

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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WEDNESDAY, JAN. 23, 1908.

Single Copies, 5 cents.

DIVINE LOVE.

BY GEORGE MATHESON.

There is no pause to loving;
None in the realm of God,
For his heart is white with an infinite
light
And his hope is boundless broad.

There is no pause to loving;
Thou canst not stop at a stain,
For his life inspires with a thousand
fires
The fields of the mangled slain.

There is no pause to loving;
Thou canst not rest with the good,
For the mighty breath that has van-
quished death
Is larger than brotherhood.

There is a limit to friendship;
Heart must respond to heart,
And the soul must wait at a kindred
gate
To receive its other part.

But love flies farther than friendship;
It waits not the kindred tie,
It measures its speed by human need,
It is drawn by the sound of a cry.

If I am cold and sapless,
If I am leafless and dead,
Love is bound as much to the barren
ground
As if there were blossoms spread.

If I break the box of ointment,
If I cast its fragrance away,
Love must follow the track to bring me
back,
And hope every hour of the day.

I ought to bend to the lowest—
I ought, and therefore I can:
I was made to the end that I might de-
scend
In the steps of the Son of man.

Love has a hem of its garment
That touches the very dust;
It can reach the stains of the streets and
the lanes
And because it can, it must.

It dares not rest on the mountain,
It is bound to come to the vale;
For it cannot find its fulness of mind
Till it kindles the lives that fail.

And the place of its deepest shadows
Most reveals its strength to save,
Since its fairest hour is seen in the
flower
That blossoms above the grave.

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BIRTHS.

At Harrington, Que., on Jan. 6, 1908, a daughter to Mr. and Mrs. Alex. Frazer of North Portal, Sask.

On Monday, Jan. 6th, 1908, to the Rev. J. W. and Mrs. McIntosh, of Knox Manse, Mitchell, a son.

At the Manse, Lanark, Dec. 20th, 1907, to Mr. and Mrs. W. McDonald, a daughter.

MARRIAGES.

At the home of the bride's parents, Hamilton, on January 1, 1908, by the Rev. J. A. Wilson, Florence N., fourth daughter of Robert and Mrs. Law, to M. C. Brownell, both of Hamilton.

At Woodstock, by the Rev. Dr. MacMullen, on January 2, Jessie, eldest daughter of Mr. and Mrs. James Holmes, to Mr. Frank Egerton Gibbs, Port Arthur, son of the late H. G. T. H. Gibbs, of Oshawa, and of Mrs. Gibbs, of Knowlton, Quebec.

At Knox Church Manse, Perth, on Jan 7th, 1908, by Rev. D. Currie, Ephraim L. Allan to Jessie, daughter of Mr. Robt. Ferguson, all of Drummond.

At the Manse, Port Arthur, Ont., on Jan. 8, 1908, by the Rev. S. C. Murray, D.D., Ida Jackson, daughter of the late Robert Jackson, Port Colwell Ont., to John Henry Oliver, Curle Winnipeg, Man.

At Montreal, on Dec. 24, 1907, by Rev. Dr. Fleck, Robert Fergie Milroy, late of Ayr, Scotland, to Miss Sarah McIntosh, eldest daughter of John McIntosh, of Skye, Ont.

At the residence of her sister, Mrs. T. C. Barrie, of High River, Alberta, on Jan. 1, 1908, by the Rev. Mr. Stewart, of High River, Gertrude, daughter of the late Samuel Cherry, of Ottawa, to Ernest Douglas McMartin, of Calgary formerly of Ottawa.

At Balderson, on New Year's Day, by Rev. J. S. McIlraith, John W. Cameron to Jennie H., daughter of Mr. and Mrs. Robert Blair.

At Williamstown, on Jan. 1st, 1908, by the Rev. A. Gowan, Annie Isabel, daughter of Donald McCrimmon, to Archibald Dingwall, both of Williamstown.

DEATHS.

At Sutton, Ont., on Dec. 21st, Mrs. Kenneth Cameron, mother of the late Dr. Cameron, aged 87 years.

At the residence of her niece, 82 Mackenzie Crescent, on Jan. 7th, 1908, Harriet Farquharson, in her 80th year, relict of the late Peter Farquharson, and sister of Mrs. Emily Latimer.

At her late residence, 31 Lansdowne Avenue, Toronto, January 6, 1908, Mary A. Clarkson, widow of the late Hillary Clarkson, in her 98th year.

At his home on Dundas Street, Oakville, on Wednesday, Jan. 8th, 1908 John Potter, aged 97 years.

At his residence, 94 Glen Road, on Thursday, Jan. 9th, James William Thornburn Fairweather.

At her late residence, 31 Lansdowne Avenue, Toronto, January 6, 1908, Mary A. Clarkson, widow of the late Hillary Clarkson, in her 98th year.

At Cornwall, on Jan. 3, 1908, John Lafave, sr., of South Lancaster, aged 87 years.

At 75 Winchester Street, Toronto, on Sunday morning, 12th January 1908, Elizabeth Brown, beloved wife of James L. Morrison, in her 65th year.

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NOTE AND COMMENT

The Court of Appeals at Lisbon, Portugal, has decided that the hawking and selling of Protestant Bibles in the streets does not constitute a crime of disrespect to the State religion.

The order of the kingdom is first spiritual, then social; and so long as first things are first it is all right, but when the order is inverted there is nothing but disaster and failure.

Dr. Buckley, of the N.Y. Christian Advocate says of the new double eagles, "The elimination of 'In God we trust' will stand as one of the most malapropos of acts, unnecessary, uncalled for, undesirable, unwelcome, unprofitable, unaccountable."

Over 200,000 copies of S. D. Gordon's series of books on "Quiet Talks" have been sold to Christian readers, which shows, remarks the Michigan Presbyterian, that even in this age of haste there are hosts of people who take time to meditate on divine things and to give proper nurture to the spiritual life.

A convention of Sunday School workers which was in session in Boston two weeks ago, mainly to consider the question of changing the system of uniform lessons now in use decided the question in the negative. The present system of the general lesson which has been in use for thirty-five years the convention found to be the most practicable and effective, and its continuance was recommended.

The Belfast Witness says: In our Irish difficulties over the Sustentation Fund have the fathers and brethren ever reflected on the curious fact that while the Scottish Sustentation Fund has been declining for some years, the Augmentation Fund of the U.P. section has shown strength almost yearly? At the time our Church was disendowed some ministers (notably Dr. Morgan) thought the U.P. Augmentation Fund a better model for us to follow. The Scottish experience and our own would seem to confirm that opinion.

Describing the election of mayors in Germany, a United States Consular report says that one of the principal requirements of a mayor in Germany is unqualified honesty, for in the municipal administration of that country "graft" in any form would not be tolerated—in fact, it is unknown. A mayor in Prussia is elected for a term of twelve years, and if not re-elected after that period is entitled to a life pension of half the amount of his salary. After a service of six years his pension is one-fourth if his salary, and after serving twenty years two-thirds.

According to an old pupil, Lord Kelvin had three abhorrences, the British system of weights and measures (which he called "insular and barbarous"), the Cambridge system of examination, and Hegel's system of philosophy. He had other—and minor—but aversions, but these were his favourite bugbears. One of Lord Kelvin's useful and practical—if less appreciated—inventions is that of an electrical apparatus for accurately registering the time taken by a motor-car in covering a certain distance. This machine has actually been used in the Brighton road, and has caused the summoning and fining of many motorists.

The little group of earnest missionaries, Carey, Marshman, and the others, contributed out of their salaries earned in government schools, \$450,000 to missions. They deemed nothing too good or too much to give to Christ, says the Christian World. Back in the sixteenth century a family of German bankers entertained Charles V. They warmed his apartments with sandal wood, kindling it with bonds which he had given them for money which they had loaned him. The best way to show hospitality to our King is to kindle the flames of loving service with our bonds and stocks—our possessions.

A contemporary tells us—"A remarkable story of the late King of Sweden is told by Mr. Josiah Nix. Mr. Nix says that some years ago, at Berzen, the King was on the point of leaving for Stockholm, when a party of Polytechnic visitors cheered lustily. Thereupon the King said to Mr. Nix, their conductor, 'Do you like my country?' 'No, your Majesty,' was the reply; 'we love it, and your people.' Mr. Nix then thanked King Oscar for his message to the Y.M.C.A. in London on their celebration, and also for the Queen's greetings. 'Are you a disciple?' King Oscar asked. 'Yes, your Majesty, the least of all the disciples,' was the answer; upon which the King said quietly, 'Then please do not refer to me as "your Majesty," We are one in Christ Jesus.' When shall we hear of a bishop refusing to be called "my Lord"?"

The election of a Jew to be mayor of the city of Rome, the seat of the Vatican and once an autocracy of the pope, is a thing that has actually come to pass. The new mayor, Ernesto Nathan, is described as half-English and half-Jew, and is a former grand master of Italian Freemasonry. It is charged that he was chosen to the office because he was "a most bitter and subtle enemy of the Catholic Church." The papal organ, *Observatore Romano*, says, "to impose on the city of Rome a mayor who is an Israelite and a former grand master of Freemasons is brutal and outrageous." It appears that Mr. Nathan's election was secured in the midst of a population of over half a million, ninety-five per cent. of whom subscribed themselves in the census books as Catholics, as a means of forcing the papal party to respect the law.

There is a strange absence from our British exchanges of allusion to the Christian character of the late Lord Kelvin, remarks the Central Presbyterian, who, at the time of his death, was known as the leading scientist of the world. Our American papers speak of his Christian character as pronounced. He is described as "an elder in the Presbyterian Church." The Nashville Christian Advocate describes him as a loyal adherent of the Scottish Presbyterian Church, who, throughout his life, was a devout and contented Christian." The New York Christian Advocate extols the simplicity yet boldness of his Christian faith. The British Weekly says "his faith in a divine government never wavered," and quoted from him the statements that "proofs of intelligent and benevolent design lie all around us," and "we are absolutely forced to believe with perfect confidence in a directive power—in an influence other than physical, dynamical or electrical." Others inform us of the readiness with which he used opportunities to defend Christian truth, and we must believe that he was not only a Theist, but a consistent Christian.

It was stated recently that out of London's six millions of people, no more than 15 per cent., or about 938,705, attended places of worship! The number of places of worship in Greater London amounted in all to about 4,000 and each of these had an average attendance once a week of about 194, whilst the number of public-houses in the Metropolitan area was about 14,000, and these had a daily attendance of many hundreds, if not thousands. That is sad enough. It must be remembered, however, that London is not entirely English, it contains a multitude of Foreigners, Jews, and Mahomedans, and many nondescript who cannot be expected to attend Christian churches.

Blackwood's for December publishes some exceedingly interesting recollections of the late Professor Masson, as dictated to his daughter. During his residence in London, while a professor in University College, Masson belonged to several clubs, notably the "Garrick" and "Our Club." This last was first called "The Humming Birds," and then "The Hooks and Eyes," and finally dropped into the name of "Our Club." Many interesting and familiar names are among these memories. There were Douglas Jerrold, Shirley Brooke, William Hazlitt (son of Hazlitt the essayist) Dickens, George Borrow, Charles Lever, "Father Prout" of "Shandon Bells" fame, Kossuth, Mazzini and other notables. This valuable monthly may be ordered from Leonard Scott Publication Co., 7 and 9 Warren St., New York.

The year 1907 was a record-breaking year for beneficent giving. According to statistics gathered by the Chicago Tribune such gifts aggregated \$148,902,130. Of this vast sum educational institutions received \$70,915,542, religious institutions \$9,343,892, museums, art galleries, and public improvements \$17,247,400, and libraries \$2,943,000. Among the givers John D. Rockefeller stood first with \$44,419,500 to his credit, Mrs. Russell Sage, second, having given \$13,489,700, and Andrew Carnegie, third, credited with \$13,148,775, though he still ranks first in the total of gifts, which have aggregated nearly \$170,000,000. Thirteen others have given or bequeathed from one to ten million dollars each, while lesser amounts have been bestowed by a veritable army of liberal-minded men and women. Such giving is a testimony to responsibility felt by persons of wealth to the public which has enriched them, and in most cases to the Lord whose steward they feel themselves to be.

The wheat crop of 1907 will fall short of that of 1906 by 50,000,000 quarters, according to the calculations of the corn traders in London. On all sides high prices and recourse to reserve stocks are considered inevitable. The average price for English wheat has been rising steadily for the last year. For Sept., 1906, it was 17s 6d; a year later it stood at 33s 2d, and now, for the third week in succession, the price stands at 34s 7d, compared with 28s 3d in December, 1906. In view of these figures, the prediction is hazarded that before very long the present level of prices will be looked back upon as moderate, and it also is predicted that England is returning to the conditions of the early seventies, when wheat cost 56s a quarter. All told, the wheat consumers of Europe are in an uncomfortable position, with prices in general rising steadily. The United Kingdom is facing the probability of dear bread, and Tariff Reformers are not likely to fail to point the moral as they see it.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSNOTES OF YOUNG PEOPLE'S
SOCIETIES.

Young People's Day will be observed on February 2nd. A beautiful exercise has been prepared for the occasion. Copies have been sent to societies. Ministers who have no societies, but who wish to use the exercise may have as many copies as they require by applying for them.

Three very interesting letters were received by mail one morning about a fortnight ago. One was from a young Convener in an Eastern Presbytery. This is his first year in office and the work is new, but he has the right spirit, and good things may be expected from him soon. There is no Presbyterial Union in his Presbytery, but he says: "I would like to have one as I believe it would give a stimulus to Y. P. work." He promises to bring the matter before the Presbytery at its next meeting.

The second letter was from a Montreal pastor who said: "Our session agreed to devote the evening service on February 2nd to the young people. We will use the order of service you have prepared, and I will be obliged if you will send me three or four hundred copies."

The third letter was from a minister in a Western Ontario town who wrote, "Put me down for 500 or 600 of the Y. P. Day service." In his church the evening service will be devoted to a consideration of the work of young people. If other pastors and sessions would take the same kindly interest in the work among the young people as the two mentioned above we should see such an awakening as we have not witnessed for many a day. Why should not February 2nd—Christian Endeavor Day throughout the world, and Young People's Day in the Presbyterial Church in Canada—mark an epoch in the development of our work, and in the intensifying of a missionary interest among the young?

The Assembly's Committee would like to see a Presbyterial Union in each of the sixty presbyteries of our Church. Then the work in the Presbytery could be centralized upon some of our own mission schemes, and not, as is too often the case, dissipated on objects which have no connection with our Church. The workers, too, would have an opportunity of meeting in annual conference to discuss general questions, and also the special problems which arise out of local conditions.

Rev. W. A. McTaggart, the energetic Convener in Toronto Presbytery, is planning a series of conferences at different points within the bounds of presbytery. Rev. H. Young, Convener in Lanark and Renfrew Presbytery, in conjunction with Rev. W. W. Peck, has arranged for a series of institutes on the work of Sabbath schools and Y. P. Societies to be held at Perth, Jan. 20th; Carleton Place, Jan. 21st; Arnprior, Jan. 22nd, and Pembroke, Jan. 24th. The system of holding district institutes has been followed in Kingston Presbytery for the past two years, and the scheme has produced good results. More workers have been enlisted and a widespread interest has been awakened.

W. S. MacTAVISH,
Convener of Com.

Kingston, Ont.

MISSIONARY RESPONSIBILITY.

We are permitted to reproduce the following references to the mission schemes of the Presbyterian church in Canada, from the session report of Stewarston congregation, presented to the annual meeting held on the 15th inst.

The contributions to the mission schemes of the church show a fair increase over that of the previous year, but by no means up to what might be expected from a congregation that can boast of a membership of nearly 600. If our people will take the trouble to study the exhibits made by individual congregations in other places, they will have no difficulty in appreciating the fact that those congregations which contribute most largely to missions are those which have the least difficulty in providing money to sustain their temporalities. The state of our finances is so satisfactory and the financial outlook is so encouraging that we should have no hesitation in deciding to make a large increase in our mission contributions during the current year. This is a line along which we very much need to "go forward," for the live churches of today are those which measure up to the duty and privilege of sending the Gospel message to those who are dwelling in the regions and shadow of moral and spiritual darknes.

"Tell it out among the heathen Jesus reigns above!
Tell it out among the nations that His reign is love!
Tell it out among the highways and the lanes at home;
Let it ring across the mountains and the ocean foam;
Like the sound of many waters let our glad shout be,
Till it echoes and re-echoes from the islands of the sea."

In looking forward to the work of the year on which we have entered, there are five salient points to which we should give attention:

1—That as a congregation we have undergone substantial development and enjoyed great prosperity.

2—That the possession of a new and well equipped church building improves our opportunities for work and increases our responsibilities as Christian men and women.

3—That there is a growing pressure in the home fields for earnest and active Christian work, while the Macedonian cry "Come over and help us" is sounding out from every part of the heathen world.

4—That in the spheres of industry and commerce our country and her people have prospered very abundantly during the past ten or twelve years.

5—The Lord, in answer to the prayers of his people, has opened wide the doors of the heathen and un-Gospelled world, and has placed within the reach of his praying people the means by which they may enter the fields already white to the harvest and gather precious souls into the kingdom to be jewels in the crown of our blessed Redeemer.

All this is a call to service which we cannot misunderstand, and which we cannot ignore, if we would be faithful to him who loved us and gave himself for us. What shall our response be?

"THE EMPIRE OF CHRIST."

By Rev. F. H. Russell, M.A.

In this timely book Mr. Lucas calls attention to the need for a re-statement of the missionary appeal from the modern view-point. The change in the attitude of the Church, and in many of its religious conceptions, with our increasing knowledge of the Eastern world and its conditions, calls for a change in plan and method of work in the foreign field. The author has had some years' experience of work in India, and discusses the problem in its bearing on the evangelization of that country. He emphasizes the supreme necessity of giving large place to what he calls the "India religious climate." The essential difference of atmosphere, of mental attitude, and religious outlook, that characterise the Hindu. Without a full recognition of this, we cannot hope to make Christianity an indigenous religion in India. To do successful work the missionary must assume a sympathetic attitude, and be prepared to accept the truth he finds in the Hindu religion. Christianity must be stated in terms that will appeal to the Eastern mind, and should aim, not at the imposition of an alien creed, but at bringing all that is vital in the religious thought of India into captivity to the obedience of Christ. Regard must be had to the essential difference between Christianity and our Christian theology. The former India needs, the latter it cannot assimilate. It is the Church's duty to give India a deeper religious life—not what she may deem correct religious ideas.

In connection with the problems which the work in India gives rise to, the author deals with the questions of baptism and caste. He contends that the emphasis which these have received is altogether out of proportion to their intrinsic merits. The Hindu should not be made to feel, as he undoubtedly does feel, that baptism is the goal of missionary effort, and that breaking of caste is fundamental to acceptance of Christianity. The latter may well be left to the Indian Church to regulate and ultimately abolish, as was the problem of slavery to the primitive church.

The views set forth by Mr. Lucas can hardly hope to meet with universal acceptance. His characterization of the Hindu mental attitude might be called in question by the Hindu who has come under Western influences, and it may be doubted if the Home Church is prepared to take in every particular the attitude he suggests. But the book presents much food for thought and calls very necessary attention, to many matters in the present plan and methods of the missionary propaganda that need remedying. It may be cordially commended to Mission Boards for its excellent suggestions as to the preparation of men for the work in India and the sort of work that should be expected of them when sent there. It gives a most stimulating and inspiring conception of the whole missionary enterprise as the building up and consolidating of the Empire of Christ, and should, for this reason alone, be in the hands of all who have His great work at heart.

* The Empire of Christ, The MacMillan Company of Canada, Toronto. Price 75 cents.

THE BIBLE SUFFICIENT.

(By Ulster Pat.)

There has fallen into my hands a tract entitled, "Hints on how to win souls," upon which I venture, for the benefit especially of young Christians seeking this wisdom, to offer a few comments. The author appears from his "other publications" mentioned, to be a writer of experience, but some of his methods savour strongly of the "American" doctrine of "thrift and drive for success." Near the beginning he places the Christians outfit without which the enquirer is told he cannot win souls; and first in this outfit is "your library," which may be had of the same publisher, at a price no doubt "cheap as dirt," though I should regard some of the books at least as dear at shelf room. Be that as it may it seems to me ridiculous to assert that in order to win souls one needs anything man made. Helpful they may be often but not always, are, yet indispensable never. Of course a Bible is at most indispensable, though I have heard of soul winners who could not read. But that it must by a good silk sewed, reference Bible supplied by the F. K. H. Company, I deny. Many a good servant of God has "got along," and has been blessed as a soul winner, whose Bible was of the plainest and poorest material; and I have known those who could find any text or passage desired, though they had never possessed a concordance. The young worker is told he not only must have a Bible Dictionary, but a Webster's Dictionary as well, and why Webster's Personally I use Stoenenth's Standard English Dictionary, and my family use the Imperial, and we every one spell as does the Dominion Government, according to the "King's English." Must we discard these and adopt Yankee orthography and pronunciation, if we would win souls?

"All you need for lifting the cross that men may see it and live." I thought there was life in a look, at the crucified One, and that to seek Him, by lifting up the cross, would be to seek the living among the dead. What saith the Master himself, "If I be lifted up from out of the earth will draw all men unto myself" The "your forces," which Mr. Yatman calls "mighty agencies," constituting "all you need," do not seem to cut any figure in our Lord's plan.

I shall trouble the reader with only one more extract as indicating the sort of food upon which the writer of those hints seeks to feed those who go to him for edification.

"Give us a single hundred fully won men, whose aim and object and purpose is nothing else but to spend and be spent in saving souls and before a decade has passed every hill-top and valley of all lands will blaze with the electric light of God's presence, and millions of men, redeemed by the blood of the Lamb, having been won through revivals thus kindled, will make the very mountains and hills break forth before you into singing." This is pure nonsense.

Mr. Editor, its such stuff as this that is hindering the Gospel in our day. Young Christians and those desirous of becoming children of God, are told to seek, to do, or to find in ways, and places that are not found in the word of God. This is mixed up with much that is true and right—but the false may and in a greater or less degree neutralise what is true and when the inquirer discovers the error, if ever he does, much time and energy have been wasted, many opportunities

missed, and possibly the worker utterly discouraged. Let not young Christians or old Christians, hesitate to search the scriptures, wherein the way of salvation is so plainly marked out that none need err therein; and hints on how to win souls, are given by Jesus both directly, and through holy men inspired by the Spirit. Search the Scriptures for in them we have eternal life, and they contain all things necessary both for salvation, and for service.

PRIEST AND LAYMAN.

Very early in the history of Roman Catholicism an unwarranted distinction was made between priest and layman. Undue exaltation of the man in the pulpit made inevitable a relative degradation of the man in the pew. To make this distinction apparent a tailor was called in to fashion a peculiar style of dress so that nobody might mistake the man of the pulpit for the man of the pew. Christianity could very well put up with the divergence in dress but it has suffered greatly from the unholy distinction. Clerical dress, ecclesiastical rank, gradations in the ministry, an assumption of ruling power, a claim to special favor before God and the consequent air of superiority have been kept up in the communions which adopted priestcraft and have had a marked influence on all denominations. The result has been that under Episcopal rule the average layman found himself without power, and without profound feeling of responsibility. He counted for little or nothing. His ecclesiastical rulers measured out to him both his beliefs and his duties. The central office of his appeals and answers was in the priest's room. Baptists have had a correct theory in regard to the relative position of preachers and layman. The preacher belongs to the church just as the layman does, and his clerical office is simply an assignment of duty resting upon his membership. Nevertheless even Baptist laymen have failed to count themselves under the direct pressure of personal duty in teaching the Gospel, in the conduct of general work and in personal devotion. The layman is coming to his own. What is known as the Laymen's Movement was inaugurated in connection with Foreign Missions, but when the layman discovers his personal responsibility in this one line of service he will not be long in recognizing his corresponding duties in missions at home and in the spiritual work of his church. There is no reason why a man should excuse himself from studying theology or becoming familiar with denominational operations merely because hands have not been laid on him. Formerly no one but the preacher was expected to be president of a Christian college. Slowly we are moving away from that custom. None will welcome this change of attitude more than will the ministry. There ought to be as much consecration, as much piety, as much spiritual power, as deep a sense of obligations and as active participation on the part of the man in the pew as is expected from the man in the pulpit.—Central Baptist.

N. Y. Christian Advocate: Sabbath desecration is sadly on the increase, and the loose example of too many church members has something to do with it. On the other hand, the best defence of the fourth commandment is found in the higher lives and spiritual character of those who remember God's day to keep it holy. In no direction was Gladstone's influence more impressive, and I often recall his words to me: "Amid all the pressure of public cares and duties, I thank God for the Sabbath, with its rest for body and soul."

SPARKS FROM OTHER ANVILS.

Central Presbyterian: Nine-tenths of those who inveigh against creeds do not know what a creed is. They cannot tell you, if you ask them, a single article of any creed, in either form or substance. They have merely caught up a cry, and are talking at second hand and thinking they know what they are saying. They deceive no one but themselves. There is no rational man living that does not have a creed. He cannot be rational and be without it. An intelligent mind and a creed go together.

Canadian Churchman: If a young clergyman begins his work in a country parish with the thought that he is a superior person to the men around him and does not grow wiser as he gets older he is foredoomed to failure. Sympathy, tact, humility and the cheerful, constant, patient and self-sacrificing discharge of his varied duties will in due time make a seemingly uninviting parish or mission rejoice his heart and repay him a hundred fold for his self-denying work and labor of love.

Central Presbyterian: Do you know that the old year was ordered and given to each of us as a preparation for the New Year. It was a pathway to lead us to the gate of this New Year's Day. It was a schooling and a discipline that we might be ready for nineteen hundred and seven. As we have made use of the past, so shall be our future. Have we grown stronger, have we climbed upward, have we learned to look up and not down. So have we been prepared for another year; so are we ready for another and higher stage in our journey. Dr. Campbell Morgan says: "Every mile of the journey He has chosen, and every place where I pitch my tent He has selected for me!"

ORANGEVILLE PRESBYTERY.

Orangeville Presbytery met January 14th; small attendance. A call from Alton to Rev. G. W. Rose, of Camilla, was accepted, the induction to take place at Alton, January 30. Rev. J. R. Bell, of Laurel, is moderator of Camilla and Mono Centre.

The Presbytery disapproved of remit to place the names of assistant ministers on rolls of presbyteries.

A scheme for the settlement of ministers was adopted.

The remit on methods of striking standing committees was amended and additions proposed. It is suggested that conveners hold office not longer than two years, unless in case of special effectiveness demanding departure from rule.

Presbytery agreed to recommend what they believe to be a better form for collection of statistics, a form more easily understood and more comprehensive, in which the money sent to the church offices is not slumped with names sent to Bible and Tract Societies and other organizations outside the church. Presbyterians contribute a too large share to the benevolences outside of the church, and these should be shown alongside the sums paid to support our own work.

It was reported that at Kingscote, a station connected with our only mission, a series of special services resulted in an addition of eighteen to the membership of the church.

Annual meetings are in full swing and fears are held that our contributions to schemes may not be so large as was to be expected. The crop shortage has entailed selling a large proportion of the stock in the northern section of Presbytery.

The new church at Cheltenham is about ready to be opened on January 26th.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

JESUS CLEANSES THE TEMPLE.*

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

Jesus went up to Jerusalem, v. 13. "A good habit is to a character what a good road is to a carriage," the Hollanders say. What Jesus did at this time was something He had the habit of doing. His practice sets an example that men have followed and found most helpful. The sweet communion and holy joys of the house of God have been oases in life's desert for those who have been faithful in attendance upon them. "One great source of strength to me in my life," said Mr. Gladstone, "has been my habit of church attendance throughout my whole life journey. I made it a rule early in life to worship God, not only in my solitude, but also with the multitude. The habit has become a second nature, and to it I owe a feeling towards my fellow men and a sense of my duty to the needy world that I could not get elsewhere."

He made a scourge of cords, and cast all out of the temple (Rev. Ver.) v. 15. Sometimes speedy and sore remedies must be employed by those who would do us good. Sinful practices must be stopped if the individual and the nation are to be saved; and the process of stopping may not allow any leisurely treatment. "If thy right eye causeth thee to stumble, pluck it out." "If thy foot causeth thee to stumble, cut it off." An artist was painting the ceiling of a cathedral. On the tall scaffold with him was his assistant, whose work it was to hand the brushes his master needed. The artist had been laying on the rich colors for some moments, and without thinking where he was, stepped back to note the effect. His assistant saw that in a second the artist would step off the scaffold and be killed, so what could he do but fling a wet brush on the figured ceiling. Enraged, the artist sprang forward, and was saved. When he learned why the brush was flung, his anger changed to gratitude.

Make not my Father's house an house of merchandise, v. 16.—There is a place for everything, and one form of right-ness is to keep things in their right places. Dirt is matter out of place. Impurity is disorder in thought and behaviour. Merchandise is not evil. The animals these men sold were required by those who wished to sacrifice to God, but the place to sell and buy them was not in the temple, but in the market. The commotion and uproar of a commercial centre does not conduce to worship, and therefore this was a subversion of the sanctuary. Holiness becometh to the house of the Lord. It is entirely set apart from traffic. It is for spiritual purposes. Let us beware of dragging down the eternal things of life to the level of the temporal. Sanctify the secular if you can, but do not secularize the sacred.

The zeal of this house hath eaten me up, v. 17. Jesus lived intensely. He had a burning heart. He was always loving, giving, serving. Living, He made it easier for men to live; and when He died, He made it blessed for men to die. And the lives that tell for good must be like His. It is better to burn out than to rust out. The burning heart helps others. When Henry Martyn arrived in India, he wrote in his journal, "I desire to burn out in the service of my God." Zinzendorf said, "I have only one passion, and that is to give Christ to men." McCheyne said, "To

Thy service, my God, I desire to dedicate myself over and over again." These were lives that counted.

His disciples remembered, v. 22. Aristotle called memory "the scribe of the soul." The description is fitting. There are engraved on enduring tablets, records of what we have said and experienced in the days that are gone, and one day they will come to us plain and palpable. This scribe writes when we are all unaware of the fact. An authentic case is given of an illiterate girl in the delirium of fever reciting passages from Hebrew and the Latin classics. Investigation showed that she had at one time been employed in the home of a scholar, and had heard him repeating aloud from the Hebrew and Latin books he read. The impressions had been made on her mind, although she did not know intelligently a word of what she had heard, and under peculiar circumstances memory called them up. The scribe is at work at all times. See to it that what he writes is of a kind that you will welcome when the books are opened.

PRAYER.

On the morning of this Thy day we ask Thy blessing. As the year closes we look back upon the days of good and evil that it has been composed of, and we thank Thee for Thy mercies displayed therein, and ask Thy forgiveness for the many and great sins we have committed in this time. Give us new hearts, O God, and put it into our hearts to examine ourselves, that we may become members of Thine everlasting kingdom. Amen.

LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

Sold—The sons of Annas, a few years before this time, had rented sections of the Court of the Gentiles to those who exchanged the Roman money into the Jewish half shekel in which the temple dues must be paid; and also to those who sold animals for the various sacrifices, and doves for the offerings of the poor. This was ostensibly for the convenience of the people who came from afar, and placed animals which had passed the official examiner within the temple precincts. But the scheme was the offspring of avarice and led to terrible abuses. The priests exacted exorbitant rents and those who obtained the privilege charged extortionate prices. It was a system of robbery which excluded many from the temple worship and made the sacred ritual an offence to good men.

Doves—The only bird which could be offered in sacrifice in Israel. It also had a sacred character in other nations. On a Phoenician coin there is a picture of a dove standing on a globe, with wings closed and a halo of sunbeams round its head, the whole, mounted on a staff, forming a sacred ensign. Another, from a bas relief east of the Jordan, represents the dove with wings displayed, seated on a globe, with sunbeams spreading behind it and terminating in a circle of stars.

My life is a brief, brief thing,
I am here for a little space,
And while I stay,
I would like, if I may,
To brighten and better the place.

Wherever the search after truth begins, there life begins. Wherever that search ceases, life ceases.—Ruskin.

OTHER ESSENTIALS.

By C. H. Wetherbe.

In many religious papers a large amount of space is devoted to contentions in favor of what the writers regard as being sound doctrine. One class of writers keep foremost the idea that no one can enter into God's Kingdom without being baptized. They put a great deal of stress upon strict obedience to God, and especially in relation to baptism. These people make a virtue of saying that they appeal to the Scriptures for their authority to believe and act as they do. Such talk has much in fluence with the people who do not look below the surface of things. It seems to be forgotten by such ones that there are other matters which are, in some respects, even more essential than soundness in doctrine is.

I have discovered the fact that very many persons who say much in favor of obeying God are not in favor of keeping good their promises, and whose treatment of honorable people, in many instances, is decidedly unfair, deceptive, and even contemptible. And this is true of many of the leading ones. I have no confidence in them. This is a strong assertion, but it is fully sustained by the facts. And so I say that all talk about honoring God's Word amounts to nothing, unless one's own word be reliable. What do unconverted people care about the soundness of a professed Christian's belief unless it be sound in practical morals? Nothing at all. They despise the man who is all the while talking in favor of true Bible doctrine, and yet is untrue to his religious vows and to just principles.

There were thousands of Pharisees in Christ's day who showed great zeal in behalf of the religion which they maintained, and yet they treated Christ most contemptibly. They were the worst foes that he had. But how very strict they were! How careful they were to observe the fine points of their religion! What reverence they paid to the Sabbath! And yet they were too mean to be tolerated by really godly people. They were dead formalists. The life of God was not in them.

CHRIST IN THE STORM.

As Christ lay asleep in the little boat, with His disciples terror-stricken at the wild tempest that had arisen, how great was their anxiety and how small their faith! And when the Lord was aroused from sleep it was not the storm that He rebuked first, but His disciples. The billows did not trouble Him. The very thing that was His disciples' worry He left alone till He had rebuked them for their unbelief.

Is not this a true parable of life to day, my sisters? The storms of life break upon us, and we invoke the aid of the Master, fearing and trembling lest some evil shall befall us. And then the loving Christ rebukes us for our lack of faith. He shows us that as followers of Him we ought not to let such things trouble us, but rather to cultivate that sense of peace and resignation which should be the portion of every true believer.

Sin is to be overcome, not so much by maintaining a direct opposition to it, as by cultivating opposite principles. Would you kill the weeds in your garden, plant it with good seed; if the ground be well occupied there will be less need of the labor of the hoe.—Andrew Fuller.

*S.S. lesson, January 26, 1089—John 2: 13-22. Commit to memory vs. 15, 16. Golden Text—Holiness becometh thine house, O Lord, for ever.—Psalm 93:5.

ORDERED LIVES.

By Rev. J. M. Duncan, B.D.

Only the other week, astronomers were watching eagerly the transit of the planet Mercury across the sun. On the basis of calculations made beforehand, the precise moment was predicted when the planet would pass a given point. The predicted time varied from the actual time by but a single second.

This accuracy of prediction was possible because the physical universe is governed by laws. There is no such thing as chance in nature. Wherever science goes, it brings back proofs that a directing and controlling Mind has been carrying out its wise and far-reaching designs. As our knowledge of the world about us grows, the conviction is deepened and strengthened within us that the hand that made it is divine. "In the beginning God."

Not less true is it that our own lives are being ordered by the same wisdom and power. In the deepest sense, we do not choose the path in which we shall walk; it is chosen for us. We do not select our duties; they are appointed to us. One before whom the whole course of our life is spread out, like the chart on which the navigator sees his way from port to port, is bringing us, often by strange and perplexing ways, to the haven of His own rest.

SPARKS FROM OTHER ANVILS.

Southern Presbyterian: We have need to be on our guard against Mormon missionaries. At a conference held in Atlanta, last week, twenty-four missionaries from that body were present. They are in earnest in trying to make converts to their errors. We must watch.

Cumberland Presbyterian: The chief difficulty in the administration of discipline is in securing that kind of proof which is necessary to sustain an unquestionable verdict. The people who know the facts are often unwilling to tell those facts because of their desire to avoid unpleasant disturbance of their social and business relations. The whole problem is a very serious one, but it would be less serious if it received the attention which it deserves.

Christian Intelligences: Have we had sorrow? It was appointed by a loving Father; was meant for our good and should not unduly afflict us. Do our sins rise up to accuse us? Christ is our advocate and will answer for us. No need, therefore, any longer to carry them as a burden. Have we made mistakes? Be only careful not to repeat them. The ablest general is proved such not by never making a mistake, but by being quickest to discover and correct it.

Michigan Presbyterian: We do not question that the Psalms of David were inspired productions: but that they are all equally adapted for all religious purposes is a different matter. The limit seems to be reached when a Christian denomination not only insists that these psalms in English verse are to be the only metrical products for devotional use: but that they are all to be used, no matter what expressions they contain. Recently in attending a preparatory service at a United Presbyterian church we had either to keep silent or join in singing such unpoetical and un-devotional phrases as these: "I'm sinking in deep mire;" and "My throat is also dried." Both expressions might have been literally true, and both are capable of being spiritualized; but it is hard to sing them in a strictly devotional spirit to the tune "Dennis," which, by the by, certainly was not used either by King David, or Asaph, or the sons of Korah.

Some people spend all their lives saying the things they regret and regretting the things they didn't say.

A LEADER IN FRENCH EVANGELIZATION.*

By Rev. R. Douglas Fraser, D.D.

"Highland blood is hot. It easily boils in revolt against the perpetuation on Canadian soil of conditions at all analogous to those that roused the great soul of the Scottish Reformer who never feared the face of man." Thus does Principal MacVicar's son and biographer begin the chapter in his father's life, headed, *The Emancipation of the French-Canadian.*

Donald MacVicar, being what he was, a brave, outspoken man, and with convictions strong and at white heat, it was inevitable that, being a pastor and religious teacher in Montreal, he should be captured by the evident subjection of the majority of the inhabitants of that city and province to a church that has ever loved to rule, and their equally evident need of a full gospel, which alone could work their emancipation.

Principal MacVicar was a man to attract notice in any crowd, tall, erect, stalwart, with eagerness and decision in every movement—you turned to look after him in the street. "There is a masterful man," you say, "a man of great enterprises." The impression strengthens when he rises to speak from pulpit or platform. He has a strong grip. He is quite sure of himself. He has thought out his subject. His purpose is definite; and as he marshals his arguments, adding link to link to the chain, which by and by you see to be unbreakable, his Highland fervor growing in intensity as he proceeds, you no longer wonder at the influence this great man of God wielded in his congregation, in his college, in the administration of affairs. He was a born leader. He rejoiced in the gift; and from first to last of his more than forty years of public service, subordinated it to no sinister or unworthy end.

Who was he? The son of an Argyle-shire farmer, who emigrated to the western peninsula of Ontario when the future Principal was a child of four; Canadian bred, if not Canadian born; distinguished, even in his student days, as a teacher, trained in Knox College, Toronto, minister for a little over a year in Guelph, Ont., then for seven years in Cote Street (now Crescent Street) Church, Montreal; the first Principal of the Presbyterian College, Montreal—indeed, in its infant years, practically the whole staff of the College; an ardent temperance advocate; a member of the Montreal Protestant Board of School Commissioners for thirty-one years, and its chairman for half of that period; and from 1875, till his death in 1902, the chairman and leading member of the Board of French Evangelization of the Presbyterian Church in Canada.

Dr. MacVicar's dream was an evangelized French Canada. "Holding forth the Word of Life," is the motto of his College; and that Word of Life, he held that the Roman Catholic should have, as fully and as clearly as the Protestant. His policy in the French work was not to break down, but to let in the light. "We do not hold," he said on one occasion, "that there is no saving truth in the Roman Catholic Church. But the truth that is there is covered over with such a mass of rubbish that few ever find it." To uncover the truth, might well describe his methods, and those of his co-workers in French evangelization; and it is this policy which has given the work its vitality and its deep and widespread influence.

The Old French Canadian Missionary Society, which some years before the Union of 1875, was merged in the work of the Presbyterian church, was the chief amongst a group of evangelizing

*Y. P. Topic, 26th January, 1908.—A Leader in French Evangelization, Rev. Principal MacVicar, D.D. Rom. 5:1-10.

agencies, that sought to disseminate the Scriptures and scriptural teachings in French Canada. The very first forward step by the United church in practical, aggressive work, was the organization of the Board of French Evangelization, with Principal MacVicar at its head.

The agencies of the Board were and are three fold:

(1) Colporteur. The colporteur, with his Bibles and Testaments and books, has become a familiar figure in every county in Quebec, and many of the thousands who have found the Gospel light, received it in the first place from these humble, sincere, brave pioneer workers. Principal MacVicar believed thoroughly in the hand to hand method of the colporteur.

(2) Schools. The school is perhaps the one strongest and most effective agency in missions. To teach the young is quite the readiest and surest way of transforming the beliefs and the lives of men. The Montreal Presbyterian College trains French teachers and ministers in their own language. Scores of consecrated French students, a large portion of them Roman Catholic by birth, have been there prepared for efficient service. Upwards of 5,000 French-Canadian boys and girls have been educated in the Pointe-aux-Trembles schools, near Montreal, and have gone forth to be centres of light and good influence in their neighborhoods. The schools accommodate 250 pupils.

At a number of places, up and down the province, there are smaller schools, supported, as is Pointe-aux-Trembles, by the liberality of our Sunday Schools and church members.

(3) Preaching. We have seventy-four mission stations and congregations with 1,266 communicants in French Canada.

One of the most important results of all this work has been the general diffusion of knowledge and eagerness to know what is the truth, which is rapidly turning the French Canadians into a body of readers and of independent thinkers. That the priest and the bishop must at length take account of what their people think and will do, as well as of what they themselves desire, is owing chiefly to the work which comes under the name of French Evangelization.

Now and then, Principal MacVicar's prominence in this work brought him into active conflict with the Romish church. He never sought battle; but he did not flinch when it came. Some students of the Montreal College, who are now ministers, will recall the winter of 1876, when, with their professors and Principal, they helped to make up the body guard of Father Chiquiquy, night after night, in the old Cote Street Church, when that irrepressible preacher was assailed by hard words and harder missiles. Principal MacVicar invariably appeared with the aged Father in the pulpit. It had become a fight for liberty of speech; and there was no holding back nor giving way, until that liberty was won.

Daily Bible Readings.

Daily Readings.—M.—Reconciliation, 2 Cor. 5:17-21. T.—No works of supererogation, Lev. 16:6, 11-13. W.—Forgiveness symbolized, Lev. 16:15, 7-11. T.—Christ the one Foundation, Matt. 16:13-20. F.—One Mediator, 1 Tim. 2:18. S.—Our Great High Priest, Heb. 4:14-16. Sun. Topic—A Leader in French Evangelization: Rev. Principal MacVicar, D.D. Rom. 5:1-10.

"It is a rule of the road that two things should have precedence of all other traffic," said a solicitor at the Marylebone county court. "One is a fire engine and the other a funeral procession."

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OTTAWA, WEDNESDAY, JAN. 22, 1908

The week of prayer, though not very generally observed, was kept in Vancouver. Sixteen of the city ministers, of five different denominations, united in the services.

A somewhat unique evangelistic campaign is in progress in New Westminster. The two chief speakers are Mr. Asa Gordon, K.C., of Ottawa, and his wife, known for her interest in temperance work.

Rev. A. Henderson, London, presided at the moderation in a call in First Presbyterian Church, London, last Wednesday evening. The meeting was large and unanimous in extending a cordial invitation to Rev. J. G. Inkster, B.A., of Montreal, to become their pastor. Stipend \$2,500 with two months' annual vacation. Their hopes of being successful in this call are very high.

The total receipts of Knox church, Galt, last year, in addition to what has been paid on the new Sabbath school building fund, was \$10,700. A matter of interest brought up at the annual meeting was the advisability of adopting the individual communion service, which was referred to a joint meeting of the Session and the Board of Management to be held in the near future.

In Korea, according to a correspondent of the Cumberland Presbyterian, when a man applies for membership in the church he is asked whether he has ever told the story of Christ's love to those who have never heard it. If not, he is kept upon the waiting list until he gives evidence that he has done so. This implies that the Koreans believe that the Christian is called upon for some form of personal witness bearing.

"THE SERVANT OF JEHOVAH."

Dr. Workman, as he explains in the preface, has put a great deal of time and strength into the study of this great subject; he has made a special study of Hebrew prophecy during many years and the present volume handles one of the central themes in that sphere. The "Passion" prophecy contained in Isaiah LIII, is of supreme interest and importance; here Dr. Workman studies it in connection with the great piece of literature to which it belongs. He discusses the meaning of the phrase "Servant of Jehovah," and "The Origin of the Conception." He then goes on to consider the date of the section (Isaiah XL-LV.) which belongs not to the original Isaiah of Jerusalem, but a later unknown prophet of the Babylonian period. Our author defends this date, which is now pretty generally accepted by Old Testament scholars; he then gives a description of the Servant, and an analysis of the Prophecy. The Servant is shown to be the Hebrew notion and hence we have chapters on The Mission of the Nation and The Fulfillment of the Mission. Finally, we reach "The Explanation of the Passion and The Application of the Language of the New Testament." The ordinary reader may be startled to find that these poems speak not of a personal Christ, but of the destiny and purpose of the Hebrew nation; but as a matter of fact this is the view held by the great majority of Old Testament scholars; and we must say that it is set forth clearly and reverently by Dr. Workman in this volume. Dr. Workman, like the rest of us, finds the highest fulfilment of these prophecies in the life and work of our Lord Jesus Christ. He gives a careful translation of these passages and many suggestive hints for their exposition. We believe that on some points something can be said on the other side, but without entering into details we may say that students of the Bible will do well to give this volume a careful reading; if it calls our attention more fully to these wonderful passages of Scripture, it will accomplish the purpose which is doubtless desired by the author.

The American Sabbath Union is urging the general adoption of Monday, instead of Saturday, as a holiday in colleges. It is stated that one hundred and one colleges have adopted the Monday holiday, and their presidents declare that it has had good effect, having largely done away with the use of Sunday for study.

At No. a Bay, a photographer who opened his studio for regular business on Sundays, was convicted by the magistrate, but on request of the president of the local branch the sentence was suspended on condition that Sunday business be discontinued.

"The Servant of Jehovah, or The Passion-prophecy of Scripture, analyzed and elucidated, by George Coulson Workman, M.A., Ph.D. (Longmans, Green and Co.).

CONGREGATIONAL QUARRELS.

Time was in Christian congregations when it was a cardinal article of belief that the minister, like the King, could do no wrong. His opinions were respected, his word was law and his very prejudices and foibles were universally regarded as failings that leaned to virtue's side. These days have gone by, probably not to return. It would be no easy task to point out any functionary in public life who is more exposed to unreasoning and stupid criticism than is now levelled against the average minister of the gospel.

It is not claimed that those engaged in the work of the Gospel ministry should be exempt from criticism. They are men of like passions with ourselves. They are fallible, peccant creatures like the rest of us. They have the ordinary feelings and aspirations of our common humanity. They are not exempt from the peculiar temptations of their order. They are just as open to criticism as are the rest of their fellow-men. They claim a higher vantage ground in virtue of the sacredness of their office, and above all in the qualifications acquired by faithful and real preparation for the sacred office which the schools of the prophet afford, by the manifestation of the high sense of honour and personal devotion which their lives present, and the earnestness with which they devote themselves to the numerous and exacting duties of their sacred calling.

Deep in the general Christian consciousness is the conviction that the office of the holy ministry is of divine appointment. Therefore it is that those who exercise the functions of the Christian pastorate should be men who by education are able to expound clearly and intelligently the truths of religion, and that their relations with their fellow-men should be luminous exemplifications of the Christian life.

It cannot, however, be too frequently or too urgently insisted upon that all professing Christians, should aim at the same lofty ideal. There is nowhere in the New Testament one standard for the pulpit and another for the pew. To all his followers in every age, the Saviour of men left an example that they ought to follow.

In former days congregational quarrels were probably not so acute as they are in our time. At all events they did not obtain the same publicity that they do now. In apostolic days Diotrophes loved to have the pre-eminence. In the history of the Christian Church the Diotropean can much more easily be established than the apostolical succession. His progeny in our days is numerous. His descendants can be readily recognized on every continent and in all the churches. The hereditary principle of obstinacy in them all is readily discernible. They must have their own way at all hazards. They must either rule or ruin a congregation. Abnegation is a word they do not understand.

The secular press has of late been giving considerable attention and space to the record of unseemly congregational discussions. It might be worth while for heated ecclesiastical wranglers and

mischief makers to reflect—if in the tropical atmosphere in which for the time they live any reflection is possible—what effect their attitude and bearing have on their own spiritual culture and development, on their influence on the spiritual life of the congregations to which they belong, and in the communities in which they dwell.

Granted that the bitterest and most bigoted of congregational disturbers has a real grievance of which to complain, it is still a serious question whether it is compatible with the spirit of the religion he professes to scatter ecclesiastical dynamite among his fellow-members.

These are not the days when such pitiable exhibitions should be made. If ever there was a time when the apostolic exhortation, "Love one another" should be followed it is now. It is a sad commentary on our holy faith when observant scoffers who read the daily journals can parody the primitive proverb and say "See how these Christians hate one another!"

RECEIPTS TO JANUARY 11th, 1908.

The attention of ministers and congregations is called by Rev. Dr. Somerville, Treasurer of the Church, to the comparative statement of receipts given below. Although in several cases the aggregate amount received is greater than last year, it must be borne in mind that \$50,000 more are required for the Home Mission Committee than last year, and the Foreign Mission Committee will require at least an addition of \$16,000 above the amount last year to enable them to close the year free from debt. The Widows' and Orphans' and Aged and Infirm Ministers' Funds both began the year with debt, and larger amounts are required during the present year than were given last. Congregations should see that the allocation of mission money is made in due proportion to the need of each of the Schemes, and should also see that money for Schemes is forwarded to the Treasurer immediately after their annual meetings:—

	1907.	1908.	Amount required for year.
Home Mission	45,810	57,823	150,000
Augmentation	6,655	6,224	45,000
Foreign Mission	30,405	28,542	122,000
W. and O. Fund	1,994	2,530	15,000
A. and I. Ministers' Fund	3,774	2,864	18,000
Assembly	1,338	1,221	8,000
French Evangelization	5,119	5,696	24,500
Pointe-aux-Trembles	3,295	4,462	19,500

Herald and Presbyter: Many a man wishes to have a good religious influence and yet fails. He is not frivolous; he is not given to worldliness; he is not immoral in any real sense of the word. But he fails to have any real influence in spite of the fact that he does a great deal of faithful and self-denying work for the Church. The fact is, that he has the faculty of getting on the wrong side of almost every practical question that comes up in his community and of opposing himself to the business judgment of the sound and substantial men. He comes to be known as a crank. He fails to influence men, and he thinks it is because he is so good and they are so bad. He might be less of a crank without being one whit less good and by the wiser course he might be the means of making others considerably better.

GOSPELIZING THE WORLD.

The sudden rise of the Laymen's Missionary Movement, remarks the Chicago Interior, is the overshadowing fact which promises to designate 1907 as the outset of a new era in the re-erecting of the world. The movement was organized soon after the celebration of the centennial of the haystack prayer meeting in 1906, and drew from that occasion its initial impulse. But not until this year did it begin to reach the general public, and to this year it will doubtless be hereafter attributed. Comprising from the outset the co-operating representatives of many different denominations, the movement is from one aspect but another example of the current to Christian unity and inter-denominational action. But in the field of missions it particularly stands for a new idea and a new faith—the conception that the missionary enterprise is, on the administrative side and in respect to the fundamental question of resources, a business affair that can only be successfully handled to an issue by business men, and superimposed on that, the lively belief that if missionary purposes and sanctions are put before the typical man member of church without sentimentality and in masculine terms, his manhood, his religion and his business judgment will be enlisted, and his giving hand opened, to put the effort through. One year of experience has wonderfully vindicated the purpose and outlook of this programme.

INTERESTING STATISTICS.

The town of Poole, Dorsetshire, England, showed by a careful count that upon a certain recent Sunday evening between the hours of eight and eleven o'clock, there were 5,332 persons patronizing the public bars, forty-seven in number, which the town licenses. Another enumeration showed that there were 2,600 less, or to be exact, 3,376 in all at church. Of the 5,332 persons visiting these drinking places in a single Sunday evening, 1,486 were women and children. As to the churches, the census made revealed the fact that all of the denominations in Poole had larger attendance at the second service than at the first, except the Roman Catholics, who were fewer than 200 at either service. The Church of England had 221 at the morning services and 1,052 in the evening. The "dissenting" churches numbered 1,071 worshippers in the earlier part of the day and 1,561 later. The mission halls were attended by 119 in the morning and 651 in the evening. These figures are well worth studying. One must regret that the census-taker did not tell us the number of men, women and children making up the church aggregate. But it is evident from the figures given that in populations largely composed of working people more are reached by the second service than by the first, and that "the masses" do not belong to the established church.

All science begins in wonder and ends in wonder, but the first is the wonder of ignorance, the last that of adoration.—Coleridge.

THE LABOR QUESTION.

The capital and labor question is attracting general attention. It is rapidly becoming the burning question of the time. It cannot be solved offhand or disposed of by the utterance of a few general and well-meaning platitudes. The solution will be reached after long and earnest effort, not, it may be, with out much suffering and painful sacrifice. The Christian Church cannot be indifferent to a movement so vital as that now in progress. In the Church, as elsewhere, there will be much diversity of opinion; but thoughtful Christian men are considering the subject dispassionately and in the light of Scripture teaching. A writer in the Lutheran Observer formulates the following:

1. The Church must treat the various questions of Socialism in the spirit of the Gospel and according to the conditions of life in the present century and generation.
2. The Church must meet Socialism as a living, "burning question" of the day and hour, not in an autocratic, dogmatic, ecclesiastical manner, but in a manner sympathetic, rational and fraternal.
3. The Church has nothing to do with the extreme demands of a certain class of violent men, anarchists, nihilists, and the like, except to utter warning and admonition against their wickedness. The State must enforce law and preserve order against such.
4. The Church must treat with individuals as such, and not with so-called classes, in the consideration of this question, for God is no respecter of persons.
5. The Church must impress upon each and all the fundamental principle of God's Word, as governing the relation of man to man under all circumstances, the Golden Rule.
6. The Church must apply to all alike the Gospel teaching that time, talents, gifts, possessions, etc., are held by each and every one, rich and poor, high and low, not in fee simple, but in leasehold, as stewards, the absolute owner alone being God.
7. The Church must seek to abolish all class distinctions within its pale founded upon unscriptural grounds, and maintain the brotherhood of believers, the communion of saints on earth, as men with men; and by its more active benevolent operations, continue to ameliorate their temporal condition.
8. The Church must regain its hold upon the masses, the laboring men and women, the prevalence of ungodly views and practices among them showing how far they have drifted away.
9. The Church must come in closer contact with the hearts of the so-called "moneyed class," so, that being thoroughly converted, they may treat their fellow-men of humbler rank and station as having souls, and not as helpless machines.
10. The Church must reiterate the teaching of St. Paul (1 Cor. xii.) that all men are necessary members of a common body in Church and State; that some natural distinction of gifts and abilities will always remain, but that these should never destroy the common bond of unity in love.

United Presbyterian: The ball of snow increases in size with each revolution. So does wisdom accumulate by adding daily to its stock in hand. If we are not wiser to-morrow than to-day, it will be because we have learned nothing to-day. Opportunities unimproved count for nothing and the privileges which God has given us, if cast aside, are no better than the grain that is allowed to rot in the field or the fruit that remains ungathered.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

HOW THE LESSONS HELPED.

By Linnie Hawley Drake.

They had learned only a few weeks before how the Master had gone into the wilderness to be tempted of evil. And Miss Helen had bade them remember how soon it was after his baptism. It was Harry—Harry Spence who said, "hardly anything could be a temptation so soon, just after one had felt that he was truly God's son." Miss Helen had asked him if he remembered how little time it was after Peter had told his Lord that he loved him before he was tempted, and so sadly sinned. "Better keep the prayer forever in your heart, 'Lead us not into temptation,' dear Harvey, so little sometimes causes us to fall."

Harvey Spence was one of the youngest of disciples—only fourteen; but so earnest was he in his desire to be admitted into the church that the kind pastor and the elders could not say him "nay." So he had stood and confessed the Christ and partaken of his first communion, with such a look of exaltation upon his boyish face. "A very Samuel," Helen said, speaking of her joy to a friend. And here, but three days after, the same face, troubled and downcast, appeared at the street corner near his home.

There was no use talking, he was very much disappointed. He felt that he must be earning something to help his mother, and now that he was God's child he had expected some place to be opened for him. He had prayed about it, and had then gone from store to store, office to office, only to be refused. One or two had openly sneered when they learned his name.

"I am not to blame for what my father did," he had flashed out to the last inquisitor; and then crept away, ashamed that he should have asked at all.

He was brooding over all this as he turned the corner, conscious of a jacket there so far outgrown as to leave him to choose between several inches of bony wrist or faded shirt sleeve. Deciding in favor of wrist, he proceeded to tuck the offending calico, never heeding its careful polish, out of sight, thinking all the time how he'd like to run away from this hateful old place, only there was mother.

"Boy! boy! Boy, I say, catch that car!" Harvey turned and by a motion the approaching car stopped for the puffing wheezy, corpulent gentleman, who, with suit case in hand, was wildly making for it. In an instant Harvey had grabbed the case, lifted it to the platform and experienced the pleasant sensation of a coin in the middle of his palm.

"What in the world? It's a twenty-dollar gold piece!" And Harvey turned the shining thing over and over in his hand in utter bewilderment. "My, but it will buy a lot o' things." And as he thought of them he turned down his shirt cuffs, smoothing them out. "Mommey'd look stunnin' in a hat like Miss Helen's and a black, shiny dress—an' I might pay the rent."

"It isn't yours! It isn't yours!" whispered a little voice.

"Of course it's mine." This he said aloud, looking around as if expecting to find some one at his elbow.

"It isn't yours! It isn't yours!" kept up the irritating voice.

"See here, I didn't steal this money; he gave it to me. He is probably some very rich man."

"Nobody but a fool would give a twenty-dollar gold piece to stop a car."

"Well, it's mine. I probably never shall see him again. I shall keep it anyway." And Harvey, after ascertain-

ing that there were no holes to be feared, put his treasure down at the very bottom of his pocket.

He didn't go home at once as he thought of doing; neither did he find work that day. To think that he had the whole of twenty dollars ought to have made him very happy; but it did not. He thought it was the fear of losing it. Once he believed he had, and he gave such a clutch at his pocket that he carried a black and blue mark for weeks. "I'd hate to carry around a million or so o' these," he told himself. "Though maybe, I'd get used to it."

At night he tried a dozen times to tell his mother.

"I stopped a car for a man to day," he began. "He was a very jolly old gentleman. I don't believe he could have caught his train if I hadn't been there."

"I'm glad you were of use, deary. I don't see what else you could have done if you saw him hurrying and he called you."

"How could he tell her about the gold coin after that?"

"I'll just buy her the things, for the money is really mine. But then, she'll want to know every bit about it. Mothers are so anxious."

He did not know where to put it, when at last he went up to his bare little room over the kitchen. For the first time in his life he thought of the possibility of some one crawling up the sloping roof and stealing away his wealth. There had never been a fastening to his windows. So, slipping down to the wood-box, he sized a piece of kindling, and with his pocket knife whittled out a strong wedge, which, inserted between the two sashes, prevented the lower from being raised. Then he took his Bible, and as his chapter for the day was about Solomon, he felt that he knew more about the golden candlesticks, all shiny like this, and wondered how it would feel to have a house with gold on the walls, instead of old dingy paper, and gold on the floors—walking on gold—whew! 'Twasn't any wonder his son was so stuck up, living in a house with gold floors, and as his eyes closed his mind was more filled with the greatness of Solomon than of Solomon's God, who had said to him, "If thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them, I will perform my word with thee."

Saturday night came, Harvey had earned a dollar that day by cutting grass and weeding flower beds. This he had given to his mother in a very shamefaced way, thinking of the twenty that he was keeping back.

"It isn't that I wouldn't like to—and I'd like to give a whole dollar of it to-morrow." But Harvey sat still and drummed on the corner of the table, whistling softly to himself.

"Mother couldn't you fix yourself up an' go to church to-morrow? You'd just like it, I know," he said, in a coaxing tone. "It's Children's Day, and all those little kids in the baby-room speak—some of 'em are awfully cute."

"I couldn't to-morrow, deary, but we'll have the lesson anyway. It'll be something to think about all night, I shall be too tired most to sleep after I get these gowns all ironed. And you'll have to take 'em to-night, Harvey, over to Mrs. Henry's. There's sickness there, and they need 'em."

"It's about Roboam, mother," said Harvey soberly, for that little voice was nagging and irritating him so—"You know she'd tell you to take it back—you know—you know—you—"

"I've been reading back 'bout Solomon—Miss Helen told us to. He was

Solomon's son—Rehoam, you know." "I forget," said his mother. "I never knew as much about the Old Testament as I did the New. Some way, when I go to read, I turn to the comfortin' epistles—they're mostly in the gospels an' epistles an' those."

"But there are some awful comfortin' things in the Old Testament. You know that one 'bout the 'everlasting arms'? That's in the Old Testament, mother—Moses said that. And 'bout God bein' our Refuge?"

"Yes, yes, so 'tis—I know now. You must find it for me. An' I'll read it while you're gone to-morrow. Now, what about Rehoam? What did he do?"

"Why, he just broke up the kingdom of Israel with his high an' mighty ways. The people were awful sore 'bout the way Solomon had made 'em pay taxes an' things, an' they asked him to make 'em lighter. An' first he talked to the old men, and they told him to do it—it would make the people like him an' stick to him. An' then he went an' talked to the young men, an' they said, 'Make it harder for 'em.' An' he did what the young fellows said, and this is what he answered the people: 'My father made your yoke heavy, and I will add to your yoke. My father chastised you with whips, but I will chastise you with scorpions.' I s'pose he thought 'cause his father was Solomon, he could do anything he pleased an' know more'n all these wise men put together."

"There's plenty of youngsters like that, child, and their fathers aren't Solomons, either."

"Mother, if God made Rehoam hateful and mean, just so the people would go off and have another king, was it wicked in him?"

"God never makes anybody do evil, Harvey. Never think that for a minute."

"But God told Solomon that he was going to take away ten tribes, an' he sent a prophet to that other man, yes, a somebody. Here it is, right in this other chapter."

"Yes, and Solomon tried to kill that man Jeroboam, didn't he? You see, he didn't believe it was a fixed thing. An' I believe if Solomon had turned right square about an' lived as he ought to have done, an' served God with his whole heart, even then God would have repented himself as he did with those same Israelites when Moses was leading 'em along. I never could see how Solomon, with all his learning—Well, he had too much of this world's goods, that's it. And see what came of it; he disobeyed God and died in his sins, and here's his son."

"Oh, mother!" The cry was so sharp that Mrs. Spence turned in alarm. "Must a son be bad because his father is?"

The question seemed to have pierced to the woman's soul.

"No," she said, hoarsely. "God is too merciful for that. 'No, deary,' she sobbed, going over to the boy and putting her arms close about him. "I wasn't thinking of you—no one dare think you bad, Harvey boy. But maybe temptations will be harder for you—some temptations. You know don't you, what. Then you get down and pray, deary—the first time. There's always a first time, and don't you give in."

The mother went back to her ironing, and forcing back the tears tried to speak cheerfully, until at last every snowy piece lay folded in the basket, and Harvey took his hat to start upon his errand.

"I may be a little longer, mother, than you think, but I'll hurry."

Mrs. Spence smiled and nodded, and taking Henry's vacant seat beside the lamp, resumed the unfinished lesson.

"We're always coming to turning

points in this world when we're least expecting 'em," she said, thinking aloud. "Tisn't likely that the young king realized how much depended on how he answered those people. It didn't seem much to him, but it wrecked his kingdom. How many a man to-day— Oh, I mustn't think about it—I must not! Here comes that dear child."

And here came the "dear child" in indeed—too full of news to take note of his mother's wet cheeks.

"I've got a place—oh, mother, you can't believe it, can you? It's with Dodson and Green, mother. Mr. Dodson is going to take me into his own office, mother. He's the old gentleman that gave me the gold piece, you know, Oh, you didn't know, did you? Mother, he knows all about father," sinking his voice at the last word. "But he says he's not afraid, because I brought back the money. I came near not, mother, I never thought 'bout its being a temptation. I never prayed about it once; but it was, wasn't it, mother?"

"You forget that I haven't heard the story."

"Well, I'll tell you every word," And he did.

THE KING'S MANY HATS.

"Is it generally known," asks "Le Matin," "that his Majesty Edward VII. of England, has the largest choice of headgear of any living monarch?"

"His collection of hats is numerous and varied. Among them is the round grey hat, known in Paris as a 'melon,' and in London as a 'bowler.' This is a style of which the King is particularly fond. He wears it encircled with a thin black ribband, and always travels in it.

"Then there is the 'Tyrolean,' a soft hat, which he always wears when shooting, very large and very supple, with the traditional feather—a partridge's feather in England, a grouse's in Scotland—stuck in the band.

"Special mention must be made of two kinds of Scotch cap. They are the bonnet and the glengarry. Each carries a silver medal pinned on the side, and one or other is a necessary complement of the Scottish national dress King Edward loves to wear.

"Then come the silk hats, the soft hats of all shapes, the army of caps, which alone cover thirty varieties. To be specially mentioned is the cap the King wears on board his yacht. It is of flannel or white cloth, with a device in gold thread running round it."

THE GRAND TRUNK PLACES ORDERS FOR 100 ENGINES.

The Grand Trunk management has just placed orders for one hundred new locomotives, which represent an expenditure of nearly \$2,000,000.

These locomotives will be built during the winter, spring and summer—the last delivered by August next—in time to take their place in the road's equipment for the movement of next season's crop. The fact that no less than seventy out of the one hundred engines are to be built in Canada is likely to give satisfaction to all who are interested in the development of local industries.

Among Dr. B. P. Grenfell's recent discoveries at Oxyrhynchus, where the famous loggia of Christ was found a few years ago, was a vellum fragment of an uncanonical gospel relating to a conversation on the nature of purity between Jesus and a Pharisee, supposed to have been held in the Temple at Jerusalem. A recent London despatch says that this fragment is about to be published and is regarded as a valuable addition to the many traditions which were current regarding Christ's teaching during the third and fourth centuries.

KEPT HOUR BY HOUR.

He was a tall, powerful Scotchman and had held the position of "boss striker" at the steel works for years. Nearly all the men in his department were hard drinkers, and he was no exception to the rule.

But one day it was announced among the workmen that he had become religious; and, sure enough, when pressed to take a drink, he said: "I shall never take a drink mair, lads. Na drunkard can inhabit the kingdom of God."

A knowing one smiled, and said: "Wait a bit; wait a bit. Wait until the hot weather—until July. When he gets as dry as a gravel pit, then he will give in. He can't help it."

But right through the hottest months he never seemed to be tempted to drink.

Finally, as I was taking the men's time one evening, I stopped and spoke to him.

"Stowe," said I, "you used to take considerable liquor. Don't you miss it?"

"Yes," said he, emphatically.

"How do you manage to keep away from it?"

"Well, just this way. It is now 10 o'clock, isn't it?"

"Yes."

"Well, to-day is the 29th of the month. From 7 till 8 I asked that the Lord would help me. He did so, an' I put down a dot on the calendar right near the twenty. From 8 to 9 he kept me, an' I put down another dot. From 9 to 10 he's kep' me, and now I gie him the glory as I put down the third dot. Just as I mark these I pray: 'O Lord, help me; help me to fight it off for another hour!'"

UNCONQUERABLE.

By William T. McElroy, Jr.
Wield he the sickle or the pen.

And he his gains or large or small.
Who presses onward clothed in right
Must conquer all.

Let tempests roar and billows rage,
Let mighty monsters block his path,
He trusts his shield and pauses not
Despite their wrath.

For what fear he? The God of storms
And monsters, too, is at his side
To bear him up and guide him on
Across the tide.
—Philadelphia Westminster.

WINTER BUTTERFLIES.

Coming in one day from a walk in a heavy snowstorm I dropped upon the evening table some triangular brownish bits that looked at first sight like flakes of dried bark.

"What are those—chips?"

"No, Butterflies."

Such a reply with a foot of snow on the ground and great probability of a frost before morning, was accepted as a pleasantry and not to be taken seriously. The idea of catching butterflies in a snowstorm seemed too "fishy" for serious consideration.

On the approach of winter most of the butterflies, those delicate little creatures of fair weather, naturally die. But among their number there is a whole hardy brood for whom the rigors of winter possess no terrors. These are the angle wings, or Vane-sided. They are frequently called "haw butterflies" from the fact that during the warm spells of winter they awake.

These insects pass the winter both as chrysalis and as mature butterflies. Normally, they remain in the chrysalis form only about two weeks; but it is probable that the severe cold overtakes some before they are fully developed, which may account for some of their hibernating as chrysalis.

—(From "Nature and Science" in January St. Nicholas).

SLEEPLESS BABIES

ARE SICKLY BABIES

Well babies sleep soundly and wake up brightly. When little ones are restless, sleepless and cross it is the surest sign that they are not well. Probably the stomach or bowels is out of order, or it may be teething troubles. Give Baby's Own Tablets and see how quickly the child grows well and happy and sleeps soundly and naturally. Not the drugged sleep of "soothing" medicines, but the natural sleep of health. You have the guarantee of a government analyst that this medicine contains no poisonous opiate or narcotic, and you can give the Tablets just as safely to a new born babe as to the well grown child. Sold by all medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

BRAY'S ENEMY.

"Please, Mr. Joynes, there's a little boy at the back gate to see you."

"At the back gate? Bring him in at once."

"He won't come, sir; says he's awfully busy and hasn't time."

"How busy is he?"

"About as big as my fist, sir," said Peter.

The good-natured gentleman went out to the back gate. "Well, countryman," he said pleasantly, "what can I do for you?"

The small boy—for he was a very small boy—took off a soft, dirty hat, and held it behind him. "I've come to tell you, sir, that Bray's got to be killed."

"Bray, my big Newfoundland dog? And who sent you here with that information?" asked the gentleman, losing all his pleasant looks.

"Sobody sent me," the boy answered.

"I've come by myself. Bray has runned my sheep for free days. He's got to be killed."

"Where did you get any sheep?" asked Mr. Joynes.

"My sheep are Mr. Ransom's. He gives me fifteen cents a week for watching 'em."

"Did you tell Mr. Ransom that Bray had been running them?"

"No sir, I telled you."

"Ah, that's well. I don't want to kill Bray. Suppose I give you fifteen cents a week for not telling Mr. Ransom when Bray runs his sheep; how would that do?"

As soon as the little shepherd got the idea into his head, he scornfully rejected it. "That'd be paying me for a lie," he said, indignantly.

When he said this Mr. Joynes took off his own hat and reached down and took the small, dirty hand in his, "Hurrah, herdsman!" said he. "I beg your pardon for offering you a bribe. Now I know that the keeper of Mr. Ransom's sheep is not afraid of a man four times his size, but that he's afraid of a lie. Hurrah for you! I am going to tell Mr. Ransom that if he doesn't raise your wages I shall offer you twice fifteen cents and take you into my service. Meanwhile Bray shall be shut up while your sheep are on my side of the hill. Will that do? All right, then. Good morning, countryman."—English Magazine.

Repentance, mind you, is not something by which we buy forgiveness, by which we purchase the love of God; repentance is something inspired by the love of God; repentance is a saving grace; it is the melting and softening and casting of the heart into a new mould under the power of the love of God. It is not a substitute for Christ's atoning love; it is something that Christ's atoning love begets in the souls of men.—James Denney.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Rev. Dr. Milligan of Toronto, will conduct the anniversary service in the Steward church on Feb. 23. He will lecture on Monday evening on the subject of "Tact". A great treat is in store for all who can attend the Sabbath services as well as the lecture on Monday evening.

The annual meeting of Steward Presbyterian congregation, held on the 15th, revealed a condition of affairs exceedingly creditable. Every branch of congregational activity indicated progress. The membership increased from 410 a year ago to 553. The building fund showed a balance on hand of \$1,035 available for reduction of the mortgage debt—\$30,000. During the past three years the congregation has cleared off debts of about \$9,000. The board of management showed total receipts of \$5,296 and closed the year with a balance on hand of \$226. All the congregational societies closed the year with credit balances. The total receipts from all sources amounted to \$11,835. And last but not least, the congregation unanimously endorsed the proposal of the board of management to increase Rev. Mr. McIlroy's salary by \$400—from \$1,600 to \$2,000. Before the close of the meeting, the building committee formally handed over the keys of the new church to the trustees of the congregation.

Rev. Dr. Armstrong presided at the 34th annual meeting of St. Paul's Church, and Mr. W. J. Irvine acted as secretary. The various reports, with one exception, indicated progress and prosperity. The exception referred to was the report of the Sunday school superintendent, Mr. E. S. MacPhail, who made the following comparison: "In 1906 there were 133 pupils; the average attendance was 91; there were 43 boys among the students; the teachers were 16 in number. In 1907 there were but 110 pupils; the average attendance was only 75; 32 boys attended and there were but 12 teachers. In every class there has been a decrease. This should be attended to by parents, who should see that all their children go to Sunday school and go regularly." The report of the temporal committee showed receipts amounting to \$4,700 and expenditure \$4,666. During the year the church was renovated. Twenty new members joined the congregation. The mission treasurer reported \$403.85 given to missions, which is \$50 more than last year's contribution. The receipts of the Ladies' Aid for the year amounted to \$192 and the balance of cash on hand is \$30. The difference had been expended on various worthy objects. The financial returns of the Woman's Foreign Missionary Society amounted to \$203.22, which is the largest sum it ever collected. In slight recognition of her devoted services in the auxiliary Mrs. (Dr.) Armstrong was presented with a life membership certificate. The report of the Sunday school treasurer showed a balance of five cents on hand. The receipts were \$159.93, and the expenditure \$159.88. Messrs. G. R. Davis, C. H. Thorburn and W. G. Charleson, the retiring members of the temporal committee, were re-elected by acclamation and Mr. Geo. A. Lindsay was acclaimed treasurer. Votes of thanks were tendered the lady collectors for their diligence, the Ladies' Aid Society, and kindred societies. Especially hearty thanks were tendered the choir and Treasurer Lindsay.

The past year has been one of the most prosperous and successful in the history of Bank street church. The total receipts amounted in all to \$11,124.37, or an increase of \$1,248.43 over last year. The treasurer's statement presented by Mr. W. E. Gowling, showed the loose collections to amount to \$903, and by envelope \$5,600.95, a total from congregation of \$6,959.10. The session report indicated that the membership at the beginning of last year was 619, and to this number 48 new members had been added, 27 by confession of faith, and 21 by certificate, making the total number on the roll at the present time, 667. On December 31, the membership for the school and bible classes stood at 370—166 girls and 111 boys, and 55 teachers and officers. The average attendance was 356. Attendance at the Chinese school was somewhat smaller than in the previous year, owing to the opening up of other schools. The collections amounted to \$62.44, which was sent to the support of a native missionary in China. The total receipts as presented by the treasurer, Mrs. M. Y. Brown, were \$158.21, and the balance on hand was \$94.33. The Young People's association was in a very prosperous position, with receipts amounting to \$1,329.58. A large consignment of books and magazines had been sent to some of the mining camps at Cobalt. A generous sum was also given towards the support of a missionary at Kamsack, Sask. There is a balance on hand of \$502.75. The Girl's F. M. Society, the Home Mission Auxiliary, the Ladies' Aid, and the W. F. M. Auxiliary all presented satisfactory reports. The following officers were elected:—Treasurer, Alfred D. Stewart; treasurer of mission schemes, W. A. Fraser; managers, three years, J. Garrow, J. Graham, W. E. Gounley, R. S. Simpson and J. M. Young; two years, W. A. Fraser.

There was a large attendance at the congregational meeting of Cooke's church, Kingston. The chair was occupied by Rev. Dr. MacTavish, and Mr. James McCulla acted as secretary. The report of the session showed that fifty-nine members had been received during the year, and sixteen dismissed, leaving a net gain of forty-three. The total membership is now 356. The manager's report showed that substantial progress had been made. All accounts have been paid, and there remained in the treasury, the sum of \$109. This amount was, upon a unanimous vote, added to the pastor's salary. Reports were received from the Victoria Guild, the Ladies' Aid, the W. F. M. S., the Presbyterian Guild, Sunday school and Olive branch of the mission Band. All these organizations are in a flourishing condition. The contributions for the year amounted to about \$4,600. The contributions to missions have more than doubled within the past two years. Messrs. J. A. Newman and E. J. Anderson were elected managers and R. M. Douglas, treasurer. Votes of thanks were tendered to A. W. Dunlop, who has served as treasurer for eight years, to Mrs. R. J. Dinck, treasurer of the Ladies' Aid, J. A. McCulla, the official secretary, the choir, and the organ committee.

The Ladies' Aid and Young Ladies' Assisting Society of St. Andrew's Church, Chatham, Ont., raised last year the handsome sum of \$1,600. It is needless to say that both societies contain a number of devoted and energetic women who are not afraid of work, and know how to do it.

HAMILTON NOTES.

Rev. Neil Leckie, of Londesboro', preached in Knox Church on Jan. 12th inst.

Rev. Robert Laird, M.A., representing Queen's University Endowment Fund, was in our city last week.

Sabbath school institutes are shortly to be held in Hamilton and Simcoe. Rev. J. C. Robertson, the genial general secretary of S. S. work, of Toronto, will be in charge.

St. Andrew's Church, of which Rev. J. A. Wilson is pastor, has decided to introduce Individual Communion cups. St. Andrew's closed the year with a membership of 806.

Rev. J. E. Menancon of Quebec is in the city canvassing for the Building Fund of the Point aux Trembles school. He has already been heard in Erskine. St. Andrew's, St. John's and McNab Street Churches.

McNab Street Church had a fairly good year, and the manager's statement showed a balance on the right side. The total receipts were \$5,317.95. During the year \$1,846.69 was contributed for missionary purposes.

Annual meetings recently held show 1907 to have been a most successful year for Presbyterians in Hamilton. Increases in pastor's salary were made at both St. Andrew's and Erskine—the former to \$1,900, the latter to \$2,000.

Erskine Church (Rev. S. B. Russell, pastor) showed receipts of \$4,518, with a slight balance on hand. The pastor's salary was increased by \$300.00. The amount raised for missions was \$684. The membership is 773, a gain of 69. The financial report of the Central church showed that there had been raised for general purposes during the year \$10,122, of which \$553 was still on hand. For missions \$3,000.00 had been raised.

At the annual meeting of Knox church a letter was read from Rev. Dr. Nelson, who recently resigned the charge, asking payment of \$600, the difference between \$2,500 per year offered in the "Call" to him and \$3,000 "unofficially" promised in a letter written by someone in the congregation. The meeting very properly declined to consider the claim. This congregation is in a healthy condition, financially and otherwise. The membership is reported as 1,246, and the total receipts for the year \$11,416.32, leaving a balance, after paying all claims, of \$554.29.

At the annual meeting of St. James' congregation, London (Rev. T. H. Mitchell, pastor), the minister's salary was increased to \$1,900. Owing to the difficulty in finding sittings for new converts it was announced that it would soon be necessary to "throw the seats open."

The annual christian entertainment in connection with the Sabbath School of the Presbyterian church, Raymond, Alta., came off on Monday evening, the 23rd Dec., and proved a grand success, numerically, intellectually and socially. An interesting programme was rendered consisting of songs, recitations and dialogues by the children, who performed their respective parts with great credit to themselves and to their teachers. Dr. Rivers, the popular mayor of the town, gave an appropriate address and Miss McCullough a humorous reading. The musical selections by Miss Laycock and the Misses Collett were much appreciated. The gifts distributed by Santa Claus were both as regards quantity and quality all that the children could desire. The pastor, Rev. John J. Cameron, occupied the chair.

EASTERN ONTARIO.

Mr. F. J. McRae, leader of the service of praise in Gordon Church, Indian Lands, and Miss Cassie McNaughton, organist, were each presented with an address expressive of the gratitude of the congregation for their services. To each also was given an envelope containing a sum of money as a token of good-will.

A Sabbath School Institute will be held in Calvin Church, Pembroke, on the afternoon and evening of next Friday, under the auspices of the Presbytery of Lanark and Renfrew. The speakers will be Rev. J. C. Robertson, General Secretary of the Assembly's S.S. Committee, Rev. Donald Currie, M.A., of Perth, Dr. W. S. MacFavish, of Kingston, and Miss Buchanan of Montreal.

Gratifying progress for 1907 was shown by the reports read at the annual meeting of Knox church, Lancaster. Over \$3,000 was raised during the year, and the treasurer's statement showed a balance of \$375.70 on hand. As a result of this surplus the meeting voted a few special donations. The following officers were elected for 1908:—Secretary, Alexander Dickson; treasurer, J. McL. Sutherland; auditors, D. McNaughton and R. J. McDougal; managers—R. R. McLennan, A. M. Watt, R. R. Smeester, G. Wightman, A. A. McLennan, I. Johnson, A. Dickson, A. H. Scott, J. McL. Sutherland; organist, Miss Christena M. Fraser; choir manager, R. T. Nicholson.

There was a large attendance at the annual meeting of the Springville congregation. Rev. Dr. Marsh, the pastor, reported from the Session a more than doubling of the membership; while excellent work had been done in the Sabbath school and choir. The financial statement also revealed a flourishing condition of affairs, and the annual meeting was pronounced the best ever held. In appreciation of Rev. Dr. Marsh's energetic and faithful services the congregation unanimously voted him an advance of \$100 in salary. Miss Jennie Cathcart, the popular organist, was made the recipient from the congregation of a nicely worded address along with a purse of gold and silver mounted toilet articles. This makes the second purse of gold presented during the past few weeks, Mrs. (Dr.) Marsh being similarly honored a short time ago.

The reports presented to the annual meeting of St. Andrew's church, Arranrior, told of faithful work done and of distinct progress made during the year, all were satisfied that 1907 had been one of the best years in the history of the church. The pastor, Rev. W. W. Peck, reported 8 marriages, 16 deaths, 32 baptisms and 42 additions to the roll. The membership is now 431, the number of families under seasonal care 315. The revenue of the board of managers for running expenses and repairs amounted to \$3,195, a considerable advance. During the past three years in adding to equipment and repairs the congregation has spent \$1,933.33 and of this amount less than \$150 remains to be paid. To the schemes of the church, missions and other benevolent funds \$1,805.28 was given during the year. The Ladies' Aid Society, the W. F. M. S., the Mission Band, the Woman's Guild, the C. E. society, the choir, the Band of Hope and the Sabbath school all had most encouraging reports. A feeling of thankfulness and hopefulness prevailed the meeting and it was felt that St. Andrew's was never in better condition.

The congregation of Delaware and Caradoc is now declared vacant Rev. Jas. Arzo, Ivan, is moderator. A call has been extended by the Stawner congregation to Rev. R. C. McDermid, Pinal.

MONTREAL

At the Congregational meeting of St. Andrew's church, Westmount, (Rev. W. J. Clark, pastor,) the presentation of the annual report disclosed the fact that the church was free of debt and that there was a balance on the right side. During the evening the question of building a larger church was discussed and eventually the meeting adjourned until January 29, when the matter will be further considered and the election of officers will take place.

The members and friends of MacVicar Memorial church - availed themselves of the gift giving season to present their pastor, the Rev. D. J. Graham, B.D., with a handsome fur-lined coat, with other trimmings. For seven years Mr. Graham has been laboring in the Annex, and his congregation has grown from a small mission church to a fully fledged congregation, with a commodious new church, equipped with all modern appliances for carrying on Sabbath School work, and a good staff of workers.

On Thursday evening a large and enthusiastic crowd gathered in Taylor Church for the purpose of "taking stock." The gathering is known as the "Annual Meeting." Reports were read from a 11 the departments of Church work. Mr. John Gilliland, clerk, read the Session report. The following statistics were given by him for the year 1907, baptisms 63, burials 40, marriages 48. Numbers received in to the Church during the year 213. Removed from roll 99, leaving a total membership upon the roll of 1115. Mr. I. Trudeau read the Secretary's report for the board of management and Mr. W. Chambers, the financial statistics. The total amount raised for salaries \$4266.00. Mrs. W. M. Taylor read the secretary's statement for the Ladies' Aid Society and Mrs. J. Smith, the financial, gave the amounts raised by the ladies, which totalled \$1047.00. During the year \$1250 had been turned over to the Board of management for the new organ fund. The Ladies Missionary Society also gave an encouraging report as did also the Junior and Senior Christian Endeavor Societies. The Chinese Sunday Schools, and the school for children gave specially encouraging reports... the best year in their history. The Sunday School reporting 650 teachers and scholars, and finances amounting to \$900. The choir, and the Young Men's Athletic Association, gave intensely interesting statements of their respective works. The total amount of money raised for Missionary and benevolent purposes is \$2653.00, or all purposes \$9860.00. A good snug balance of \$353.00 is left in the running-expense fund with which to go forward into the new year. All were rejoiced to hear that a fine new pipe organ is to be installed in February. Refreshments were served and the people went home praising God for his goodness to them as a church.

The young people of English River Church recently gave their pastor, the Rev. J. M. Kellock, and his household, a pleasant surprise. Assembling to the number of about seventy, they took possession of the manse, and, after a joyous evening of games, spread supper from the stores they brought with them, and, finally, read a kindly-worded address to the Rev. Mr. and Mrs. Kellock, and presented a full set of kitchen and pantry utensils. Nothing was wanting, even to the washing and wringing machines, all was complete. Mr. Kellock made a feeling reply.

The annual meeting of the Dalhousie Presbyterian congregation was held in Zion church last week. The meeting was well attended and the reports from the different branches were satisfactory. Lunch was served by the ladies of Zion at the close of the proceedings.

TORONTO AND VICINITY.

Rev. Wm. McKinley, of South Side Church, has tendered his resignation of the charge.

Deer Park Church contributed \$1,000 more this year, or a total of \$5,000. About double the revenue from all sources will be realized this year. There is a membership of 350.

At the last meeting of Toronto Presbytery a proposition to divide the presbytery into two parts, was discussed, but was laid over until the February meeting.

Dovercourt Church. Salary of Rev. R. W. Wilson, the pastor, increased from \$1,850 to \$2,100 per year. Membership increased by 202. All the funds in good condition.

Knox Church, Spadina avenue. An increase during the year in communicants of 91. Building fund and other financial features of the church work all in good condition.

St. Mark's Church. Steady progress in all branches of church work was reported. The new pastor, Rev. J. D. Morrow, was heartily congratulated on the prosperous state of affairs.

During the past six years the congregation of Cooke's Church have reduced their liabilities by \$32,000, which leaves their present liabilities about \$20,000. The total givings during the past year will probably exceed \$14,000.

Erskine Church. In addition to increasing Rev. James Murray's salary from \$2,600 to \$2,800, the meeting decided to grant him a bonus of \$200, and passed a resolution in appreciation of his services.

Under the efficient leadership of Rev. H. A. MacPherson, Chalmers' Church has been making most substantial progress. At the annual meeting a motion was carried that the church should support a foreign, a home, and also a local missionary.

Avenue Road Church. Since the members last met the new church edifice opened on November 24, and is now regularly occupied. The meeting increased the salary of their minister, Rev. J. H. Stephen, from \$1,800 to \$2,000.

Rosedale Church, a new congregation—Met in Rosedale school. It was decided to ask the interim Moderator, Rev. Dr. Wallace, that a session of three elders be chosen. It was decided to adopt the envelope system of giving. The Sunday school report showed an attendance of 62.

The ordinary revenue of Westminster Church amounted to \$10,554.61, and building fund subscription to \$780.50, and \$4,700 has been paid on the mortgage, leaving \$15,000. All congregational activities are in splendid condition.

Rev. S. C. Graeb, pastor of Fern avenue church, has been seriously ill with blood poisoning. His friends will be glad to learn that, according to the belief of his physicians, Mr. Graeb is now safely past the critical stage of his illness, and his speedy recovery is expected.

The resignation of Rev. Alex. Esler, Cooke's Church, has been regretfully accepted by Toronto Presbytery. It will take effect on 31st inst., when Mr. Esler leaves for Philadelphia. It is said this large congregation in future require two ministers to successfully carry on the work. The membership is now 1,440, the largest in Presbyterian Church in Canada.

Dunn avenue church (Rev. A. Logan Geggie, minister). It was reported that the mortgages on the church had been reduced by \$1,000, and \$1,147.46 had been expended on organ and pulpit improvements. The total membership of the church was stated to be 1,208, an increase of 36. All departments of church work in excellent condition.

EVERY YEAR.

There comes new cares and sorrows,
Every year;
Dark days and darker morrows,
Every year;
The ghosts of dead loves haunt us,
The ghosts of changed friends taunt us,
Every year;
And disappointments daunt us,
Every year;
"You are growing old," they tell us,
Every year;
"You are more alone," they tell us,
Every year;
"You can win no new affection,
Every year;
You have only recollection,
Deeper sorrow and dejection,
Every year;
Too true! Life's shores are shifting,
Every year;
And we are seaward drifting,
Every year;
Old places, changing, fret us,
The living more forget us,
There are fewer to regret us,
Every year.
But the truer life draws nigher,
Every year;
And its morning star climbs higher,
Every year;
Earth's hold on us grows slighter,
And the heavy burden lighter,
And the Dawn immortal righter,
Every year.

OUT OF THE WAY NOTES.

Sicily boasts the largest tree in the world. It is known as "The Chestnut Tree of Hundred Horses," and is situated at the foot of Mount Etna. It has five enormous branches, each as large as an ordinary tree, issuing from a trunk which is 212 feet in circumference. A large hollow in the trunk is capacious enough to contain a flock of sheep. Its name originated in the story that Queen Joan of Aragon with her nobility and their retinues once took refuge from a violent storm under its spreading branches.

Lord Howe's remarkable collection of early editions of Shakespeare was to have been sold publicly at Sotheby's, but 14 of the 28 quartos were disposed of by private treaty. The remaining 14, with a set of four folios, some "doubtful," and other plays, realized a total of £5,335.

In Australia are found some of the most remarkable ants' nests in the world. They are known as "magnetic" nests, for the reason that they are built in a due north and south direction, consequently, a traveller may readily direct his course by their aid.

Thesize of the brain is not an index of a man's capacity. It is a matter of climate. Small brains are the rule in tropical countries.

In ten years—between 1891 and 1901—the number of Gaelic speakers on the Isle of Skye has decreased from 5,000 to 2,800.

Glasgow imported 8,000,000 bunches of bananas last year. This makes about two bunches to every man, woman and child of the population.

Lord Newlands has given £10,000 to Glasgow University to provide additional income for the Snell Exhibitions.

The London Renfrewshire Association is backing the proposal to erect a statue to Sir William Wallace at Ellerslie.

Students at King's College, Aberdeen, attend chapel in such numbers that outsiders are excluded.



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SPARKLES.

"Don't be afraid," said the woman on the front step; "that dog likes strangers."

"Yes, madam," answered meandering Mike. "I do not question your assurance that he would like me. But do you refer to him as a seeker for companionship or as an epicure?"—Washington Star.

"That man is so honest he wouldn't steal a pin," said the admiring friend. "I never thought much of the pin test," answered Miss Cayenne. "Try him with an umbrella!"

The kindergarten children are struggling with the alphabet.

"Who can tell what comes after G?" asks the teacher. Silence reigns.

Azain she questions, "Doesn't anyone know what comes after G?"

Then Carleton raises his hand. "I do," he says. "Whiz. Gee whiz."

First Autoist—Were you never in Bavaria?

Second Ditto—Bavaria? It seems to me we stopped there once to get a tire repaired.

Subtraction had just been introduced in the small girl's class and that evening she was zealously writing in her home-work book.

"What are you doing?" asked her mother.

"We have new examples now," was the reply. "We have to add backwards."

"Slicker, the architect, is making a big hit with the new scheme for suburban residences."

"What scheme is that?"

"With every contract for a suburban residence he guarantees a constant supply of servant girls for ten years' time."

"She's the most remarkable elderly woman I ever saw."

"Doesn't show her age?"

"Not that. Doesn't seem to regret it."

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

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

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

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

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"I certify that I have tried Dr. Williams' Pink Pills in four cases of the simple anaemia of development. After a few weeks of treatment, the result came fully up to my expectations. For that reason I shall not fail in the future to extend the use of this laudable preparation, not only in the treatment of other morbid form of the category of anaemia or cholrosis, but also in cases of neurasthenia and the like."
(Signed) DR. GIUSEPPE LAPPONI.
Via dei Gracchi 332, Rome.

The "simple anaemia of development" referred to by Dr. Lapponi is of course that tired, languid condition of young girls whose development to womanhood is tardy, and whose health, at the period of that development, is so often imperilled. His opinion of the value of Dr. Williams' Pink Pills at that time is of the highest scientific authority, and it confirms the many published cases in which anaemia and other diseases of the blood as well as nervous diseases, have been cured by these pills, which, it need hardly be mentioned, owe their efficacy to their power of making new blood, and thus acting directly upon the digestive and nervous system. In all cases of anaemia, decline, indigestion, and all troubles due to bad blood, and all affections of the nerves, as St. Vitus' dance, paralysis and locomotor ataxia, they are recommended to the public with all the greater confidence because they have the strong endorsement of this great physician.

YOUNG MEN AND DRINK.

It seems that the bright day is dawning when our young men will be free from the thralldom of intemperance. Sober sense has always risen superior to its seductive snares. It seems now that its glitter is almost gone and its charms are broken. An exchange puts it as follows:

"To the young man who drinks, the great railroad corporations say, 'Nothing for you.' Let him stand in line when some large factory advertises for competent men and the answer is, 'Pass on.' Apply for life insurance, and the application comes back 'rejected.' Knock on the door of good society and hear the answer, 'Not at home.' Over the gates of the heavenly kingdom is written, 'No drunkard shall enter here.' Drinking, boys, is the most unmanly and the most unprofitable thing you can do."

There should not be so much casual introducing of strangers. To introduce a man who is not in every respect desirable to a young girl is an insult, and one fraught often with many unfortunate consequences.

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12.53 p.m.	Kingston	1.43 a.m.
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12.30 p.m.	Tupper Lake	9.25 a.m.
6.07 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	4.55 a.m.
8.05 p.m.	Syracuse	4.45 a.m.
7.50 p.m.	Rochester	5.45 a.m.
8.50 p.m.	Buffalo	3.55 a.m.

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speeches, both prepared and extempore, were fine.
It was the spirit of earnest determination to do, and
find out how to do better the work of the Church."
Herald and Presbyter.

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A clean, newsy, up-to-date Family Paper,
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know or who want to learn French.

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REV. S. RONDEAU, MANAGING EDITOR,
17 BLEURY STREET, MONTREAL
In the U.S. \$1.25 per year and in Montreal, by mail \$1.00

PRESBYTERY MEETINGS

Synod of Montreal and Ottawa.

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

Synod of Toronto and Kingston.

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

Synod of Hamilton and London.

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

Synod of the Maritime Provinces

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

Synod of Manitoba.

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

Synod of Saskatchewan.

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

Synod of Alberta.

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

Synod of British Columbia.

Kamloops.
Kootenay.
Westminster.
Victoria, Victoria.

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FRED GELINAS,

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Department of Public Works,
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Synopsis of Canadian North-

West.

HOMESTEAD REGULATIONS

ANY even numbered section of
a Dominion Lands in Manitoba,
Saskatchewan, and Alberta, ex-
cepting 5 and 26, not reserved,
may be homesteaded by any per-
son who is the sole head of a
family, or any male over 18 years
of age, to the extent of one-
quarter section of 160 acres, more
or less.

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

The homesteader is required to
perform the homestead duties un-
der one of the following plans:—

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

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

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

(4) The term "vicinity" in the
two preceding paragraphs is de-
fined as meaning no more than
nine miles in a direct line exclu-
sive of the width of road allow-
ances crossed in the measure-
ment.

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

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

W. W. CORY,

Deputy of the Minister of the
Interior.

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