

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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## ANOTHER YEAR IS DAWNING.

BY FRANCES RIDLEY HAVERGAL.

Another year is dawning!  
Dear Master, let it be,  
In working or in waiting,  
Another year with Thee.  
Another year in leaning  
Upon Thy loving breast,  
Of ever-deepening trustfulness,  
Of quiet, happy rest.

Another year of mercies,  
Of faithfulness and grace;  
Another year of gladness,  
In the shining of Thy face.  
Another year of progress,  
Another year of praise;  
Another year of proving  
Thy presence "all the days."

Another year of service,  
Of witness for Thy love;  
Another year of training  
For holier works above.  
Another year is dawning!  
Dear Master, let it be  
On earth, or else in heaven,  
Another year for Thee!

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## BIRTHS.

At Aultsville, on Dec. 1st, 1908, to Mr. and Mrs. John Campbell, a daughter.

At Aultsville, on Dec. 5th, 1908, to Mr. and Mrs. Arthur Wood, a son.

At Aultsville, on Dec. 9th, 1908, to Mr. and Mrs. Frank Jarvis, a daughter.

At Cornwall, on Dec. 15th, 1908, to Mr. and Mrs. A. Burton, a son.

At 80 Isabella Street, Toronto, on December 17, 1908, the wife of Captain D. Douglas Young, of a daughter.

At 547 Lansdowne Avenue, Westmount, on Dec. 18, 1908, to Mr. and Mrs. Alexander Bruce, a son.

At the manse, Marsboro, on Dec. 15, 1908, to the Rev. and Mrs. M. McLeod, a daughter.

At Perth, on Dec. 12th, 1908, to Mr. and Mrs. James A. Craig, a daughter.

At Walkerville, on December 17th, 1908, to Mr. and Mrs. William M. Grant, a daughter.

## MARRIAGES.

At the residence of the bride's father, Allan's Corners, Que., on Dec. 16, 1908 by the Rev. G. Whillans, George Leslie Barrington, of Montreal, to Ellen (Maud), daughter of Mr. Thomas Drysdale.

On Dec. 15, 1908, at 370 Bank Street, Ottawa, by the Rev. Mr. Nicol, of Eskine Church, I. Han Hester, second daughter of the late John Hope, to George Thompson, both of Ottawa.

On Dec. 16th, 1908, at Dunn Avenue Church, by Rev. A. Logan Gergie, Isabel, third daughter of Mr. Andrew Macdonald, Campbell's Cross, to Geo. E. Armstrong, Mayfield.

## DEATHS.

At his home, Ashland, Oregon, Edwin Alexander Fraser, only son of the late Rev. Mungo Fraser, D.D.

Entered into rest, at his residence, 52 Shirley Street, Toronto, on Dec. 18, 1908, Alexander, husband of Martha Brodie, in his 79th year.

On Dec. 17, 1908, at 107 1/2 Blecker Street, Toronto, Alice Alma, third daughter of the late John Hogg, J.P., of York Mills.

At the manse, Harrison, on Dec. 4th, 1908, Alice Mary Hall, wife of the Rev. W. Ma'D. MacKay.

At Williamstown, on Dec. 12th, 1908, Ann McKenzie, widow of the late Angus Bethune, formerly Police Magistrate of Cornwall, aged 80 years.

On Dec. 17, 1908, at Eastbourne, England, Mabel Van Cortlandt, widow of the late Claudio McLachlin, of Arnprior, Ont.

At Glen Brook, on Dec. 11th, 1908, Catharine McDougall, relict of the late P. R. Grant, aged 74 years.

At Cornwall, on Thursday, Dec. 17th, 1908, George M. Smith, aged 41 years.

At Vankleek Hill, Ont., Dec. 10th, 1908, D. J. Jamieson, in his 71st year.

At his residence, 2nd Charlottenburgh, on Dec. 16th, 1908, Farquhar D. McLennan, aged 81 years.

At Montreal, on Thursday, Dec. 17, 1908, Walter Alexander, youngest son of the late James S. McCormick, aged 32 years and 9 months.

At his residence, "Cottingham," Guelph Township, Henry Watson, in his 91st year.

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## NOTE AND COMMENT

The King is said to have authorized the publication of another volume of Queen Victoria's letters written during the twenty-five years following the Prince Consort's death.

Rev. F. B. Meyer, London, England, is to visit Turkey, China, Japan and Canada in the interest of missions and Sunday-school work. The date of his visit to this country has not yet been announced.

One of the curious results of a big storm off the coast of Nova Scotia last week was that schools of herrings were thrown up along the shore in piles three feet thick. Hundreds of barrels were gathered and shipped to Boston.

The Dalai Lama after four years' wandering in China is returning to his old headquarters in Lhasa. He left, it will be remembered, because of the 'desecration' of the sacred city by the entrance of the expedition of Col. Younghusband.

A pictorial paper gives a portrait of Mrs. Carrie Nation, who is visiting Scotland to prosecute her war against the public-houses. She wears as a badge a small hatchet, indicating her mission to "smash the drink shops." Her reception by many citizens of Glasgow has been far from encouraging.

Rev. Dr. J. Wilbur Chapman the eminent evangelist, believes, as a result of his recently concluded tour of eight of the leading theological seminaries of the United States, that it is certainly time for criticism of the theological seminaries to cease. The tour was undertaken to stimulate the evangelistic spirit in these colleges, and Dr. Chapman has found, to his great pleasure, that the spiritual atmosphere of the seminaries at the present time is "superb."

New York physicians are interested in a case of a six-weeks old baby that is slowly turning to stone. The child is the son of a workman named Benjamin Gordon, and when born it appeared to be dying. The nurse plunged it into cold water, producing a chill, which has resulted in the disease known as sclerema neonatorum. The child's body is icy cold, the legs and arms being rigid, while the lower part of the trunk has the appearance of being a solid mass of stone, the muscles being knit to the bone. Although it suffers excruciating pain at times, the baby's life may yet be saved.

"The Times" describes the form which the proposed monument to John Bunyan in Westminster Abbey is to take—a stained glass window depicting scenes from the "Pilgrim's Progress." The scenes selected are—Christian's meeting with Evangelist; his admittance at the Wicket Gate; his deliverance from the burden of sin at the foot of the Cross; Mr. Interpreter's house; Piety, Prudence, and Charity harnessing him in armour of proof; his fight with Apollyon; Vanity Fair, and crossing the river to the Celestial City. The headlight will depict Christian's entrance into the City and his joyous reception there. The estimated cost of the memorial is £1,200, and to raise this a strong committee has been formed, representative of the Anglican and Free Churches, and of various phases of the national life. Of this committee the Archbishop of Canterbury is president, and Dr. Clifford chairman.

It promises to be a great meeting. Over 4,000 delegates from all parts of the world will attend the national laymen's missionary congress, to be held in Massey Hall, March 31, April 1, 2, and 3. Sir Robert Hart, British Ambassador to China, and R. E. Speer, secretary of the students' volunteer movement will be present. Sir Robert Hart is the best posted of all "foreigners" in Chinese matters.

That Queen Alexandra has a keen sense of humor must be evident to anyone who has glanced through her Christmas book of "snap-shots." A pretty story just told of her shows that her humor can be expressed verbally as well as pictorially. Visiting a hospital recently her Majesty asked a child where she lived. "Behind Barker's," the little patient replied, adding, "and where do you live, miss?" "Oh, I," said the Queen; "I live in front of Goringe's!" For the benefit of those who do not know London well I should explain that Goringe's is a big draper's in Buckingham Palace Road.

Mr. R. H. Campbell, Superintendent of Forestry, in consequence of reports from district agents, has issued a national warning that the timber wealth of Canada is in danger of destruction by the reckless depletion of forest areas. He urges that immediate steps shall be taken to prevent the destruction of the forests, whether by improper deforestation, by fires, or by wanton destruction. He points out that the United States and other nations are devoting greater attention than ever before to this question in the light of official reports from Asia, Africa, and other parts of the world proving the serious injury of a lasting nature that spoliation of forest wealth inflicts upon a country.

A Baptist exchange begins a column of editorial sentences with this beautiful sentiment, "Kindness draws always." The next statement is not so beautiful—"Texas Baptists are long on wind." A little further down the column is another beautiful sentiment—"God's love in the heart makes one lovely." Following this is the announcement that a certain brother has been asked to become a corresponding secretary, with the addition of this keen thrust, "He has never been known to turn down a position as secretary." And, before this editor is done with his column, he further delivers himself of this pious declaration: "This paper has never intentionally wronged any one."

Bulgaria has proposed to pay to Turkey \$8,000,000 for the railroad running through Bulgarian territory, and \$12,000,000 as the capitalized value of the tribute paid by Eastern Roumelia, Turkey to waive all claims to further tribute from any part of Bulgaria. The railroad may be regarded as an investment, as it is doubtless worth all that is offered for it. The \$12,000,000 is the price of independence, and is cheaper than war. Bulgaria, as constituted by the British treaty, was to pay no tribute. But Eastern Roumelia was made a tributary province. The letter has since been absorbed by Turkey and is included in the present Bulgaria. The Turkish ministers hesitate to accept the offer, fearing the opposition of the Young Turk party in the parliament when it meets; but a way will probably be found to settle the matter.

It is gratifying to learn from a religious paper that the United Free Church colleges maintain their position as centres of attraction for those inclined to either the theological study or to a theological career. At New College, Edinburgh, there are seventy-eight students, of whom sixteen are studying privately. At Glasgow 100 are enrolled, comprising seventy-nine regular and twenty-one private students. Aberdeen with twenty on the roll, two being private, brings up the aggregate of the three colleges to 159 regular students, in addition to thirty-nine who are reading theology for love of it. As indicative of the efficiency of the men who have entered the U. F. halls this winter, it may be stated that out of forty-five entrants thirty-eight completed a full Arts course.

The convention at Cape Town, held for the purpose of considering the closer union of South Africa, has nearly concluded its labors and has unanimously agreed upon a compromise between unification and federation. The present state boundaries will be abolished. Cape Colony, Natal, Transvaal and Orange River Free State will be divided into six equal parts for purposes explicitly defined as local government by single chamber legislatures, all the powers, except those so defined, being vested in a central parliament. The two questions, which have given rise to the most contention, those relating to the franchise and the natives, have been settled to the satisfaction of all the delegates, and the British party is fully contented with the manner in which the Imperial interests have been safeguarded.

A correspondent of the "Yorkshire Post," referring to the poverty of many of the clergy, asks in what other "learned profession," to which access is gained by an expensive education (in case of clergy not completed till the age of twenty-three), would a man after twenty or even thirty years of work, with increasing experience, have to be content with a salary of £150. Some years ago (he adds) I heard of a clergyman's wife dying for lack of the expert skill of a medical specialist, which was beyond the means of the poor country parson, while his wealthy parishioners, who could have doubled the income of the living without putting down their earriages, considered their obligations discharged by the occasional gift of a brace of partridges.

A prominent banker, in an address to young men, said: "Of course difference in minds, in industry, in mental capacity and in many other things must entail corresponding differences in results, but with all of these things equal, put two men alike in age, side by side in the same business, one tricky and the other honest, while the tricky one may seem to be more prosperous for a time, the honest man will overtake and pass him, if for no other reason than this, while the one is securing public confidence, the other one is gradually losing it. But this leaves out of the account all of those things which go to make the real success in life, the respect of others; and then this, one's self-respect, without which it were better that the man had not been born." Surely the man's judgment ought to be worth something to a young man. All the world is afraid of a tricky man; and, if he is tricky, a considerable proportion of the world about him will find it out—and drop him.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWSLAYMEN'S MISSIONARY MOVE-  
MENT.

## Meeting at Orangeville.

The men of the Orangeville Presbytery met on Tuesday, December 15th, at Orangeville and spent two hours in the forenoon and three hours in the afternoon with a dinner between, discussing the Laymen's Missionary Movement and how to raise their share of the million dollars which the Assembly's Committee on Systematic Giving considered to be a very necessary annual income for the schemes of the church if we are to do our whole duty in every department of the church's work. About 350 men assembled from forty-seven out of the fifty-one congregations of the Presbytery and all the ministers but three were present. Delegates ranged from two to twenty-seven, Shelbourne congregation having sent the largest number.

It was a magnificent demonstration of what a Presbytery can do when the question is given that consideration which its supreme importance merits. Ernestness and enthusiasm and a spirit of loyalty to Christ and the Church were marked characteristics of the whole Assembly. They were there for business, the King's business, and they were not afraid to undertake to raise over five times as much for the schemes as they contributed last year. The only question in their minds was "What are the best methods to adopt whereby we can, in every congregation, reach our highest missionary efficiency?"

The following topics were discussed under the leadership of Messrs. M. Parkinson, T. Findley, and A. E. Armstrong, of Toronto:

"Is the Church's Interpretation of the Great Commission correct?"

"What does the Church expect of her Missionaries? Dare we set a different standard for ourselves?"

"The result we may expect in the Church's Life when she adequately performs her missionary duty?"

"How can a Congregation reach its highest missionary efficiency?"

"How to launch and propagate the Laymen's Missionary Movement: Organization and Methods."

Two addresses of an informing nature were given at the luncheon by Messrs. Findley and Armstrong. Towards the close of the afternoon, Mayor McKittrick, of Orangeville, introduced a resolution endorsing the Presbytery's action in undertaking to raise their share of the \$1,000,000 (\$327,000.00) and pledging the support of the laymen present in an aggressive effort to reach that standard.

The weekly envelope system was, of course, one of the main subjects under discussion. It was interesting to note that, while some were doubtful, practically the whole gathering agreed that the day had passed when farmers did not have money on hand or in the bank every week in the year, and therefore the weekly envelope system is as workable in the country as in the town or city.

Orangeville Presbytery is, perhaps, an average Presbytery, neither rich nor poor, and what can be done there can be done in almost every Presbytery

throughout the Church. Without doubt the signal success of the conference is owing mostly to the excellent preparations made by the Presbytery's Committee and the Orangeville minister and congregation. A great deal of correspondence was carried on for weeks and in this way ministers and laymen were kept informed and led to understand the nature of the meeting. Ministers were active in taking early action towards having their congregations represented by some of their strongest men. Banquet tickets were nearly all sold two weeks before the conference and without the banquet it would have been impossible to secure as many men or to have created that atmosphere so essential to fruitful discussion.

Other Presbyteries are planning similar conferences and they will be similarly successful if a similar campaign is waged, probably not otherwise. Why should not every Presbytery undertake to have a gathering of its ministers and men to discuss the vital question of how to develop the interest of our people in the schemes and how to introduce such methods as are best calculated to raise sufficient funds adequately to perform our task at home and abroad? No question is comparable to this because of its relation to every phase of church life and work. And such topics as the above need a whole day not an hour sandwiched in between matters of business at a regular Presbytery meeting, which, by the way, was tried by one Presbytery, but proved entirely unsatisfactory. Nothing will count for so much in a congregation or a Presbytery as bringing men to understand the real business of the Church and to undertake to put themselves behind this business and see that their congregations measure up to their privilege and responsibility. Assistance will be gladly rendered by leaders of the Laymen's Young People's Missionary Movements and by the Missionary Secretaries of our Church. Co-operating Committees of the Laymen's Missionary Movement in all our cities are looking for opportunity to launch the L.M.M. and promote the missionary enterprise. "Let us study how to do this thing, not how to get it done."

His Excellency the Governor of Victoria (Sir Thomas Gibson-Carmichael), speaking at a meeting in connection with the Presbyterian Church, said:—"He could not conceal that early association made him somewhat quick to observe the virtues of the Presbyterian Church. He never remembered the time when he was not prepared to argue as to the merits of the Presbyterian compared with other forms which the Church might take. It seemed to him there was no form of religion which, quite apart from its moral characteristics, did so much as Presbyterianism to develop an independent habit of thinking for oneself. He heartily sympathized in their wish to see their Church flourish in every part of the State. They were happier in being more united than in some other places. They were not divided (as in Scotland), they were all Presbyterians, and that was a great thing gained."

Rev. N. Campbell, of Oro, occupied the pulpit of Knox church, Beaverton, Sunday week, preaching very instructive sermons morning and evening.

## PRINCIPAL PATRICK ON UNION.

On being interviewed by a Globe reporter, after the close of the recent conference on Union, Principal Patrick, who has taken a prominent part in all discussions on the subject, said:

"Beyond my most sanguine expectations," said Principal Patrick, in answer to a question as to the success of the committee's work. "From the very beginning there has been unlimited confidence in one another's character and motives, and the one desire of all the representatives has been for union, if such were found to be practicable. This confidence has strengthened year by year. So far as the joint committee, composed of as strong, as intelligent, and as representative men as these three great Churches contain, is concerned, union is already consummated. They are one in mind and heart and spirit."

Asked as to the basis of union agreed upon by the committee and to be reported to the governing bodies of the three Churches, Dr. Patrick said that it contains a system of doctrine, a system of polity, a system of administration, regulations for the ministry, and legal arrangements to give effect to union in the event of its adoption.

"The statement of doctrine," he continued, "has been very carefully considered for several years, and its nineteen articles embody the faith common to evangelical Christianity. It is clear, succinct, and in popular form.

"Personally I consider it a very great gain to have had the creed of the Church revised under such favorable conditions. A revision would have been called for sooner or later in all the Churches, but under no other conditions could such adequate prominence be given to fundamental articles and the subsidiary doctrines be given their proper place. For myself I believe we have accomplished in this way what would have cost the several Churches working separately years of controversy with less satisfactory results. The articles of the creed as they now stand in this statement of doctrine are cordially accepted by men of widely different types and training. They grow out of the past and they have the future in view. They are positive, not negative. Their centre and spring is the Gospel itself, not any system of theology or of philosophy. They owe their substance and form to the interpretation of Christian experience as reflected in the New Testament and in the history of the Church. For this reason I believe they will command the attention and retain hold on the conviction of Christian people. Our aim was not to construct a system of doctrine, but to state what is most surely believed in the Churches of evangelical Christendom."

In reply to a question as to the prospects of the doctrinal statement being generally accepted in the negotiating Churches, Principal Patrick said:—

"I recall one instance. The late Dr. John Potts was for years an opponent of union. At least he regarded it as impossible. He could not see how the doctrinal systems of the Presbyterian and Methodist Churches could be harmonized. 'I desire union,' he said to me one day, 'but I am an Arminian, you are a Calvinist, how can our views be reconciled?' Not long before he died he attended a meeting of the union committee at which the proposed doctrinal statement was considered. At the close he rose and said his doubts had disappeared, that union on such a basis of

doctrine would be not only desirable but a great gain, and that he would gladly co-operate with his brethren from the other Churches to make such a union in Canada an accomplished fact. His case is similar to many others of men of strong convictions and open minds whom I have met."

On the question of creed subscription the Principal explained that adherence to a formal creed is required only of ministers and never of members. "The simplest provision is made not only for the thorough training of candidates for the ministry, but also for the examination at the time of licensure and ordination. The matter of creed-subscription in all the Churches is at present rather unsatisfactory. The unanimous decision of the union committee is for a careful private examination of candidates as to their views on the creed of their Church, affording all needed opportunity for explanations and various forms of statement, and then the public assent would deal with a man's personal relations to Christ, his acceptance of evangelical doctrine, his motives in entering the ministry and his loyalty to the Church and its mission. I consider this solution very much better than what we now have in the Presbyterian Church. As to the intellectual training and equipment for service in the ministry there need be no uncertainty."

Turning to matters of Church polity, Dr. Patrick said the committee sought for a combination of what is best in the systems of the three Churches, having in view the object of leaving no congregation without a minister, and no efficient minister without a congregation. "The idea of the permanent pastorate is accepted as normal, and the principle of itinerancy is conceded to meet conditions as they may arise. No pastorate will be disturbed except at the request of either minister or congregation, and desired changes will be effected under proper regulations. The right to call is secured to all congregations, and the right of all members in each congregation are fairly safeguarded. The office of the eldership, as historically bound up in Presbyterianism, will be retained under same name and has been most cordially accepted by both Methodists and Congregationalists."

"No question of a name was not seriously discussed. My own opinion is that this should be left open until the very day of the union, when the name should be moved and adopted after the union has been effected. Names were suggested and will be presented for the wisest consideration. Speaking from memory I may mention these: 'The United Church in Canada,' 'The United Reformed Church in Canada,' 'The United Evangelical Church in Canada,' 'The United Church: Congregational-Methodist-Presbyterian.' The name for the Church, like the name for its various courts, is not a vital question. It is important but not of first importance."

The next step in the union procedure, Principal Patrick explained, will be the reporting of this basis of union to the supreme courts of the churches. It will be reported to the General Assembly in Hamilton in June next, and the Assembly will probably be asked to approve of the committee's work and to take the necessary steps to inform the Church of the conclusions reached and to commend the union proposal for acceptance. Then the question would come before the Assembly of 1910 for formal and official action, when it would be sent down to Presbyteries under the Barrier Act and probably also to sessions and congregations. The question would then be ready for final action by the Assembly of 1911. This is Presby-

terian procedure. In the case of the other Churches, each following its own rules, the same time would be allowed for the fullest discussion and for the education of the people on the whole question. It is understood that the Churches will all move contemporaneously. It would, therefore, be still before the final act of union would take place.

Questioned as to the outlook, Dr. Patrick said that the official bodies and the membership of the Churches now have the necessary data before them. Hitherto their attitude has been one of expectancy, awaiting the committee's findings. It now becomes a people's question, and responsibility for intelligent action will be pressed upon the laymen of the Churches.

"O, yes, the laymen are interested," said Dr. Patrick with emphasis. Their splendid co-operation in the missionary movement has prepared the way, and now they will take an interest in preventing all unnecessary overlapping and all waste of men and means in maintaining two or three churches where one would serve. And the young men are interested, for the prospect of an adequate field for their life works will make the ministry more attractive.

I cannot speak for the East nor for the farthest West, but for Manitoba and Saskatchewan I can say with confidence that union will be carried by an overwhelming majority. Ministers and laymen alike are favorable and are eager. It is a great movement, added the Principal, surveying the whole theme. Its greatness and its significance grow upon one. Not since confederation has any movement of equal magnitude and importance commanded the consideration of the people of Canada. For national and for religious reasons I support it. For the sake of the evangelistic and missionary work pressing upon the Churches union is most desirable. The outcome would be a richer type of character and a more effective service to the cause of truth and righteousness. The eyes of the Christian world are upon this movement in Canada. Other unions would follow in Australia, in South Africa and elsewhere within and without the British Empire.

As a Presbyterian I feel bound to stand for union with all other Christians unless compelled by conscience to remain apart. Such compulsion of conscience cannot be, in view of the findings of the union committee. As a consistent Presbyterian I regard union as a duty binding on my conscience. In saying this I am in line with the views of the most representative Presbyterians from John Knox in Scotland to William Caven in Canada.

As part of the aftermath of the Eucharistic Congress lately held in London, Rev. Father Benson spoke in the city hall, Glasgow, on "The Future of the Catholic Church in the British Isles." To the mind of the speaker the church has never since the time of King John been on such a favorable footing as now, and the opportunity for its progress has never been nearer. The Broad Church movement and Socialism are, he thought, the two principal forces to be feared. Half a century hence no respectable Christian institution would be left in Britain but that which would represent Catholicity, and there would be only one refuge—that to be found within the Haven of the one, true holy Roman Catholic and Apostolic Church. The father who expresses this belief is the son of an Anglican archbishop.

The space between a man's ideal and the man himself is his opportunity.—Margaret Deland.

## DANGEROUS INNOCENCE.

By Hilda Richmond.

It is a common saying everywhere that children learn so many things on the play ground they should not know even with the most careful management. There are always older boys and girls ready to impart doubtful knowledge to each coming set of children, and it is impossible to prevent innocent children from hearing these things, even if they were never allowed to go to school. Indeed many mothers think they are keeping the minds pure when they teach the children at home and carefully watch over the little folks, but some playmate is sure to have a chance to corrupt the growing intellects.

It is a fine thing to shield and guard the young people from the evil of the world. If it is not carried to extremes. There is nothing so beautiful in this world as a pure and lovely young girl or youth, but there is an innocence that is extremely dangerous. To ignore the dangers and pitfalls that beset life's pathway, is not to get rid of them, but to put the unwary into grave danger. No one would think of taking passage in a vessel whose officers were ignorant of rocks and shoals, but often young men and women are started on life's ocean entirely ignorant of the dangers all about them.

The most innocent young people in the world are those who have been taught from babyhood to tell their parents everything. They should not be coaxed or threatened to divulge their childish secrets, but should have family affairs confided to them and be made trustworthy enough, so that they will be glad to repeat things they hear at school and elsewhere to father and mother. One wise mother never appeared shocked when they brought home doubtful tales from school and the playground, but simply told her boys and girls that modest, refined people did not mention such subjects either in public or private. When they were older she would explain everything to them, and then she changed the conversation to games or some pleasant topic. As they grew older she kept her word and explained things to them about their health and lives, so that they were never ignorant, nor were they prying and underhanded in trying to learn truths their mother said were beyond them.

So don't mistake ignorance for innocence in bringing up the boys and girls. Some parents think by never allowing the boys to go to town they will shield them from evil, but again and again such boys have speedily gone wild at their first taste of freedom. By all means keep evil papers and conversation and thoughts out of the home, but do not expect the boys and girls to stay at home always. Teach them the best kind of innocence, which lies in the fact that they know right from wrong and prefer the former. Then you will send out young men and women from pure homes ready to do valiant work in life and to keep themselves unspotted from the world.

## A CURE FOR TATTLERS.

Miss Hannah More, a celebrated writer of the last century, had a good way of managing tale-bearers. It is said that when she was told anything derogatory at another her invariable reply was, "Come, we will go and ask if it be true." The effect was sometimes ludicrously painful. The tale-bearer was taken aback, stammered out a qualification, or begged that no notice be taken of the statement, but the good lady was inexorable; off she took the scandal-monger to the scandalized, to make inquiry and compare accounts. It is not likely that anybody ever a second time ventured to repeat a gossip story to Hannah More. One would think her method of treatment would be a sure cure for scandal.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## THE ASCENSION OF OUR LORD.\*

(By Rev. P. M. McDonald, M.A.)

The former treatise have I made, v. 1. An eastern monarch became suspicious of the visits one of his officers made to an unused room in the palace; so he entered the room at an hour when he knew the officer was there. What did he find? A plot to overthrow his royal power? No. His officer was sitting deep in thought, clad in the rough peasant coat he used to wear before he was summoned to serve the king. When he was asked to explain why he put on his old coat, he said, "I do it that I may remember what I was before your majesty honored me. I find that this coat helps me to be humble, and grateful. It tells me what I was without you, and what I am with you." We are to forget the past, if dwelling upon it hinders us from giving our minds to our present duty. But we do well to recall how God has guided us and blessed us in bygone days, that we may give Him thanks and praise, and be filled with hope and courage for the future.

Began both to do and teach, v. 1. For generations the houses of a village were constructed on the lower banks of a river. With every spring thaw, there came a flood that submerged the floors of the houses, and the people would live in tents on the high ground, until the waters fell. A newcomer to the place, in a spring month, saw the foolishness of the people, and put his house on the high ground, above the destroying stream. Then he talked with his neighbors about their home-sites, until the low grounds were abandoned, and the village became a city set on a hill. To such great results did this small wise beginning lead. Each day of this new year, just begun, should see us begin to make life better and happier for ourselves and others.

Through the Holy Ghost had given commandments, v. 2. And what commandments? A few poor, unknown fishermen of Galilee were bidden to go and conquer the world for the new faith. But the commandments did not stand alone. Along with them came the power that would surely overcome all opposition. To each believing disciple would come the power that they had seen working in Jesus Himself, the power of God Himself. With that power, every command was really a promise of conquest.

He charged them to wait (Rev. ver), v. 4. It is easier to be active than to wait; but sometimes all depends upon our ability to be patient and quiet, and willing to wait. A young lad of restless temperament met with a serious accident to his knee. The doctors who attended him said he might have to undergo an operation to save his leg; but he had a chance of keeping the use of his leg, if he could keep still in body and avoid all complaining and fretfulness. His own power to lie contented on his bed would bring about his recovery unaimed. The situation was frankly stated to him, and he was told that all he could do was to wait patiently. He was a Christian and knew his Bible, so he began to recall such texts as "Wait on the Lord; he is of good courage, and He shall strengthen thine heart" (Ps. 27 : 14); and, "Thou wilt

keep him in perfect peace, whose mind is stayed on Thee," (Isa. 26 : 3). Such promises as these were his mind food during long days and nights; but there were enough, and today he is an eager, active man.

Ye shall be witnesses unto me, v. 8. Miss Frances Ridley Havergal tells of going away to boarding school soon after she had united with the church. When she entered the school, she learned that she was the only confessed Christian among all the girls in the school. Her first feeling was one of fear. How could she acknowledge Christ before those gay and pleasure-loving girls? But her next thought was that Christ sent her there as His witness. Had she not come into the school for this very purpose? "I am the only one He has here," she said. This thought strengthened her, and the work of her wonderful Christian life began there. Her conduct and her conversation were forces for Christ always.

## A PRAYER FOR THE NEW YEAR.

Almighty God, the unfailing source of light and mercy, who has brought us to the beginning of this year, and art sparing us to love thee and to keep thy commandments, prepare us, we beseech thee, for the coming days. Let thy grace enlighten our darkness and strengthen our weakness. Help us to forget the sins and sorrows of the past, cherishing only the wisdom and the humility they may have taught us. Inspire us with new purposes and new hopes. Deepen within our hearts the love of truth and goodness. Enable us to discern the solemn meaning of these earthly days and the high and sacred purpose for which they are given. Suffer us not to be unfaithful to thee. Thou hast richly blessed us hitherto; still lead us by thy hand, still admonish and guide us by thy Spirit, and leave us not to ourselves, thou Good Shepherd of the sheep. Amen.

WHERE HAS THE OLD YEAR  
GONE.

John Imrie, Toronto.

Where has the Old Year gone?  
Gone to join the mystic ages,  
One more leaf in history's pages,  
To be read by fools and sages:  
There has the Old Year gone!

Where has the Old Year gone?  
Gone the circle of the earth,  
Grief to some—to others mirth—  
Back to God who gave it birth:  
There has the Old Year gone!

Where has the Old Year gone?  
Gone with promise false or true,  
Gone with loving friends we knew.  
Hid for ever from our view:  
There has the Old Year gone!

Where has the Old Year gone?  
Gone with all its hopes and fears,  
Gone with all its joys and tears,  
Dead and buried with the years:  
There has the Old Year gone!

Where has the Old Year Gone?  
Gone till God recalls the past,  
Good or ill—the die is cast,  
Judged by it we are at last:  
There has the Old Year gone!

Where have the Old Years gone?  
Gone! and left their scars for ever  
On our hearts. Erase them? Never!  
Till we cross Death's chilly river:  
Ah! there have the Old Years gone!

## LIGHT FROM THE EAST.

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

Kingdom.—The Jews believed that when Messiah came, He would establish the glorious kingdom of God of which they had read in the prophets. He would take His stand upon the sea shore and command it to pour its treasures at His feet. He would lead Israel, splendidly armed, against the nations and none would be able to stand before Him. The mountains would be red with the blood of the slain, Israel will be avenged and rich with the spoil of the world. The universal kingdom thus formed will be a paradise for the Jews, and all the heathen, their subjects, will turn to Jehovah. Under the rule of righteousness the earth will be more fruitful than ever before. The most barren spots will be fertile, a single grain will load a wagon, and men will draw wine from it as from a cask, and a kernel of wheat will be as large as the kidney of an ox. The people will be all prophets, none will be sick, blind or leprous, the dumb will speak and the deaf hear. Jerusalem will be a day's journey across, and its houses higher than anything yet known. Its gates will be precious stones, and gems throughout the country will be common things.

## THE BLESSED GOSPEL TRUTH.

It is a beautiful conviction, one whose mysterious beauty we are always learning more and more, that the deeper our spiritual experience of Christ becomes the more our soul's life really hangs on his life as its Savior and continual Friend, the more real becomes to us the quenched life of those who have gone from us to be with him. In those moments when Christ is most real to me, when he lives in the center of my desires and I am resting most heavily upon his help—in those moments I am surest that the dead are not lost; that those whom this Christ in whom I trust has taken he is keeping. The more he lives to me, the more they live. If the city of our heart is holy with the presence of a living Christ, then the dear dead will come to us, and we shall know they are not dead but living, and bless him who has been their Redeemer, and rejoice in the work that they are doing for him in his perfect world, and press on joyously toward our own redemption, not fearing even the grave, since by its side stands he whom we know and love, who has the keys of death and hell.

A living Christ, dear friends—the old, ever new, ever blessed Gospel truth! He liveth; he was dead; he is alive for evermore! O that everything dead and formal might go out of your creed, out of your life, out of your heart today! He is alive! Do you believe it? What art you hesitating for, O worker? What are you fearing death for, O man? Oh, if we could only lift our heads and live with him; live new lives, high lives, lives of hope and love and holiness, to which death should be nothing but the breaking away of the last cloud and the letting of the life out to its completion! May God give us some such blessing for every day.—Phillips Brooks.

There is great danger, at the present day, of compromising truth for the sake of union. This should be carefully guarded against. There can be no true union attained at the expense of truth. The true Christian's motto should ever be—Maintain truth at all cost; if union can be promoted in this way, so much the better, but maintain the truth.—Mason.

\*S. S. Lesson, January 5, 1909—Acts 1 : 1-11. Golden Text.—It came to pass while he blessed them, he was parted from them, and carried up into heaven.—Luke 24 : 51.

## A CHEAP LOYALTY.

By C. H. Wetherbe.

The cheapest kind of loyalty is that which consists in mere words. The subject of it speaks in favor of a person or institution, and one might suppose, in hearing the speaker, that his loyalty was of a very high order; but when one obtains a fuller knowledge of the man he discovers that his acts do not correspond at all with his words. There are members of churches who are tremendously orthodox in their abstract beliefs, and although they are well able to give much money for the support of their church and missions, yet they slowly dole out a mere pittance for the church, and nothing for missions.

Rev. Dr. J. R. Gambrell, of Texas, says: "I have known a number of brethren to meet and talk in a high and mighty way about loyalty to Christ, when not one of them had ever developed a church in missions. I have a picture of one man with a great voice and an unblushing face, who, in the presence of a great Baptist assembly, spoke unctuously of his great, rich, black land church, 'missionary to the core,' when the records showed that his church had given but \$6.40 to missions. And yet that man was so devoid of humor that he could not see any fun in what he was doing."

This is a fair illustration of very cheap loyalty, and there is a great deal of it spread around in the most of churches, and not at all thin. If foreign missions had to depend upon that kind of loyalty for their maintenance they could not maintain anything, not even a dog. Indeed, they could never have gotten established, nor even well started. It ill becomes any professed Christian to talk fervently in favor of missions, while at the same time he gives but very little, if anything, to financially sustain them. He is far more inconsistent than is the professed Christian who says that he does not believe in missions, and therefore does not give a cent for their support. And how absurd it is for one to declare great loyalty in behalf of his church, yet gives only a hundredth part of what he is able to give for its services. Such a person has no true love for Christ, else he would have pleasure in giving, according to his ability, to help along Christ's great Kingdom.

## DEFEATING DISHONOR.

It is hard to realize that we have in us the very characteristics which, in Peter and Judas, denied and betrayed Jesus Christ. But every lowering of our standard, every failure to choose the best that we know, is evidence of this. When we debated that question, yesterday, which we knew all the time was not debatable, we turned our backs on our Saviour.

"The brave man chooses, while the coward stands aside  
Doubting in his abject spirit, till his  
Lord is crucified."

And we need never do so again. The crucified Lord is risen, to give us the strength that shall put our betrayals and denials to rout. But his strength is ours only when we admit that we need it.

A new year—that is what we seek. The old year has been a disappointment. We are glad to turn from the old year. But this is to be a new year—new in its victories, new in its accomplishments, new in its obedience, new in its holiness, new in its surrender to our Guide and Master, Jesus Christ. His presence makes all things new.

The gospel is not a problem, but a solution; not a proposition, but a demonstration.

## INDOLENCE CRAVING AUTHORITY

"It is very pleasant in some minds to be told exactly what to do—to have every question resolved, so that there may be no trouble in deciding; and perhaps the power which Popery gets over some minds is as much to be attributed to that natural indolence or timidity which shrinks from deciding—or, rather, is glad to be spared the exercise of conscience in deciding—certain questions as before God, as to the spiritual dominion which is claimed by the priest. The priest pleads the authority of the church, and the people love to have it so, because by the authority of the church they are spared exercise of conscience in judging of what is right and what is wrong, and so they come to look upon themselves as not responsible for the truth of what they believe. Such texts as 'Search the Scriptures,' 'Take heed what ye hear,' 'How read ye?' 'Prove all things, hold fast that which is good,' are altogether set aside; and when to this is added the dogma of infallibility, the conscience is left perfectly easy.

"But we, as Protestants, must remember that if we claim and maintain the right of private judgment, we must accept the responsibility connected with it. Indeed, the habit of having things decided for us is neither edifying nor safe. Its tendency is, first, to make an arm of flesh, and then to lean upon it; whereas our only foundation must be God—our only guide, the Lord, in His Word by His Holy Spirit; and people should be striving to live in intercourse and communion with the Lord; for this, if you are so striving, will keep in diligent exercise the habit of studying the Word of God to know what the will of the Lord is. This will stimulate to prayer for the teaching of the Holy Spirit on the Word, as well as for communications of light and knowledge from a throne of grace. This will help to maintain the habit of steady obedience to the Word of God, for 'If any man will do the will of God, he shall know of the doctrine whether it be of God.' This will also maintain communion with God, for 'He that saith he abideth in him, ought himself also so to walk, even as He walked.' This will secure holiness, for 'If we walk in the Spirit, we shall not fulfil the lusts of the flesh.' And, though last not least, this will maintain peace; for 'If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.'"

## THREE SONGS.

(By Edward Rowland Sill.)

Sing me, thou Singer, a song of gold!  
Said a careworn man to me:  
So I sang of the golden summer days,  
And the sad, sweet autumn's yellow  
haze,  
Till his heart grew soft, and his mellow  
gaze  
Was a kindly sight to see.

Sing me, dear Singer, a song of love!  
A fair girl asked of me:  
Then I sang of a love that clasps the  
Race,  
Gives all, asks naught—till her kindled  
face  
Was radiant with the starry grace  
Of blessed Charity.

Sing me, O Singer, a song of life!  
Cried an eager youth to me:  
And I sang of the life without alloy,  
Beyond our years, till the heart of the  
boy  
Caught the golden beauty, and love, and  
joy  
Of the great Eternity.

The man of one victory may be an accident or he may be a genius, but a series of victories admits of but one judgment.

## THE DUTY OF MAKING GOOD RESOLUTIONS.

It is not an open question as to whether we will form new resolutions. We are bound to do that. We are doing it all the time. Each time we find that a certain course of action results unfavorably we say: "Well, I will not do that again." When pleasure and profit follow some other course, we say, "That ended well. That is the way to act next time." Resolutions like these we are making every day. To make them earnestly and about the deepest and most vital things is the proper duty of each true soul at the beginning of a new year.

We ought especially to purpose that the new year shall be better than the past. "If I cease to become better," Cromwell is said to have written in his Bible, "I shall cease to be good." We are meant to advance always upon our past. All that we gain each year is meant to be, not a level on which we will stop, but a new plane from which we will ascend.

It is a good thing each year to pick out particular directions in which we ought to make gain during the year. Benjamin Franklin once devised a scheme for self-improvement which involved a sort of book-keeping in character. Accounts were to be kept with different virtues and one by one they were to be taken up and developed. It was a fine device, but it is not in that way that character can be manufactured. Nevertheless, it is a good thing to start out for something and to work out concrete tasks. What are our weaknesses? What requirements of our work are we meeting least effectively?

Purposes are better and more likely to be fulfilled if they are turned into promises. A promise to pay is better than a mere purpose to discharge a debt. Some of our purposes should be made promises to men, and all of them that are worthy should be made as promises to God. "This—the better control of my temper, more loving consideration of others, more energy in work, less fear of man—this, which is my duty, O God, I will do in thy strength." There is more body and hope in a resolution like this than in a mere undefined, undeclared purpose of the heart.

The noblest of all purposes is to serve God wholly. That ought to be, whatever the cost, the one great resolution. God should be first in the new year. He will be first with all his true servants, whatever the sacrifice. "While she has devoted her whole affection and life to me," said Bishop William Taylor of his wife, when he was made Bishop of Africa in 1884, "It has been with the distinct understanding that the claims of God on me as an ambassador for Christ are supreme, and that she should never hinder but help me to fulfill them. In our happy union of forty-nine years I have never failed to fulfill an appointment for preaching or other ministerial duty on her account. My foreign work has cost us a separation more distressing to mind and heart of both of us than the pains of many deaths, with occasional meetings and partings which have tended to increase the agony. Yet to this day I have never heard her object to my going or staying, or murmur on account of my absence."

Are we purposing to serve God alone this new year?

What definite advance step in character and service do we propose?

If a man be gracious to strangers, it shows that he is a citizen of the world, and his heart is no island, cut off from other islands, but a continent that joins them.—Bacon.

\*Y. P. S. Topic for Sunday, Jan. 3, 1909. The duty of making good resolutions. Acts 11; 19-24; Josh 24: 14-25.

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We cordially wish our readers a Happy and Prosperous New Year.

The "Week of Prayer" is a practical demonstration to the world of the real unity of believers. In the smaller towns and cities all denominations join in union services alternating the place of meeting between the churches. It is a happy and a helpful way to begin the New Year.

New Year! We hail you, stranger as you are! We have never met you before. Your face is closely veiled, and we know not what is hidden in your purpose toward us. "Of the times and the seasons knoweth no man." But, unseen and unsuspected as are all these coming days, we are not fearful. For back of the veil is One whom we know, who has guided and guarded us in all the days past, and who has given us His word that He holds all the days in His hand. We will try to do better than ever in the past, and hope that no day shall be utterly wasted, and no opportunity be unaccepted, and no blessing be without return. New Year, "we will trust and not be afraid."

A Congregationalist paper says—"It may be conceded that in some directions at least, Presbyterianism has the advantage of Congregationalism. Instance the case of a United Free church in Dundee, where, within the last six months, no fewer than four ineffectual attempts have been made to appoint a minister to its vacant pulpit. It is the boast of Congregationalism that every church manages its own affairs. But what when it cannot manage them? Here Presbyterianism would step in, as in this case, and say, 'The Presbytery must manage them for you.' A committee has been appointed to fill the vacancy, while every reasonable representation from the congregation will receive the utmost consideration. Thus may a Church be safeguarded from itself."

**LAYMEN'S WORK IN GREAT BRITAIN.**

Mr. Frank Dyer, writing in the Advance, gives an interesting account of Men's work in some of the churches of Great Britain. The Movement of which he speaks has passed out of the realm of experiment, and has become a settled policy. Outside many of the churches of classic Edinburgh may be seen a bulletin board announcing "The Men's Own," or the "S.P.A. Brotherhood," for Sunday afternoon, at three o'clock, and the same thing may be observed in many of the provincial towns. The brotherhood gatherings have been made so interesting that hundreds and in some of the larger centres where thousands attend, the feeling of brotherhood is conspicuous. The eager alertness of the men assembled at a typical meeting of this class, at Whitfield's tabernacle, Mr. Dyer tells us, is worth a journey across the Atlantic to witness. Every man in attendance is a participator in the service. By enthusiastic singing, hearty hear, hears, or by ringing applause, he makes his presence felt.

Beyond this new power of friendship, which has been developed, is the new sense of power to effect the public well, which these men feel that they possess, when linked together. Through the education which has gone on for years in these men's meetings, the church men of En. and, Mr. Dyer remarks, have come to have a public and national conscience. Out of the ranks of these men have come some of the brainiest, and bravest leaders in English political life to-day. The kingdom of God must come in business, in politics, in society. Through them the great work of the church is to bring in the new civilization of brotherly men. The men of the church are the advance agents of this new civilization. It is the settled conviction of church leaders in England that they are on the right track, in giving new emphasis, importance and dignity to work for and with men. Our English fellow countrymen have solved much more fully than we the problem of church attendance and the activity of men within the church. What they are engaged in now is the task of making themselves felt in the life of the nation. Because they are strong as churches they are more ready than we are to apply themselves to the needs of the nation. The Laymen's Missionary Movement in America, while it has for its primary object the evangelization of the heathen world, must have a reflex effect, similar to that described by Mr. Dyer on the men interested in it, and through them on National life in the United States and Canada.

Let it be understood, says the Herald and Presbyter, that the newspapers that accept liquor advertisements are accepting graft from the whisky crowd. They are accepting the equivalent of a bribe to help the liquor business. They are in the unholy partnership of making drunkards, breaking women's hearts and destroying little children. Let the newspapers that accept this sort of graft keep quiet about other sort of graft until they themselves give up their unrighteous alliance.

**CIVIC DUTIES AND RESPONSIBILITIES.**

Next week the Canadian people will be called upon to perform an important duty pertaining to their citizenship. In every municipality officers for the year have to be appointed. The choice of officials rests with the people. Does the proverb, "Like priest, like people," hold good of the men who fill the offices of state from the highest to the lowest? If all elections, Dominion, Provincial and municipal, were the result of the unsolicited and unbiassed will of the people, then the men entrusted with the cares and responsibilities of office might be regarded as the fair exponents of the popular intelligence and conscience. The affirmation that officeholders are in all cases the spontaneous choice of the electors would be received with ridicule. Nay, some who have looked too intently on the seamy side of public life, might go the length of doubting the possibility of a strictly pure election under existing circumstances. A man possessed with the ambition, laudable or otherwise, who fancies that he can be of service to the community—his fancy may be well founded or wholly imaginary—cautiously throws out feelers in his friendly circle, in the lodge or society he frequents, until the idea of his candidacy takes shape. Then in due course the inevitable requisition is drawn up with the names of citizens attached, "and 150 others," and is it announced that the candidate is in the field. Committees are formed of workers, endorsement meetings are held; by this time the newspapers have ranged themselves for or against the aspirant. Cards with the request for "your vote and influence" are plentifully distributed. Canvassers, fair and of the ungentler sex, are sedulous in their house-to-house visitation, and from this point on to the close of the poll the fray increases in intensity and fury.

All this comes under the classification of legitimate election devices. This goes on in the light of day. There is also another side, as is well known. Scarcely a man who has entered the race for public honors can anticipate defeat with equanimity. Many a man is sorely tempted to avail himself of any means that offers to increase his chances of success. That direct bribery and intimidation are resorted to is attested by the disclosures at the trials of protested elections. Again, what do pre-election pledges usually signify? Many of them may be made in good faith, but when their immediate purpose is served it is strange that they are so soon forgotten. Then what is the difference between a sordid offer to an individual and a glittering promise of local advantage to a community? Is it conducive to the welfare and good government of a community when social, political or even religious societies pledge their support to a nominee for public trust merely because he is a member of such organization?

There can be little doubt that an astute aspirant for public office uses the arguments and inducements that will best secure favour with the constituency to which he appeals. This leads to the



conclusion that the purification and elevation of public life cannot with hope of success be limited merely to those whose mission it is to serve in a public capacity. The reformation needs to be general and radical. Acceptable and faithful public men ought to be chosen because of their general fitness and integrity of character, irrespective of political or other affiliations. Intelligence, honourable conduct, blameless lives and competent business qualifications are indispensable to a community that desires to be well governed. To obtain these the average citizen must rise above the petty considerations that too often prevail. When the people generally come to realize that the electoral franchise has to be exercised for the welfare of the commonwealth, not for his own or the selfish ends of any man or section, we may expect to see the manifest abuses now prevailing swept away—not till then. By good legislation the more glaring abuses may be removed, but until the sense of duty is more vividly realized, sinister influences will find plenty of scope wherein to work.

The duty of the hour then for Christian citizens is to vote for the best men who offer—men capable by character, experience, intelligence and integrity—for the places they propose to fill. Moral and social reform can only be secured by such men. Glib talkers, dexterous manipulators, are no longer required. Through general apathy they have found their way into place and power; but surely their day is nearly past. For the control of civic affairs and the management of the public schools the ward politician is surely not the fittest choice that can be made.

It is curious to read the programme of evening classes to be held this winter in connection with the Chinese Y.M.C.A. at Shanghai. The subjects, which would stagger the heart and chill the soul of members of most of our Y.M.C.A.'s include lectures on "Comparative Religion" (by Dr. Timothy Richard), "The Importance of the Search for Truth," "The Existence of God," "The Christian Conception of God" (six lectures), "Christian and Confucian Ethics" (four lectures), and "Christianity and Western Civilisation" (two lectures). This is emphatically "strong meat" for a general Y.M.C.A. audience, and convincing evidence of the Chinese desire for knowledge.

An American religious paper says:—"Our Episcopalians seem strangely unable to understand the reason why Presbyterians do not appreciate more highly their offers to share with other Churches their 'treasure of the Episcopate.' Presbyterians are not so insensible to the ideal of Christian unity that they would yield nothing for the sake of it. If the Episcopalians should approach us talking of the practical usefulness of the bishopric and its convenience as a method of administration, they would find an interested audience in the Presbyterian Church. But telling Presbyterians that Christ Himself instituted the Episcopate and isn't pleased to-day with any Church that hasn't such a form of organisation, kills the interest right off. Nothing sounds to Presbyterian ears more impossible than that."

#### A MARVELLOUS DOCUMENT.

The Rev. Milton Jack, B.D., of Formosa, sends to the 'Presbyterian Record' the following translation of a remarkable proclamation against idol processions and celebrations. Mr. Jack says: In reading the proclamation it should be borne in mind that the viceroy issuing it is not a Christian, but simply a highly educated Confucian scholar of the progressive type, who rules over a portion of the Chinese Empire, having a population about eight times as great as that of the whole of Canada. The proclamation is as follows:—

Translation of a proclamation against idol processions, by His Excellency Sung Shou, Viceroy of Min-che.

Sung (Sung Shou), the Viceroy of Min-che of the highest 'Button,' Ex-officio the Governor of Fukien, holding the rank of a President of the Ministry of War, also a Senior Censor, and in charge of Commissariat supplies, Government Salt Monopoly, Imperial Maritime Customs, and the Imperial Arsenal, issues the following prohibitory proclamation:—

Idol processions as well as idol celebrations, of which vagabonds generally avail themselves to cheat people of their money, are really detrimental to the welfare of the populace. 'Idol processions' have generally been used as an excuse for obtaining some evil ends and the joss celebrations have been resorted to for gathering rogues together. Nominally they are doing meritorious deeds, but really they are leading astray the ignorant.

The idol processions and idol celebrations not only lead to waste of treasure and prodigality, but also to encourage heterodoxy and sorcery. This is by no means a matter of insignificance, and a strict law has, therefore, been made, that the leader or leaders are liable to punishment, and so are the village elders if they fail to report the matter as soon as they become aware of it.

Furthermore, as people are being enlightened during the recent years, there is more reason for them to renounce the bigotry in idolism and desert from these useless undertakings.

It has come to my notice that the vagabonds who have no regular occupations to pursue, and wish to raise money for their own benefit, have very often, under the excuse of 'idol processions,' gone round to every house to collect contributions, gathered crowds of people together to burn incense, and devised street revelry and pageants, beating gongs and drums and making clamorous noise day and night, during which period female and male persons are mingled together, idling away their time and neglecting their occupations.

Rascals have often taken advantage of the occasion to commit adultery and kidnapping. Sometimes they have even come to fights, which result in bloodshed or slaughter, and carried the outbreak to such an extent as insurrection. All these various offences committed by them, will really cause great detriment to the peace and order of the country. Excepting strict prohibition, no measure is adequate to stop the bad custom, and preserve peace among the people.

Besides instructing all local authorities, military as well as civil, to be on the alert for the arrest of offenders. I have to issue this proclamation for general information of soldiers and people within my jurisdictions, that they should hereafter regularly pursue their peaceful occupations, and on no occasion engage themselves in any idol processions or joss celebrations, nor should they thereby start any trouble.

Should they be so obstinate in their fanaticism, as to resort to their former practice, they will be severely dealt with according to law, and verily not, the least leniency will be shown them. If 'Pa-chia' (local, guards or policemen), constables and yamen runners, should try to encourage or shield the offenders, they will all be brought to strict justice.

Let all parties concerned respect and never profane this proclamation.

The above proclamation is to be promulgated.

Dated this 34th year of Kuang Hsu, 5th moon, and —day (July, 1908).

A Proclamation to be posted up with sufficient paste, at such a place in the ward, where it will not be likely to be damaged or washed away by storms and showers.

Foochow, China, July, 1908.

#### TORONTO.

There was a pleasing event at the Avenue Road Church last week, when, at the close of choir practice, Mr. W. H. Plant, the retiring choirmaster, was presented with a gold watch and fob, Rev. J. W. Stephen presented the watch in behalf of the congregation as a slight evidence of their appreciation of Mr. Plant's devoted and successful efforts in bringing the choir to its present high state of efficiency. The fob was from the choir, and Mr. Plant, in acknowledging these gifts, had pleasure in remarking that there had never during his term of office been the slightest disagreement or unpleasantness.

Rev. W. B. Findlay, in St. Enoch's Church, has been preaching on the Bar-room as a factor in the civic problem. There was spent last year in the bar-rooms and liquor shops of Toronto. Rev. Mr. Findlay said, not less than \$3,500,000. The only return was a bad taste in the mouth and a dangerous appetite. This vast sum would build a new city hall each year, with a million over for repairs. It would erect university buildings equal to Toronto, Queen's and McGill's combined. It would establish an electric transmission line with full equipment. It equaled the cost of 70,000,000 loaves of bread, or 17,500,000 pounds of meat. Because of the economic and moral waste he was confident that the bylaw to reduce the number of licenses in Toronto would be adopted.

#### WINNIPEG AND WEST.

The proceeds of the supper, given recently under the auspices of the Ladies Aid of Knox church, amounted to \$124.00.

The Municipal elections at Esteven, Sask., was really a contest between the liquor interest and the "Church party" in which the latter came off victorious. The fight for school trustees was hotter than for the council, owing to the Rev. Mr. Glover, Presbyterian minister, having been nominated. This appeared to have aroused the ire of the Roman Catholic population, who worked tooth and nail to beat Mr. Glover, but without success, Mr. Glover going in by a good majority.

As usual the annual rally of the children attending the various Presbyterian Sunday Schools in the city will be held in Knox church, Friday morning at 10.30. It is expected that there will be a large attendance of the young people and their friends.

As already intimated Rev. D. Strachan, B. A., accepts the all to Rosedale, Toronto, and will preach his farewell sermon in St. John's Brockville, on 7th January.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## "MANY A SLIP."

(By David Lyall)

A man and woman were standing together in the bow of one of the smaller mail steamers which was making her way up the St. Lawrence towards Montreal. It was an exquisite day in the early part of September, and the incomparable picture made by the noble city of Wolfe and Montcalm, perched on its heights at the mouth of the river, was presented at its best. As they made their way merrily up the river, the scenery perhaps lost a little of its majestic beauty, but it was still enchanting enough to win praises on every side.

But while excitement of a pleasurable kind surrounded them, the man and woman in the bow seemed silent and unobservant.

"Then what are you going to do?" asked the man, looking at her with eagerness and a certain yearning in his eyes. They made a goodly pair as they stood there, she tall, slim, and finely featured, he well-knit and manly, with a soldier's air.

She lifted her eyes to his with a sudden flash.

"Do, there is only one thing to do; I will go on to my destination."

"To Vancouver, and—and marry the other chap?" he said dully.

"No," she answered. "I will not do that, but I will go there, and tell him the truth."

"But why go, if we care for one another, and surely we do that, Maud? Write to him at the hotel tonight, and tomorrow I can get a special license, and we can be married before we go on."

She lifted her eyes to him again, and something flashed in them.

"I will never do that. If I don't marry him, it is certain that I shall never marry you."

"But, in Heaven's name, why not, if we care for one another?"

"You seem very certain about it, I am not," she answered quickly, and was for a moment silent, watching the long trail of foam left by the steamer, and there was a far-away look in her eyes.

"But, Maud, what is going to happen to you?" he asked desperately. "You have told me how little money you have."

"Yes," she said passionately. "Unfortunately I have told you too much."

"And you are going a long way; you must know how much it costs to come back."

"I may not come back. I have heard that they need women out there for teaching and for household tasks. I have been used to earn my own living, and I am not afraid, but first I will be honest with him, for the first time in five years."

"And what is to become of me, Maud? Haven't I the right to—to some little niche in your scheme of things?"

"No," she answered clearly. "Not the smallest right to the smallest niche. We have behaved badly, both of us, and I at least will do the best to atone for my share in it."

"It can't end here, you know, Maud."

"It will," she answered, and she kept her word. They parted amid the confusion at the landing stage, and Maud Legard managed to disappear. When Captain Tremlett was released from the custom house officers, who were examining his baggage, and returned to the spot where he had left her, she was gone, and he never saw her again.

Three days later, a man and woman walked slowly to and fro the wide platform of the Canadian Pacific Railway Depot at Vancouver, awaiting the arrival of the Imperial Limited Express from the east—Morton Wingate and his friend, Mrs. Raynor, to whose care he would consign the girl he hoped to make his wife in a few days' time.

Wingate was the second son of an impoverished Scottish family of good birth. Disheartened by the lack of money and the lack of prospect at home, he had been lured to the west by the hope of building up a better position and founding a home there. On the whole he had taken not been disappointed. But it had taken a long time, longer than he had expected. For six years he had lived alone on his ranch, suffering isolation, anxiety, frequent disappointment, determined not to ask the woman he loved to share it until the last corner should be turned, and he could offer her at least comparative immunity from care. The idea, nurtured by an unselfish love, had been the great mistake of Wingate's life. He had waited too long. But he did not know it. There was no suggestion of anxiety about him then, only a visible impatience. His still boyish looks were stamped by the unmistakable eagerness of a man in a hurry. He who had waited with a grim patience so long could hardly bear the additional hour imposed upon his spirit by an overdue train. But it came at last. His keen, swift eye, trained to cover immeasurable distances, quickly singled her out among the throng of the passengers, and he sprang forward. Nora Raynor, very sympathetic, even a trifle emotional, the occasion being one which appealed to all her womanly feelings, stood back until such time as the first greeting should be over, and Wingate should bring the traveller to her side. She saw them before they found her, and had time to make a little mental picture of Maud Legard. She liked her, though she thought her face preternaturally grave, even a little hardly set. There was no cloud apparently on Wingate's sky. He presented her with just the right mixture of boyish happiness and manly pride, and while Nora, moved by a very natural impulse, kissed the girl on both cheeks, she felt her heart go out to her, and yet was repelled by a certain haunting coldness in her eyes.

Mrs. Raynor lived in Vancouver, where her husband occupied a Government position of considerable importance. The Raynors were warmly attached to Wingate, believing him to be one of the best of men, and that no woman could be too good for him. And they had rejoiced with a very hearty and sincere joy over his coming happiness. But Nora Raynor, with the intuition which seldom failed her, knew in that very moment of greeting that something had happened, and that Wingate was not to sail just yet with flying colours into the port of happiness. But she said nothing, only made herself busy about the girl's welcome, helping by her cheery speech to relieve the strain of the moment. They drove directly to the Raynors' house, the size and luxury of which surprised Maud Legard very much.

When they entered the house, Mrs. Raynor considerably left them. She had three little children, and it was their dinner-time; she explained that the good mother likes to see what her children eat. So she left them at the drawing room door and absented herself for a long time. She was summoned at last by one of the Japanese ser-

vants, who made her understand that the gentleman wanted her. When she went downstairs she found him standing in the middle of the hall. His face was quite white, and his looks desperate.

"Morton, whatever has happened?" she cried sharply.

"Everything. It's all over," he answered, with strange breaks in his voice.

"All over! What do you mean? Why, she's here; nothing can be over when she's actually here."

"It's all over, I tell you. There's another man she likes better."

"Then why, in heaven's name, did she come? That was the unforgivable sin, surely?"

"No, no, she's like that; she'll face the music, Nora. She thought it her duty to come right out here and tell me. Besides, it only happened on the boat."

"On the boat, an Atlantic flirtation. Oh, that will be easily disposed of," said the small woman with a note of relief in her voice.

"I—I don't think so, she's altogether changed, Mrs. Raynor; she says she ought to have been here from the first; that five years was too long; in fact, that nothing is the same. And she won't marry me. I'm off back to the ranch. You'll look after her, won't you, till—till something can be done. I must get away, you understand, until I see light."

"Yes, of course, and Morton, you'll stop away and leave me to engineer this thing, wont you, dear, Stanley and I together? I believe we can do it."

"I don't mind what you do. I suppose she'll go back to England; you must find out everything and let me know without telling her. She will need money even. It's a difficult business, a monstrous thing altogether, but I'm hipped, too much hipped to be able to think of anything. I must leave it all to you."

"Why, yes, of course, that's what I'm here for. Go—go now, Morton, and stop at the Island till I send for you."

Morton Wingate thanked her as well as he knew how. How he blessed her for her quick perception, her restraint, her practical sympathy, she would never know, though the day came when he tried to tell her. He passed out of the house. Nora Raynor dashed some really angry tears from her eyes, but wiped them dry before she entered the room where the girl sat. It was impossible to map out a course of conduct for circumstances so wholly unexpected; she must just trust to her own intuition, and to the inspiration she might get for the moment.

"I am sure you are famished, Miss Legard," she said cheerily. "Do come and get something to eat. My husband does not come home at middle day, and we'll have a cosy luncheon together."

Maud Legard turned to her in amazement.

"Have you seen Mr. Wingate? Has he told you what has happened?"

"Oh yes, but one must eat, though the heavens fall. Of course, I am sorry about it. He's such a very good fellow, and he has worked so hard to get the home ready for you. It is a beautiful place, really; as nearly like Paradise as any spot can be here below. But, of course, one cannot help one's feelings changing. I am thankful you had the courage to be quite honest. I have known cases where courage was lacking, and the consequences disastrous. Come, then, and let us eat; then we can go into a committee of ways and means about you later on."

AN EASTERN LEGEND.

THE NEW YEAR—1909.

By George W. Armstrong.

Ring glad some bells, today is born,  
Midst winter's blast, yet not forlorn;  
Within thy infant life may be,  
Problems vast as eternity.

We grasp thy hand without a tear,  
With smiles undimmed by needless fear;  
Knowing within thy bosom lie  
The gifts of God abundantly.

The many ages gone and past,  
Have records that through time shall  
last;  
Of words and deeds which have been  
done  
Since man's career on earth begun.

So when this newborn year shall die,  
Inmutable its record lie;  
In God's great book they all shall be  
Transcribed by an unchanged decree.

Then as each hour and day flies by  
Let holy incense reach the sky;  
And daily, with revolving sun,  
Hear the great Master's words: "Well  
done."  
London, Ont.

PHILOSOPHICAL TOMMY.

Did you ever hear about him? Grand-  
ma once knew just such a little philoso-  
pher, and he was the biggest little  
philosopher I ever knew. I do not think  
he ever cried: I never saw him cry. If  
his sister found her tulips all rooted up  
by her pet puppy, and cried and cried,  
—as little girls will,—Tommy was sure  
to come around the corner whistling  
and say: "What makes you cry? Can  
you cry a tulip? Do you think that  
every sob makes a root or a blossom?  
Here! let's try to right them."

So he picks up the poor flowers, puts  
their roots into the ground again, whis-  
tling all the time, and makes the bed  
look smooth and fresh, and takes her off  
to hunt hens' nests in the barn. Neither  
did he do any differently in his own  
troubles. One day his great kite snap-  
ped the string and flew away far out  
of sight. Tommy stood still a moment,  
and then turned around to come home,  
whistling a merry tune.

"Why, Tommy," said I, "are you not  
sorry to lose that kite?"  
"Yes, but what's the use? I can't  
take more than a minute to feel bad.  
'Sorry' will not bring the kite back, and  
I want to make another."

Just so when he broke his leg.  
"Poor Tommy!" cried his sister, "you  
can't play any more!"

"I'm not poor either. You cry for  
me. I can't have to do it for myself,  
and I'll have more time to whistle. Be-  
sides, when I get well, I shall beat every  
boy in school on the multiplication  
table; for I say it over and over again  
till it makes me sleepy every time my  
leg aches."

If many people were more like Tom-  
my, they would have fewer troubles and  
would throw more sunshine into this  
world. We must cry, sometimes, but  
try and be as brave as possible.—Chris-  
tian Work.

One vow will not suffice the long year  
through,  
One prayer a twelve-month's needs  
may not allay;  
Crown every morn with pure resolve  
anew,  
And live each day as though 'twere  
New Year's Day.

We would like to think that the New  
Year will be better to us than the old;  
or, rather, that we will be better in the  
new than in the old. We would wish to  
ascend to some higher level. The air  
will be sweeter, and the vision clearer,  
and the prospect more extended, and we  
will be nearer the heavenly hills.

But Maud hung back.  
"I think I ought not to break bread  
in your house, Mrs. Raynor. I feel  
myself a sort of traitor to your friend.  
He is your friend, isn't he?"  
"Our dearest one; he and my husband  
are like brothers. You mustn't launch  
me on the subject of Morton Wingate,  
my dear, because there would be no end  
to it. But you needn't worry about him;  
he'll quickly console himself. I know  
at least half a dozen women, every in-  
dividual one of them suitable, and ready  
to jump at the chance of going to that  
heavenly Island. The question is about  
you."

"I will go to the hotel," said Maud  
bravely.

Mrs. Raynor sat down in front of her,  
and fixed her steady clear eyes on the  
girl's face.

"I don't want to ask you any ques-  
tions, dear; it isn't any business of  
mine, as I am fully aware; but you are  
a long way from home, and I must  
mother you for the sake of those who  
are left, and not at all because of Win-  
gate. He can look after himself. Now  
what are you going to do?"

"I thought I would take a situation  
of some sort, here, Mrs. Raynor. I sup-  
pose there would be something I could  
do?"

"Oh, heaps. I have heard of your  
capabilities; then you are not thinking  
of marrying the other man soon?"  
"I shall never marry him, Mrs. Ray-  
nor, and he knows it."

"Oh then, that simplifies everything.  
Well, dear, you can stay here until you  
find something. You need not shake  
your head, Mr. Wingate has gone back  
to his Island, and we shall not see him  
again in a hurry."

"How far is it?"  
"A seven hours' journey, and he does  
not come up oftener than three or four  
times a year; so you are perfectly safe."

The look of strain left the girl's face,  
and something else took its place, a wist-  
fulness which Nora Raynor hugged to  
her breast.

She left Maud Legard lying down that  
afternoon, and took the tram-car to her  
husband's office, paying him a most un-  
usual visit.

Ted Raynor was a person of blunt  
speech, and he said some things about  
Maud Legard which relieved his own  
and his wife's feelings, but when they  
met at dinner that evening, he was per-  
fectly courteous to her. Maud did not  
know the plan of campaign had been  
arranged.

Acting on obedience to Nora Raynor's  
instructions, Wingate practically effaced  
himself from their ken. He neither  
wrote nor came, and Maud had no  
means of knowing what he was about,  
or what had been the effect of her treat-  
ment. She took a situation in the city  
as governess to some children in a house-  
hold where she had to work very hard,  
and where she received very little ap-  
preciation. Nora Raynor allowed her to con-  
tinue in the house of bondage for nearly  
a year, then a judicious letter to the  
Island brought Wingate down. And  
this time he was not cheated of his  
reward.

If you blur your moral perceptions,  
if you sacrifice your honor by ways that  
are not clean and straight, that the  
whole landscape of your spiritual out-  
look will lose its delicate coloring and  
lose its clear edge, and you will not be  
able to distinguish between the good  
and evil, between the true and false.—  
John Kelman.

Do not allow the clouds to get into  
your soul. The clouds came upon John,  
the beloved, but he gave us neverthe-  
less apocalyptic visions of transcendent  
glory. They came upon John Bunyan,  
but in the very midst of them he dream-  
ed an immortal dream.

The most painful thing to endure  
among the ruins of Palmyra is the want  
of water. The inhabitants have no other  
water than that of a hot spring, the  
water of which has an intense smell of  
sulphur. It can only be drunk after it  
has been exposed for twelve hours to the  
wind in a leather bottle. Yet, how-  
ever repulsive it might have appeared  
at first, one gets so accustomed to it  
that, at last the water brought by travel-  
lers, even from the "Wild-goat's Well"  
(Ain el Woul, half-way between Kara-  
tern and Palmyra,) appears tasteless.  
The following legend relates to the sul-  
phurous well of Palmyra, Ain el Rits-  
hen, or the Star Well. Once upon a  
time a large snake had taken its abode  
in the well, and was stopping its mouth  
so that no water could be drawn from  
it. Solomon, son of David, ordered the  
animal to leave the place, in order that  
the people might use the water. The  
snake replied to the wise king: "Grant  
me to come out with my whole body,  
and promise me not to kill me. I have  
a sun-spot in the middle of my body,  
and I shall die if anything touches me  
on that place." When Solomon had given  
him the required promise, the snake  
began to wad itself out; it crawled and  
crawled, but there was no end to it. Its  
rings already filled the valley, and there  
was no appearance of a sun-spot yet.  
Solomon began to be frightened, and he  
trembled so much that a ring slipped  
from his finger at the very moment when  
the mysterious spot appeared at the  
mouth of the well; the ring fell on that  
spot, and the snake was broken in two  
parts. The hind part of the monster  
remained in the well, and was putrefied  
in it so that it became impossible to  
drink the water. Solomon purified the  
spring with sulphur, the putrid smell  
disappeared, but that of sulphur re-  
mains till now. The ashes of the front  
part of the snake burnt by Solomon, dis-  
persed to the four winds, became an-  
other plague, that of the army of spring  
insects, e.g. locusts, etc.—Deutsche  
Familienblatt.

A BACKSLIDER.

A minister's little girl and her play-  
mate were talking about serious things.  
"Do you know what a backslider is?"  
she questioned.

"Yes, it's a person that used to be a  
faithful Christian and isn't," said the  
playmate promptly.

"But what do you s'pose makes them  
call them backsliders?"

"Oh, that's easy! You see, when peo-  
ple are good they go to church and  
sit up in front. When they get a little  
tired of being good, they slide back a  
seat, and keep on sliding till they  
get clear back to the door. After a  
while they slide clear out and never  
come to church at all."—Southern Pres-  
byterian.

TWO KINDS OF GIRLS.

There are two kinds of girls: One is  
the kind that appears best abroad—the  
girls that are good for parties, rides,  
visits, etc., whose chief delight is in  
such things. The other is that kind that  
appears best at home—the girls that are  
useful and cheerful in the dining-room,  
in the sick room and all the duties of  
home. They differ widely in character.  
One is often a torment at home, the  
other a blessing. One is a moth, con-  
suming everything about her—the other  
is a sunbeam, inspiring light and glad-  
ness all around her pathway. The right  
kind of education will modify both and  
unite their good qualities.

Thought is dependent on words for its  
power. It is a pity that words are so  
often independent of all thought.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## MONTREAL AND QUEBEC.

Rev. R. Atkinson, of Chelsea, Ont., was the preacher in Crescent street church, last Sunday.

On Christmas Eve the Rev. J. R. MacLeod of St. Andrew's Church, Three Rivers, was made the recipient of a Morris chair, of the very best make, by the Ladies' Aid of the congregation.

At a largely attended meeting of St. Andrew's church, Chateaugay, under the preaching of Rev. J. C. Nicholson, it was decided to secure a site and build a new church. With these objects in view a strong committee was appointed. The first definite step having thus been decided upon, it is felt that with a united effort the erection of the new church will be found a pleasing and not overburdensome task. With the serving of refreshments by the ladies of the congregation a meeting fraught with great importance was pleasantly closed.

The Christmas term of the Pointe aux Trembles Schools closed auspiciously. Successful examinations were passed by the pupils, some of whom will go to their homes for their Christmas holidays, whilst a large number who came from a distance will remain at the school. The Pointe aux Trembles institutions are developing in various directions, keeping abreast with many of the best schools of the province. Students are prepared for matriculation in the universities. Principal Brandt and his experienced staff of teachers are doing excellent work.

A course of manual training has been established, and the teacher is very much gratified with the results of the work. This winter a printing establishment has been added to the school, and the first number of the school paper has just been issued. It bears the name, 'La Feuille de Tremble,' and is a chronicle of the institution. The winter term will begin on Jan. 4.

Sir William Macdonald, of Montreal, has done some great things, of which the greatest of course is the creation of the Macdonald College at Ste. Anne de Bellevue. His latest benefaction is characteristic of the man, showing his far-sighted determination to do what will have great results, even if the act itself seems comparatively modest. He is sending a copy of "The Letters of Queen Victoria," just published in popular form by the King's Command, to nearly 1,000 rural schools in the Province of Quebec. He rightly considers that the inspiration and information contained in that extraordinary work will act like seed of the finest quality, sown first in the teacher's mind, passed on by the teacher in a form which children can receive.

Rev. A. J. Mann, B.A., of Woodville, preached anniversary sermons at Glenasm, Rev. Mr. Ferguson taking the Woodville pulpit in exchange.

St. Andrew's Church, Fenelon Falls, has greatly prospered since the induction of the present minister, Rev. C. S. Lord, B.D. Every department of its activities has felt the impulse of new methods and a new life, but special progress has been made along missionary lines. Last week the members of the congregation assembled in large numbers and expressed their hearty appreciation of Mr. and Mrs. Lord, and presented the former with a splendid fur-lined coat and the latter with a purse of money.

## WESTERN ONTARIO.

The next meeting of Chatham Presbytery will be held in St. Andrew's church, Chatham, on 2nd March.

Rev. Mr. Martin, of Toronto, is announced as pulpit supply for the ensuing three months in the Point Edward church.

Rev. James Barber, of Embro, preached anniversary sermons in the Dorchester church recently. The receipts of the social on the Monday evening amounted to \$150.

Rev. F. O. Nichol, of Cargill, has been lecturing at Clifford on Canada's Earliest Inhabitants, the Indian. The local press speaks in high terms of the lecture.

Rev. W. J. Booth, of Blenheim, has accepted the call to Hornby, and Rev. R. B. Cochrane, of Woodstock, has been appointed interim moderator of the vacant charge.

The next regular meeting of Paris Presbytery will be held in Knox church, Woodstock, on January 12th, when a conference in connection with the Y. P. societies of the Presbytery will be held.

At the last meeting of Saugeen Presbytery, following addresses on the Men's Missionary movement, it was decided to recommend the formation of Mission Associations where such were not already in existence.

The Mitchell Square correspondent of the Orillia Packet says: The Rev. Mr. McKee, of Beaverton, preached in the Central church last Sunday afternoon. He preached a rousing good sermon, and we shall be glad to have him with us again.

The anniversary services of Bethel church passed off successfully notwithstanding the unfavorable weather. Rev. Wm. Cooper of Westminster church, Mount Forest, was the preacher on the occasion. The social on Monday evening realized \$60.00. The Rev. D. Currie presided.

Mr. T. C. Somerville, B.A., Modern Language Master in the St. Mary's Collegiate Institute, on the eve of his leaving for Brockville, was tendered a farewell banquet by the men of First Presbyterian church, at which many kind things were said of the guest. The local paper remarks that St. Mary's loss will be Brockville's gain.

The annual Sunday school entertainment of the Hamilton Road Mission, London, was a decided success. Rev. James Rollins acted as chairman, and announced a varied and interesting programme. During the evening Miss Stannard, the organist, was presented with a well-filled purse as an acknowledgement of her valued services during the year.

Mr. T. W. Gibson, Deputy Minister of Mines, Toronto, speaking at the annual banquet of the Men's Association of Knox church, Guelph, emphasized the importance of the weekly offering system for missions, instancing the case of five Toronto churches, composed mainly of working men, whose givings last year amounted to \$1,739, and which had this year so far, by means of the weekly offerings, contributed \$4,734. At the close of Mr. Gibson's address a resolution to the effect that Knox church Men's Association would aim at raising next year the sum of \$3,250 the congregations share of the fund was unanimously carried.

Rev. D. N. Morden, of St. Mary's, is preaching a series of highly useful discourses on the Epistle of Paul to the Philippians.

Two members of the choir of First Church, Galt, Mrs. Dickson of Hespeler, and Miss Ethel Healey, were made the recipients of pieces of china in grateful recognition of their services to the congregation.

Two large congregations attended the 70th anniversary services of the ordination and induction of Stratford's first settled minister, Rev. Daniel Allen, held in St. Andrew's church Sunday. Professor James Ballantyne of Knox College preached at both services. Rev. T. J. Thompson, the pastor, gave a short but interesting detailed history of the founding of the Presbyterian faith in Stratford. Mr. Thompson, in speaking of the early history, said that there are many reports that previous to the year 1835 there was a log church somewhere in this locality, which was at this time a practically trackless forest. The first proof of public worship having taken place in Stratford is found in the old records. In the years 1835 to 1840 the people (there were only forty odd souls) worshipped on the green slope where the present court house now stands, and which in years afterward was the site of the postoffice. When the weather was rough or otherwise inclement, these good people, to whom their worship was a never neglected practice, met in the barn and outbuildings of the Shakespear hotel. Records of baptisms and marriages conducted under the roof of the public house are shown in the early records of the church. If there had been a log church, there would have been no reason for them to have used the public house as a place of worship. The conjecture is not far astray when it is said that the Rev. Daniel Allen, who was inducted as a minister of this locality and that of Woodstock in the year 1838 was the first minister of the gospel in these parts. Mr. Allen was joint pastor of Stratford and Woodstock and was supposed to preach two Sundays of each month in each place. He had to travel from here to Woodstock through the mere track or path which served our forefathers as an exit to the outer world. Through mire and bramble, into creeks and rivers he was compelled to make his way eight times a month in every kind of weather. Rev. Mr. Allen remained in Stratford from the date of his induction, Nov. 21, 1838, for over 15 years. He afterwards was pastor of Allen's church in North Easthope, where after the advent of the Free church he would preach to his congregations of brawny Scotch in their native tongue, Gaelic. The old settlers used to walk the half dozen miles or more from Stratford to his kirk on Communion Sunday, when the service was always preached in Gaelic.

Rev. G. W. Mingie, of Lunenburg, was the preacher in the Cornwall Methodist church last Sunday.

At the recent induction of Rev. D. Stewart, B.A., at Alexandria the Moderator read to the congregation a letter received by Mr. John Simpson from their old pastor Rev. David MacLaren, now of Toronto, conveying congratulations both to Mr. Stewart and the congregation for the settlement effected so soon and expressing the hope that the new pastor will enjoy to the full the friendship of the congregation that he had experienced for a period of twenty-two years.

LINDSAY NOTES.

At the last regular meeting of Presbytery in Lindsay, Rev. R. McEachern, of Leaskdale, was elected moderator for the next half year. The next regular meeting was appointed to be held in Lindsay on the first Tuesday in March at 11 o'clock a.m. and Messrs. Wallace, Lord and Findlay were appointed to arrange for a conference to be held in connection therewith.

Rev. James Hodges, of Oshawa, addressed the Court in the interests of the Synod's Home Missions Committee, and Rev. W. W. McRae of Knox, Beaverton, presented the claims of Knox College.

The loss by fire of the church at Cobocook was a severe blow to the congregation there. The Presbytery listened sympathetically to the statement made by the Minister, Mr. J. Ross, and appointed a committee to visit Cobocook to see what can be done towards erecting a new building.

Resolutions among the translations of Messrs. A. U. Campbell, lately of St. Andrew's, Quaker Hill, and H. D. Leithe, lately of Sonya, were adopted and copies of the same were ordered to be forwarded.

The induction of Mr. H. N. Konkle took place at Sonya on the 18th inst. There was a large attendance and the services were very interesting. Mr. A. J. Mann, of Woodville, conducted public worship, Mr. T. M. Wesley of Sunderland, presided. Mr. C. S. Lord, of Fenelon Falls, addressed the minister and Mr. G. Munro, of Oakwood, addressed the people.

The annual Children's Christmas entertainment at St. Andrew's, Beaverton, was held on the 22nd and was a great success, and quite kept up the brilliant record of past years. A feature of unusual interest took place near the close when Santa Claus from among his gifts produced a large box and called upon Miss Muir, president of the Young People's Guild, to present to the pastor a beautiful silk pulpit gown, and asked Mr. R. McKay to read the following address:—"Rev. D. W. Best, Dear Sir:—The Guild and young people of the congregation consider the present festive season an appropriate time for expressing their appreciation of your systematic and untiring efforts for their intellectual and religious progress, and wish to emphasize the sentiment by adding a slight token of their regard and esteem.

Accept then this Pulpit Gown with their warmest wishes for a glad Christmas and a Happy New Year, and know that it is their sincere and earnest hope that the same garment may long hang in the vestry of St. Andrew's Church, Beaverton."

Rev. Turner, of Kirkfield has been preaching in the Orillia Presbyterian Church.

The annual Christmas Tree entertainment of St. John's church, Cornwall, was as usual a great success. The programme of 28 items, consisting of speeches, recitations, choruses, instrumental solos and duets, was received with hearty applause. The tree for the occasion, which, by the way, was an excellent one, was heavily laden with presents for both young and old. At the intermission the chairman, Rev. N. H. McGillivray, called upon the Sabbath School superintendent, J. G. Harkness, to make a presentation. The happy recipient was Miss Garvin. In a few well chosen words Mr. Harkness, on behalf of the Sabbath School staff, presented Miss Garvin with an umbrella as a slight token of appreciation for long, faithful and valued services as a Sabbath School teacher. During the evening the pastor presented Miss Ella Black with a beautifully engraved diploma, given by authority of the General Assembly, to all scholars who successfully recite the shorter catechism. The recipient was highly complimented on her success.

EASTERN ONTARIO.

Rev. W. J. McQuarrie who recently resigned the pastorate of Pittsburg and Sandhill goes to Yellow Grass, Sask.

Rev. Mr. Prettie of Vernon occupied the pulpit in St. Andrew's church, Metcalfe, on a recent Sunday evening.

Rev. D. M. MacLeod, late of Billing's Bridge, was the preacher in St. Andrew's church, Appleton, on a recent Sunday.

Rev. James Cormack, of Ottawa, very acceptably supplied the pulpit of Knox church, Vankleek Hill, on Sabbath last week.

The induction of Rev. H. W. Konkle as pastor of the Sonya church took place on the 18th inst. The interesting ceremony was followed by a social reception in the evening.

The Christmas Tree in the Melville church, Ashton, proved to be one of the finest held there for some time. The church was filled to overflowing, many having to stand. Mr. A. Morton made a very efficient chairman. The usual large number of Christmas gifts were distributed at the close of the entertainment.

The annual Christmas entertainment of the Westboro Sunday school was a most enjoyable event. A varied programme was presented, and Rev. D. Findlay gave an appropriate address. The arrangements for the social were in charge of Mr. James Hill, superintendent, and Mr. J. A. Murphy, and proved satisfactory to all concerned.

Last Sabbath week the people of Knox Church, McDonald's Corners, celebrated the second anniversary of the opening of their new church. Rev. Wm. McDonald, of Lanark, was the special preacher invited for the occasion, and took advantage of the opportunity to link the past and future into a message of inspiration and hope for the present.

The social evening of the Young People's Union of Knox church, Beaverton, was a pleasant event. Mr. J. McCullough acted as chairman, and opened the meeting with the singing of the long-metre Doxology, which was followed by an excellent programme, consisting of readings by Miss M. Calder, Miss B. Galloway, and Mrs. J. C. Morrison, with a recitation by Miss Beatrice Logan and three well-rendered and pleasing solos, sung by Miss Jennie Galloway, Miss Annie Calder, and Mr. McCullough.

At the annual thankoffering meeting of Zion church (Carleton Place) auxiliary of W. F. M. Society, Mrs. W. A. Patterson, president of the society, conducted the meeting and made the dedicatory prayer. Mrs. F. McEwan read the lesson, Miss M. McRostie offered the opening prayer and Mrs. A. Wilson, of Appleton, gave the address—a very able address indeed, the topic being "Thanksgiving," and some reasons why we should give thanks. The young ladies acted as ushers and also took up the offering which exceeded \$100.

The Presbyterian congregation of Avonmore and their popular pastor, Rev. Dr. Maclean, are to be congratulated on the success that has attended his ministry in this place. When Mr. Melean received a call about three years ago, the congregation were only paying \$750; now they are paying a stipend of \$1,000 a year. The congregation evidently appreciate his labors here, as evidenced by the fact that some time ago they gave him a three-months' vacation, paying for pulpit supply during his absence, and on his return a few days ago presented him with a fine Jersey cow, and Mrs. Maclean with a beautiful fur-lined coat.

The choir loft or stall should be a second pulpit in the church and the choir a second preacher.

BRITISH AND FOREIGN.

The only Irish crop that shows any increase over last year is hay.

There is a great deal of destitution in Ayr, and the outlook is far from promising.

The royal infirmary, Edinburgh, has received a bequest of \$1,500 by the will of the late Mr. Peter Easson, Perth. It is to be known as the "Easson Brothers' Bequest."

At Ajmer, Rajputana, India, on the 21st ult., aged 67, died the Rev. John Husband, R.C.S.L., C.I.E., missionary of the United Free Church.

Old age pensions in Dundee will amount to \$2,500 per week.

The Marconi wireless telegraph station, about which so much was spoken at one time, has vanished from Fraeseburg.

Under the new Education bill the grant payable to denominational schools will be increased from 3s. 6d. per head to 6s.

The widow of Rev. Dr. Donald Grant has presented the "Life of Gladstone" and 100 other books to Dornoch, Sutherlandshire, Carnegie Library.

A farm of 300 acres owned by Mrs. Wilson who resides in Scotland, and situated at Ballyglass, about ten miles from Castlebar, was cleared of its entire stock of cattle and sheep on November 8.

Owing to the very small number of aliens now coming to England, the Alien Immigration Board rarely sits in London. It has just met for the first time for two months. There were only two cases.

Peterborough cathedral restoration fund, which was started 5 years ago, and has just been closed, has reached over \$250,000.

Twelve Chinamen were baptized in the presence of a crowded congregation at a Liverpool church recently.

Sir Robert Perks, speaking at the City Temple, London declared: "Everywhere to-day we hear of Scotland for the Scotch, Ireland for the Irish, Wales for the Welsh, India for the Indians, China for the Chinese—and England for the English."

Instead of providing wine at a luncheon, which he had given, the High Sheriff of Glamorganshire (Mr. F. W. Gibbins) intimated to his prospective guests that he had sent donations to the Swansea institutions for the blind and the Swansea Orphan Home.

The new Moderator of the English Presbyterian Synod is a Scotchman. He is the Rev. J. Campbell Gibson, senior missionary of the Presbyterian Church at Swatow. Dr. Gibson is a native of Glasgow, a powerful preacher, and has served all his life in the English Presbyterian Church.

Edinburgh has one policeman to every 580 inhabitants, while Glasgow has one to every 568. The average acreage to each officer in Edinburgh is nineteen, while in Glasgow it is only eight.

The north of Scotland had a visit from a very severe snowstorm last week, and Ben Wyvis and many other northern mountains had their winter suit on.

The nine days' meetings in Boston in behalf of the Laymen's Missionary Movement closed with a mass meeting in Symphony Hall at which resolutions were adopted pledging the churches of Boston for \$275,000 to aid in carrying the Gospel to foreign lands. The resolutions pledge the denominations which have joined in the Boston campaign, the Baptist, Congregational, Episcopal, Methodist and Presbyterian, to a large advance in gifts and service.

Self-righteousness is the excess of goodness that one has over his neighbor.

## HEALTH AND HOME HINTS.

Salt and vinegar make an excellent solution for cleaning bedroom water bottles or wine decanters. A dessertspoonful of rough salt put into a wine decanter, moistened with vinegar and well shaken, generally removes all stains.

Housekeepers frequently find a difficulty in using coal dust so as to avoid waste. An excellent way is to place a piece of paper about 10 inches long and about 6 inches wide, pile coal dust on it, lift carefully, and place gently on the fire.

Withered flowers may be revived in this way. Plunge the stalks into boiling water, and let them remain in the water until it is cold, and then cut the ends of the stalks and arrange the blossoms in cold water. Treated in this way the flowers will look quite fresh, and last a long time.

Baked Fish.—A fish weighing from four to six pounds is a good size to bake. It should be cooked whole to look well. Make a dressing of bread crumbs, butter, salt and parsley; mix this with one egg. Fill the body, and lay in a large pan; put across it some strips of salt pork to flavour it. Bake it half an hour. Baste frequently.

Stuffing for Roast Chicken.—One cup of bread crumbs, tablespoonful of shred suet, a little fresh lemon peel cut fine, and a little summer savory, either green or dry, pepper and salt it, and mix it with an egg and a little milk, press into the crop and tie the furrows around the neck; if needed, double the proportions.

Griddle Cakes—Take half a pound of fine oatmeal and add to it one teaspoonful of sugar, and the same of baking powder, with a pinch of salt. Mix all these together, then beat into it enough skim milk, or buttermilk to make a light batter and bake by spoonfuls spread on the griddle, or on the baking sheets in the oven. Care should be taken that either is very clean and slightly greased.

Queen of Puddings—Beat together the yolks of four eggs, one teacup of brown sugar and grated rind of a lemon, stir into one pint of grated bread crumbs, and over the whole pour a quart of boiling milk. Put this in a pudding dish and bake a light brown. When quite cold, spread over the pudding a thick layer of currant jelly, plum jelly, raspberry jelly, or something of the kind. Then cover the whole with a meringue made of the whites of the eggs, four tablespoonfuls of white sugar and the juice of the lemon. Set in the stove and bake a light brown; serve cold with cream.

Marrow preserved to resemble Ginger.—This is not marrow jam, which is generally too sweet for most palates. Proceed as follows: Place 6 lb. neatly cut-up vegetable marrow in a deep dish, and sprinkle with six lb. Demerara sugar. Place this in the preserving pan, with the grated rind, pulp, and juice of 4 lemons. Tie in a muslin bag 2 oz. whole ginger (bruised), and 1-4 oz. Chillii pods. Put this into the preserving pan, and boil all gently for 9 or 10 hours. It should therefore be put on early in the day. Stir it occasionally. Bottle and tie down, keep in a cool place for two weeks before using. It is hard to tell the difference between this and China ginger.

Teacher (giving a lesson on the rhinoceros): Now can you name any other things that have horns and are dangerous to get near?  
Sharp Pupil: Motor cars.

## SPARKLES.

Stella—Can you dress within your income?

Bella—Yes, but it is like dressing within a berth in a sleeping car.

"Simkins refuses to have his flat papered," reported the agent of the building.

"What's the matter now?" inquired the owner.

"He claims they haven't room enough as it is."

The minister of a certain parish in Scotland was walking one misty night through a street in the village when he fell into a deep hole. There was no ladder by which he could make his escape, and he began to shout for help. A laborer, passing, heard his cries, and, looking down asked who he was. The minister told him, whereupon the laborer remarked, "Weel, weel, ye needna kick up sic a noise. You'll no be needed afore Sawbath, an' this is only Wednesday night."

A lady on one of the ocean liners who seemed very much afraid of icebergs asked the captain what would happen in case of a collision.

The captain replied: "The iceberg would move right along, madame, just as if nothing had happened," and the old lady seemed greatly relieved.

A couple in a country village took their baby to be christened, and on the clergyman asking what name they had chosen, the happy father replied, "Octopus, sir!"

"What!" ejaculated the astonished divine; "but you cannot call a child by so extraordinary a name."

"Yes, sir, if you please," was the reply; "you see it's our eighth child and we want it called 'Octopus.'"

## LITTLE MILLIONAIRES

By Ethelwyn Wetherald.

Twenty little millionaires

Playing in the sun:

Millionaires in mother-love,

Millionaires in fun,

Millionaires in leisure hours,

Millionaires in joys,

Millionaires in hopes and plans,

Are these girls and boys.

Millionaires in health are they,

And in dancing blood,

Millionaires in shells and stones,

Sticks and moss and mud;

Millionaires in castles

In the air, and worth

Quite a million times as much

As castles on the earth.

Twenty little millionaires,

Playing in the sun:

Oh, how happy they must be,

Every single one!

Hardly any years have they,

Hardly any cares;

But in every lovely thing,

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## ASCENDING DYNGJA, ICELAND.

Starting in the early morning from my tent on the banks of the Lindaa, I had to traverse a lava plateau 1,500 feet above the level of the sea, and such was the difficulty of travelling here that we frequently were on the point of giving up all further attempts at pushing our ponies on, but by dint of perseverance we reached the volcano after a tortuous scramble of four hours and a half. The layers of lava forming the slopes of this volcano are excessively rough and of peculiar formation, all split up into fissures from north to south or hollowed out by caves and lava bubbles. Wherever the foot is planted the ground sounds hollow; in every direction there are innumerable of a variety of straits formed originally of a variety of strands of the fiery ooze twisted into all sorts of fantastic shapes, the outer surface suggestive of a tangle of interwoven snakes of inordinate thickness. When we had made the ascent half way up the mountain, we were overtaken by fog and snowstorm, so that in a short time all objects were hidden out of view and the earth covered with snow. Still, in the expectation of the fog clearing away and the snowstorm blowing over, we went on, and after two hours' brisk walk reached the summit of the volcano. Here all was covered with ice and snow in a temperature of 23 degree Fahrenheit. Although the blinding snowstorm prevented anything being seen, I set my theodolite on the chance of the darkness clearing, and had to wait for an hour and a half shivering in the biting blast, when the weather so far cleared that I could take the bearings of several surrounding mountain peaks. This volcano has never been ascended by any man before me, nor would the fact have been passed over in silence if such had been the case, for even in Iceland the activity of fire has hardly left any traces behind comparable to what is witnessed here. The original crater is 1,500 to 1,600 feet in diameter, and has, some time subsequent to its first formation, been filled with masses of lava, and now exhibits in the centre a large patch of lava round the circumference of which there stand twelve peak-formed lava columns. In the centre of this plain again there is an enormous crater 400 to 500 feet in diameter and 600 to 700 feet deep. It is hardly possible to picture to the imagination any sight more stupendous than that which opens to view by looking over the verge of this crater down into the precipitous abyss. The crater, with its bottom covered with snow and the sides all whitened with a glacial crust, suggests to the beholder a gigantic cauldron hollowed out of marble. Enormous rocks, which have tumbled down from the brim of the crater, look like minute black specks against the whiteness of the bottom. The composition of the lava is practically entirely basaltic; but reddish rocks of trachyte are strewn about the circumference of the original crater, which shows that sometimes trachytic eruptions have taken place here, as in Askja in 1875. When the weather cleared, I had distinctly in view the greater part of Odathabraun as well as Dyngjufjoll proper, and all the lava currents which have taken their course from the latter complex of volcanoes. In a north-westerly direction from the above-described volcano is another, lower, but quite as wide in circumference, to which we gave the name of Kerlingur Dyngja. Having surveyed Dyngja, we returned the same way we had come, and reached our tent at half-past two o'clock the next morning.—Nature.

I will never presume, because I am a man; I will never despair, because I have a God.—Feltbam.

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12.30 p.m.	Tupper Lake	9.25 a.m.
6.07 p.m.	Albany	6.10 a.m.
10.00 p.m.	New York City	2.55 a.m.
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find out how to do better the work of the Church."

*Herald and Presbyter.*

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NOTICE TO CONTRACTORS

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

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

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

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

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

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

The lowest or any tender not necessarily accepted.

By Order,

L. K. JONES,

Secretary

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



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

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

By Order,

NAPOLEON TESSIER,

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

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

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A strong story, original in plot and of in-  
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Synopsis of Canadian North-  
West.

HOMESTEAD REGULATIONS

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

Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-Agency for the district in which the land is 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.



SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Residence Chief Astronomer, Royal Observatory, Ottawa, Ont.," will be received at this office until 4.00 p.m. on Saturday, November 28, 1908, for Residence Chief Astronomer, Royal Observatory, Experimental Farm, Ottawa, Ont.

Plans and specification can be seen and forms of tender obtained at this Department.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted cheque on a chartered bank, payable to the order of the honorable the Minister of Public Works, equal to ten per cent. (10 p.c.) of the amount of the tender, which will be forfeited if the person tendering declines to enter into a contract when called upon to do so, or fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

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

By Order,

NAPOLEON TESSIER,

Secretary  
Department of Public Works,

Ottawa, November 8, 1908.

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