a share in the work as each has certainly a share in the responsibility for the advancement of Christ's kingdom. This increased activity incites hope that it will become still more general. In the Church there is plenty of room for working members, but very limited space for those whose membership is merely honorary. A living and prosperous congregation must necessarily be a working congregation. There is much work to do, and it is urgently pressing for accomplishment.

COMPARATIVE STATEMENT.

Under date, 18th January, the treasurer, Rev. Dr. Sommerville, writes about the state of the church finances, as follows:

The attention of ministers and congregations is called to the comparative statement of receipts for the Schemes of the Church given below. The expenditure of the Home and Foreign Mission Committees, on account of the expansion of the work at home and abroad, will be considerably in excess of the revenue of last year. Knox College, the Aged and Infirm Ministers' and Widows' and Orphans' Funds all closed their accounts a year ago with a balance on the wrong side. May we not hope that, with the impetus given by the Laymen's Missionary Movement all the Committees will be able to rejoice at seeing their treasuries filled when the books are closed on the twenty-eighth of February? Congregations should see that all money sent to the Treasurer from this date is duly apportioned to the several Schemes and that money in hand is forwarded immediately after their annual meetings.

	1906	1909
Home Missions	\$64,338	\$46,571
Augmentation	8,700	5,631
Foreign Mission.	32,634	32,814
W. and O. Fund.	3,818	4,391
A. and I. Fund.	3,637	7,140
Assembly Fund.	1,566	2,442
French Evangelization	6,414	5,451
Point-aux-Trembles	4,936	4,089
Moral and Social Reform	782	1,603
Unapportioned.	34,527	62,642

DEATH OF PROF. E. A. MACKENZIE

The death is announced of Prof. Mackenzie of the Presbyterian College, Montreal. The news came as a shock to the entire community as it was not generally known that he was in indifferent health. His intimate friends, however, had known for some months that he was suffering from a form of weak heart, though this was not considered serious, and did not cause any alarm.

Leaving his home Thursday afternoon, Prof. Mackenzie walked to the college to deliver a lecture. While waiting in his office for the class going to sound he was overcome by an attack of heart trouble, and was found a little later by Prof. Welsh in a fainting condition. He was gowned, and had the notes of his lecture on a table beside him. Before losing consciousness he was able to whisper to Prof. Welsh that he was very ill. Dr. Gordon Campbell was called, but his efforts to revive the prostrate man were unavailing, and inside of an hour from the time he was stricken he passed away after a seizure of severe pain in the region of the heart.

Prof. Mackenzie is survived by his widow, four daughters and one son, one of the daughters being an infant only nine months old. The interment took place at Lucknow, his native village, where his father and mother also are still living.

The deceased was forty-six years of age. After leaving the High School he taught public school for a time before coming to Montreal. He took the Arts course at McGill and studied theology at the Presbyterian College, being a member of the class of 1884, graduating with honors. His first regular charge was at Chesley, Ont., where he remained for about five years before coming back to Montreal as the minister of St. Matthew's Church, where he also stayed for a similar term. From this charge he was called to the professorship at the Presbyterian College, and was installed in the chair of practical theology on Oct. 4, 1905.

While at the college, Prof. Mackenzie was in constant demand as a preacher and platform speaker. For ten months in 1906-7, he was acting pastor of St. Andrew's Church, Westmount, during the illness of the late Rev. Mr. Johnson, and until his successor was appointed. Everywhere he enjoyed the highest esteem and absolute confidence of both clergy and laity, and also the respect and affection of the students in his classes at the college. His death will be widely and deeply regretted.

It is recalled that the death of the Rev. Principal MacVicar occurred under very similar circumstances, on the afternoon of Dec. 15, 1902.

About 3,000 members of the Society of the Holy Name, an organization the members of which are organized to defend God's name, and is in the interests of decent speech, were last week addressed at Toronto by Archbishop McEvay. This organization is at present confined to our Roman Catholic fellow citizens, but there is room and need for such a society in every church in the land. One has only to stand for a few minutes at any street corner in any town or city to be painfully impressed with the prevalence of profane swearing. Who will commence a crusade against it, in Ottawa for instance?

WINNIPEG AND WEST.

The total receipts reported at annual meeting of Point Douglas congregation were \$4,189.63, with disbursements of about an equal amount. Assets, \$41,300; liabilities, \$18,715.46.

St. Giles reports a membership of 486, with receipts for ordinary revenue of \$4,801.37, being an increase of about \$1,900 over the previous year. Reports from the various organizations were of a most encouraging character.

There were a number of additions to the roll in Westminster Church, and the membership now stands at 893. The receipts from all sources amounted to \$17,250.85. This congregation is pledged to contribute \$9,000 per year for Home and Foreign Missions.

St. John's reports a year of steady progress. The salary of the pastor was increased to \$1,500. Present membership 238. Indebtedness reduced over \$1,000. Receipts from all sources, \$2,942.20; disbursements, \$2,939.12; total liabilities, \$4,123.46; present indebtedness, \$4,125.38.

Home Street congregation closes the second year of its history with 101 members. A change of site, with the view of better serving the district desired to be reached, was advocated at the annual meeting and a committee was appointed to press the matter on the attention of the Presbytery.

At the annual meeting of Augustine Church, the salary of the minister, Rev. G. B. Wilson, was increased by \$250. Membership 600. The financial statement for the year 1908 gave the receipts at \$10,744.02; expenditures, including the pastor's stipend, choir salaries, taxes, mortgage account, etc. \$9,604.08.

St. Paul's Church shows a membership of 487, an increase of 98 in the year. The income amounted to \$10,592. The church property is valued at \$70,000, actual cost, against which there is an indebtedness of \$46,000. All the societies in the congregation are in good working order, and the outlook is most encouraging.

The congregation of Dufferin Avenue enjoyed a year of marked progress. The treasurer reported a balance of \$206 on the right side. Four new elders have been ordained and inducted. Six new managers have been elected. The mortgage, the only debt, has been reduced to \$1,845. Taking everything into consideration the prospects were never brighter.

St. Stephen's Church (Rev. Dr. Gordon, pastor,) reported a rich gain of 119 members, and a gain in young people of 86. The total receipts from all sources amounted to \$23,902.40. Every department of the church work is in excellent condition, and the session and managers look forward with hopefulness to the future. The Rev. Dr. Gordon, in referring to the past and future, assured his people that he had no desire to give up his pastorate in favor of literary work or of evangelical labors exclusively.

From the printed statement distributed at the annual meeting of St. Andrew's Church, it appeared that the number on the roll on Dec. 31 was 595, compared to 759 a year ago. The financial statement showed an expenditure of \$2,224, and a deficit of \$242. The weekly offerings amounted to \$1,520, of which \$4,738 was in envelopes. The Ladies' Aid Society handed over to the treasurer a sum of \$200. The statement of the session treasurer showed receipts amounting to \$2,314, and disbursements of \$1,217, leaving a balance of \$1,096.

In every garden there is a serpent, to prove whether man is fit to possess the garden. A temptationless life would be unworthy of sovereign souls with wills to cultivate and exercise.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

FLOWER OF THE FIELD.

(By David Lyall.)

James Maitland walked away from the snug little farmhouse, sheltered so cozily in the bend of the hill, with a curious feeling of regret that he had come to the end of his stay.

He had left London, worn out in body and in soul, tired of all things, and more particularly of man. Here he had once more become captain of his soul. He was an artist, who had a high repute in quarters where he valued recognition, but he was not a successful man as the world counts success. His work only appealed to the few.

He had a very small income, left from his mother's estate, which sufficed for his immediate personal needs, and he was a solitary man, whose needs were few. At thirty-five he remained unmarried, and, so far, had not seen the woman for whose sake he would relinquish his freedom.

Some of his colleagues, whose finer ambitions had become tainted, doubtless in some cases of necessity, in the market place, were fond of saying that the two pounds per week which Maitland's mother had toiled and saved for him had been his undoing.

Certainly it had altogether prevented what he would have called any prostitution of his art, and had enabled him to paint exactly what he liked and to dream a good deal, instead of facing the actual realities, perhaps the responsibilities of life.

Physically he was not a strong man, and he believed that he would not be a long-lived one. He, therefore, proposed to get what seemed to him the best out of life. He had come upon the old farmhouse in one of his wanderings through Dorset, of which county he was very fond. He had often made Wareham his headquarters as he tramped, with knap-sack, across the delectable country, finding both joy and inspiration in its remoteness, in the unworldliness and charm of the people. At Pear-Tree Farm he had come across all that was best in Dorsetshire country life. Carping folk said the Powers were not real Dorset folk, but merely half-breeds; but, in spite of that, there had been Powers in Pear-Tree Farm for five generations in direct descent, which is good enough to establish a family's right to be considered native to the soil. Old Bertram Power himself was a picture of the old yeoman type, which is fast passing from England, without leaving anything half so good in its place. In Power, Maitland had found a gentleman in the best sense of the word—a man of fine feelings, of high integrity, of unimpeachable steadfastness of purpose, unafraid to speak his mind, and fearless before God and man. His wife was a dainty picture of what the house-mother should be, and, thank God, very often is. They twain together made the perfect whole. They had one child, a slip of a girl called Nancy, altogether too dainty for the common uses of the world. And yet she had a sturdy little heart and a fearless tongue, and sometimes a merry wit. Maitland had been very happy with them, giving them of his best, and getting in return, ah, he did not know how much! But that morning he had begun to fear. He had told them at the breakfast-table that he must leave them next day, and that the most delightful rest-time he had ever experienced must come to an end. And he had seen with a sudden qualm a sort of grey shadow creep over the sweet face of Nancy Power, which could have but

one meaning. He was not a vain man, but he understood women, and he had seen the signs. As he walked to the place where he had the finishing touches to put to his picture, he was holding a sort of mental court-martial on himself.

Although he was very honest, he could not find much to blame. He forgot to take into account his natural kindness and chivalry, his fine camaraderie which had tempted him to treat Nancy Power as a good comrade. He remembered as he walked sundry discussions that had taken place at the London club to which he belonged regarding the possibility or tangibility of disinterested friendship betwixt men and women. And always they had been scoffed at and altogether ruled out of court.

During the last five weeks he had established a studio on the face of a little hillock, which commanded a wonderful panorama, to be met with nowhere out of Dorset. It was a scene which required an immense canvas, and Maitland had not been sparing. He loved the place, and wished to depict it as he had seen it, to pourtray its wideness, its bright particular charm, which lay in the weird effects of mysterious sheets of water, all connected by little waterways, the haunts of the wildfowl, broken here and there by sparse and lonely trees, over all the brooding of a great silence.

The picture was nearly finished, and he looked at it with satisfaction, if not with pride. Nancy had promised to come and see it nearing completion, and presently, though he hardly expected her after the incident of the morning, she came to him by a different way. He looked at her with a sudden, swift attention as she approached. She was as dainty as any flower of the field, with a bloom which would be easily spoiled. In all her happy life she had known no sorrow, being shielded by the love of the father and mother, the light of whose life she was. But today her face seemed to wear a different look. It had grown harder, her flower-like mouth was set as Maitland had never seen it before. "If I had known you were coming so quickly, Nancy," he said, as he raised his cap, "I should have asked you to walk with me."

"I should not have accepted the invitation. I am only here this morning because I promised. Yes, the picture is very beautiful, but it is sad."

"But these waste reaches are sad, Nancy; they remind me of life."

"They are not what life should be," she answered unexpectedly. "But it is waste sometimes. I suppose you will never come back to Wareham!"

"I should not like to say that. I have been very happy here—too happy perhaps."

"Is it possible for anybody to be too happy?"

"Well, there is a lotus-land, Nancy. You and I have often spoken of it."

"But it would never content anybody for long, would it? It is very well just for a break or a rest; but it is better to be out in the open, living the big life. I am sure of that."

"What is the big life?" asked Maitland, because he loved to watch the play of her features, the light in her speaking eyes.

"The life among men striving, working, achieving. If I were a man I should be ashamed just to play at it. I should want to grow up."

It was not intended as a rebuke, but Maitland took it as such. He realized in a moment that this child of nature, with her clear vision and her pure heart, had read the whole secret of his exist-

ence, and discovered the weak spot in his armour.

"You think I have never grown up, Nancy! I am going away soon. It might be very good for me to hear just for once what you really think."

She laughed, but there was not the same spontaneous sweetness in the sound which had often rung in Maitland's ears.

"When are you going to leave off playing at painting?" she asked abruptly.

"Do you call this playing at it?" he asked, pointing to the great canvas, in which the lights and shadows played.

"It is unfinished, and it will share the fate of all the other pictures you have told me about, that stand with their faces to the wall at your London studio. Poor things, it is very cruel for them; they must want to be taken out, and finished, and shown the light."

"But they are not good enough, Nancy. Not one of them has passed the bar of their creator's judgment."

"That is not it, Mr. Maitland. The real truth is that you grow tired of them before they are finished. It will be the same with this. I knew a week ago that you would go soon, and that if you took the poor thing away it would only be to set it with its face to the wall."

Maitland smiled, but a trifle uneasily. "You disapprove of me, Nancy! I have offended you," he said humbly. "You think I am a poor creature of moods and fancies."

"You are a man, and you don't realize what you might be—that is really what I think. Go home and paint a picture that will live, finish it, and give it to the world."

"I will do that, if only you give me the theme, Nancy."

"I cannot do that, but I can say put life and hope in it. Don't paint any more waste places. Let those who like them come and see them for themselves. Paint so that people, looking at what you have created, may desire to live. That is what I want to say."

"It is a tremendous saying, Nancy—you have no idea how tremendous. Do you know that if I were to do what you say, I should alter the very course of my being? It would represent the Deluge—nothing less."

"Well, even in the Deluge, there is the supreme moment," she answered with one of those unexpected flashes of original thought which had sometimes arrested him.

"Will you be sorry, when I go, Nancy?"

"Yes."

"And do you wish me to come back?"

"No."

"Why not?"

"I do not choose to answer; but I don't wish you to come back any more to the waste places. They seem even more desolate because you have touched them."

"That is the worst hearing I have had in the course of a useless life, my dear," he said dejectedly.

When he looked at her again her eyes were full of tears, and not another word passed between them. She turned slowly and left him, nor did he follow her or seek speech with her through the rest of the day. But in the afternoon he followed Bertram Power into the orchard and asked a moment's speech with him.

"There is something I want to ask you, Mr. Power. I am leaving you tomorrow, and there is something I find it very hard to leave behind."

The yeoman's bright eyes fixed themselves inquiringly on Maitland's face.

"What be that, Mister Maitland?"

"Nancy." "Nancy will be sorry, too," answered Bertram Power. "My wife says it has been a mistake—the worst we've ever made—to let you be together."

"May I come back when—I when I have the right? I have lived an idle life, Mr. Power. It is Nancy who has awakened my soul. Have I your permission to come back?"

"When you like, Mister Maitland," said the yeoman simply. "Yes, sure, when ye like."

"But you understand if I come it will be to rob you of Nancy."

"If the lass be willin', sir, so be it. It is the way of a man with a maid."

Maitland returned to the cold studio on Campden Hill, and there began to work for a definite object, for the first time in his life.

He painted so that he might have a home.

And when the picture saw the light on the walls of the gallery that had persistently refused so much of his earlier work, it was sold at once at a long price. Maitland took the money, and was a better man for it. With its proceeds he built himself a home, and in fulness of time Flower of the Field came to share it with him.

And from that day he became a great painter. He remains a great painter to this day.—British Weekly.

AMPHITHEATRES AND THEATRES

The old Romans—I mean the Romans of old—were grand builders. When we put up a rickety wooden building that will furnish seats to five or ten thousand people, we think we have done something. But in the amphitheatre of Milan thirty thousand people could have reserved seats around an arena in which an army could stand. When it was flooded with water, mimae naval battles were fought in the presence of the multitude. Its stone seats and terraces in which seats were placed, have been preserved, restored indeed from time to time, so that it is now the finest circus ground, perhaps, in the world. Fetes are celebrated in honour of distinguished visitors with as much splendor as when the builders were the masters of Milan. Frederick Barbarossa laid the city in ruins in the year 1162, and whether the amphitheatre was built before or after, I have no means at hand of ascertaining.

At Verona is the best preserved specimen of an ancient amphitheatre. It dates in the reign of Titus, who destroyed Jerusalem. It has, therefore, stood during all the centuries of the Christian dispensation. It is an ellipse, five hundred and ten feet long and four hundred and twelve feet wide at the middle of it; forty tiers of solid stone rose, one above the other, on which 25,000 spectators sat, every one of whom could see the whole of the wide arena below. It was open to the sky; and in this delightful climate there is less need of a roof than in colder regions where there are more frequent rains. Beneath the tiers of stone seats, which rise 120 feet from the arena, there are dens and dungeons for wild beasts, and captives and convicts, and all the preparations necessary for "a Roman holiday." In this arena the city was regaled with sports that met their tastes, and their was such as required the shedding of blood. The gladiators who fought to the death made the play in which the people most delighted. A convict sentenced to contend with wild beasts, as Paul did, would get praise for himself, and please the populace, if he fought bravely with a lion from the African desert. In the dens of this old theatre beasts were held, and the alleys are as perfect now as they were when the hungry lions rushed through them,

leaping into the arena for the Christian martyrs whom they tore limb from limb. The sand drank up the blood of the saints, and a modern circus or a troop of mountebanks now make a few hundred people merry where thousands once applauded to the echo when some brave fellow's life-blood oozed upon the ground.

The Colosseum at Rome had seats for eighty thousand. It is the most imposing monument remaining of Old Rome. Its history is a part of the church and of the world. Its dedication cost the lives of 50,000 beasts and 10,000 men who were killed in the games that amused the people and seared the theatre, in the first century of the Christian era! What hecatombs of human sacrifices were here offered! How often the martyrs went up to heaven from this arena in sight of a heathen multitude amused with their dying struggles, but unconscious of the joy that martyrs knew in the midst of agonies unspoken.—Dr. Irenaeus Prime.

A LESSON FOR LOUIE.

Uncle Jack came in one cold morning looking for all the world like a bear, Louie thought, in his big shaggy overcoat. He caught Louie up and gave her a real bear hug, too.

"Hello, Mopsey! where's Popsey?" he asked.

Popsey was Louie's baby sister, two years old, and her name wasn't Popsey any more than Louie's name was Mopsey. But Uncle Jack was all the time calling folks funny names, Louie thought.

"Her gone to sleep," she said. Then Uncle Jack put his hand in his pocket and made a great rustling with paper for a minute, before he pulled out two stick of red-and-white candy and gave them to Louie.

"Too bad Popsey's asleep," said he. But I'm afraid Louie was rather glad of it. She took her little rocking chair and sat down by the window to eat her candy.

"Aren't you going to save one stick for Gracie?" asked mamma. Popsey's real name was Gracie.

"I guess I won't," said Louie, speaking low. "I don't believe candy's good for little mites o' bit of girls. 'Sides I want it myself."

Just as she swallowed the last bit there came a little call from her bedroom: "Mamma!"

"Hello," said Uncle Jack, "Popsey's awake!"

And in a minute out she came in mamma's arms, rosy and smiling and dimpled.

Then there was another great rustling in Uncle Jack's pocket, and pretty soon—

"Here's for Popsey!" said Uncle Jack. She took two sticks of candy in her dimpled hands and looked at them a second—dear little Popsey! and then she held out the one that was a little longer than the other to Louie.

"Dis for 'ou," she cooed, "and dis for me."

Poor Louie! the tears rushed into her eyes. She hung her head and blushed. Somehow she didn't want to look at Uncle Jack or mamma. Can you guess why?

"Dis for 'ou!" repeated Popsey, cheerfully, pushing the candy into her hand. "Take it Louie," said mamma.

And Louie took it. But a little afterward mamma overheard her tell Popsey: "I won't never be such a pig any more, Popsey Baker. And I's always going to 'vide with you, all the time after this, long's I live."

And mamma said "Amen." — The Youth's Companion

Remember, you have not a faculty of body, mind or soul whose law of improvement is not energy.

LITTLE LIVES LOST HOW TO SAVE THEM.

The annual report of the Registrar-General for Ontario shows that for every thousand children born one hundred and eleven die before they reach the age of one year. Most of these deaths are due to disorders of the stomach and bowels, and most of these little lives could be saved if mothers kept always at hand a safe and simple remedy like Baby's Own Tablets. These Tablets cure all stomach and bowel troubles, but better still an occasional dose will prevent these troubles coming on. Mrs. N. Shaffer, The Brook, Ont., says:—"I have used Baby's Own Tablets for stomach and bowel troubles and always find them satisfactory. I feel that my little ones are safe so long as I have this medicine in the house." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

SCRIPTURAL BANKING CODE.

The City Bank of Altona, Germany, is the creditor of a tricky tradesman in the neighboring city of Hamburg, and has found extreme difficulty in getting a remittance from him. So it proceeded against him in the usual legal way. He begged for time, but the bank had lost patience and wrote him of its resolve.

By return the manager received the laconic telegram: "St. Matthew 18:26." There was no Bible in the bank, and a clerk was sent to the nearest pastor to borrow one. It was opened at the place indicated and the manager read: "Lord, have patience with me, and I will pay thee all."

The manager was so struck with the message that he wired back: "All right; we'll wait another month, but if you do not pay then, St. Matthew 6:28."

The tradesman hunted up the verse and read: "Thou shalt by no means come out of prison till thou hast paid the uttermost farthing."—Exchange.

HINTS FOR YOUNG GIRLS.

Not every young girl can learn to play or sing or paint well enough to give pleasure to her friends, but the following "accomplishments" are within every one's reach.

Never come to breakfast without a collar.

Keep your own room in tasteful order. Never let a button stay off twenty-four hours.

Close the door and close it softly. Never let a day pass without doing something to make somebody happy.

Never go about with shoes unbuttoned. Learn to bake bread as well as cake. Always know where your things are; in other words, have a place for everything and keep everything in its place.

"Mother," said five-year-old Jack, "how much older than you is father?" "Just thirteen years," replied the unsuspecting parent.

"Well, mother," seriously continued the child, "the next time you marry don't marry a man thirteen years older than you; don't you know it is bad luck?"

"I want another box of pills like I got for mother yesterday."

"Did your mother say there were good?"

"No—but they just fit my air-gun."

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Rev. Dr. Ramey, of Knox church, was the University preacher at Queen's, Kingston, last Sunday. The large congregation listened attentively to a thoughtful sermon.

The Bank street church choir has made a valuable addition to its membership in the person of Miss R. S. Flight, a brilliant Scottish soprano, who, before coming to Ottawa, was soprano soloist in St. Enoch's, Dundee.

The local paper at Russell writes in high terms of Rev. Mr. Turnbull's anniversary sermons on a recent Sunday, as well as of his address at the annual eccl. when he gave "a clear and comprehensive explanation of the laymen's missionary movement." The Bank St. pastor will always be very welcome in Russell.

On Friday evening, Jan. 8th, about forty members and adherents of the Cantley and Kirk's Ferry sections of the Chelsea congregation held a surprise party at the manse, and after a very pleasant evening presented Mr. and Mrs. Taylor with a purse and an address "that bespoke a good deal of happiness and cordial Christian relationships as existing between the people and their minister."

Billings' Bridge church begins the new year with the cash balance of \$72.55. The total receipts amounted to \$1,117.96. The building fund collections were completed, leaving the church free from debt. The total membership is 130. The board of managers for the ensuing year will consist of Messrs. T. M. Mulligan, T. W. Ritchie, Jas. Mulligan, R. Mackenzie, G. K. Heron, Geo. Moffatt, R. Bailie, Henry Wood, A. E. Fairbairn, W. J. Heron, Alex. Roger and Charles Wood.

The pastor, Rev. Dr. Armstrong, presided at the 35th annual meeting of St. Paul's Church. The total receipts for the year amounted to \$4,000, and at present there is a small balance on hand. The sum of \$200 was spent in repairing the organ, which is in splendid condition. The following compose the Board of Management: Three years, Messrs. T. F. Elmitt, James Dunnet and John Robertson; two years, Messrs. T. R. Davies, C. H. Thorburn and W. G. Charleson; one year, Messrs. W. G. Irvine, E. S. Macphail and Geo. A. Lindsay; chairman, Dr. John Thorburn, M.A.; secretary, W. J. Irvine; treasurer, Geo. A. Lindsay; assistant treasurer, John McKinley. Reports from the various societies were all of an encouraging nature. A cordial vote of thanks was passed to the choir. The auditors elected for the year are C. H. Thorburn and W. Whillans; trustees, Dr. John Thorburn, J. D. Anderson and W. Whillans.

Presbyterian Standard: Jesus himself wept as He beheld the fearful fate of Jerusalem that rejected Him. Shall there never be a falling tear on the preacher's face at the doom of the impenitent hearer of the Word to-day. Yes, only a few aroused and earnest men, we may conclude in the light of reason, the Word, and history, is sufficient to do a work to which no man dare fix limit. Let us pray for a fire in our hearts to burn and warm and illuminate the cold and darkened hearts of multitudes that are lost.

Happy is the man who, like Noah, has an ark of safety when life's deluges overtake him.

EASTERN ONTARIO.

Presbytery sustains the call from Ashton and Appleton to Rev. A. Henderson, of Avoca, Que.

Rev. A. M. Currie, of Deseronto, has resigned with the view of taking a post-graduate course in Union Seminary, New York.

At the annual meeting of St. John's church, Brockville, Rev. D. and Mrs. Strachan were presented with a complimentary address and a purse of gold. The various reports presented to the meeting indicated the most prosperous year in the history of this old congregation.

Rev. Dr. R. P. MacKay, the indefatigable secretary of the Foreign Mission Committee, will conduct the anniversary services in St. Andrew's, Perth, next Sunday. Our readers in Perth, who may be able to attend, will have a rich treat in listening to Dr. MacKay's proclamation of the old Gospel truths.

The past year was one of the best in the history of Knox Church, Perth. The plate contributions were larger than any previous year, and the contributions for other purposes were most encouraging. The attendance at the services showed a marked increase and evidenced the appreciation of the work of the pastor as well as the efforts of the choir and leader in leading the service of praise. Reference was made to the inauguration of the Men's Bible Class which is held each Sunday afternoon and is largely attended; it promises to be a power for good in the work of the church. Pastor and people alike are encouraged to go forward.

After a period of seven months, during which time the building was entirely remodelled and enlarged, Zion Church, Carleton Place, was reopened again to the congregation last Sunday week. The only portion which remains of the original church is the tower and steeple and a small portion of the side walls; the extension walls built on the sides some years ago also remain, the balance is entirely new. Mr. J. W. H. Watts, the architect, is to be congratulated on so reconstructing the edifice as to retain the original front with its date plate of "1869," and yet put behind it a modern church, beautiful in design interior, with gothic arches, paneled ceilings, a raised floor with semi-circular pews, a magnificent choir gallery, commodious vestries for pastor and choir, a Sunday school Annex in dependent capable of seating 350, with library, ladies' parlor, Bible-class room, dining room to seat 125 at one sitting, kitchen, furnace rooms, etc. The reopening services were conducted by Rev. Dr. Gandier, the new principal of Knox College, who was assisted by the pastor, Rev. A. A. Scott, M.A. The Carleton Place Herald says:—The social was a great success, and among the speakers on the occasion was Rev. J. W. H. Milne, of Ottawa, who gave an address of exceptional merit. All denominations were represented in the various services, showing a hearty good feeling. The cost of the new church is in the vicinity of \$17,000, three-fourths of which has been subscribed and over a fourth of the subscription paid. Principal Gandier is a Canadian through and through and proud of it. He is a man of splendid physique, stands six feet, four inches in height, possesses a rich voice, and is an eloquent and forceful speaker. He took with all. Zion congregation is entitled to hearty congratulations. To earnest, united effort may be attributed the success which has crowned their efforts.

EASTERN ONTARIO.

Rev. J. A. Ferguson, B.A., of Glenora, is called to Belgrave. Salary \$925 and a manse with a month's holidays.

Rev. Mr. McEachern, of Leaskdale, occupied the pulpit of Woodville church last Sunday, the Rev. A. J. Mann preaching in Leaskdale.

Rev. Mr. McNabb, from British Columbia, who has been visiting friends in Beaverton, was the preacher in Knox church on a recent Sunday.

Rev. L. H. Thom, formerly of Flesher-ton, but recently inspector of the Children's Aid Society for Perth county, is called to Hawksville and Linwood, Guelph Presbytery.

At the annual meeting of Knox church, Sundridge, Dr. Carmichael, who has been treasurer for the past eleven years, stated that the report this year was the best he had had the privilege of reading. It is encouraging to know that financially the prospects are so bright.

The social of the Y. P. Union of Knox church, Beaverton, was fairly successful. A programme of vocal and instrumental music, in which Miss Annie Calder, Miss Lena Glover, and Mr. J. A. Ryckaby took part, and there were readings by Miss Bella Galloway and L. S. Bowerman. A spelling match afforded no little amusement to the audience.

The following officers were elected at the Y. P. S. C. E. in the Woodville church: Hon. president, Rev. A. J. Mann; president, Miss Florence Campbell; vice-president, Miss Margaret MacCallum; rec.-secretary, Russel MacTaggart; asst. secretary, Jarvis Stoddart; corresponding secretary, Lillie Gilchrist; treasurer, Ewart Heppinstal; organist, Irene Bingham; asst. organist, Mamie Beecroft.

At the annual meeting of St. Andrew's, Perth, the resignation of Mr. Henry Taylor, who had faithfully and most efficiently acted as congregational secretary for a long number of years, was reluctantly accepted; and a resolution was unanimously passed heartily recognizing his services. Thereafter Mr. W. J. Wilson was elected to the position. All the reports presented indicated substantial progress, and none more so than those from the two miscueary departments. Miss Waddell, from the Woman's Foreign Missionary Society, spoke for both the town organization and the Brookside Auxiliary. The interest in the work and the returns to assist in the work were alike encouraging. The Young People's Home Missionary enterprise was set forth in a bright light. Tidings were brought from their own field at Matheson. Misses A. Spalding, E. Waddell and C. Wilson made presentations which showed what workers can do when they wish to do in this line of work.

MONTREAL.

At the annual meeting of Chalmers church a message of sympathy was extended to the pastor, Rev. G. Colborne Heine, who has been ill since July. The financial statement showed a balance after a year of extra heavy expenses. The election of officers resulted as follows: President, R. McEwen; vice-president, G. W. Barwick; secretary, Hugh H. Wareon; treasurer, T. A. Scott; managers, James Meldrum, L. A. Whitte, R. L. Scott, J. R. Dick, T. Walter Scott, W. J. Kearns, E. J. Scott, W. G. Scott, O. W. G. Dettmers, G. Bond, J. J. Christie, J. E. Tanner; auditors, D. Guthrie, J. H. Roos.

WESTERN ONTARIO.

Rev. Dr. McNair, of Oakville, is called to Petrolia. Salary offered \$1,200 and a manse.

The Boston congregation recently presented Rev. J. R. Watts with a complimentary address and a handsome gold watch.

Arrangements are being made for the proper celebration of the 25th anniversary of Rev. Robert Pettigrew's pastorate at Glenmorris.

The Newmarket church is making great progress under the ministry of Rev. H. F. Thomas. Twelve new members were received at the last communion.

Knox church, Guelph, reports a membership of 795 with receipts of \$5,029.59. The Sunday school enrollment is 623, and the scholars raised \$650. Votes of thanks were passed to choir and pastor.

At the annual meeting of Pottersburg congregation the reports of the different departments were very satisfactory, the finances of the church being in a flourishing condition. The membership reports also showed a good year.

The Granton congregation (Rev. Jas. Abrey, pastor) closed a year marked by general progress and a goodly addition to the membership. At the annual meeting the secretary was presented with a handsome travelling bag and a set of military brushes in appreciation of four years' faithful service.

The First church, Galt, had 94 additions to the membership, bringing the names on roll up to 319. The finances of the congregation were reported in excellent condition, and the outlook for the incoming year most encouraging. An adult Bible class organized and carried on by the pastor, Rev. J. H. Fritchard, is growing in interest and steadily increasing in membership.

St. Andrew's, Guelph, had a largely attended and very harmonious annual meeting. Mr. K. McLean was chairman, and Dr. Lowry secretary. The receipts amounted to \$9,467.80. There had been 42 additions to the membership during the year.

The annual meeting of Norwich Presbyterian Church was a very successful one. Receipts were over \$2,200 and each report showed a favorable balance. Missions doubled that of any year in the past. Although the church property is valued at \$10,000, it is free of debt. Rev. J. A. McConnell is pastor.

As usual, one of the interesting features of the annual meeting of Chalmers' church, Guelph, was the reading of a letter from the venerable Dr. Wardrop, a former minister. In 1908 the contributions for all purposes were \$7,579.34. The church is free of debt. It was reported that a paid missionary would soon be required for Brooklynn, a mission station sometime ago started by the congregation, which already aids two stations \$250 each. Chalmers is also a liberal contributor to foreign missions.

United Presbyterian: Many people are not satisfied with a simple remembrance of friendship at Christmas. Their present must be valuable and costly. On one who has many friends and desires to remember them all, the Christmas season, instead of being looked to with gladness, is regarded with serious apprehension. He does not wish to be considered mean in his gifts, and his income will not justify him in giving presents such as he feels will be acceptable. And possibly he goes in debt and burdens himself with obligations for months in order to keep up appearances. Let one give as he can, and not as one is expected to give, and if the recipients are not appreciative let them be struck off the list next year.

LONDON NOTES.

St. Andrew's, London, Rev. Dr. James Ross, pastor, continues to occupy a foremost position among the congregations in the city. The ordinary contributions last year amounted to \$7,729.91, while the total receipts reached nearly \$10,000.

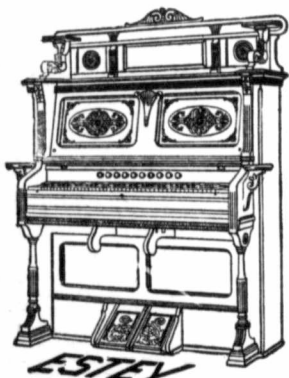
The Rev. Dr. McCrae of Westminster, in the Presbytery of London, has not fully recovered from his recent auto car accident. He has gone to Clifton Springs for treatment for internal trouble. Rev. A. Henderson officiated for him last Sabbath.

Knox church, London South, held its annual meeting last week. Favorable and encouraging reports were read from all the organizations in the congregation showing in the aggregate a decided increase in contributions for schemes of the church and other benevolent objects, while current revenue was fully equal to the expenditure.

To the sorrow of many of the Christian people of London, a decided majority of the electors have in plebiscite vote expressed themselves in favor of having the street cars operated on the Lord's day. The Southwestern Traction Company, which runs between London and Port Stanley, was suspected of being secretly behind the movement. The suspicion was strengthened, if not fully justified, in the fact that the movement was agitated simultaneously in St. Thomas and Port Stanley.

Rev. D. Wallace Christy presided at the meeting of Reid Avenue church, which was well attended. The report of the treasurer showed that the year had been one of prosperity both financially and in growth of membership. The receipts were \$1,294.11. The membership now totals 239, an increase of 68.

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- BELL.—Flat top, cottage style, walnut, carved and panelled, five stops, two swells \$25
- DOMINION.—Walnut, cottage style, without extension top, six stops, one swell \$27
- LORNING & LAKE.—Low extension top, walnut, six stops, one swell \$28
- MANSELL.—Walnut extension top, lamp stands, music rack, twelve two swells \$30
- DOHERTY.—Walnut, extension top, cylinder fall, twelve stops, two swell \$32
- DOMINION.—Villa Gem, music rack, lamp stands, walnut, medium extension top, eight stops, two swells \$33
- DOHERTY.—Walnut, extension top, carved, eight stops, two swells \$33
- KARN.—Walnut, extension top, lamp stands, music rack, twelve stops, two swells \$35
- DOHERTY.—Walnut, extension top, lamp stands, music rack, eight stops, two swells \$37

- KARN.—Seven stops, two swells, walnut, extension top, music rack, lamp stands, painted flowers \$40
- BELL.—Walnut, extension top, music rack, lamp stand, ten stops, two swells; floral ornaments \$43
- THOMAS.—Piano case, five octaves, ebonized, eleven stops, two swells \$46
- DOMINION.—Walnut extension top, music rack, lamp stand, nine stops, two swells \$45
- KARN.—Walnut, high extension top, mirror, music rack, lamp stands, two swells, ten stops, carved and panelled \$47
- DOHERTY.—Six octave piano case, walnut, no stops, swing desk, two swells \$50
- KARN.—Six octave, mahogany, piano case, eleven stops, two swells, lamp stands \$57
- DOHERTY.—Six octave, walnut, piano case, three pedals like piano, no stops, full length swing desk \$65

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White tissue paper is invaluable to the traveller, as it will wipe away the greasy look on the face better than soap and water.

An economical woman has discovered that men's worn linen collars cut into narrow strips furnish convenient substitutes for the wax tapers used in gas lighters.

No better way for dusting the walls of a room can be suggested than to cover a broom with a bag of heavy cotton flannel made with the fuzzy side out. A drawstring at the top allows the bag to be drawn tightly about the broom.

White furniture and woodwork can be beautifully cleaned with whitening. Wring a flannel cloth from hot water, dip it in the dry whitening, and rub well to remove all stains. Then wash off the whitening with clean warm water, and dry with a soft cloth. The rubbing strokes should always be the way of the wood.

Curry Devil'd Toast.—Make a paste of the curry powder, chutney, grated cheese, butter, cayenne and salt. Spread this on fingers of fried bread, warm in the oven, and just before serving sprinkle with lemon juice.

Nut Cookies.—Cream one scant tablespoon of butter with one-half cup of sugar. Add two eggs, one scant cup of flour, one teaspoon of baking powder, one-half teaspoon of salt, four table-spoonfuls of milk, a generous cup of chopped hickorynuts and vanilla to flavor. Drop with a teaspoon on buttered pans, about two inches apart. If too thick, add a little milk.

Charlotte Russe.—Dissolve one-third of a paper of Cox's gelatine in a teacupful of hot milk. Beat the whites of four eggs to a stiff froth and add three table-spoonfuls of powdered white sugar; stir the eggs and sugar into half-a-pint of cream. When the gelatine is dissolved and about milk warm stir altogether and set it aside to cool. Line a mould or any simple dish—a common bowl if you choose—with pieces of sponge cake or lady fingers, and pour this mixture into it. Set it in a cool place, or into the ice chest, and when needed lay a plate over the bowl and turn the Charlotte Russe on it. Flavor with vanilla or any other extract or flavor best liked.

Celery Soup.—Six roots of celery, one large turnip, two ounces of onions, four ounces of bread crumbs, one desert-spoonful of flour, and half-a-pint of cream. Strip off all the green part of the celery, using only the white; cut it in shreds, reserving the inside of three of the roots to be added afterward; slice the turnip and onion, and put them with the celery into a pan; add two quarts of water, the bread crumbs and a little salt; let all boil till the vegetables are perfectly soft; rub through a sieve; return to the pan; add the celery (previously boiled till quite soft), the flour in the batter well mixed; stir it, seasoning it with a little mace, and after boiling a quarter of an hour stir in the cream, and do not allow it to boil afterward.

"Bishop Greer of New York," said a missionary, "has an apt way of fitting a story into an address.

"I once heard him speaking on the divorce evil in a very chilly and badly heated hall.

"After a remark or two about this defect, he said he was reminded of a little **Yonkers girl.**

"The child, one unseasonable cold morning returned from church quite blue.

"And what was the text, dear?" her mother asked her.

"Many are cold, but few are frozen," was the reply."—*Minneapolis Journal.*

THE ITALIAN DISASTER.

Goldwin Smith in *Weekly Sun*: Once more the Tower in Siloam has fallen; fallen on the most tremendous scale and in the most awful form. Again it may no doubt be said, that the sufferers were not sinners above their fellow-men. They had settled in a volcanic region, where nature warned them by Etna and Vesuvius; but if she warned them by her beauty. How does this, low do plague and famines, sweeping off innocent multitudes, how do all the inevitable scourges of man's life comport with the belief in the providential government of the universe? What is the explanation? The answer is, that there appears no explanation visible to our finite intelligence. Had there been one, it would hardly have been missed by so acute an apologist as Paley. The mystery extends beyond things material. Why those immense tracts of inevitable ignorance and barbarism preceding the era of knowledge and civilization? Humanity advances, and apparently towards a spiritual ideal. In this, it seems, we must rest.

It is supposed that this Sicilian calamity is the greatest of the kind since the world began. This is doubtful. On July 1, 365, under the Roman Empire, a great part of the Roman world was shaken by a violent and destructive earthquake. The shores of the Mediterranean were left dry by a sudden retreat of the sea; great quantities of fish were caught with the hand and large vessels stranded in the mud. But the tide soon returned with an immense deluge, severely felt on the coasts of Sicily, Dalmatia, Greece and Egypt; large boats were lodged on the roofs of houses or at the distance of two miles from the shore; the people were swept away with their houses, and in the City of Alexandria fifty thousand people lost their lives. So say the chroniclers of the day. With a declining empire there seemed to be a sinking world.

On no nation or race could this awful calamity fall more heavily than on the poor Italians. They are a race excessively nervous and emotional, while the more ignorant classes are extremely superstitious and prone to regard calamities as supernatural visitations, to be met, not with rational remedies, but with superstitious incantations. Among the first things done by the poor sufferers is carrying about the body of St. Agatha. Italy has done much for the world in literature, art and invention. We are sorry therefore to see that her outlook appears not very bright. She lacks fuel for manufactures, and cannot do much in that line. Art and the elegancies generally, are her strong point, and these will not go far towards assuring prosperity to the body of her people.

You and I must not complain when our plans break down—if we have done our part. That probably means that the plans of One Who knows more than we do have succeeded.—E. E. Hale.

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Miss Lizzie Macdonald, Harbor-a-Bouche, N.S., says: "Dr. Williams' Pink Pills have done for me what no other medicine did or apparently could do. For almost three years I suffered untold agony from indigestion. I would have the most distressing pains in the stomach after eating. I could not sleep at night and I would rise in the morning feeling tired and worn out. I lost in weight and was almost reduced to a shadow. I was under doctor's treatment almost constantly, but with no benefit. One day I read the testimonial of a lady who had been cured of dyspepsia by Dr. Williams' Pink Pills and decided to try them. The first two or three boxes I took did not show any apparent relief and I began to fear the medicine would not help me, but as I had bought a half dozen boxes I decided that I would use them up anyway. To my joy, before they were all used I began to improve and I got three boxes more. By the time I finished these I was again in the best of health, and had gained 12 pounds in weight. I have not since had a twinge of this terrible trouble, and am more grateful than words can say for what Dr. Williams' Pink Pills have done for me."

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SPARKLES.

Mother—"What ever are you doing to your poor dolly, child?"

Child—"I'm going to put her to bed. I've taken off her hair, but I can't get her teeth out."

Little Ethel (just returned from Sabbath school)—"Mamma, did they have very large beds in Bible days?"

Mother—"I don't know, dear. Why do you ask?"

Little Ethel—"Because our teacher said today that Abraham slept with his four fathers!"

"Young man," said the stern parent, "when I was your age I worked hard for my living."

"Very inconsiderate of you to mention it," answered the gilded youth.

"You'll have them talking about it at the club next."—*Washington Star.*

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12.30 p.m.	Tupper Lake	3.25 a.m.
4.07 p.m.	Albanz.	5.10 a.m.
10.00 p.m.	New York City	2.05 a.m.
1.35 p.m.	Syracuse	4.45 a.m.
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Herald and Presbyter.

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Tenders for Indian Supplies

SEALED TENDERS, addressed to the undersigned, and endorsed "Tenders for Indian Supplies," will be received at this Department up to noon on Monday, 15th February, 1909, for the delivery of Indian Supplies during the fiscal year ending the 31st March, 1910, duty paid, at various points in Manitoba, Saskatchewan, and Alberta.

Forms of Tender containing full particulars may be had by applying to the undersigned, or to the Indian Commissioner at Winnipeg. The lowest or any tender not necessarily accepted.

J. D. McLean,
Secretary.

Department of Indian Affairs,
Ottawa.

N.B.—Newspapers inserting this advertisement without authority of the Department will not be paid.

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Synopsis of Canadian North-West.

HOMESTEAD REGULATIONS

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

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

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

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



Department of Railways & Canals

DOMINION CANALS

Notice to Dealers in Cement

SEALED TENDERS, endorsed "Tender for Cement," will be received by the undersigned up to 16 o'clock on Friday, the 29th January, 1909, for the supply of some 150,000 barrels of cement more or less, required for the construction and maintenance of the various canals of the Dominion and to be delivered in such quantities, at such places and at such times as may be directed.

Dealers in cement may tender for the total quantity required, or for such portions thereof as may suit their convenience.

Specifications, forms of tender and full information can be obtained at the Department of Railways and Canals, Ottawa, on and after this date.

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

By Order,

L. K. JONES,

Secretary.

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

Newspapers inserting this advertisement without authority from the Department will not be paid for it.