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OTTAWA WEDNESDAY, JANUARY 20, 1909.

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BEHOLD, HE SHALL COME

Shall we know Him if we see Him
When He comes?
Shall we fear Him, shall we flee Him
When He comes?
Shall we love Him and believe Him,
Will His own at last receive Him,
Or will slighting coldness grieve Him
When He comes?

Shall we dare to stand before Him
When He comes?
Shall we worship and adore Him
When He comes?
Or will pride presume to try Him,
Will our craven fear deny Him,
And our sins cry "Crucify Him,"
When He comes?

May our feet be swift to meet Him
When He comes!
May our hearts leap up to greet Him
When He comes!
May our lips be fit to sing Him,
May our hands be clean to bring Him
All we have and all to crown Him
When he comes!

—[AUTHOR UNKNOWN.]

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BIRTHS.

On Dec. 31, 1908, to Mr. and Mrs. A. B. McGill, Farmers' Bank, Lindsay, twins (son and daughter).
 At Parry Sound, on January 6, 1909, to Mr. and Mrs. Archie McEachern, a son.
 At Cornwall, on January 4, 1909, the wife of Walter Gillespie, of a daughter.
 At 167 Burnaby Street, Vancouver, January 9, 1909, to Rev. and Mrs. R. J. Wilson, a daughter.

MARRIAGES.

At the Manse, Lachute, Que., on Jan. 6, 1909, by the Rev. Thomas A. Mitchell, George Edward Neil, of Louisa, Que., and Nellie Gaveley, of Thomas Gore, Que.
 At 32 Cowan Avenue, Toronto, the residence of the bride's uncle, John Sinclair, B.A., on December 30, 1908, by the Rev. A. L. Giegge, Mary Scott (Mazie), only daughter of Charles M. Adams, of Cobocook, to Henry Blackburn Johnston, M.D., of Fenelon Falls.
 At the residence of the bride's mother, Lachute, Que., on January 5, 1909, by the Rev. Thomas A. Mitchell, Ernest James Gordon, of Geneva, Que., and Janet Grace Smith, of Lachute.
 On January 9, 1909, at Toronto, by the Rev. H. A. Macpherson, Douglas M. Derry, of Toronto, to Miss Hilda C. Rogers, of Guelph.
 At the residence of the bride's parents, on January 6, 1909, by the Rev. A. Rowat, David W. A. Macfarlane to Margaret Evans, daughter of Mr. James Merson, all of Huntington.
 At the residence of the bride's mother, on Dec. 30, 1908, by the Rev. J. U. Tanner, Donald MacLean, of Moose Creek, to Miss Christina MacRae, daughter of the late Donald MacRae, North Lancaster.

DEATHS.

On December 31, 1908, at West Hill, Scarborough, Mary Purdie, beloved wife of Robert Neilson, in her 64th year.
 On New Year's Day, 1909, at his residence, 536 King Street West, Toronto, John Letch, aged 75 years.
 In Finch Township, on Dec. 28, 1908, James Steele, aged 78 years.
 At Cornwall, on Jan. 2, 1909, David Lawson, Sr., aged 66 years.
 On December 22, 1908, at Hammond, Ont., John McLean, aged 84 years.
 Near Summerstown Station, on January 7, 1909, John MacLean, aged 59 years.
 On January 7, 1909, at her late residence, 235 Riverdale Avenue, Ottawa South, Eliza Fairbairn, in her 85th year.
 At his late residence, Maple, Ont., on January 5, 1909, Alex. Cameron, in his 81st year.
 On January 4, 1909, at the residence of the Rev. A. G. Cameron, City View, Ont., David MacLaren, Sr., in his 87th year.
 On Jan. 5, 1908, Alexander Gartshore Leslie, son of Dr. and Mrs. Percy C. Leslie, of Honan, China, aged 3 years and 9 months.
 At his late residence, 262 Lippinott Street, Toronto, John A. Scott, in his 60th year.
 In Picton, Ont., on Dec. 26, 1908, Mary J. Ross, aged 84 years.
 At Bowmanville, Ont., on Dec. 31, 1908, Christina Stalker, relict of the late John Archibald Galbraith, aged 69 years.

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NOTE AND COMMENT

Dr. W. T. Grenfel has been delivering courses of lectures on missions at Princeton, University of Virginia and Johns Hopkins.

American missionary societies have expended more than half a million dollars in the Philippines, and more than 30,000 have professed conversion under the labor of the missionaries.

The membership of the "Moody" church, Chicago, is 1,909, of whom 255 were received last year. There were 927 professed conversions. The gross receipts of the church were \$32,000.

Dr. John H. De Forest, a veteran Congregational missionary at Sendai, Japan, has been decorated by the imperial government with the Order of the Rising Sun, in recognition of his services in dispelling anti-Japanese misconceptions among Americans.

Telephones in Manitoba under Government management, have proved a financial success, and the profits this first year are being estimated at \$225,000. After the New Year the residence telephones in Winnipeg are to be only \$20 a year, and business ones about \$35, instead of \$50, as heretofore.

Church union is proving a good success in Onida, S.D., where Presbyterians, Methodists and Baptists have united in sustaining one minister and paying him a good living salary. The first year they had a Presbyterian minister and now they have a Methodist, and all worship together.

King Haakon, of Norway, is a Christian Endeavorer, and has appointed Rev. H. B. Klaeboe, one of the leading ministers of the State Church in Norway, to visit the cities, towns and villages of that country establishing Endeavor societies wherever they may have reasonable promise of support.

A chance to get rich: stop smoking. The expense of smoking three five-cent cigars a day, principal and interest for ten years, is \$745.74; for twenty-five years, \$3,110.74. The expense of three ten-cent cigars, at the end of ten years, is \$1,471.56; for twenty-five years, \$6,382.47. At the end of fifty years, it is \$54,162.14.

The decrease in crime in Birmingham, Ala., since prohibition came in, is 45 per cent. in homicides and assaults to kill 75 per cent., in drunks in the city 70 per cent. in all arrests, with the city territory enlarged, 40 per cent. The reduction in civic expenses incident upon the new conditions fully meets the loss in license revenue, so taxes are not increasing.

The Rev. W. E. Gilroy, of Brantford, writing to the Congregationalist of the prospects for Church Union in Canada, represents that while there are difficulties the solution of which is hardly yet in sight, the movement toward unity goes on unabated, and is having marked development in the two fields of co-operation for special campaigns of evangelism and social reform and in the Laymen's Missionary Movement. In these co-operating activities, the Baptists, who have declined organic union, and the Angloians, who are waiting, are both concerned; and Mr. Gilroy looks for salutary and fruitful results from these joint activities even if the tri-church union movement should fail.

The impression that there is such a thing as a dead line in the ministry does not hold good in the case of Dr. P. S. Heuson, the noted Baptist preacher. At 72 years of age he was called to Tremont Temple, Boston, and now, after a successful pastorate of five years, he is resigning at the age of 77 through fear that he may continue after his powers begin to decline.

A sample of the way Negro churches—all of the leading ones—have grown in the South since the Civil War may be gained from a study of a History of the Negro Baptists of North Carolina, just published. A brief account of the churches before the Civil War is given and is followed by the story of the organization of the convention at Goldsboro in 1867, with a mere handful of churches. Now this body has 900 preachers, 1,000 churches and 180,000 members.

Hitherto Abyssinia has been regarded as inaccessible to Christian missionaries, but it looks as though a change in this respect were imminent. A Swedish missionary society has been watching its opportunity, and, as occasion offered, has been circulating copies of the Scriptures. The matter was brought to the attention of King Menelek, and he was asked to forbid the introduction of the book; but he replied, "I have read these books and they are good; let the people read them, too." Compulsory education in the case of children over seven years of age has also been introduced, and the king offers to pay the salaries of competent teachers supplied by the missionaries.

The "Western Christian Advocate" tells of what it rightly calls the "work of devils." "A wholesale distiller of Englewood, Chicago, has been arrested for distributing to the children of the suburb through his agents sample bottles of whisky, each bottle containing about one-fourth of a pint of strong liquor. These agents even lay in wait for the innocents as they went to and from school. As a result, some of these little ones became 'dead drunk' and the entire community is aroused at the outrage. We presume the defense will be made that to interfere with this act is an attack on 'personal liberty'; that to restrict men to the point of saying what they shall not be pleased to give away is an unwarranted encroachment upon the rights and privileges of citizenship!"

Immoral literature is a form of vice that is all the more dangerous from the craft and subtlety of those who seek to profit by it and the readiness with which ill-advised youth avails of it. All honour to those who have come forward to induce the Government to apply to this foul ulcer the keen edge of the criminal law. Far worse are the results of this vice upon the young than the issuance by the forger of counterfeit money. The former depraves the character of the youth of the country; the other vitiates its currency. This effort for moral reform should not stop short by aiming solely at the suppression of debasing literature for the young. The current literature and drama of the day call for policing just as much as does a town or city. There are clever and cultivated writers whose moral tone is low, and who pander to kindred spirits in the reading and play-going public. Our homes and public libraries and theatres should be protected from works of a suggestive or pernicious character.

Arrangements are already well advanced for the Presbyterian convention to be held in Toronto in connection with the National Missionary Conference to be held on the 31st of March and four following days. It is hoped that five or six hundred laymen will be present, and a large number of ministers. The committee in charge of the convention consists of the following:—Chairman, John Mackay; Vice-Chairmen, Thos. Kinneer, Thos. Findlay, John A. Paterson, K.C.; Secretaries, Dr. J. M. Waters and A. E. Armstrong; Committee, T. W. Gibson, M. Parkinson, R. C. Steele, W. A. Charlton, Robt. Weir, John Lowden, J. B. Hay and John Gilchrist. Dr. Waters, who is lately come from India, has been secured to act as Organizing Secretary. The various committees of the General Assembly have been asked to co-operate with the Convention Committee.

Under the heading "Good Words," Le Patri, of Montreal, refers to Bishop Farthing's first sermon in very commendatory terms. "It was certainly a trying ordeal under the circumstances, and we are happy to proclaim that the distinguished prelate got through it to the greatest advantage." Our contemporary adds: "Among the eloquent utterances pronounced by Dr. Farthing, there is one especially which calls for attention from citizens of every race and creed, because it rests on the basis of Christianity, which is common to us all: 'Canada today,' exclaimed the English prelate, 'needs men who will stand by their principles; men who will place rightness before party, and who will make the spirit of Christianity the dominant power of their lives, in the home, in society and in politics. Unless Canada's public men are of this character she will never be a great nation.'"

Yuan Shi Kai, Grand Councillor and Commander-in-chief of the Chinese forces, was dismissed from office recently, and this dismissal has alarmed all the foreign diplomatic representatives in Peking. He has been the leader in recent Chinese reforms, and understood the foreign situation. Foreign nations were coming to have confidence in China with his control of affairs. The dismissal seems to mean a temporary triumph of the reactionaries, and possible difficulties with foreign nations. The British and American Ministers promptly held a conference and reached an agreement that the dismissal should not pass unnoticed. The German and Japanese Ministers met with them subsequently. While all agree that the dismissal of Yuan is a menace to foreign governments, it is not easy to find ground for action. A nation has the right to dismiss its own officials. Foreigners must deal with such representatives as it appoints. But China is not yet recognized as the equal of other nations. Force has always been necessary in dealing with her. The removal of this Minister, on account of his position, is regarded as an affront to foreign powers. It may be easier to prevent trouble now than later. It is, however, agreed by the diplomats that it would be impossible for the regency to restore Yuan Shi Kai. If compelled to do so by foreign interference, the regency would lose dignity and respect of the people and find it difficult to carry on the government. The actions of the Ministers will probably be limited to a protest and to an intimation that Yuan Shi Kai's policy must be continued without change.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

THE FAR LOOK.

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

When death comes it does not end all. With the great majority, it is only the real beginning of life. Then, the soul is aroused and awakened out of a slumber that has lain heavy upon it all through its earthly pilgrimage. Then, it starts up to the exercise of a rational intelligence that has in great part been dormant through its life here. Then it stands face to face with eternal realities, "knowing as it is known." Surely this is a great awakening. Sir Walter Scott speaks of human life in this telling way: "What is this world? A dream within a dream. As we grow older, each step is an awakening. The youth awakes as he thinks, from childhood; the full-grown man despises the pursuits of youth as visionary; the old man looks on manhood as a feverish dream. The grave the last sleep? no; it is the last and final awakening." This is profoundly true; death is the last and final awakening. And to many, it comes with a rude shake that surprises them, terrifies them and makes them cry out as the life dream dissolves. In it the believing soul is set free from the burden of the body and the thralldom of the senses, so that it is at liberty to soar upward into the clear light and sweet sunshine of the life eternal.

In this last act, when the soul is on the boundaries of two worlds, there are often seen and heard things which we would gladly know more of. The veil is lifted but a little; it is not flung back so that the great invisible is discovered. We get glimpses only and faint hints of "the light that lies beyond the dark."

And these are the far look, the look into the other world, even if it only covers its outermost confines. Are these to be of any value to us? Are they to teach us anything at all? Or are they to be set down as pure imagination, as having no ground in reality, no basis of solid truth; how are we to regard them? For instance: Catharine Tait—the wife of Archibald C. Tait, Archbishop of Canterbury, whose memoir he wrote so lovingly and so wisely that today it is a most choice morsel of biographical writing,—on drawing near the end of her life, "her daughters sang to her some favourite hymns: 'Lo! He comes with clouds descending' and 'Lead, kindly light, amid the encircling gloom.' When they had finished, I (the Archbishop) repeated to her again the last lines, inscribed by her desire on the frame of Griespin's picture of the children who left her at Carlisle:

And with the morn those angel faces smile,
Which I have loved long since, and lost a while.

'Yes, yes,' she repeated, and either then, or a few minutes before, she spoke of those of us who had gone before stretching out their hands to welcome her. The physician wished her again to rest. Soon she became unconscious, and about ten o'clock, after I had offered up the commendatory prayer, her breathing ceased with a gentle sigh, and she was gone."

The beautiful life of the Rev. William Marsh, D.D., is written with a thoroughly loving sympathy and genuine honesty, by his daughter, the gifted writer of the "Memorials of Captain Hedley Vicars," and in the last pages there is a record of his last words and actions, among

which we find the following: "Several times in that day we believed that he was allowed to see one or more of the redeemed spirits, who would, we felt, be crowding down to the brink of the river to watch for and to welcome him; for he spoke more than once to our mother—the beloved of his early days—saying, 'Maria, darling;' and two or three times smiled and waved his hand toward the foot of the bed, when none whom our eye could see were standing there." A few days before Edward Payson, D. D., of Portland, died, in the midst of extreme bodily suffering, he said: "My God is in this room. I see Him! Oh! how lovely is the sight; how glorious does He appear! Worthy of so many hearts if I had so many to give."

These experiences might be multiplied indefinitely. We take these as typical of a Christian's experience who dies awake, with his soul intent to hear and his inner eye open and looking out to see. It is not at all marvellous that he should behold much that lies hid from mortal vision. The soul, filled with the spirit of faith and prayer and love, always sees more than the soul empty of these graces. This is the case in the midst of life, and how much more must it be the case as it is crossing the line that marks off the great spirit realm of God's immediate presence. It is only reasonable to expect on the part of those whose faculties are not oppressed and chained by disease, or inactive through weakness, or deadened by drugs, that they shall not enjoy less in their last hour of the presence of Jesus, and the spirits who minister to the heirs of salvation; but rather more, as they are then more free from elements which constituted spiritual barriers, and also better fitted for such communications. The mind is occupied with divine things, having thrown off the fetters of the things of sense, and the heart is reaching out through its affections to eternal realities and embracing them. That beautiful verse expresses well the feeling that fills the soul:

My heart is resting, Oh my God!
I will give thanks and sing;
My heart is at the secret source
Of every precious thing.

If Stephen, in his address before the Sanhedrim, being full of the Holy Ghost, could cry out: "Behold, I see the heavens opened, and the Son of man standing on the right hand of God," why should not the dying Christian see as much, if not more, far more? If the servant of the prophet Elisha, in Dotham—his eyes being opened in answer to the prayer of Elisha—saw the mountain full of horses and chariots of fire round about Elisha why should not the dying godly man see the spirits of the just made perfect, and Jesus the Mediator of the new covenant, and God the judge of all? Does not Peter assure the obedient Christian, who adds to his faith virtue and knowledge, temperance and patience, godliness and brotherly kindness and charity, that an abundant entrance shall be ministered unto him into the everlasting kingdom of our Lord and Saviour Jesus Christ—2 Peter 1: 5-11? Does not David sing in the twenty-third psalm: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me!" Does not our Lord Himself comfort His disciples with this

great truth: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you into Myself; that where I am, there ye may be also!" Christ comes to welcome the Christian home to the eternal city. Why then should we discredit those bright and glorious visions of dying saints? Why? They are not the result of a heated and disordered imagination. They are not idle statements. No. The instances we have cited lie in the lives of educated men and women who were far from being fanatical, whose previous experiences were by their devotion of heart and consecration of spirit, preparations for glorious revelations as they went up higher. They verified that oft-quoted Scripture: "The path of the just is as the shining light, that shineth more and unto the perfect day." The brightness is fullest at the close.

Edmund Waller, in his epilogue to his divine poems, has this stanza, which chimes in with our thought.

The soul's dark cottage, battered and decayed,

Lets in new light through chinks that Time has made;

Stronger by weakness, wiser men become,

As they draw near to their eternal home.

Leaving the old, both worlds at once they view,

That stand upon the threshold of the new.

How many are like Balmaan in this, that they are more touched by the death of the righteous than by life, and unite in the prayer, "Let me die the death of the righteous, and let my last end be like his!" Ah, we foolishly forget! This well attested fact that this day's deeds are the seeds sown for to-morrow's harvest. To-day becomes to-morrow's destiny. To enjoy the far look at the end of life's journey the eyes must be both purged and exercised by the way. The graces of faith and love and hope must carry their blessing into the heart. There must be diligence in their exercise now, that they may be strong and vigorous at the close. Unused graces, like unused powers, perish; while graces put forth in efforts suitable to their nature grow and flourish and bring home to the heart the highest revelations and the noblest joys. We should ever remember this, that faithfulness to all that God has commanded is the sure way to the reception and enjoyment of all that He has promised. "AT EVENING TIME IT SHALL BE LIGHT.

Galt, Ontario.

For the first time in its history the Episcopal Church in the United States reports a decrease in the number of its clergy, due in part to the large list of deposition from the priesthood and to the higher death rate in the past year. The annual statistics show a total of 5,411 clergy, a decrease of 13 from 1907. The deaths were 135, an increase of 30. There were 41 depositions, ascribed to the action of 16 or more who were opposed to the "open pulpit" canon adopted at the last general convention, and have entered the Roman Catholic Church. The list of candidates for holy orders shows a decrease of 17. The total number of communicants is 896,756, an increase of 24,260, or 3 per cent. over that of last year. The total contributions were \$17,952,500.

CONCERNING EVANGELIZATION.

By Rev. R. G. MacBeth, M.A.

Enthusiasm is a blessed and splendid quality. It is a good thing in love or war or business or politics, but a lot of people seem disposed to crush it in connection with religious work. We may get enthusiastic about any of these things or about baseball and hockey and sports in general, but when it comes to the question of saving men from eternal ruin some seem to think we should become dull and stagnant as a pool of water on the level prairie. Such people overlook the fact that the stagnant pool is a breeder of disease and that dull professing christians may not only have within themselves the sentence of death but may destroy the health and strength of those around them who are struggling for new life. Enthusiastic earnestness is a law of the Kingdom of Heaven, for only those who are of that type succeed in entering its gates. The violent, said Christ, take the Kingdom of Heaven by force, pressing forward with the eagerness of people who are afraid the gates will be shut before they reach them. It needs all this eagerness to attain salvation, and "if the righteous scarcely be saved where shall the ungodly and the sinner stand?"

It is because of all this need that Evangelism in special services is a good thing. Many of our communities both in city and country, while eminently respectable and moral, lose enthusiasm in religion and even in politics till a series of meetings stirs up the latent feelings and powers into active energy once again. It is in this way that the interest in these things is renewed. I like the old word 'revival' as applied to these evangelistic meetings because the primary purpose is to awaken Christian people that through them the unsaved may be reached.

Revivals of religion in the days of the Old Testament were marked by tremendous enthusiasm and they held back the oft-times approaching disasters that threatened the people of Israel. The same thing has been proven true in our modern day. It is generally conceded by the most exact historians that England in the 18th Century was nearer to the edge of Revolution than was France but the wonderful evangelistic movement under Wesley and Whitefield effected a reformation which saved the country from calamity.

If a revolution is a delayed reformation and if, as Carlyle says, it costs too much to have French revolution strike on the horologe of time to tell the world what o'clock it is, then, by all means, let us have the evangelistic movements and the reformations.

The Presbyterian Church has always been cautious about encouraging mere temporary religious excitement lest under epidemic influences people should imagine and profess a faith which they did not in reality possess. She has never recognized the right of anyone to "fall from grace" and feared lest, through persons making profession when they had no root in themselves, their own lives and the cause of true religion would suffer injury. But the Presbyterian Church has always been ready to recognize the value of real movements that make for righteousness; and because in our day materialism and worldliness have been threatening to destroy the noblest aspirations of humanity, our Church has rightly seen the wisdom of mobilizing the forces of God to withstand the enemy. As the warships of some great nation's fleet are called together to make a demonstration in some direction to give visibility to her power and overawe the invader, so the simultaneous evangelistic movement in a city or state demonstrates the power

of the church and convinces the forces of evil of their impotency. This has been the actual result in many places to our personal knowledge.

There has been considerable discussion of late as to some of the elements which, if not guarded against, might wreck the evangelistic movement by destroying the faith of the people in its disinterestedness. One must always count on a certain amount of criticism from quarters unfriendly to religion and every minister must be prepared to hear occasionally that he is in the work for the money there is in it. This is a line of argument that has practically lost its point in connection with the regular ministry because it is positively known now that men of education and ability could make much more money in other directions than in the pastorate. But this criticism is being revived in regard to the occasional evangelist. Where it comes from critics unfriendly to the cause it is not so serious, though we should "walk in wisdom towards those who are without," but where it comes in the way of warning from friends attention should be paid to it.

Where the statement is made that these evangelistic movements are under the general direction of a business manager or management it should not be regarded as a serious thing no matter by whom made. All our congregations have business managers because every organization needs business control and guidance. If evangelists are to give themselves unreservedly to the ministry of the word of God some one else must serve the tables of business in connection with their work. Arrangements must be made for meetings and the evangelist has to live in circumstances that will enable him to bear the strain of his wearing toil. There can be no honest objection made to all this, nor to the reasonable efforts made through the press to make the meetings known and keep them before the public. But there ought to be some way of answering the statement that the evangelist is receiving amounts unreasonably greater than he ought to get. It ought to be admitted by every fair minded person that he should receive more for a stated period than one who is steadily employed, as in the pastorate, because the work of the evangelist cannot in the nature of things be constant. But it appears to many friends of the work that the Church as a whole through its evangelistic committee should stand behind the evangelist with a certain fixed annual amount for his services, and that the offerings of the people, after paying local expenses, should go in the General Assembly's Committee. This would free the evangelist from anxiety as to his support and at the same time would make it possible to have services in places where the people could not possibly be expected to do much financially. It would do away with the demand for a guarantee which handicaps the meetings from the start, wherever it is made, and it would enable local pastors to appeal to the people to support the work rather than pay the evangelist for his services.

There are many who are so deeply convinced of the value of evangelism that they believe the General Assembly should establish it as a distinct department with a fund to which the whole church should contribute as a stated thing; and to which the people in communities where services are held should give their free-will offerings in the meetings.

At the recent meeting of London Presbytery a motion brought in by the Rev. J. G. Inkster, and seconded by the Rev. Dr. McDonald, "that this Presbytery is in favor of the great principle of organic union," received the hearty support of the members present.

DOUKHOBORS MAKING PROGRESS

The last report of the Canadian Interior Department gives an encouraging picture of the progress the Doukhobors are now making. It will be remembered that 9,000 of these Russian refugees found new homes in the Canadian Northwest eight years ago.

At first they attempted there the same fanatical religious practices which had made them obnoxious to the Russian Government, though the chief reason why the Russians persecuted them was that they utterly refused to perform military service. Some of the leaders who incited the Canadian immigrants to sally forth naked to meet their Lord and to violate the law in other ways are now in Russian asylums and others are in prison. The mass of the people have settled down and are already classed among the best Canadian farmers. . . .

No western settlers are more industrious, frugal, thrifty and neat than they and they are beginning to be held in much respect. The Government has made them one great concession. It does not require them actually to live on the homesteads which they have taken up.

They prefer the communal life and in fact they hold all their possessions to be the common property of their sect. The families are opposed to living isolated on their farms and so they are grouped together in forty-eight villages strung along in a northeast and southwest direction from the neighborhood of Yorkton in eastern Saskatchewan to the northwestern corner of Manitoba, a distance of about 100 miles.

About 800 of them have become naturalized citizens, but many are still holding back, as they hesitate to take the oath of allegiance. The Government is not giving them any trouble over this little matter, as the prospects are that the next generation will become thoroughly fused in the population. . . .

The change that has come over the Doukhobors is not due to the imprisonment of their crazy leaders, but to the great influence over them of one man, Nastasia Verigine, who kept his head when most of the leaders were going crazy and giving the Government no end of trouble. His people call him Father Verigine and their chief town has been named after him and appears on the Government maps as Verigin. . . .

This leader has evolved most of the plans that the farmers have carried out. Large granaries have been built in every village and the wheat from their farms is stored in them till the market conditions are most favorable for selling. Schoolhouses have been built in many of the villages and the children pursue their studies both in the English and in the Russian languages. . . .

It is expected next year to complete the connection of all the villages by telephone and to have a schoolhouse in every centre of population. The harvest of 1906 was especially abundant and \$35,000, a part of the money received for the crop, was expended in the erection of flour mills for the community.

All the money goes into the common treasury and late in the fall agents of the people go to Winnipeg and buy at wholesale supplies of all kinds that are taken to Verigin and distributed to the families in each village according to their needs. Doubtless communism is now being practised by the Doukhobors on a larger scale than it ever was before on this continent.

Many of them still harness themselves to ploughs because they think it is wicked to make the animals work. On the whole however, they are a harmless and a thriving people who are doing their full share in the development of the country.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE LAME MAN HEALED.*

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

At the hour of prayer, v. 1. In some old cathedrals in Europe, they have finely constructed organs, played by master musicians. At twilight these organists play out the day in wonderful strains, and the people gather every evening to listen and weep, as old memories are stirred by the music and cares and worries aid to rest by its charm. When the tones of the instrument are hushed, and silence and dark fill the great church, the people move slowly out to their homes. But with the next day's end, there is the same hunger and the same need for the ministry of the music, and they come to listen again and again. So it is with prayer to God. It is a need new with every rising and setting sun, if we are to live pure and strong lives; and happy are they who early learn the power that comes from daily prayer.

The gate, called Beautiful, v. 2. The "beautiful gate" of the gospel is very different from the "Beautiful Gate" of the Jewish temple, at which Peter and John found the poor cripple. On the pillars at either side of that gate were inscribed the words, "Let no stranger pass beyond this on pain of death." Entrance into the inner sanctuary was limited to Jews alone. But the gospel flings wide open its gate to admit people of every race and country under heaven. All comers are welcome to enjoy the riches of heavenly grace.

Took him by the right hand, v. 7. In the public ward of a hospital, lay a man who had no friends. To a careless visitor there was nothing attractive in the wearied face and the wasted hands resting on the counterpane. But, if one looked closely, there was an eager and hungry look in the invalid's eyes. On the table beside him were fruit and flowers, left by a hurried, professional caller, but he never touched them. He ate little, and always seemed satisfied with his food. But the suppliant look never left his eyes. One day a lover of men, a big-hearted, warm-handed man, came into the ward. His eyes met the eyes of the invalid and he caught their appeal. Walking across the room, the visitor took both the hands of the bedridden one in his, and said, "I have come to sit a while with you." The look of unrest left the sick one's eyes, as he said, "Thank you, sir, it is not fruit, nor flowers, nor words, I need; but the touch of a brother's hand. I have seen better days but I am lonely now."

Entered with them into the temple, v. 8. In the dark days of American slavery, a philanthropist was passing a market where slaves were being auctioned to the highest bidder. A young woman was "put up," and the philanthropist bid her in at a large sum. When he received his purchase, he said, "You are free now to go where you please; here is the receipt that will show you belong to no man. Try to be good," and the purchaser turned to go away. With a cry and a sob, the poor redeemed slave fell on her knees before her deliverer, vowing that she would never leave him: "I am yours for life; you bought me free, and I cannot work for any other." This is what happens when honest, true souls perceive what God has

S. S. Lesson, January 24, 1909—Acts 3 : 1-16. Commit to memory vs. 9, 10. Study Acts 3 : 1-26. Golden Text—And his name through faith in his name hath made this man strong, whom ye see and know.—Acts 3 : 16.

done for them in Jesus Christ's work of death. They boldly confess Him and faithfully serve Him, out of the gratitude that glows with an ever increasing flame in their hearts.

Walking, and leaping, and praising God, v. 8. Too often we are content merely to indulge in the "walking and leaping," and forget to praise God. We are enthusiastic over the results of God's working, but forget the Cause. We rejoice in our daily bread, our raiment, our home, our friends, our health. Do we remember to acknowledge the goodness of the Giver of all these good things? One whose faith in God was strong, had a succession of sore trials sweep over his life. His friends feared the effect of these upon him, for his had been a cloudlessly happy life. To a group of these, who came to see him in his grief, he said, "I am comforted today, as I have been all my life, by these lines: 'Embosomed deep in Thy dear love,

Held in Thy law I stand;
Thy hand in all things I behold,
And all things in Thy hand;
Thou leadest me through unthought ways
And turnest my mourning into praise.'"

A WASTED WAY.

A wasted day! no song of praise
Wells up from the depths of grateful heart,
Yet others long to hear our lays,
The souls that dwell in gloom apart.

A wasted day! no kindly deed;
No cup of water, cool and sweet,
We bear to other souls in need,
Nor lead some pilgrim's straying feet.

A wasted day! no victory won,
The sword lies idle in its sheath,
If deeds of valor be undone,
How can we wear the conqueror's wreath?

A wasted day! Forbid it, Lord!
Glad service would we render thee,
Thy mourners speak a cheering word.
Bliss thou the deed, though small it be.

Time is too short for wasted days,
Then let us leave no task undone,
Nor fail to lift to thee our praise,
For by Thy help the goal is won.
—C. Louise Bell, in Christian Work.

BACK TO GOD'S WORD.

It is the help which inspires self-help which is a living force in life. Amid the multitude of helps in the Sabbath-schools of to-day is there no danger that the scholar will fall in self-help? To one line of thought we call attention, and chiefly by illustration. In the Sabbath-school of long ago, when we had few helps, the committing to memory of scripture and of hymns was the chief thing with the scholar. How many scholars in the Sabbath school of today commit even the few verses of the lesson? How many teachers and superintendents emphasize this as of prime moment? How many scholars—teachers possibly—go to school without the preparation needed to make the half hour given to teaching helpful and profitable to either teacher or scholar? The Sabbath school largely fails of its own mission because scripture is not committed to memory as it should be. Even the pulpit sometimes fails of the abundant scriptural lessons, the text in some cases being the only crumb that falls from the rich granary of God's Word.—Lutheran Evangelist.

LIGHT FROM THE EAST.

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

Hour of Prayer—The morning sacrifice at nine o'clock, and the evening sacrifice at three, were the fixed hours of Jewish prayer, to which many added the noon hour. As there were no clocks or watches in those days, there was no doubt some public method employed for calling the people to prayer. At least that is the custom among the Mohammedans today. Attached to every place of worship there are one or more tall round towers, with a winding stair on the inside and a balcony round the tower near the top. The muezzin climbs to the balcony and calls the faithful to prayer in long, slowly drawn out, and yet sharp, clear and penetrating, tenor Arabic, which reverberates away over the roofs of the houses and lingers on the ear with a pleasing insistence: "God is great. I testify that there is no God but Allah and Mohammed is the prophet of God. Come to prayer." Each part of this formula is repeated by itself several times. This call is made five times every day, in the morning at daybreak, just after noon when the sun begins to decline, in the afternoon, midway between noon and nightfall, a few minutes after sunset and at nightfall, when evening has shut in, about an hour and a half after sunset.

FROM A PASTOR'S PRAYERS.

Heavenly Father, give us grace to note thy little gifts. There are so many of them; and the stream is so constant. What pleasures thou hast stored up for us, and dost pass over to us, in the flowers, the sunshine, the morning breeze, the pleasures of the table, of books, of pictures of sleep and waking, of friendly greetings, of happy relations with our fellows! Not a moment passes without its ministries from thee, gently dropping into our else dreary lives. Give us grace to count our blessings, and not our vexations. Let the satisfaction and joy of thankful spirit possess us. Keep us from discrediting thy kind providence by sour looks and whining speech. So fill us with thine own great contentment, Lord Jesus, that we cannot but generate sunshine wherever we walk, and thus bring cheer to the disheartened. . . . Even our smallest joys and pleasures, Lord, we would have and use for the benefit of others, not of self. . . . Let there be nothing narrow or petty in our lives, our thoughts, our feelings; nothing mean; nothing so untrue to facts as a sad heart and gloomy mien; nothing so unworthy as a spirit perpetually discontented and uneasy. Thou hast invited us to rest and peace and joy; we would take thee at thy word, and by thy grace would so live that our very looks, our tone of voice, our constant behavior, shall speak thy praise and prove a lure to all we meet, to draw them to thee.

He has the largest life who lives in the lives of the largest number of people.

God demands an account of the past, that we must render hereafter. He demands an improvement of the present, and this we must render now.—W. Joy.

We have little conception of the soul's joy, or capacities for joy, till we see it established in God. The Christian soul is one that has come to God and rests in the peace of God. It dares to call him Father without any sense of daring in doing it.—H. Bushnell.

THE DOMINION PRESBYTERIAN

THE INDIVIDUAL CUP.

(Rev. E. Minter in Lutheran Observer.)

An article in the Observer of August 7th, concerning the use of the "individual cups" in our holy communion, suggested a query to my mind, namely: Are there any just grounds for argument on this subject?

Both logical and scriptural ideas produced by the writer in the article above referred to remind me of a discussion at a German Baptist conference where a difference of opinion between the doctors of that denomination was discussed of whether the corner of the women's bonnet frills should be out round or square. Concerning the cup which our Savior used in ministering the wine to his apostles we have no description, but I doubt very much whether it was of the same shape and material which the cup now in common use for that purpose is, and to my mind, it does not matter in the least. The idea of the writer that the use of the individual cup is unscriptural and "separates fellowship" in the communion by not all drinking from the same cup is laying a premise which is impossible to follow out according to his logic. The wine of necessity must be separated to each communicant as he partakes of the cup, for all cannot drink the same wine unless he assumes to be a priest and drinks it all himself, which is not Lutheran. I have seen instances frequently where four cups have been used to minister the wine prior to the introduction of the individual cup, and no objections have been raised on any such grounds as disuniting fellowship.

To my mind, too much stress is laid on the material things and the true idea of our Holy Communion is lost sight of. Jesus says, "This is my body; This my blood." The wine and cup are material things, but the holy sacrament is spiritual, the mystical body of Christ, and is received through the elements of bread and wine which the vessels contain. But the efficacy is found in the words of the institution, "Given and shed for you," etc. The law of sanitation decidedly favors the individual cup. Where from a dozen to a thousand partake from the same cup, there are always those who are diseased in some way or other among the number who may leave a germ in the cup which may be disastrous to the one who receives it. Furthermore, men who wear long moustaches saturated with tobacco and dust, from the street and from their horses, who drive in from the country—these being dragged through the wine in the cup and a delicate woman next to receive it, I could not blame any one under such circumstances who would refuse it. Since the cup has nothing to do with the sanctity of the sacrament, sanitation and convenience are of next importance to be considered.

We are frequently called upon to minister the communion to the sick in their homes where the family and friends also partake of the cup. This I think is a very dangerous practice, to say the least, if only one cup is used. According to my understanding of this subject, there is but one side to it, and that is in favor of the individual cup.

We admit that the cup used in the sacrament is a sacred vessel set apart for sacred purposes only. But since we cannot have the same cup which our Lord used, there must be of necessity somewhere a distribution of cups from different denominations, and yet there is but one church and one communion in God's sight. This being true, I can see no good ground for argument against the use of the individual cup from either a scriptural or any other standpoint.

No man is ever defeated until he surrenders.

HEAVEN AND HELL.

In the Bible we have the same scriptural grounds for believing in hell as for believing in heaven. Many people want to believe in heaven but not in hell, and yet they have no more reason for one than for the other. Jesus holds both places up in contrast in nearly every reference he makes to either one. In Dan. 12 : 2 and other places in the Old Testament we have the two presented in contrast. In Matt. 18 : 8 and 9, also chap. 25, verses 34 and 41, we have the same contrast. And in Matt. 25 : 46 the contrast is as close as language can make it. "Eternal Life and Eternal Punishment." The first makes very plain that there is a heaven, a place prepared, and that that place is eternal. We accept this as true. We do not question its certainty or its eternal duration. And yet we have the very same language used with reference to the fact of hell and its duration. The Greek word "Aionion," here translated Eternal in each instance, means the same in each instance. It means that life or heaven shall be eternal in duration, and it means that hell or punishment, including place of separation, shall also be eternal. If, therefore, there is a heaven, then there is a hell, and if the one is eternal, then the other is eternal. Oh! let us make sure of the one and shun the other. Let us also try to win as many as we can from the way that leads to the place of punishment to the path that leads to life and glory.—Rev. P. A. Tinkham.

GOLDEN GRAIN BIBLE READINGS.

(By J. A. R. Dickson, D.D., Galt.)

The Range of Prayer.

"Whatever ye shall ask the Father in My name, He will give it you."—John xvi. 13.
Deliverance, Acts xii. 5-10.
The Holy Spirit, Acts viii. 15-17.
Power to witness of Christ, Acts iv. 31.
Life from the dead, Acts ix. 40.
Guidance, Acts xxii. 10.
Length of life, 2 Kings xx. 3-6.
The favour of God, Psalm iv. 6.
Protection, 2 Kings xix. 15-20.
All temporal and spiritual blessing, 1 Kings viii. 25-53.
Salvation, Acts ii. 21.

THE COMING OF CHRISTIANITY.

Christianity asks no favors of the world or of its enemies. It came unheralded. It was established upon its own merits, and has fought its way, from age to age, into recognition and power, in spite of human opposition, ridicule, contempt and opprobrium. It carries with it its own commendation or indorsement. It answers a felt need in the individual heart and in the social organism. It wins the day ever presenting a record of noble, self-sacrificing, beneficent and grand achievement on the part of its followers, while blessing and prospering the communities where it gains a foothold. We have no fears for its triumph. It is of God, and it can not fail. It is a necessity to man, and he must have it.—Selected.

LIGHT IN THE DARKNESS.

To be near Christ is to be near One who in a land of light and shadow is full of feeling for us, and able to save. To those who learn by His Grace to lean upon and to love Him, He becomes Guide and Comforter and Friend, the support in life's struggle, the resource in life's darkest disaster, and when life is over, by His tenderness and pity, their exceeding great reward. There is indeed "Shadow" in the great fact of the grave, but here as ever there is also Light in Christ. Deep is the Valley of the Shadow, but Christ Himself has passed before us;—we have His sympathy, we have His supporting love.—Canon Knox-Little.

LIFE LESSONS FOR ME.*

God—what is he?
Give some great lessons from the life of Joseph.
How may we become like God?

In the beginning—God. God first. These opening words of the Bible are illustrative of its unlikeness to all other books. They are books that put man first. The Bible puts God first, and keeps him first. Otherwise the opening words would be only profanity. But from the first to the last the Bible is the book of God and of God's government of the world. If there are mysteries, as there are, the Bible refers them back to the greatness and mystery of God. He knows their meaning, and must have some noble purpose which he is fulfilling through them. All those who believe in the great spiritual principle of the Bible will put God first. All authority and power are his, and we can trust him to the end.

The original law of life after the creation was "each after its kind." Each tree brought forth fruit after its kind, and the seed thereof reproduced the tree. And men saw at once that in the moral life the same law was to hold. The hate of Cain brought forth its fruitage after its kind, and from generation to generation the heritage of evil came down. It was the blessed law of good also. Love produced love, and goodness yielded goodness. From the outset of human history we see the school of God set up and the discipline of God working on men's hearts to teach them to serve and to obey, and to chasten their selfishness and disobedience with all the tender severity of a Father. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

The patriarchs were great because they were the first men to believe in God, and to walk with him in simple personal faith. They witnessed by their lives to the rule of God over all life. They discerned for themselves, and began to teach men the principle of right living,—namely, the law of living to God. Whether the patriarchs were better men than their neighbors or not, they had found the true basis of life, and sooner or later their lives and the lives of their successors would show the influence of their discovery. Living by a true law will make the life lived a truer life.

Genesis shows us God at work in his world. He is still at work in it. He did not create the world and then withdraw from it. The same power that created it is needed and is available to sustain it. God is ever creating it. All life is his doing. In the seasons, in the laws of nature, in all good without and within the soul, in all true genius, in all worth and love and truth, God is working still as at the beginning.

Are we as wise as the patriarchs to discern this?

Are we working with God or against him?

DAILY BIBLE READINGS.

Mon.—Temptation (Gen. 3 : 1-11).
Tue.—Faith and works (Gen. 6 : 13-22).
Wed.—The great surrender (Gen. 12 : 1-7).
Thurs.—The suburbs of Sodom (Gen. 13 : 5-13).
Fri.—Isaac, the sacrifice (Gen. 22 : 1-19).
Sat.—Jacob, the unforgotten (Gen. 28 : 10-22).

Obstinacy and stubbornness are rather unlovely twins. Persistence is their popular cousin.

*Y. P. Topic, Sunday, Jan. 24, 1909—Life lessons for me from the Book of Genesis. (Gen. 1 : 1-3, 26-31)

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C. BLACKETT ROBINSON,

Manager and Editor.

OTTAWA, WEDNESDAY, JAN. 20, 1909.

"A reader for many years" sends us a clipping from a recent issue of the Dominion Presbyterian in which the acceptance of liquor advertisements is condemned, and mentions, at the same time, the appearance in our columns of a recipe for a Christmas cake in which "brandy" was named as one of the ingredients, and asks us how we reconcile the two. We shall not attempt to do so. It is a case of careless editing—nothing more. In over thirty years publishing of Presbyterian papers, we have refused many thousands of dollars worth of liquor advertisements, and certainly we have no intention to recommend the use of intoxicants in cooking recipes appearing in our "Health and Home Hints" department.

Is the time approaching when universal peace is to prevail? It may be that Great Britain is trusting more and more to her navy, while the land forces are considered of less account. An official statement issued recently by the War Office gives some startling facts with regard to the numbers in the army. In the three years since Mr. Haldane became Secretary of War there have been reductions in the regular army amounting to 18,653 officers and men. The special reserve has fewer men by 23,349 than there were in the militia in 1905. The territorial force is less than the volunteers were at that time by 73,726. To offset these reductions there are now 39,229 more men in the ordinary army reserve. The net loss under Mr. Haldane is therefore, according to official figures, 76,439. Little wonder then that Lord Roberts called attention to the condition of the army. But there is a growing disposition to settle international differences by arbitration and Mr. Haldane may be justified in reducing the number of non-productive fighting men.

BIBLE STUDY AND TEACHING.

In the midst of the modern emphasis upon the social problems of the Church and the newer aspects of Christian duty and service, it is interesting and significant to find in The Biblical World a strong plea for Bible study and teaching, as an essential element in the work of the Church. We quote from an editorial in that journal for December:

"The place of the Church in the task of bringing the nation up to its highest possibilities is supreme. The old description of religion as the mother of the arts and sciences has still a measure of truth. The need for inspiration and vision it is her inalienable right to supply; nowhere else is satisfaction to be found. Her task is to enable men to live courageous and God-fearing lives in the present age, to enable them to interpret the world as they know it in terms of God and goodness. To this end a knowledge of the spiritual problems and experiences of previous generations of the Church is practically indispensable. We learn to perform our task by observing the performance of others who have already learned. Hence arises the value of the Bible in the religious life of the race. It furnishes us when rightly interpreted a laboratory notebook of the experience of the greatest experts in religion the world has known. The free and untrammelled study of this record is of supreme importance. The nearer we can come to the hearts of the men whose inmost experiences are here writ down, the greater will be the benefit accruing to us. We see them fighting unflinchingly the battle of faith against enemies as real and powerful as any that ever confront us, and with weapons no better and no worse than those available to us. We realize our oneness with them in the struggle that was, that is, and that ever shall be. We are emboldened by their triumphs and fortified by their example, so that we renew our own contest with an access of courage and strength. It behooves us, therefore, to further in every possible way the effort to get at the real facts regarding the saints of old, and to make them and their work intelligible to the great body of the Church."

A recent report on marriage and divorce shows that for twenty years, ending in 1906, the number of divorces in the United States increased at a ratio three times greater than the increase of population. The rate in that country exceeds that of all other nations. But in Canada we are fast following in their footsteps. Although a divorce can only be secured by special act of Parliament, and is attended with much greater expense than in the United States, notice of application at the session of Parliament just opened has been given in no less than twenty cases.

In a religious census of the world which he has just published, Dr. H. Zeller, director of the Statistical Bureau in Stuttgart, estimates that of the 1,544,510,000 people in the world, 534,940,000 are Christians, 175,290,000 are Mohammedans, 10,860,000 are Jews, and 823,420,000 are heathens. Of these, 300,000,000 are Confucians, 214,000,000 are Brahmans and 121,000,000 Buddhists, with other bodies of lesser numbers. In other words out of every thousand of the earth's inhabitants 346 are Christian, 114 are Mohammedan, 7 are Israelite and 533 are of other religions. In 1885, in a table estimating the population of the world at 1,461,285,500, the number of Christians was put at 430,284,500; of Jews at 7,000,000; of Mohammedans at 230,000,000, and of heathen at 794,000,000.

EVICTIONS ON THE ESTATE OF LORD ALCOHOL.

By Knoxonian.

Lord Alcohol has many tenants. In Canada, or the United States, or Great Britain, his tenants outnumber the Irish peasants and Scotch crofters ten to one. They may be counted by tens of thousands in almost any highly civilized country. You find them in all parts of Canada,—in the cities, in the rural districts, in the new settlements, anywhere, everywhere you go you are sure to find some tenants of this most ignoble Lord.

Lord Alcohol is most cruel and tyrannical in his dealings with his tenantry. He has turned more families out on the road than all the landlords in Ireland and Scotland put together. He thinks nothing of turning a delicate, poorly clad, poorly fed wife out in the cold, or of driving barefooted children into the snow. He has done this very thing ten thousand times. He is doing it every day.

The most mysterious thing about Lord Alcohol is that notwithstanding his double cruelties he is popular with many of his tenants. Even the tenants that he has evicted like him. He drives them out of their homes, kicks them through debt, disgrace, disease and delirium into a dishonored grave; and yet many of them stand by him to the last. It is said that when the poor Irish peasants are driven from their cabins they often unite in heaping curses upon those who have driven them out. Small wonder if they do. Lord Alcohol's tenants rarely curse at him. Some of them curse the Scott Act or local option advocates vigorously enough, but they are seldom, if ever, heard cursing at the ignoble Lord who evicts them. One point of difference between some evicted Irish peasants and some of Lord Alcohol's evicted tenants is this: The evicted Irish tenants swear at the landlord; the evicted tenant of Lord Alcohol sometimes swears for him—in the police court.

Let us sketch two or three specimen cases of the evictions that are taking place on Lord Alcohol's estates every day.

Mr. Pusher got a good commercial education in the Old Country. Fired with a praiseworthy ambition to rise in the world, he came out to Canada, got a good situation, and by honesty, industry and good business ability soon won the confidence of his employer. Having saved a little money he went into business for himself. He was successful from the start. As the business grew, young Pusher began to think that it is not good for man to be alone.

Now let us introduce ourselves to Mrs. Pusher as she sits in her drawing room going through that peculiar process known in modern civilization as "receiving calls." She is rather handsome. She talks fairly well, but on light subjects. A very brief conversation starts the fear in your mind that she is hardly the material out of which a solid, useful, influential woman—God's noblest work—can be made. But as you have seen several rather flighty girls round off into splendid women,

you hope for the best, finish your call, and go home thinking that Mr. and Mrs. Pusher are a rather promising couple.

Pusher never was a total abstainer. He "took something" occasionally during his clerkship. When he kept bachelor's hall, after starting in business, he took a little more just to help on the business. Some of the customers liked a drink, and Pusher took a drink with them even in business hours. The commercial travellers often treated him, and soon found out that after two or three drinks he gave a larger order.

The question, "Shall we keep liquor in the house, put it on our table, and give it to our friends?" soon came up for solution in the new home of Mr. and Mrs. Pusher. Pusher voted "yea," and Mrs. Pusher, having very little character, was quite willing to do anything that would set her up in what she called "society." "Society" in Pushertown consisted of a few families that were noted chiefly for insolence and impecuniosity. They never paid anybody until sued, and never paid a tailor even then. It was easy enough to beat them in court, but a man who could beat them on an execution had to rise pretty early in the morning. After a place in this "set" Mrs. Pusher hankered considerably. One way, the one way that never fails, to get a place in a "set" of this kind is to give them plenty to eat and drink—especially drink. Mrs. Pusher was not highly endowed in an intellectual way. Nature had not dealt very generously with her when brains were being distributed, but, with woman's unerring intuition, she soon discovered that the way to Pushertown society lay through a champagne basket, and she had little trouble in coaxing her husband to get the champagne. About the same time, they suddenly discovered that they needed a larger house, more fashionable furniture, and a great many other things that cost money. They entertained freely. The champagne flowed. Mrs. Pusher danced with the dudes, and as Pusher could not dance in modern style, he played cards and drank. They were asked out quite frequently, and on the morning after a "swell" party was given by one of the noble army of the impecunious, said impecunious was always certain to call at the store, and borrow some money from Pusher—which he was equally certain never to pay.

Pusher had been brought up a Presbyterian. Mrs. Pusher had been brought up in the go-as-you-please style. For some time after their marriage, they attended the Presbyterian Church, but latterly had not been going regularly. About this time Mrs. Pusher was seized with a strong liking for the Episcopalian form of service. She said she did "dearly love" that form, though she could not have found the place in the prayer book if Pusher had been made a millionaire the moment she found it. Pusher at first refused to become an Episcopalian, but constant nagging on the part of his wife brought him round, and he consented for sake of peace.

Meantime Pusher drank heavily. His business was neglected, his best customers left, and his creditors became suspicious. It was whispered among the wholesale men that Pusher, of Pushertown, was drinking hard and giving extravagant parties.

One morning, after Pusher and his wife had been entertained by one of the impecunious, their host of the previous evening came into the store, and slapping Pusher familiarly on the back, said: "Say, old fellow, I want your autograph." Pusher demurred, for he had never been in the habit of endorsing. "What's the matter with you this morning?" said the impecunious. "Come out and have something." They adjourned to a neighboring bar, and Pusher endorsed a note for several thousand dollars.

Soon afterward, Pusher's store was closed. A few months later on, the family were turned out of their fine new house.

Pusher is a confirmed sot.

The eldest daughter is trying to make a living by giving music lessons.

The eldest boy is in the reformatory.

Mrs. Pusher is living on her relations.

Lord Alcohol evicted that family—didn't he?

In a future issue, we may describe the evictions of a slightly different kind that often take place on his estates.

REVERENCE THE FLAG.

Our good friend, Dr. Henry J. Morgan, in a letter to the Citizen, calls attention to the thorough and systematic manner in which the school children in the United States are taught to respect and reverence their flag, quoting a writer, who, referring specially to New York State, says: "Who can doubt that that thrilling beautiful ceremony in which six hundred thousand New York school children, and their sixteen thousand teachers, begin each morning's work, by stretching out their hands to the American flag, and solemnly pledging allegiance to it, is an education of the emotions, a cultivation of the mystic elements of patriotism?"

"In Canada, where, if anywhere within the vast dominions of Great Britain, we should feel grateful to its protecting folds, we show too little reverence for the national ensign," remarks Dr. Morgan. While we all love it, and many of us are prepared to follow the example set by our sons at Paardeberg and elsewhere by giving up our lives for all that it represents, we do not cherish it, and keep it constantly before us, as other nations do, in their case. Over our city hall is daily displayed what purports to be the Union Jack, but is it? For very shame, the civic authorities should take down the ragged piece of bunting that they would palm off on a too confiding public, for the glorious standard of empire that has been the harbinger and mainstay in all portions of the habitable world, of liberty, peace, order, progress and Christianity. Our American cousins have undoubtedly commenced at the right end, in this matter, by introducing the Stars and Stripes into the schools, and making them a portion of the day's education. Let us not be ashamed to copy so good an example, and not content ourselves as we have been doing by simply displaying our flag, and that too infrequently, over and in front of the school building."

LONDON NOTES.

On the 29th ult., the Rev. J. P. Falconer, B.A., whose induction was long delayed on account of his serious illness, was duly installed as pastor of New Glasgow and Rodney at the former place. The induction sermon was delivered by Rev. Geo. Gilmore, of Fingal, from the words "I am the bread of life." Rev. James Malcolm delivered a very earnest and solemn charge to the minister, and Dr. Barnett addressed the congregation. There was a fine attendance of the members, the affairs of the congregation seemed in good shape, and prospects very bright.

The induction of the Rev. Frank O. Nichol, late of Cargill, into the charge of Delaware and Cooke's church, Caradoc, took place on the 11th inst. at the latter place. The preacher was Rev. W. Moffat of Chalmers' church, London, who delivered a very practical sermon on the words in Exodus IV 2. "What is that in thine hand?" Rev. Thos. H. Mitchell B.A., of New St. James, London, addressed the minister, and Rev. James

Argo, the people. Mr. Nichol enters on the work of this field, which had been vacant twelve months, with very hopeful prospects.

At an adjourned meeting of the Presbytery of London held on the 12th inst. it transpired that Rev. J. W. Orr, the highly esteemed minister of Dorchester and Crumlin, had been taken very seriously ill, and unable, and by medical opinion was likely to be unable for some months, to continue his pastoral labours. Rev. E. L. Pidgeon was called on to lead the Presbytery in prayer in behalf of their afflicted brother. In the meantime steps were taken to relieve him from all care as to his pulpit duties.

The Session of Burns' Church, Delaware, Mr. Pidgeon interim moderator, was given authority to organize a congregation with communion roll at Payne's Mills whenever in their judgment the people were prepared for this step.

The Presbytery approved of the proposed scheme for payment of travelling expenses of Commissioners to the General Assembly.

Mr. Pidgeon for the Committee of the Presbytery, appointed to consider the proposed basis of church union, as sent down by the last Assembly, reported as follows:—

"The committee has decided not to present a critical report on the finding of the assembly's committee because:

"1. We consider that the only time in which a discussion of the report would have been helpful, was previous to the meeting of the joint committee of the churches. Such a report of our findings could have been forwarded to the convener of our assembly committee.

2. The joint committee has now held its final meeting, and reached a final conclusion, and we do not consider that any definite discussion or action of the Presbytery will be fruitful, until the assembly takes action on the final report, and remits the result of its finding to the Presbytery.

"3. Your committee would suggest that the Presbytery consider the best means of fostering the spirit of union in the congregations.. We recommend (1) that the Presbytery seek to make the question of union a matter of prayer on the part of the churches for spiritual guidance in the matter. (2) That the assembly be guided to reach such conclusion on the whole question as will promote the best interests of the church in Canada."

This report and recommendation were adopted, and were followed by a motion that Presbytery express approval of the general principle of Union.

The proposed amended rules relating to the Widow's and Orphan's Fund came in for some careful and protracted deliberation, the result of which was the expressed opinion that the proposed changes tended too much towards making the scheme a business concern on Insurance principles, to the obscuring of the benevolent aspect of the scheme, which latter should be kept more prominently before the church with the view of securing a more generous support to the Fund that would result in larger annuities, and to diminish somewhat the proposed rates. It was thought besides to be unfair that in the case of a minister's second marriage in striking a new rate for him, no account should be taken of the payments he had previously made to the fund, nor of the age of the prospective annuitant. It was further thought that in case of ministers who have paid for some time into the fund and then lapsed, provision should be made in the regulations to pay annuities somewhat proportionate to the payments made. To require 20 years' payments (clause 8) to entitle to any benefit is considered too high. At least it should not be more than ten.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL**"HANDSOME IS THAT HANDSOME DOES."**

The breakfast-table was laid cozily in the sunny parlor at Emersely Hall, but no one seemed inclined to partake of any breakfast just yet. Mary Stanhope stood at the window by her uncle, watching him anxiously as he glanced hastily over the letter she had just handed him.

"Yes, Mary; Blanche will arrive this evening, I hope," said Mr. Stanhope; "and your aunt Louisa says she may spend a fortnight here."

"Oh, I am so glad! What fun we shall have together! May I take the letter to my aunt, and ask her if she will allow me to drive down to the station with her this evening to meet Blanche?"

"Yes; here it is," said Mr. Stanhope, as he handed the open letter to his niece; "and you may order the phaeton at the same time. The train is due at a quarter past six."

At this moment Mrs. Stanhope entered the breakfast-room, and readily granted Mary's request. She was an only child; her parents were in India, and she had been living with Mr. and Mrs. Stanhope for the last eight years. She was not a pretty child, and had not improved in appearance as she grew older; and now, in her thirteenth year, she was decidedly plain-looking, but an affectionate, amiable girl, thoroughly unselfish and most anxious to please every one, especially her aunt and uncle, whom she had easily learned to love, and whom she regarded now almost as second parents.

A visiting governess from the neighboring town of Emersely came every second day for a couple of hours to teach Mary, but she had a month's holiday now, and her uncle had written to ask if her cousin Blanche, who was about the same age as Mary, might come and spend some time with them. Mary had never seen this cousin, but had often heard her aunt and uncle speaking of her as a pleasant, amiable, clever girl; and the governess, who also taught Blanche some years before, had told Mary that at that time she was the most perfectly handsome child she had ever seen.

As they all sat at breakfast one morning about a week after Blanche's arrival, Mr. Stanhope told his nieces that he and their aunt would be obliged to go into Emersely the next day for a morning's shopping, and, giving them a sovereign each, he said they might come too if they liked, and lay out their money. This proposal met with a ready assent, and when Blanche and Mary had thanked their uncle, they went off together to consult how they should spend their money. Mary had long wished for a bracelet of her father and mother's hair, and was in much delight at the prospect of being able to have one now; while Blanche thought of at least twenty different things she wanted, but finally decided on a gold locket, into which she would have her mother's photograph fastened.

In the afternoon Mrs. Stanhope told the girls she expected some friends to tea the next evening, but had forgotten to send off one note, and asked them to drive to Emersely and leave it at Mr. Clifford's. Blanche and Mary readily consented, and a few minutes more saw them on the road to Emersely.

When they had left Mrs. Stanhope's note, and as they drove slowly back through the town, Blanche suggested that, as they were in no hurry home, they would stop at one of the jeweller's shops and look at some lockets.

"No, Blanche; we cannot do so," said Mary. "Aunt told me never to go shopping unless she was with me."

"Yes, but I don't want to buy anything, you know—only just to look at the lockets; and you could inquire what they would charge for making the hair bracelet, Mary."

"No, Blanche; I cannot go, and I wish you would not either. Aunt would not like it."

"Nonsense; I am not going to spend my sovereign, I assure you, and I don't think there is any danger that the shopman will eat me."

So saying, Blanche, who was quite determined upon having her own way, desired the coachman to stop at the next jeweller's.

It was a small, rather poor-looking shop, and Blanche had not entered it many minutes when she came back with a very perplexed face, and took her seat in silence by her cousin.

"Oh, Mary!" she whispered, as they drove away from the shop; "what shall I do—I have lost my sovereign!"

"Lost your sovereign! Are you quite sure, Blanche?" asked Mary.

"Yes; quite sure. I have no pocket in this muslin, so I slipped the sovereign into my glove when we were leaving home, thinking perhaps I should like to buy something in Emersely, and now it is gone; what shall I do?"

"I think we had better drive back to Thompson's again, and ask them to search the shop; you might have dropped it there."

"No, I know I did not; I missed it a minute or two after I went into the shop. What shall I do? Uncle will be so angry, and I can't have the locket after all."

"Yes, you shall have the locket, Blanche; you must take my sovereign—I don't want it now— You must take it—indeed, you must."

"But what would uncle and aunt say! for, of course, you will have to tell them you gave it to me," said Blanche.

"No, I don't think I need; you know uncle said we might spend it as we liked."

The next morning after breakfast, the phaeton was brought round to the hall door, and Mrs. Stanhope went up stairs to get ready, desiring her two nieces to do so too. When she returned to the drawing-room a few minutes afterwards, dressed for her drive, she was surprised to find Mary still sitting there, and inquired why she had not gone to get ready.

Mary colored as she answered, "I am not going with you today, aunt, thank you."

Mrs. Stanhope left the room, wondering greatly at Mary's embarrassment; but having full confidence in her at all times, she determined not to ask any more questions.

At seven o'clock the same evening, Blanche and Mary were in their bedroom dressing for tea. Blanche had chosen a lovely locket—it cost twenty-seven shillings, but her uncle, on seeing that she had set her heart on that particular one, had added the additional seven shillings, and her mother's photograph was already fastened into it.

The guests had already arrived, and Mrs. Stanhope called her nieces forward to introduce them. Beyond a stiff nod, or a cold shake-hands, Mary was scarcely taken any notice of; so escaping as soon as it was possible, she passed over to the opposite side of the room and sat down in her favorite seat by the window, while Blanche, who became immediately the centre of attraction, re-

mained talking to a group of ladies and gentlemen.

"What a lovely girl Blanche is, Mrs. Stanhope; you really must feel proud of her," said one old lady, who sat by Mrs. Stanhope on the sofa.

"Yes, indeed," said an elderly gentleman who stood near her; "but what a pretty locket that is, my dear! May I look at it, Miss Blanche?" And then added, almost involuntarily, as he unclasped it, "Oh, what a handsome face! Surely this must be your mother; the likeness is very strong."

But at this moment a servant entered the room and handed something to Mrs. Stanhope, saying that Mr. Thompson, the jeweller, sent it, and that the young lady who drove through Emersely yesterday with Miss Mary had dropped it in his shop.

"Why that must have been you, Blanche. What does all this mean? I did not know you lost a sovereign!" said Mrs. Stanhope.

Poor Blanche was perfectly thunder-struck. She stood speechless in the centre of the room, not daring to meet her aunt's eyes, and feeling that every one in the room was looking at her.

"You lost it? Surely there is some mistake. I did not hear you went shopping alone yesterday, and how were you able to buy that locket if you lost your money?"

Poor Blanche! She knew her aunt was waiting for her answer, and that a full disclosure must follow; so she looked imploringly at Mary who was still sitting by the window. Mary immediately came forward, and going up to her aunt, she explained all in a low voice, making as many excuses as she could for Blanche's behavior, and begging Mrs. Stanhope not to say anything more about it at present.

Her words were unheard by all save Mr. and Mrs. Stanhope, and old Mr. Clifford, who stood near them; but when Mary had ceased speaking, Mr. Stanhope remarked aloud—

"Well, Blanche, if I were in your place I should be ashamed to wear that locket, seeing how you came by it. You first disobeyed your aunt yesterday, and then when you lost the money I gave you, you were selfish enough to take Mary's to buy that locket. You, Mary, acted most unselfishly and generously, and you shall not be disappointed about the bracelet."

"Ah, yes! Mary never thinks about herself; she is always trying to please others," murmured old Mr. Clifford, as he glanced at his god-daughter, affectionately. "I have always been an admirer of a pretty face myself, but you see the old saying, 'Handsome is that handsome does,' is the best and truest after all."

THE ART OF LIVING TOGETHER.

The following motto was on the wall of a woman's bedroom: "Let us take hands and help each other today, because we are alive together."

She is but a bride of a year, and that is the sentiment with which she furnished her bedroom and tries to carry out in her everyday life. The hard blow we give with a word, the mean thoughts or harsh judgment recoil on ourselves. No woman who is hard and critical is happy.

"Take hands and help each other today" is the sure road to contentment and happiness.—Ex.

Do not, as you hope for success, spend time in idleness.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

In Erskine church next Sunday morning Rev. C. W. Nicol's subject will be "Breaking the Seals," being the third of the series on "Peeps into Revelations."

Officers elected for the ensuing year at the annual meeting of the Ladies' Aid Society of St. Paul's church are: President, Mrs. W. D. Armstrong; vice-presidents, Mrs. J. A. McKinley, Mrs. H. Waters and Mrs. W. J. Irvine; treasurer, Mrs. C. H. Thorburn; secretary, Miss J. Lindsay; executive committee, Mrs. Jae. Lindeay, Mrs. E. S. McPhail, Mrs. Wm. Smith, Miss L. Ross, Mrs. W. McGiffin and Mrs. W. H. Taylor. A free will offering for the year of \$112.50 was reported.

The annual meeting of the Ladies' Aid of the Glebe church was held last week at the home of Mrs. E. M. Engrem, 112 Fourth avenue, and a happy time was enjoyed by the large number of members present. By the treasurer's report it was shown that the organ fund has now reached the sum of \$750. During the year a quantity of linen and tableware was purchased for use in the church parlors. The Union Rescue Mission and other philanthropic institutions have received assistance, while contributions were made to several needy families. Regular visits were also made to the several hospitals. Officers elected: President, Mrs. Gordon F. Wadsworth; vice-presidents, Mrs. J. W. H. Milne, Mrs. Edwin Daubney, Mrs. McAdam, Mrs. J. Johnson, Mrs. R. Calhoun; treasurer, Mrs. E. M. Engrem; secretary, Mrs. A. S. Robertson; hospital visiting committee, Mrs. Doran, Miss Bentley, Mrs. J. Johnson.

A pleasing feature of the annual meeting of Erskine Church was the conferring of the title of pastor emeritus on Rev. Joseph White, first pastor of the church 32 years ago, and now a zealous member of the congregation. The session report indicated a membership of 743. The attendance at Sunday school totalled 1,888 for the year, with collections amounting to \$666.62. Mr. H. MacGillivray, treasurer for the mission schemes, reported larger receipts than in any previous year. Altogether \$1,309.16 had been raised. The receipts of the year, including a balance of \$1,035.27 from 1907, amounted to \$7,643.99. The expenditure for the year was \$7,236.04, including \$2,000 expended on reducing the principal on church debt. The treasurer commences 1909 with a balance of \$407.93. There were also satisfactory reports from the W.F.M.S., Young People's Society, and Men's Association. On the recommendation of the Board of Management a self-denial week was decided on, when every wage earner in the congregation will be asked to give one week's wages during the year in reduction of the church debt, which amounts to \$25,500.

At the annual meeting of Bank street congregation the session reported a total membership of 655. The report of the Sunday school indicated a roll of 375, an increase of 50 members. The collections amounted to \$361.71, to which should be added \$72.73 from the Chinese school. The Y. P. Association reported receipts of \$623.26. The W.F.M.S., Mrs. J. H. Turnbull president and Mrs. T. S. Kirby secretary, sent during the year a box containing \$44 worth of clothing to the Regina Industrial School. The contributions amounted to \$145. The Girls' Foreign Missionary Society,

a new but flourishing association, gave a report, read by Miss Jessie Dewar. This association has helped considerably in preparing the boxes of clothing. The M. M. Society of the congregation undertakes to raise, during the year, the sum of \$2,700 towards the Layman's Missionary Movement. The expenditure of the year amounted to \$7,126.76, showing a deficit of \$425.06, which was covered by a loan. The Board of Management for the ensuing year: T. Sydney Kirby, G. M. Hutchison, T. K. Brown, D. T. Maeson, W. A. Fraser, Sam Stewart, Wm. Hardie, J. M. Young, R. S. Simpson, W. H. Noble and F. O. C. Hutchison. The auditors are: J. D. McGregor and R. Tanner.

At the annual meeting of Knox church the reports presented indicated a prosperous year for the congregation. The membership is now 406, and the ordinary receipts amounted to \$6,223.45. Last year the salary of Dr. Ramsay was increased; this year additions were made to the salaries of the organist and caretaker, the former getting an advance of \$200, and the latter \$100. The total amount raised for missions was \$4,553.77, which was \$1,600 in advance of any previous year. Of this, the general missionary contributions amounted to \$2,645; the Sunday school raised \$100, the Women's Foreign Missionary Society, \$214. For the Bible Society \$108.25 was raised; for the Lord's Day Alliance, \$27; for the Montreal College, \$100; for the Ottawa Ladies' College, \$133.34, besides the large amount of \$466.78 raised for the Men's Rescue Mission. The Ladies' Aid reported receipts of \$377.98; and the collections at the Chinese classes amounted to \$39.91. A motion was passed asking the Temporal Committee to consider the question of increased accommodation for the Sunday school; and in this connection one speaker advocated the sale of the present site and securing elsewhere property for a new church.

The reports presented at the 18th annual meeting of Stewarston Church showed healthy progress in every department of the work. The membership is now 688, and the total receipts from all quarters amounted to \$9,904.85. During the past year the debt on building was reduced by \$2,000. What is aimed at is to pay at least \$1,000 per year for reduction of debt on the church property. There is an average school attendance of 305, and the receipts from the scholars were \$396.96. There was an attendance of 15 at the Chinese classes. This branch of the work is in charge of Miss Jean McConnell, the efficient superintendent, who urgently asks for more teachers. During the year the Ladies' Aid had raised the handsome sum of \$718.80, of which \$690 had been paid in on building fund account. The W.F.M. Auxiliary reported receipts for the year of \$152.25, and the thank offering amounted to \$36.65. The pastor, Rev. W. A. McIlroy, presided, and the proceedings throughout were most harmonious.

N. Y. Observer:—"Hear ye the word of the Lord!" How much there is of that sort of admonition in the Bible! The warning indeed needs to be repeated over and over again. The last thing that many men care or dare to hear is the word of the Lord their Maker. And yet that word, when heard and obeyed, secures their best peace and guarantees their highest welfare and development for-ever-more.

TORONTO.

Cooke's church raised \$7,788.50 during last year. Out of this \$1,000 was paid off the church debt and \$793 forwarded to missions.

Dovercourt road church has increased from 785 to 920 in membership and raised nearly \$10,000. The sum of \$1,579 was paid off the church debt and \$1,800 on the new organ.

Mr. W. Gordon Mills, organist and choir-master of Cooke's church, has resigned that position owing to ill-health.

Rev. J. W. Gordon, of Maple, was the preacher in Wyehood church on the 10th inst.

The Board of Managers of Victoria church, on the eve of his departure to Winnipeg, presented Mr. John McEachern with a beautifully engrossed address, expressive of the high esteem entertained for him by his fellow members. The loss sustained by Victoria church in Mr. McEachern's removal will be the gain of the congregation he joins in the Capital of the prairie province.

The cradle roll of the Wyehood church, of which Mrs. (Rev.) W. A. Macartagart is president, gave a unique entertainment to the babies yesterday afternoon. The cradle roll has about 100 children under four years of age on the list. About 35 mothers with their babies were present. Each of the little tots was presented with a Christmas card, a grab bag and candy toys. Supper and a social hour followed.

With a membership of over 1,000, West church, Rev. Dr. Turnbull, pastor, will move to a new site on College street, in the vicinity of Grace street, if the neighboring congregations of College street, corner of Bathurst; Chalmers, corner Dundas and Dovercourt, and Dovercourt, on Dovercourt road, do not feel that it would interfere with their work. Having conducted a mission in the district for over 20 years, West church would appear to have established a claim to the new site.

The dedicatory services in the new Knox church on 10th inst. were not only very largely attended, but were peculiarly impressive. The handsome building was comfortably filled long before time for service in the morning, and by 11 o'clock a number of persons were standing, although there was seating accommodation for about 1,200 people. In the evening the audience was still larger. Rev. Francis L. Paton, president of the theological seminary, Princeton, N.J., and formerly president of Princeton University, was the preacher of the day and the dedication prayer and address at the morning service was delivered by Rev. A. B. Winchester, minister of the church, while Rev. J. G. Miller, assistant, read the lesson and Rev. Dr. Parsons, for twenty years minister of the old church, but now retired, led in prayer. On the platform besides those mentioned were Rev. Dr. McLaren, Rev. Dr. Somerville, and Rev. Dr. McMillan, father of the young organist of the church. The new edifice, which is situated on Spadina avenue, near Harbor street, is a very handsome building of Credit Valley stone, with Indiana limestone decorations. It is of the modernized gothic style of architecture. The cost of the whole property, including the grounds and Sunday school, is \$225,000.

Rev. E. H. Kellogg, son of the late Rev. L. Kellogg, at present in Canada from India, has been preaching in the Rosedale church.

WESTERN ONTARIO.

At a Laymen's Missionary Movement banquet, held in St. Andrew's lecture room, Thamesford, last week, it was decided to aim at giving \$4.00 per member per year in support of missions.

Mr. and Mrs. John Harrison have been presented by the Rutherford Presbyterians with a complete set of the works of Charles Dickens in fifteen volumes, in slight recognition of their services in the choir.

At the annual meeting of King Street church, London, Rev. James Rollins, pastor, optimistic reports were presented, showing steady progress in all departments. The membership is now 509, after removing 62 names from the roll. The Sunday school is attended by 340 scholars.

The Hyde Park people did not forget their pastor and his wife during the holiday season. At Christmas, Mrs. Nixon was presented with a well-filled purse as an appreciation of her services as organist; and last week Rev. Dr. Nixon was given a fine fur and beaver cloth overcoat. Both gifts were accompanied by the good wishes of the donors.

The "So" St. Andrew's church is in a flourishing condition. The salary of the pastor, Rev. Mr. Reid, has been increased to two thousand dollars, and the receipts during the year were upwards of five thousand dollars. This year the building committee expect to largely reduce the debt of \$18,000, which stands against the new edifice. The Ladies' Aid Society are doing their share nobly. During 1908 they got about \$1,500 together, and they have sufficient on hand to defray the remaining debt on the big pipe organ which was installed at the opening of the new church.

On the evening of January 14th, Rev. R. G. MacBeth, of Paris, gave a lecture in Chalmers' Church, Woodstock, on the "Life and Work of Dr. Robertson, the Superintendent." The subject had a very special interest there as it was in Chalmers' Church that Dr. Robertson first came to the communion table when a young school teacher near the city. Dr. McMullen was amongst those present and in moving a vote of thanks referred in a most interesting way to the meeting of the Presbytery of Paris when he had felt impelled to move in the direction of translating Dr. Robertson from the pastorate at Norwich to the work in the West for which he was so wonderfully fitted. The evening on which Mr. MacBeth gave the lecture was the annual meeting of the Missionary Association of Chalmers' Church which under the ministry of Rev. Henry Dickie, D.D., is developing a strong missionary spirit. The weekly envelope for missions is in use and the receipts for 1908 show a very considerable increase over any previous year. The meeting on the occasion was a marked success.

MONTREAL.

Rev. Dr. John Pringle, recently of the Yukon, accepts the call from Sidney, N.S., and his induction will take place early in February.

It is expected that Rev. J. B. MacLean, at present minister in charge of Chalmers' church, will accept the call to St. Andrew's, Huntingdon.

Rev. J. E. Ducloux, M.A., of Valleyfield has been called to Edmonton, Alta., and his resignation of his present charge is in the hands of the Presbytery. Rev. J. L. George of Calvin church has also resigned.

St. Giles' church has now a membership of 500, and the contributions last year for all purposes amounted to \$8,300. In a few months the congregation will have its own missionary in Honan, and has promised \$2,000 a year as a result of the Laymen's Missionary Movement. The minister's salary has been increased to \$2,000.

EASTERN ONTARIO.

Steps are being taken to erect a new church for the Monkland congregation.

The induction of Rev. John Pate, as minister of Knox Church, Lancaster, will take place on February 2nd.

The Rev. J. H. Turnbull, M.A., of Ottawa, conducted anniversary services in the Russell Church last Sunday.

At the annual meeting of St. Andrew's Church, Lancaster, Rev. J. U. Tanner, the pastor, had his salary increased by \$200; and this increase was made retroactive to cover the past year.

Rev. John Pate, who is called Knox Church, Lancaster, has been preaching with great acceptance in the Appleton Church. Rev. H. H. Turner of Lakefield, will occupy the pulpit on 17th and 24th inst.

The reports at the annual meeting of Knox Church, Roxborough, indicated that more money had been received than in any previous year; the pastor had been paid monthly and in full, and there was a substantial balance on hand.

A mistake was made last week in saying that Rev. S. A. Wood, of Metcalfe, conducted anniversary services in St. John's, Cornwall. The minister of St. John's, Rev. N. H. MacGillivray, preached anniversary services at Metcalfe, Mr. Wood taking the pulpit in Cornwall.

Rev. N. and Mrs. Waddell, of Williamstown, have been celebrating the 25th anniversary of their marriage, when a number of friends from Winchester, North Gower and Aultsville assembled at the manse to offer their congratulations. They brought with them a number of suitable gifts.

The Ladies' Aid of Knox Church, Vars, (Rev. Wm. Black, pastor) reports a successful year, with receipts of \$322.78. At the annual meeting held at the home of Mrs. J. S. Nelson, the following officers were elected:—Honorary President, Mrs. J. J. Empey; President, Mrs. Black; 1st Vice-president, Mrs. W. G. Gauley; 2nd Vice-president, Mrs. J. S. Nelson; Treasurer, Mrs. Jos. Fraser; Secretary, Miss M. Empey; Organist, Mrs. Dunning.

At the annual meeting of St. Andrew's congregation, Carleton Place, Rev. Mr. Monds, pastor, in the chair, the session reported 28 additions to the membership, and 11 baptisms during the year. The receipts amounted to \$2,667; expenditure, \$2,643, leaving a surplus of \$23. For the church schemes \$735 were raised, with additions from W.F.M.S. of \$385. Three new members were added to the Board of Management, viz: Messrs. G. A. Burgess, N. Carmichael and W. H. Matthews.

Damaged by fire in October last, the Newburgh Church, Rev. Gandier, pastor, has been thoroughly repaired. A complete new roof has been laid, the interior papered, painted and grained, the platform enlarged, new carpeting and matting laid throughout, and a new pulpit placed in position. The reopening took place last Sunday, when Rev. Dr. MacTavish, of Cooke's Church, Kingston, preached inspiring sermons morning and evening. On Monday evening, Rev. J. R. Conn, of Napanee, gave an interesting lecture on "Edison and his Inventions" to a large audience.

The annual congregational meeting at Bobcaygeon took the form, this year, of a congregational reunion. Invitations were mailed to every family and adherent to be guests at tea of the session and Board of Managers, and the response was such that the school room was inadequate to accommodate those who came. The managers had the business well arranged, and it took only a few minutes to dispose of it. There was found to be a balance to

the good of \$104, and at Dunsford of \$148. Rev. W. G. Smith, the pastor, during the evening was presented with a eulogistic address and a goodly sized cheque.

Holiday doings this year in the Woodlands congregation were characterized with more than usual interest. Rev. Norman MacLeod of Brockville lectured again at Aultsville to the renewed delight of his former parishioners. At Pleasant Valley Mr. Chas. Cooke of the Stewarton church choir, Ottawa, sang himself into the affectionate memories of a large and crowded audience. Santa Claus was much in evidence at the various Sunday school trees. At St. Matthew's the organist received a very suitable purse. At Aultsville the superintendent was presented with a collection of beautiful paintings, while a handsome centre table was placed in the manse.

A well-deserved tribute of respect was paid to Rev. D. Strachan, who is removing to Toronto after eleven years' ministry in St. John's Church, Brockville. On the evening of the 14th instant, Mr. Strachan was the guest of the Board of Trade, and citizens of the number of 200, when the Hon. G. P. Graham, Minister of Railways, Hon. W. J. Hanna, Provincial Secretary, Hon. Senator Derbyshire, among other prominent men, were present to do him honor. Mr. Strachan has accepted the pastorate of an important charge in Rosedale, the beautiful residential suburb of Toronto.

At the supper in Knox Church, Cornwall, in connection with the Laymen's Missionary Movement about ninety were present with Mr. Wm. Dingwall presiding. The supper was provided by the ladies, and right well did they carry out their self-imposed task. An inspiring address by Mr. Robert Munro, a prominent and earnest church worker in Montreal, was the event of the evening.

Rev. N. H. McGillivray, of St. John's Church, was present and spoke briefly urging the men to bestir themselves to this great work. Dr. Alguire, in moving a vote of thanks to the speaker, vigorously pointed out that all other enterprises become insignificant in the light of the evangelization of the world, and hoped Knox Church would soon have a foreign missionary of their own.

TORONTO.

St. James' Square church is being most acceptably supplied by Rev. Louis H. Jordan, B.D., a former pastor, who recently returned from Europe, and is spending a few months in Canada. Mr. Jordan's pen is not idle, and before long the reading public will again hear from him.

The Deer Park congregation is considering the removal of their church to a new location, and the selection of a site is causing no little controversy. The receipts for the past year amounted to \$4,303.68, with disbursements of \$64.25 in excess. At the annual meeting a motion was adopted expressing regret at the resignation of Rev. D. L. Hossack, which had been a severe loss to the congregation.

HAMILTON NOTES.

The following have been ordained elders in St. Andrew's church, the pastor, Rev. J. A. Wilson, officiating at the impressive service: Messrs. James Crombie, A. F. Wright, and George Penny.

Erskine congregation, Rev. S. C. Russell, pastor, made a good showing at the annual meeting. There was an increase of 50 in the membership; the receipts amounted to \$4,648.72, while the disbursements were \$15.53 less. The congregation has liabilities of \$9,730, while the assets are valued at \$35,000.

HEALTH AND HOME HINTS.

A littleorris root added to the water in which handkerchiefs are boiled will impart a faint scent of violets.

An apple kept in a cake box will keep a moderately rich cake moist and fresh. The apple should be renewed when it become withered.

Ammonia kills grease by a chemical process and lends luster to silver in the same manner. Therefore a little in the water in which silver is washed is a good thing.

Wind a soft stout string around the neck of a bottle twice, and while some one holds it draw the string back and forth at great speed. This friction heats and expands the neck so that a tight stopper is easily removed.

Breakfast dish.—Chop scraps of boiled ham fine, and heat by throwing them into a hot frying pan. Beat two or more eggs, according to the quantity of ham, and pour into a hot, buttered pan on the stove; when it is brown on one side, spread the ham on half of it and turn the other half over it.

Tomato Cream Soup:—Scald one quart of milk with half an onion, five or six cloves, a bit of bay leaf, a sprig of parsley, and two-thirds a cup of stale bread-crumbs. Remove the seasoning, and pass the bread through a sieve. Cook two cups of tomatoes with two teaspoons of sugar fifteen minutes; add one-fourth a teaspoon of soda, pass through a sieve, and add to the bread and milk. Add five tablespoons of butter in bits, and season with salt and pepper.

Creole Chicken:—Joint a young fowl; season with salt and pepper, and fry to a golden brown in hot salt pork fat, or butter, together with two onions sliced thin. When all are well browned remove the fowl, and cook one-fourth a cup of flour in the fat; then add one cup each of white stock and tomato pulp, and in this simmer the fowl until tender, adding more stock if needed. Arrange the joints in a circle on a serving dish. To the sauce add a tablespoon of tarragon vinegar, and other seasonings as desired, and reheat in it one-fourth pound of macaroni cooked and blanched. With this fill in the centre of the dish.

A MERRY GAME.

What to Eat furnishes a list of questions, the answer to each being a well-known berry. The prize for the one guessing correctly the most answers to the questions may be a box of candied fruit or candy strawberries or a pretty fruit plate. Here are the questions:

- 1 What berry is a domestic fowl? Gooseberry.
- 2 What berry is a glistening drop? Dewberry.
- 3 What berry is a harsh sound? Rasp-berry.
- 4 What berry is a lady's useful implement? Thimble-berry.
- 5 What berry is the first part of the title of a popular novel? Huckleberry (Finn).
- 6 What berry is a primitive woman Squaw-berry.
- 7 What berry is a filmy cloth? Mul-berry.
- 8 What berry is part of a fence? Barb-ery.
- 9 What berry is a too common drink? Wine-berry.
- 10 What berry is a summer month? June-berry.
- 11 What berry is a season and a color? Wint-ergreen-berry.
- 12 What berry is a festival emblem? Holly-berry.
- 13 What berry is the emblem of mourning? Black-berry.

SPARKLES.

The Lady: Generally speaking, women are—
The Cynic: Yes, they are.
The Lady: Are what?
The Cynic: Generally speaking.

The politician, caught with the goods, was counseled by his friends to stay and face the music.

For an instant he listened to the clamor of denunciation.

"Great Scott," he exclaimed impatiently, "do you call that music?"

A moment later he was out of hearing.

"Hurry up, Tommy!" called mother from downstairs. "We're late now. Have you got your shoes on?"
"Yes, mamma—all but one."

The Maid—Do you believe it's unlucky to get married on Friday?
The Abominable Bachelor—Certainly. Why should Friday be an exception?

Captain—In a few minutes we will cross the equator.

Lady Passenger—Oh, won't that be lovely! I've heard so much about the equator! Lizette, go and get my opera glasses!

A young man married against the wishes of his parents, and, in telling a friend how to break the news to them, said:

"Tell them first that I am dead, and gently work up to the climax."

Explorer (relating tiger story)—There was the great beast right in front of me. I was unarmed, and it was clearly necessary to terrify him into submission. What did I do? I—

Excited listener (who has heard about the power of the human eye)—I know. You—you 11-looked at him.—Punch.

"Begorrah!" old Paddy O'Flaherty cried,

"Yez c'n say what yez like, but that newspaper lied.

It said I c'd see the eclipse if I'd smoke A small bit of glass. Sure a piece I hov broke

And filled up me poipe with the bits nate and small,
And sure not a bit c'd I loight it at all!"

Mrs. Mugins—My husband is a perfect crank.

Mrs. Bugins—All husbands are, my dear.

Mrs. Mugins—But fancy a man who complains that my mustard plasters are not as strong as those his mother used to make.

Liquor and Tobacco Habits

A. McTaggart, M.D., C.M., 75 Yonge St., Toronto, Canada.

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

Sir W. R. Meredith, Chief Justice.
Hon. G. W. Ross, ex-Premier of Ontario.

Rev. N. Burwash, President Victoria College.

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

Right Rev. A. Sweatman, Archbishop of Canada.

Rev. Wm. McLaren, D.D., ex-principal of Knox College, Toronto.

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

Consultation or correspondence invited.

LA GRIPPE'S VICTIMS

Left Weak, Miserable and a Prey to Disease in Many Forms.

La Grippe starts with a sneeze—and ends with a complication of troubles. It lays the strong man on his back; it tortures him with fevers and chills, headaches and backaches. It leaves him a prey to pneumonia, bronchitis, consumption and other deadly diseases. You can avoid La Grippe entirely by keeping your blood rich and red by the occasional use of Dr. Williams' Pink Pills. If you have not done this and the disease lays you low, you can banish all its evil after effects with this same great blood-building, nerve restoring medicine. Here is proof of the wonderful power of Dr. Williams' Pink Pills over disease.

Mr. P. E. Paulin, Collector of Customs at Caraquet, N.B., says:—"In the winter of 1907 I had a very severe attack of la grippe, which broke me down entirely. I had to take to bed for several weeks. During that time I employed a doctor, but without benefit, fact I seemed to be getting worse and worse. I did not sleep; suffered from night sweats, and had no appetite. I was really a physical wreck. On a former occasion I had used Dr. Williams' Pink Pills for general debility, with great benefit so I decided to again try them. I sent for half a dozen boxes and began to use them at once. When taking the second box I began to feel quite a change in my condition. I was able to walk about the house and my appetite was improving. From that on I gained strength every day, and before the six boxes were done I was able to return to the office and attend to my work. Now I enjoy the best of health, and although 63 years old, am feeling quite young. I think Dr. Williams' Pink Pills a splendid medicine for troubles of this kind."

Dr. Williams' Pink Pills are a blood-making, nerve-restoring tonic. In this way they cure anaemia, indigestion, rheumatism, neuralgia, St. Vitus dance, and partial paralysis. They are the best medicine in the world for the ailments of girlhood and womanhood. Sold by medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 from the Dr. Williams' Medicine Co., Brockville, Ont.

TED AND THE WOOD PILE.

"I'll be glad when I get that whole pile of wood in. Then I'll be through with it, won't I, mother?"

"No, Ted. You know I shall want you to carry out the ashes, after the wood is burned up," answered mother.

"Then I'll be through with it, mother!"

"No, I think not," answered mother, while Ted's eyes grew big with wonder. "You will scatter the ashes on the corn-field, and father will plow them in in the spring. Then you will help him plant the corn, you know. The corn will grow, eating the ashes and ground about it, and by and by you will eat the sweet corn."

"Oh, we'll sort of eat the wood ourselves, and that will be the end of the old wood-pile."

"Not quite," said mother. "There will be cobs left, and stalks of corn. We may feed them to the pigs, or to the cows, and that will give us meat or milk."

"Well, I never knew before that there was so much in a wood-pile," said Ted.

A course of study is to be inaugurated in Trinity College, Dublin, for graduates who are desirous of adopting journalism as a profession.

**Grand Trunk
Railway System**

MONTREAL

8.30 a.m. (daily) 3.15 p.m. (Week days) 4.30 p.m. (daily).

4.30 p.m. (daily)

New York and Boston

Through Sleeping Cars.

8.35 a.m., 11.50 a.m., 5.00 p.m. (Week days)

Pembroke, Renfrew, Arnprior

and Intermediate Points.

11.50 a.m. (Week days)

Algonquin Park,

Parry Sound

North Bay

Through Cafe Sleeping Cars to New York Daily.

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

**CANADIAN
PACIFIC**

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

b 8.15 a.m.; b 8.30 p.m.

VIA SHORT LINE FROM CENTRAL STATION.

a 5.00 a.m.; b 8.45 a.m.; a 2.30 p.m.; b 4.00 p.m.; c 8.25 p.m.

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

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

a Daily; b Daily except Sunday & Sunday only.

GEO. DUNCAN,

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

**New York and Ottawa
Line**

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

And arrive at the following Stations Daily except Sunday:—

1.30 a.m.	Finch	5.47 p.m.
5.35 a.m.	Cornwall	6.34 p.m.
12.53 p.m.	Kingston	1.43 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.37 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.00 p.m.	Buffalo	8.35 a.m.

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

Ticket Office, 55 Sparks St., and Central Station. Phone 15 or 1130.

TOOKE'S SHIRTS

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

R. J. TOOKE,

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

MONTREAL

**PRESBYTERIAN
BROTHERHOOD**

Report of the First Convention at Indianapolis, November 13th to 15th. A complete Handbook for the Brotherhood and its Work.

Paper Cover, 25 Cents, Postpaid, Cloth, 40 Cents, Postpaid.

"The keynote of the convention was loyalty to God and the Church. Its most noticeable feature was not size, though it was larger than the General Assembly; nor was it eloquence, though the 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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KOOTENAY FRUITLANDS

Choice tracts from ten acres to one thousand acres, on Kootenay Lake, Arrow Lakes, Slocan Lake, and in the subdistricts known as Nakusp, Burton City, Fire Valley, Deer Park and Crawford Bay. We can give you ground floor prices on land that will stand closest inspection. Write us.

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FRUIT LANDS AND REAL ESTATE

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Nelson, B.C.

**Ministers, Teachers,
Students @ Business Men**

Subscribe to the Organ of French Protestants,

**L'AURORE
(THE DAWN)**

A clean, newsy, up-to-date Family Paper, edited with care and written in simple, pure and classical French. Good reading for those who know or who want to learn French.

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17 BLEURY STREET, - - MONTREAL
In the U.S. \$1.25 per year and in Montreal, by mail \$1.50

**MacIennan Bros.,
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Grain of all Kinds.

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

500,000 BUSHELS OF OATS WANTED;

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

**WESTON'S
SODA
BISCUITS**

Are in every respect a Superior Biscuit

We guarantee every pound. A trial will convince.

**ALWAYS ASK FOR
WESTON'S BISCUITS**

THE DRINK HABIT

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

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

FITZ CURE CO.,

P.O. Box 214, Toronto.

GO TO

WALKER'S

For an Ice Cream Soda or A Fresh Box of Bon Bons
GATES & HODGSON
Successors to Walker's

Sparks Street. Phone 750

MARRIAGE LICENSES

ISSUED BY

JOHN M. M. DUFF,

107 St. James Street and

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MONTREAL QUE

**"ST. AUGUSTINE"
(REGISTERED)**

The Perfect Communion Wine.

Cases, 12 Quarts, \$4.50

Cases, 24 Pints, - \$5.50

F.O. B. BRANTFORD

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

Manufacturers and Proprietors



Department of Railway and Canals,
Canada.

**TRENT CANAL
LINDSAY SECTION,
NOTICE TO CONTRACTORS**

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

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

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

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

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

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

The lowest or any tender not necessarily accepted.

By Order,

L. K. JONES,

Secretary.

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



SEALED TENDERS, addressed to the undersigned and endorsed "Tender for Wiring, Museum Offices, Experimental Farm, Ottawa," will be received until 4.00 p.m. Monday, January 4, 1909, for the work mentioned.

Plans and specifications may be seen at the Department of Public Works, Ottawa, where all necessary information can be obtained.

By Order,

NAPOLEON TESSIER,

Secretary.

Department of Public Works,
Ottawa, December 23, 1908.

Newspapers will not be paid for this advertisement if they insert it without authority from the Department.

**500 ACRES
IN NURSERY STOCK**

AGENTS wanted at once to sell for Fall 1908 and Spring 1909 delivery; whole or part time; liberal terms; outfit free.

The

Thos. W. Bowman & Son Co., Ltd.

RIDGEVILLE, ONT.

The Rev. W. M. Clow

has written a very telling book on a great theme. "There is nothing more needed at present," says the Scottish Review, "than such a statement of 'The Atonement' as will commend itself to the modern mind and heart. A volume like this one before us, proceeding from a preacher of the ability and experience of Mr. Clow, is therefore to be cordially welcomed. Mr Clow writes very effectively. 'The Cross in Christian Experience' is a vital and most valuable book. It is 'modern' in the best sense, while upholding 'the one faith.' We can only hope it will be widely read by occupants of both pew and pulpit, and by some who enter neither."

**THE CROSS IN
CHRISTIAN
EXPERIENCE**

By the Rev. W. M. CLOW, B.D.

PRICE \$1.50

Hodder & Stoughton, Warwick Square, London, E. C.

UPPER CANADA TRACT SOCIETY,

JAS. M. ROBERTSON, Depository.

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One Hundred and Seventy-Five Dollars

Is what it would cost you to subscribe for the thirty or forty English quarterlies, monthly reviews and magazines, and literary and political weekly journals, which are drawn upon regularly for the weekly numbers of

THE LIVING AGE

But THE LIVING AGE sifts all the material for you, and gives you unchanged and unabridged, week by week, in an attractive form, all that is best worth reading in this long list of periodicals: essays: literary, art and musical criticism; travel and descriptive articles, poetry, fiction, and, best of all, the freshest discussions of international affairs and world politics by the most brilliant writers in England.

The fact that THE LIVING AGE has been published for more than 64 years without missing an issue and that it has no competitor in its field indicates that it does this service well.

THE LIVING AGE, containing 64 pages weekly, and presenting, in a year, so much material as two of the four-dollar magazines, will cost you only SIX DOLLARS A YEAR. Or, if you want to become acquainted with it before subscribing for a year, your name will be entered for a THREE MONTHS' TRIAL SUBSCRIPTION (13 numbers) for ONE DOLLAR. Specimen copy free on request. New subscribers for 1909 will receive free the remaining numbers of 1908 from the date on which their subscriptions reach the publishers.

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



**Synopsis of Canadian North-
West.**

HOMESTEAD REGULATIONS

A NY even-numbered section of Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 15 years of age, to the extent of one-quarter section of 160 acres, more or less.

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

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

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



Department of Railways & Canals

DOMINION CANALS

Notice to Dealers in Cement

SEALED TENDERS, endorsed "Tender for Cement," will be received by the undersigned up to 16 o'clock on Friday, the 29th January, 1909, for the supply some 160,000 barrels of cement more or less, required for the construction and maintenance of the various canals of the Dominion and to be delivered in such quantities, at such places and at such times as may be directed.

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

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

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

By Order,

L. K. JONES,

Secretary.

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

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