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# Dominion Presbyterian

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OTTAWA WEDNESDAY, JANUARY 5, 1910.

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## A THANKFUL HEART.

BY GEORGE HERBERT.

Thou that hast given so much to me,  
Give one thing more, a grateful heart.  
See how Thy beggar works on Thee by art.

He makes Thy gifts occasions more,  
And says, if he in this be crossed,  
All Thou hast given him heretofore is lost.

Wherefore I cry and cry again,  
And in no quiet canst Thou be  
Till I a thankful heart obtain of Thee:

Not thankful, when it pleaseth me;  
As if Thy blessings had spare days;  
But such a heart, whose pulse may be Thy praise.

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## BIRTHS.

At 29 Roxborough west, Toronto, on Saturday, Dec. 25, 1909 (Christmas Day), to Mr. and Mrs. G. Mercey Anderson, a daughter.

On Dec. 20, 1909, at Ponoka, Alberta, the wife of Gordon Crozier, of a daughter.

On Christmas Day, at 459 Huron street, Toronto, the wife of E. A. Langmuir, a daughter.

In Westport, on Nov. 25, to Mr. and Mrs. Morgan J. McMartin, a daughter.

On Dec. 23, 1909, at 521 Huron street, Toronto, to Mr. and Mrs. Murray Woodbridge, a daughter.

## MARRIAGES.

At the home of the bride's parents, Dec. 9, by Rev. J. M. McAllister, B.A., a former pastor, assisted by Rev. A. H. Macfarlane, Mr. Morley Burroughs, of Melfort, Sask., to Miss Cecilia, daughter of Mr. and Mrs. David Cameron, of Beekwith.

On Dec. 25, 1909, by the Rev. A. J. Mann, Murray Wilson, of Cunningham, to Annie, youngest daughter of Mr. J. C. Gilchrist, Woodville, Ont.

At the manse, Lachute, Que., Dec. 22, 1909, by the Rev. Thos. A. Mitchell, Thos. Morrow, of Laurel, Que., to Laura Birk, of Lost River, Que.

At the home of the bride's mother, Lachute, Que., on Dec. 22, 1909, by the Rev. Thos. A. Mitchell, William James Craig to Rosie Vivaldi, both of Lachute, Que.

## DEATHS.

In Carleton Place Dec. 20, John McIntosh, aged 58 years.

At Cardinal, on Dec. 16, 1909, Christie Anne Hamilton, sister of John Hamilton, of Newington, and wife of Mr. Hodge, of Cardinal.

On Dec. 27, 1909, at her late residence, 57 Bellevue avenue, Jessie McLaren, beloved wife of Wm. Galloway, in her 81st year.

At 245 Ontario street, Stratford, on Christmas Day, Sarah Holwell, dearly beloved wife of S. Reid Stewart.

On Dec. 16, 1909, at her late residence, 519 Dovercourt Road, Toronto, Sarah Vernon, beloved wife of Norman F. Paiverson, K.C.

At Clayton, on Dec. 7, Janet Watt, relict of the late James Robertson, aged 75 years.

At Buffalo, N. Y., on Nov. 12, Agnes McIlraith, relict of the late Wm. Russell, aged 82 years and 9 months.

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## NOTE AND COMMENT

A strong earthquake was recorded on the seismographs in the United States on New Year's Day. It is estimated that it occurred 2,000 miles south of Washington.

One of those knighted by King Edward VII in honor of his sixty-eighth birthday was Rev. Dr. Robertson Nicoll, editor of the "British Weekly," a religious journal of commanding ability.

The Russian Government is planning a number of additional railroads. There is room for them in a large country, but the government expects to find the capital abroad, principally in England. Lending money to Russia must be attended with considerable risk.

When a great nation meets with a great loss there are great resources of endurance: but in the first week of last month one storm cost Newfoundland fifteen lives and \$50,000. It swept all over the island and its coasts, and all the victims of the storm were native Newfoundlanders.

Sir Frederick Macmillan, a descendant of the founder of the Reformed Scotch Presbyterian Church, two hundred years ago, has just been knighted for his services as president of the National Hospital for Paralysis and Epilepsy. He is the head of the Macmillan Company, London, Toronto and New York.

The effort of the different denominations in South Africa to unite and form one strong Evangelical Church is meeting with difficulties. The Dutch Reformed Church declines to come in, and the Wesleyans think the time is not yet ripe. The Baptists, Congregationalists and Presbyterians are still working at the problem and will hold a meeting to consider the matter early in this year.

The attacks which Editor Harvey of Harper's Weekly and the North American Review is making against all reform measures that seek to abate the evils of the liquor traffic raise the suspicion that either the editor or the owner of these periodicals is under the liquor subsidy. With very few exceptions all the high-class magazines exclude liquor advertising from their columns and many of them give substantial aid to the temperance cause.

Sir A. Conan Doyle's tract on the Congo atrocities seems to be stirring up the sentiment of England to the point when something definite will be attempted. The cover of the pamphlet shows the picture of a Congo boy, maimed by the cutting off of a foot and an arm, and this motto: "I was guaranteed by you." When Great Britain realizes that the sickening crimes against the negro race in the Congo Free State are being justified by her guarantee to King Leopold the revulsion of feeling will create a demand for their stoppage.

The sixth international convention of the Student Volunteer Movement will be held at Rochester, N.Y., December 29 to January 2, 1910. The first session will open at three o'clock on Wednesday afternoon, December 29, and will be under the direction of Mr. John R. Mott, who will preside at the sessions of the convention. Already about 3,000 students and professors from more than 600 colleges, theological seminaries and other institutions of learning have registered as delegates. The great foreign mission boards of the United States and Canada will be officially represented.

The Rev. Dr. John Glasse, who recently retired from the chair of Old Greyfriars Parish Church, Edinburgh, has joined the Rev. R. J. Campbell's Progressive League, and has intimated his full sympathy with the New Theology movement. This step is not likely to meet with much approval in the Church of Scotland.

It is strange to read in a Methodist Church paper that at a recent annual conference (in the United States) a report was made which represented that about forty out of eighty congregations in a certain district were without one mid-week prayer service. This deplorable state does not appear to be due to the wide separation of membership, but simply to a lack of religious interest. In a denomination distinguished for its evangelistic spirit and for the emphasis it puts on personal piety, such a showing is certainly remarkable.

The news of the execution of twenty-four Mohammedans, at Adana, for the participation in the massacres of last April, is one of the most encouraging signs of the renovation of the Turkish government, says the Herald and Presbyter. The punishment of crime is the first duty of government. While hundreds, and perhaps thousands, were guilty of the participation in the massacres, these executions will be sufficient to show the policy of the government in the future, and are a better guarantee of protection to the Armenians than any number of laws in their favor.

A correspondent from Nelson, B. C., writes to the "Guardian" of the wonderful spirit of unity prevailing in the West. Methodists were canvassed by laymen from the Anglican and Presbyterian churches. Presbyterians and Methodists in turn called on High Churchmen for their missionary subscriptions. Night after night men met on the same platform and worked together, Baptists and Congregationalists as well as the rest. Each individual canvassed was asked to name the Church in whose funds each gift was to be received for the purpose of evangelizing the world.

We find the following item in the Westminster, of Philadelphia:—The Ministerial Association listened to an interesting paper on Monday last by J. B. Edmondson, D.D., of Belvidere, N.J., on "The Second Coming of the Lord." It called forth some earnest words of favorable comment from the Revs. C. A. R. Janvier, M. J. Hyndman and others. Mr. Edmondson is well known in Ontario, where he filled several important pastorates before going to New Jersey. Last summer, when taking holidays, he preached for two Sundays in St. Paul's Church, Ottawa, by invitation, and also in St. John's, Almonte, a former charge. Whenever Mr. Edmondson returns to Canada he will receive a warm welcome.

There being no direct hereditary heir, the crown of Belgium passes to Prince Albert, the only son of Leopold's brother, the late Philippe, Count of Flanders. The new monarch was born April 8, 1875, and on Oct. 2, 1900, married Princess Elizabeth of Bavaria. They have three children, Prince Leopold, eight years old; Prince Charles, six years old, and Princess Marie-Jose, who was born August 4, 1906. Prince Albert is one of the most popular members of the reigning house of Belgium. His wife is equally popular, their home life being such as to attract the admiration and love of the people. He has travelled extensively, and is a man of affairs. In appearance he is strikingly like the late King, but their dispositions and temperaments have always been in marked contrast.

The State Superintendent of Education, New York, has ordered discontinuance of Bible reading in certain schools. This action was due to the demand of a Roman Catholic priest. It is a pity that the Church of Rome, remarks the Presbyterian Witness, should use its great influence to banish from our public schools the greatest book of the age. While she maintains such an attitude, this church cannot consistently denounce our schools as "godless."

Take it all in all, Thomas Chalmers produced the greatest effects, by sermons read to the people, in English pulpits oratory. He held Gladstone in a sermon for an hour and forty minutes. Chalmers was always cogitating these tremendous religious orations. One day he took Gladstone to a cottage by the water of Leith. "Chalmers went in with smiling countenance, greeting and being greeted by the people, and sat down. But he had neverling to say. He was exactly like the Duke of Wellington, who said of himself that he had no small talk. His whole mind was always full of some great subject, and he could not deviate from it. He sat smiling among the people, but he had no small talk for them and they had no large talk. So after some time we came away, he pleased to have been with the people, and they proud to have had the doctor with them." The big and little ministers who think they have no gift for pastoral visiting may learn something from this. To call and bear a friendly aspect is better than neglect; though friendly converse is better.

Dr. Francis E. Clark, well known everywhere, but especially loved and honored in Christian Endeavor circles, has written, after a trip through South America, an article for the North American Review, in which the South American republics are cleverly characterized. The gist of the article is reproduced as follows in The New York Sun: "Panama: The country of the great ditch. Columbia: One of the two or three comparatively hopeless and impossible nations of the southern hemisphere. Ecuador: Shows some signs of waking up from the sleep of ages. Bolivia: The isolated and turbulent,—but by no means the most backward of the South American states; she leads Venezuela and Ecuador in her efforts for education and the development of her resources. Peru: The 'Republic of Misfortune,' to-day more happy and prosperous than for four centuries, with a still brighter future before her. Chile: The 'Fortunate Republic'; her prosperity was her undoing; she grew extravagant, her 'getting-rich-quick' plans landed her in the same orifice in which they have landed many an individual; though she will doubtless regain her prestige, her ancient enemy, Peru, is to-day in better financial and industrial condition. Argentina: The story of Cinderella the Princess has been almost literally repeated in the history of this great and prosperous republic, in many respects the richest and most progressive of all. Uruguay: Has shown far more stability than her best friends believed possible from her mercurial people, and there is really a happy vista before her. Paraguay: Must be reckoned with the backward and unprogressive states. Brazil: 'The Boundless,' larger than the United States outside of Alaska, still largely an undeveloped nation, a country of illimitable resources and vast possibilities. Venezuela: The bad boy of the continent, an unprogressive, rebellious people, led by stiff-necked rulers; the whole idea of government and of the dignity of a republic must be taught to this people before it can be worthy of a place in the family of nations."

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWSTHE MARIOLOGY OF THE NEW  
TESTAMENT.

For all that we know of the mother of our Lord we must go to the New Testament, and when we consider the interest that is inseparable from one who was so honored in the history of redemption we must regard it as of small amount. The genealogical tables of Matthew and Luke give us the lineage of Joseph only, and we know not who were Mary's parents nor where or when she was born, nor when or where she died. In Matthew the prominent person is Joseph; in Luke it is Mary. In the Annunciation she is addressed as "the highly favored." It contains the fullest description of the greatest fact in human history—the incarnation. It also informs us that she was of the lineage of David. Here her words express faith, meekness and humility. On her immediate visit to Elizabeth she was saluted as blessed among women. She is called here the mother of the Lord and happy in having believed that the things spoken would come to pass. Then follows the sublime hymn of the magnificat in which her feelings find expression in the words: "For, behold, from this time all generations shall call me blessed."

For the next reference to Mary we must turn to Matthew, where Joseph is instructed by the angel to take unto him his betrothed wife and she brought forth her first born Son. Then follow the visit of the Magi, the flight into Egypt, the return to Judea upon the death of Herod and the settlement in Nazareth. In all of which Joseph, and not Mary is the principal figure. Turning back to Luke, we are informed that, when the shepherds told the heavenly vision, "Mary laid up their words and pondered them in her heart." After the light from heaven came the light of prophecy when the aged Simeon moderated the warmth of maternal hope with the significant words: "But a sword shall pierce thine own soul." The incident of Christ among the Jerusalem doctors, when He was twelve years old, must have admonished Joseph and Mary not to forget that this boy who seemed outwardly as others and who was so exemplary in all things, was distinct from all others and had a mission in the world which raised him above all ordinary conditions. The words with which he met his mother's complaint: "Son, why hast thou thus dealt with us?" implied that they ought not to have forgotten who and what he was; that, while Mary was his mother, his Father was in Heaven, and that it was for His business that he was now upon earth. This incident brings out that Mary was not without deep thought on this mystery of which she was the humble and submissive instrument; for "Mary kept all these sayings in her heart."

Even more significant is the conversation at the marriage in Cana of Galilee. Undoubtedly the words: "Woman! What have I to do with thee? Mine hour is not yet come!" while quite respectful, contain lenient rebuke or what Coleridge has called, "aliquid increpationis." The term, woman, and not, mother, intimates that former relations have now ceased. He certainly makes known that, in the conduct of his mission upon earth, he will brook no interference—even from his mother. From her subsequent instructions to the servants she seemed to expect some miraculous assistance. The next incident contains merely an allusion to Mary, but is most instructive. While

Christ was teaching, a certain woman cried out, "Blessed is the womb that bare thee, etc." But he said, "Ye rather, blessed are they that hear the word of God and keep it." Here he does not deny to his mother that honor by which she is blessed among women (Luke 1:42, 1:48), and which she could share with none; but he denies exclusive honor by placing all who keep the word of God along with her. They shall have all the blessedness which she can have as God's people. To do this was, if not a higher honor, a higher blessedness. The maternal relationship is thrown into the background and the moral preferred. Similar to this is the well known incident recorded in all the synoptics in which he said: "Who is my mother and who are my brethren?" And he stretched forth his hand toward his disciples and said: "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in Heaven, the same is my brother and sister and mother"; the obvious inference from which is similar to that in the previous case, namely, that all natural relationship has ceased to be of any consequence; that henceforth only those who do the will of God are esteemed his relations and, if his mother, brothers and sisters do so, he shall regard them also as his relations. In Matthew 13:55, their names are given as follows: "Is not this the carpenter's son? Is not his mother called Mary? and his brethren, James and Joseph and Simeon and Judas? And his sisters, are they not all with us?" Two of these appear afterwards as writers of two of the Epistles. Taken along with the expression first born. In Matthew and Luke, no one would think of their not being real brothers, especially when sisters are also mentioned.

This series of facts finds an appropriate conclusion in the action of Jesus amid His dying agonies on the Cross, showing that His words at other times arose from no want of filial love, when he said to his weeping mother, whose heart was now pierced with the sword as predicted by Simeon: "Woman! behold thy son!" and to the disciple, when he loved: "Behold thy Mother! And from that hour that disciple took her unto his own home." Here again the word, woman, expressed the exchange of all earthly, maternal and filial ties for those which bound her to Him as saved by faith and Him to her as her Saviour. Her last appearance in the New Testament and in history was when, in the evening of the day of the ascension, she was with the twelve and the women and His brethren. Here she is called as usual, the Mother of Jesus. The startling title, "Mother of God," was not conceived or affirmed till the fifth century of our era. In all such passages we may trace a purpose and must find an inference. They teach that nothing in our salvation is to be expected from the motherhood of Mary, while she must remain for all time an example of innocence, purity, and maternal propriety. While she must hold a peculiar place in the history of redemption upon earth, in Heaven, she must be near to Him whom she bore under her bosom. Her memory will ever be inseparable from the holiest mysteries and blessings of faith, and her name is preserved in the Apostles' Creed to be repeated to all generations in the well known clauses, "Conceived by the Holy Ghost, born of the Virgin Mary."—Allan Follock, D.D., in Presbyterian Witness.

The things that belong to men must be understood in order to be loved; the things that belong to God must be loved in order to be understood.—Pascal.

## LOCAL OPTION VOTE.

The contest of the liquor and temperance forces for supremacy in 160 municipalities of Ontario came to an end, for the time being, on Monday evening, when the polls closed. It was a bitter contest, one side fighting for their bread and butter and the other "to save the boys," according to the appeals in their literature.

The "Pioneer," the organ of the Dominion Alliance, and millions of leaflets were distributed to good effect and in addition to local ministers and lay workers who united without regard to denominational affiliations, the following speakers from outside the Dominion assisted in the temperance workers: Governor R. G. Glenn, of North Carolina; the Hon. Seaborn Wright, of Georgia; the Hon. Eugene Chaplin and Mr. Oliver Stewart, both of Chicago, and Mr. G. W. Morrow, of Detroit, Michigan. The liquor people were assisted by Mr. J. Earl Brown, advocate, of Michigan, and the Rev. W. D. Wasson, of Rhode Island. Mr. Haverson, solicitor for the License Holders' Protective Association, directed their campaign.

Involved in the contest were 551 licenses—about one-fourth of the total number in Ontario.

The results of the voting, while not quite complete, show that the three-fifths clause prevented the passing of the by-law in many places where good absolute majorities were obtained. The reports received show that the measure was carried in the following places:

Leamington, majority 50; Bobcaygeon, 19; Acton, 10; Alliston, 3; Teeswater, 11; Ailsa Craig, 23; South Dumfries, 2; Orillia, 21; Stayner, 7; Almonte, 18; Brooke (large) Renfrew, 9; Beeton, 2; Lobof township, 28; Dundfield township, 41; West Tilbury, 7; Bayfield, 1; Burford (small) Newmarket, 45; East Gwillimbury, 103; Collingwood, 22; Wainfleet, 45; Orangeville, 4; Dunchurch (small) Strathroy (large) Eastroy township, 37; Galt, 7; Brampton, 7; Bruce Mines, 4; Renfrew, 9; Cobden (small) Kingsville, 19; South Colchester, 60; Chesley, 2.

Defeated: Elora, majority 75; Parkhill, 6; Holland Landing, 33; Ayr, 36; Vienna, 12; Bath, 6; Aurora, 56; Burlington, 48; Hespeler, 57; Fergus, 13; Oakville, 46; Dutton (small) Exeter, 19; Fenelon Falls, 15; Port Perry, 27; St. Mary's, 42; Delhi, 36; Brantford, 57; Turnberry, 17; Tilverton, 3; Brussels, 2; Meaford, 8; Ficton, 13; Tottenham, 2; Clinton, 27; Cornwall, 112; Blyth, 26; Wingham, 44; Hibbert township, 100; Georgetown, 60; Bradford, 5; Cobourg, 75; Port Hope, 28; Sault Ste. Marie, 139; Steelton (small) Carleton Place, 12; Malden township, 4; Peterboro, 115; Dundas, 119; Oil Springs, 26; Kempsville, 12; Pembroke, 49; Essex, 3; Kenora, 260. Carleton Place, 12.

Repeat carried: Hensell, majority 16.

Repeat defeated: Port Carling, majority, 34; Bruce township (large).

By-laws were carried in Brockville to increase license fees and reduce number of licenses; and in St. Catharines for license reduction and in Amherstburg to increase license fee to \$600.

According to the "Mail and Empire," out of 125 municipalities heard from in the 161 municipalities where voting on local option took place yesterday, it was carried in 63 and defeated in 62.

The Canadian residents in Japan have formed a Canadian club in Yokohama, its primary object being to draw Canadians together and foster patriotism, and to unite in such work for the welfare and progress of the Dominion as may be desirable and expedient.

## JUS DIVINUM PRESBYTERIANISM.

For the sake of the unlearned, it may be necessary to explain that Jus Divinum Presbyterianism is a Presbyterianism which claims a divine right to be. There used to be a great deal of this kind, but we fear it is coming to be scarce. Much of the Presbyterianism of the present day is a spineless, boneless kind of thing, of so little worth in the eyes of its votaries that they feel no compunctions of conscience in swapping it off for something else. Such was not the kind of Presbyterianism that Calvin gave to the churches of the sixteenth century. He got his Presbyterianism at first hand from the Bible. He made this so manifest to the citizens of Geneva that they met together in their Great Council and said: "We have ordained and established to follow and to keep in our own territory the ecclesiastical polity, following which is taken out of the gospel of Christ." This explains how it was that Calvin was able to establish and maintain such a rigid discipline. He believed and taught the people to believe that the church government which he administered was of divine origin, and that he was, therefore, ruling them according to the will of God. It was this conviction that constrained him to wrestle for years in a life-and-death struggle with the turbulent democracy of Geneva. He felt that he had no option; he must make his scriptural scheme effective in the government of the city or perish in the attempt. To develop his efforts would be disloyalty to God. It was by inspiring the majority of the citizens with the same conviction that he was able finally to win the day, and to rule that city as no other city has ever been ruled.

Discipline is a lost art. We still have our definitions of an offence, and our rules of process against offenders. We feel no longer bound to call offenders to account. The sense of a divine obligation is wanting. Our Presbyterian machinery is still intact, but there is no motive power to set that part of it in motion which has to do with vindicating the honor of Christ and promoting the purity of the church. We are not under the constraint of a divine requirement to run this part of the machinery, and in as much as the running of it is disagreeable, producing painful friction, we let it stand still. Gradually the world has crept into the church until now, in most of our large cities no line can be recognized between those who profess to serve God, or those who profess to serve Him not. Elders and deacons patronize the theatre and look at and listen to the worst that daring managers venture to offer them. Bridge-whist, with accompanying prizes, is the common entertainment provided by church members and advertised unblushingly in the social columns of the newspapers. When public balls are announced on State occasions, church officials are not unfrequently announced as patrons and participants. If a church member can keep out of the police courts, and avoid indictment by the grand jury, he is not likely to have any trouble with the church session.

Perhaps it would not be a bad outcome of the present Calvin celebrations if they should result in putting a little of Calvin's zeal for purity both of doctrine and practice into those who nominally bear rule in the church. Much will be said in praise of Calvin's work in Geneva, his transforming that notoriously wicked city into a city famed for its sobriety and morals. It is easy to point out how it was done and to extol the courage of the great reformer who put his life in peril in order to do it. But who

is going to imitate his example, and try his methods on modern church life? No doubt, they would prove effective now as then. No doubt also they would raise a storm now as then. Such being the case, we shall probably excuse ourselves by suggesting that Calvin's spirit was a little too harsh, and his methods too severe. He went a little too far, and to avoid this extreme we will not go at all. We are building the sepulchres of the prophets and garnishing the tombs of the righteous. Had we not better see to it that we do not bear witness against ourselves by a total failure to exhibit the heroic zeal which we praise in them? The note of authority has not entirely gone from our pulpits, but the exercise of authority by our church course is well nigh a thing of the past. We may still tell our members with some degree of positiveness what they ought, and what they ought not to do. But that is the end of the matter, and our preaching amounts to nothing more than advice, to be accepted or rejected according to the hearer's pleasure. A little Jus divinum in this sphere of discipline would doubtless have a most wholesome effect.—Presbyterian Standard.

## WHEN DISCOURAGED.

By C. H. Wetherbe.

Many a Christian is in a critical condition when he is thoroughly discouraged, and it is because he is most apt to be inclined to slacken his zeal for the Lord, and exercise less faith in God, and pay smaller heed to divine things. A merely nominal Christian is very likely to abandon his profession of religion at a time of pungent discouragement. It has been so in thousands of instances. The professed Christians have felt that they could no longer endure such an experience, and so they quit and made no further effort to live the Christian life.

All such cases are saddening to a genuine child of God. But I have a word of advice to the Christian for his help in times of discouragement. Let him take it for granted that he will have hours of such feeling. It is an attendant of life in this world. It is connected with the frailty of human nature. What shall one do at such a time? Keep on doing full duty. Pray as earnestly as possible. It is just the time to pray. Indeed, it is more necessary for one to pray then than it is at some other time, for it is a danger point. Pray that you may not lose the spirit and exercise of prayer. Pray that you may continue to pray. It is when one is discouraged that he is tempted to think that there is no use in his continuing to pray. Satan says that it is needless to pray any more; but God and the Bible say that one ought always to pray, and not to faint.

Perhaps you have been praying for the recovery of a sick one; you become discouraged because at times that one seems to be getting worse, instead of better; but pray, even then, for with God all things are possible.

You may be praying for the conversion of a member of your family; you get discouraged because there are times when he or she seems harder in heart than formerly; but mind not that; pray all the harder, and exercise more faith when you are discouraged than when you are encouraged. You say that you cannot—you can if you determine to. Abraham did, Paul did, and you can. This is one way to grow in faith.

Dr. Cook, the discredited discoverer of the North Pole, according to a private despatch received in Ottawa, is said to be hiding in a small town in Northern Quebec, in a hotel in the Lake St. John region. He keeps, it is said, very much to himself, never going among the other guests, and has his meals sent to his room. Dr. Cook's brother has given out that he is at present in Europe. A number of reports are at present in circulation having reference to the whereabouts of Dr. Cook. They will all be taken with a large grain of salt!

## IMMERSIONIST DIFFICULTIES.

We were told a few days ago, by a most excellent woman, of a case of Baptist immersion in a little home in a country place in Kentucky. An aged man was very sick, and wished to be received into the church. There being only the Baptist church in the place, he must be immersed, of course. So a bathtub was hauled out from the city, brought into the room and filled with warm water, and then the sick man was put into it in order to satisfy the crude and undisciplined ideas of this primitive people. It is hard for any ordinary reader or student of the Bible to believe that any such thing is called for under the gospel of Jesus Christ, which is sent out to all the world, and is adapted, in the divine wisdom, to the needs of all the race.

But if immersionists have difficulty carrying out their theory they have difficulties of a different sort when they deviate from it. We read, recently, of a Baptist minister who baptized his daughter on her death-bed by sprinkling, and his association is reported to have disciplined him for it by suspension from the ministry. The New York Sun gives what are said to be the facts in the case.

The Living Church, the Episcopal paper, tells of another case of difficulty as follows: "An unbaptized woman, a regular attendant of Baptist meetings, was in a hospital in grave peril of death. She sent for the Baptist minister and sought baptism at his hands. He was, of course, unable to immerse her, but he might have told her that she would have to be baptized of desire, since she wished for it, and was hindered from having it. He did not tell her so; instead, he sent a note to the Methodist minister, saying, in substance: 'Mrs. A. is at the hospital, and wants certain ministrations which I cannot give her. Please to see her and do what she wishes.' The Methodist went, baptized her by affusion, and she recovered. She naturally she left the Anabaptists and turned Methodist."

Now we do not believe that an ordinance would be instituted and made obligatory on all which is attended with so much external difficulty and confusion as is immersion, and our study of the Word and Providence of God makes us certain that the true form of baptism is that of sprinkling, to impress the fact of the descent of the Holy Spirit upon us for cleansing of our hearts.

The Western Recorder, a Baptist paper, reports the following case, and comments upon it adversely: "Seven were to be immersed at the close of the meetings held by two churches. There were two ministers; one of them had been ordained, and the other not. The ordained man had a withered right arm, and could not immerse. The brother who had not been ordained was 'large and brawny,' but had not been authorized as yet to administer baptism. Both of them 'went down into the water.' The crippled minister stood still and the strong minister brought the candidates one at a time to him, and the crippled minister lifted his hand, 'said the ceremony,' and the strong minister 'put them under.' It is hard to determine whether this is more pathetic or ludicrous. Certainly, believing, as we do, from the Scriptures, that no such an act is called for at all, the sight of it is calculated to cause one to recoil.

The sacraments of the New Testament are simplicity itself. The cup and bread of the feast were taken to be elements of the Lord's Supper for all lands and ages, and the sprinkled water on the bare face or forehead is the true form of baptism, which has been provided for God's people and their little ones of all centuries and climes. Where there are manufactured obstructions to the simplicity of the gospel they should be swept away by those who wish to be in line with the mind of Christ.—Herald and Presbyterian.

One who thinks for himself imagines that no one ever traveled that road before. But if he would take the trouble to look at the world and the footprints of others all along the way,

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLETHE BAPTISM AND TEMPTATION  
OF JESUS.\*

As John was baptizing in the region of the Jordan, Jesus came into his congregation and presented Himself as a candidate for baptism. John recognized the greatness of the Christ and felt that it was not fitting that he should receive baptism by human hands. In the presence of the Christ John's manner suddenly changes. Yesterday he had spoken in tones of thunder, but in Jesus' presence he becomes modest and deferential. He exclaims, "I have need, O Christ, to be baptized of Thee, and comest Thou to me?" John would retire and leave his work in the hands of one whose greatness he recognizes and whose character he honors. But Jesus set at rest all hesitation and questioning, saying, "Suffer it now, for thus it becometh us to fulfil all righteousness."

The question may perplex us as to why Jesus should ask for baptism or submit to it. He was sinless and needed not to make confession nor did his spiritual life require the ordinance which he honored. The reason for Jesus' baptism may be found in his desire to place himself near to our fallen and sinful humanity. Son of God, spotless and undefiled, he would become as the Son of Man, that by His humiliation He might save the more. He bore our sins in his body on the tree. Just, he suffered for the unjust. So Christ passed into the Jordan as man's mediator, as man's representative. In all points he touched human life. John, in the hour of Christ's baptism, bears testimony to his sinlessness. But a higher witness was given to his divinity. No sooner was the ordinance administered than the heavens were opened and the Spirit of God, in the form of a dove, descended and rested upon the head of Jesus, while a voice from the unseen was heard, "This is my beloved son, in whom I am well pleased."

There are questions that here suggest themselves as regards the significance of this symbolism. In Scripture the dove is the symbol of peace and reconciliation. The dove brought to Noah the leaf which was the presage of hope and goodness. So Christ was the author of peace and hope to a troubled world. But after the baptism there came the temptation, Christ was led of the Spirit into the wilderness and there tempted of the devil. After he had fasted for forty days, the devil made appeal to him through hunger. He proposed that Christ should turn the stones into bread. The devil would send angels from heaven for his defence. If Christ should by his own power turn the stones into bread, he would by his fiat oppose the sovereignty of his father in heaven. Christ does not hesitate. The temptation is immediately repelled. The Saviour exclaims, "I have the power to turn stones into bread. But man has higher needs than bread. It were better that a man should die than dishonor God."

The second Temptation is to presumption. The devil suggests to Christ that he use his power in working a miracle for a display, by casting himself down from the pinnacle of the temple. Thus at once he would gain the favor of the people. "And here," exclaims Satan, "is Scripture to encourage you: 'He shall give his angels charge over thee; in their hands they shall

\* S. S. Lesson for January 9.—The Baptism and Temptation of Jesus.—Matt. 3:13-17; 4:1-11. Golden Text: "In that He Himself hath suffered, being tempted He is able to succor them that are tempted."—Heb. 2:18.

bear thee up, lest at any time thou dash thy foot against a stone." The sin in yielding to this temptation would be found in courting danger for a selfish end. Christ repels the suggestion with the words, "Thou shalt not tempt the Lord thy God."

The final temptation was to the exercise of power. Christ is shown all the kingdoms of the world and their glory. Then Satan promises him these possessions if he will render him divine honor. At first thought this temptation seems the weakest of the three. It seems the almost despairing attempt of Satan. Yet, perhaps, to Christ it was the strongest of the three temptations. It was not the possession of power but the use to which he might have put it, that would constitute the temptation. He could have used it for blessing the world. But he would not forego the cross. In a moment the words leap from his lips, "Thou shalt worship the Lord thy God." The devil leaves him, and angels come and minister to him. Once again the tempter came in the hour of anguish upon the cross. Christ exclaimed, "My God, my God, why hast thou forsaken me." But temptation ends in victory, and Christ cries, "It is finished;" and the returning sun looks down on a world redeemed.

## WHAT WILL YOU DO?

What will you do with the New Year?

The question is asked to-day.

To you who are travelling onward

To the land that is far away;

The old year has gone forever,

It has bid you a last adieu,

Oh, hidden dear! consider,

What will you do with the new?

Do you wish for a happy New Year

Without one anxious care?

Then turn to the face of Jesus,

Lift up your soul in prayer;

Follow him as your guide,

Willingly work in his vineyard,

Closer press to his side.

Do you wish for a holy New Year?

Then sit at the Master's feet,

And ask for His Holy Spirit;

To guide your faltering feet;

Then, resting upon his promise,

Without a doubt or fear,

You may step out with gladness

Into the fair New Year.

## SPARKS FROM OTHER ANVILS.

Philadelphia Westminster:—Theology is man's opinion of God, while inspiration is God's opinion of man. The two should agree and sometimes do.

Presbyterian Standard:—The way to induce the unconverted and careless to come to church is always an interesting question. Those imbued with the Spirit of the Maker have the matter under consideration frequently. No doubt many are thinking about this as well as many other important things for the opening of the approaching year. We butt in to say that one of the best ways, if not the very best, is for the members of our churches to go to church themselves.

United Presbyterian:—It is probable that we do not think of the patience of God as much as we should; we think of his love, but do not always consider how his love is tried by our waywardness. Patience is tenderness combined with love. It is a recognition of our weakness, of our immaturity, our ignorance, of the many things that tend to make us forgetful. We are but children yet, and our Father bears with us day by day, waiting until we trust Him more and come nearer to Him. "The God of Patience" is a precious name for him whose love we try so much.

## "WHAT SHE HATH."

By Hope Isbell.

"What is it, Ruth?" inquired Mrs. Gray of her ten-year-old daughter, who stood gazing intently out of the window, a little wrinkle between her eyebrows.

"I was thinking of what the minister said in his sermon yesterday, mother. He said we ought to give what we have to the service of God, no matter what it is. But we are so poor we haven't anything to give, have we, mother?"

"We are poor, my dear; but there are other families worse off than we are. Perhaps you can think of something we can give, if you think hard."

Ruth did "think hard," for her heart had been touched by this sermon of their kind pastor.

Next day she came to her mother with a bright face. "I know what it is, mother—it's Brownie."

Her mother looked puzzled for a moment; then, remembering their conversation the day before, she said: "Are you going to give Brownie away?"

Not Brownie, the horse, and the old battered phaeton, were the only things left them from better days, and these were a source of constant delight to the children, who spent most of their vacation time driving about the shady, quiet streets of the village.

"Oh, no; not give him away," was Ruth's rather indignant answer; "but use him. There is old Mrs. Smith, and she's all alone and sick some of the time. Couldn't I go and take her out riding with Brownie?"

"You could, indeed; and you may go any day. I am glad my little daughter is taking thought for others," kissing her tenderly.

When Ruth made her errand known to Mrs. Smith, she was put through a catchism of questions by the querulous old lady, as to the reliability of her horse and her ability to manage him. Ruth protested inwardly, for "whoever heard of Brownie doing anything bad?" she thought.

Having satisfied the old lady's doubts and fears, they set out for the drive. Down the long, familiar street, past the homes of old friends, at whose doors they made an occasional call over the river bridge, every foot of the way as the face of a friend to her, the frail, lonely woman drank it all in greedily. It was food to her soul.

When alighting at her own door, she said: "God bless you, my child. You have given me no little life." Ruth felt that she had received the best kind of pay.

This was the beginning of many similar drives during the long delightful summer. It was surprising the number of old and feeble persons there were in the village, when she began to think about them—men as well as women. And many had lived there all their lives and knew every spot. Now, as she took them about and they recalled the scenes of their youthful days, many were the interesting tales they told her of those far-away times. Ruth was such an interested listener, the pleasure was equally great to both. But, best of all, she loved to take Dorothy, a little crippled girl, of her own age. Then the dollies could go, too, and occasionally Ted, if he promised to be good. And such good times as they had! This was the life. They were princesses; the shabby old phaeton a rose, and Brownie a butterfly. Dollies could talk, and Ted was their prince.

The happy days sped away, and cold and snow came instead, when Brownie must spend much of the time in his warm stall, munching hay; but the seeds of love and thoughtfulness of others had taken root in Ruth's heart, and were to bear the fruit of kind deeds unto others all through her life.

The Chinese Government has sent a circular note to the Powers protesting against Russia's claims to the right of administration over the Manchurian railway zones.

THE VIRILITY OF THE BIBLE.

Our Bible was not intended primarily to be intoned in cathedral service or languidly perused in a ladies' boudoir. It was meant to grapple with the conscience of the world, to "have dominion over the earth and subdue it." It has tamed the ferocity of Goth and Vandal, has tamed the hard hatreds of Viking and Norman, has rebuked the secret vices of the Latins, has seared and shamed the languorous indulgence of the Orient. It has roused the Germans to defy the chief powers of the hierarchy, and the English to believe that resistance to tyrants is the service of God. And to do this it has needed more than a spray of rose-water. It has needed a rugged vocabulary, a rhetoric that can stab and burn, an imagery that can "harrow up the soul" with terror, and a prophetic power that can descend as a veritable "hammer of God" upon the head of hypocrite and usurper and simoniac. The hypersensitive and dapper critics who now find the Bible too earnest to be palatable, and too frank to be in good form, forget that their fathers would have never left the worship of Odin and Thor, and the delights of piracy and bloodshed, had it not been by the sledge-hammer blows dealt by the Bible to those sins which have especially beset our Anglo-Saxon blood. We had better expurgate some newspaper reports of proceedings in the court room before we attempt to improve the Scripture! — President Faunce, of Brown University, in Van Norden Magazine.

SQUARING THE FAILURE.

When a person has utterly failed, the best way to help him may be to show just as much confidence in him as though he had never failed. God uses this method to help us from our failures a great deal oftener than we of the hierarchy, and the English to deal out to us only condemnation, every time that we fall in his sight, we should not last long. Yet that is the way we are inclined to treat each other. And that is one reason why we help each other so much less than we might. A man who was falling badly in ways that undermine character was unexpectedly given a halt in his failures, put squarely on his feet, faced right about, and enabled to replace his defeats with victories, by the fact that God sent him, not condemnation, but blessing of a rich and undeserved sort. We have all had that experience at our Heavenly Father's hands. He trusts and encourages us a hundred times for once that he rebukes or condemns. Why should we not help others toward victory in God's own way?

The Old Testament was the Bible of Jesus, and it was infallible for his purposes. He did, to be sure, reinterpret or apply its teachings to the life of his day, in accordance with the demands of the day, but he nowhere cast reproach upon it.

Cumberland Presbyterian:—There is no doubt that Christianity is unique and incomparable among religions; and, because it is that, it is our obligation to preach to the world's millions. And in doing this we follow the best examples and the highest authorities—Christ and His apostles had no intention that the religion of the Gospel should be but one among many. Every other tree was to fall, every other creed was to crumble, every other kingdom was to give place to the conquering Kingdom of Heaven.

N. Y. Christian Intelligencer:—Necessary to greater activity and earnestness in soul-saving work, which is designed to be the work of every soul already saved, is an estimate of the infinite value and lost condition of every unredeemed soul, gained from our Saviour's point of view. Then will Christians everywhere be intent as He was upon their salvation, and pray and seek and strive and sacrifice and even suffer as He did that they might be saved. With a conscious burden of souls will be given an ardent passion for souls.

GOD'S MERCY.

By Geo. W. Armstrong.

I will sing of the mercy of God,  
So boundless, so rich and so free;  
Revealed in the gift of His Son  
To ransom a sinner like me.

I will sing of the mercy of God,  
So plenteous, abundant and sure;  
No limit to height, length or breadth—  
No vileness but what it can cure.

I will sing of the mercy of God,  
So tender, so true and so great;  
So manifold—none need despair,  
So infinite—none can relate.

I will sing of the mercy of God,  
Confined not to time or to place,  
It reaches creation's vast bound,  
Secured by God's covenant grace.

I will sing of the mercy of God,  
Renewed every morning in love,  
Yet constant, abiding and firm—  
Dual pledge from my Father above.

I will sing of the mercy of God,  
The spring and the crown of my joy,  
Sole ground of my hope and my trust,  
Of true blessing without an alloy.

I will sing of the mercy of God,  
May its power magnified in me be;  
From now until life's latest hour,  
I'll rejoice till His glory I see.

I will sing of the mercy of God,  
Till mercy no more I shall need;  
Till the crown takes the place of the cross  
And glory to grace shall succeed.  
London, Ontario.

FEELING HURT.

"So many of my members have been at outs with one another," said a pastor. "They have had their feelings hurt."

"Wouldn't it be fortunate," remarked I, "if they could be treated as are those who have penitentials, and cut off their sore feelings?"

"Indeed it would," assented he. "And I'd be willing to pay the cost of operating on some of my members."

"He hurt my feelings. Tut! The idea of a full-grown man saying such a thing. It's like a child. And he ought to be treated like a child, a naughty boy, spanked and put to bed supperless. What's the sense of one's carrying his feelings around with him, when they are so easily hurt? Better leave them at home. A kid with a sore toe has sense enough to keep out of the way."

Church members getting their feelings hurt! Ridiculous! A maiden losing her temper because the wind flips a rose petal in her face! Think of it, a professed follower of the meek Jesus getting angry with a fellow disciple! And usually over a mere trifle.

Pray what does Christianity mean if not a little forbearance? Nine times in ten the offender meant no offense at all. You fancied ill when none was intended. You are just supersensitive. You have lots more feelings than religion.

Even if offense is intended, you ought to have enough of the Christ spirit to take no notice to it. Now, don't get your feelings hurt any more. Be ashamed of yourself and make yourself behave.—Cumberland Presbyterian.

Spirituality is the secret of power for God. But what is spirituality? It is the humble, sincere purpose to do God's will. Christ rebuked any other idea of spirituality when He said, "Why call ye me Lord, Lord, and do not the things which I command you?"

The acts of breathing which I performed yesterday will not keep me alive to-day; I must continue to breathe afresh every moment, or animal life ceases. In like manner, yesterday's grace and spiritual strength must be renewed, and the Holy Spirit must continue to breathe on my soul from moment to moment, in order to my enjoying the consolations, and to my working the works, of God.—Topology.

BRINGING OTHERS TO CHRIST.\*

By Robert E. Spear.

There is no order of men in the Christian church to whom the work of bringing others to Christ is confined. We have ministers in the church and they have a divinely appointed place to fill and work to do. The first duty of their lives is to be to bring men to Christ. But that duty is not theirs alone. It belongs to every Christian. It is the first duty of the sexton of the church, of the mason who laid its foundation, and the carpenter who made its doors and of every worshiper who meets within its walls. It is the common duty of all Christians.

We cannot delegate our responsibility to others. We cannot hire men to carry it for us. Each one of us must be a worker for Christ, and while our work may be making shoes or keeping house or cooking or farming or serving the city of the nation, this cannot be all our work. Part of it, and the fundamental part, is the duty of bringing others to the Saviour.

If we really love others we will try to bring them to Christ. Even if there were an order of men to whom the work of bringing men to Christ should be committed, they would do only a small part of it. The mothers would do far more, just as they do far more now, than any special body of religious workers can do, and not only mothers would still try to bring others to Christ, but every man who truly loved some one would seek to bring that other person to the best Friend in the world.

If we really love Christ we will try to bring people to Him both for His sake and for theirs—both because of His command and because His love within us will be as a burning fire. As an old writer of the Church of England has said: "The Christian church is a society, a brotherhood, a fellowship. The very character of its incorporation contains a command for its extension. The very end of its existence is the conversion of the whole world to communion with itself. Christianity is the world's leaven; it is a growing light, it is a diffusive love; and every member of the Christian church is called to be a herald and a preacher of its faith. The love of Christ constrains him; that with which he is baptized is as fire, and will burn, and burning it will enlighten and inflame. A man who has felt the blessing of the gospel in his own soul cannot but be anxious to impart it to his brethren. In every Christian heart, be assured, Christianity will find a new missionary, and, if need be, a new martyr."

And every Christian can be a winner of souls. All that is necessary is just that each one should tell a friend of his own love of God as Father and of Christ as Saviour, and of his own experience of the love of God and the grace of Christ. We do not need to argue. It is better far not to be drawn into argument. We do not need to preach. There is a place for preaching, but others can do that better than we can, and conversation with a friend is not the place for it. All that we need to do is simply to talk sincerely about the Father and the Saviour, and of our need of them, and of their help and love given to us. The Spirit of God will do all the rest. He will carry the truth home to the heart and draw the other child to the Father, who loves and desires.

DAILY BIBLE READINGS.

Mon.—The preacher (I. Cor. 9:18-27).  
Tues.—The Christian (Acts 8:1-8).  
Wed.—The friend (Mark 2:1-12).  
Thurs.—By word (Luke 4:16-30).  
Fri.—By example (I. Tim. 4:6-16).  
Sat.—By the Spirit (John 16:5-11; Acts 2:37).

\*Y. P. Topic, Sunday, Jan. 9, 1910: Bringing others to Christ. Who should do it? How is it done? John 1:35-51.

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C. BLACKETT ROBINSON,

Manager and Editor

OTTAWA, WEDNESDAY, JAN. 5, 1919

The colony of Newfoundland has, by local option, banished the bar from every district, with one exception, outside the city of St. Johns.

The death occurred at Halifax on the 30th Inst. of Rev. Dr. John Currie, professor of Hebrew in the Pine Hill College. He was in his 81st year. The deceased was born in Tatamagouche, N.S., and was educated in Scotland. He spent some years in the active ministry in Nova Scotia before being appointed to the Chair of Hebrew and Exegesis at Pine Hill. He was recognized as an able Hebrew scholar. Dr. Currie leaves eight children.

During his recent visit to Britain the Hon. R. Lemleux, Postmaster-General, made arrangement for the exchange of parcels between the United Kingdom and Canada at a considerably reduced rate. For many years past the charges have been 16 cents for the first pound, or a fraction of a pound, and 12 cents for each subsequent pound. The rate has now been reduced to a uniform rate of 12 cents per pound, with a maximum limit of weight of 11 pounds for a parcel. The reduction takes effect at once.

Rev. R. B. Waterman, of Carp, who has been freely criticized for his opposition to the Laymen's Missionary Movement, does not wish to have even a "bowing acquaintance" with ministers outside the Anglican "Catholic" Church and, of course, declines to recognize "sister churches." To recognize, he says, would be to surrender the Anglican position as a Catholic church; and he will not fraternize where he cannot recognize. He rejoices that the bishops do not constitute the church of God; if they favor the movement he repudiates them. We are glad that no Presbyterian minister is compelled to associate, much less fraternize, with the present incumbent of the Carp Anglican church, who certainly but imperfectly represents the spirit of his Master!

THIN ICE.

At this time of year, our rivers and ponds are becoming coated with a thin covering which is very tempting to the adventurous small boy. He feels like an explorer when he sees how far out he can venture without getting in.

The small boy has many brethren of a larger growth, who are continually making the same experiment. They do not mean actually to run into sin, but they like to see how far they can possibly go without breaking through into heinous sin. The young man playing with the wine cup, or, to be less figurative, sipping the beer mug, is one of this class. The young woman, going just as far as possible in a meaningless flirtation, is another. They feel like adventurous explorers, finding out the ways of the world, but, in reality, they are only venturing on very thin ice.

In a subtler form this danger frequently attacks the intellect. There is a fascination for many a young man about sceptical inquiry and speculation. Such a one finds it pleasant to believe that he is beyond his conservative neighbors, and he lays the flattering unction to his soul that he is "in advance of his times," and that he is unappreciated because those around him cannot understand his position. It is worth while for this adventurous thinker to seriously inquire whether he really is an explorer of new domains of truth, or whether he is only rashly treading upon thin ice, which may give way at any time and plunge him into a muddy pool, whose shallowness has been measured a thousand times in the past.

A FALSE ESTIMATE OF SIN.

There is in our day an unhealthy sentiment abroad concerning sin. Persons style it as simply a "misfortune," an "idiosyncrasy," a "weakness," or "folly." In many quarters, society winks at it, unless the offender loses his reputation; and then if he is cast aside it is not because of his villainy, but because that villainy has become generally known. With them character is nothing; reputation is everything. A recent writer in a secular paper remarks: "A lady said to me once, I demand good manners before good morals from my acquaintances. Bad morals can be hidden; bad manners cannot." It is probable this statement expresses the feelings of not a few. With them it is more heinous to violate the rules of etiquette than to sin against God. Polish is more sought after than principle. And so there are courted in society those who, while they are so polite as almost to bow to their own shadow, are so vile that it would be becoming in them to cry "Unclean! unclean!" We are thus reminded of the state of society in France just previous to the great Revolution when it was taken as a mixim that "manners are morals." God have mercy on society when sin is lightly thought of, when in its estimation "vice itself loses half its evils by losing all its grossness."

The British and German Governments are trying to find a basis of cooperation on certain problems. If it includes the question of armaments, the angel of peace will sing for joy. But it will come in spite of the classes in both countries who have a selfish interest in preventing it.

Insanity is greatly increasing in Japan. This on authority of Dr. K. Saito, director of the Aojama Hospital for Insane, who gives advancing civilization with its added worries over business cares, as the principal cause.

MAN NEEDS THE SABBATH.

"The Sabbath was made for man, not man for the Sabbath!" said the Divine Redeemer. Man needs it. He needs it to recuperate the waste which six days' labor has brought to his physical system. He needs it to rest his mind, which the worry and care of business has more or less depressed. He needs its sacred time to meditate on his relations to God, his fellow-men and eternity; and to enable him to join with his fellows in acts of devotion to his Creator and Preserver. He needs it that he may have time to cultivate that self-respect and those social endearments which the busy toll of six days forbids.

The Church also needs it that she may observe the ordinances committed to her by her Divine Head, and to afford her opportunity to teach those truths which are essential to her existence, and the welfare of men both in time and eternity.

The State also needs it that her citizens may learn their duties to one another, their obligations to society, and other, their obligations to society, and their duty for 'conscience' sake to obey the laws for conscience' sake to obey the laws of the land. And it may be that even the iron on our railroads and in our workshops needs it, to regain that solidity and strength which constant use tends to destroy. The voice of Nature may, therefore, well mingle with the voices of men, and both in unison with our Divine Creator, proclaim, "Remember the Sabbath day, to keep it holy!" Yes, we need its hallowing influences to prepare us for the labors and duties of time and for the enjoyment of eternity. And that we may incite you to use your influence to maintain it in our own community, to our country, and the world, we ask you to meditate on some of the results which would inevitably follow its abrogation as a day of rest, as a sacred day, and a non-legal day in our land.

1. Ignorance, crime, and barbarism would be promoted by its abrogation.
2. Demoralization, as respects morals, would ensue.
3. Political demoralization would result from it.
4. Civil and religious liberty would be destroyed.
5. Infidelity and communism would be promoted.
6. The wages of the laborer would be lessened.
7. Disease would be increased.
8. The judgments of God would be brought down upon the nation.

In view of all these weighty considerations every patriotic (not to say Christian) Canadian should aid in every lawful way the efforts being put forth by the Lord's Day Alliance for the conservation of Divinely appointed day of rest, the Sabbath made for man.

The Laymen's Missionary Movement is planning a series of eight conferences in the cities of Ontario through January and February. The first meeting will be held at Stratford on Jan. 6 and 7, and one following at Woodstock on Jan. 12 and 13, and then at Guelph on Jan. 18 and 19.

To be systematic with the grocer and not with God is not holding things in proper proportion.



## THE RELIGIOUS NEWSPAPER.

The influence of a good religious newspaper as a constant visitor in the family, we think is greatly underrated. It is regular food for the mind, and is a constant invigorator of the family thinking.

In a well-conducted religious newspaper there are many points discussed in brief articles, and much information communicated from sources to which few of the readers themselves have access. It may require only ten minutes to read and possess what we may have cost the writer half a day to produce. What an amount of labour is thus represented in a single sheet! Can such a collection of valuable matter be read, week after week, without exerting a very decided influence on the reader?

Making all allowance for any indifferent matter which even a religious paper may contain, there is enough of a truly valuable character furnished during the year to render it cheaper, in a pecuniary point of view, than any similar amount of matter contained in books. While the paper should not set aside the use of books, its value ought not to be overlooked, as it ministers to our ever-recurring wants, and refreshes the mind in those hours that lie between business or more systematic study.

It is not a fanciful idea that a difference is discernible between a family in which a religious newspaper is well and regularly read, and one into which such an educational messenger never enters. It may not be always easy to describe the difference, but it is felt in many ways to exist. In regard to the operations of the Church especially, you feel a wideness and freshness in such a family which you find not where the paper is absent. How can it be otherwise? The very selfishness which excludes a religious paper from the family is already a sad contraction. The absence of the information which such a paper alone can give, makes the narrowness which you feel to exist still more oppressive. All pastors know what this contractedness is, though it may be difficult to describe it.

If any have been tempted by the severity of the times to dismiss their newspaper, we beg them to consider the matter. However much you may feel the necessity of economy, you cannot afford to suspend your Church paper. What you save by it in money, you will certainly lose in that which is much more valuable and precious.

The great design of a religious newspaper is to do good, not alone by publishing what everybody believes, but what only a few may believe; publishing the latter because the few may possibly be in the right, and if they are not, their utterances will at any rate serve to awaken thought and elicit profitable discussion; thus helping it may be, to preserve religious opinion from the dangers of stagnation. It is probable, therefore, that now and then we shall insert an article which some subscribers whom we esteem, and whose favor we desire to have, will not like; and we believe that we can afford to trust to the good sense of them all for the continuance of their kind regards, even though we may have inadvertently trodden upon their tenderest corns. They want a paper that shall reflect all shades of view which are consistent with charity towards God. They wish to know what other men are thinking, as well as to see reflected their own pet thoughts. They are accustomed to suppose that there may be good in things of which they themselves had never thought of, or thought of only crudely; and are therefore willing to be enlightened by candles which are not of their own dip.

## THOUGHTS FOR THE NEW YEAR.

In a well considered article in its last issue for the old year, the St. Mary's Journal offers the following timely suggestions to its readers:

But it is the future which presents the real problem. After all, our study of the past is only of value as it shows us mistakes, and sins of omission and commission, to avoid for the future. What do we intend to do with our lives this next year? That is the crucial question. If we merely intend to live, we might as well belong to the vegetable kingdom. The elm that shadows your porch will do as much as that. If we only intend to enjoy the golden bubbles of the moment, without plan or thought, we might as well have been born butterflies or song birds. Human being, however, are expected to do more than drift with the breezes of chance that blow upon them, no matter how softly they fall upon the cheek.

The person who plans the campaign of the future is far more apt to achieve than the careless-minded who lets each day solve its own problem. We set a task to children, for we think that if they do not work by programme they will not accomplish much. Now, if this is a good rule for the child who is distracted from more serious things by play, why is it not a good rule also for the adult who is equally distracted from mental enrichment by work? Most of us have to give a great deal of our time and strength to making a living; and it is easy to persuade ourselves that this is all that is necessary to remain alive; but we shall be in the same position as the child which spent all its time in play.

The people who are at this season looking back upon the last year with the greatest satisfaction are those who said to themselves at the beginning that they would do thus and so during the next year; and then set out with determination to keep their word. They may have mapped out a course of reading. They may have determined to learn a language not their own. They may have taken up the history of some epoch and familiarized themselves with it. They may have learned something new about their profession, be it farming or what not. But they have done something definite, with the result that they are better equipped this New Year's than they were the last.

Mr. Chen, a Chinese student, when on his way to the convention of the Student Volunteer Movement at Rochester last week, was turned back at Windsor. The Canadian authorities demanded the \$500 poll tax before he would be permitted to pass through, although he was accompanied by the Rev. Dr. King, of Peking University, who had assured him there would be no difficulty. Mr. Chen is a post graduate student at Ann Arbor, Mich., and according to the Rev. J. Goforth, our Canadian missionary, one of the finest Christian men China has produced. He was at one time tutor to the sons of Li Hung Chang. When the Windsor authorities turned him back, Mr. Chen exclaimed: "It must come to this, China must have a great navy and army of her own. Only then will these Christian nations respect us."

Mr. Goforth, who has been many years in China, says such incidents are deeply resented by the Chinese people, and do much to harm Canada's influence and trade in that Empire. Later, in response to an urgent telegram from Mr. Mott, chairman of the convention, Mr. Chen went on to the convention via Toledo.

## LITERARY NOTES.

We have received from Messrs. S. W. Partridge, of London, the January issues of The British Workman and The Family Friend, both full of useful and entertaining reading, fully illustrated. In the latter publication are given the opening chapters of a new story, "Roden's Choice," by Annie S. Swan.

From Messrs. Cassel and Company (Toronto and London) are received the December numbers of Cassell's Magazine, the Quiver, the Girl's Berlin and Little Folks, all richly suggestive of the holiday season, and all beautifully illustrated. The periodical literature sent out by this old established house can be recommended without reserve. Secure sample copies and then make choice of the ones best meeting your taste and requirements. Ask from your bookseller, or address Cassell Co., 42 Adelaide St. West, Toronto.

The Canadian Almanac for 1910, sixty-third year of publication, contains so much useful information as to make this valuable annual quite indispensable to every professional and business man in the country. Indeed, if given a place in the home of every farmer from the Atlantic to the Pacific our rural friends would find themselves in possession of a book of reference worth many dollars instead of 50 cents. With every copy of the Almanac is given a map of Nipissing District, showing the famous silver region in Ontario. 496 pages. Toronto: Copp Clark Co., Limited.

During the past year, each succeeding issue of "The Studio" appeared to be an improvement on the preceding one; but the December number, in several important respects, is better than any of its predecessors. The Publishers know how to make a fine art magazine and readers get the very best that their skill and experience can give them. Go to James Hope & Sons for the December Studio, and at the same time leave your order for 1910. During all the months it will be to you "a thing of beauty"—a constant source of pleasure. 44 Leicester Square, London.

Current Literature begins the new year with a January number in which all the departments are well-sustained. The principal articles are: Live Wires in the President's Message; Future of Standard Oil: The Lords' side in the Budget case. The World's Most Difficult Problem; and the Latest Triumph of the Mono-Rail. In "Persons in the Foreground," a readable paper on Premier Asquith with a portrait; also The Peer who put the Budget out of the House of Lords, with a portrait of Lord Lansdowne. The articles on "Is Roman Catholicism Declining" and The Real Issue in the Christian Science Controversy will have many readers.

The Winnipeg Free Press gives polyglot New Year's greetings to its readers in three different Indian languages, English, French, German, Italian, Gaelic, Danish, Swedish, Icelandic and Polish, as follows:

Mino-oski-pipon.  
Happy New Year.  
Buon anno d'anno.  
Gladefigt Nigt Aar.  
Bleadhna Mhath ur.  
Gaelkliches Nena Yahr.  
Ayakarsi-norketjurtoeyh.  
ley okra kr Lukkeilig Nig ar.  
Une bonne et heursee annee.  
leg Duke De en Lukkeilig Nhye Mar.  
Ki-ka-wi-mivo-ayan oma ka wiklitt-waur-ts-kiwick.

Winszje nowegu szczesliwegu rohu.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## WHY NOT TO-DAY.

It was New Year's Day. There had been a big storm, and, although the wind had spent its force, the snow still fell steadily.

"Regular winter weather and no mistake about it," observed Mr. Richard Hunt, as he came in rather noisily, stamping the snow from his boots; "but I like it. So cold and bracing."

Mrs. Hunt who was sitting near an open Franklin stove, laughed. "I like the house best such a day as this," she said, shivering a little. "I don't believe I'd be willing to face the cold, even for the sake of the bracing."

"I think I heard you say you were going to see old Mrs. Helfer to-day," Mr. Hunt remarked, as he seated himself comfortably. "Have you changed your mind?"

"Yes, I've changed my mind. I'll have to wait until some other day. Poor old Mrs. Helfer!"

"Is she sick?"

"Some other day will do as well—will it not?" she questioned.

"Not if she needs you to-day. Come, get on your wraps and I'll go with you."

"Why, Richard Hunt, what's got into you? I thought you never liked calling, especially at such places."

"You thought right, my dear," smiling pleasantly, "but can you tell me what there is to prevent my turning over a new leaf on New Year's Day?"

She laughed. "It would be a very good idea," she said.

"Well, then, encourage me in it."

"So I will. She rose at once and was soon ready to face the storm, with a basket on her arm.

"What's in it?" Mr. Hunt asked, as he relieved his wife of the basket.

"Sugar and spice and everything nice," she quoted.

A little maid opened the door when they reached Mrs. Helfer's. To Mrs. Hunt's question as to how the latter was, the child answered: "She'm not very well, ma'am," and then lowering her voice to a confidential whisper, "I guess she'm lonesome. She bin crying."

The weary old face brightened when little Polly led the callers in, but both Mr. and Mrs. Hunt were observant, and read "between the lines" that the dear old lady was not only sorrowful but troubled.

"I wish you a Happy New Year," Mrs. Hunt said, taking the thin old hands in a close grasp.

"Happy New Year!" Mr. Hunt echoed. His greeting as cordial as his wife's.

"Thank you," responded the old lady, warmly, "and I wish you both a Happy New Year."

"We had a fine turkey for dinner to-day," said Mr. Hunt, "and I rather think my wife brought you a piece," uncovering the basket. "Yes, sure enough, here it is."

The trio chatted pleasantly for a little while, and then Mr. Hunt arose suddenly. "I've thought of an errand or two," he said. "I'll not be gone long."

He met the small maid in the hall. "Polly," he said, "I don't want to pry into Mrs. Helfer's affairs, but I'm really anxious to know if she has everything she needs. She's an old friend, you know, and a friend of my mother's. Does she need anything, Polly?"

"Yes, sir, 'deed she do; but she didn't say so. She ain't no complainer, that's what she ain't. She ain't had no coffee since—since—"

"Go on, Polly, talk fast. Since when?"

"Since her money took wings an' flew. I dunno where it flew to, but that's what some one said—it flew, an' she don't hev butter no more. I wanted to tell the grocer boy he was out, but Mrs. Helfer she said, 'No, not now, Polly; some other time.'"

"It doesn't seem hardly warm enough in the house, Polly. Do you have plenty of coal?"

"That's what we don't, sir," she said, with decision. "We'em jess about out. I guess by terrormer it'll be all gone. Mrs. Helfer's a'most a-shakin' with cold sometimes. She had two shawls aroun' her when you rung the bell, but she took 'em off."

"Mr. Hunt had heard enough—quite enough.

"Poor, dear soul," he said to himself, as he went on his ministering journey.

He kept his promise—he was not gone long. He put a bunch of bright carnations into the old lady's hand, and then he said to his wife, smilingly, that it was time to "move on."

Polly led them out of the front door. Returning to the room, she found the old lady in a rapture of joy.

"Look, Polly," she cried, in a glee that was like a child's.

And Polly looked and laughed. What she saw was sliced turkey, dainty biscuit, a print of butter, a mince pie, a frosted plum cake, oranges, grapes, nuts, raisins and candy.

"Oh, my," cried Polly, "what a fine New Year we do be havin' after all!"

Presently the grocer's boy delivered a heavily-filled basket and a message.

"Call yer missis Buck Peters sed he'd be here terrormer mornin' at eight o'clock, sure."

"What for?" asked the amazed Polly.

"What for?" mockingly. "Why, to bring the load of coal, of course."

"Oh, my! I believe there's fairies aroun'—I do so!" And, after closing the door on the grocer's boy, Polly felt inclined to stand on her head by way of celebrating the delightful new state of things.

She left the basket standing in the hall, as it was too heavy for her to attempt to carry; but she could smell the coffee and look that package with her, also two or three more.

"Oh, Miss Helfer," she exclaimed, "another big basket's come, an' it's jes' full o' everything. Here's coffee fer you—an'—an' tea an' sugar. An' to-morrow there's a big load o' coal a-comin'."

"Polly!"

"Yes, mum."

"What does it mean—all that great basket of things you're telling about, and the coal coming to-morrow?"

"I dunno."

"But who sent the groceries? Who is going to send the coal?"

Polly looked mystified. She stood boring the toe of her old shoe into the rug. Suddenly a light broke over her face.

"I guess it's the Lord, ma'am. You said the Lord ud provide—I heard you—an' he's done it."

The old lady folded her hands. "Bless the Lord, O my soul," she said, fervently.

"I've thought of something, Miss Helfer," Polly suddenly broke out, excitedly. "I guess Mr. Richard Hunt's a-bin a-helpin' the Lord."

The old lady smiled.—Selected.

## CANCELLATION.

Most of us have studied cancellation in school. Here is a kind that can be studied in vacation. Two boys were speaking of a thing in games. "He is so slow in games!" said one.

"Yes," replied the other; "but he always plays fair."

"He is so stupid at school!" said the first.

"But he studies hard," returned the second.

Every unkind word was cancelled by a kind one. The next time one of us hears an unkind word, let us see if we cannot cancel it.—Selected.

The trimmer who shirks his duty through fear or love of ease, is despicable.

## THE SNOW-MAN'S SECRET.

"Walter Willis has stolen my hat," declared Hugh. "I am sure of it. He always has wanted it, and tried to trade with me several times, and now it's gone. I can't find it anywhere!"

"Do not speak in such a positive way, Hugh," remonstrated his mother. "You should be very slow to accuse another of theft. Think what an injury you might do to the reputation of an innocent person."

"But Walter isn't innocent. He has taken my hat, and I shall not have anything more to do with him!"

Days and weeks passed. Walter Willis wondered what had come over Hugh, his friend and nearest neighbor. He nodded, and spoke as usual across the fence, but received no answering smile. Hugh remained as cold as the big snow man they had made the first snowy days. It was quite as bad at school, where they were in the same grade. Hugh was unapproachable, and several times Walter caught his playmate frowning angrily in his direction.

At last, one day at recess he strolled near a group of which Hugh was the centre, and heard the whisper, with meaning glances in his direction.

"Theft!"

Walter understood at once. Hugh was accusing him of stealing something, and evidently the rest believed the story. He clinched his fists for a minute, and came near striking Hugh, without waiting for an explanation. Then, for he was a self-controlled little gentleman, he swallowed his wrath and turned away.

From that day he did not try to make peace with Hugh, and the misunderstanding became a silent misery to both. Walter did not know what the trouble was, and pride forbade him to try to find out. Hugh began to fear that he had been hasty, and that maybe his playmate had not taken the bat, after all, but pride was too strong for him, too, and he had not the courage to take back the accusation.

The winter passed, and the icy grip of the frost king began to loosen a little. The pond at the foot of the garden thawed first; then the huge icicles fell from the eaves, one by one. Finally, one morning, Hugh, looking from the window, exclaimed, "Mother, the snow man's melting."

Sure enough he was, and the old stovepipe hat had slipped from his head.

"What's that I see sticking up through his neck?" questioned his mother. "A stick!"

Hugh grew pale, and his blue eyes widened.

"Oh, mother," he cried remorsefully, "that is my hat! Walter and I put it in there when we made him! Oh, why didn't I ask Walter if he knew where it was when I first missed it? He never will forgive me!"

"Well, you learned two lessons," said his mother. "One is that it is a great mistake to accuse another of crime without proof. The other is that half our quarrels would be made up at once, if we sought an explanation from the other party right away. Now go and make your apologies to Walter."

"Yonder he is now," exclaimed Hugh, and sped away to make up with his playmate.

The latter received his shamefaced apology readily.

"But O Hugh," he said reproachfully, "if you only had come and asked me about it in the first place, what a lot of trouble it would have saved us both!"—The Morning Star.

How true it is that "the curse of your life and my life is its littleness!" Large views of life; large plans for God, large use of means of grace, large faith in our heavenly Father, large love for the lost, will cure this curse of littleness.

## CULTURE AS A SOURCE OF ENJOYMENT.

What is salt? Sodium chlorid, says the chemist. What makes things taste bad when you don't put any on, says the boy. What is work? What you have to do. What is play? What you like to do. Definitions are not always easy. What is culture? We know it when we see it, but what makes a man or woman of culture?

Matthew Arnold says culture is to know the best that has been thought and said in the world. This is comprehensive. It means a great deal. It means religion, philosophy, literature, art, music, science. It means Moses and Paul, Plato and Bacon, Dante and Shakespeare, Phidias and Raphael, Mozart and Beethoven, Newton and Darwin. It means the noblest work of six thousand years.

Culture is not reading or study, but discipline and reflection. President Jefferson was a scholar and drew up the Declaration. President Lincoln was no scholar, and delivered the Gettysburg oration. Lowell had college, various languages, foreign travel, and wrote the "Vision of Sir Launfal." Whittier without college, travel or Italian, wrote "Barbara Frietche." It is mind, not books.

Yet books are important. You need the inspiration of other minds. Pythagoras, of Greece, sought more knowledge in Egypt. Dante reflected the thought of the Middle Ages. Milton had all the learning of his time. Shakespeare is the sun of English literature. Macaulay carried Thucydides on his excursions. The Bible was a mine which Tennyson never tired of exploring.

Culture is enriched by travel. But you must make suitable preparation. Does your heart thrill with emotion at sight of Westminster Abbey, the Coliseum, the Parthenon, Pyramids, Baalbec, the Nile and the Jordan, the Sistine Madonna, Wittenberg and Geneva, Abbotford and Mount Vernon, Old South Church and Independence Hall, Gibraltar and Gettysburg? 'Tis well.

In his tour to Scotland in 1773, Dr. Johnson made this natural comment: "Whatever makes the past, the distant, or the future predominate over the present, advances us in the dignity of thinking beings. Let no frigid philosophy conduct us unmoved over any ground that has been dignified by wisdom, bravery, or virtue. That man is little to be envied whose patriotism would not gain force on the plains of Marathon, or whose piety would not grow warmer among the ruins of Iona."

When Charles Kingsley contemplated the majesty of God in the Pyrenees, he wrote to his wife, "I could have looked for hours. I could not speak." As Horace Bushnell gazed upon the glories of the Alps, and felt his soul drawn out in worship, he exclaimed, "Let this be my temple!" An old Scotchman looking at the lakes and hills took off his hat in grateful acknowledgment of the beautiful prospect.

Happy is the man or woman who can sing with the old poet:  
"My mind to me a kingdom is;  
Such present joys therein I find  
That it excels all other bliss  
That earth affords or grows by kind.  
Though much I want which most would have,  
Yet still my mind forbids to crave."

"God be thanked for books," wrote Dr. Channing. "They make us heirs of the spiritual life of past ages. If the sacred writers will take up their abode under my roof. If Milton will cross my threshold to sing to me of Paradise, and Shakespeare to open to me the worlds of imagination, and Franklin to enrich me with his practical wisdom, I may become a cultivated man, though excluded from what is called the best society of the place where I live.

Culture is not satisfied with common recreations. It shrinks from what is low, coarse, noisy, insipid. Imagine Emerson shouting at a race, Gladstone standing in the sun at football, Julia Ward Howe spending an afternoon at cards, Frances Willard at

a midnight ball, Livingstone chasing elephants in the jungle, Jane Addams lounging in a daily automobile.

Straws show how the wind blows. Your tastes show the extent of your culture. What are your favorite books? Do you enjoy a library? Can you linger over the paintings of an art gallery? Do you prefer classical music to rag-time? What pictures are on the walls of your home? Do you take delight in the society of refined people? By their fruits ye shall know them.

Like the oak, culture is a plant of slow growth. You can make a fortune in a day, but culture cannot be gained by love or money. It is the flower of time and experience. "How charming is divine philosophy! Not harsh and crabbed as dull as fools suppose; But musical as is Apollo's lute, And a perpetual feast of nectared sweets, Where no crude surfeit reigns."

W. W. Davis, in Lutheran Observer.

## RAIN AND ANIMALS.

"Lions, tigers and all the cat tribe dread rain," said a zoo keeper. "On a rainy day they tear nervously up and down their cages, growling and trembling. We usually give them an extra ration of hot milk. That puts them to sleep. Wolves love a gray day of rain. They are then very cheery. Treacherous as the wolf is, no keeper need fear him on a rainy day. He is too happy to harm a fly. Snakes, too, like rain. They perk up wonderfully as the barometer falls and the damp makes itself felt in their warm cases of glass.

"Rain makes monkeys glum. They are apt from instinct, when they see it through the window, to clasp their hands above their heads and sit so for hours. That attitude, you know, makes a kind of shelter. It is the primitive umbrella."—Selected.

## WHAT IS HAPPINESS?

By Rev. C. D. Crane.

I asked a little child with laughing eyes:

He answered: "I am chasing butterflies."

I asked a youth and maiden on their way:

They said: "To-morrow is our wedding day."

I asked a merchant in his princely store:

With hands outstretched he cried: "A million more!"

I asked a saint upon his dying bed:

"I found her when I sought her not," he said.

I asked the seraphim on Zion's Hill:

They smiled, and swiftly flew to do God's will.

## THE YEARS RETURNING.

By Arthur W. Peach.

Each day the tide flows out and in,  
Each day the gray ships leave,  
Each night the mute-lipped stars appear.

Each night the waters grieve;  
But from their distant harbor home  
Toward which our hearts are yearning.

No more with laden ships of dreams  
We see the years returning.

Each year that passed the silent bar  
Went out beyond forever;  
Though on the heights we watch and wait.

The ships are sighted never;  
But in our hearts old memories  
Come to the heart's discerning.  
And comfort us if nevermore  
We find the years returning.

The deeper Christians we become,  
The more profound and rich in its associations  
and suggestions becomes Christmas Day. The more Christ is to us, the more this day, which gathers his whole life up and holds it in the light, must mean.

## WORN, WORRIED MOTHERS.

Much of the worry which every mother of young children undergoes would be spared if the mother kept Baby's Own Tablets on hand and gave an occasional dose when the child was fretful, cross or feverish. Nearly all the ailments of childhood can be traced to the stomach, bowels or teething. For these troubles no medicine can equal Baby's Own Tablets, and the mother has the guarantee of a government analyst that the Tablets are absolutely safe. Mrs. Ed. Suddard, Haldimand, Que., says:—"I have used Baby's Own Tablets in my home for a long time and all ways with the best results. I do not know how I could get along without this medicine." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

## SPOTLESS TOWN.

Delft recalls a doll's house. There is evidence of eternal scrubbing everywhere. The water in the marble basin at the hotel suddenly giving out, we were informed that Saturday was wash day. It reminded one of some parts of Philadelphia on Saturday. On all fours, unconscious of the peril of household's knees, servants of varying ages scrubbed the flagstones as if they had been running molasses. They polished up the bellpills and the handles of the big front door; they scoured the marble which streaks the house facade, and amid a clangor of tongues, a bristling of brushes, amid torrents of water, the visitor moved ill at ease, but sure that Holland did not win its reputation for cleanliness on mere rumor. The insides of the houses are as shining as the outdoors. What brass, china, furniture, woodwork! But there is the reverse to the medal. One night in Rotterdam, having lost our way on a canal, we heard a series of sharp, snapping explosions; the sound had a familiar accent in it, something between a Fourth of July celebration and the beating of rugs. Horrors! Surely it could not be that the venerable New York custom existed in Holland! It was the case. On a shallow sidewalk two able-bodied maids were pounding a dirty carpet, raising the very dead with their crepitant padding and showering with perfect impartiality the dust on anyone in the vicinity. Nor is this a custom confined to Rotterdam. Any morning in any town of Holland, from 7 to 11 o'clock, you will hear with dismayed ears the crack, thump, crack of wounded rugs and murdered carpets.

Now wouldn't you suppose that the Dutchman, overzealous in the cause of cleanliness, could be made to recognize the unsanitary nature of this practice? Not at all. We argued with an intelligent native and he said that it was a very old custom—more honored in the breach than in the observance, he might have added. In such crowded thoroughfares as the Wagenstraat at The Hague, or the Kalverstraat at Amsterdam, servants literally throw the dust in your eyes. What a row there would be in dear, dirty old New York if half the population turned out with wicker paddles and pounded their rugs! The very janitors on the blocks would protest. The excuse of a custom that flourished when the memory of man runneth not to the contrary, is the same given by the dwellers on the canals who persist in drinking their stagnant waters. They, when warned of the danger of cholera, indignantly answered that their fathers and grandfathers had always drunk the sewage, had lived long and happily; so what are you going to do about it?—N. Y. Sun.

Dependency is not a state of humility; it is the vexation and despair of a cowardly pride.—Fenelon.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

The Presbytery of Ottawa has sustained the call from Bristol to Rev. J. A. McLean, of Watson's Corners

As previously announced the induction of Rev. James Little, B.A., will take place to-morrow (Thursday) evening at 8 o'clock. Next Monday evening a reception will be tendered the newly inducted minister, when he will be given a warm welcome and an introduction to members of the congregation and friends.

The preacher in St. Paul's church next Sunday morning will be Rev. Dr. Lyle, moderator of the General Assembly, who will introduce his young friend, the Rev. James Little, to the congregation. Dr. Lyle is an able preacher and many will doubtless be desirous to hear the eloquent Irishman who so worthily occupies the important position to which he was unanimously called last June. In the evening Mr. Little will preach his first sermon to his new charge.

At the morning service in St. Andrew's church, Sunday, Rev. Dr. Herdridge said that the temporal committee had decided on purchasing a saw or saw for the church on the condition that the congregation contributed sufficient funds for it and he had no doubt that these contributions would be forthcoming very soon. He pointed out that the congregation should not rely so much on the Glebe property to supply funds for improving the church. That should be held as a reserve so that should St. Andrew's become a down town church, provision could be made through this reserve for a new church.

The temperance campaign will open in this city on Sunday next. Arrangements were made at the meeting of the Ottawa Ministerial Association held at the Y.M.C.A. Monday morning. Rev. Mr. Roberts, a prominent temperance lecturer, will conduct the campaign. On Sunday he will preach in the First Baptist and Dominion Methodist churches. The campaign will last two weeks, with meetings every night. Rev. J. Stitt Wilson, Socialist speaker, delivered an address before the association. His speech was kindly received and sympathy expressed with the general principles of Socialism. The book, "What is Christianity by Harnack, was reviewed by Rev. Dr. Ramsay. Rev. T. W. Winfield led the discussion.

The annual New Year's rally of the Presbyterian Sunday school children held on Saturday proved to be by far the most successful of these gatherings yet held. Over fifteen hundred of the children, teachers and parents of the various Presbyterian churches assembled in Knox church in the morning, a most inspiring service being the result. Rev. J. W. H. Milne, M.A., pastor of Stewart church, presided, assisted by Mr. C. A. McDiarmid, elder of Knox church. The feature of the meeting was an address by Mr. John McKeen, manager of the Bank of Nova Scotia, who took as his subject the three words, "Stop, Look and Listen," using them as sign posts on the way of life. Mr. McKeen is an expert in addressing children, his talk being of an advisory nature to the young scholars present. Mr. J. Fitzsimmons of Stewart church read the responsive readings and Rev. R. Eadie led in prayer. Scholars from the following churches were present: McKay, St. Paul's, Knox, St. Andrew's, Bank street, Stewart, Glebe, Erskine, Bethany, St. Mark's French Presbyterian and Zion church, -ull. From several of the churches the children were driven to Knox in large sleighs, and after the service sleigh drives were enjoyed, the day being an ideal one.

## EASTERN ONTARIO.

Mrs. D. N. Coburn, of Smith's Falls, has been visiting friends at Newington.

Rev. Mr. and Mrs. Mackenzie, of Douglas, have been visiting friends at Eganville.

Rev. Dr. and Mrs. A. L. Howard, of Kemptville, have been visiting friends at Cayuga, Ont.

Rev. J. A. Maclean, of Watson's Corners, has received a unanimous call to Bristol, Qué.

Individual communion cups were used for the first time at the recent celebration of the Lord's Supper in the Balderson church.

On Christmas Day Rev. K. A. Gollan, of Dunvegan, occupied the pulpit of the Moose Creek church in the absence of Rev. L. Beaton.

Rev. S. D. McPhee, Avonmore, gave an impressive address in the Sixth Concession church, Moose Creek, on the afternoon of Christmas day.

The Rev. J. H. Turnbull, M.A., of Bank St. Church, Ottawa, and Rev. D. Currie, B.D., of Knox Church, Perth, exchanged pulpits last Sunday. Both congregations were pleased and edified.

Last Sunday afternoon Rev. J. W. S. Lowry, of Fitzroy Harbor, conducted a special New Year's service at Galetta, preaching a most appropriate sermon, his theme being "Retrospects and Prospects."

Rev. Dr. McMeekin conducted the services with much acceptance at Richmond and connected charges for the past three weeks. This charge has extended a call to Rev. R. H. C. Sinclair, of Inverness, Que.

The service in the Alexandria church last Sabbath morning commemorated the great event of Christmas week. Rev. D. Stewart preached an appropriate sermon, while the song services were in keeping with the spirit of the day.

The annual concert given by the Sabbath School scholars of Melville church, Eganville, was held on Christmas evening, and was highly creditable to the young entertainers. There was a large gathering of parents and friends, the pastor, Rev. J. Rattary, B.A., presiding. The proceeds were in the neighborhood of \$18.00.

The Christmas entertainment of the Fitzroy Harbor church was a pleasant affair. There was a large audience and an excellent programme by the Sunday school children. Rev. Mr. Lowry presided and gave a happy address of welcome to all present. Rev. Mr. Osborne, of the Anglican church, responded in a very pleasing manner. Santa Claus distributed numerous gifts from the tree. Attractive decorations were supplied by Miss Freel.

On Thursday evening of last week the choir of Melville church, Eganville, was entertained at the Manse. During the evening Miss Byers, the organist, on her marriage, was presented on behalf of the choir with an address and a set of fruit knives and silver stand, together with cut glass knife rests. The hour of social intercourse was greatly enjoyed by all present, Mrs. Rattary making an ideal hostess.

Knox church, Lancaster, was crowded to the doors on Christmas night, when a bright, varied entertainment, appropriate to the festive season, was presented by the children and junior members of the Sunday school. The chair was occupied by the superintendent, R. T. Nicholson. Miss T. M. Fraser presided at the organ. In the presentation of "An Old-Time Christmas Party," Rev. John Pate took the part of Santa Claus while a score of the little people sang carols, hung up stockings and made merry in good old Christmas style.

The annual Xmas tree and entertainment of the Presbyterian Sunday School of Alexandria was held on Saturday evening, Dec. 25th, in MacLaren Hall. A large number of children, their parents and friends assembled there and listened to a splendid programme of recitations, dialogues, choruses, duets and solos. Miss Flo Forester presided at the piano, and much of the success of the entertainment is due to her untiring efforts. The distribution of the good things so generously provided gladdened many a young heart.

There was a large attendance of scholars, parents and friends at the annual Christmas entertainment in connection with Cooke's Church Sunday School. Mr. D. A. Shaw, superintendent, occupied the chair. A very interesting and remarkable event took place when Master Willie Clehnan was called to the platform and presented with a watch and chain as a recognition of his fourteen consecutive years of attendance at Sunday School without missing a Sunday. Mr. D. A. Shaw made the presentation and Mr. Diack read the address. The watch is engraved with the initials of the recipient and "From Cooke's Church Sabbath School, 1896-1906." James Turner and Kenneth Dunlop were presented with hockey skates in recognition of their seven years' attendance. Many other scholars were rewarded for constant attendance for shorter periods. The school is in a very prosperous condition. It has increased both in the matter of attendance and in the average. It was noticed that Cooke's Sunday School stood first in the Presbytery during the year 1908, in the matter of average attendance, the number studying mission and taking the Bible drill, and second in the number of church communicants belonging to the Sabbath School.

## WESTERN ONTARIO.

Mr. Andrew McRae, student, Knox College, officiated in Knox church, Ayr, Sunday, in the absence of the pastor, Rev. John Thompson, who spent the holiday season out of town.

Mr. James Duncan, who is taking his final year in divinity in the Presbyterian College, Montreal, conducted the service in Westminster Church, Mount Forest, on a recent Sunday evening.

The induction of Rev. J. Barkholder, of Unionville, to the pastoral charge of Bradford was held last week, when Rev. Messrs. W. P. Lane, of Broadhead; Carr, of Cookstown; Brown, of Avondale, and Dr. McLeod, of Barrie, took part in the solemn service. A reception followed the induction.

Says the Hamilton Times: Rev. Mr. Van Wyck has decided to accept the call from St. Andrew's church, Chatham, and the managers of Westminster church, while regretting his departure and expressing their sense of the loss they will sustain, will not stand in his way. Rev. Mr. Van Wyck enters a large and promising field. St. Andrew's church, Chatham, has had no change of pastors in a generation, Rev. L. Battisby having ministered to a congregation, the majority of which were born during his pastorate.

At the annual meeting of the Ladies' Aid Society of St. Andrew's church, Hamilton, presentations, accompanied by addresses expressive of the esteem and appreciation of their fellow-workers, were made to three of the ladies. Mrs. Hyndman, the retiring president, was presented with a handsome jardiniere and pedestal, while Mrs. J. M. Robinson, the retiring secretary, and Mrs. N. G. Boggs, who is withdrawing from the Aid, were the recipients of hand-decorated cream bowls. All three ladies, though taken by surprise, gracefully expressed their thanks.

## WINNIPEG AND WEST.

Rev. Logie Macdonnell, of Vernon, B.C., has declined a call to Prince Rupert.

Rev. C. H. Stewart, of St. Paul's Church, left last week for Hamilton to attend the funeral of his mother.

Rev. A. Walker has resigned the charge of St. Andrew, Macleod, Alta. He preached his farewell sermon last Sunday.

Rev. and Mrs. Strachan, of Arcoia, Sask., Presbyterian church, were presented with an 80-piece silver set and a handsome tea set of Limoges china.

Rev. Dr. Wardlaw Taylor, son of Sir Thomas W. Taylor, and a former resident of Winnipeg, has been elected moderator of Westminster, B.C., presbytery.

At the induction of Rev. J. S. Muldrew as minister of the Point Douglas Church, in succession to Rev. Munro, who recently resigned the charge, Rev. D. N. McLachlan, of Elmwood, presided, Rev. Mr. Christie, of Westminster Church, preached the sermon; Prof. Baird addressed the people and Rev. Principal Patrick, the minister. The union thus formed promises to be a happy one.

The induction of Rev. Wm. Findlay, B.A., late of Cannington, Ont., into the charge of Knox Church, Selkirk, took place in the evening of the 29th ult. Rev. D. M. McLachlan, moderator of Presbytery, presiding. Rev. A. McTaggart, of Winnipeg, preached an appropriate sermon. Rev. Mr. Lee, of Little Britain, addressed the newly inducted minister; and Rev. W. A. McLean, of Winnipeg, the congregation. Refreshments and a pleasant social hour brought an interesting service to a close.

Rev. Dr. and Mrs. Bryce have left to spend the Christmas holidays at Brantford, Ont. Dr. Bryce's birthplace. From there he goes to Baltimore where he will represent Winnipeg at the Archeological Institute meeting. He then visits New York on church business, and returning stops off at Ottawa to attend the meeting of the Commission on Conservation of Natural Resources. He expects to return to Winnipeg in February and during his absence Rev. Hugh Robertson will, as vice-convenor, have charge of the Presbyterian missions in Winnipeg.

An enjoyable evening was spent on Dec. 23 in the Starbuck church, under the auspices of the Sabbath school, when in addition to the Christmas tree the scholars rendered a programme of exceptional merit. Credit is due to the principal of the Starbuck school, Mr. Bowman and to Miss Gray, teacher of Holyrood school, for their painstaking efforts in training the children. An interesting feature of the evening was the distribution of prizes, medals and buttons. The prizes, consisting of Bibles, were given for regular attendance and memory work, the medals for good conduct and attendance and the buttons for all who attended the Sabbath school.

The new church at Kenlis, Sask., was opened by Rev. A. Robson of Indian Head, who preached morning and evening. The attendance was large and the services were impressive and inspiring. On Monday evening a concert and tea were given, the tea taking place in the church, the concert in the Foresters' hall. Local talent, with the assistance of Rev. A. Robson, of Indian Head and Rev. F. A. Clare of File Hills, gave an excellent program, while Rev. W. Bell occupied the chair with even more than his usual ability. The offerings on both Sunday and Monday were large. This congregation starts on its new path with a fine church, absolutely free of debt. This last fact is certainly creditable to the highest degree and speaks volumes for the energy, enthusiasm and enterprise of those in charge of the work.

Rev. R. J. Currie and Mrs. Currie, of Oil Springs, spent the Christmas holidays with Mrs. Currie's parents in Galt.

## MONTREAL AND QUEBEC.

The Rev. Dr. Edgar Hill, pastor of St. Andrew's Church, leaves shortly for Kingston, Jamaica, to open the new Presbyterian church in that city. The Rev. Dr. Fraser, of the Montreal College, will occupy the pulpit in his absence.

The marriage of Miss Eva Duclos, youngest daughter of the Rev. R. P. Duclos, to Mr. Arthur E. Hope, was solemnized quietly this afternoon at half-past two o'clock in the Church of La Croix, of which the bride's father is pastor. The Rev. Dr. Johnstone, of the American Presbyterian Church assisted the Rev. Mr. Duclos in performing the marriage ceremony. On their return to the city the young couple will reside at 307 Prince Arthur street west.

A memorial window for the late Professor E. A. MacKenzie, B.A., B.D., who died suddenly in the Presbyterian College nearly a year ago, is about to be erected in St. Matthew's Church, Point St. Charles. The date fixed for the dedication is Sunday, January 9, the time being considered most appropriate as it will be the tenth anniversary of the late professor's induction as minister of that church. The unveiling will take place at the morning service when an address will be delivered by the Rev. Dr. Semger, principal of the Presbyterian College.

Beginning of December, when Rev. James Hastie's first year was completed at Sawyerville, Que., the meeting was taken possession of by representatives of the congregation. An address was read by Wm. Thompson, Esq., M.D., Session Clerk, expressing the congregation's appreciation of the labors of the pastor and his wife during the past year, and the marked improvement which had taken place in all departments of the work. He emphasized the valuable services of Mrs. Hastie in the Sunday school, and other organizations, and announced that a cutter was awaiting at the front door, which he asked Mr. Hastie to accept from the people. Mr. Hastie in reply, spoke of the happy relations which obtained between minister and people since he came and his appreciation of their generosity. The ladies then spread a bountiful repast which all partook of, and after an hour's social intercourse the company withdrew. A fortnight later when Mr. Hastie had finished his week night service at Eaton Corner, an address was read by Mrs. Coblign on behalf of the people expressing their gratitude for the services of the past year, and gave a sum of money for Mr. and Mrs. Hastie as their Christmas gift. This was duly acknowledged by the pastor.

On Sabbath the 19th ult., the new Presbyterian Church at De Salaberry, Que., was dedicated for divine service. This church occupies the same site as the old one, now demolished, which was erected there about thirty years ago. The present structure is a handsome wooden one, with stone foundation, and a metal roof. The interior is neatly finished, with walls sheathed in varnished white spruce, and has a seating capacity of one hundred and fifty. The dedication service was attended by a large congregation. The Rev. Mr. Fairlie, of Glasgow, Scotland, assisted the pastor, the Rev. Mr. Sincennes. The prayer of dedication was offered by Mr. Fairlie. The Rev. Mr. Sincennes then declared the church open for public worship, after which he addressed the congregation, basing his remarks upon the words: These stones shall be a memorial to you and to your children forever. He thanked the people for the encouragement and sympathy extended to him during the erection of the church, and for the perfect harmony which prevailed among them during that time. He rejoiced with them in their happy circumstances, and hoped that this would be the starting point for renewed energy for God's cause. The dedication sermon was preached by the Rev. Mr. Fairlie who took for his text: "Ye are the light of the world."

## BRITISH AND FOREIGN.

The charity organizations of Chicago ask for \$200,000 to tide the poor of that city over the winter.

Secular riots in Liverpool, England, during the past year have necessitated an increase of \$45,000 in the expenditure on police pay.

The Edinburgh Presbytery of the Church of Scotland by 23 votes to 17, approved of the new formula sent down by last general assembly.

Sir D. McAllister, K.C.B., principal of Glasgow University, presided over a public meeting in furtherance of Presbyterian re-union in Scotland.

Record catches of herrings are reported from the north-west of Ireland, and the twenty-four inhabitants of Innishaffin Island have already earned nearly \$10,000.

Lord Strathcona has intimated a donation of 1,000 pounds towards the cost of erecting the Masonic Temple at Aberdeen, which is now being built. The gift is conditional on 5,000 pounds being raised.

Sir Theodore Martin, the biographer of Queen Victoria, by his will, dated October 7, 1908, authorized his trustees to destroy all letters of every description left by him, especially those from Queen Victoria.

In Tennessee, the law prohibiting the manufacture of intoxicating liquors went into effect with the new thirty-one distilleries and five breweries are affected, and all announced. It is said, a suspension of operations.

In Africa there are to be found today 2,740 missionaries, assisted by 13,089 native Christian workers. There are 4,789 places of worship, 228,856 communicants and 527,790 professed adherents. In the 4,000 missionary schools are 202,390 pupils. There are ninety-five hospitals and sixteen printing establishments under missionary control.

The correspondent of a London Journal describes the undertaking of a party of young Englishmen to search for King Solomon's Temple, the Ark of the Covenant, Aaron's rod and the Menorah in the neighborhood of Jerusalem. A Finnish engineer is said to have discovered a cryptogram in the Talmud as to the place where these treasures are hidden and already a good deal of work has been done towards the practical demonstration of its veracity or otherwise.

The new moderator of the U. F. Church, Dr. J. Young, is a native of Berwick-on-Tweed. His first charge was Newington United Presbyterian Church. Dr. Young took a prominent part in the work of the Synod of the Presbyterian Church, and in 1889 was appointed Home Mission Secretary. In consolidating the union of the Free and Presbyterian Churches, Dr. Young performed much useful work, and also organized the Central Fund of the United Free Church.

Dr. W. A. R. Mitchell, who was one of the members of the party on the Lieut. Shackleton's exploring expedition has returned to Toronto, after his interesting experiences in the Far South. Dr. Mitchell expressed his regret at the conduct of Dr. Cook, but believes that people should be charitable on account of Cook's former experiences and services. He thinks, too, that Peary would have been more readily accepted by the public if he had taken somebody with him when he made the final observations. Cook's fraud will, he thinks, never be forgotten by the public, who, will accept all Polar reports with considerable doubt unless accompanied by the best of proof.

The anniversary and tea meeting held in the Avonbank church on the 19th and 20th ult. were very satisfactory in every way. Large congregations assembled on Sunday to listen to stirring sermons by Rev. Jas. Barber, of Embro. On Monday evening the church was filled to overflowing. Rev. R. Stewart filled the chair in his usual happy manner.

## HEALTH AND HOME HINTS.

To darken woodwork, paint it with liquid ammonia.

Oysters which open easily are stale; therefore, reject them.

When windows are difficult to open, rub the sash-lines with soft soap.

When choosing apples, take those that weigh heaviest, they will be the best fruit.

Sharp Knives in the Kitchen—If you wish the knives to keep sharp, never put them into hot fat.

Pickled Prunes.—One pound prunes, one-half pound sugar, one-half cupful vinegar, one-fourth tablespoonful cloves, same of cinnamon, small pinch of ginger. Soak the prunes over night and simmer two hours. Boil sugar, vinegar and spice together ten minutes, and the prunes with one-half cupful of their juice and cook slowly until a little thick.

It is a well-known fact that no one eats as much olive oil as he should. It is not always pleasant to take and it is not so beneficial when taken in vinegar or lemon juice as when taken alone. I have found that an excellent and most nutritious way to take it is on sliced bananas. It doesn't sound palatable, I know, but just try it for yourself and be convinced.—J. E. G.

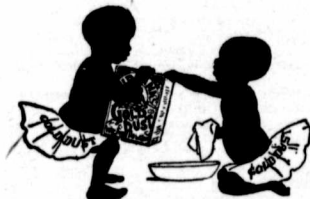
Fig Pudding.—Cut half a pound of cooking figs into small bits, and make a batter of two well-beaten eggs, one cupful of sweet milk, a tablespoonful of melted butter, one and a half cupfuls of flour with a teaspoonful of baking powder and a half cupful of white sugar. Stir in the figs and put into a buttered mould and steam for 2 hours. Serve with whipped cream sweetened with strained honey, or maple syrup can be used.

Welsh Rarebit.—Since the chafing dish has come into so general use, we have nearly forgotten that the original rarebit was generally cooked in the oven. This is the method among the housewives in the land of its birth. Cut the bread in thin slices and toast it delicately. Then cover it with slices of cheese and spread a little prepared mustard between the cheese. Lay them on and remove them the moment the cheese has melted, and serve at once on hot plates. If one can watch it carefully, the rarebit may be prepared in the same way and the pan placed under the broiling burner, and the heat adjusted as desired, using just enough to melt the cheese.

## STUFFED BAKED POTATOES.

For stuffed baked potatoes select those of medium size, and bake them in their skins until they are nearly done, cut nearly through the potato at one end, scoop out a little from the centre, and fill the hollow space with a thin slice of fried bacon, tightly rolled. Close down the half-severed end of the potato, return to the oven, and finish baking.

"Let the GOLD DUST Twins do Your work"



## GOLD DUST

WASHING POWDER "CLEANS EVERYTHING."

The N. K. FAIRBANK COMPANY

MONTREAL

## SPARKLES.

Teacher—Jimmie, correct this sentence.—Our teacher am in sight.

Jimmie—Our teacher am a sight.—Tit-Bits.

Knicker—Does she know anything about finance?

Bocker—Yes; she considers her husband a trust company and her father a bank.

Wife (heatedly)—George, I wonder you can maintain that Mr. Jones is kind to his wife! He has been away for two weeks, and has not sent her a penny. What kindness do you call that?

Husband—Unremittent kindness, my dear.—Modern Society.

"How far," asked the first automobilist, as they met at a turn in the road, "is it from here to the next town where there's a repair shop?"

"Eleven hills, three bad bridges, one long stretch of deep sand and two arrests," answered the second automobilist.—Chicago Tribune.

"If marriages are made in heaven, why are not divorces?" asked the attorney.

"Well, because it takes a lawyer to get a divorce, and there are none up there," replied the client.—Yonkers Statesman.

Father (left in charge)—"No, you cannot have any more cake." (Very seriously) "Do you know what I shall have to do if you go on making that dreadful noise?"

Little Girl (sobbing)—"Yes."

Father—"Well, what is it?"

Little Girl—"Give me some more cake!"

And she was quite right.

Golfer—"Dear, dear! there cannot be worse players than myself!"

Caddie—"Weel, weel, maybe they're worse players, but they dinna play!"

Miss Flannigan—"I will give you my answer in a month, Pat."

He—"That's right, me darlint; tek plenty av time to think it over. But tell me wan thing now—will it be yes or no?"

Boy (who has been naughty, and sent out into the garden to find a switch to punish him with—"Oh, Mummy, but couldn't find a switch anywhere, but here's a stone you can throw at me."

## SPANISH OMELET.

A well-made Spanish omelet is a delicious breakfast or luncheon dish. To make one, fry four thin slices of bacon until crisp, drain from the fat, add two tablespoons of minced onion, cook in the hot fat until yellow; add also two ripe tomatoes and one tablespoonful of green pepper, freed from seeds and chopped fine. Let them cook slowly, without scorching, while four eggs are beaten slightly; add a little salt and four tablespoons of hot water. Put one teaspoonful of butter in a hot omelet pan, pour in the mixture and put in the centre. Add the crisp bacon crumbled fine; fold the other half of the omelet over, and turn out on a hot platter.

## TOBACCO HABIT.

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally. Price \$2.

## LIQUOR HABIT.

Marvellous results from taking his remedy for the liquor habit. Safe and inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and a cure guaranteed.

Address or consult Dr. McTaggart, 75 Yonge Street, Toronto, Canada.

THE DOCTOR SAID  
HE COULD NOT LIVEAn Almost Fatal Illness Following an  
Attack of La Grippe.

The danger from the grip is seldom over when the characteristic symptoms, the fever, the headache and the depression of spirits, pass away. Grip leaves behind it weakened vital powers, thin, watery blood impaired digestion and over-sensitive nerves—a condition that makes the system an easy prey to pneumonia, bronchitis, rheumatism, nervous prostration and even consumption. Too much stress cannot be laid on the importance of strengthening the blood and nerves during convalescence, and for this purpose no other medicine can equal Dr. Williams' Pink Pills which contain the elements necessary to enrich the blood and restore weakened nerves. Mr. James L. Whitman, Mulgrave, N.S., says:—"Following a severe attack of La Grippe I was completely prostrated. The doctor who attended me said that my whole system had gone wrong. My heart was affected, my kidneys weakened, digestion impaired, and to make the trouble worse I had a hemorrhage of the bowels, and nearly bled to death. The doctor said I could not live, and told my wife to tell me that I had better settle up my worldly affairs. I did not care to live my sufferings were so intense. I could not sleep, my ankles and feet were swollen, and my complexion very yellow. Friends came to see me for the last time, and one of these, more hopeful than the others, persuaded me to try Dr. Williams' Pink Pills. While I had but little faith that they would help me I decided to try them. Quite soon they seemed to benefit me, my appetite improved and by heart became stronger. Continuing the use of the Pills it was not long before I was able to be out of bed, and after using fifteen boxes I am in good health for a man of my age. The doctor and those who knew of my case look upon me a living wonder, as none of them expected me to get better."

You can get Dr. Williams' Pink Pills from any medicine dealer or by mail at 50 cents or six boxes for \$2.50 from the Dr. Williams' Medicine Co., Brockville, Ont.

"May I offer you my umbrella and my escort home?"

"Many thanks, I will take the umbrella."—Flegende Blaetter.

He—"Why do you force me to wait for an answer?"

She (who is up in political economy)—"Because I don't want to give you a monopoly until I find out whether there's any competition."

"We should not on the weary past, In gloomy moods unwisely dwell, But on those joys too sweet to last, Too-fair and bright to bid farewell. Grieve not o'er days when losses came

And hope grew faint to die betrayed, But look to him who gives thee aid, In royal splendor, all arrayed.

Having these many signs of God's favor and acceptance, we thought it would be great ingratitude if secretly we should smother up the same or content ourselves with private thanksgiving for that which by private prayer could not be obtained.—Edward Winslow.

A gracious God sometimes sees it meet to test the faith and patience of His people. He loves to hear their importunate pleadings, to see them undeterred by difficulties and unrepelled by apparent denial. But He will come at last. The pent-up fountain of His love and mercy will at length burst forth.

**Grand Trunk  
Railway System**

**MONTREAL**

8.30 a.m. (daily) 3.15 p.m. (Week days) 4.40 p.m. (daily).

4.40 p.m. (daily)

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

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

**Pembroke, Renfrew, Arnprior  
and Intermediate Points.**

11.55 a.m. (Week days)

**Algonquin Park,  
Parry Sound  
North Bay**

Through Car Sleeping Cars to  
New York Daily.

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

**CANADIAN  
PACIFIC**

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

b 8.15 a.m.; b 6.20 p.m.

VIA SHORT LINE FROM CENTRAL  
STATION.

a 5.00 a.m.; b 8.45 a.m.; a 8.30 p.m.  
b 4.00 p.m.; c 8.25 p.m.

BETWEEN OTTAWA, ALMONTÉ  
ARNPRIOR, RENFREW, AND PEM-  
BROKE FROM UNION STATION:

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

a Daily; b Daily except Sunday  
c Sunday only.

GEO. DUNCAN,

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

**New York and Ottawa  
Line**

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

And arrive at the following St  
Daily except Sunday:—

8.50 a.m.	Finch	5.47 p.m.
9.25 a.m.	Cornwall	6.24 p.m.
12.05 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.37 p.m.	Albany	8.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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

Ticket Office, 35 Sparks St., and Cen-  
tral Station, Phone 13 or 1180.

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Compare our prices with the prices elsewhere  
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Fine quality. Tailor Made Shirts \$1.00.

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177 St. James Street  
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what you want when you visit Boston is comfort and  
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Therefore, when in Town, "TRY THE REXFORD"  
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—WINNIPEG, MAN**

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Handled on Commission and  
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A trial will convince.

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The Perfect Communion Wine.

Cases, 12 Quarts, \$4.50

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**TENDERS FOR INDIAN SUPPLIES.**

**SEALED TENDERS** addressed to the undersigned and endorsed "Tenders for Indian Supplies," will be received at this Department up to noon on Friday, 14th January, 1916, for the delivery of Indian supplies during the fiscal year, ending the 31st March, 1911, duly paid, at various points in Manitoba, Saskatchewan and Alberta.

Forms of tender containing full particulars may be had by applying to the undersigned. The lowest or any tender not necessarily accepted.

**J. D. McLEAN,**  
Secretary.  
Department of Indian Affairs,  
Ottawa.

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

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**OTTAWA TO KINGSTON**

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Tel. 478, TORONTO

<b>4%</b>	Capital Paid Up, \$2,500,000 Reserve . . . . 400,000	<b>4%</b>
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**THE INTEREST IS COMPOUNDED QUARTERLY**

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<b>4%</b>	Money to Loan Safety Deposit Vaults For Rent	<b>4%</b>
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**Synopsis of Canadian North-West.  
HOMESTEAD REGULATIONS**

**ANY** even-numbered section of 24 Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 8 and 28, not reserved, may be homesteaded by a person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

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

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

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

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

**W. W. CORY,**

Deputy of the Minister of the Interior.

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

**G. E. Kingsbury**

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**FROM ABOVE**

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TELEPHONE 200