

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA WEDNESDAY, FEBRUARY 23, 1910.

Single Copies, 5 cents.

LIFE'S CALM.

BY S. PAN WALKER.

While the winds and waves were raging,
As the Master lay asleep,
Hear the tired disciples crying,
"Master, save us from the deep."
His words the winds obey Him,
At His mighty "Peace be still."
God of nature, their creator,
All attune to His loved will.

Master oft life's waves are raging,
And we drift all tempest-tossed,
Then to Thee we turn with pleading,
Ere engulfed in sin we're lost.
Teach us by Thy spirit's wisdom,
Guide and keep us lest we stray:
Thou canst calm the soul's fierce turmoil,
For this calm. Oh Christ, we pray.

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BIRTHS.

In Lindsay, Jan. 26, to Mr. and Mrs. Alan Gillies, a daughter.

At 107 Spadina road, Toronto, on Feb. 7, to Mr. and Mrs. Thomas Kinnear, a son.

In Drummond, on Sunday, Jan. 29, to Mr. and Mrs. Allie McLaren, a daughter. In Beckwith, 7th line, Feb. 2, the wife of Mr. James McEwen, a daughter.

In Carleton Place, Feb. 5, the wife of Mr. J. H. Gardiner, of a daughter. On Feb. 8, at the manse, Cobourg, to Rev. William Beattie and Mrs. Beattie, a son.

At 64 St. George street, Toronto, on Tuesday, Feb. 8, to Mr. and Mrs. Robert S. Duncan, a son.

In Galt, on Feb. 8, to Mr. and Mrs. Alexander Fraser, a son.

MARRIAGES.

At the residence of the bride's sister, Mrs. M. M. Oxley, 647 Dovercourt Road, Toronto, Feb. 2, by Rev. J. H. Borland, Columbus, Mr. George Nesbitt Holliday, Maple Creek, Sask., and Della Wilkinson Muir, Fort Dalhousie.

On Feb. 2, 1910, at the residence of the bride's mother, by the Rev. P. F. Langill, Isabel M., youngest daughter of Mrs. Harry Macdougall, of Carp, Ontario, to Ambrose J. F. Lambert, of Maple Creek, Sask., son of Col. S. J. Lambert, of Eastbourne, Sussex, England.

DEATHS.

At Appleton, Feb. 6, Elizabeth Collins, widow of the late Duncan John McGregor, aged 72 years.

At the home of his daughter, Mrs. F. Donald, sr., Feb. 4, Philip Orchard, native of Keovil, Wiltshire, Eng., in his 90th year.

In Carleton Place, Feb. 6, Annie Eady, widow of the late Alex. Cameron, aged 58 years.

In Bowmanville, Feb. 7, Robert Armstrong, aged 82 years.

In Orono, Feb. 6, Francis Aude, aged 75 years.

In Blackstock, Feb. 1, Mary Gardiner, beloved wife of Thomas Graham, aged 77 years.

At his residence, Riceville, Ont., on Feb. 1, 1910, John Caldwell, Esq., in his 79th year.

In Brampton, Feb. 7, 1910, Mary Jane McLean, relict of the late Benjamin Kilpatrick, aged 86 years.

At Gaspe, Que., on Feb. 3, 1910, after a lingering illness, Robert Lindsay, aged 62 years.

Sunday evening, Feb. 6, 1910, at 2091 Waverly street, Montreal, Robert Balantyne, aged 75 years.

At his late residence, 74 Denison avenue, on Feb. 7, William J. Alexander, in his 84th year.

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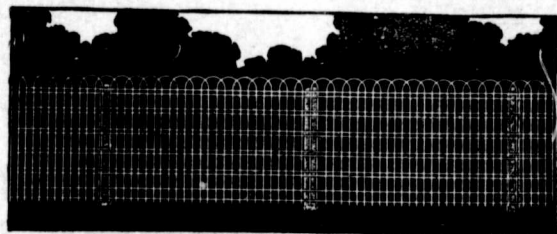
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NOTE AND COMMENT

The prize for English oratory at Yale University has been won for the first time by a Chinaman, Yun-Hsiang, of Shanghai.

There were but eleven congregations of United Presbyterians in Philadelphia twenty-five years ago; there are now twenty-one.

The memorial to Phillips Brooks erected by the citizens of Boston was presented and unveiled with appropriate ceremonies last week in Copley Square. The memorial stands near Trinity church, of which Dr. Brooks was the distinguished rector for so many years.

Official statistics from Russia show that in 1908 there were 27,402 "saloons" where vodka was sold, 2,677 vodka breweries, 511 private distilleries, 26 reserve stores and 1 fiscal spirit distillery, divided into 43 sections. The consumption of vodka for the year was 232,813,382 gallons, or 2,356,232 gallons less than in 1907.

Edmonton Presbytery is looking toward the establishment of a theological college in affiliation with the university. It is felt that the time is drawing near when student training will be needed within the Synod and in anticipation a committee of presbytery has been appointed to look into the matter of sites, etc.

The Jews of England came together last Christmas for the first time for a conference on matters pertaining to their religion. The scanty pay of the ministry was much discussed, as were mixed marriages and Sabbath observance; the observance of the seventh day was insisted upon thereby marking more definitely the separateness of the Jews from other nations.

Rev. D. McVicar was inducted as pastor of St. Andrew's and Knox church, Franklin, Man., on the afternoon of 8th February. The sermon was preached by Rev. Strachan, of Gladstone, the charge to the pastor was given by Rev. Mr. McCrae, of Burnside, and the address to the congregation by Rev. Mr. Manson, of Arden. Mr. McVicar enters upon his pastorate under the happiest of auspices.

The Presbyterian Standard cites it as a "startling fact" that of two hundred and forty churches of a denomination not given was found by a field agent upon inquiry to have upon an average only one woman out of four and one man out of eight who had been giving anything to the cause of Foreign Missions, shows that the unrecognized sense of obligations to do this great work is stupendous. It is easy to see how great a service the Laymen's Missionary Movement, with its carefully conceived machinery for the education of the people to see their duty and discharge it may render in the evangelization of the world.

A committee appointed in accordance with a resolution of the Lambeth Conference has reported a new translation of the Athanasian Creed. The best and oldest Latin texts have been followed, and some preference has been given to the shorter methods of expression. The changes proposed are mostly verbal and in phraseology largely in the direction of the substitution of softer terms for the harsher ones, which are now a stumbling block to churchmen; while the substance of the document is not changed. The Archbishop of Canterbury is represented as not being satisfied with the work, and as having declared that no new retranslation would obviate the difficulties met in the use of the creed in public service.

"The Scottish Synod in England," which represents the Scottish Established Church, consists at present of a dozen congregations, most of them weak and struggling, and two of them vacant. This miniature Synod consists of three miniature Presbyteries—the Presbytery of the North of England, with congregations at Berwick, Tweedmouth, Lowick and Newcastle; the Presbytery of the West of England, with congregations at Carlisle and Liverpool; and the Presbytery of London, with congregations at Holloway, Crown Court, Font street (St. Columba), and Dulwich; also at Gillingham (Kent) and Watford.

The Northern Presbyterian Church has 31,348 Negro members, including 2,435 native blacks in the Corisco Presbytery, Gaboon, West Africa. These West African Negroes, supporting their own work, last year gave \$5,389 in gold. All the Negro members together raised \$191,856, and gave \$10,697 towards the boards of the Church. The 24,324 colored members south of the Ohio and Potomac rivers last year raised \$143,466 for self-support, including school and church work. The 4,589 members in the North and West gave \$42,500. The total sum of \$377,369 was raised and expended by the boards of the Church last year upon church, school and industrial work among Negroes and repair of buildings; this sum including salaries of officers of the boards and administrative expenses.

Says the London Christian World: A man enters the married state, and has no longer the freedom of his bachelorhood. By-and-by the cares of a family grow upon him. His energies often are strained to the utmost to make both ends meet. There are moments of darkness when he finds the burden almost beyond strength. But see what enrichments come! There has been an education out of that earlier egotism when everything centred in himself. In his single days he sat loose to conviction to the deeper questions. Now, with young people growing round him, looking to him for guidance, he has to search his soul, and take his stand. He knows life in its heights and depths, in a thousand tenderer, more vital forms. The impulses of passion have become mingled with those sentiments of duty, of sacred obligation which enoble passion and make it a feature of his spiritual culture.

From time to time, remarks the Lutheran Observer, we have made reference to the persecution of the Christians of Madagascar by the French Government. The Protestants appear to have been the greatest sufferers. An exchange says that M. Augagneur, a Socialist and atheist, governor of Madagascar, has recently in Paris declared that his "work of disengaging the natives from their Protestant missionaries is almost finished." Protestant missionaries by forty years of toil had raised the natives from a condition of barbarism to a people having fine churches, free schools and well-equipped hospitals. Not only have these mission schools been closed; none others equal to them have been substituted. There are only 300 free schools yet taught by the Protestants and M. Augagneur declares his intention of shutting these. In order to do so he says it will be necessary to forbid all teaching in the language of the people. The man seems to be simply mad in his determination to uproot religion, and the only favors shown the Catholics appear to be for the purpose of embittering the Protestants who since 1823 have done practically all that has been done for the elevation of the race.

A pamphlet issued not long ago by Andrew Murray gives a brief survey of Christian missions south of the Zambesi river, in Africa. There are thirty-one missionary organizations in the field at work, and over 10,000,000 people are receiving the direct ministrations of the gospel. The Student Volunteer Movement in South Africa has put eighty-four young missionaries in the field since 1896. It is said that the natives have begun to appreciate keenly the beneficent intent of those who come to save souls and bodies.

The New York "Independent," in discussing prohibition in Georgia, says: "The loafers white and black are going to work and it is easier already to get laborers in Georgia. Every place vacated by the saloon is being rented; business is brisk; a moral tone undreamed of before pervades the city; and even the rumheads are beginning to say it is a good thing. It looks as if Georgia meant business in this thing and we are happy to congratulate her." Then follows the significant question, "Why not abolish the saloon from the United States?"

Mr. Robert E. Speer, secretary to the Presbyterian Board of Missions, New York, delivered the third of the present course of Duff Missionary Lectures in the Assembly Hall, Edinburgh, on Sunday evening. His subject was "The Problem of Nationalism and the Native Churches." He referred at the outset to the growth of nationalism in Asia, pointing out that this spirit was inevitable and desirable in politics. The problem of nationalism was, he said, a welcome mission problem. It was in line with our ideal, but not with the Roman ideal. It was a problem (1) in right ideals for the native churches, and right education of them from the outset in (a) self-propagation, (b) self-support, (c) self-government; (2) in right relations of missionaries to native churches; (3) in the setting of right moral standards; (4) in the true impartation of a free life. Mr. Speer also called attention to the need of seeing clearly the principle on which we worked, the need to be supplied, and the difficulty to be met.

In 1906, the Czar of all the Russias granted his subjects religious liberty. Since that time there has been such a serious falling away from the Orthodox Church that the ecclesiastical and religious authorities are quite disturbed about it. The impossibility of retracting the edict and so making it a crime to leave the Russian Church, punishable by exile to Siberia, is fully recognized, and so efforts are being made to call a halt on the religious propaganda of Nonconformists. To further complicate the matter, the Duma recently passed a bill giving the right to spread their doctrines to the "Old Believers," the leading Russian sect. The Court has taken steps to prevent this measure being passed by the upper house, and has ordered Premier Stolypin to attend to the matter. In case the Premier should hesitate, the Commission of the Council of the Empire occupied with the bill has expressed itself as determined to arrest its progress. Some modification will, therefore, be introduced in the upper house, and it will, we presume, be necessary for the courts to decide what is propaganda and what is not. When all this is done, matters are still in the hands of the reactionaries, for a greater part of the Russian Empire is under martial law, and it rests with the provincial military governors to decide when Nonconformists are transgressing the law, and with military governors passing on religion there is but little chance for liberty.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

JOHN CHARLTON.

A Recollection and a Tribute.

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

The news of the death of John Charlton, a man of mark in Church and State, has naturally attracted wide attention and has drawn forth many expressions of respectful admiration. For the last few years he has been much broken in body and mind as compared with his former physical and mental vigor. But his retirement did not mean obscurity for the achievements that filled up the measure of his active days were such as to give him a large place in the thought and the esteem of the people of Canada.

With his record as a member of the House of Commons, it is not my purpose to deal at any length. His published volume of addresses cover a wide range of subjects, and include many of the great speeches he delivered in the Parliament at Ottawa. When one recalls that he had never had many educational advantages—simply public and high school training, with some special reading in his earlier years, one is amazed at the extraordinary extent of information revealed in his public platform efforts. History and statistics, sacred and secular literature, movements in church and state, all seemed to be equally at his command, and all were set forth in remarkably clear and logical diction. We can readily believe, as Sir John Macdonald once said, that Mr. Charlton was "the ablest reasoner and most logical speaker in the House." He must have been a tireless worker, an omnivorous reader, and a constant thinker, getting together his facts and coming to his own conclusions. To the ordinary onlooker, the fact that such a man was never called into the National Executive is profoundly puzzling; but one cannot help feeling that any country would be the better for such a man in its councils. Despite his being only one of the private members of the House through all the long years, he commanded its respect and attention by his commanding ability, as well as by his fearlessness and integrity. He was the brave pioneer and pathfinder of our later accomplishments in the way of Sunday Rest legislation, and the "Charlton Act" remains as an evidence of his desire to save innocent girlhood from ruin. It is not creditable to the House of Commons to recall that he had to stand much ridicule as the sponsor of "grandmotherly legislation," but he had the consciousness of knowing that grandmothers were a safer guide in the interests of morality than the kind of men who sneered at efforts to put the affirmation of God into the life and the laws of the nation.

It was as a member of the General Assembly that I knew Mr. Charlton most intimately. His powerful figure clad in broadcloth, made him conspicuous, the strong clear voice arrested attention, and the convincing address claimed the respect of the court. His counsel was recognized as specially valuable, and the Assembly greeted him as if proud that one of its elders was standing in the House of Commons, with the courage for righteousness and morality which a right conception of the Presbyterian creed engenders. In recent years Mr. Charlton held strong views on certain college questions, and only the vested rights of some college constituencies prevented his opinions on college consolidation receiving larger support.

I have grateful recollections of the aid given by Mr. Charlton when seven years ago, I invited the General Assembly to meet in the city of Van-

couver. The invitation had been given at Ottawa the year before, and renewed at Toronto in 1902. Vancouver was not then so prominent in the eyes of the Dominion as now, and on account of the cost of travel, etc., a good many of the leaders objected to going to the western coast. The matter was referred to a committee, and after an interesting discussion, in which I took some part, Mr. Charlton, who was on that committee, came to me and said that if I would repeat my motion in the Assembly he would second it, as he saw the situation in a new light. The motion was accordingly made, and Mr. Charlton seconded in a splendid speech on the resources, and the needs of the great western provinces. The motion was carried, and the next year Mr. Charlton, leaving many other tasks, came to Vancouver and took a most important part in the Assembly. It was mainly due to his attitude that the Assembly halted proceedings in the separation of Queen's University from the church, and Mr. Charlton showed his faith by his works when he contributed \$50,000 to the University Endowment.

The Assembly was entertained to dinner in the City Hall at Vancouver, through the courtesy of Mayor Neenands, and the council, and at that dinner the leading feature was a magnificent speech by Mr. Charlton on "Canada." It was the utterance of a man who knew and loved the Dominion and had faith in its wonderful destiny.

And now full of years and honor he has gone to his rest. This young nation of ours and the Church are the richer because he lived and wrought here in the service of God and humanity.

Paris, Ont.

SHIPWRECKS.

By L. M. Cross.

To one who has never crossed the ocean, but has only stood on the shore and watched its restless billows as they wrathfully washed against the beach, there is associated in the mind a picture of awful danger. The impressions are deepened if, during a storm, the eyes rest upon some ship which is vainly endeavoring to ride safely to port upon its waves and is dashed against the rocks or landed a hopeless shipwreck. Yet if the vessel is staunch, if its machinery and boilers are in perfect order, if the captain is experienced and intelligent, if the pilot is guiding the vessel with the intelligence which the knowledge of the chart gives him, the dangers are not so appalling. The storm only drives the ship temporarily from its course; by and by, when it subsides, the grand old vessel goes safely and surely on its way to the desired haven.

What if there is no one at the wheel? What if the pilot has no chart to guide the ship with its priceless freight of human life? Sure and certain shipwreck awaits the vessel. It makes no difference how splendid the machinery, how strong its timbers or how experienced its officers and crew may be. The pilot must have the chart and compass; and this is true of human lives. To avoid shipwreck and ride safely and strongly upon life's ocean one must know of the location of the rocks and shoals to be avoided as well as of the right and safe course.

Thousands of parents and teachers, not willfully perhaps, but thoughtlessly, if you choose, are leaving the boys and girls under their charge, to certain shipwreck of mind and body because they do not instruct them in a pure and healthful manner upon subjects concerning which intelligence is so essential.

Why should boys and girls be shipwrecked because of ignorance?

BAPTISM: ITS MEANING AND FORMS THROUGH THE AGES.

By Professor John Henry Strong.

Baptism, like the Christian church in which it is enshrined as an ordinance, has had its history. It has its roots and preparations in the past. Some have emphasized its kinship with heathen ceremonies—the lustrations of Greeks and Romans, or that stream of purificatory rites which, rising in Babylon, overflowed into other lands. Before pagan ablutions of priests and worshippers, of murderers, of cities, of fleets and armies, one seems to see the universal conscience of mankind occupying itself, though never so ineffectually, with the stain and problem of sin. Wherever the human heart has ached with the primeval malady, its acts have been more than "mere ritual." But the roots of baptism lie nearer. We may confine our attention to Israel.

Israel was the land of the consciousness of sin. The sense of sin is our first reaction on God's approach. So Israel's multiplied rites of purification, as well as her system of sacrifice, was a temporary handling of the sin-problem. It registered her sense of a moral gulf, and her desire that the gulf should be bridged. These rites of purification and lustration are recorded especially in Leviticus. We find things there suggestive of baptism, though there is nothing that answers fully to the idea.

Yet, though morally aloof and unideal, Israel was hallowed by the Covenant. Israel was God's people. To Israel belonged the circumcision, the promises, the inheritance; while the vast Gentile world lay without.

But into the relatively higher and purer life of Israel representatives of the Gentile world often came. They were called Proselytes. They took upon themselves many of the obligations, and enjoyed many of the privileges, of Israelites. One of the ceremonies of initiation was a purificatory bath. This suggests baptism. It furnishes an analogy. And yet in the central point of moral meaning the likeness fails.

Baptism in the Ministry of John.

It is in connection with the ministry of John the Baptist that baptism, properly speaking, is first found. The baptism is a part of the mission of this man. John had a burning sense of Israel's alienation. It drove him, son of a priest, with the priesthood in his fist, into the wilderness to ponder and to pray. With the Scriptures before him, he came into God's will for his life. The Messiah was coming, and that coming must mean a crisis in the nation's life. Every warning of judgment in the ancient Word stood out luridly in view of the nation's state. Israel must be prepared. He would gather before the judgment the remnant which should be saved. The judgment which he foresaw was coming. It did not come then, it has not come yet, because this is the Day of Grace, the "acceptable year of the Lord."

Hence John's baptism. It serves as both winnowing test, and sign: It concentrated, crystallized the response of those who "Justified God" by having respect to the man he had sent. The baptism itself Professor Sanday, of the Church of England, thus describes: "He took them down into the running waters of the Jordan; he made them plunge in or let the waters close over their heads, and then he led them out again with the consciousness that they had left their sinful past behind them, and that they were pledged to a new life. This process was called 'baptism'; and John, from the fact that it constituted the main outward expression of his mission, was called 'the Baptist.'"

Those were solemn days at Jordan where there was being enacted this "baptism of repentance." Matthew calls it even the "baptism unto repentance," the baptism ordained to bring to its own that total change of mind and heart which alone could fit one to endure the eye of the Refiner at his coming. Hence its distinctness from all previous or contemporary lustrations, immensely multiplied though they were. They, to be sure, implied purification; but here was registered, as Professor Bernard Weiss has said, a fact "decisive for life"; or, as he puts it more fully, "the complete conclusion of a new life up to that point, and the commencement of a new life of a totally different nature." It was upon this total and final life-reversal, to which scribes and Pharisees would not bend nor submit, that John the Baptist hinged the forgiveness of sins.

But the task of John was not alone the "making ready of a prepared people." He was to identify the Messiah also, and introduce him to "his own." "That he should be manifested to Israel, for this cause came I baptized in water." John appears to have emerged from retirement in full consciousness of his task of searching out the Stronger One and making him known when found. Plainly, if the Fourth Gospel is to be credited, John's Messiah was to be no suddenly appearing heavenly figure. He was to be "found in fashion as a man" (Phil. 2:8). But that he was also to be found in the baptismal waters,—this, truly, was far enough from the Baptist's thought.

We can hardly refuse a glance at our Lord's baptism if we are to understand fully baptism in John's ministry. And this is the point to attend to; the baptism of our Lord was no mere formal sanction of his Forerunner; it was, as Jesus said, part of God's expressed will and requirement for himself. "Thus it becometh us to fulfill all righteousness." But this very obedience of Jesus in submitting to John's baptism proves that repentance did not exhaust the meaning of the rite. It implied identification with the new order as well. This is Paul's representation of the matter to the Ephesian converts. For if a man laid off the old life in the watery grave, did he not assume the new also? Was not his very renunciation of the past a dedication of himself to the order that was coming? And this is the assumption that saves our Lord's baptism from being a denial of his sinless nature. In it he also dedicates himself, with the brethren of whom he is not ashamed to be one, to the new order, and specifically to his part in it,—not of lordship, but of suffering and death. That the moment of his humiliation proved the moment of revelation and kingly anointing, is no accident, but the announcement of the law which holds for all his followers: "He that humbleth himself shall be exalted."

Baptism in the Ministry of Jesus.

But the baptism is over and the temptation past, and our Lord's public ministry opens. What place does baptism occupy in this ministry? Here we come on scant notices and perplexing questions. As for the early Judean ministry, John only records it. It hints in briefest possible fashion at a ministry contemporaneous with the Baptist's, and in some respects assimilated to it. Jesus baptizes,—that is, through his disciples,—and gathers many disciples. But from that time on until after the resurrection all mention of baptism disappears. There is no reference to it in the directions to the Twelve and the Seventy. There is no allusion to it as a requirement of those who join the ranks of the Kingdom in this its most popular time.

Why was baptism dropped from our Lord's evangelizing program? Did the continuance of the rite tend to assimilate his work unwarrantably in the public eye with the past work of John? Did the accession of discipline in an era so popular, and hence so superficial and dangerous, need to be tempor-

arily checked? Did ease, and perhaps other considerations, well, interpose to postpone baptism at a time when it should be enshrined in a body more organic, and accompanied with gifts which were impossible until the earthly ministry of Jesus was done?

Whatever answers may be given to these questions, we shall not go astray in thinking that the baptism which Jesus performed in his early ministry, through his disciples, symbolized with renewed emphasis the requirements of John. Men were severed from sin and linked to the Messiah by this symbolic act which engraved upon the memory and pictured before the world the momentous change.

The Christian church was, properly regarded, the creation of Pentecost. Then, for the first time, was manifested upon the earth in organic form as a new society the heavenly life which Jesus came to bestow upon men. And the realization of this Spirit-bestowed life was not adapted to minimize, but greatly to enhance, the vast change which separated the Christian from the world. We are not surprised, then, when we see the Apostles baptizing converts into the new order, to find them at the instance of our Lord applying the strongly symbolic rite of John. It was administered in the name of Jesus, and accompanied normally with the gift of the promised Spirit from on high. "John, baptized with water"; but now he that baptized with the Spirit was on the throne.

We find little that could be regarded as a further development in the doctrine of baptism except in the thoughts of the Apostle Paul. Few direct allusions to its meaning meet us outside his writings, and these move within the circle of the ideas already laid down. With Paul, as with the richly-gifted John, we find contemplation dwelling on the nature and glory of him who had meditated to them salvation, on the necessity and significance of his sacrificial death, and especially on the almost palpable sense of participation in his present risen life. It is out of such experiences that Paul's high thoughts grew of a church which was Christ's body, receiving his life-impulses, manifesting his purposes, repeating, though in a faltering way, his sufferings, death, and victory upon the earth; and of a baptism which not only incorporated the believer into this body of Christ, but linked him by symbolic death, burial, and resurrection with those divine and atoning acts which are the price of his life and peace. Paul ranges baptism alongside the Lord's Supper as monuments of the central facts of Christianity.

Belief and Practice Concerning Baptism To-day.

Little more need be devoted to the varying belief and practice concerning baptism to-day. These touch (1) the subjects of baptism—believers only, or believers with their households? (2) the mode,—by immersion only, or also by sprinkling or pouring? (3) the meaning. Questions of mode really resolve themselves into questions of reference and meaning.

Of these points of difference Baptists are apt, perhaps, to emphasize the first,—"believers' baptism." ("He that believeth and is baptized shall be saved.") Other Christians, while not denying the propriety of believers' baptism, include with them as subjects of the rite believers' children, basing the practice rather on inference from Scripture than on apostolic example or prescription ("To you is the promise, and to your children." * * * "Suffer little children to come unto me"). The question of the subjects of baptism touches the conception of the nature of the church.

As for the meaning of the ordinance (questions of mode or form are at bottom questions of meaning) non-Baptist churches, though regarding Paul's language about baptism in the Romans and Colossians as venerable and significant imagery, fall back for the meaning of baptism on the more general idea

of purification which the practice of sprinkling or pouring is usually adopted to typify. Baptist churches find Paul's description of baptism as an emblem of Christ's death and burial and resurrection and the believer's union with Christ both commemorative and spiritually fruitful, and class these thoughts of the apostle with those other Spirit-led developments of truth to which the church at large owes so much.

Thus the differences of opinion concerning baptism in the Christian church to-day spring chiefly from a difference of attitude regarding the weight of New Testament precedent in matters of symbol and form. This difference of attitude is rooted perhaps chiefly in history, partly in temperament—though temperament reflects history also in part.

Logics of Christians exist which dispense with all ordinances. But I do not find it strange that Christ has willed to dominate the whole life of man, imaginative and symbolic as well as rational and believing, and to write across his life in the language of figures and emblem as well as in the language of daily speech the great realities in which man is called to believe.

HURTFUL DEFECTS.

By C. H. Wetnerbe.

Ministers, like all other people, are the subjects of moral defects in some forms and to some extent. But this general fact does not free any minister from the responsibility of his being so honorable in character, and upright in his dealings with others, as to give good ground for full confidence in him. It is not too much to say that no man has a divine right to be in the ministry if he be so defective in morals that his promises cannot be relied upon by those to whom he makes them. It is absurd to suppose that God ever called to the ministry an untruthful and dishonest man.

The late Bishop Dickson, of the United Brethren denomination, in an article pertaining to ministers, referred to the fact that sometimes there was a "want of reliability on the part of ministers," and he further said: "This manifests itself in various ways. Making engagements, only to disregard them; promises to pay bills, and not paying them, and not giving any reason why. A minister promises to dine with a family; sometimes, as I have learned, with several families the same day. With some of our people it does not matter whether he comes or not; they are used to company of this kind. But when a family gets up a special meal for the preacher, as many do, and after waiting an hour or more he fails to come it is felt keenly, and must of necessity shake the confidence of the people in him. It has been found, too, that men who are careless about keeping promises in small affairs are apt to be loose in weightier matters. More than once have I received letters from business men with unpaid accounts, asking that the conference take action in the matter. I blush, and feel sad to think that any of our preachers should be open to such charges; they promise again and again to pay, but that is all there is of it."

But in a large sense there is a great deal more of it, for the minister who pursues such a course is exceedingly hurtful to the good cause. And especially is this so, if the man is allowed to remain in the ministry of his denomination. As soon as it is proved that he is dishonest and hence untruthful, he should be deposed from the ministry. To retain such a man is to be a partaker of his sins; it is to practically encourage him in his wickedness. Moreover, unconverted people are led by such examples to be greatly prejudiced, not only against other ministers, but also against the church which tolerates and supports a man of this kind. It is nothing strange that such churches are spiritually weak and unfruitful.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

FALSE AND TRUE DISCIPLESHIP.*

By G. Campbell Morgan, D.D.

This searching word lies at the centre of the final utterances of the Manifesto. It completely cuts away the false foundations upon which men are so prone to build. There is no here more widespread or more disastrous than the idea that saying "Lord, Lord" is everything. In these words Christ declared that such confession of His Lordship in itself is not the passport to the kingdom. Intellectual orthodoxy has no value. A Christo-centric creed is worthless. The admission that Jesus is King does not save. The most accurate and complete understanding of the truth does not necessarily result in loyalty. To orthodoxy of intellect there must be added the submission of the will. The creed must be translated into conduct. The admission of Kingship must be accompanied by loyalty. The truth must be allowed to triumph. All this means that life in the Kingdom of God is both serious and strenuous.

The teaching lying immediately around the declaration illustrates and enforces this fact. This whole paragraph is of the nature of a final appeal. The enunciation of the laws of the Kingdom is already complete, and the last words of the King are those of invitation and of warning.

His invitation to enter the Kingdom is a remarkable one in that He makes it perfectly clear that the gate of entrance is narrow, while the gate through which those pass who refuse to submit is wide. This invitation, when carefully examined, presents to the mind the two ways, those, namely, of submission and of rebellion, and they are contrasted both with regard to their beginning and to their end.

The beginning of the way of submission is narrow and straitened; but it leads to life which is broad and spacious. The beginning of the way of rebellion is broad and spacious, but it leads to destruction, which is narrow and straitened.

The completeness of this contrast is often lost sight of. We are prone to think of the way of loyalty to the Kingship of God as being characterized entirely by narrowness. Indeed, it is one of the most common criticisms of the Christian life by men of the world, that it is narrow. It is certainly true that no man can submit himself to the Kingship of God and walk in the way of His will save by passing through a gate so narrow that all must be left on the other side; but it is equally true that having passed through the narrow gate, and begun to tread the straitened way, life broadens in every respect, and comes to full and final completeness.

On the other hand, men in rebellion against God consider that in freedom from restraint they are able to see life in all its breadth; but it is well to remember that such false freedom inevitably issues in the forging of chains, and the ultimate slavery and destruction of those who choose thus to be a law unto themselves.

Having thus uttered His invitation, the King warned those to whom He spoke against being deceived by false prophets, that is, such as are of the nature of the wolf which destroys the sheep, even though they masquerade in the clothing of sheep. Prophets are to be tested by their fruit. That is to say, their nature is revealed in the result of their teaching. The point of this warning is not that these men are to be tested by what they themselves

*S.S. Lesson, February 27. False and True Discipleship. Golden Text.—Matthew vii. 21. "Not every one that saith unto Me, Lord Lord, shall enter into the Kingdom of heaven; but he that doeth the will of My Father which is in heaven."

appear to be, for the sheep's clothing may entirely deceive. The test is an unfalling one. However successfully the terminology of the Kingdom may be used, and its habit imitated, it is impossible to produce in other lives the character described in the opening Beatitudes save by those who are themselves loyal to the King, and share His life.

The next word of warning is of the most solemn description, and shows how possible it is to be self-deceived. There are those who in the final day of the King's crowning will claim to have prophesied by His name, by His name to have cast out devils, and done many mighty works. It must be borne in mind that this will be their own estimate. To admit that these things have been accomplished would be to contradict the teaching of the previous passage. The King's answer to them is a revelation of the fact that they were self-deceived, not only with regard to themselves, but with regard to the work which they have accomplished. He declares that He never knew them, and speaks of them as of those who work iniquity. The teaching of this warning is that work for the King is of no value apart from the realization of His will in character.

The closing words of the Manifesto constitute a claim full of dignity. To hear His saying and to do them is to build upon a rock foundation, and that so strongly that no storms can destroy the building. To hear His words and refuse obedience may be to build, but all such building is on sand, and in the day of storm and tempest it will be irrevocably destroyed.

We are not surprised to read that when Jesus had finished speaking the multitudes—who evidently had followed Him, even though He had departed from them, and gathered His own disciples about Him, were astonished at His teaching. That which filled them with amazement was the invariable authority of everything which He had said. The contrast which they suggested was between His teaching and that of their own scribes. This fact is most illuminative when it is remembered that the scribes were the authoritative teachers of the time. The difference consisted in the fact that their interpretation of law often failed to carry conviction to those who heard; whereas every word which fell from the lips of Jesus did then, and still does, make appeal to the conscience of men in virtue of its self-evident truthfulness. The only fair criticism that has ever been offered on the ideals of life set forth in this Manifesto is that they constitute counsels of perfection, in that they present ideals of conduct which man finds himself utterly unable to realize. It must be remembered that this inability was recognized by Christ, and that there must be added to His enunciation of moral law the work He accomplished as Redeemer of men, through which, and through which alone, they have ever been able to fulfil the ideals He presented.

The kingdom is coming. It takes time. Long is the way and hard that out of hell leads up to the light. Everything that God does takes time. The sands of his holy purposes run out slowly, but the kingdom is coming.

Everywhere we find the signature, the autograph of God, and He will never deny His own handwriting. God hath set His tabernacle in the dewdrop as surely as in the sun. No man can any more create the meanest polyp than he could create the greatest world.

Hasty, irritable criticism of a pastor or fellow church member may have more to do with the religious indifference of the boys and girls in the homes of some good people than they would care to admit or recognize.

DRAWING NEAR TO GOD.

Some are far away, and content to remain in the far country. They have no desire to be near to God, and do not like to think of Him. As a disobedient son who has wronged and grieved his father is ashamed and afraid to come into the presence of his father, so the ungodly and disobedient are ashamed and afraid to draw near to God. But He is a loving Father, seeking His lost children, and waiting to welcome every returning penitent.

Some are far away, some are not far from the kingdom, but not quite in it, and some within the gates are following their Lord afar off, while others live in the heart of the heavenly Father. When Jesus lived among men some despised Him and turned their backs upon Him, others heard Him with respect, others still accepted His invitation and followed Him, but a few dwelt in the inner circle closest to the heart of their Master. Peter and James and John seemed to understand Him better than the other disciples, and Jesus poured His truth into their hearts because they were so close to Him.

The psalmist says: "It is good for me to draw near to God." In Him there is freedom. Some think of freedom as bondage, and the far country appears to them like the land of freedom. Men do not find it so in actual experience. To draw near to God means bondage, but it is a happy bondage like unto the bond that binds husband and wife together. They bend their necks to a yoke, but it is an easy yoke, like that which two kindred souls wear when they become one.

O happy bond that seals my vows

To him who merits all my love.

In God there is rest. Not idleness nor ease, but harmony of soul and life and character. It is the rest which a son finds when he returns from his wanderings and enters into his father's house and love.

Now rest, my long-divided heart,

Fixed on this blissful centre, rest.

Those who draw near to God have a splendid vision. God is light, and walking in the light they can see afar off. It is like the vision from the summit of a high mountain when the atmosphere is clear. The view is transporting. Peter and James and John had such a vision on the mount with Jesus. Their vision was so clear that they saw through the hills, and Moses and Elias seemed drawn near by the telescope of faith. It was good to be there. If anyone would get a clear vision of God and things beyond, let him draw near to God.

It is safe to draw near to God. "He will cover thee with His feathers and under His wings shalt thou trust."

Cover my defenceless head

With the shadow of Thy wing.

It is good to draw near because He is the fountain of life. Life is sweet. But life is not found in the far country. It is poor living there. Life is not found in the abundance of the things which men possess. It is found in God. In Him the soul is at home. —N.Y. Christian Advocate.

PRAYER.

Our Father, we pray Thee to bless all Thy people, that the name of Jesus, and all the reconciling and harmonizing influences that flow from faith in Him, may spread through the world; and that whatsoever perturbations of opinion, and changes of points of view, may be realized as the generations go on, He may still, and that more manifestly every day, be the King of the Ages, and the flow from men. We pray for all nations and peoples; on our own land, and on our Sovereign, and on all his subjects may there descend more and more of Thy gracious light that the counsels of the nation may make for righteousness and peace and truth; and that all men may realize, and discharge more completely, the duties devolving upon them as citizens of an earthly kingdom, as at the same time subjects of the King of Kings. Amen.

THE UNSEEN.

The Stoic and the Epicurean said seeing is believing. The Christian says believing is seeing. We look not at the things which are seen, but at the things which are not seen. Paul stated our faith. He believed in the invisible. He worked for invisible results. He prayed to an invisible God. He endured as seeing an invisible Saviour. He fed on invisible manna. Tennyson sang in "In Memoriam"

Strong Son of God, immortal Love,
Whom we, that have not seen Thy
face,

By faith, and faith alone, embrace.
The fact that in our creed the objects of our faith are unseen and not visible and tangible as are material things, gives us no trouble. Every day we unhesitatingly trust things we see not. It is both inevitable and natural. The force of gravitation we know operates everywhere is so elusive we but a while ago discovered the law by which we measure it. Chemical affinity, atmospheric pressure, electricity, as well as gravity—what do we know of these verities—these cosmic forces about us? And above these forces there is thought—

—that which discovers and utilizes these forces. What is thought? No analysis, no microscopic inspection, can tell us. And above thought there is something else—love. But what is love. Who can tell what it is? Our Saviour pointed out its supremacy and illustrates what it was, but did not define it. Yet men live for it, suffer for it, die for it. We do not call it absurd to live, suffer, die, inspired by this unseen power. It is unseen, undefined, yet acknowledged to be the greatest thing in the world. It is the law like that of gravity in the physical world, which governs in the Kingdom of God. The one thing that makes home strong, pure and happy, heaven the holy place it is, full of joy and pleasures forevermore is love. God is love.

Away with the sneer that it is the province of weaklings only to be governed by faith. It is an evidence of intellectual narrowness in him who scorns at the domination of that which we do not see. It is stark rationalism abroad in the land that would reject all that cannot be handled or reasoned out by the understanding. The most powerful, precious and prevalent forces to us yet here below are those that are unseen and ever present.—Presbyterian Standard.

AS USING BUT NOT ABUSING.

We may possess earthly comforts, but we must not be possessed by them; we may use them as flowers to smell, but not as garlands to crown ourselves with; we may as pilgrims walk with them, as staves in our hands, seeking the country which is above; but we may not load ourselves with them, or bear them as burdens upon our backs; we may make them our encouragement, but not our confidence; we may use them as accessories, but we may not love them as our principal happiness. As bees, though they live in the midst of honey and wax, yet have not their wings touched with any vicious matter, that hinders their delightful flight abroad, and their nimble passing from one flower to another, so should Christians that live in abundance of earthly comforts, as in a hive of sweetness, be exceedingly careful that nothing of the world do cleave to their affections, which are wings of the soul, that may hinder lifting up and raising their hearts toward heavenly objects, or abate the activity of their thoughts in their frequent musings upon the promises, and all the mysteries of the Gospel, on which the mind, above all other things, ought to be most exercised and delighted.

Enjoy the blessings of this day if God send them, and the evils of it bear patiently and sweetly; for this day is only ours; we are dead to yesterday, and we are not born to the morrow. He, therefore, that enjoys the present if it be good, enjoys as much as is possible, and if only that day's trouble leans upon him, it is singular and infinite.—Jeremy Taylor.

OXFORD COLLEGE, FORMOSA.*

(By Rev. Thurlow Fraser, B.D.)

It may be premised that for years before the College was built, Dr. MacKay, both when at headquarters in Tamsui, and while touring, had even a band of earnest students about him whom he trained and taught day by day.

Says Mr. Fraser: "It was while Dr. MacKay was on his first furlough in Canada, during the years 1880-81, that plans for the erection of a college building at Tamsui took shape. The story of missionary trials and triumphs in Formosa had stirred the hearts of the Christian people in Canada, and especially in his native county of Oxford, Ontario. It was felt that some special effort should be made to strengthen the missionary's hands in his noble work. The Sentinel-Review newspaper, of Woodstock, suggested that the people of Oxford county should raise sufficient funds to build a college in Formosa. The proposal was heartily endorsed by the Christian people of the county, and when, in the autumn of 1881, Dr. MacKay bade farewell to his native place to return to Formosa, he was presented with the sum of \$6,215, which, considering the cheapness of labor and material in Formosa at the date, was sufficient to erect a building which would meet the needs of the time. Immediately on his arrival in Formosa, work was commenced on the building, which, when completed, was appropriately named Oxford College, in honor of the donors.

The situation of the mission buildings at Tamsui was wisely chosen for health, for commanding appearance, and for beauty of prospect. From the river and harbor of Tamsui, between the town and the sea, a hill rises steeply to a height of two hundred feet, having a considerable plateau on top. On the seaward angle of the hill stands the old Dutch fort, built two hundred and fifty years ago. Over it now floats the flag of Britain, for it is used as the British Consular office, and the residence of the British consul is close beside. Adjoining the ground of the consulate is the mission property, in which are the residences of the missionaries, Oxford College, and the Girls' School. Except where trees intervene, they command a magnificent prospect of Tamsui River and harbor, with the Quan-yin mountain, just across the river, lifting its peak seventeen hundred feet from the water's edge. Westward the view is over the mouth of the harbor and the open sea. Into which, every fine evening, the sun seems to sink to rest.

On a fine site on these grounds Oxford College was erected. It is a modest structure, built of very durable red brick. A quadrangle of buildings surrounds an open court. In these there are one comparatively large lecture hall, one small classroom, and dormitories, kitchens, and other rooms necessary for the accommodation of upwards of fifty students. The bareness of the natives homes from which the students come make elaborate equipment unnecessary, and the dormitories are furnished with a simplicity which would appear Spartan even to a Canadian student working his way through college.

The grounds about Oxford College and the mission buildings generally are well laid out, and are set with hundreds of evergreen trees, among which the banyan predominates, and with flowering shrubs and plants. Indeed, the care and taste which the different missionaries resident at Tamsui have shown in beautifying their gardens and grounds has long been a subject of remark and commendation by native and foreign visitors.

The principal subject of study is the Bible. Old Testament and New Testament history, a careful expository analysis of some of the books of the Bible, instructions in the great

doctrines of the faith, practice in preaching, hymn-singing and conducting public services, are the most important items in the course given to students for the ministry. The curriculum is necessarily limited by the pressure of other work laid on the missionaries, and by the slender attainments of the students when they enter college. But if rather very wide nor profound, when judged by the standards of a theological college in Canada, the course is at least thoroughly practical, and a diligent student who spends five terms, of between eight and nine months each, in Oxford College, is sufficiently equipped to do effective and valuable work as an evangelist or pastor among his own countrymen.

Such is Oxford College. The amount of money which it has cost the church for erection and maintenance is so small in comparison with the cost of a college at home, that it may well seem paltry. Yet it has supplied a ministry to a native church which has as its field the evangelization of more than a million people. At present sixty men, who have spent more or less time as students in its halls, are preaching the gospel. Of these, four are ordained pastors of self-supporting churches, while another ordained man is superintending the evangelistic work on the East Coast. These men with the students now in college, and those who shall yet be there, must be the instruments, under God, of winning the Chinese and Malay people of North Formosa for Christ, and their training for that high duty was all received in the modest halls of Oxford College.

DAILY BIBLE READINGS.

Monday—A Gift of Love (John 12: 1-9).

Tuesday—Gifts for Jesus (Matt. 2: 1-12).

Wednesday—Getting Wisdom (Prov. 2: 1-9).

Thursday—Studying the Law (Psalm 19: 7-14).

Friday—Teaching the people (Nehemiah 8: 1-8).

Saturday—Educating the Children, (Deut. 6: 1-9).

Sunday Topic—Oxford College, Formosa (2 Cor. 8: 1-9).

THE SOUL'S LONGING.

Nothing can satisfy the longings of the soul but God. The soul is immortal, and, therefore, cannot be fed with earthly things. Riches, honor, ease, comfort, and all that can be bestowed will fail to satisfy its hunger. It cries out for God. It must have communion with the unseen and the eternal. It seeks intimacy with the world above. What a thought! Each of us has domiciled in these bodies this spark of immortal life, and it longs for its freedom from its entanglement. It will revel amid those surroundings where God is honored. It drinks in the beautiful and the sublime. It soars, and sings, and shouts, eager for its native element; can hardly be content with its present surroundings. Like the eagle in its cage, it longs for an upward flight. The highest mountain crag of earth will not answer for a perch. Beyond sun, moon and stars it must soar. Beyond where morning light shines, or evening shadows gather, it must ascend.

It is an impressive and awful thought, that as individuals we have this soul in custody. It is my soul. It has been committed to my care. Its welfare is in my hands. Shall I be true to the promptings of this spiritual nature, or precept to my sacred trust? I feel the stir of vast enterprises around me. Within, the struggle continues. I cannot repress the feelings. It is immortality that is asserting its right. The soul seeks for help. It must have it. See to it, my brother, that it is properly fed.—The Methodist Protestant.

If ever you get light it will be in this way: Christ must be a great light to you. Nobody ever found light by raking in his own inward darkness—that is, indeed, seeking the living among the dead.—C. H. Spurgeon.

* Y.P. Topic for February 26, 1910—Oxford College, Formosa (2 Cor. 8: 1-9). From "Harvests in Many Lands," by Rev. Thurlow Fraser, B.D., of Portage la Prairie, Man.

The Dominion Presbyterian

IS PUBLISHED AT

323 FRANK ST., - OTTAWA

AND AT

MONTREAL AND WINNIPEG

Terms: One year (50 issues) in advance, \$1.50.

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THE DOMINION PRESBYTERIAN,
P. O. Drawer 563, Ottawa.

C. BLACKETT ROBINSON,

Manager and Editor

OTTAWA, WEDNESDAY, FEB. 23, 1910

Mr. J. C. Eaton, president of the T. Eaton Company, has undertaken to construct the entire surgical wing of the new Toronto General Hospital in memory his father, the late Mr. T. Eaton. The cost will not be less than \$250,000. A munificent giver, who should have imitators among Canada's millionaires.

The Royal Humane Society has awarded a bronze medal to Hugh Kippen, the well-known Cornwall lacrosse player and musician, who on September 20, 1909 saved the life of Miss Mary McIntosh at the peril of his own. The girl had been pushed, by a wedding throng on the platform, on to the track in front of the incoming train, and but for Mr. Kippen's cool daring in springing after her and literally throwing her back on the platform, she must have been killed. He jumped back himself just in time to escape the locomotive.

With the current issue of the Labor Gazette the department begins the publication of the results of the special investigation, which has been in progress for some months, into the increase during the past few years in the cost of living. In subsequent issues there will be given statistical reviews of the trend of wholesale and retail prices during the past twenty years in Canada, with comparisons as to the trend of prices in other countries. The investigation will cover some 225 commodities in general use. This month a statistical statement is given as to the wholesale prices of animals and meats from 1890 to 1909. Averaging the prices for all meats, the statement shows that during the year 1909 wholesale prices were approximately 48 per cent. higher than during the ten-year period from 1890 to 1899, and that, compared with 1906, they were fully 77 per cent. higher. The issue also contains a table showing the prices of thirty-four commodities which enter into cost of living at the more important centres of population throughout Canada. It is the intention of the department to publish quotations for a similar list of commodities from month to month in the Labor Gazette, thus making it possible to ascertain by comparison the changes in retail prices and the cost of living in the various parts of the Dominion from time to time.

HIRING A PREACHER.

Would that this phrase were unheard in the Christian Church! Alas, it is not unknown but is repeated often, in one and another part of the land. It is ridiculous; it belittles the ministry. Could the British Government "hire" an ambassador to represent her at Paris? Such a proposition would be accounted an insult to the French people. Is it any more reverent or right to speak of an accredited ambassador of the Lord Jesus Christ as a hireling?

We protest against the phrase. But there is something worse than the phrase. It is the offering to a minister the treatment due to a hireling. Not many months ago, we heard of a congregation which had a pastor who loved and cherished them. He was doing his best for their welfare, knew of nothing unpleasant, until one day he was served with a notice that his services were no longer wanted. Discharged with scarcely the courtesy that would be extended (by a Christian employer) to a servant! Left in his advancing years with an inadequate support, what could he do? Bound by affection to his other church, he was unwilling to remove; nor could he find another location at a week's notice. Such a case is happily a rare one.

But another form of this is not so rare. An upright employer feels bound to provide regularly for the wages of his employees, and to see that their money is ready for them at the close of the week. Much more, the steward or paymaster who holds in trust the funds that are laid aside for this purpose, is bound punctually to hand over to the employees their regular dues. But how many Christian Churches and Christian men treat the ambassador of Christ in the matter of his support, worse than a servant? As God's stewards they hold in trust the property designed for the maintenance of these ambassadors, and yet often they put them off, unprovided for, and defer the payment of their salaries, until a hundred other and unnecessary matters are arranged.

Christ's ministers are not hirelings, they are His ambassadors, and we are His stewards holding His money or His lands or His cattle. Let us think of this, and act accordingly.

Cumberland Presbyterian:—All sorts of ideas may prevail as to what constitutes success in living, but one thing is sure: There can be no success in living the Christian life if one starts out with the determination to have his own way. "Even Christ pleased not himself," and the Christian who succeeds as a Christian must live as did his Master, not to do his own will, but the will of his Father in heaven.

The Socialist boycott and increased taxes have reduced considerably the consumption of brandy in Germany. Since October 1 the production of alcohol in all forms has declined by 6,380,000,000 gallons. The Socialists are maintaining the boycott to prevent the Empire from securing the intended revenue from the alcohol tax, and to rob the agrarians of the benefits which they would secure through the special discrimination in their favor contained in the law.

COMPARATIVE STATEMENT FROM DR. SOMERVILLE.

The following statement of contributions to schemes to February 19th, 1910, shows that very much remains to be done before the year closes, a week from to-day. The Augmentation Committee was instructed by the General Assembly in 1908, to take steps to secure a minimum salary of \$900. Last year the Church failed to provide the amount necessary, and unless \$2,000 are received this year the old rate must still stand. Special attention is called to the Knox College, Aged and Infirm Ministers', Assembly, French Evangelization, Pointe-Aux-Trembles and Social and Moral Reform Funds. The expenditure by the Social and Moral Reform Committee has been much greater this year than last, and it will close the year with a very large deficit unless liberal contributions are received during this closing week of the year.

There is a very large amount of money (\$53,000) still unapportioned and a large part of this sum is in small amounts. Notice was sent to congregations some time ago to send their allocation before February 25th. Immediately after the 1st of March I shall proceed to allocate all unapportioned money to the several funds according to the estimated requirements. This work should have been done by the Treasurers of congregations to save the congestion of work in this office in the closing days of the year, and the opening days of the new year.

The books will be closed promptly on February 28th, so that money received after that date will go into the accounts for 1910-11. Treasurers will therefore take notice and forward immediately money on hand for the schemes if they wish to get credit for it for the year 1909-1910.

	1909.	1910.	Required for year.
Knox College .. .	\$ 5,969	\$ 7,127	\$22,000
Home Mission .. .	114,959	121,290	250,000
Augmentation .. .	23,141	24,736	52,000
Foreign Mission .. .	90,164	111,097	256,320
Widows' & Orphans' Fund .. .	11,043	10,676	15,000
Aged and Infirm Min. Fund .. .	15,749	13,159	19,000
Moral .. .	5,938	3,639	8,000
French Evangelization .. .	14,102	12,902	25,000
Pointe-Aux-Trembles .. .	9,812	9,604	19,500
Moral and Social Reform .. .	3,065	5,361	11,000
Unapportioned .. .	21,436	53,141
	\$313,509	\$371,738	\$686,820

British Congregationalist:—And we must not try to find Christian unity by ignoring the great denominational differences. It has too often in our history been assumed that a fierce independency was a necessary feature of a loyal Congregational church. It must be clearly understood that a Congregational church has a perfect right to determine the limits of its own independency.

Christian Intelligence:—The principal charge made by unbelief against the faith is based upon the alleged inconsistency of Christianity's confessors. The world derides a cause whose advocacy is so weak and inconstant, and whose champions are so wavering and so wanting in zeal. This, perhaps, is the most frequent and general of all the indictments formed against the cause. It is not the argument of scientific opposition, or of scholastic objection. But it is the great weapon of the rank and file. The non-commissioned contingent arm themselves to the teeth with the imperfections of the average Christian course and its failure to reach the standard of practical attainment.

QUALITY OR QUANTITY?

One church member may be equal to ten others. One church member is very often equal to ten others. In fact it is the rule in most churches, that there are some half-dozen members who are equal for efficiency to all the rest put together. The drones in the church constitute the majority in the membership. Their names are on the roll, but they do not even respond with regularity at roll call. As to doing any work in the church, it never occurs to them. They have really not thought of it, or if they have, they are too busy with other matters.

The object of going into the church is to secure one's salvation. But what if it shall not prove sufficient to accomplish that end? The mere fact of belonging to a church is not by any means a guarantee on that point. If it were, the Christian army would be a large one. God's commands do not by any means terminate with the reception of baptism. The Christian makes certain vows. He vows before high heaven to make the advancement of Christ's kingdom on earth his chief aim. But what if the new member stops right short, and never strikes one stroke of work in that vineyard? What becomes of his own salvation? Shall he be adjudged faithful who has never toiled one hour for the Master? But He exacts more than one hour; He demands that your dominating purpose shall be to serve Him, and to build up His kingdom. You are required to make this your PRIMARY BUSINESS. Are you doing it? Are you doing any Sabbath work for Him? Are you doing any good work during the week for Him? Are you giving your substance freely in His cause? Are you spending your time in His work? Are you consecrating your talents to promote His interests?

If not, and if you persistently refuse to do it, after your attention is called to your duty, you are not merely a drone in the church—you belong to the class of "false brethren" who ought to be OUT of the church. If you have no purpose of serving the Master in the church, you have no business to wear His livery, and He will tell you in that day, "I never knew you."

What a tremendous power the Christian church would be if all its members were workers! If all were animated by the burning zeal which characterizes a few! The world would look on in amazement at that army of Christian veterans—every one of whom was a stalwart soldier. The powers of hell would be shaken by the tremendous energy which would accompany the assault of that determined and impetuous column.

But what shall we think of an army in which only one man in ten is fighting, and where every nine men out of ten are stragglers, or lying in their tents?

What we want is LIFE in the church; it does not depend so much on the vast size of the army as on the spirit and discipline of the troops. Indeed in an army the luke-warm and the faint-hearted are an encumbrance; and in the church the idle and the indifferent afford chiefly the occasion for scandal to the world. The larger the army the better—for the theatre of the war is the world—if every man will do his duty; and if the great Christian army could all be mobilized, and every man would do his duty, right speedily "the kingdoms of this world would become the kingdoms of our Lord, and of His Christ."

A LOSS TO THE PULPIT BUT A GAIN TO THE PEW.

Mr. Duncan Campbell, session clerk of St. Andrew's Church, Hanover, is not only an interesting personality, but also a marked link with the heroic past.

On that memorable 18th of May, 1842, as a little lad he stood on the curbstone in front of Tanfield Hall, Edinburgh, and saw the procession of Free Churchmen marching to their spiritual freedom. He held his father's hand, and, wondering at the throng of black coats and silk hats, asked, "Daddie, whose funeral is this? A reporter heard the suggestive question, and among the highly colored descriptions of the eventful day, a paragraph was written upon the text the little boy had unconsciously given. But the spectacle turned out to be a resurrection rather than a "funeral."

Mr. Campbell was not too young to be an appreciative member of that "first Assembly." He gained admittance and feels yet the thrill of the reading and singing of the opening psalm—"I to the hills will lift mine eyes," "They did not sit and drone out the tune," he says, "but rose up and sang like thunder."

Our esteemed elder was himself intended for the ministry. His father was a parish schoolmaster, and his uncle and namesake, one of the two ministers of Inverary. It was also in this manse where he received the higher advantages and promise of being sent up to college. He really had a varied experience with this clerical uncle. The Latin odes of Horace and the Gaelic Shorter Catechism, at twelve years of age, were no mild intellectual compound. Add to this the lively games and pranks "about the Castle," where he seemed to have the right of way, as being one of the manse. He has some good stories of the "Old Duke" of Argyll. Then there was "the Duke" and especially his wife, who was a real "mother of the people." And lastly "the young Red-head" who turned out to be one interesting to all Canadians. When the good Duchess was busy with her Bible class she knew none better able to act as interim-ruler of this future ruler of Canada, and member of royalty, than the well-known "ladie from the manse." It is a pity that humility foiled a meeting upon Canadian soil between him who as Marquis of Lorne became our Governor-General, and the other who as a pioneer in church and state had no need to be ashamed.

To return to our sketch, we have to mention that the pulpit has suffered a loss. It came about in this way. The parish schoolmaster, his father, had liberal ideas and "Free Church" sympathies. That was the secret of his being in Edinburgh on the day of the Disruption. He had another office, treasurer of the Educational funds for a part of the Highlands. It was a gift he enjoyed at the grace of the "great Norman McLeod." And he made his necessary visit to the Capital a little earlier to see "how the struggle in the kirk" would turn out.

It had, however, a personal issue, and was the beginning of a bitter end. He was "spotted." An excuse was soon found to retire him. Thus with wounded pride and ill-matched power he left "for far-enough" where his freedom would not be molested. The "lad from the Manse" was sorely pressed to remain and advance to college, but he was the mainstay in a large family, with fortunes thus changed. But he did the next best thing. He brought with him to the wilderness of Canada, letters to Queen's College, Kingston. There was still a ministerial fire in his soul. The letters were not used, and remain a melancholy token of hard disappointments. Teaching and bushwhacking brought him under the yoke, and time fled away forever.

The pulpit lost one who would have highly adorned it. He has the right strain in his blood. His abilities are varied and exceptional. And his merry heart and wit would have brightened many a soul and relieved the tedium of presbyteries. But the pew has gained. If we mistake not, he will die "at the Kirk" yea be translated some day from his accustomed seat. Or the call may come where he would even more prefer to hear it—among the children in the Sabbath school, where he is still the superintendent.

May that day be far off! Any minister who has one man on his right hand like him who missed the pulpit, will never cease to bless God therefor. A. L. E.

LITERARY NOTES.

A new volume in the Macmillan series, The Bible for Home and School, St. Paul's Epistles to the Colossians and Ephesians recently made its appearance. The Rev. Gross Aitken, the editor, has carried out admirably the aim of the series, of which Professor Shaller Mathews is the general editor, and has prepared in this volume a comprehensive, conservative view of the conditions under which these Epistles were written, their motives and their mind. In presenting, in a form attractive to the average reader, the results of Biblical scholarship, this series is, as its name implies, doing much to make possible a more intelligent understanding of the Scriptures on the part of parents and children alike.

The Nineteenth Century and After for January contains several notable articles, such as The Indian Responsibilities of Liberal Politicians, by Sir B. Fuller; Germany's Real Attitude Towards England, by C. Tuchman; A General Strike: its Consequences and a Remedy, by B. C. Molloy; and Personal Recollections of Prince Ito, by Sir Francis Pigott. Then we have several papers by eminent writers, on such subjects as The Constitutional Question, The Making of a Post, Some Reminiscences of Mr. Gladstone, A Self Supporting Penal Labor Colony, and James Boswell and a Corsican Patriot, all of which will be found valuable reading.

The average man, if asked what the religion of the Chinese is, would probably reply Confucianism, with little idea what he meant. That even this limited knowledge is wrong, the scholarly work just published by Dr. J. J. M. De Groot, "The Religion of the Chinese," clearly proves. Dr. De Groot is professor of ethnography in the University of Leyden. Recently he delivered the Hartford-Lamson lectures at the Hartford Theological Seminary and this work has sprung from them. The object of these lectures, which are called collectively "The Religions of the World," is to prepare students for the foreign missionary field by giving them some sound knowledge of the religions, history, beliefs and customs of the peoples among whom they expect to labor. Nowhere is such knowledge more needed than in China. The Western mind has made little attempt to fathom the inwardness of the Oriental, and he entire field of Chinese religion has remained unknown. Dr. De Groot covers the entire subject with the thoroughness of a scholar, but the book itself, which The Macmillan Company publishes, is written for the general reader and not for the specialist.

In a recent sermon, Rev. W. T. Wilson, of St. Andrew's, Guelph, said: "The average person would not pick John the Baptist as the greatest man in Scripture, outside of the Saviour, yet Christ knew perfectly well what He was talking about when He said John was the greatest of all. It takes magnificent courage to tell a Herod that 'It's wrong,' when one's head is the cost, yet John did it. No man that is a coward can be a Christian. It takes courage to tell congregations the plain, unvarnished truth, as John told it to his people, and John showed true greatness all through his life and teachings."

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

AT THE KIRK DOOR.

(By Laughan MacLean Platt.)

It was a very sweet walk to church. Away round the loch the road went winding and sweeping, lingering often by craggy bits, as if inviting you to turn and look at the beauty it was leading you through. Even the song of the lark far up in the blue sky overhead, and the shivering sigh of the water on the shore, seemed things altogether apart from the world of sense and sound. The hills lay bathed in the light of morning, and I thought I had never seen the earth so fair. It was like walking to a trust with invisible, unforgotten spirits; and a spell like the spell of ancient music bound the heart.

Out of the thatch-covered cottages behind the hills old men and women came, slowly stepping, the women with white kerchiefs folded across their brows, and each with a napkin like the driven snow in her hand, enclosing a little sprig of southern-wood from the Sunday bush which grew before the door. Now and again a sturdy shepherd, with his dog at his heels, and his plaid on his shoulder, would go by, the hill stride marking him out as a man of the moors and the far-stretching heather. His keen eye would flash a courteous recognition as he passed, and all gave cheerful, kindly greetings.

I went on until the road turned inwards, underneath a rock furrowed with wind and rain, but draped by nature's pity, with trembling greenery of fern and ivy, and with clinging honeysuckle and queenly foxglove, and I saw the old kirk, surrounded by its little graveyard on the green knoll by the waterside. Already people were gathering about the churchyard gate and moving among the graves. It was a quiet place in which to wait for the re-allying trumpet of the Judgment. Most of the stones were simply boulders lifted from the shore—the oldest never had any names marked on them. Ghostliest of all places in moonlight and in darkness; even on a summer day it felt like a place not of this world! The loch whispered its cradle-croon round the feet of the sleeping dead, and the grey stones—like burdens that the weary had laid down at their head as they turned aside out of the way of life to slumber—arrested the heart of all who entered into that tangled garden of sleep.

I sat down beside the wall and looked across the water. A boat with measured oar-boat, was coming from the other side, and, as the oar-blades rose and fell, the water shone and sparkled like burnished silver. The women, as they met at the church gate, kissed one another, while the old men exchanged snuff-mulls, and stood a little while in conversation. Some moved about in groups of two and three, shaking their heads over remembered names half-hid among the grasses, or discussing in whispers the memories of the departed.

The church officer was a crooked man, as aged and weather-beaten, and crusted with hoariness, as a boulder out of the moors. He stood at the end of the church, where the rope hung down from the bell, and he seemed thinking of old things and old times, when lassies with their hair snooded, and strapping young men, came together through that old gate to the kirk, when he, too, was young. Now, except a few shepherds, it was grey-haired people whom the Sabbath morning brought into the old pews to worship God.

The manse lay amongst bosky trees on the other side of the burn; and soon the minister, Mr. Angus, was seen coming slowly towards the church.

Mr. Angus was a scholar known to a select few beyond these hills. The booksellers of London and Edinburgh mentioned his name to you with respect as that of the man who was their best purchaser of all ancient and rare works in their catalogues deal-

ing with Celtic life, lore, and antiquities. In his little old manse, with the damp marks on the plaster, he had a room where the books seemed crowding over one another to get out into fresh air. Here Schiller jostled Homer, Goethe and Sophocles seemed to have had struggles in the dark with Ossian—all the masters were fighting on his shelves for room and air. But his people knew him only as a simple man, who had come to them out of the islands to speak, on their quiet Sabbaths, of Christ and His message of peace, which He had learned in the glens and by the plashing margins of the waters of Galilee. It was the Highland Christ, with the old language of the hill huts on His lips, that moved through the music of the teaching which fell like limpid waters from the rock into those simple hearts—the Christ who brought the simplicity of the wild flowers, and the birds, and the children, into the hard, selfish, sinning life of towns and streets. For it was so that Mr. Angus, seated at the feet of the world's great teachers, had learned the power of the Galilean, as the soul might be caught by the voice of a mountain stream, though within hearing of the confused cries of the waves along the shores. This scholar had been with them now for the most part of his life. He seldom left them, save when, year by year, the great University far away called him to sit amongst the bearers of great names at an examination table; and then, when the work of the week was done, he went, as quietly as he had come, back to his home across the burn. The little child in the remotest shepherd's house in the parish almost knew his footstep when it sounded near the cottage door. Thucydides, or Horace, or a well-thumbed Odyssey in his pocket, he would set up the rough hill roads, and across the pony tracks, over the moors—a true hill-shepherd in the kindly work of Christ.

As he approached, I rose to my feet and went forward to greet him. "Ah, you are back amongst us," said Angus. "And how beats the pulse of learning in the towns?"

As he spoke an old man rushed to the end of the church, and in excited tones addressed the beadle: "Ring the bell, John. There's Sir William coming!"

The name awoke the minister, and he passed on into church. Sir William and his lady could be seen walking along, past the manse. Lord of all those stretching hills—chief of his name through many generations—from the day when some wild ancestor threw himself at the head of irresistible followers out of the long ships, braved across the lochs from lands unknown, and made himself master of the broken tribes, welding them into a clan, his coming had been the signal that his clansmen might feel ready to begin whatever they had planned.

Frantically the old beadle tugged at the rope, and the tinkling of the bell floated across the loch and wandered away up through the glens, till the very deer heard the proclamation of worship where they listened. Inside, the shepherds and the cottar folks were sitting reverently waiting, their dogs lying at their feet. It was like a bit of another world. Through the open door, the voice of the loch and the burn seemed praying over a hushed and listening Nature. And, as they sat, Sir William and his lady entered, and took their seat amongst the people. Mr. Angus was seated in the pulpit, and rose to give out the psalm. It was the twenty-third—that wondrous song of the shepherding of God! The green pastures and the still waters seemed to come into the lives of them as they sang, and the valley of the shadow of Death was touched with the light of promise. Surely never was the rugged Hebrew imagery more appropriate anywhere than here, in the heart of the encircling mountains, close to the very breathing of Nature's wonder!

Mr. Angus's discourse was simple and clear as the hill burn. It pleaded for love to one another, for charity, for the helpful spirit.

"I speak," he said, "in Christ, to one and all. None is too rich or great, none too lowly and poor, for love's service here, for unto everyone comes the same need for pardon and for pity which is demanded by the world around. Earth, air, sea, sky are not content to rest in their own beauty, in their own music. And when we remember how much has been given us, what a vast debt against us has been wiped out, we can but say—'I am the slave at the door—"

Oh, arise, and open to me,
Lord and King evermore,
Who died to make us free

Sad is my soul, and dark—
Dark is the lowering sky,
But I hear the seas, and the angels
singing

Glorify to God on high."

The service over, the congregation slowly dispersed homewards. But I lingered to talk with my old friend the beadle.

"I never see you a bit older, John," said I, "any time I come. You're like the hills themselves. We all change, but you and they abide unchanging."

"Ah, now, you little know," said John; "I'm old and done, and if it wasn't for the heart of me, I would be dead altogether. And, indeed, life without faces that you know around you is little worth. But I'm glad to see you again amongst us. We see too little of the young faces coming back amongst the glens."

"I know," said I. "Cities seem to have a charm for people now. Were you never in the towns yourself, John?"

"Ah, yes," John answered. "I was once in Glasgow. There was a lot of smoke about the place. It rained; and I had to wash myself; and there were men with one leg, and women with bare feet and shawls over their heads. And they were telling me there were cabs and cars killing people on the street. And I thanked my Maker when I saw the loch again, and was pulling at the bell-rope once more, in my reason."

Just then the old man who had warned John of Sir William's advent came round to the end of the church for a smoke and a crack.

"Mr. Angus was great to-day," he said, with a nod to me. "You'll not have many preachers like him outside of Scotland!"

"Deed no," said John. "And I am sure you should know better than anyone, William, for you have made his clothes for a good while now."

"Och, ay!" said William the Tailor. "And do you know, I sometimes think it must be a great help to a scholar when his clothes will be fitting him as well as Mr. Angus's fits him. I think a tailor doesn't get the credit he should, for the comfort he will be giving to all the leaders of thought and the great politicians! Now, do you think for a moment that, if the sleeves of Mr. Angus's coat were pinching him to-day, you would have got you great sermon? But I'm sorry, sometimes, when I think of the men in the towns, who are not like Mr. Angus himself, with a tailor in the parish that has known every bone of him all his days!"

"Yes," John replied. "There is a good deal in that, William."

"A good deal!" said the tailor, now entranced with his subject. "When I was down in the Low Country, I have heard many a good sermon spilt through the bad fitting of a waist-coat. I went into a church once. It was a curious church; it was a single-breasted church—it was all buttoned to one side. The passage went down the right wall all the way. And I heard

a man preaching about giving no thought for raiment; and I said to myself, "You're a poor teacher, twisting the Scripture, for a jacket that fits you is the father of a good philosophy of life." Do you not think it was very square hitting to-day that Mr. Angus was giving? But I was sorry for Sir William."

"How so?" I asked. "I don't see where Sir William comes in at all."
"Fuh!" said the tailor. "You have been a year away, and you don't know."

"No," interposed John the headle; "that's the worst of us not having a paper of our own here for the news!"
"You see," continued the tailor, "we're all agreed, I would fancy, that it was square hitting and he deserves it, too!"

"I don't understand you," said I.
"No," he said. "I wouldn't expect it; but I'll tell you. Did you not hear Mr. Angus coming over and over what a great debt had been forgiven, and how we ought to forgive others? And did you not know that Sir William has just settled with his creditors in London? And do you not think that when they were merciful to him, he should let me off with a little of the money for my poor little croft over the moor? I thought to myself, 'Well done for you, Mr. Angus! You are giving it to him to-day, and her ladyship will surely lay it to heart, and have less far-darals from London tailors, when there is a man like myself in the glen!'"

"Ah, William!" said John gravely, "you are following a dangerous, double-edged interpretation of Scripture."
"Maybe, maybe," the other replied, "though I'm not knowing what you mean."

John took his pipe out of his mouth and looked the tailor in the face, and said:

"I think you had better stick to your needles and threads, William. You came from over the loch, and you can't understand the life that's here, for all the years you have been amongst us. Sir William means more to us, thank God, than crofts and money. He means the honour of our forefathers and the love of all the clan that's sleeping in the graveyard here. And Mr. Angus would cut off his right hand before he would do a mean thing in the pulpit in the name of the Gospel of Christ. Take you, yourself, the sermon home. Mr. Angus, nor no Christian man, leaves needles sticking in the clothes he makes for others!"

The tailor flushed and looked at John and me as we bade each other "good day" and passed round, leaving the grumpling among the graves.—British Weekly.

SINGING FROM THE HEART.

A company of monks in the olden time lived together in a monastery, working, busily tilling the land and caring for the sick and poor, yet ever hallowing their work with prayer. Every evening they sang the beautiful hymn "Magnificat," at their vesper service, but as they grew old their voices became harsh and broken, and they almost lost all tune, but they still sang on.

One evening a strange youth came in to see them; he was strong and beautiful, and when they began the "Magnificat" his lovely clear voice soared upward, as if to sing at the very gate of heaven. The poor old monks listened, enraptured.

That night an angel appeared to the eldest monk, and asked, "Why did not the holy hymn ascend to heaven at evening as before?" and the monk, astonished, replied, "Oh, blessed angels! surely it did ascend! Heard you not in heaven those almost angelic strains from the voice of our gifted young brother? So sweetly he sang that our poor voices were hushed, lest we should mar the music." But the angel answered, "Beautiful it may have been, but no note of it reached heaven. Into those gates of glory music of the heart can enter."—Selected.

Faith is the soul's trust in Jesus as our salvation. It ought to bring a delightful sense of security,

MANNER OF APPROACH.

Once I was out looking at a farmer's crops and stock and talking with him about them. Presently, facing me, he said, "I wish my pastor would talk to me as you are doing."

"I did not quite understand, and said, 'How do you mean?'"

"He won't take any interest in anything on my place. He won't talk to me about anything but religious matters. Of course I like a good deal of that; but I don't want to talk about that alone."

Quite natural. As an elder went with me into many homes, he said, "I observe that you meet everyone on his own ground and thus get on an easy footing with him. How do you know about so many things?"

"I'm not sure," replied I, "that I know very much about any one thing. But as an observant man I may know enough about any ordinary matter to talk about it with a reasonable degree of intelligence. I quickly see what a man or woman is interested in and talk first about that, before speaking of my special mission."

It's nothing more than tact. Indeed, it seems hardly more than courtesy demands. To abruptly thrust by business into a man's face the moment I'm introduced to him is like saying, "Your interests are of no consequence to me. They are too trivial to waste time on. Listen to me; here is something that is worth while."
I don't feel that way about it, and I don't act that way. If I should go to a farmer's to talk with him and his wife about becoming Christians, I should probably talk to them about other matters first. His crops, his stock, her chickens, her flowers, their children, their reading—any of these would help us to first get on a comfortable common ground. So with others with other interests. Then it would be easy to favorably introduce my heart's desire. One must be "all things to all men," if he hopes to do them good.—"Snapshots by a Passing Preacher," in the Cumberland Presbyterian.

THE RAINBOW.

There are seven sisters that live all day
In a wonderful house of light;
And they sail away in the twilight gray,
Out on the sea of night.

And never till morn are these sisters seen,
For they stay in bed, they stay in bed—
Violet, Indigo, Blue, Green, Yellow,
Orange and Red.

But when it is day once more, once more,
They rouse themselves from sleep;
If the rain begins to pour and pour,
It will soon be time to play bo-peep.

But they wait till the clouds have almost fled;
Then we say there's a rainbow overhead.
It is only the seven sisters seen
In the house of light at the open door—
Violet, Indigo, Blue, Green, Yellow,
Orange and Red.

St. Nicholas.

POOR LITTLE GIRL.

Little Helen, just three, who is a great talker, was annoying her father by her chatter. He was endeavoring to finish some important writing, so said: "Run away, dear; papa is very busy."

Helen toddled off, and after the space of about five minutes returned, and standing beside her father's chair laid an appealing hand on his arm, and looking up into his face with a very lonely air, said, "Papa, I'm most grieved—I can't find any one to leave myself wif."—The Banner.

Give, as the morning that flows out of heaven
Give, as the waves when their channel is riven;
Give, as the free air and sunshine are given—
Lavishly, utterly, carelessly give.

—Rose Terry Cooke.

MOTHERS FEEL SAFE

WITH BABY'S OWN TABLETS.

Mothers who have used Baby's Own Tablets say they feel safe when they have this medicine in the house, as the Tablets are a never-failing cure for the ills of babyhood and childhood. And the mother has the guarantee of a government analyst that this medicine contains no poisonous opiates. Mrs. Walter Barr, Mountain Grove, Ont., says: "My little boy suffered terribly when teething and from constipation. Nothing I gave him did the least good until I gave him Baby's Own Tablets and these brought him speedy relief. Every mother of young children should keep the Tablets in the home." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

GENTLENESS.

When I meet you everywhere, boys—on the street, in the cars, on the boat, at your own houses, or at school—I see a great many things in you to admire. You are earnest, you are merry, you are full of happy life, you are quick at your lessons, you are patriotic, you are brave, and you are ready to study out all the great and curious things in this wonderful world of ours. But very often I find one great thing lacking in you; you are not quite gentlemanly enough. There are so many little actions which help to make us a true gentleman, and which I do not see in you. Sometimes, when mother or sister comes into the room where you are sitting in the most comfortable chair, you do not jump up and say, "Take this seat, mother," or, "Sit here, Annie," but you sit still and enjoy it yourself. Sometimes you push past your mother or sister in the doorway from one room to another, instead of stepping aside politely for them to pass first. Sometimes you say, "the governor," or the "boss," in speaking of your father; and when he comes in at night, you forget to say, "Good evening, sir." Sometimes, when mother has been shopping, and passes you on the corner carrying a parcel, you do not step up and say, "Let me carry that for you, mother," but keep on playing with the other boys. Sometimes, when mother or sister is doing something for you, you call out, "Come, hurry up!" just as if you were speaking to one of your boy companions. Sometimes, when you are rushing out to play, and meet a lady friend of mother's just coming in at the door, you do not lift your cap from your head, or wait a moment till she has passed in.

"Such 'little things'!" do you say? Yes; to be sure. But it is these very little acts—these gentle acts—which make gentlemen. I think the word "gentleman" is a beautiful word. First, "man," and that means every thing brave and strong and noble; and then "gentle," and that means full of all those little, kind, thoughtful acts of which I have been speaking. A gentleman! Every boy may be one if he will. Whenever I see a gentlemanly boy, I feel so glad and proud; I met one the other day, and I have been happier ever since. —Up-Stairs.

QUEER THINGS.

The peacock has a score of eyes,
With which he cannot see;
The codfish has a silent sound,
However that may be;

No dandelion can tell the time,
Although they turn to clocks;
Cat's cradle does not hold the cat,
Not foxglove fit the fox.

Christina Rossetti.

Tasty Way of Using Up Cold Joint.—Thinly slice the cold meat, make a batter of flour and water, dip pieces of meat in the batter, and fry in hot fat; serve on heap mashed potatoes. This is both tasty and economical.

Small Boy: Pa, what is an optimist?
Pa: An optimist, my son, is a man who doesn't care a rap what happens so that it doesn't happen to him.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

The Rev. Mr. Little, of St. Paul's church, has been made the recipient of a handsome pulpit gown, the gift of Mrs. Graham McLaurin, of Stanley avenue.

There were three babes baptized at the morning service in St. Paul's church last Sunday. The baptismal rite was most impressively administered by the pastor, Rev. James Little, B. A.

Rev. W. A. McIlroy, B.A., of Stewarton church, preached anniversary sermons in Knox church, Perth, last Sunday, his pulpit here being taken by Rev. D. Currie, M.A., of Perth. Mr. Currie is so favorably known in Ottawa that he had large congregations to listen to the able and earnest discourses he delivered at both services.

Anniversary services were held in Erskine church last Sunday, the preacher on the occasion, being the Rev. J. Pate, of Knox church, Lancaster. The attendance was large at both services. On Monday evening Mr. Pate gave a popular address, replete with Scotch wit and humour, to a delighted audience. The Lancaster minister came into the city a stranger; but his work in the pulpit and on the platform during his visit has made it certain he will be often asked to "come again."

The fine new church edifice for the Mackay Street congregation, now nearing completion, will be dedicated to the worship of God on Sabbath, 9th March. The preacher on this interesting occasion will be Principal Gandier, D.D., of Knox College, Toronto. On Monday evening, following a concert, will be held in the church hall under the auspices of Mackay choir, when the Bank street church choir will assist. The musical entertainment promises to be of a high order, and will doubtless attract a large audience. The opening service will be continued on the 13th and 20th, of which full notice will be given later.

Rev. Dr. George Bryce, of Winnipeg, president of the Royal Society of Canada, delivered a strong address before the Presbyterian Ministerial Association, at its monthly meeting on the morning of the 15th inst., in the lecture hall of St. Andrew's church. His subject was "Immigration and its Relation to the Church." Rev. Dr. Bryce reviewed the situation of the Ruthenians in the west, the dispute over whom has recently provided a bone of contention between the Presbyterian and Roman Catholic bodies. He explained the school and church system which had been adopted among them and stated that the majority of the people had been Greek Catholics and not connected with the church of Rome.

Rev. Dr. H. N. Maclean, lately our minister at Avonmore, but who resigned the charge to take the superintendency of the "Union Rescue Work" in this city, has felt constrained to relinquish the position. Dr. Maclean says: "I understood when I accepted the position of superintendent that I would be required to give most of my attention to the philanthropic and spiritual side of the work, but found instead that I was supposed to be merely a financial agent. I do not think the mission should be carried on in the manner in which it is. There is too much duplication and, to my mind, it should be conducted by the churches. I am not leaving the position of superintendent to accept any other position, for I have nothing in view, but simply because I do not think a Christian institution should be conducted in the manner in which the mission was run."

The Rev. S. B. Rohold, first Hebrew-Christian-Presbyterian-Pastor, Superintendent of work amongst the Jews in Canada, will preach and deliver addresses in the following churches: St. Andrew's, Sabbath, 11 a.m., subject: "The Present Condition of the Jews and Their Attitude Towards Christianity"; at 4 p.m. in Y.M.C.A. Hall, subject: "The Wandering Jew"; at 7 p.m. in St. Paul's church, Daly Ave. and Cumberland street, subject, "Israel's Cry For Christ." Monday, 28th Feb., 8 p.m., Bank St. church, subject: "The Life of the Jew. With All Its Significance." Tuesday, Presbytery, "Work Among the Jews of Our Own Church"; Tuesday, 4 p.m., will address W. F. M. S. in Bank Street church, subject: "The Place of Jewish Women in the Synagogue. On Wednesday at 8 p.m., in Stewarton church, subject: "What It Costs a Jew to Become a Christian." Mr. Rohold was born in Jerusalem, a son of a leading Rabbi, educated and brought up for the same position. Thirteen years ago, after his conversion, he left the Holy City and laboured with much acceptance amongst his brethren in Scotland. Two years ago he came here by the invitation of the Presbyterian Church, to organize the work amongst the Jews in Canada, with its headquarters amongst the 16,000 Jews in Toronto, where his efforts have met with singular success. The Mission, which is situated in the very heart of the Jewish quarter, has become a center of attraction to all kinds and classes of Jews. The mission has now a regular staff of seven missionaries — three men and four women — who carry on a very aggressive work in the following departments: Reading rooms, night schools for men and boys, sewing classes for women and girls; Sunday school, boys' club; kindergarten, tract distribution, Gospel services, Bible classes, open air services, free dispensary, club for young business women, systematic visitation of homes, hospital and other institutions. Mr. Rohold will not only tell of his work, but will deal with the Jewish problem in general. In addition to the meetings announced above, Mr. Rohold will speak in Bethany church as well as in the church at Merivale, of which further notice will be given.

At the annual meeting of Gordon Church, Indian Lands, (Rev. Archibald Lee, B.A., pastor) reports presented showed a good record of work done during the year 1909. The session reported that attendance at the public services on Sunday were well maintained and that peace and harmony prevailed in every department of the Church's work.

The death is announced of Mr. Finlay Cattanech, in the eightieth year of his age, an esteemed elder of the Dalhousie Mills church and greatly respected throughout Glangarry, of which county he had been a resident for over seventy years. His death is a distinct loss to the community, where he has lived so long and was so well and favorably known. There was a large attendance at the funeral, the service at which was conducted at the house by Rev. W. A. Morrison, now of South Mountain, but for a number of years pastor of Dalhousie Mills church, and a close and warm friend of the deceased, assisted by Rev. J. Pate, of Lancaster. Deceased is survived by his widow, nee Annie McRae, daughter of the late Mr. John McRae, North Lancaster, three sons Alexander on the homestead; John F. and Allison, of Lac Du Bonnet, Man., and two daughters, Mrs. A. A. McLennan, of Lancaster and Mrs. W. J. McGregor, of North Lancaster, all of whom have the sympathy of many friends in their bereavement.

EASTERN ONTARIO.

At Kenmore, Jan. 28, 1910, by the Rev. R. MacNabb, Milton H. Watson to Christina A. Comrie, daughter of Mr. Peter Comrie, all of Kenmore.

Rev. Harold M. Clark, B.A., of Honan, China, who is visiting the congregations in the Presbytery of Kingston, was the preacher in St. Peter's church, Madoc, last Sunday.

Rev. David MacLaren, M.A., recently of Alexandria, but now residing in Toronto, gave a most interesting illustrated lecture on India, under the auspices of the missionary society of the Osnawa congregation.

Rev. H. E. Abraham, B.A., of Port Hope, preached at Orono last Sabbath. It was the seventy-ninth anniversary of the congregation. They were celebrating their diamond jubilee. The congregation has had four pastors in the seventy-five years.

Rev. A. S. Kerr, of Melville church, Scarborough, has accepted a call to St. Andrew's church, Belleville. His pastorate at Melville church ends on March 7th. Rev. A. L. MacFaden, of Dunbarton, is interim moderator of session.

At the annual meeting of Knox congregation, Perth, it was decided to adopt the use of the individual communion cups. St. Paul's, Smith's Falls has also adopted the individual cup, the service being donated by Mr. and Mrs. A. O. Abbott.

The Rev. W. H. and Mrs. Smith, of Uptergrove, were recently visited at the manse by a member of Longford friends, who presented their pastor with a well-filled purse and an appreciative address. The address was read by Mrs. Windrum, and Mrs. J. Muir presented the purse.

The congregation of Williamsburg, and Winchester Springs have extended a call to Rev. J. R. MacCrimmon, B.A., of Vankeek Hill. The salary promised is \$900, payable monthly with manse and glebe of over five acres and three weeks' holidays. The call will be considered at the next meeting of the Brockville Presbytery on March 1st.

Metcalfe Church celebrated their anniversary on Sunday and Monday last. Rev. H. Peckover, of Morewood, preached both morning and evening to crowded houses. On Monday evening Rev. D. L. Gordon, of Russell, presided at the annual concert, when an enjoyable programme was submitted. The services and concert were both very successful.

On Thursday last the ladies of the W.F.M. Society held their regular monthly meeting in the Apple Hill Church, Mrs. D. D. McIntyre, district vice-president, of Avonmore, being in attendance. At the conclusion of the proceedings the ladies were cordially invited to the Manse where Mrs. Lee served a dainty supper which was much appreciated.

The attendance was good at the annual meeting of the Apple Hill congregation. The ladies kindly furnished refreshments and a social time was spent before the business meeting. The pastor, Rev. H. S. Lee, occupied the chair and Mr. Roderick McCuaig acted as secretary. Satisfactory reports were read showing the work done during the year. Messrs. D. D. McIntosh, D. A. McDonald and H. McCuaig were re-elected to the Board of Management, their time of office having expired, and Mr. Phillip R. Munro was also elected to the board. The congregation is making good progress and the feeling of the meeting was that this year must be made the best year yet.

Dr. Watt, of Moose Creek, is again in the limelight. It will be remembered that some time ago he had trouble with the session of Moose Creek church. The case having been before various church courts resulted ultimately in the removal of his name from the communion roll. This time the redoubtable doctor has been before the local magistrates, charged with striking a woman. The charge (absolutely denied by the defendant) was proved, and the Doctor fined \$5 and costs. When a man so acts as to be denied church membership the downward course is easy.

The annual meeting of the Springfield church was one of much interest to the congregation. The various reports were very encouraging, they showing progress in every department. The contributions for missions for the past year have been four times as much as the previous year. A large number have been added to the church membership, which is now three times greater than when the charge was assumed by the present pastor, Rev. Dr. Marsh, and his salary has been increased by \$100. The meeting was well attended and even more success is anticipated this year.

St. Andrew's Church, Peterboro', Ont., Rev. James G. Potter, minister. The session reported 250 families with a membership of 500. The manager's report was most encouraging. Total revenue for all purposes was 10,688.06. This included \$307.00 received from Ladies' Aid Society, and \$612.00 rentals from property. Of the above total \$6,546.02 went to Missions and Benevolence, including the handsome gift of \$5,000.00, given by Mrs. Mary A. Maxwell for the erection of a school in Honan, China. The adoption of the duplex envelope added very materially to the increased contributions both to ordinary revenue and to schemes. During the year a large colonial verandah was added to the manse, and other permanent improvements effected, including the complete renovation and decorating of the interior. The Ladies' Aid Society contributed some \$400 towards this work. There is a balance in the Improvement Fund of \$2,619.85. During the year the floating debt for new furnaces, etc., etc., was reduced from \$1,665 to \$69.14. The prospects for 1910 are most promising.

In the neighborhood of one hundred men assembled in the school-room of Zion church, Carleton Place, last Wednesday evening, the first meeting for men only ever held in connection with the congregation. The pastor, with the representative elder from the session and the chairman of the board of managers, received the men as they entered and the first hour was spent in a free and easy social way, each being introduced to the other, whilst an orchestra supplied sweet music to enliven the proceedings. At 9 o'clock supper was served in the dining-room, which was neatly decorated for the occasion, the junior members waiting upon the tables, whilst the ladies who provided the repast remained behind the scene. The blessing was the doxology "Praise God from whom all blessings flow," sung in unison by the company standing, a vast volume of voices. After the banquet a short programme was given, consisting of songs by Messrs. W. Milne, J. T. Shaw and G. Gordon, duets by Messrs. Given and Shaw, a quartette by Messrs. Given, Milne, Loppell, McGregor and Burnie, addresses by Rev. Mr. Scott and Mr. D. Findlay, Mr. N. M. Riddell occupying the chair. A brief discussion also took place on topics of interest, and the meeting closed with the singing of the National Anthem. The meeting was a signal success, and the hope was expressed that more of the kind might be held throughout the year.

The shame of workmanship appears in the fact to be faithful in the least as well as in the greatest. Blessed is the Christian who sees some nobility in being faithful on a committee! Blessed is the Christian who is afraid to leave his work undone!—Edgar W. Work.

HAMILTON.

Mr. Hyslop Dickson, of Knox College, preached in Westminster Church on Sunday.

Rev. J. B. Paulin, of St. Giles' Church, is preaching a series of interesting evening sermons on Joseph.

Rev. Dr. Fletcher, pastor emeritus, preached in his old pulpit in MacNab street church on Sabbath last.

Calvin church, formerly Knox church mission, is hearing different ministers with a view to a settlement. Mr. C. C. Salisbury was the preacher on Sunday.

Hamilton Presbyterians are falling into line with the Laymen's Missionary policy. A banquet on March 1st, at which prominent speakers are to be present, is already announced.

Rev. J. Goforth, the missionary, is holding a series of afternoon and evening meetings in Knox Church, all this week. A great spiritual uplift is ensured to all who will enter heartily into these meetings. Mr. Goforth has been wonderfully blessed elsewhere.

St. John church choir gives a short musical programme before the evening service. This choir has reached a high stage of proficiency under the able leadership of H. E. Vernon. The uniform choir gown and cap, recently adopted, add greatly to the appearance of the choir.

WESTERN ONTARIO.

Rev. H. J. Kelth, B.D., of Peterborough, has been preaching in Chalmers' church, Guelph.

Rev. James Wilson, of Dovercourt church, Toronto, has been preaching in Knox church, Guelph.

Rev. T. J. Thompson, M.A., of St. Andrew's, Stratford preached anniversary sermons in Ingersoll last Sunday.

On a recent Friday afternoon, Rev. Walter Nichols, M.A., of Knox church, St. Mary's, conducted the preparatory service in Knox church, Embro.

Last Sunday week Rev. Thomas Mitchell, of New St. James, London, preached anniversary sermons at Wilton Grove.

The Rev. P. J. McLaren, of Shakespear, and the Rev. Mr. Stephenson, of Lucan, exchanged pulpits on a recent Sunday; and both congregations were pleased and edified.

Rev. C. H. Lowry, of Hagersville, occupied the pulpit of Knox Church, Cayuga, last Sunday. Rev. D. G. MacPhail preaching at Caledonia in his capacity as Interim moderator.

The Presbytery of Maitland releases Rev. D. T. L. McKerroll, B.A., who goes to Victoria Church, West Toronto, as successor to Dr. G. C. Pidgeon, now a professor in Westminster Hall, Vancouver.

Conn Church reports receipts of over \$1,000. Contributions for mission purposes amounted to \$231.46, a considerable increase over previous years. The only debt is one of \$242 on the manse, and an effort is to be made this year to wipe it out. The managing board consists at present of John Beckner, chairman, David Ferguson, secretary, E. C. Robson, treasurer, Wm. Donald, Robert Jackson, David Alexander. Not only to the board, but to the pastor, the Rev. D. Smith, the results attained must be very encouraging.

Rev. Dr. McCrae, of Westminster, preaching in new St. James' church, London, mentioned "Four Fundamental Facts Which Cannot be Shaken." These were the facts of God, of Christ, of the Bible, and of the church. Mere outward forms and human creeds and theological expressions may change, and some of them may pass away. But the essential truths of the Christian religion can never be shaken. Incarnation, redemption and regeneration are great words. They are not the mere catch-words of any age or sect or school of thought. They represent facts that are eternal and which settle the destinies of all mankind.

REGARDING THE DEATH OF REV. S. CHILDHEROSE.

At a recent session of the Presbytery of London, the clerk, associated with Rev. Jas. Rollins, was requested to write to Mrs. Childherose and expression of the Presbytery's sympathy which is as follows:

"The Presbytery of London beg to convey to you this expression of the profound sorrow they feel at the great loss yourself, and, with you, the whole Church, have sustained in the not only sudden but shocking manner of your husband's death. They sincerely sympathize with you in your painful affliction—the pangs of which you will doubtless suffer many days hence. They commend you to God in the prayer that His grace may be found abundantly sufficient to sustain you, and that trusting yourself under His wing you may find all your wants supplied.

It may be of some comfort to you to reflect that even a sparrow cannot fall to the ground without your heavenly Father, and that your husband fell while in the faithful discharge of duty. We all had thought that the Church and her Master would be served many years hence by a faithful and efficient servant in the Home Mission Field; but the Master knows best when and how to call us from the conflict to the crown.

ALEX. HENDERSON,

Clerk of Presbytery.

London, Feb. 10, 1910.

HOW ONE MOTHER SOLVED A PROBLEM.

By a Mother.

Once a little child asked: "Mamma, did you get me out of a rose-bush? Nurse said you did."

Do you think that mother looked into those clear, trusting eyes and told a falsehood, as her mother before her had done?

She did not, for we are wiser in our generation. Yet in order to gain time the mother asked: "Would you like to have me tell you about the baby roses?"

Then a series of lessons in nature was begun. The mother taught the child about the baby flowers swinging in their little green cradles, and the baby birds in their soft nests, all watched over by the kind All-Father. When the question was again asked, the mother felt that the little mind was prepared; so, taking the child into her lap, she looked into the sweet face, confiding eyes and told the wonderful story of the human flower.

The little one listened wonderingly. It was a very beautiful story to him. When it was ended, he looked up with tears, and said: "Dear Mamma, I love you more than ever, 'cause you have done so much for me."

Thus perfect confidence was established.

Do you think that evil can enter into that little heart, so lovingly prepared for God's great truths?

The sore and aching heart of humanity is drawn to the bruised and broken heart of Jesus. Of all the beings whom men have worshipped, Jesus alone satisfied the craving for sympathetic comprehension. "In that he himself hath suffered, being tempted, he is able to succor them that are tempted."

There is no heroic way to heaven—none but the old prosaic road of faithful effort and unwearied diligence. That is the road our Leader trod before us; and it is only while we trace the narrow pathway where his feet have been that we can see the splendor of the unseen world through which our journey lies.

There are two theories as to the method by which the submerged classes are to be lifted up. One says, Give a man a new environment and you make a new man of him. The other method is, Make a new man of him, and he will make his environment better. The latter is the Christian method, and the gospel of Jesus Christ is the means.

HEALTH AND HOME HINTS.

Always put the sugar in a pile in the centre of the fruit, not at the top, as this makes the paste sodden.

When peeling onions begin at the root end and peel upward, and the onions will scarcely affect your eyes at all.

In boiling meat for making soup the meat should be put in cold water, in order to extract all the goodness from the meat.

If when frying fish of any kind a little salt is sprinkled on the bottom of the pan when it is hot, and the pot boiling, the fish can be easily turned without breaking in the least.

Mexican Codfish.—Mince an onion and fry brown in a tablespoonful of butter. Add a cup of codfish, picked up and freshened by pouring boiling water over it and then squeezing it dry; stir well and put in a cup of stewed tomato; simmer ten minutes and put on buttered toast.

How to Keep Warm.—Persons who ride any great distance in winter, particularly in the country, are apt to feel the cold pretty severely. Ample protection against the severity of the weather is afforded by folding a newspaper under the coat as a protection to the chest. I have tried it and know.

Apple Sauce Cake Without Eggs.—One cupful of sweetened apple sauce, one-half cupful of butter, one cupful chopped raisins, one teaspoonful of soda, one cupful of sugar and a pinch of salt, and spices if desired. Finally stir in one pint of flour. The soda should be stirred into the apple sauce, the butter and sugar creamed, and the salt added. Beat this thoroughly when mixing with the apple sauce. Add raisins and lastly the flour. Bake in a slow oven.

How to Take Castor Oil.—A modification of the old favorite mode of administering castor oil in orange juice is offered by Potalm. Let the juice of half an orange be squeezed into a glass; after carefully pouring the oil upon this, add the juice of the other half of the orange, so as to enclose the oil. If pains be taken to avoid mixing the layers, the combination can be swallowed. It is said, without the least perception of the flavor of the oil.

SPARKLES.

The suffix "ous," meaning "full of," was being discussed in the spelling class. Dangerous, full of danger; mountainous, full of mountains; porous, full of pores; courageous, full of courage, and joyous, full of joy, had been glibly recited.

"Who is ready to give us another example?" asked the teacher, in a confident tone.

A quiet-looking little boy on a back seat eagerly responded, "Pious, full of piel!"

Little Boy: "I want a dose of castor oil."

Druggist: "Do you want the kind you can't taste?"

Little Boy (anxious to get even): "No, sir, it's for mother."

Speaking at a dinner of the '98 Club in Glasgow, a lawyer told a good story. The lift in his office building is worked by a happy and contented youth. The other day the youth took the lawyer right from the top of the building to the basement, and announced bravely, "La baa!" "I beg pardon," said the lawyer. "La baa," repeated the youngster. "La baa—the bottom—French!" Assuredly we progress.

Liquor and Tobacco Habits

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

75 Yonge St., Toronto, Canada.

References as to Dr. McTaggart's professional standing and personal integrity permitted by:
Sir R. W. Meredith, Chief Justice.
Hon. Geo. W. Ross, ex-premier of Ontario.

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

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

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

Consultation or correspondence invited.

A TERRIBLE SUFFERER FOR THREE YEARS

But Health Was Completely Restored by Dr. Williams' Pink Pills.

Extreme anguish; pains in the joints that all but drive one crazy—thus may inflammatory rheumatism be described. The victims are to be pitied—to them life is one long torture; they suffer by day and cannot sleep at night. Such was the condition of Miss Alida Mercer of Ottawa, Ont. For three years she was a victim of this trouble and found no relief till she began using Dr. Williams' Pink Pills. She says: "For three years I was a sufferer from inflammatory rheumatism. During that time I consulted and was treated by some of the best doctors in our city, but I found no relief in their treatment. I began to despair of ever being well again, when one day a friend advised me to try Dr. Williams' Pink Pills. I procured three boxes and by the time these were used there was enough improvement in my condition to encourage me to continue their use. Three more boxes completely cured me and to-day I am as well as ever I was. I always keep a supply of Dr. Williams' Pink Pills in the house and would recommend all who suffer as I did to give them a trial."

It was the new blood that Dr. Williams' Pink Pills actually made that restored Miss Mercer to health and strength. There is no medicine to equal them in making new blood and in this way they cure anaemia, rheumatism, heart palpitation, indigestion, neuralgia, St. Vitus dance and many other troubles. Sold by all dealers in medicine or direct at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

DAMASCUS—"CITY OF MAGIC."

An Oriental city of magic called up by a slave of the lamp to realize one's dream of the Orient; a city ethereally lovely, exquisitely Eastern, ephemeral, to be blown away by a breath like a tuft of thistle-down, not white, but delicately pale with a pallor holding the faintest hint of a sea-shell fuschia; a city slender, calm, almost mystic in its fragile grace, set in the heart of a great wonder of green, a maze of bright and ardent woods beyond which lie the desert spaces—this is Damascus from the mountain of Jebel Kasyun. It holds one almost breathless, seen thus from afar.

The view of Damascus from the mountain where Mohammed made his great renunciation is one of the marvellous views of the world. Again and again I descended the mosque, the bazars, the marble baths, the courts of the fountains, the shadowy khans and the gardens by the streams, for that bare height on which Abraham is said to have had the unity of God revealed to him.—Robert Hichens, in the Midwinter Century.

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

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A 50 Cent Box of my Rheumatism Remedy Free.

My Remedy has actually cured men and women seventy and eighty years of age—some were so decrepit that they could not even dress themselves. To introduce this great remedy I intend to give fifty thousand 50 cent boxes away, and every suffering reader of this paper is courteously invited to write for one. No money is asked for this 50 cent box, neither now nor later, and if afterwards more is wanted I will furnish it to sufferers at a low cost. I found this remedy by a fortunate chance while an invalid from rheumatism, and since it cured me it has been a blessing to thousands of other persons. Don't be sceptical, remember the first 50 cent box is absolutely free. This is an internal remedy which goes after the cause of the trouble, and when the cause of rheumatism is removed, have no fear of deformities. Rheumatism in time will affect the heart, so do not trifle with this merciless affliction. Address, enclosing this adv., JOHN A. SMITH, 626 Laing Bldg., Windsor, Ont.

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Through Cafe Sleeping Cars to New York Daily.

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

**CANADIAN
PACIFIC**

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

b 8.15 a.m.; b 8.30 p.m.
VIA SHORT LINE FROM CENTRAL
STATION

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

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

a 1.40 a.m.; b 8.40 a.m.; a 1.15 p.m.;
b 8.00 p.m.

a Daily; b Daily except Sunday
Sunday only.

GEO. DUNCAN,

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

**New York and Ottawa
Line**

Trains Leave Central Station 7.50 a.m.
and 4.25 p.m.

And arrive at the following St
Daily except Sunday:—

2.50 a.m.	Finch	5.47 p.m.
9.25 a.m.	Corwall	6.34 p.m.
12.25 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.25 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

Trains arrive at Central Station 11.00
a.m. and 6.25 p.m. Mixed train from Ann
and Nicholas St., daily except Sunday.
Leaves 6.00 a.m., arrives 1.05 p.m.

Ticket Office, 25 Sparks St., and Central
Station. Phone 15 or 1190. glap

TOOKE'S SHIRTS

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

R. J. TOOKE,

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

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IF GOING TO
WASHINGTON, D. C.

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

HOTEL RICHMOND

17th and H. Streets, N.W.



A Model Hotel Conducted for Your Comfort.

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

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

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

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

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SUMMER SEASON: The American Luzerne in
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75 Cents Per Day.

25 SUITES WITH BATH

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

**MacLennan Bros.,
WINNIPEG, MAN**

Grain of all Kinds.

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

500,000 BUSHELS OF OATS WANTED

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

**WESTON'S
SODA
BISCUITS**

Are in every respect a
Superior Biscuit

We guarantee every pound.
A trial will convince.

**ALWAYS ASK FOR
WESTON'S BISCUITS**

THE DRINK HABIT

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

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

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For an Ice Cream Soda or

A Fresh Box of Bon Bons

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Successors to Walker's

Sparks Street - - Ottawa

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ISSUED BY

JOHN M. M. DUFF,

107 St. James Street and

49 Crescent Street,

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"ST. AUGUSTINE"

(REGISTERED)

The Perfect Communion Wine

Cases, 12 Quarts, \$4.50

Cases, 24 Pints, - \$4.50

F. O. B. BRANTFORD

J. S. HAMILTON & CO.,

BRANTFORD, ONT.

Manufacturers and Proprietors.



SEALED TENDERS addressed to the undersigned and endorsed "Tender for Chapeau Bridge, Piers, Abutments and Approaches," will be received at this office until 5 p.m., on Monday, February 28, 1910, for the construction of Piers, Abutments and Approaches for a Highway Bridge across the Cutbue Channel of Ottawa River at Chapeau, Allumette Island, County of Pontiac, Que.

Plans, specifications and form of contract can be seen and forms of tender obtained at this Department, and on application to the Postmasters at Chapeau, Que., and Pembroke, Ont.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures, with their occupations and places of residence. In the case of firms, the actual signature, the nature of the occupation and place of residence of each member of the firm must be given.

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honorable the Minister of Public Works, for two thousand five hundred dollars (\$2,500.00), which will be forfeited if the person tendering decline to enter into a contract when called upon to do so, or fail to complete the work contracted for. If the tender is 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, January 27, 1910.

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

**WILL YOU DISTRIBUTE
SOME TRACTS?
IF SO, COME AND GET
SOME FREE**

**RELIGIOUS TRACT SOCIETY,
BIBLE HOUSE, 74 UNION AVENUE.**

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COMPANY OF CANADA**

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MANUFACTURERS OF THE
ARCTIC REFRIGERATORS**

165 Queen St., East,

TEL. 478, TORONTO!

4%	Capital Paid Up, \$2,500,000 Reserve 400,000	4%
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Money Deposited with us earns Four Per Cent. on your balances and is subject to cheque.

THE INTEREST IS COMPOUNDED QUARTERLY

The Union Trust Co., Limited.

TEMPLE BLDG., 174-176 BAY ST., TORONTO, ONT.

4%	Money to Loan Safety Deposit Vaults For Rent	4%
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NEW YORK**

S.-W. COR. BROADWAY at 54th STREET
Near 50th St. Subway and 53d St. Elevated



Headquarters for
Canadians.

Near Theatres, Shops
and Central Park.

New and Fireproof.

RATES
REASONABLE

\$2 50 with Bath and Up.

All Outside Rooms.

10 MINUTES WALK
TO 20 THEATRES

Send for Booklet.

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



**Synopsis of Canadian North-
West.
HOMESTEAD REGULATIONS**

ANY even-numbered section of 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. - Unauthorised publication of this advertisement will not be paid for.

G. E. Kingsbury

PURE ICE

FROM ABOVE

CHAUDIERE FALLS

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

Prompt delivery. Phone 935



SEALED TENDERS addressed to the undersigned and endorsed "Tender for Scrap Copper," will be received until 5.30 p.m., on Wednesday, January 12, 1910, for the purchase of about 300 pounds of scrap copper, which may be seen on application to Mr. J. Shearer, Supt. Dominion Buildings, Queen St., Ottawa. Terms: Cash. The purchaser must remove the copper from the premises within one week from date of purchase.

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

By order,

NAPOLEON TESSIER,
Secretary.

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