

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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OTTAWA

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(By Courtesy of Free Press.)

Rev. James Little, B.A., Minister St. Paul's Church, Ottawa.

Mr. Little was born in Hamilton, where his father, the late Rev. James Little, was minister of St. John's Church. He received his collegiate training in London, Ont., from whence he entered Toronto University, graduating in 1901, and from Knox College in 1904.

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## BIRTHS.

On Dec. 30, 1909, at the Cottage Hospital, Cobourg, to Rev. H. A. and Mrs. Ben Oille, a son.

On Dec. 29, at No. 1 Castle Frank crescent, Toronto, a son to Mr. and Mrs. Charles Lesslie Wilson.

At Cushing, Que., on Dec. 25, 1909, the wife of Archie Graham, of a daughter.

At Kingston, Ont., on Dec. 23, 1909, to Mr. and Mrs. Wm. T. Minnes, a son.

At Victoria, B.C., on Dec. 22, 1909, a son to Mr. and Mrs. Norman Mackenzie, of Sidney, B.C.

At Uptergrove, Dec. 23, to Mr. and Mrs. John Thompson, a son.

## MARRIAGES.

At Knox manse, on Dec. 29, by the Rev. D. Currie, James A. Thompson, of Ottawa, to Ann Jane McCormack, of Montague.

On Dec. 27, 1909, by the Rev. H. E. Abraham, of St. Paul's, Port Hope, Maud Valerie, daughter of Mr. and Mrs. Malcolm Brand, to Mr. Walter M. Roebuck, of Peterboro.

At the residence of the bride's parents, "Ingledele Cottage," Riverfield, Que., on Dec. 22, 1909, by the Rev. R. L. Ballantyne, Bryce Elbert Bruce, of Aubrey, to Muriel Mary Ann, daughter of Mr. and Mrs. Matthew McKell.

At Sandy Hook, Ont., on Dec. 22, 1909, by the Rev. W. W. Peck, of Amprior, Margaret P. Mureck, of Sandy Hook, to Lewis J. Garvin, of Ottawa.

At Paris, on Dec. 29, by the Rev. R. G. McBeth, Mr. Philip Kelly, of South Dumfries, and Miss Nettie Deans, of Paris.

## DEATHS.

At Port Hope, on Dec. 23, 1909, Murray Farquharson, in his 83rd year.

At Avonmore, on Nov. 30, 1909, Mary Countryman, widow of the late Gilbert Grant, aged 90 years and 6 months.

At her late residence, Yarmouth street, Guelph, on Wednesday morning, Dec. 27, Eliza, beloved wife of the late Wm. Stewart.

At Fruitland, on Dec. 31, 1909, Alexander Stewart, aged 88 years.

On Dec. 28, at 29 Queen's Park, Mary Jane McMullen, widow of the late William Christie, in her 79th year.

At his late residence, 160 Hughson street south, Hamilton, Ont., on Dec. 29, 1909, George Vallance, of Wood, Vallance & Co., hardware merchants, in his 62nd year.

At Huntingdon, Que., on Dec. 24, 1909, Daniel Shanks, in the 82nd year of his age.

At Riverfield, Que., on Dec. 23, 1909, Robert Bennie, in the 82nd year of his age.

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## NOTE AND COMMENT

Work was begun on the first gyroscopic railway in America, to be devoted to commercial transportation purposes at New Westminster, B.C.

British Peers were announced to speak at 116 meetings during the past week, they being debarred from taking further part in the campaign after writs for election are issued.

Prince Albert of Belgium, the new King of the Belgians, will be the tallest monarch in Europe, for he is 6 ft. 3 in. in height. King Leopold was uncommonly tall, and so are the Emperor of Austria and King Haakon.

John R. Bradley, who financed Doctor Cook's Arctic expedition, offered to send Otto Sverdrup north in June. Bradley, it was said, is eager to locate the "new polar continent" which Cook alleged he found and named after his backer.

For more than a quarter of a century, Brussels, Belgium, has been shunned by foreign sovereigns and officials with social position. There have been few visitors except the Shah of Persia, the King of Siam and sovereigns of this class. Many years ago Brussels was a favorite visiting place for royal personages.

Let us not be too much discouraged, says the Michigan Presbyterian, if we see occasional set-backs in the cause of Temperance. Occasionally there will be misunderstandings among the workers, and the enemy is always ready to profit by our mistakes. But we shall grow wiser as the work goes on. There is no going to be any serious reaction from the splendid results already achieved.

The English suffragettes, by their foolish tactics and insufferable violence, have alienated sympathy from themselves, if not from their cause, in both America and England. The sooner women who really are convinced that they should have the suffrage separate themselves from such obstreperous agitators the better it will be for all concerned. Such questions can be settled in the end, not by violence, but by reason.

Our great enterprises for Christ and His church are to advance by the hope that maketh not ashamed says the Presbyterian Witness. The hopes we entertained in 1844 and 1848 for missions have been greatly more than realized. The hopes we had of union in 1860 and 1866 and in 1875 have been far surpassed. Our hopes educational and concerning our home mission fields—have not these also been more than fulfilled? Let us then be found workers together with God and willing in all things to do His will.

Spain has taken a great step backward in granting to a syndicate of foreign financiers a concession to erect a large public gambling establishment, almost identical in all essential characteristics with Monte Carlo. The Syndicate is to pay an annual rental of \$2,000,000 to the Government, together with a considerable percentage of its earnings, in return for the privileges granted. A neat sum to go into the national treasury of a country already overburdened with taxation and whose people are impoverished to an extent that makes the full collection of ordinary taxes almost impossible. It is this fact that has made the Government yield to the temptation in spite of the king and the better element among the people.

Ardent advocates of temperance reform some times feel that progress is made very slowly. In reality, however, the progress of that reform has been remarkably rapid. There died recently in England Dr. Dawson Burns, a noted Baptist minister. It is said that fifty years ago Dr. Burns prepared an appeal on behalf of total abstinence and that it was with great difficulty that he persuaded two hundred fellow ministers to attach their signatures to his plea. There are still left some representatives of the generations which did not consider it wrong or even improper for ministers to drink, but they are becoming scarce and the tipping preacher is now exceedingly rare, for all of which we may well thank God and take courage.

The Zionist Congress were in session in Hamburg last week. There was considerable enthusiasm for a Jewish colony in Turkey on the plan proposed some time ago. It is proposed to seek authorization from the New Turkish Government for a State in which the Jews shall have full control of their local affairs. There are many difficulties in the way, the first being to secure the consent of the Turkish Government. The reclamation of a portion of Mesopotamia was proposed, but those best informed say it would take immense sums of money, probably more than could be had, or than it might be wise to spend. Others are opposed to the movement. The Jews have much to gain from the revolution in Turkey, but the Zionists hold that they should not follow the Young Turk party without discrimination.

The British Weekly, in making an investigation of the workings of the "referendum voting" in Switzerland, finds that nearly all questions thus submitted to the people fail because a majority will not vote. Under the law, questions have been submitted so frequently as to make elections burdensome—sometimes one a week. The referendum had its home in Switzerland, and is an extreme form of the submission of questions to the vote of the people, which has been customary in important matters in this country almost from its beginning. The name is particularly objectionable because it implies an extreme in such reference and suggests the superseding of the Legislature. Good government is more likely to be attained by the opposite plan, the election of fewer officials by direct vote and the placing of more responsibility on the few elected.

At a New Year's prayer-meeting last Saturday, something was said that is worth repeating:—There is Biblical authority for saying that the Lord loveth a cheerful giver, with the emphasis on 'cheerful.' But there is equally clear Biblical authority for saying that the Lord loveth cheerful service, with the emphasis again on 'cheerful'; for although these exact words may not appear in the Scriptures, the idea is there. This is needed by many of us as a motto for the New Year. The service in the Lord's cause that counts is not the service that is dragged out from grudging or unwilling workers, but that which goes out as the expression of a cheerful gratitude and loyalty. Perhaps some of us may not be able to add anything this year to the list of undertakings that we assume, but we can all put a new element of cheerfulness and readiness into those duties for which we are already responsible, for the Lord loveth a CHEERFUL servant.

A nephew of Wm. Watson says that the poet is suffering from a mental disorder which came before attacked him. Watson's sudden decision to visit the United States, and the reason he assigned—to wage war against Mrs. and Miss Asquith, where the columns of the press would be open to him—suggest an unbalanced mind. His admirers hope it is the true explanation for no man living has written verse so noble in sentiment and so perfect in form. More than any other poet he is fitted to wear the mantle of Tennyson.

The interest in the sufferers from the earthquake in Italy a year or more ago has largely been forgotten in the multitudinous other interests that have followed. Their immediate needs were met, and then they were expected to do what they could for themselves. Still, it is interesting to know what has happened, and what the present conditions are. The "Advance" says that "over \$16,000,000 has been spent by the Italian Government in building wooden huts for the earthquake survivors, providing them with food and clothes and affording them work, generally burying the dead and clearing streets blocked with the dust and rubbish from collapsed buildings. Perhaps quite as considerable a sum of money, has been distributed or spent in the earthquake area by private contributors, relief committees and charitable organizations. The earthquake survivors have been sheltered, clothed and fed at the public expense and many of them now are richer than they were ever before in their lives. The effects of the disaster still continue to be felt, however, and what is worse, despite all that has been done and all the great expenditure in the earthquake area, the cities of Reggio, Messina, Palmi, Scilla and Dagnara, as well as hundreds of villages in Sicily and Calabria, are practically the same as the earthquake left them. No attempt has been made at rebuilding them."

Far East war clouds have been blown toward Peking from an unexpected source. After dilly-dallying negotiations extending over five months between China and Portugal on the question of the Macao boundary the two countries are at swords' end. The Chinese Government has sent a formal message to the Portuguese Government that it will under no circumstances consent to arbitrate. It is demanded that the territory under dispute shall be immediately evacuated by the Portuguese. The Portuguese settled in Macao three and a half centuries ago, and since then they have had more or less undisputed possession, save and except the ineffective Dutch attempt to oust them and one or two brushes with the Chinese in the years gone. For a time they paid ground rent ranging from \$700 to \$500 per year, but in 1848 that was abolished and China formally recognized the jurisdiction of Portugal over Macao and its dependencies in a treaty signed in 1887 and ratified the following year. No boundary was ever fixed, but a clause in the treaty provided that "commissioners appointed by the Government shall proceed to the delimitation of the boundaries, which shall be determined by special convention," and the Boundary Commission which has just proved abortive was a result of that clause. The belated desire on the part of the Chinese to have the boundary fixed beyond all doubt dates back from the time of the capture of the gun running Tatsu Maru II., in the early part of 1905, when the claim was made by Portugal that China was in error in seizing the steamship, since it was lying in Portuguese waters off Macao.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## CHURCH ENTERTAINMENTS.

(From Presbyterian Standard.)

We refer to those for raising money. We had begun to think that they were a thing of the past — as much out of date as the old-time log-rollings and corn shuckings. But we have just heard of a staid old church in staid old Virginia which has the fixed habit of raising money by a certain form of entertainment. And we know of another old church in the staid old State of South Carolina, which, after having abandoned this method of church finance for years, has gone back to it. So we feel impelled, after having left off abusing church entertainments for years, to take it up again. We always thought they were bad, but now we think they are worse.

1. This method of church finance is undignified. We are on delicate ground, but it is not a question of personal dignity. Is it dignified for the church, the sacred body of Christ to resort to entertainments and small trafficking to raise her revenues? How would it look for the proud State of Virginia, or South Carolina, to open a bazaar to splice out her yearly resources? How would it look for the proud capitol of either of these States to get up a series of entertainments to supplement its annual budget? We would say that such a method of financing is beneath the dignity of these commonwealths. Has the Church of Christ less dignity? Has it no self-respect which it is bound to maintain? Those who engage in church entertainments fail to appreciate the fact that they are not acting in a private or individual capacity, but as agents of the church. Yet they would seek to engage in such methods of raising money for private or individual purposes. Suppose Mrs. Jones her kind sisters in the church should announce a date for an oyster supper, or a rummage sale, to buy Sister Jones a new dress? Provided Sister Jones is re-headed, there would be a lively time in that congregation. The trouble is the church is regarded as an abstraction. No persons are supposed to be degraded when the church is placed before the public in the light of a broken-down actor for whom a benefit is given. But the church is not an abstraction—it is the most sacred of all institutions. It stands for Christ, and we should not resort to any methods for raising money for it that we would not employ to raise money for Christ in person.

2. It is unscriptural. The proof of that is written all over the Bible. In the Old Testament God enjoined a financial system. Nothing was left to chance or hazard. Every expense of their costly and elaborate worship was eminently provided for. There were, however, special occasions when expenses were incurred which could not be met by the prescribed methods. Such was the building of the tabernacle, and the building of the temple, and the repair of the temple. The tithes could not be used for these purposes. The people had already been drained by the exactions of tithes and offerings to the extent of about one-fifth of their gross income. They might have said with some show of reason: "Let the women get up some tableaux, living pictures, charades, concerts, provide some grab bags and see if they can rope in the Philistines and Moabites: we can give no more." But see 4:35:21-25 and I. Chron. 29:9. Suppose the people grew indifferent and failed to support the worship properly, is it not probable that the good women came to the rescue with some lawn parties, or ice-cream festivals? Hardly. The expedient was for God to send a prophet to startle the negligent people with

the terrific indictment: "Ye have robbed me. Bring ye all the tithes into the storehouse." \* \* \*

Certainly in the Old Testament we hear nothing about church entertainments to raise money. How is it in the new? The first money raised in the Apostolic church was during the great revival at Pentecost. How did they raise it? If the tithe law was still in force they did not appeal to it. As for entertainments they were having one that lasted days, and of all the good times that a lot of people, old and young, ever had, they had it. But it was free entertainment. No oyster or chicken salad on sale, no ice cream or lemonade on sale. Everything was free, and their souls were floating amid the Cherubim. How did they raise money? First they sold their property and got money; and then they raised it by simply putting their hand under it, and contracting the biceps muscle. This is the easiest way in the world to raise money, when once God pours out his pentecostal blessing on a church. Let God fill the heart, and it is no strain on the hand to raise money.

The next money raised was at Antioch. See what a plain, simple, prosaic plan they hit upon. "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwell in Judea; which also they did, sending it to the elders by the hands of Barnabas and Saul." According to some modern ideas this was poor church financing. Instead of measuring his contribution by his own ability, he should have measured it by what he could beguile from his neighbor by an appeal to his stomach, or his love of amusement.

Paul teaches that the liberality of Christians is a grace, a something wrought in them by God's spirit. Like all Christian graces, it needs to be developed. Hence our primary object should be, not to see how much money we can raise, but how much liberality can be developed by our method of raising it. God wants his people to give, not for His sake, but for theirs. Any other way of raising money for Christian, or church purposes, than by free-will offerings, by an appeal to Christian motives defeats the design of God. However much money may be raised, no grace of liberality will ever be developed by church entertainments.

At the recent international convention of the Students' Volunteer Movement, at Rochester, N. Y., Ambassador Bryce, was one of the speakers. He dealt at length with the conditions that prevail with the non-Christian countries. It seemed at one time during the ambassador's address that he would strain his hitherto diplomatic reserve to the point of breaking when he came to a consideration of the far eastern problem. It appeared from the speech that the representative of England has views of his own as to the gathering rumors of a yellow peril.

"People are afraid of a conflict of races. People think that some of the great ancient races of the east may be led into a mortal struggle with European peoples," he said. "If our attitude to them was governed by Christian principles there would be no risk of any such conflict. I hope and believe that it will be averted, but I am sure it will be averted if we try to apply in our national policies those great Christian principles which we profess. The sense of human brotherhood never was needed more than at this critical moment. It is needed not only by missionaries and not only for missions; it is needed by all who come in contact with those races; needed by business men who go there for business; needed by officials; needed by soldiers; needed even by travellers.

## "AS OTHERS SEE US."

The Citizen of Monday morning makes the following complimentary references to the new minister of St. Pauls: "As a preacher he is a valuable addition to Ottawa. He is a powerful reasoner and held the interest of the large audience during the entire sermon last night in a marked manner. He is very concise, never repeating himself and yet his words have such a directness that not one point is missed. He has an excellent delivery, and his sermons cannot but have a deep impression on his hearers. The future of the congregation would much depend, he said, on the buoyancy with which it met the obstacles which may confront it. "It is the hope for the future," he said, "that best strengthens us for the duties of the present." He spoke of the optimists and the pessimists, and said that it was comparatively easy to be hopeful in youth but not so easy in old age. "If the growing of a body of the chief aim of a man, then old age would be a very mad time. But that is not the chief aim. The chief aim is the spiritualizing of a personality." People used to complain that if Christians spent less time preaching about the many mansions of heaven and spent more time solving how the poor of the city should be housed it would be much better. However, that was not the case now. A livelier consciousness of the unseen was one of the great needs of this material age.

Rev. Mr. Little comes to St. Paul's under unique circumstances, from a Presbyterian point of view. Not one member of the congregation, as far as can be learned, ever heard him preach before last night, not even any of the committee who recommended extending the call to this preacher. The congregation dispensed entirely with the time-honored custom of preaching for a call. There was a general expression of opinion after the service last night that there had been no mistake in extending the call to Mr. Little.

Rev. Dr. Lyle, moderator of the general assembly preached in St. Paul's in the morning, introducing the new pastor. He said that the one year Mr. Little was his assistant in Central church, Hamilton, he did not know of one person in his congregation whose love and respect Mr. Little did not command, and that he did not know of one in that congregation who did not regret Mr. Little's departure. He said that Mr. Little had received offers from other churches, some with larger stipends than St. Paul's, but he had chosen this church.

There were 12,145 acres under fruit in Ireland last year, an increase of 696 acres.

There was a heavy fall of snow in Dublin, and, in fact, over Ireland generally on the 6th inst. Trains were much delayed in consequence, running with difficulty, and the telegraph and telephone wires suffered severely.

At a meeting of the Senate of Queen's University, Belfast, it was reported that five hundred students had already been enrolled, an increase of over one hundred on the last session of the old Queen's College, which was in itself a record for that institution.

There will shortly be opened in Switzerland, the Wieser viaduct, on the route from Davos to Fillaur. It is entirely constructed of stone, at a height of 90 metres, or 292 1-2 feet, and has a central arch of 55 metres and six others each of 20 metres, the entire length of the bridge being 175 metres. It is, according to a Paris contemporary, the most beautiful bridge in the world.

### WOMAN'S RESPONSIBILITY IN THE CHURCH.

While acknowledging frankly and with appreciation both the quality and quantity of work that is done in the Church and for the Church by women, it is cause for surprise and regret that her work in the Church to-day falls far below the efficiency that it might have, because of the great lack of leadership. It is possibly one phase of the world-old strife between the spiritual and the material, the permanent and the temporary, that social life and the club appear so attractive to women of culture and ability as the arena for their activity that they forget the double debt which they owe the Church for the civilization which environs them and the peculiar place which they as Christian women occupy in that civilization.

It is not strange that society, which deals largely with things that appeal to the eye, should attract shallow women. It is more to be regretted that the club whose membership is made up of women of culture and ambition pretends so congenial a field as practically to exclude Church work from the lives of large numbers. Women's clubs have accomplished much of importance and value in matters civic and historic, but they have robbed the Church of the best efforts of many who have failed to see that inside the Church, with its varied and wide-reaching membership, there are possibilities for influence and for culture wider and more permanent than the best work of the best clubs.

Surely now when women have more culture, more leisure and more resources at their command than any women of the world have had at any time, there should be no lack of leaders. No one for a moment doubts that the women exist—the woman who can organize, the woman who can speak, the woman whose gift is music; the one who is familiar with art and who has in her possession or available for her use pictures of the best-known art treasures, who has at her tongue's end the stories which make them interesting to young girls of little education but hungry minds; the woman who has the gift for cooking and yet never thinks of making that gift her means of redeeming from misery and distress the homes which can scarcely be other than failures while the future housewife is to-day a factory girl or "saleslady." Why do not women see that in the Church is a field offering quick and constant returns for the investment of culture and social position?

The difficulty is not so much that women are not working. At no time in history have they been so interested in public matters, in the welfare of their fellow-men; but very much work; otherwise commendable, is being done by Christian women entirely outside of the Church which might well go to the building up of its influence.

Some years ago a woman, enthusiastic in her love of art, organized a club for girls who were mostly saleswomen in two or three of the largest dry goods establishments of the city. A small suite of rooms was rented, the walls decorated with photographs and plaster casts, and a library of perhaps one hundred good books on subjects to be brought to their attention was loaned for the use of the girls. From ten in the morning until ten in the evening the rooms were open. On two evenings a week and on Saturday afternoons the leader, or some volunteer friend, talked on art, or travel, or health, or whatever topic might be interesting and helpful. In a few years nine of these girls saved enough money by economical dressing, the giving up of cheap theatre tickets and similar luxuries to spend a vacation in Europe. Of course they went as second-class passengers and did not patronize expensive hotels; but they had opened up to them a new horizon, and for the rest of their lives they had in themselves a permanent spring of happiness and influence.

This was work of permanent and of great value, but the way in which the

work was done was unfortunately too typical, in that no credit was given to the Church. The woman who organized the club was a member of the Church, most of the associate membership was drawn from the same institution, but it probably never occurred to any of them that this was properly a branch of Church work and should have been recognized as such—nay, further, that the woman who has such gifts and culture has them because she came of Christian stock, and that it would be simply an acknowledgment of her debt to line up her forces with the company of the Church, rather than let them remain outside to be quoted and pointed at as an illustration of what the Church does not do.

The feeling, almost of rivalry, which this very attitude has helped to build up between settlements and Churches, is rather absurd when the facts are sifted and it is found that comparatively little is done in the former which is not also done by the missions and branches of the latter. Moreover, the leadership and support of this very work which claims to correct the Churches' mistaken attitude toward the masses, is largely furnished by Church members—Mrs. Newell Dwight Hillis in The Interior.

### GLADSTONE ALWAYS CONSISTENT

The Nineteenth Century for December, 1909, along with a number of articles of general interest, has some that bear upon the present political crisis in Britain. Sir Francis A. Channing, M.P., contributes a statement regarding "Mr. Gladstone and the crisis of 1909," in which he shows quite clearly that the great statesman was a consistent upholder of the constitutional rights of the House of Commons, especially in matters of finance. This writer gives proof both from Mr. Gladstone's statements and actions for the following conclusion: "Mr. Gladstone would have fought this constitutional revolution to the death, and his Mid Lothian campaign, the passion of the Home Rule struggle, his inexhaustible resourcefulness in handling every great question to which he gave himself, demonstrate that he would have fought with an intensity, with almost a Berserker rage, which might have carried all before it. It is, perhaps, a fruitless speculation, but you can take no man out of his own time and atmosphere and assume that under other conditions he would be exactly what he was; but on the issue of the greatest of all conceivable constitutional usurpation, a question of permanent principle, there is no room for doubt any more than it is possible for any candid mind to deny that whatever defect detail may have been open to objection in the great budget of 1909 the general principles of the free trade budget of to-day have their natural and logical forerunners in the two great financial schemes of 1853 and 1860, just as much as in the great finance bill of Sir William Harcourt of 1894." Strange to say this is followed by an article entitled "Lord Beaconsfield as a Tariff Reformer," by Sir Roper Lethbridge, K.C., full of quotations of speeches of the former Conservative leader which show that he was always of the opinion that moderate protection was good for the country, so that in the present circumstances he would probably have favored tariff reform. This may be true; but these two great statesmen fought their battles well when alive and their successors must now do their duty in the same spirit.

"The Truth about the Manning of the Fleet," by Archibald S. Hurd, should be read by those who are afflicted with the war scare, it shows that whatever the future may bring forth, the present is well provided for, and Britain has no need to tremble at the thought of Germany or any other warlike power. Mr. J. Ellis Barker holds forth on Unionist or Socialist Land Reform to the glory of Mr. Balfour and the discredit of Lloyd-George.

### ILLINOIS LETTER.

By W. H. Jordan.

In a former letter we referred to the effort on the part of some of our Presbyterian colleges to withdraw from Synodical control, that elderly professors might be retired on the Carnegie Foundation for pensioning aged teachers. Wooster College, one of the dearest children of the church, located at Wooster, Ohio, to whom the church has given most liberally now asks to withdraw. It is needless to say that such a request has aroused no small opposition. This is one of the gravest questions with which the Educational committees in the synods have to grapple with. It is high time the whole church would awake to the importance of paying teachers better and providing for their old age if necessary, and control the educational institutions. To accede to the request coming from many colleges is to lose control of the institutions built up through the years by the prayers, labor and self sacrifice of the fathers and mothers in Israel.

There seem to be fewer large revival meetings this winter, but many meetings in smaller churches.

Among the various ministerial changes we note the going of Rev. Dr. O. H. L. Mason, for eight years pastor of the Boone, Iowa Presbyterian Church, to the Long Beach California Presbyterian church, a church of nearly 800 members. Dr. Mason is a valuable man. He came to us from the Congregational church, and served as chaplain of one of the Iowa regiments during the Spanish War.

Hon. T. H. Perrin, of Alton, Ill., one of the strongest men received through the union of the Cumberland Church with the Northern Church has just been elected superintendent of the 12th St. Presbyterian Sabbath School for the thirty-fifth time. That is a fine record indeed. He is one of the most influential laymen in the church.

The National Campaign of the Laymen's missionary Movement, which includes seventy-five conventions throughout the country, is carrying out its campaign vigorously. The convention at St. Louis, Missouri, Feb. 3-6 is being well advertised. The St. Louis district includes St. Louis and 29 counties in Missouri and 47 counties in southern Illinois. Provision will be made for 2,200 delegates.

The Week of Prayer is being observed here by union meetings, and is in many places the beginning of revivals. God grant there may be showers of refreshing as the church waits in prayer.

Blackwoods for December brings to a close the 17th volume of this famous magazine. Anyone who subscribes for Blackwood will get a quantity of the best reading—in fiction, poetry and politics—to be found in any current publication.

Why is the child Jesus so different from all other children, even from the beautiful and gifted children of the earth? Because he touches the heart of a whole world; he is the world's child, the world's youth, teacher, friend, Master, Saviour.—George A. Gordon, D.D.

As it is found cheaper to make ice by electricity than to buy it, even for small houses and shops, the Marylebone Council purposes to encourage ice-making and freezing by offering electricity for the purpose at a penny per unit.

### PURCHASE OF SUMMER RESORTS.

As the Grand Trunk Railway system is in touch with several good openings for those who desire to purchase summer resorts, opportunities for business locations, manufacturing plants, etc., anyone interested who will apply to Mr. W. P. Fitzsimmons, Commissioner of Industries, Grand Trunk Railway System, Montreal, can secure full particulars.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLEBEGINNING OF GALILEAN  
MINISTRY.\*

We study to-day the beginning of the Lord's ministry in Galilee. We learn from the gospel of John that Jesus began his preaching in Judea about a year earlier. (See John 1, 19, 1v. 1.) The proclamation of the good tidings by word, example, and deed was Christ's principal work before the final act at Jerusalem. Line upon line, and precept upon precept is still the business of his Church in order that men may know and believe.

## I.—Departing Into Galilee (vs. 12-16).

The imprisonment of John by Herod indicated rising opposition to Jesus, who had not yet sufficiently proclaimed his mission. Hence he withdrew to Galilee where he had been brought up and which was less dominated than Judea by the priests and their traditions. He was thus less hampered. He did not, however, take up his residence in his old home, Nazareth, for it had not received him (Luke iv. 16-30), influenced by its narrow prejudices. He came, therefore, to Capernaum, a city of political and commercial importance, situated on the northern shores of the Sea of Galilee. This became his home and here many mighty works were done.

**FULFILLING PROPHECY.**—The Holy Spirit had revealed these events to Isaiah (ix. 1, 2) who saw that the people, living in the home of old tribes Zebulun and Naphthali, which had always suffered from the incursions of the Gentiles and which was a region of spiritual darkness, should at length see "a great light."

## II.—Preaching Repentance (v. 17).

Jesus had preached for about a year but now he began in Galilee to herald that the kingdom of heaven was at hand. John the Baptist's work was done, and Jesus now entered more fully upon the establishment of His kingdom. His residence at Capernaum, away from the traditions and priestly influence of Jerusalem, was comparatively favorable to his work.

The coming of the new and better kingdom demanded the passing away of the old. Hence the first call is to repentance, which means a change of mind or heart, including sorrow for sin, amendment, and faith or confidence in God. There ought to be something of this in all preaching. Man is a poor sinner, corrupt by nature and evil by practice. He has lost God's image to a large degree, and become subject to death. The first step toward recovery is to turn away from sin toward God.

By the kingdom of heaven is meant both the external and invisible church of Christ, or Christ's rule in the hearts and lives of men. It consists of righteousness, peace and joy in the Holy Ghost. The old dispensation was passing away with every act of Christ, and completely "finished" when he made the great sacrifice on the cross. He was preparing the world for a new and better order of things by his preaching.

## III.—Calling Disciples (vs. 18-22).

A less wise man than Jesus might have thought that the apostles of the new kingdom should be taken from the priestly or learned class, but the Lord knew whom to choose. Hence he selected his first disciples from the common people. The four here mentioned were fishermen. Their occupation was honorable, but humble and

toilsome. James and John were the sons of Zebedee, who appears to have been a man of means.

As Jesus stood by the Sea of Galilee, the people pressed upon Him to hear the word of God. (Luke v. 1-11). Having stepped into Simon Peter's boat, Jesus spoke to the people as he sat in it. At the conclusion of his discourse, he rewarded his friends with the miraculous draught of fishes. When they came to land with two boats filled with fish, Jesus called Peter and Andrew, and James and John, two sets of brothers. They had been believers and followers before (John 1, 40-42); but now they were asked to leave their ordinary work for the service of the kingdom of God. The call given by Christ was characteristic: "Follow me, and I will make you fishers of men." Every minister, teacher and soul-winner is a fisher of men. The figure is very suggestive. Notice: 1. The prerequisites—(a) The divine call, "Follow me"; (b) The divine endowment, "I will make." 2. The characteristics—(a) Enthusiasm, (b) Patience, (c) Fortitude, (d) Tact, (e) Faith. 3. The appliances—The gospel. 4. The object—The salvation of souls.

The compliance with Christ's call was most commendable. It was prompt. They did not hesitate or debate the matter. It was self-denying. They left the ship and their father. They gave up property, business and friends for Christ's sake. It was literal. They followed him. They did not substitute their own ideas or wishes for Christ's way and command. It was in faith. They trusted Christ for support and guidance.

## IV.—Doing Good (vs. 23-25).

Now followed a period of remarkable activity. It is summed up in verses 23-25. Many wonderful sermons, miracles and incidents are embraced in this time, of which a fuller record is given in the other gospels.

Jesus came to save his people from their sins, and measurably also from their temporal consequences, one of which is disease. He is the Great Physician, tender and skilful in healing in all manner of diseases. Here is a pitiful record of ailments of body and soul with which poor mortals were then afflicted.

Though the age of miracles is past, the age of progress in medicine, surgery and healing, is coming in more and more with the advancing light of the gospel. The modern missionary goes forth to the sin-cursed and disease-stricken, with healing for the soul in one hand and healing for the body in the other.

"And the report of him went forth unto all Syria," northward and eastward from Capernaum. And as his fame increased, there followed him great multitudes of people from Galilee, from Decapolis east and south of the sea of Galilee, from Jerusalem and Judea and from beyond Jordan, the region known as Perea.

Religion is friendship—friendship first with the great Companion, of whom Jesus told us, who is always for us, more than we are for ourselves, and whose inspiration and help is the greatest fact of human experience. To be in harmony with his purposes, to be open to his suggestions, to be in conscious fellowship with him—this is religion on its Godward side. Then, turning outward, friendship sums it all up. To be friends with everybody; to fill every human relation with the spirit of friendship; is there anything more than this that the wisest and best of men can hope to do? If the church would accept this truth—Religion is Friendship—and build its own life upon it, and make it central and organic in all its teachings, should we not see a great revival of religion—Washington Gladden.

## NEGLECT.

Promptness and diligence in the worship, and preparation for the worship, are essential as promptness and diligence in the work God has given us to do, and who has ever known a work succeed as it should for which no preparation was made, and no diligence and promptness exercised?

There is something peculiarly dangerous in neglect, and it is none the less dangerous by reason of the fact that there is nothing vicious in it.

God's warnings are sufficient, but their force is not felt by us, not because of any lack in the warning, but because of our apparent inability to appreciate it through our failure to appreciate the danger. For all this, these warnings against neglect must be heeded if we would reflect credit and not discredit upon the cause of our Divine Master.

We need not to become outbreking to wound the Saviour and abuse his cause. Failing to "watch with him" will do it. We need not "sow tares in the field"—our "enemy" will do this. We only need to "sleep." Jesus' power delivered ten, but he received no glory from the nine who neglected to return after their healing. The greatest man who has lived upon the earth, save the Son of God, was forbidden the honor and the glory of entering the land, promised to his fathers, not through continuing the counsel of the Most High, but because he neglected to sanctify God in the eyes of the people. Through neglect, Eli lost the priesthood; and Samuel brought about a revelation which resulted in God giving Israel a king in his wrath.

There was a man who "hid his lord's money." Let the day begin and end, the weeks come and go, neglecting the master's business. Upon the master's return his plea that his lord had no need was rejected, his neglect was reckoned a crime, and he was condemned as a "wicked and slothful servant." To-day this man's name is Legion.

Our gifts lie dormant, our opportunities unemployed, the "great salvation" is "neglected," the harvest passes, the summer ends and we are not saved.

Have we yet to learn that a soul may be lost through neglect?

How pitiful the cry, "Give us of your oil, for our lamps are gone out," only to learn it cannot be, and now to late to remedy the neglect.—J. E. C. in Presbyterian Standard.

## A PRAYER.

O Lord our God, we offer Thee most hearty thanks for the mercies which have crowned our year. They cannot be numbered. Day by day Thou hast appointed our way. Ills that we have feared have vanished. There has been among us sorrow and sometimes pain, and death has not been absent from our great circle more than from others, but Thy consolations have not failed. Thy comforts have been inexpressibly lovely. Thy loving kindness has not failed. For all these things we thank Thee. Have we sinned? Thou hast forgiven us. Have we had strong temptation? The promise has been fulfilled that we should not be tempted beyond our power to bear. And now, our Father, because we so value these tokens of Thy grace we dare to ask that they may be continued still. Take not Thy favor from us. Still comfort us. Still console. Still help us in our struggle against sin. Let mercy follow us through all this rolling year. Breathe Thy loving spirit even again into our weary souls and aid us as we think how we may glorify Thee. For Christ's sake. Amen.—Westminster, Philadelphia.

In the coming forth from God, he has not left God; in returning to God, he has not left us.—Augustine.

\*S.S. Lesson, January 10, 1910. The Beginning of the Galilean Ministry, Matt. iv. 12-25. Golden Text—"The people which sat in darkness saw great light." Matt. iv. 16.

## GOD'S PRESENCE PROMISED.

There is one prayer that every one may consistently use at the beginning of this new year. It is the prayer which Moses offered to God in the time of his distress: "If I have found favor in Thy sight, show me Thy ways, that I may know Thee, to the end that I may find favor in Thy sight" (Ex. 33:13). We need to be shown. The way is uncertain. The future is hidden. The days to come are shut off from us by a wall of adamant. Not a soul of us can tell what lies a day beyond us. Look back. How many were bright and happy one year ago. When the songs of the Yuletide were sung there was not a sad heart in the home. But since then what have the swift months brought? Sadness, it may be, because of the new-made grave; because of the brightness that has gone out of the home and the life. We never dreamed one year ago of the loneliness there would be in our heart to-day. We never thought that part to-day. We never spent in selecting a casket and a lot in the cemetery or in making the last provision for one whom we loved most tenderly. And so if we know nothing about what lies before us, what strong reason there is for us to seek the promised grace to meet the days that are to come, that we may do it hopefully and in his strength.

Right now, while we read these lines, let us pray, "Show me now Thy ways that I may know Thee, to the end that I is not enough to form a good resolution and keep it for a few weeks; but to form one that will bear its blessing with us in all the year's duties, its joys and its sorrows.

But the best thing about this prayer of Moses is the answer to it. God said to him: "My presence shall go with thee, and I will give thee rest." Two wonderful things for any one to be assured of, and in the promise of which any one may face the future hopefully! There may be wildernesses to journey through. There may be parched deserts, there may be fiery serpents, and there may be the weariness of the way, the longing to cross the river and be at rest in the land promised to the fathers; but if God go with us, there will be a Marsh for every parched desert; there will be an uplifted ensign for every fiery trial; for the heart that fancies for the fount of eternal blessing there will always be the smitten Rock, and for the hungry soul God will provide his manna. "My presence shall go with thee." Is not that comforting? What can be more reassuring, or what can enkindle the fire of hope like a promise such as that? With it we may face any trial. There may be thorns in our path; our feet may bleed as we journey; but let us not forget that if the darkness of the cloud is over us for awhile, it is still the assurance of God's nearness. The symbol of his presence is only cloud half time. We think too much of this. Too often we forget that in the darkest night, when the path is unseen, his pillar of fire lights up the horizon and makes the darkness bright about us. However it come, or in whatever way it manifest itself it is still "my presence."

You will recall that when Moses went into "the tent of meeting" (Ex. 33:7-11), the presence of God came and stood by the tent door. What a suggestion it is for the rest of us! O that Jehovah would come and dwell by all our tent doors! There will not be much evil come into our home when the angel of his presence stands guard! There will not much evil go out of it. At the entrance to the gates of Eden there was "the flames of the sword," but at the tent door of Moses there is the presence of the Lord. One of the greatest blessings which could come to our homes this year would be to erect an altar to Jehovah. Let God be at the portal and there can no evil befall us. "Neither can any plague come nigh our dwelling." The presence of the Lord at the door of Moses' tent had a good influence on the tents of others, for "all the people rose up and worshipped, every man at his tent door." It is wonderful how far an influence will carry.

Now if the grace of God is promised for the year, it should be our great privilege to avail ourselves of the blessings of his grace. God is always looking for open doors. His spirit is always on the search of home-coming, roustals to encourage a quicker step to the Father's house. And if we would have his assured favor we must make it available by giving God an opportunity to use us.—United Presbyterian.

## NEW YEAR'S THOUGHTS.

Let us walk softly, friend;  
For strange paths lie before us, all untrod,  
The New Year, spotless from the hand of God,  
Is thine and mine, O friend;

Let us walk straightly, friend;  
Forget the crooked paths behind us now.

Press on with steeper purpose on our brow,  
To better deeds, O friend!

Let us walk gladly, friend;  
Perchance some greater good than we have known  
Is waiting for us, or some fair hope  
Shall yet return, O friend!

Let us walk humbly, friend;  
Slight not the heart's-case blooming round our feet;  
The laurel blossoms are not half so sweet,  
Or lightly gathered, friend.

Let us walk kindly, friend;  
We can not tell how long this life shall last,  
How soon these precious years be overpast;  
Let love walk with us, friend.

Let us walk quickly, friend;  
Work with our might while lasts our little day,  
And help some halting comrade on the way;

And may God guide us, friend!

## THE ANCHOR WATCH.

"I often recall," says an old sailor, "a certain night at sea. A storm had come up, and we had put back under a point of land, but still the sea had a rake on us, and we were in danger of drifting. I was on the anchor watch, and it was my duty to give warning in case the ship should drag her anchor. It was a long night to me. Placing my hand on the chain, I could tell by the feeling of it whether the anchor was dragging or not; and how often that night I placed my hand on that chain! And very often since then I have wondered whether I am drifting away from God, and then I go and pray. Sometimes during that long stormy night I would be startled by a rumbling sound and I would put my hand on the chain, and find that it was not the anchor dragging, but only the chain grating against the rocks on the bottom. The anchor was still firm. And sometimes now in temptation and trial I find that way down deep in my heart I do love God, and my hope is in His salvation. And I want to say just a word to you, boys. Keep an anchor watch, lest before you are aware, you may be upon the rocks."

## THE GLORY OF GOD.

God's glory will be increased the more we develop according to his purpose. Those glorify him the most who are working most efficiently according to his design. God has sent us in the world; he has established the course of nature, in the midst of which we are moving, and his glory is accomplished the more we fulfil his purpose and carry on the work which he has called us. If we are to aim at this one object of glorifying God, and his will we must each aim at one particular way, according to the particular gift and character and endowments he has bestowed upon us. Let each put before himself the fact that he has a particular calling to which he has been directed by God, and let him fulfil that calling to the best of his ability.—The Dean of Ripon.

## CANDLES UNDER THE BUSHEL.\*

(By Robert E. Speer.)

"I cannot do anything. What is the use of my trying? I have no ability to speak convincingly and my own knowledge and experience are superficial. Moreover, there are others who are qualified and whose business it is to do the work of the church. I can do best by keeping quiet and going on with my own particular work." Under this bushel the light of many a life is hid. To be sure, the supreme work is not public speaking, and no one contends that that is the work of every Christian. On the other hand, who can refrain from talking? Does not every one say many things every day; and do we not talk constantly of things that we think and feel? What right have we to excuse ourselves from speaking of the things on which, if we are Christians, we think and feel most deeply? We have no right to be silent on the points on which our testimony is needed most. No bushel of silence is to be allowed to cover that testimony.

Many people take their lights and use them elsewhere than in the particular darkness they were meant to illumine. A man who could do a great deal by teaching a Bible class, or by helping to clean up bad conditions in a district, or by promoting some needy enterprise of good, lets his powers be absorbed in his business or in some personal pleasure. The light is not extinguished, but it is misdirected. The heat which it represents goes where it is less needed, and darkness which it might have dispelled is untouched. So far as the mission of this bit of light is concerned, it is covered and wasted.

The lights are crowded wastefully together. Some of them might as well be under bushels. They are not lighting any darkness as they were meant to do. Christians are not to be the lights of their own towns only, but of their world, which need light and of their whole land, and, as Jesus clearly said, of the world.

A true light does not need to have anything done to it to make it give light. A wick may need trimming, but if it is a real lighted candle, it needs only to be exposed in order to give light. Christians often need trimming, but if they are real Christians, wherever they are they are shining and men see their light. Just being a Christian is a light making and light giving thing. If there is no light, either there is a cover or there is no Christianity.

Indeed, sooner or later the cover extinguishes the light unless it is removed. That is the way candles are put out. We can blow them out or put the snuffer on them. The very things which act as bushels over the candles of Christian lives—greed, fear, cowardice—are sure to put those lights entirely out unless removed. No amount of attention will keep the light burning long under their suffocation.

In our own homes how much light is there? How much are we contributing? Are we shining at all in the lumber camps, the cottages of the freedom, the homes of the mountaineers, the slums of the cities, in Africa or Asia or South America? Is the light being fairly distributed over all the darkness?

## DAILY BIBLE READINGS.

Monday—The Bushel of Greed (Jude 11-23).

Tuesday—The Bushel of Fear (Jonah 1:1-17).

Wed.—The Bushel of Discouragement (1 Kings 19: 1-8).

Thurs.—The Bushel of Doubt (2 Chron. 16: 1-10).

Fri.—The Bushel of Cowardice (Matt. 28: 57-75).

Sat.—The Bushel of Ease (Amos 6: 1-6).

Never yet did there exist a full faith in the divine Word which did not expand the intellect, while it purified the heart.—Coleridge.

\*Y. P. topic, Sunday, Jan. 16, 1910.—"Candles Under a Bushel." Matt. 5:13-16.

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The name of Professor John Edgar McFadyen, of Knox College, Toronto, continues to be mentioned for the chair of Hebrew and Old Testament Literature in the U. F. College, Glasgow, by Scottish U. F. Presbyteries.

It may be that Gipsy Smith's work for the ensuing five years will be limited to cities in Great Britain. He is under the direction of the Free Church Council of England, and it has planned for a work such as is indicated.

Two things, then, are needed for seeing. We must have not only something to see, but eyes to see it with. We need training as much for spiritual as for scientific truth. . . . You will not see God in earth or heaven till you have seen him in your heart.—Henry Melvill Gwatkin.

The Interior notes that the action of the presbyteries of its church on the question of reducing the size of the General Assembly is very unsatisfactory. A majority of those who have voted have expressed themselves as in favor of reduction, but the majority is not large, and the action is handicapped by there being a majority against each of the four plans which have been proposed as a means of securing reduction.

An estimate of the population of the various provinces at the end of the last fiscal year, given by the Census Department, is as follows: Quebec, 2,088,461; Ontario, 2,619,025; Maritime Provinces, 1,037,112; Manitoba, 466,288; Saskatchewan, 341,521; Alberta, 273,869; British Columbia, 239,516; unorganized districts, 68,309. Since March 31st, immigration has totalled approximately 150,000, of which about 100,000 have gone to Western Canada. The total population of Canada is now about 7,350,000. This is certainly our growing time.

Speaking at Dublin lately, Sir Ernest Shackleton said that his Antarctic expedition included two Irishmen, five Scotsmen, and two Welshmen, and the rest were Englishmen.

## SWEETNESS OF SPIRIT.

There are some Christian men who somehow carry the charm of an attractive atmosphere with them. Even when one differs in judgment with them as far as the poles are asunder, one is none the less drawn and fascinated by them. There is such sweetness in their spirit, such gracious gentleness in their manner, such kind catholicity, such manly frankness, such thorough self-respect on one hand, and on the other hand such perfect regard for the judgment of others, that one cannot help loving them, however conscience may compel conclusions on matters of mutual consequence, unlike those which they have reached.

Those are not weak men, either. What people like in them is not that, with the everlasting unvaryingness of a mirror, they reflect back the thought which is presented to them, and so are always at an agreement with others. Sometimes one is even more drawn to them when they are in opposition, because they are so true and just that their respect carries with it all the refreshment of variety with none of the friction of hostility.

Natural temper has something to do with this. God gives a great gift to a man when he gives him a sunny disposition, a candid spirit, and the instinct of fairness in a controversy. It is exceedingly hard for some men to be just. They are jealous, suspicious and morose in their natural bent. It is hard for them to believe good of others. It is easy for them always to put the worst construction upon matters. It sometimes seems as if it were almost more than grace can do to transform their tempers so that they will be just toward any man against whom they have been lead to have a prejudice.

## A TIMELY QUESTION.

What course of reading have you marked out for this winter? This question concerns every young man and young woman in the country. Amidst the thousands of books that are within the reach of the majority of our young people, it would be nonsense to tell them what to read. Each one must select for himself but he should read something—something good. "No time to read," reply a thousand voices. You have all the time there is. There are no doubt a few people in official position in every community, who have a large number of engagements particularly in the evening, and also in consequence find it very difficult to engage in systematic reading. The vast majority of young people, however, could read systematically if they would. It is a good thing at the beginning of a winter to lay down certain rules in regard to the use of one's time. One evening should, of course, be given to the prayer meeting. Perhaps another to church work of some kind, but there should be a firm resolution to devote a certain number of hours each week to mental improvement. Piety of any kind is good, but intelligent piety is usually the best. If our young people could get hold of the idea that the society of good books is better than that of middling men, it would be a great thing for themselves and for the Presbyterian Church.

## A CONTRAST.

At the present time the newspapers contain many articles from the journals of Britain and we are all interested in the varied speeches that are called forth by the present political crisis. On both sides strong language is used and many striking picturesque sayings are scattered abroad to stir the interest of the electors.

Sometimes the outsider wonders at the way things are grouped together and asks, "Why should we have on one side the Lords, the English church, the Beer Interests and Protection, and on the other the House of Commons, Nonconformity, the Budget and Free Trade? No wonder that with such an arrangement some should want to take a little—the best of course, from each side. However, to go into that question fully would call forth more history and politics than we are prepared now to give.

We would call attention to one contrast; that between Mr. John Burns, the workingman member of the Government, and the Mr. Smith who is pushing to the front as an advocate of tariff reform. Mr. Burns is a man who has risen from the ranks, and the lowest rank at that, by his own labors. He exalted himself to serve the community to such an extent that he was trusted to a post of the highest honor and usefulness. Mr. Smith is a university man, an Oxford graduate, a representative of "sweetness and light." Yet in their public appeals, we find John Burns calling upon the working men, with whose life he is perfectly familiar, to show courage and self-control, to quit themselves like men, and do well the tasks that lie before them. Such a speech from a man who has had to fight his own way is inspiring and hopeful. Mr. Smith goes about the country complaining that when the working man buys six pence's worth of whiskey he gets a pennyworth of whiskey and five pence goes to Lloyd-George. As a matter of fact we expect brewer or distiller gets a good share of the workingman's money that is spent in beer and whiskey; and we are further convinced that a luxury like whiskey is a more fit subject for taxation than the people's bread. On a point of this kind we think that the workingman who has fought his way to the top by intelligence, temperance and thrift, is a better guide than the militant fiscal reformer who is engaged in the defence of lords and landlords.

Sir Wilfrid Laurier's speech at the banquet given in his honor by the National Club, Toronto, was a notable one, says the Hamilton Times, and quite free from any touch of the controversies of party. The unveiling of the Premier's portrait by Mr. W. K. McNaught was accompanied by a eulogy which, coming from a Conservative leader, was a graceful compliment to one who has never wavered in political principles to which that party gives opposition. Said Sir Wilfrid: "I have tried to do the best for Canada, her prosperity, and her glory. If I continue to retain the support of those who think with me, and the respect of those who differ with me, I shall have reached the only ambition I care for." The country wisely honors such a statesman.

Rev. H. J. Keith, M.A., of Peterborough, was the guest of his brother, Mr. Walter Keith, Smith's Falls, for the week-end.



## THE DOMINION PRESBYTERIAN

### "WHERE ARE THE NINE."

Of ten lepers healed on one occasion by our Lord, one only returned to thank Him and "to give glory to God," and that one was a stranger, a Samaritan! The disease of which they had been cured was at once incurable by human skill, and fatal; and yet nine out of ten show no gratitude to the great Healer, and acknowledge no obligation for the blessing bestowed. What heart does not wonder at, and recoil from, the unparalleled baseness and ingratitude involved in such a course!

But is it unparalleled? For several years in succession the churches of Christ of nearly all evangelical communions have been largely reinforced as to numbers by accessions from the world. The Lord has given testimony to the word of His grace. The careless have been aroused, and the anxious have been directed and persuaded to enter the kingdom, and many a Christian pastor's heart has been gladdened by seeing the membership of His church increased and even doubled by young converts who have been brought in during these times of revival. Zion has exclaimed, "Who are these that fly as a cloud, and as the doves to their windows?" But where are they?

Every Christian ought to be a worker. Every saved soul ought to be a messenger to carry the glad tidings of salvation to other souls. And not only ought to, but will, in proportion as they understand what they have been saved from, and feel the constraint of Divine love shed abroad within them.

No doubt in many cases this expectation has been realized. Indeed, we know that the spiritual force of many of our churches has been greatly augmented by these additions to their membership. The Sabbath School has felt the impetus. The prayer meeting has been better sustained. The hands of the pastor have been held up as never before, and the battle is waged with more hopefulness and success. But who are these "true yoke fellows" that so assist and cheer their pastors, and what proportion do they bear to the number of young converts received? How many of them have returned to give thanks to the Divine Healer, asking with the penitent Saul, "Lord, what wilt Thou have me to do?" "Where are the nine?"

The failure to enlist young Christians in church work is a great calamity to the churches and a grievous injury to the young converts themselves. Exercise of our gifts and graces is essential to health and growth. Only as we improve what God has bestowed may we look for more. Where not so enlisted, the failure usually results chiefly from one of two causes; either the young people have never been taught their duty, or they do not know how to go about fulfilling it.

To both these points we would earnestly call the attention of the pastors and officers of all our churches. Let every member on being received be faithfully instructed as to the claims of Christ upon him, and directed to some part of the great harvest field where he can begin to work for Him. No true Christian can ever taste the joy of saving a soul from death without desiring to renew the effort. The laborers in the vineyard are few, often, only because "no man hath hired them," and an earnest attempt to engage them in the service of the great Householder would not infrequently surprise the minister who makes it by the readiness of the response, "Here am I; send me!"

### SUNDAY CLOSING IN QUEBEC.

Quebec city is following the example of Ontario and western cities. The new Sunday law in Quebec reads:

1st. All theatres, playhouses or halls used for theatrical performances or moving picture shows, and amusements, where the public are admitted on payment of an entrance fee, in the city of Quebec, must be closed and kept closed during the whole day Sundays. In such a manner that entrance thereto be closed to the public.

2nd. In the city of Quebec, during the whole day Sundays, it is forbidden to give or open theatrical performances, or moving picture shows, scenic exhibitions, shows or amusements, wherein the public is admitted on payment of an entrance fee, and, it is also forbidden to take part in or to attend such plays, shows, theatrical performances, or moving picture shows.

3rd. Whoever having possession, or shall take part therein or attend the same, or shall infringe any of the dispositions of the by-law shall be liable to a fine not exceeding forty dollars and costs for each offence, and in default of payment of the charge, direction, or keeping of any such playhouse or halls used for theatrical shows or plays, shall neglect to close them or shall neglect to close them as above specified, or shall give such theatrical plays, or shows, or the said fine and costs thereon, shall suffer an imprisonment for a space of time not exceeding two months.

The Contemporary for December contains several articles of more than passing interest, among which may be noted The Lords and the Constitution, by Prof. Hobhouse; Belgium and the Reforms on the Congo, by Emile Vanderveide; Milton, by W. F. Alexander, and Some Elements in the Sacrifice of Christ, by W. A. Gris. Dr E. J. Dillon deals with Foreign Affairs in his usual able manner, and there is a comprehensive and useful review of new books, in which our readers will find a very readable article on Principal Rainy and Scottish Ecclesiastical History. New York: Leonard Scott Publishing Company, 789 Warren street.

### WHITHER ARE WE DRIFTING?

Editor Dominion Presbyterian:—While most members of the Protestant churches in Canada will condemn Sunday concerts in the parks or playhouses, they appear to be drifting into substantially the same thing, though under the name of public worship. In an Ontario village newspaper this week I read that the choir of a certain church "gave a very enjoyable musical service on Sunday evening. Mrs. B sang with pleasing effect, The Star of Bethlehem. Mrs. S. gave The Song the Angels Sang," which was well received. The Misses S., T., L., and B. (the Ladies' Quartette) sang very sweetly, 'It Came Upon the Midnight Clear.' The choruses by the choir were all rendered in good style and reflected credit upon the choir leader, R. J., Esq. Miss A., the accomplished organist, delighted the large congregations with her organ numbers. The pastor's theme in the morning (illustrated) was, 'The Promised Christ.' In the evening the subject was, 'His Star.'"

One cannot but wonder what sort of pictures could be used to "illustrate" a discourse on "The Promised Christ," and whether this Protestant preacher ever heard of the 2nd commandment. It might be some comfort to know that this wasn't a Presbyterian service, but lest any should be high minded, I read in the same paper that "The choir will provide suitable music" at the forthcoming anniversary services on the Lord's Day of an erstwhile staunchly old-fashioned congregation of that name. And all the while one who has ears might hear the risen Saviour cry, "I, if I be lifted up from the earth, will draw all men unto myself." Oh that His ministers would take the Saviour at His Word, and try His plan of attracting the people.

ULSTER PAT.

### NOTES ON Y.P. SOCIETIES.

Will those whom it concerns kindly note that the Rev. W. A. McKay, B.D., Wick, Ont., has been appointed Convener of Committee on Young People's Societies in the Presbytery of Lindsay, instead of Rev. Mr. Findlay; Rev. A. Henderson, M.A., Sinaluta, Sask., instead of Rev. D. Oliver, in the Presbytery of Qu'Appelle, and Rev. T. M. Murray, Coleman, Alta., in the Presbytery of Macleod, instead of Rev. Andrew Walker? I was not apprised of these changes till after the schedules from reports from societies had been sent out.

Although no effort has been put forth to ascertain what effect the recent evangelistic services have had upon the formation of new societies it is known that some pastors have organized societies as a result of the campaign, and that others are planning to do so in the near future. This is what was to be expected. Twenty-nine years ago, Williston church, Portland, Maine, enjoyed a gracious outpouring of the Holy Spirit. Rev. F. E. Clark, then pastor, anxious to conserve the results, organized his young people into a society. He invited them to his parsonage on the evening of February 2nd, 1881, and that night the Christian Endeavor took its rise. I believe the first Presbyterian congregation in Ontario to form a C. E. society was led to take this step because there had been a revival in it, and a large number of young people had been converted. In view of these facts it is surely natural that the present evangelistic campaign should result in the formation of a considerable number of new societies. Pastors who are anxious to conserve results of special services will probably find a society a most helpful agency.

Young People's Day will be observed on February 6th. This is Christian Endeavor Day throughout the world. A beautiful service, entitled "The King's Business" has been prepared for the guilds and societies belonging to the Presbyterian Church in Canada. Forty thousand copies have been printed and most of these are now in the hands of societies. Pastors who have no societies, but who desire to observe the day, may procure, free of charge, as many copies as they desire. Why should not the observance of the day be made general? The General Assembly has sanctioned it. Pastors know that the young people are their best asset in the congregation, and they know, moreover, that if the young people are to come to their own they must have good spiritual food, wholesome religious atmosphere, and a sphere for the exercise of Christian gifts and graces. A good, live society would furnish all these. Why should there not be a movement to organize societies in those congregations where they do not exist?

At one of the services on Young People's Day the ministers of Sydney Presbytery will call the attention of the young people to the claims of the ministry and the mission field. Might not the same plan be adopted throughout all the Presbyteries? The Church is in urgent need of more laborers both at home and abroad, and if she is to secure them she must look for them, not only in the centres of population, but in the rural districts also. Ministers everywhere should call for recruits. The topic for the day readily lends itself to the presentation of the claims of the ministry and mission field—W. S. MacFavish, Convener of Assembly's Committee.

Canadian Baptist:—The man who is plainly called to bear responsibility is often quite ready to leave the whole burden entirely upon those who are less able to bear it than he is. And the man who is well able to give often shows a strong tendency to let others do all the giving. And there is a great need for each one to fulfil his course aright by showing careful consideration for the rights of others and supreme regard for the will of Him who judgeth according to each man's own work.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## THE TOKEN OF REPENTANCE.

By Mabel Quillier-Couch.

The Reverend Rupert Hadley sat in his room pondering over many things—himself and life more particularly—and a pleased smile played about his lips as the whole of his twenty-six years unrolled themselves before his mental vision.

He had been an only child, with parents who adored him, and whose chief aim and object in life had been Rupert and Rupert's welfare, and, being people of means, they had been able to give him every advantage. He had done his share, too. At school, at college, and later in the ministry he had been a credit and satisfaction to them, winning prizes and honors and the praise of most men.

Life seemed very pleasant and easy to the young man. "Half the men who talk of being failures have only themselves to blame, in my opinion," he said to himself. "With a good education and a fair amount of common sense and savoir-faire anyone should get on. What people need, is backbone and grit and the common sense which knows how to be practically economical." Now there's poor Robson, for instance, living in that poky house in a poor street: what position does he take, and how can he write good sermons with babies crying all about him and his wife fidgeting around trying to quiet them? No wonder his sermons are—aren't better. If he took a larger house, where he could have his own study and entertain a bit, his work would benefit, and it would be better for him in every way."

With a hasty sigh over the foolishness of other people, he dismissed the subject. He had not much time that day to bestow on others, for that had happened to himself which seemed for the moment the crowning happiness of all the many vouchsafed him, for, only the evening before, Helen Newman had promised to be his wife. He had admired her from the time of his first coming to Barkly, when the Newmans had asked him, a stranger, to their house, and made him so warmly welcome; and his admiration had grown with each day that passed.

He recalled again his first call on them. Only Mr. and Mrs. Newman had been present at first, but shortly the door had opened, and someone else had come in—only a slim girl, of medium height, with soft brown hair and grey eyes, eyes that met his with a straight, frank look, as her father introduced them; but Rupert Hadley knew then and there that this was the one woman in the world for him.

He had come to Barkly in response to an almost unanimous call to come and take charge of one of the biggest churches there. It was a responsible and onerous post to one who was practically a stranger to the place, but the members of the church had come forward en masse, in the most friendly of spirits, to welcome their new minister; at first from sheer kindness of heart, but, before long, from a genuine liking for the young man himself, for his genial manners, handsome face and clever talk made him a social success also, and all were glad to welcome him to their homes. But it was to "The Dene," the Newmans' house that he went most frequently and gladly, and those who looked on were not surprised when he presently asked to be made a son of the house in return for robbing it of one of its daughters.

He was dreaming of Helen now as he saw her last, the soft, shy light in her eyes, the flush on her pretty cheeks, and of the solemn happiness—almost awe—with which he had held her to him and kissed her. His happiness seemed too great to be real.

"Oh, Helen! Helen! God help me to be worthy of you!" he prayed, "and spare you to me for all the rest of our days."

As he sat gazing out at the fast-growing darkness his thoughts wandered to the future, and to what it might hold for them both; and while they lingered tenderly about the home that was to be theirs a tap came at the door of the room in which he sat.

"Come in," he called; and his landlady entered.

"There's someone come for you, sir," she began, half apologetically, for she knew the minister was starting almost immediately for a dinner-party at "The Dene." "A young woman has come to say that there's an old man dying in number 20, Barker's Buildings. He's alone, and he has been asking for you, till, she says, she couldn't help but come for you."

A wave of annoyance surged through the minister's brain. Why couldn't the woman have come earlier? In a few minutes' time he would be starting for "The Dene." The thought flashed through his mind that if he had but started, instead of indulging in day-dreams, he would have escaped this call.

"Who is the man?" he asked shortly. "Does he belong to the church? Is he—" but a quick return of his better self showed him the unworthiness of the questions he was about to ask—questions which, in his heart, he knew were only excuses.

"I don't know as he belongs anywhere, sir. He has been bed-ridden this year and more, and the woman says nobody has gone near him, but he saw your photograph and read about you in a paper, and he had a great fancy to see you, sir."

Rupert Hadley nodded slowly, "Tell her I will come," he said quickly, and the landlady retired, marvelling at the goodness.

As soon as she had gone, the minister put on his coat and hat, to start at once. Mrs. Harper was in the hall as he passed through. "Can you tell me where Barker's Buildings are?" he asked.

"Well, sir, they're a good way from here," she said thoughtfully, and proceeded to direct him to the best of her ability.

The minister's face was grave as he stepped into the street. He must go, he supposed, to this old man—it was his duty; but it was unparadoxical to disappoint his hostess without a word of apology or explanation, especially as the party was given chiefly in his honor—his and Helen's—a family festival, at which their secret was to be made public. The more he thought of it, the more strongly he felt he must not fail to be present. This was as much a duty as that other—this one came first, too. A dozen things might prevent his attending to that other till to-morrow. He might have been away, or at a meeting, or—

He looked up, and found that his feet had led him instinctively to "The Dene."

The next moment he was in the hall, and a moment or so later he was in the conservatory with Helen beside him, and of all the perfect blossoms there, she, in her soft white gown, with the blue ribbon in her hair, seemed to him the most perfect.

From a bush beside her she gathered a bud. "The white rose of a blameless life," she murmured shyly as she pinned it in his coat. But her perfect love and trust made him draw in his breath quickly, with a sharp sense of misgiving. For almost the first time in his life he doubted himself. Yet his life had been blameless. Blameless, yes, of any active wrong, but—but—

A vague depression came over his spirits; his usual gaiety forsook him. What was wrong with him? Why did the weary face and tired eyes of Robson come to his mind, eyes that were tired, yet full of the patient sympathy of one who has suffered, too, therefore understands. Why did poor Robson rise before him at that moment as a hero?

"My darling!" he cried passionately, "you must not think so much of me. I am very, very far from blameless!"

The evening went gaily enough. With all the guests the young minister stood in high esteem. All rejoiced in his happiness, and all were pleased that he had found his future wife in Barkly; and all combined in thinking that future wife one of the most fortunate women in existence. A husband so noble and good and clever, so every way desirable, was a treasure indeed!

The dinner was perfect, the fruit luscious, the flowers exquisite; on all sides were the luxuries of wealth, not ostentatiously displayed, but quite apparent. The only flaw in the perfection of the evening lay hidden where all would least have expected to find it—in Rupert Hadley's own heart, or brain, or conscience. Exactly where it did lie he did not know; indeed, he did not try to analyze himself. He only knew that, somehow, a chill lay on his spirits, and in spite of talk and laughter, love-glances and tender words, refused to be driven away.

It was early when he rose to go, so early that all exclaimed in dismay; but in spite of their urgings, he did not sit down again.

"I—I have to pay a sick call," he said at last, almost reluctantly; and they let him depart, but with expressive glances at one another. "How good he is!" they whispered. "Even to-night he puts duty first."

Helen, who had followed him into the hall, put up her sweet face to kiss him voluntarily. "My dear," she whispered, "I love you only more for leaving me for such a cause."

When he got outside he drew a deep breath, almost of relief—not at leaving her, his love, but at being alone for a moment. He wanted to think. Why was he so depressed and unlike himself? Was it simply because he had not hurried at once in response to that call, or was it only a natural humbleness at having won a good woman's heart, and taken on himself the making or marring of her life, or was it that glimpse he had got of his own innermost self?

The question was still unanswered when he at last mounted the rickety stairs of Barker's Buildings and knocked at the door of number 20.

His mind was so preoccupied that it had not occurred to him that it might be late to visit an invalid for the first time; it was the patient's pleased surprise which first brought the fact to his mind.

"Oh, sir, how good of you to come!" he cried gratefully. "After I'd sent I was troubled to think I'd worried you; but they told me you'd said at once that you'd come, and I knew from your face that what you said you meant; but as the evening passed away I thought you were kept, and I was just wondering if you'd come to-morrow, and if I'd live to see you. I wanted to, sir; it's lonesome to live alone, but it's lonesomer to die alone, with nobody to speak a word to give you courage to walk through the dark valley, sir." He spoke in short, broken sentences, and so low that the minister had to bend over him to hear what he said.

"I did not know that the crossing was so near for you, my friend," he said, pressing the thin, trembling hand warmly, "or I would have come—"

He ended abruptly, as the question forced itself on him. "Would he?" And, dropping on his knees by the bedside, he prayed—prayed as none of his large congregations and many admirers had ever heard him pray, and in such tones as none had ever heard from him before; and when at last he rose from his knees his face was very pale, as from some deep emotion.

The old man who had lain with closed eyes and clasped hands, drinking

in the words as they fell from his lips, looked up gratefully. "Thank you, sir. Ain't afraid now. It don't seem lonely no more."

"Shall I read to you, old friend?" "Please." And he signed towards two shabby books lying near him—a Bible and a copy of the "Pilgrim's Progress." "I haven't been able to read them this long while. My glasses got broke and I couldn't afford to have 'em mended, and nobody who comes in cares to read to me. They'm shy, or something."

The minister took up the Bible and read. The clock struck eleven, then twelve. The dying man on the bed breathed with more and more difficulty; his face grew greyer and more pinched. Rupert Hadley knew the signs and noted them. He could not leave this poor pilgrim, yet he could not, to finish his last journey alone. He rose and mended the fire: there were only a few small bits of coal in the box by the grate, and he put on most of them.

The old man opened his eyes at the sound. "Tis all I have, sir, and I must think of to-morrow." A pang stabbed at the minister's heart. To-morrow! The old man's to-morrow would dawn where there is no more cold, or hunger, or pain.

"I will read to you again," he said gently. "Perhaps then you'll be able to sleep a little." And he took up the "Pilgrim's Progress" and read, and as he read peace gradually entered his own breast.

"Now as he stood looking and unhappy, beheld three Shining Ones came to him, and saluted him with 'Peace be to thee,' so the first said to him 'Thy sins be forgiven'; the second stripped him of his rags, and clothed him with a change of raiment; the third also set a mark on his forehead, and gave him a Roll with a Seal upon it, which he bid him look on as he ran."

He paused abruptly, for in on his reading burst a low, quavering voice: "Thus far did I come laden with my sin."

Rupert raised his head sharply and drew in a deep breath. What was that smell? Was it—it couldn't be of burning? He sniffed it in again, and yet again. Was it only a puff of smoke from the fire he had rekindled? He glanced at the old man to see if he, too, noticed anything, but he was lying quite unconcernedly, a word now and the escaping his lips, but scarcely consciously.

The smell grew stronger, and Rupert's uneasiness increased. Stepping to the door he opened it, and through the opening poured in a cloud of smoke, choking, blinding. In the distance he heard screams and shouts, the sound of crackling wood. A voice shouted peremptorily to someone, "You can't go up, the staircase is well alight! Turn back for your life!"

"The staircase is alight. Turn back for your life! Life! What about his life, and all it meant to him? Did no one care? Was no one coming to his help? He thought of Helen, of her mother, of their misery. To his future, the possibilities it might hold, his work—all rose before him. Yes, it was his duty to save himself at all costs. The old man was dying. Any moment might be his last. He could not live. If Rupert could carry him down, he would probably die before he reached the street; the shock would certainly kill him.

Rupert stepped to the head of the stairs, thoughts pouring through his mind, all plausible, all tempting. Blinding his handkerchief around his mouth, he groped about to find the handrail.

"Then," said Apollyon, "I am sure of these now."

The words on which his eyes had rested but a few moments earlier came back upon him with all the force of a voice at his ear. It was a voice, Apollyon was at his elbow!

With a cry as of a man sore hurt, he ran back to the room. "Quick! quick!" he gasped. "The place is on fire! Trust yourself to me. I will try to carry you through."

Hastily rolling the bed-clothes about him, he raised the old man in his arms; but he was a weighty burden, heavy with the inertness of death. They reached the staircase, black and steep, full, too, now of smoke and the pungent smell of burning. Rupert, could not feel for the rail this time; he could only plunge blindly on. Down one flight he reached safely, his burden growing heavier with each step; then—crash! "This is death," he thought. "Father, into Thy hands I commend my guilty soul!"

Crash again, an awful rending and falling, then—

When next Rupert opened his eyes he was lying in a friendly doorway, with a doctor and a policeman bending over him. "Why, it is Mr. Histon!" exclaimed the constable; but Rupert fainted before he could frame the question he had in his mind.

The next time he opened his eyes he found himself in a luxurious bed in a large room, with firelight playing on the ceiling, and subdued lights and voices somewhere near.

"Where am I?" he asked feebly; and from behind the curtains came Helen herself, pale and wan, but with a glad light in her eyes. "You are here, with us. You were brought here from that awful fire. Oh, my dearest, I thought you were dead!"

Rupert took her hand in his. "God has been good to me," he whispered, and fell back into sleep, or unconsciousness.

It was afternoon when next he opened his eyes, but there was life in them this time. Helen was still beside him, her hand in his, as he had held it all the time. "My dearest," he said softly, "I must tell you all—before—before—oh, how you will despise me!"—his voice trailed off brokenly. Histon looked at him, wondering. "You must take back the rose—the white rose—until I am worthy to wear it—"

Helen bowed her head on his outstretched hand. "The rose! Do you know where they found it? It was clasped fast in the hand of the old man you tried to save—so fast that they let him keep it."

Silence reigned in the room, broken only by the sound of Helen's sobs; tears were in Rupert Hadley's eyes too.

"Perhaps," he murmured, "when God sees the rose, He will take it as a token of my repentance—and forgive."

#### OLD FRIENDS.

The old friends are the dearest,

For strong are memory's ties,

The distant are the nearest,

When memory magnifies.

The dear old days, the well-worn ways,

By friends together trod,

Awake sweet lays, inspire glad praise,

And turn the heart to God.

—Selected.

#### THE HARE AND THE TORTOISE.

If we were to examine a list of the men who have left their mark on the world, we should find that, as a rule, it is not composed of those who were brilliant in youth, or who gave great promise at the outset of their careers, but rather of the plodding young men who, if they have not dazzled by their brilliancy, have had the power of a day's work in them, who could stay by a task until it was done, and well done; who have had grit, persistence, common sense, and honesty. It is the steady exercise of these ordinary, homely virtues, united with average ability, rather than a deceptive display of more showy qualities in youth, that enables a man to achieve greatly and honorably. So, if we were to attempt to make a forecast of the successful men of the future, we should not look for them among the ranks of the "smart" boys, who are anxious to win by a short route.

To inherit without personal endeavor is apt to be too easy for the development of character. Muscle grows by toil.

#### CHILDHOOD INDIGESTION MEANS SICKLY BABIES.

The baby who suffers from indigestion is simply starving to death. If it takes food it does the child no good, and it is cross, restless and sleepless, and the mother is worn out caring for it. Baby's Own Tablets always cure indigestion, and give the little one healthy, natural sleep. Mrs. A. P. Daigle, Lower Sabin, N.B., says: "For severe cases of indigestion I think Baby's Own Tablets are worth their weight in gold. My little one suffered terribly from this trouble and the Tablets was the only thing that removed the trouble." Sold everywhere at 25c a box or by mail from The Dr. Williams' Medicine Co., Brockville, Ont.

#### BUSHY'S DREAM.

By Louise M. Oglevee.

Mother Squirrel was busy, so was Father Squirrel; and so were all the squirrels that lived in Hickory Grove—all but Bushy, and Bushy was playing. He wanted his mother to stop and play with him, but she said she hadn't time and ran on past him with her cheeks full of nuts which she put into a safe hole in their tree home.

After a while he frisked off after Father Squirrel and asked him to stop and play, but Father Squirrel said that he hadn't time. "Why," said he here soon and then we can't get any nuts to eat, for the snow will have covered them all up," he said. "You will want nuts to eat then, so you ought to be helping gather them now," but Bushy didn't want to gather nuts.

He saw his cousin, one of the gray squirrels, going along and ran after him. The gray squirrel's mouth was full of nuts, too, and he looked very much surprised when Bushy asked him to stop and play. "Oh dear no," he said, "I'm afraid now that it will snow before I get nuts enough for winter" and off he ran.

Bushy was lonely for some one to play with, and he was tired from running about so much so he sat down on a branch of one of the nut trees to rest, and pretty soon he fell asleep.

And almost as soon as he fell asleep he began to dream. He thought that it was cold dreadfully, dreadfully cold, and the ground was covered with wet white stuff that he knew must be snow. He began to feel hungry but there were no nuts or acorns to be seen anywhere, so at last he thought he would run home and ask his mother or his father for some of the nuts they had gathered, but he couldn't find his home. He dreamed that he went back and forth among the still white trees, and he grew so cold and frightened that he shivered until he nearly fell off the branch, and of course that woke him up.

A cold wind had begun to blow but how glad he was to find that the sun was still shining and that there was no cold white snow on the ground. He ran down the tree as fast as he could and ate a nut just to make sure that he was really awake, and then what do you suppose he did? He began gathering nuts. He worked and he worked and he worked until night, and the next morning he worked again, and he had such a happy sociable time doing what everybody else was doing that he wondered how he could have thought that it was so much more fun to play all by himself.

At last when winter really came, and the deep white snow lay on the ground, and the cold north wind blew day after day, Bushy was safe and warm in his tree house, with plenty of nuts to eat.—Sunday School Times.

We do not need to defend the truth. Truth is its own defence. Not many years ago merchants and bankers, when they left their places of business, turned off the lights and put up great heavy shutters. To-day they pull aside the blinds and turn on a strong light. The greatest protection the truth of God can have is to expose it so that every one may see what it does. Let us give up trying to guard our faith. It is better far to live it.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

A slight indisposition prevented Rev. Dr. Herridge taking the evening service. The pulpit was filled by Rev. Prof. Bryce, D.D., of Winnipeg, who is at present a visitor in the city.

The Christian activities of Erskine church Sunday school are most praiseworthy.

The first Sunday of each month is set apart for missionary purposes and the offerings are for missionary work exclusively. This year the Sunday school has supported a missionary in the Northwest at a cost of \$250 for the season, also a pupil at the French Colonization School in Hull at a cost of \$72, and a pupil at the Pointe Aux Trembles School, near Montreal, at a cost of \$50. Even after doing all that there remains about \$100 to the good for missionary purposes.

Rev. J. W. H. Milne, M.A., interim moderator of St. Paul's session since the pulpit was declared vacant, by his wise suggestions and unflinching tact, placed the congregation under a debt of gratitude which was only in part met by the presentation to him of a cheque for \$100. Dr. Thorburn, senior elder and clerk of session, in fitting terms made the presentation. In this connection may be mentioned the good judgment displayed by the Supply Committee, under the chairmanship of Mr. John McKinley, resulting in the speedy and harmonious settlement which has just taken place.

The reception tendered Rev. James Little the new minister of St. Paul's Presbyterian church and Mrs. Little, by the congregation of that church on Monday evening, was a most delightful event, and one largely attended by the members. It was under the auspices of the Ladies' Aid Society and to that energetic body the success of the welcome is due. Rev. J. W. H. Milne, as moderator of session during the vacancy, presided, discharging the duties of the chair most acceptably. Addresses of greeting were delivered by Rev. Dr. Samuel Lyle, Hamilton, moderator of the General Assembly. Revs. Dr. Armstrong, P. W. Anderson, moderator of Ottawa Presbytery, J. H. Turnbull, D. M. Ramsay. Vocal solos were rendered by Miss Eva Bourne, Messrs. George F. Kydd and W. J. Johnson. Refreshments were served by the ladies, and a social time enjoyed in which Rev. Mr. Little and Mrs. Little had the opportunity of becoming acquainted with many of the members. The ladies in charge were Mrs. John McKinley, Mrs. W. J. Irvine, Mrs. Taylor, Miss Lindsay, Mrs. C. Thorburn, Mrs. J. R. Hill, Mrs. Henry Watters, Mrs. W. G. Charleton, Mrs. William Smith and Miss Ross.

The 36th annual meeting of St. Paul's Church was held on Tuesday evening with Mr. W. A. Graham presiding in the absence of Rev. Mr. Little.

The report of the temporal committee was made by the secretary, Mr. W. J. Irvine, and the treasurer, Mr. J. A. Lindsay. The committee had begun the past year with a deficit of \$350, had paid expenditures amounting to \$3,893 and had a small surplus, which was considered an excellent year's work. The current expenditures this year are estimated at \$3,293.75, including the minister's salary of \$2,900. Besides the receipts for current expenses, the congregation contributed \$573.34 to missions while the year before the contributions to missions was only \$462.20. The report of the mission board was made by Mr. James Dunnet. The Ladies' Aid reported receipts of \$250.45, and the W. F. M. Society, \$193.47. The other organizations, including the Sunday school, showed a good year's work. The following form the Temporal Committee for the ensuing year: Mr. W.

A. Graham, chairman; Mr. W. J. Irvine, secretary; Mr. George Lindsay, treasurer; Mr. C. H. Thorburn, financial secretary; for three years; Mr. W. J. Irvine, E. S. McPhail, George A. Lindsay; for two years, Messrs. T. F. Elmitt, James Dunnet, John Robertson; for one year, Messrs. T. R. Davies, C. H. Thorburn, W. G. Charlson; and all the members of session ex-officio. Trustees—Dr. John Thorburn, Mr. J. D. Anderson, Mr. Wm. Williams. Treasurer of mission fund—Mr. J. D. Sutherland.

The note sounded in all the reports presented at the Bank Street Church annual meeting was one of progress. Incidentally the trustees were authorized to sell the present property for a sum of \$125,000 or more. During the year lots on the corner of O'Connor and Cooper streets were purchased at a cost of \$36,500, on which a new church will be erected in the near future. The finances of the church are in good condition, a deficit from 1908 having been paid off, and a surplus carried forward on the new year. The session report indicated there were 650 communicants on the membership roll; deaths, 125 and the pastor had officiated at 20 weddings and 23 baptisms. The report noted with satisfaction the recovery of Rev. Dr. Moore, the pastor emeritus, from his recent illness. The Board of Management report referred to the plans for removal, the floating of a loan of \$45,000 to buy the new property, and the work that had been necessary in the accomplishing of this important deal. Power was given the committee to sell the church property at a price not lower than \$125,000. The treasurer's report showed that the deficit of \$435.06 from 1908 had been wiped out with the assistance of a grant of \$300 from the Ladies' Aid Society of the Church. Mr. W. Bailey, the treasurer reported receipts of \$6,545.12 and expenditures of \$6,498.66, leaving a credit balance of \$49.46. The estimated expenditure of the church for the year 1910 is \$6,700, the only increase over last year's being one of \$500 for interest, \$25 to the caretaker's salary, and an amount for advertising the church services in the city papers. Mr. John Kane, in the absence of Rev. Mr. Turnbull, was called to the chair.

## WESTERN ONTARIO.

Rev. F. D. Jamieson, of Newbury, is called to Thornbury and Heathcote.

Hamilton Presbytery sustains the call from Chippawa to Rev. George Radmore, of Belmore, Mattland Presbytery.

On the 30th ult., Rev. C. R. Ashdown, Ph. D., late of Sturgeon Falls, was inducted at Byng Inlet. Rev. Mahaffey, Parry Sound, presided, preached and addressed people, who were also addressed by Mr. Farrar, representative elder of Parry Sound. The address to the pastor was given by Rev. R. J. Craig, M.A., of Depot Harbor. Byng Inlet becomes a self-sustaining congregation, providing a manse with stipend of \$900.

Rev. J. L. Campbell, of St. David's, tendered his resignation, stating to Presbytery that the salary paid was not sufficient to support his family. In discussing it several members said that they were in the same position, one of them stating that he was poorer by \$1,200 since accepting the pastorate several years ago. It was asserted that the cost of living had increased to such an extent that \$1,000 and a free manse at present was no better than \$750 and a manse twenty-five years ago. Mr. Campbell's resignation was accepted to take place March 31. Presbyterian

INDUCTION AT ST. PAUL'S  
CHURCH.

The members and adherents of St. Paul's Church are to be congratulated on the induction of the Rev. James A. Little, B.A., as their minister. The happy event took place on Thursday evening of last week, in the presence of a large congregation. The Rev. F. W. Anderson, of MacKay Church, moderator of the Ottawa Presbytery, presided, and under his skilful guidance the impressive ceremony was carried out and completed in a very orderly manner. The introductory service was conducted by Rev. J. F. McFarland, M.A., of Zion Church, Hull, who also preached a most suitable sermon. The moderator at the close of the sermon "In the name of the Lord Jesus Christ, the only head of the church, etc." inducted Mr. Little as pastor of St. Paul's and according to the custom each member of Presbytery present in turn shook hands with the new pastor. The address to the minister was given by Rev. Dr. Armstrong, who, from a long and rich experience, spoke of a number of matters which should claim the minister's attention. Among other things, he said that the minister of today could not go back to the formal pastoral visits, Bible reading, catechizing, etc. The state of society which made that possible had passed away. The preacher should know his people and they should know him and sympathize with one another in their sorrows and joys. The minister had his duties as a citizen. Ottawa was no mean city to be coming to, and he hoped that Mr. Little would take a deep interest in its municipal affairs.

Rev. J. W. H. Milne gave the charge to the people. He urged the members of the congregation to invest themselves, their time, their body, and their money to the church. Some people deeply interested in business, hardly wanted to break away entirely from the church but termed those who worked in the church "churchy." Others believed that their mental attainments had outgrown the narrow confines of the church. He warned his hearers against falling into either of these classes. He emphasized the great power the church had been for good. It had furnished the inspiration for the modern civilization. If the churches were closed for six months degeneration would set in. He urged the need of extending the hand of friendship to strangers coming to the church. It is a downright shame the coldness in some churches towards strangers. The various brotherhoods and lodges put us to shame in visiting the sick and comforting the mourners. That should be the church's work.

After the benediction was pronounced the newly inducted minister was conducted to the door by Rev. Mr. Milne and Mr. John McKinley, when he was introduced to the members as they retired.

The annual entertainment of St. Paul's Sunday School, Port Hope was quite a success. The program was excellent. At the close, the officers and teachers surprised the superintendent, Mr. J. F. Clark, by presenting him with a beautiful antique oak sectional bookcase, the Rev. H. E. Abraham making the presentation in fitting terms. Mr. Clark, in thanking the donors for their elegant gift, referred to the pleasure he had in the work of this Sunday School, extending now over forty years, also of the co-operation of all the workers, of the many young lives dedicated to the Lord's service, and expressed the hope that even greater blessings would result from the labors of those engaged in the important work.

## MONTREAL.

Rev. J. L. George was the preacher in Stanley street church last Sunday. The evening service in Erskine church was taken by Rev. John Lochhead, B.D., of Melville church.

Upwards of 40 new names were added to the roll of Calvin church prior to last communion. The new pastor, Rev. James McKay, is realizing all the expectations of his people.

Kilwinning lodge of Freemasons attended service in First Presbyterian church on Sunday evening, when the members listened to an appropriate sermon from Rev. Malcolm A. Campbell.

The congregation at Verdun is making substantial progress. Two years ago the membership was only thirty-seven; it is now one hundred and twelve, with about sixty adherents. With the rapidly increasing population and prospects for continued growth the congregation has asked the Presbytery for organization as an augmented charge. Mr. F. T. Drumh is doing much useful work in this mission, and its excellent position at the present time is largely due to his efforts.

The Presbyterian Mission of St. Gabriel de Brandon is making most encouraging progress. On Thursday last a Christmas festival was held which brought joy, pleasure and gratitude to Protestants and Roman Catholics alike. Through the kindness of the Sunday school class of Mrs. (Dr.) Dewey, of Stanley street church, Montreal, a Christmas tree was laden with gifts and brought joy to many children who had never had such a treat. Some twenty-five had been gathered, a good percentage of whom were French-Canadian Roman Catholics. Fifty chairs had been secured through the liberality of Mr. W. J. Morrice, of Montreal, but some twenty more were needed to seat the people. The prospects for good work are bright. On October 15 the mission did not possess even a lot. On December 30 the new chapel was sufficiently advanced to be occupied. Dr. Amaron, of Joliette, who is directing the work, is much gratified with the zeal and earnestness displayed by the people.

The Rev. W. D. Reid, B.A., B.D., at the close of his sermon on Sunday evening, announced to a large congregation that he had decided to accept the appointment offered him of the superintendency of Presbyterian Missions in Alberta. He handed his resignation to the officials of Taylor church last week, and it will, in due time, come before the Presbytery for ratification. He said that no doubt the rumor would be spread abroad that he was going in consideration of an increased salary; but if anyone heard such a statement they could meet it with the assertion that in his new position he would receive \$250 less salary per year than he is receiving at Taylor church. "I have been pastor of Taylor church for nearly twelve years, and in that time have had many invitations to other spheres of labor," Mr. Reid continued, "but I have always felt, hitherto, that I had as large a field of labor here as I could find anywhere else in Canada. Larger salaries have been offered, but they proved no temptation, and I have been very happy in my work here. In October last I received an invitation from the Synod of Alberta to take charge of the missionary department of our Church work in that province. The communication stated that I was the unanimous choice of the General Assembly Committee charged with the appointment. I was surprised, and at first I could not see my way clear to leave this church, in which I was so deeply interested, and which was so dear to me. But after long and serious consideration and prayer it appeared to me that this was a call to a greater work for God and the Church. I have looked at the question from the standpoint of the Church's interests as well as in regard to my own future, and I have come to the conclusion that another minister might reach some people in the East End that I could not. I expect harder work and fewer comforts in the western field

than I have in Montreal. It will mean what is sometimes called sacrifice in other ways than decrease in salary; but where duty calls neither finances nor other personal considerations should weigh. My decision, of course is subject to the sanction of the Presbytery." Mr. Reid concluded his remarks by referring to the cordial relations that had existed between him and his congregation during the whole of his pastorate, there having been no differences or "church quarrels" in the entire period. The church was manned with a united, earnest consecrated band of officers and workers; the church had been cleared of the debt of \$15,000 which rested upon it when he became its pastor; a piece of land adjoining the church had been bought and paid for, and a new pipe organ had been installed and paid for. He was gratified to be able to leave things in such a condition for his successor, and he wished them success in the future.

## WINNIPEG AND WEST.

Rev. J. S. Muldrew, whose induction at Point Douglas was noted last week, was, on leaving Souris, presented with a valuable gold watch and chain.

The induction of the Rev. A. C. Strachan, formerly of Arcoia, into the pastorate of the Gladstone church took place on the 6th inst. Rev. T. McCord, of High Bluff, preached and conducted the devotional exercises, the induction services being conducted by the moderator, Rev. A. L. Manson, of Arden.

The Free Press says: Rev. Alexander Matheson, the veteran Presbyterian minister, who was born at Klidonan, where he still resides, in 1827, has been rather seriously ill for the last two weeks, but is now happily recovering. Mr. Matheson's illness and his great age caused some anxiety, and his many friends will be glad to hear of the improvement in his condition.

At the annual meeting of St. Andrew's church Ladies' Aid the treasurer's report indicated receipts of \$407.40. The officers for the ensuing year are: President, Mrs. Brook; vice-presidents, Mrs. Campbell and Mrs. Masterman; secretary, Mrs. Kernaghan; treasurer, Mrs. Purvis (executive committee, Mrs. Scott, Mrs. Adams, Mrs. Peace, Mrs. Sinclair, Mrs. McLeod, Mrs. Forrest, Mrs. Douglas, Mrs. Brook).

All the reports presented at the annual meeting of the Knox church W. F. M. Society were of a most encouraging character. The following officers were elected: Honorary president, Mrs. George Bryce; honorary vice-president, Mrs. W. Bathgate; president, Mrs. Sanderson; vice-presidents, Mrs. K. J. Johnston, Mrs. J. A. Bowman, Mrs. Dunwoody; secretary, Mrs. D. Bowmann; treasurer, Mrs. Robson; superintendent of junior mission band, Mrs. Solandt; superintendent of scattered helpers, Mrs. Clark; leaflet secretary, Mrs. Endress.

## HAMILTON.

G. Tower Ferguson, of Toronto, was the afternoon speaker to the men of Knox Church on Saturday afternoon.

Mrs. Walker, of Toronto, spoke at a meeting of the W.H.M.S. Presbyterial held in St. Paul's church on Tuesday of last week.

Rev. E. D. McLaren, of Toronto, and Rev. A. S. Grant, of Yukon fame, both preached in Hamilton pulpits on Sunday last, the 9th inst.

Rev. D. M. Buchanan, of Jarvis, was elected moderator of Presbytery at last meeting, held on Tuesday the 4th inst.

A special meeting of Presbytery will be held on Jan. 25th to formally deal with the call about to be presented to Rev. J. Roy Van Wyck from St. Andrew's Church, Chatham.

The members of Presbytery were delightfully entertained at luncheon in St. Paul's church on Tuesday of last week by the W.H.M.S., Hamilton Presbyterial. Rev. Principal Gandier, and Rev. Dr. Lyle were guests of honor.

## JEWISH MISSION, TORONTO.

During the past week the Presbyterians of Toronto tried, and with good success, to make the Jewish people feel the true Christmas spirit. Only three years ago, on Christmas day, in Odessa a fearful massacre of Jews by fanatical Christians took place. Parts of some families who escaped are living in our ward, and for the first time saw lived out the Christian maxim "Peace on earth, good will to men." On Thursday evening over 250 children who have been in attendance at the sewing classes and Sabbath school of the mission were right royally treated to a Christmas tree entertainment. Sir Mortimer Clark kindly acted as chairman, and Miss Clark, who was presented with flowers by Elsie Klein, a little Jewish beauty, distributed the gifts to the children, whose behavior was admirable. A programme of recitations and music was given by Mr. Alexander and his daughter, assisted by the Jewish children. Representative visitors were: Rev. J. McP. Scott, convener of Jewish committee; Dr. R. D. Fraser, of the S. S. Publications; Rev. J. C. Robertson, secretary of Sabbath schools, and Mr. Findley, superintendent of Bloor street school, all of whom spoke warmly of the appearance and behavior of the children and the good work being accomplished by the superintendent and his staff. On Tuesday evening the Men's Bible class, known as "Seekers After Truth Society," and whose teacher is Mr. Henry Bregman, held their second annual social gathering, when the chairman, Rev. S. B. Rohold, had with him on the platform the following ministers, whom he introduced as the "Princes of the Church": Revs. J. McP. Scott, W. E. Hassard, Alex. Robertson, A. B. Winchester, G. T. Miller, Drs. D. McTavish, J. Nell, E. P. Mackay, W. G. Wallace, J. M. Duncan and A. T. Taylor. As one looked into the faces of the young men who filled the hall and knew that some were baptized Christians, some were secret disciples and some were anxiously inquiring the way, one felt that here was a great door wide open and the church is only half alive to the opportunity. At the close Mrs. Shortreed presented gifts to those who had been most regular in attendance. This meeting of 200 men accomplished two things: it proved the possibility of interesting the Jews in Christianity, and it showed these men that back of this mission is the great Presbyterian Church. The following day the mothers who have been attending the various services in the mission were given their treat, and the programme of music and recitations, which had been arranged by Miss Tasker, president of the mothers' meeting, was thoroughly enjoyed. Mrs. Litster kindly distributed the gifts, and many a mother went home with a heart full of gratitude for the mission and all the sympathy and interest it had meant for her.

## INTEREST.

Principal McFarlane, of Annprior, well deserves the addition of \$100.00 recently made to his salary.

The Perth Knox Church choir were hospitably entertained at a recent evening, when at the home of Mr. William Hossie, Bathurst, the choir took occasion to present one of their number, Miss Olive Flett, with a pair of beautiful pictures, marking their regard and esteem on her approaching marriage, together with a very complimentary address.

The annual tea-meeting of the Newburgh Presbyterians was in every respect a complete success. Lieut.-Col. Dr. Duff, of Kingston a former member of the congregation, was in the chair, and made a speech humorously reminiscent of old days in Newburgh. Presbyterians was in and McInnes, of Harrowmith, made addresses which were highly instructive and thoroughly appreciative. The musical part of the program was also good. At the close Mr. T. A. Dunwoody expressed the thanks of the congregation to all who had assisted in making the evening a success.

## HEALTH AND HOME HINTS.

When adding boiling milk to eggs, put in a spoonful at a time or the eggs will curdle.

Your starch will not stick if you stir it with a wax candle directly it is made.

When oilcloth is dull and shows signs of wear, it will be greatly improved by a thin coat of varnish.

When blacking a kitchen range, mix the blacklead with vinegar, if you want it to have a really good polish.

Select lamp wicks which are soft and loosely woven. Soak them in vinegar and dry in a cool oven before using.

When boiling rice add lemon juice to the water to make the grains white, and prevent them sticking together.

Even a severe bilious attack may often be overcome by taking the juice of one or two lemons in a goblet of water before retiring and in the morning before rising. When taken on an empty stomach the lemon has an opportunity to work on the system. The use of the remedy should be continued at least for several weeks.

A variation of apple and celery salad is agreeable. Cut into dice three large apples, two juicy lemons, and a large stalk of celery. Toss together, pile on lettuce leaves and cover with mayonnaise.

When boiling a ham always add a teaspoonful of vinegar and six or eight cloves for each gallon of water. They improve the flavor wonderfully. Let the ham cool in the water in which it was boiled, and it will be deliciously moist and nice.

## CAT AND FOX MEET.

In a recent number of a German sporting paper, a forester describes a scene which he witnessed in a clearing in the forest.

He came one afternoon upon a big black cat, occupied apparently in the pursuit of mice, and from the shelter of a tree he watched its movements through a field glass. After a few minutes an old fox made its appearance. Slinking slowly forward toward the cat, it lay down within a few steps of it, ready to spring.

The cat had observed its enemy, but beyond keeping a sharp lookout on its movements it made no sign. Shortly a young fox joined the old one, and almost immediately bounded at the cat, which sprang aside and struck its assailant so effectually across its face with its sharp claws that it retired as quickly as it came. After an interval the old fox, advancing slowly and carefully, made its attack; but the result was the same, the cat, spitting and hissing, struck out hard, and the fox retired discomfited.

A minute afterward it again sprang forward, but this time the cat got much the best of it, and was left in peace.—London Globe.

•L.: the GOLD DUST twins do your work.



More clothes are rubbed out than worn out.

## GOLD DUST

will spare your back and save your clothes. Better and far more economical than soap and other Washing Powders.

Made only by THE N. K. FAIRBANK COMPANY  
Montreal, Chicago, New York, Boston, St. Louis.  
Masters of COPCO SOAP (oval cake)

## SPARKLES.

"Sir, your son has just joined a college fraternity. These college fraternities—"

"Never mind about breaking it gently. What hospital is he at?"

"Well, after finishing my sermon I sat down with the consciousness of a task well done, but I was soon to be rebuffed. The song they sung was, 'Sometime We'll Understand.'"

"Why can't that prima donna sing more than twice a week?"

"I don't know," answered the impresario, "unless it's because she tires her vocal cords out arguing with me about salary."

"Givin' some men advice," said Uncle Eben, "reminds me of tryin' to discipline my ol' mule wif a fence-rall. It tires out de giver and hurts de receiver, but don't make no real difference."

Students in psychology at Harvard are reporting a new vicissitude of Prof. William James. Professor James, it appears, made this comment on a rich and idle sophomore from New York: "What time he can spare from the adornment of his person he devotes to the neglect of his duties."

The negro elevator boy in an uptown apartment had been sent by an eighth-floor tenant to find a watch fob she had dropped out of a window. "Is his what you wanted, ma'am?" he asked as he handed over the pieces. And he added, as he gleefully accepted the expected tip: "Was it in dat disaffected condition when you drapt it, ma'am?"

Two telephone girls were talking over the wire. Both were discussing what they should wear. In the midst of this important conversation a masculine voice interrupted, asking humbly for a number. One of the girls became indignant and scornfully asked, "What line do you think you are on, anyway?"

"Well," said the man, "I am not sure, but judging from what I have heard I should say I was on a clothes line."

"Jimmy," said the teacher, "what is a cape?" "A cape is land extending into the water." "Correct, William, define a gulf." "A gulf is water extending into the land." "Good, Christopher," to a small, eager-looking boy, "what is a mountain?" Christopher shot up from his seat so suddenly as to startle the teacher, and promptly responded, "A mountain is land extending into the air."

"Your husband has been ill," said the caller. "Yes," replied the little, worried-looking woman, "he has been feeling very badly. I do my best to please him, but nothing seems to satisfy him."

"Is his condition critical?" "It's worse than critical," she answered, with a sigh, "it's abusive."

## Liquor and Tobacco Habits

A. McTAGGART, M.D., C.M.,

75 Yonge St., Toronto, Canada.

References as to Dr. McTaggart's professional standing and personal integrity permitted by:

Sir R. W. Meredith, Chief Justice, Hon. Geo. W. Ross, ex-premier of Ontario.

Rev. N. Burwash, D.D., Pres. Victoria College.

Rev. Father Teery, President of St. Michael's College, Toronto.

Right Rev. J. F. Sweeny, Bishop of Toronto.

Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are healthful, safe, inexpensive home treatments. No hypodermic injections, no publicity, no loss of time from business, and a certain cure.

Consultation or correspondence invited.

## ECZEMA CURED THROUGH THE BLOOD

By the Aid of Dr. Williams' Pink Pills  
—That Wonderful Tonic Medicine.

Eczeema or salt rheum is a disease of the skin which shows itself in small, red, watery blisters—these blisters break and leave a scale which may be rubbed off by the hand. The affected parts are intensely itchy and the victim cannot bear the touch of any article of clothing over the parts.

The disease is caused by bad blood and must be cured through the blood. Dr. Williams' Pink Pills have cured many cases of eczeema simply because they are the one medicine that acts wholly on the blood—the seat of the trouble. Among those cured by these Pills is Mrs. Chas. Davidson, of Amherst, N. S., who says: "I suffered greatly from salt rheum or eczeema and my hands were badly cracked. I tried several ointments but they did me no good whatever. I was advised to try Dr. Williams' Pink Pills and had only used them for a few weeks when the trouble disappeared and my hands were entirely healed. I am very grateful for what the Pills have done for me and would advise other sufferers from this trouble to try them."

What Dr. Williams' Pink Pills did for Mrs. Davidson they have done for many others—not only in cases of eczeema and salt rheum but for eruptions and pimples, chronic erysipelas, scrofula and all other maladies which arise from poor blood. They banish these troubles simply because they clear the blood of all impurities and leave it rich, red and health-giving. The Pills are sold by all medicine dealers or direct by mail at 50 cents a box or six boxes for \$2.50, from The Dr. Williams Medicine Co., Brockville, Ont.

## THE MISTAKE OF LIFE.

The mistakes of life are many, as the old song says, and only a daring man would have the heart to point out the number of mistakes which his neighbor makes, to say nothing of his own manifold errors. Yet one audacious man who has undertaken the task of enumerating the mistakes of life is generous enough to limit them to fourteen. And here they are:

1—Setting up one's own standard of right and wrong and expecting others to conform to it.

2—Trying to measure the enjoyment of others by our own.

3—Expecting uniformity of opinion.

4—Looking for judgment and experience in youth.

5—Endeavoring to mold all dispositions alike.

6—Refusing to yield in unimportant trifles.

7—Looking for perfection in our own actions.

8—Worrying ourselves and others about what can not be remedied.

9—Not alleviating as much suffering as we can.

10—Not making allowance for traits in others which apparently unfit them for success in life.

11—Considering anything impossible that we ourselves can not perform.

12—Refusing to believe anything which our minds can not grasp.

13—Living as if the moment would last forever.

14—Estimating men and women by their nationality or by any outside quality.

Why not clip this list as it stands, paste it in some place where it can be read frequently and conveniently, or, better still, carry it in an inside pocket? When you have rectified one mistake, draw a pencil through it. All start in at once, and see who will have the fewest mistakes to swear off on January 1, 1911.—Ex.

The country folk were the first to worship the Son of God, and to-day we may still find the most sincere worshippers among the hills and valleys.

**Grand Trunk  
Railway System**

**MONTREAL**

8.30 a.m. (daily) 8.15 p.m. (Week days) 4.40 p.m. (daily).

4.40 p.m. (daily)

**New York and Boston  
Through Sleeping Cars.**

8.35 a.m., 11.55 a.m., 5.00 p.m. (Week days)

**Pembroke, Renfrew, Arnprior**

and Intermediate Points.

11.55 a.m. (Week days)

**Algonquin Park,  
Parry Sound,  
North Bay**

Through Cafe Sleeping Cars to New York Daily.

PERCY M. BUTTLER,  
City Passenger and Ticket Agent.  
Russell House Block  
Cook's Tours. Gen'l Steamship Agency

**CANADIAN  
PACIFIC**

TRAIN SERVICE BETWEEN OTTAWA AND MONTREAL VIA NORTH SHORE FROM UNION STATION.

b 8.15 a.m.; b 6.20 p.m.  
VIA SHORT LINE FROM CENTRAL STATION.

a 8.00 a.m.; b 8.45 a.m.; a 8.30 p.m.  
b 4.00 p.m.; c 8.25 p.m.

BETWEEN OTTAWA, ALMONTE ARNPRIOR, RENFREW, AND PEMBROKE FROM UNION STATION:

a 1.40 a.m.; b 8.40 a.m.; a 1.15 p.m.; b 5.00 p.m.

a. Daily; b Daily except Sunday  
c Sunday only.

**GEO. DUNCAN,**

City Passenger Agent, 42 Sparks St.  
General Steamship Agency.

**New York and Ottawa  
Line**

Trains Leave Central Station 7.50 a.m. and 4.35 p.m.

And arrive at the following St Daily except Sunday:—

8.50 a.m.	Finch	5.47 p.m.
9.35 a.m.	Cornwall	6.24 p.m.
12.55 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

Trains arrive at Central Station 11.00 a.m. and 6.35 p.m. Mixed train from Ann and Nichols St., daily except Sunday. Leaves 6.00 a.m., arrives 1.05 p.m.

Ticket Office, 85 Sparks St. and Central Station. Phone 18 or 1180.

**TOOKE'S SHIRTS**

Compare our prices with the prices elsewhere and do not forget to consider the quality, workmanship and style. On all lines of Shirts we can save you from fifteen to twenty-five per cent. Fine quality. Tailor Made Shirts \$1.00.

**R. J. TOOKE,**

177 St. James Street  
493 St. Catherine Street West  
473 St. Catherine Street East

MONTREAL

IF GOING TO

WASHINGTON, D. C.

Write for Handsome Descriptive Booklet and Map. . . . .

**HOTEL RICHMOND**

17th and H. Streets, N.W.



**A Model Hotel Conducted for Your Comfort.**

Location and Size: Around the corner from the White House. Direct street car route to palatial Union Station. 100 Rooms, 50 Baths.

Plans, rates and features: European, \$1.50 per day upward; with Bath \$2.50 upward.

American, \$3.00 per day upward; with Bath, \$4.00 upward.

Club Breakfast 20 to 75c. Table d'Hote, Breakfast \$1.00; Luncheon 50c. Dinner \$1.00.—Music.

CLIFFORD M. LEWIS, Prop.

SUMMER SEASON: The American Luzerne in the Adirondack foot hills. Wayside Inn and Cottages, on the beautiful Lake Luzerne, Warren Co., N. Y. Open June 26, to October 1. BOOKLET

Send for Our Map of Boston, Showing Exact Location of

**HOTEL REXFORD**

BOSTON, MASS.

75 Cents Per Day.

25 SUITES WITH BATH

250 ROOMS NEWLY FURNISHED WITH BRASS BEDS

When you visit Boston, if you desire the greatest comfort with the least expense, you will find Hotel Rexford all right. You will notice the central location of the hotel, its nearness to the Union Station, State House, Court House, Theatres, and Business Houses. In other words, it is a part of Beacon Hill. Of course what you want when you visit Boston is comfort and safety, and, if economy goes with it, that makes a combination that will undoubtedly prove satisfactory. Therefore, when in Town, "TRY THE REXFORD" and we will make special efforts to please you.

**MacLennan Bros.,  
WINNIPEG, MAN**

**Grain of all Kinds.**

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

**500,000 BUSHELS OF OATS WANTED**

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

**WESTON'S  
SODA  
BISCUITS**

Are in every respect a Superior Biscuit

We guarantee every pound. A trial will convince.

**ALWAYS ASK FOR  
WESTON'S BISCUITS**

**THE DRINK HABIT**

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

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

**FITZ CURE CO.,**

P.O. Box 214, Toronto.

GO TO

**WALKER'S**

For an Ice Cream Soda or

A Fresh Box of Bon Bons

**GATES & HODGSON**

Successors to Walker's

Sparks Street - - Ottawa

**MARRIAGE LICENSES**

ISSUED BY

**JOHN M. M. DUFF,**

107 St. James Street and

49 Crescent Street,

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QUE

**"ST. AUGUSTINE"**

(REGISTERED)

**The Perfect Communion Wine.**

Cases, 12 Quarts, \$4.50

Cases, 24 Pints, - \$5.50

F. O. B. BRANTFORD

**J. S. HAMILTON & CO.,**

BRANTFORD, ONT.

Manufacturers and Proprietors.

**ARE YOU DEAF OR HARD OF HEARING?**

If so, get a pair of Tugendhaft's **PATENT INVISIBLE EAR DRUMS** Which restores hearing immediately. **Every Pair Guaranteed.—Price \$3.50 per Pair.** Mail Orders will receive prompt attention

If you are troubled with Weak or Sore Eyes and Headaches, you would do well to call and have your eyes examined free of charge, by an expert Optician.

**M. D. TUGENDHAFT,**  
OPTICAL SPECIALIST.  
406 Bank Street, Ottawa, Can.



**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 Friday, 14th January, 1910, for the delivery of Indian supplies during the fiscal year ending the 31st March, 1911, duty paid, at various points in Manitoba, Saskatchewan and Alberta.

Forms of tender containing full particulars may be had by applying to the undersigned. 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.

**Rideau Lakes Navigation**

COMPANY

**OTTAWA to KINGSTON**

By the far-famed scenic Rideau, the most picturesque inland water route on the Continent.

By Rideau Queen on Mondays and Thursdays, and Rideau King Tuesdays and Fridays, at 2 p.m. from Canal Basin.

Tickets for sale by Ottawa Forwarding Co. and Geo. Dunoon.

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is the most desirable Executor, Administrator, Guardian and Trustee:

"It is perpetual and responsible and saves the trouble, risk and expense of frequent change in administration."

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COMPANY OF CANADA

Head Office 17 Richmond St. West

**JOHN HILLOCK & CO.**

MANUFACTURERS OF THE **ARCTIC REFRIGERATORS**

165 Queen St., East,  
Tel. 478, TORONTO

<b>4%</b>	Capital Paid Up, \$2,500,000 Reserve . . . . . 400,000	<b>4%</b>
Money Deposited with us earns <b>Four Per Cent.</b> on your balances and is subject to cheque.		
<b>THE INTEREST IS COMPOUNDED QUARTERLY</b>		
<b>The Union Trust Co., Limited.</b>		
TEMPLE BLDG., 174-176 BAY ST., TORONTO, ONT.		
<b>4%</b>	Money to Loan Safety Deposit Vaults For Rent	<b>4%</b>

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S.-W. COR. BROADWAY at 54th STREET

Near 50th St. Subway and 53d St. Elevated



Headquarters for  
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Near Theatres, Shops  
and Central Park.

New and Fireproof.

RATES  
REASONABLE  
\$2 50 with Bath and Up.

All Outside Rooms.

10 MINUTES WALK  
TO 20 THEATRES

Send for Booklet.

HARRY P. STINSON, formerly with Hotel Imperial.  
R. J. BINGHAM, formerly of Canada.



**Synopsis of Canadian North-West.**

**HOMESTEAD REGULATIONS**

ANY even-numbered section of 21 Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 8 and 22, 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 Land Agency or Sub-Agency for the district in which the land is situated. Entry by proxy may, however, be made at any Agency on certain conditions by the father, mother, son, daughter, brother, or sister of an intending homesteader.

**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.

**G. E. Kingsbury**

**PURE ICE**  
FROM ABOVE

**CHAUDIERE FALLS**

Office—Cor. Cooper and Percy Streets, Ottawa, Ont.

Prompt delivery. Phone 935



**SEALED TENDERS** addressed to the undersigned and endorsed "Tender for Scrap Copper," will be received until 5.00 p.m., on Wednesday, January 13, 1910, for the purchase of about 800 pounds of scrap copper, which may be seen on application to Mr. J. Shearer, Supt. Dominion Buildings, Queen St., Ottawa. Terms: Cash.

The purchaser must remove the copper from the premises within one week from date of purchase.

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

By order,  
NAPOLEON TESSIER,  
Secretary.

Department of Public Works,  
Ottawa, January 4, 1910.