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ONE LESS AT HOME--ONE MORE IN HEAVEN.

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One less at home! The charmed circle broken—a dear face Missed day by day from its accustomed place, But cleansed, and saved, and perfected by grace!	One more at home! This is not home, where, cramped in earthly mould, Our sight of Christ is dim—our love is cold, But there, where face to face we shall behold, Is home and heaven!
One more in heaven!	One less on earth! Its pain, its sorrow and its toil to share; One less the pilgrim's daily cross to bear; One more the crown of ransomed souls to wear.
One less at home! One voice of welcome hushed and ever more One farewell word now spoken; on the shore Where parting comes not, one soul land- ed more—	At home in heaven!
One more in heaven!	One more in heaven! Another thought to brighten cloudy days, Another theme of thankfulness and praise, Another link on high our souls to raise To home and heaven!
One less at home! Chill as the earth-born mist the thought would rise, And wrap our footsteps round, and dim our eyes, But the bright sunbeam darteth from the skies—	One more at home! That home where separation cannot be, The home where none are missed eter- nally, Lord Jesus, grant us all a place with thee, At home in heaven!
One more in heaven!	

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BIRTHS.

At Beaverton, December 20th, to Mr. and Mrs. Rich West, a son.
 At Beaverton, December 19th, to Mr. and Mrs. John Ross, a son.
 At the manse, Marsboro, on Dec. 15, 1908, to the Rev. and Mrs. M. McLeod, a daughter.
 At Beaverton, December 19th, to Mr. and Mrs. John Jones, a son.
 On December 20, 1908, at 67 Roxborough Street West, to Professor and Mrs. McFadyen, a son.
 At Orillia, on December 26th, 1908, the wife of C. L. Macnab, Tecumseth St., of a son.
 In Hintonburg, Ont., to Mr. and Mrs. J. H. Isbester, a daughter.

MARRIAGES.

At Knox Church Manse, on Dec. 28th, 1908, by Rev. Dr. Harkness, Emma, daughter of Fred Partridge, to Wm. H. Norman.
 At Toronto, on Dec. 26, 1908, at St. James' Square Church, by the Rev. Principal Gandler, William D. N. Moore, of Chicago, Ill., to Margaret Hamilton, daughter of the late Gavin Hume, of Galt, Ontario.
 At Montreal, in Knox Church by the Rev. James Fleck, D.D., on Dec. 16, 1908, Robert Loggie, of the firm of A. and R. Loggie, of Loggieville, and Miss Alexandra Dickie, of the same place, Province of New Brunswick.
 On Dec. 24, at St. Andrew's Presbyterian Manse, Vancouver, by Rev. R. J. Wilson, Archibald McKellar Grant to Elizabeth Rogers.

DEATHS.

At Beaverton, Dec. 24th, 1908, Jane McCaskill, wife of the late John Cameron, aged 73 years 4 months 14 days.
 At Eldon Hall, Sutton West, Ontario, on December 22nd, 1908, Hugh Sibbald, in his 86th year.
 On December 29th, 1908, at 297 Lagache-riere Street West, Montreal, Elizabeth Macdonald, daughter of the late Captain Nell Ban Macdonald, of Glengarry, aged 89 years.
 At Shanghai, China, on Dec. 23, 1908, Alexander MacLean, Canadian Trade Commissioner to China, formerly of Ottawa, aged 74 years.
 At Brockville, Ont., on Dec. 24, 1908, Margaret Douglas Maclellan, widow of the late Rev. Kenneth Maclellan, M.A.
 At the Cottage Hospital, Toronto, on Thursday, Dec. 10, Lottie, youngest daughter of the Hon. S. C. Wood and Mrs. Wood.
 Dec. 23, at Vancouver, Robert Henderson, native of Scotland, aged 84 years.
 At the residence of her son, near Avonmore, on Dec. 7, 1908, Jane Rankin, widow of the late Angus Campbell, aged 93 years and 6 months, native of Fort William, Invernessshire, Scotland.
 At Port Elgin, Ont., on Dec. 19, 1908, Robert Munro, editor of the Port Elgin Times, in his 82nd year.
 At Dundonald Cottage, Alexandria, on Dec. 15, 1908, Catherine McGillivray, wife of John D. McGillivray, aged 58 years.
 On Thursday, Dec. 24th, 1908, at his residence, Elderslie, Thomas Fortune, in his 83rd year.
 At his residence, Whitby, on December 31, 1908, David Ormiston, B.A., in his 77th year.

W. H. THICKE

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NOTE AND COMMENT

Order issued by Chinese government at Tungan, near Amoy, China, that opium poppies should no longer be planted was followed by a riot.

What is claimed to be a perfect cure of alcoholism by hypnotism was accomplished by the Rev. Thomas Casady, Episcopalian, on a man named Lavean at Des Moines, Ia.

Mr. Wilbur Wright, in a recent trial of his flying machine in France, reached the height of 360 feet in a strong wind. He maintained himself in the air nearly two hours, which is the best record yet made.

In eight years the number of Protestants in Austria has increased 42,000. Last year more than 1,950 persons declared themselves Protestants. However, the Roman church is using the press, tracts and public meetings most vigorously in opposition to conversion.

According to the latest reports of the trustees of the Universalist General Convention that denomination is not growing. There are now 912 parishes, composed of 54,257 families, with 51,743 church members; contributions for all purposes, \$1,127,775. Last year's reports showed 925 parishes, nearly 56,250 families, 53,158 church members, and contributions, \$1,392,519.

Germans will attempt the establishment of systematic airship service between twenty-two cities. Seven airships will be built by a new company. For conservative Germans to become pioneers in development that means death, danger, and repeated disaster before success is attained seems strange. The world will watch with interest, but will not hasten to Frankfort-on-the-Main to test the service.

At the Vatican, December 13, the decree of beatification of Joan of Arc, who was burned by ecclesiastical authority in Rouen in 1431, was read in the hall of the consistory amid one of the most impressive ceremonials of the Roman Church. The beatification is a preliminary process to the canonization, which, in the case of "the Maid of Orleans" is expected to take place next Easter.

The Mormons are diligently at work in Norway. At a recent meeting in Christiania four hundred persons were enrolled. The president of Scandinavian missions and thirty-three missionaries from Utah were in attendance. A campaign will be inaugurated throughout Europe where it is reported that 2,000 missionaries are at work teaching Mormon doctrines and endeavoring to induce people to migrate to Utah. Their headquarters seem to be in Norway.

The Greek Synod has dethroned Damianos, the Greek patriarch of Jerusalem, who declined to resign. The patriarch favored reforms for his native flock, which were denied under the old Turkish regime, and were opposed by the Synod because they would have reduced considerably the Church revenues, over which it has complete control. The Turkish authorities have sent troops to guard the patriarch in his palace, pending the receipt of instructions from Constantinople.

The British Parliament has been prorogued until Feb. 18. A considerable amount of work was accomplished at the fall session, and many minor measures passed. The most important measures of the Parliament have failed through the veto of the House of Lords, and the breach between the two houses is continually widening. The time is not far distant when the House of Lords must be "mended or ended."

During my recent tour in the Far East I formed the deep conviction that if the present work on the part of the co-operating missions in Korea is adequately sustained and enlarged in the immediate future, Korea will be the first nation in the non-Christian world to become a Christian nation. I know of no mission field where larger or more substantial results have been secured, in proportion to the expenditure, than in Korea.—John R. Mott.

With reference to the proposed commemoration next year of the Ulster Revival of 1859, says the Belfast Witness, it is interesting to know that Principal Edwards, of Cardiff, declares that by far the greater part of the converts made during the recent Welsh Revival have stood firm, and can be accounted for today. He refers also to "an honoured minister of the United 'Free Church of Scotland,' who has planted no fewer than forty churches during his long ministry, and declares that many of these churches grew out of revivals or 'missions,' and that in his experience no Christians are more steadfast than those born in such movements."

Lord Morley, the British Secretary of State for India, has proposed in the House of Lords a plan for giving the natives of India a somewhat larger share in local government. He explains that he makes no pretension of inaugurating a parliamentary government for India. That would not be wise, with its numerous races and classes; but he thinks the people can be assigned a greater share in the local government without divesting the central authority of any power. Lord Morley explains that there is no danger of anything in the nature of an uprising in India, but that there is danger of a panic through exaggerated reports of local disaffection.

Lord Guthrie, in opening the session of the U. F. Students' Association, Glasgow, gave a brilliant lecture on "Past, Present and Future." In speaking of the past, he emphasized the necessity of reading men and women of the past in their own writings and utterances, by what their contemporaries say about them, in the light of their own times, and as reflected in those who may be their living portrayals today, rather than borrow one's opinions from historians. His message for the present was to aim high, and resolve that if one is to achieve great things, it must be at the cost, not only of hard work, which is pleasant, but of much drudgery. For the future, he said, "Be optimistic." Jesus Christ and the greatest man who ever lived, the Apostle Paul, were the greatest optimists." Pessimism he condemned as sheer blasphemy. Too much was made of the Disruption and the Secession these days. The problem for the young men and women of today was not to carefully safeguard the traditions of the past, but to build up a new Church to meet the circumstances and needs of a new age.

Servia and Montenegro hope to be able to divide the province of Novi Bazar between them, and arrange with Turkey to pay compensation. Novi Bazar is a strip of territory lying between these two provinces, and the purpose is to block the eastern advance of Austria. Austria desires a railroad to Salonica, which might run through this province, although it is not the most direct route. If she could obtain control of this province, she might be able to advance her possessions into Macedonia. This would be better for civilization and the people concerned. Servia also covets more territory. But her government is so poor that any extension of her territory is to be regretted. The Montenegrins are not much better than barbarians. Austria seems to have a peculiar faculty of dealing with these peoples, giving them good government, and protecting all classes and races. The people like it and are quiet and prosperous, unless stirred up by Servia, which is the trouble-maker of the Balkans.

The Christian, of London, has the following: Statements have recently been made that the Local Option Movement in New Zealand has received a serious "setback" at the last poll, but the official statistics which have now been received from that country show that the last "no-licence" vote reveals an increase of over 100,000. It is noteworthy, too, that the no-licence districts in New Zealand afford striking testimony to the rule that every limitation of the drink trade is immediately followed by a huge decrease in crime. In some of these electorates the offences due to (or likely to be influenced by) drink fell about 63 per cent., and this without any allowance being made for the growth of population. Then as regards convictions for drunkenness, four towns which have but recently come within the "no-licence" influence have already shown a falling off in that class of offence of from 59 to 83 per cent. In one town to which licenses had been restored there was an increase of 255 offences the first year. As the New Zealand correspondent who furnishes these details pertinently says: "The moral is irresistible."

Professor Goldwin Smith offers the following observations on a subject at present occupying the anxious attention of British statesmen: "The aspect of things in India does not improve. Yet nothing as yet appears beyond riot and personal outrages. There is no appearance of political combination, or indeed of combination of any kind. No native prince has shown any sign of disaffection. There is no report of mutiny or sympathy with disaffection in the native army, and while the military force and all the material of war are in the hands of the government it is hardly possible that anything like a rising on a formidable scale should take place. The Radical press of England has inflamed the educated class of Hindoos which aspires to office and is now biting the hand by which its ambition has been fed. Between the conquered race and the conquerors there must be a social line, and the rough soldier does not in his intercourse with the natives show the consideration which is shown by the Englishman of the higher grade. In a land where English children cannot be reared, British empire must end. But at present, while there are serious signs of race trouble, there is no sign of political revolution."

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS**"HIGHER CRITICISM: WHAT IS IT?"**

(United Presbyterian.)

Most Presbyterians are familiar with the story, how George Gillespie helped the Westminster Assembly of Divines to answer the question: "What is God?" We are told the Assembly was in perplexity how to answer it, that they had recourse to prayer for special guidance, that George Gillespie—one of its members—led the Assembly in its appeal to the Throne of Grace, and that the opening sentence of Gillespie's prayer was: "O God, thou art a Spirit, infinite, eternal and unchangeable, in thy being, wisdom, power, holiness, justice, goodness and truth."

This sentence of adoration, it is said, was instantly accepted as God's answer to the united prayers of the Assembly, and at once incorporated into the Shorter Catechism and stands today as the answer to the question: "What is God?"

This story has encountered criticism in its two forms, lower and the higher.

The function of lower criticism, the simpler form, would be to secure the best and most accurate account of the incident. For example, last Sabbath you heard your pastor give the incident somewhat loosely in the course of his sermon. Then, a year or two ago, you remember having read an account of the incident in your Church paper, which varied a little from the pastor's narrative. Manifestly the best plan would be, to go back down the stream of time and trace the story to its first source or origin. You do this, and you find that the incident was first given to the world by Hetherington, who wrote a history of the Westminster Assembly. You accept Hetherington's narrative as the true account. This is lower criticism, also called textual criticism, because its sole effort is to get at the true text. The plays of Shakespeare are scattered all over the world, and today scarcely any two editions of the same play are identical. Lower criticism undertakes to work back to the oldest editions and so establish the true text. The task is laborious, painstaking and fatiguing, but comparatively simple. Such, then, is the nature of lower criticism, or textual criticism, which has been elaborated into a science, resting upon sound principles of procedure.

But, how now has higher criticism dealt with the Gillespie story?

First, it was noticed that Hetherington had not seen the records of the Assembly. He says so in the preface to his book. Next, upon going to the records or official papers of the Assembly it was found that Gillespie was not present in the Assembly, when the Divines were at work upon the Shorter Catechism. He had left and returned to Scotland months before. He was not present at the time and therefore could not have made such a prayer. And, to end all, the official records proceed to tell how the question, "What is God?" came to be answered. The records show that the answer was condensed from the answer of the Larger Catechism, which in turn was made on the basis of the catechism of one Herbert Palmer, in comparison with other well-known catechisms of that day. Herbert Palmer was chairman of the committee of the Assembly that had the matter in charge.

The nature of higher criticism may be gathered in general from this example. We constantly read and hear of "higher criticism," and, if we may judge from inquiries that come to us, there are many plain people that would like to

know just what it is. In this article we attempt nothing, except a general notion of the science.

Lower criticism had for ages been familiar to the Church. It was the science of textual criticism, or an effort to get at the true text of Scripture by diligently comparing all existing copies or manuscripts. Long ago it attained the dignity and importance of a science, with a sane method and safe results.

Higher criticism invaded the province of Holy Scripture something over a century ago. Eichhorn was its father, and the date 1780. He called it higher criticism, to distinguish it from textual criticism, which was already an accepted science.

Because all other literature had been made to pass through the fires of higher criticism, Eichhorn, with an able head and devout heart, subjected Holy Scripture to the same test. His object was apologetic—to defend the Bible against the scorn of its enemies. He investigated the internal condition of the Old Testament books, to learn from the books themselves—from their own contents or internal characteristics—as well as from all external sources—their authorship and origin.

It will at once be seen that this new science is much more complex and difficult than the humbler one of textual criticism, and vastly more fascinating and engaging. Also, it must appear that its so-called results are far less sure and safe, because there is too much room for mere conjecture and because the science is as yet too young to be sure of its ground.

Some of the tests or principles of the higher criticism are The Historical Evidence, The Evidence of Style, The Evidence of Opinion, The Evidence from Citations, The Evidence of Testimony, and The Argument from Silence, all which are brought into use in order to ascertain the probable date and authorship of a document or book. Centuries must yet elapse, in all probability, before the principles of higher criticism become firmly established and the method is accepted as an accredited science.

At present it is too much guess work to bother about.

The Church will have to place the whole matter in the hands of her scholars and have them sift it to the bottom, as she has had to do with every other science, so-called, in the past. The result is not uncertain.

THE CONVINCING ARGUMENT.

No definition of truth or argument for truth can equal the effectiveness of a life. It is important to remember this as we find ourselves being carried away with zeal for our own pet statements about the gospel. Kingsley, in his preface to "Hypatia," says of the fifth century that "the churches of the East were vanishing before Muhammadan invaders, strong by living trust in that living God whom the Christians, while they hated and persecuted each other for arguments about him, were denying and blaspheming in every action of their lives." Men try to prove by logic that certain courses are right, forgetting that "what you are thunders so that I cannot hear what you say." Our one universally convincing argument for Christianity must ever go on two feet.—S. S. Times.

Prayer for our enemies is the surest evidence of our charity to them.—Soul-gal.

DIVISIONS AMONG THEM.

By C. H. Wetherbe.

A plea for the practical union of all who call themselves Christians, looks well as a theory, but it is a fact that many of those who constantly urge the plea do not illustrate it in practice. Divisions among themselves frequently occur. In some instances they break out with harsh violence. Some small question of propriety gives occasion for hot dispute, and then a splitting apart by members of the same church. A religious paper, published in Nashville, Tenn., tells of a division which recently occurred in a church in that State. It states that about thirty-two members withdrew from the church "because the congregation would not use instrumental music in the worship, and preferred to work only as the church, and not in connection with, and as a supporter of, the missionary society—because the church insisted upon managing its own finances and other affairs." It is further said: "The difference is over things which all admit are not essential to the work of the church and the worship of God. All could have continued the work and worship acceptably to God without these things, but all could not have done so with them."

So it seems that nothing vital was involved in the bad division. The ground for it was small, and comparatively incidental. And yet those people have long protested against the wickedness of divisions among God's people. They have lamented and wept over the sins of "sectarianism." They have denounced the "denominations" for retaining their various distinctive names, and for their refusal to abandon certain beliefs and practices in behalf of "Christian union." These pleaders charge the other bodies with the great sin of hindering the answering of Christ's prayer for the oneness of Christians, and also the progress of His kingdom. But why do not they themselves give us examples of unity among all who claim to believe and practice the same things? Why is it that they divide among themselves on questions of minor importance? If sectarianism be very sinful, why are not divisions in their own ranks just as sinful? They are giving to unconverted ones frequent examples of division, occasioned by small differences of opinion.

Verily, something besides one name, to be used by all Christians, is greatly needed. The people of the world are much more influenced by a true Christian spirit in all church members than they are by a mere name and by mere profession. A personal union with Christ, and well expressed, is the greatest thing.

The Banner of Truth in Ireland states: None but one actually engaged in the work of the I. C. M. can possibly realize the change that has come over this country during the last few years with regard to our work among the Roman Catholics. I well remember when we were pelted off the streets whenever we attempted to hold open-air meetings. Today this is all changed, and I am happy to say it was my great privilege to address hundreds of Roman Catholics at open-air meetings in Dublin, where there was perfect quietness, as they drank in the gospel message of a free salvation through faith in the Lord Jesus Christ. We sang our gospel hymns, and spoke freely to them of the love and willingness and power of Jesus to "save to the uttermost all who come to God through him."

REMEMBER NOT PAST YEARS.

(Sunday School Times.)

It is not too much to say that Christianity stands or falls with what it is able to say to us about the redemption of a false start. All freshening of our life, and all new daring and endeavor, is made possible by the belief that much may be done about the past. And those who hold most resolutely to that early creed in which pardon seemed the most living possibility are best fitted to meet all that the coming years may bring. For the chief thing that they bring is an ever-lengthening past.

Our attitude toward the past is the most decisive thing in our daily life. Men are not the hurrying and heedless creatures they seem to be, for many who appear to be utterly regardless of past years are none the less living with them every moment. The very haste and gaiety that makes us suppose they never give it a thought is often simply an effort to escape from the past; and they are massing it up against themselves the more hopelessly by the very eagerness of their flight. Unless we take courageous action towards life's arrearsages in some daily prayer which lowers their hostile power, they accumulate until we are in despair. This prayer "remember not past years" is not, then, simply for those who are regretting some period far back in life which was notably bad. Our yesterdays need to be dealt with as much as past years. Our failures are so recent, and our blunders are so fresh, that every day we need to recur to the way in which Christ handled men's past, lest our lives become darkened and discouraged.

Nothing is easier than to depict the power of the past in terms that are ghostly and frightful. It lends itself easily to those who wish to work up some lurid impression. But we are no longer greatly affected by the lurid, and may as well confess that its day is done. How sanely Christ deals with the past! He neither minimizes its seriousness, nor dwells upon its awfulness, but mostly by just a healthy touch loosens men from its control. Before him, the years that seemed so irreparable lost their tyranny, while the entail of evil upon men's lives is suddenly broken and they go free. And this happens not only in the case of the worst evil-doers, but quite as wonderfully among those whose past does not seem to have been bad at all. The change in Peter, as we follow him through to the end, is a greater change than that in the restored demoniac.

One feels like asking what there could be in a life like Newman's, which from earliest years had yielded to the holiest influences, that could cause this sudden revulsion against his former life. It was certainly not flagrant and memorable transgression, but rather that disgust at what seemed to him his "low-vaulted past," an experience that has more power to give us pain than any single act of wrong can produce. We feel our worst not over some downright offense which is evident to everybody, but over that deep, pervasive sense of wrong about which no other soul will ever accuse us.

The flash that shows us our vanity, our stupidity, our pride, with the poor little satisfactions that have contented us hitherto, and the pitiful prizes for which we were willing to strive, is what makes us pray this prayer for utter disconnection with the years when these things were so. One has known men who were never brought to shame by any of their most definite evil-doings, yet who have broken down and repented of all their wrong together when God has brought suddenly home to them the uselessness of their past years. Startled

at the spirit in which we have persistently been living, dismayed at the way we have taken our life and estimated our opportunities, some of us through sharp and sudden experiences, and others of us through long-continued discipline, pray that God will remember not past years. Then the past no longer overwhelms us, and the years stand back. God may henceforth use them as his text-book out of which to teach us, but he will never allow them to fill our lives simply with regrets.

Christ handled men's past, and pardoned it. And though, after the natural fashion, the bystanders often asked him whether he was acquainted with the full evil of those whom he freely forgave, he showed with just a single word (where others would have dwelt long upon the offender's past) that he always knew and refused to notice it any further.

We pray "remember not past years" because we have caught sight of something better. The prayer itself is a sort of triumph, for it is when we are most desirous of being delivered out of the past years that they have most truly begun to do their work. It is not because the sin and failure of them suddenly mount up in such a mass that we see of what sort they are. Evil itself never does any such thing. It has no self-revealing power. It simply keeps on and on until it begets the belief that it is not evil, or persuades us that the test of life is changed.

Elsewhere Newman puts the same thought in prose, and says, "It is strange to say, but it is a truth which our own observation and experience will confirm, that when a man discerns in himself most sin and humbles himself most, when his comeliness seems to him to vanish away and all his graces to wither when he feels disgust at himself, and revolt at the thought of himself—seems to himself all dust and ashes, all foulness and odiousness—then it is that he is really rising in the kingdom of God, as it is said of Daniel, 'From the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard; and I am come for thy words.'"

It is the good pleasure of God that men everywhere should make great requests, and seek first the things that are seemingly impossible. Prayer is a realm where we must ask for the highest at once, and the lesser things afterward. If this be so, no prayer could more truly measure up to Christ's standard than the one that is breathed forth in the words, "Remember not past years." This is asking for everything at once, and this is the asking that most makes us at home with our Father. In our earlier years we have an instinct that this is so. Is it because we have become wiser or more deeply instructed in divine knowledge that, as the years go on, we hesitate over such a prayer as if it were too much?

How swift and courageous is the spirit which refuses to be dominated by the worst that its own heart tells it, but rather asks God for everything in asking him to forget and forgive all the past! Naming no terms, making no promises even, dwelling upon no particular transgression, it simply cries for release from the whole mistaken self; and that is the most acceptable prayer that we can offer. For thousands who are limiting the Most High by allowing themselves no brighter future than their past would dictate, nothing is so much needed as the daring to pray once more one of these great simple prayers with which the gospel begins. By the use of them the power of the gospel continues with us, and if, as fast as new needs and new light and new repentances come to us, we will just keep on praying them, then for us the gospel shall never have an end.

SCOTCH SUBSCRIPTION FORMULA.

The form by which candidates for the ministry in the Church of Scotland are henceforward to "subscribe" the Westminster Confession runs as follows: "I hereby subscribe the Confession of Faith, the public and avowed Confession of this church, approved by former General Assemblies as most agreeable to the word of God, and ratified by Parliament in 1690, declaring that I believe the Reformed Faith therein set forth. To that I will adhere." The date 1690 is the year of the act establishing the church, and the phrase, "public and avowed Confession," is drawn from the language of that act. The Church of Scotland cannot depart from this fundamental legislation without losing its identity as a state establishment. But the General Assembly was careful to make it plain that it is the church and not the individual minister which publishes and avows the Westminster creed. An amendment adding to the ordination formula the words, "Declaring the same to be my Confession of Faith in so far as it accords with Holy Scriptures interpreted by the Holy Spirit," received only twenty votes. The new subscription is frankly intended to provide for liberty of belief within the broadest limits to which the term "Reformed faith" can be applied in accordance with history.—The Interior.

NOTE AND COMMENT.

What is described as "the greatest Protestant meeting ever held in Spain," "and the greatest Evangelical gathering since the days of the Visigoths," took place in Barcelona. It was a gathering of the Christian Endeavor Societies, and a report of the proceedings is furnished to a London, England, paper by Dr. Clarke, the founder of that movement. He says that a meeting in the United States numbering a million would not be proportionally so large as this in Spain, where Protestant Christians are so few. He also bears gratifying witness to the religious enthusiasm which marked all the meetings.

The Presbyterian Training School in Chicago, under the auspices of the Presbytery of Chicago, has closed its first term, with gratifying results. There have been daily lessons in Bible study and courses in the study of devotional topics and methods of personal work. Lecture courses on "Methods of Church Work," by Dr. John Balcom Shaw; "Christian Sociology," by Dr. E. P. Hill; "The Bible Doctrines of God," by Dr. W. S. Plumer Bryan; "The Conduct of Mission Training Classes," by Dr. T. H. P. Sailer, and numerous special lectures were also given during the term; also classes in sacred music, nursing and blackboard sketching. Students gained experience by work in churches and missions.

Three facts concerning religious conditions in Korea especially impressed Mr. W. T. Ellis, of the Philadelphia Press, who recently made a tour of the world: "1. The receptivity of the Korean toward Christianity in eagerness and sincerity. 2. The thoroughness of the work of the missionary and the vigilance with which the church-membership is guarded. 3. The remarkable fact that the missionary has no time to go after people or to do any pioneer evangelistic work; the church is propagating itself. Here, in two decades, has been created a native church that is self-supporting and self-extending. I have no doubt that if the present missionary force in Korea were quadrupled or sextupled at once, practically the whole nation would become Christian in less than a score of years."

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE BEGININGS OF THE CHRISTIAN CHURCH.*

This Jesus hath God raised up, v. 38. During the trying years that followed the French Revolution, many Frenchmen were seeking to invent a religion to replace Christianity. One of these men came to Talleyrand with his scheme. The visitor told Talleyrand what he wished to do, but said it was very hard to start a new religion, even though its aims were directed to promoting the social and individual welfare of the human race. "Surely," said Talleyrand, "surely it cannot be so difficult as you think." "How so?" said the other. "Well," answered he, "you have only to get yourself crucified and then get God to raise you from the dead, and you will have no difficulty." When other religions have been forgotten, Christianity will continue to be the guide of mankind, for it is the triumph of life over death in the person of its Founder.

What shall we do? v. 37. A young soldier lay dying in the military hospital. The chaplain came to his side and asked him, "Can I do anything for you?" The dying man opened his eyes and with despair in his pallid face cried: "Oh, sir, can you undo?" Then came his story of neglected opportunities and wasted hopes, and a life of sin. Not only had he harmed himself, but he had also been a means of ruining others. "Can you undo, sir, can you undo?" There is no one who can undo. What is done, is done forever. But although the past may have been wasted, the future remains. God is ever giving us another chance. We may, if we will, "let the dead past bury its dead," and go on with Christ to a new life. This is the gracious message of the gospel. God's forgiveness is a forgetting, and His view of us when we are in Christ is one that sees our newness, our regeneration.

Repent, v. 38. Repentance is much more than a few hours of grief over a wrong life. The sin must be given up, forsaken, and there must be a sincere effort to do right. There must be a change of mind, showing itself in a change of conduct. A few miles out of Winnipeg, a young man enquired "How far is it to Winnipeg?" "Twenty-five thousand miles, if you continue in the direction you are now going," was the answer. "But if you turn right about face, just a mile or two." If the proud-hearted and self-satisfied ask, how far it is to heaven, the only answer is, "An endless distance, if you follow the way you now stand in, but if you change your attitude, it is only a step or two."

Promise is unto you, your children, all that are afar off, v. 39. This is just a way of saying that God is the Father of all, and His tender mercies are over all. He is no respecter of persons. If you cast a stone into the centre of a still pond, the ripples will affect every part of it. To the very edge of the water, and up any little bays or creeks that may have been formed, these ripples will run. So it is with the gospel. The Jews were part of the human family. They were like the centre of the pond. To them the gospel came first. But its power affected other nations very soon, and then others, until at last it has come to be a world-known and a world-embraced religion. Its power in-

*S. S. Leeson, January 17, 1909.—Acts 2 : 32-42. Commit to memory vs. 32, 33. Study Acts 2 : 22-47. Golden Text.—They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.—Acts 2 : 42.

creasing, still shall spread, until the farthest-off, in time, and place, and character, shall walk in the light and love of God's face.

Gladly received his word, v. 41. "It is a comely fashion to be glad, Joy is the grace we say to God." So sings Jean Ingelow, and there is no one in whom joy is more "comely" than in the Christian. It is told of John Bunyan, that when he was a prisoner in Bedford jail, sounds of music were constantly being heard from his cell. His jailors could not discover the instrument from which the sweet melody proceeded. The prisoner had made a rude flute out of a chair leg, and he sounded out on this the gladness that was in his heart. When one knows that God is his loving Father, that Jesus Christ is his Saviour, that the Holy Spirit is his Guide and Helper, and that heaven is the home that is being prepared for him, there is nothing on earth that should prevent his being joyful.

In the breaking of bread (Rev. Ver.), v. 42. It is that great sacrifice of Christ on Calvary, kept ever fresh in our memories by the Lord's Supper, that makes sacrifice for His sake a joy. Some years ago, the British Government was about to enter on a campaign in the Soudan. An offer of assistance was received from New South Wales, and accepted by the home authorities. As soon as the acceptance was announced, telegrams began to pour into Sydney from towns and villages and tiny hamlets. "We will send five men," read one message. "Count on twenty from us," ran another. And another said, "We will give a hundred." There was no holding back, when the honor of Britain was at stake, of life or treasure. And the time has never been, since the Lord of Glory gave Himself for men, when, for His sake, multitudes have not been glad and proud to give their all, yes, themselves, for His cause.

In prayers, v. 42. Two lads at college roomed together. Harry was a Christian, and tried to serve God. To gain strength for this, he kept up his practice of reading the Bible and praying morning and night. Tom was not a Christian, and objected to Harry's devotions. One day he said that Harry must stop them. He would not allow it in their room any longer. Harry tried to get him to see how unjust this was, but Tom would not change. Then, said Harry, "One half of this room belongs to me, and I can do as I will in it; you will own the other half and please yourself in it. Choose your part, Tom, for I am going to continue my devotions." Tom saw that Harry's argument was unanswerable and before long he was using his half for the same purpose as Harry, and then it became again one room for two praying, Christian lads.

IN ME YE SHALL HAVE PEACE

(Donald A. Fraser.)

Come unto Me ye weary,
When cares and toils increase;
I am the Rock of Refuge,
In Me ye shall have Peace.

My word shall never falter,
My love shall never cease;
But come, O heart afflicted,
In Me ye SHALL have Peace.

That which ye long have sighed for,
From sin to give release,
I freely have to offer,
In Me ye shall have PEACE.

He who has not known adversity is but half acquainted with himself or others.

LIGHT FROM THE EAST.

(Rev. James Ross, D.D.)

Breaking of Bread.—Bread, hastily baked in the public oven, is generally hollow, and travelers carry meat, cheese or olives inside the loaf, which is broken by the hand when eaten. The interchange of commodities was, in our Lord's day, difficult, the supply of food depended on the local wheat or barley harvest, and this depended on the rain. Famines were so common, that bread, which is the staple support of life, came to be counted sacred. The Oriental will lift a scrap of bread from the road and throw it to a dog, or leave it where the birds will find it; he will not tread on it. This reverence for the mystery and sacredness of bread lay at the basis of the giving and receiving of it, in establishing the bond of peace between the host and his guest.

Fellowship.—The comradeship of Jesus with His disciples bound them together in their affection for Him, and this close social affection continued after His death. The intimate and constant intercourse of the early Christians was the very life of the church. They met in the house of one of their number, and partook of a daily meal in memory of their Lord. Through Paul's influence, this spirit of brotherhood was extended to include all converts from heathenism, and it manifested itself in gifts to all who had need.

ON THE CREST OF THE HILL.

"I found the air so different," said a pedestrian, "when I changed and walked on the road along the top of the hill, instead of by the road in the valley below. It was so much more exhilarating. I could speed along without half the sense of weariness." Is not that the way with many Christians? Some travel always by the valley road, and miss the joys and privileges of the few who journey on the crest of the hills. We tread the path where the mists of doubt and unbelief linger, we are weighted down by the "don'ts" and exactions. But there is a place, if we will but climb to it, where we may walk so close to the Master's side that the clouds of unbelief lie far below our feet. We can no longer doubt because we "kn w where-in we have believed." We have no longer a sense of self-denial over the little things we have not to do, because we desire only to know His will and to please Him. It is the people of the hill of privilege who enter into the heritage, "Peace I leave with you, My peace I give unto you."—East and West.

POSITIVE TEACHING.

It is not for an editor to advise pastors much, but inasmuch as the reports of the churches are constantly passing before his eyes and the coming and going of pastors are pressed upon his attention, and the hopes and fears of many readers are poured into his ear, he can not but feel that he has a somewhat extended knowledge of the situation. And with his present knowledge he can not but say that for the coming year nothing would be more helpful than a general resolution all along the line, to have less of the negative, more of the positive. Jesus was always saying, "Believe." His servants can not say less and succeed.—Advocate.

Activity in the affairs of life is to be preferred to dignity, and practical energy is premeditated composure.

THE REST THAT JESUS GIVES.

Nothing has sounded across the centuries more clearly, more convincingly, than the invitation and promise of Jesus: "Come unto me * * * I will give you rest." In all the strife of opinions and the conflict of creeds, the moment a weary pilgrim soul enters the vale of quiet he hears the Voice; he recovers the message, he forgets his weariness and trouble, he knows he cannot be deceived. The words are so simple, so transparently honest, so unconditional; the giving is as sure and as wide as the coming. "All that labor and are heavy-laden" are included; and when all these have come, who will be left behind?

What, then, is the rest which He gives? Not mere ease, not excuse from toil, not even escape from suffering. Those who have found the rest have been the world's best workers; some of them have been among the world's greatest sufferers; only, their peace hath neither toil nor suffering been able to take away.

My heart is resting, O my God,
My heart is in Thy care;
I hear the voice of joy and health
Resounding everywhere."

The rest means the bringing of all the powers of man into balance, into harmony with each other, and steadfast motion; and all that through the attuning of the soul into God's key. To be one with God is to be one in ourselves. Our nature, through sin, has been divided and broken up; there is an inner strife, sometimes suppressed, but never healed, until the Rest-giver has been found. "Unite my heart," was the psalmist's prayer, having himself sadly felt how hard it was to bring all his thoughts and passions, all his energies and purposes into one holy and harmonious motion. As the many divided channels of a broad river are joined together by a great flood or tide, and the river then flows deep and strong as one, so is the heart, broken up and flowing separately through sin, made one through the clear torrents of divine love, and a deep calm settles over it everlastingly as it approaches the Ocean of Light.

The rest of Jesus is, therefore, no chance gift. It is the sure reward of all who come. And this coming—what does it mean? It means that we have grown weary of vain labor and joyless burdens; it means that we have found out self, all its deceptive arts and fatal guile; it means that we tested the terror of peacelessness. Then we listen, and one Voice alone can utter the saving word: "Come!" And then, the great surrender—without any misgiving, or hesitation, or doubt.

"If you tarry till you're better,
You will never come at all."

We are saved, not by calculation, not by well-prepared resolutions, but by a whole-hearted acceptance of the greatest Love. "The love of Christ constraineth us"—carries us away from ourselves and our poor schemes of safety, until we find ourselves among the safe things of the Eternal God.—Rev. H. Elvet Lewis.

ALWAYS TAKE TIME.

Take time to breathe a morning prayer, asking God to keep you from evil and use you for his glory during the day.

Take time to be pleasant. A bright smile or a pleasant word falls like a sunbeam upon the hearts of those around us.

Take time to be polite. A gentle "I thank you," "If you please," "Excuse me," etc., even to an inferior, is no compromise of dignity, and you know—

True politeness is to say
The kindest things in the kindest way.

Take time to be patient with children. Patience and kindness will open a way for good influence over almost any child.

SABBATH REST.

There is evidence that the demand for Sabbath rest is increasing. The closing of saloons helps the movement. The consciousness of the need of rest is an active force. The fact of better results in those who rest on the Sabbath weighs with employers. The love of home is a strong argument with thousands. The American Federation of Labor has declared in favor of a day of rest. The National Druggists' Association not long ago adopted a resolution requesting all druggists to lessen their sales on the Sabbath, confining their trade to works of necessity and mercy. In the government offices work is restricted to that which is regarded as of an emergency character. The same tendency and actual movement is seen in many quarters.

This, of course, is from the point of view of personal and public benefit. We need the Sabbath and are asking for it. But we are called on by the higher interests of man to keep the Sabbath holy to the Lord. It is the Lord's day; it is also man's day, given to him for holy rest and communion with God, a day for the higher things, for soul rest and uplift. The danger to the Sabbath now is in a tendency among Christians to regard it simply as a rest day, rather than a day holy to the Lord. It is in the right observance of the Sabbath and a soul's day with God that we find its benefit. Thus observed, God's blessing will rest upon us and on our children.—Pittsburg, Pa., United Presbyterian.

THE LAND UNSEEN.

(By Thomas R. Robinson.)

I think we have more knowledge of that Land
Than some would say, who cover mystery
With mystery tenfold, and doubting,
stand
With earthward eyes, exulting mournfully
To spread their half belief on every hand.
Yes, even now, I think, who wills may see
And know, while yet he may not understand
The greater glory of the day to be;
Though this man's vision may not coincide
With what that man perceives, shall there not be
Love all in all? And Love is not the same
To you and me; e'en earth-love is too wide
For one man's mind. Not understanding, we
Know much,—enough,—and crush the doubt that came.
Sunday School Times.

If a man is not willing to go to heaven by the way of Calvary he cannot go at all. Many men want a religion in which there is no cross, but they cannot enter heaven that way. If we are to be disciples of Jesus Christ we must deny ourselves, and take up our cross and follow Him. Do not think you will have no battles if you follow the Nazarene; many battles are before you. But men do not object to a battle if they are confident that they will have the victory, and, thank God, every one of us may have the victory if he will.—D. L. Moody.

DAILY READINGS.

- Mon.—The burden of sin (Exod. 5:4-9).
- Tues.—The awakened conscience (Acts 2:37-42).
- Wed.—The flight from danger (Gen. 19:15-22).
- Thurs.—Grace opens a way (Matt. 11:28-30).
- Fri.—What a pilgrim gives up (Phil. 3:4-11).
- Sat.—What a pilgrim has in view (1 Peter 1:3-9).

PILGRIM'S PROGRESSIVE SERIES.*

Quote passages illustrating slavery to sin.

How is sin rewarded, here and hereafter?

How many men get rid of sin?

There is nothing in the world of which we should be more afraid than sin. It is the most terrible, dangerous and deadly foe we have. It is subtle, deceitful, merciless, and implacable. It is an enemy to be escaped from if we can. There are some foes whom we must meet and contend with breast to breast, but the farther away from sin we can keep the better. They are happier who can keep sin at the greatest distance and conquer its most remote ambassadors, driving them back to their master with the least possible intercourse. Sin is not a foe to be examined, conferred with, held in long consultation. Throw him out or flee from him.

We cannot stay in some companies and not be influenced. Sin is bound to work some deception upon us. He will seek first to cloud the image of God. After we have been with him for a time, God's face will not be nearly so clear as it was. Sin is like a swamp. Mists and fogs are always rising from it. In them sin itself will begin to look differently. Hideousness and distortion which stood out clearly when the light of God's face was upon us will disappear in the half-light and gathering mistiness of sin's unshamed presence.

Let us go away from such sin. Sixty-four years ago, at the annual dinner given by the cricket eleven to the eight of the boats at Eton, when one of the boys, in accordance with a custom which had arisen, began to sing an objectionable song, another boy called out, "If that does not stop, I shall leave the room!" The singing went on, so the boy who had protested rose and went out with a few other lads as fearless and high-minded as he was. That boy was Coleridge Pattenon, and, not content with what he had done, he sent word to the captain that unless an apology was made he would leave the eleven. That would have been no small sacrifice to him, and it would have been an irreparable loss to the eleven. Partly for that reason, and partly because the manly feelings of the better boys prevailed, the apology was made and the best cricketer in the school kept his place.

The Christian life is a journey. Christians are people going somewhere. Sin is stagnation. In the end it carries its people on a journey, too, to an end very far from the place where God is. But in the beginning sin just asks the Christian to stop. Things here are so pleasant, it says. There is so much to enjoy. Surely one's heart was made for such beauties as these. And today many of our teachers tell us the same thing which sin tells us. Let the next world take care of itself, they say, our business is here. But the pilgrim knows that he has here no continuing city and he seeks one. He will not be persuaded to make his home here. While passing this way he will do all that he can and enjoy all that he may, but he is sure that his work and his joy will be deeper for the fact that his heart is not set on things on the earth but on things that are above where Christ is.

The appeal of the Epistle to the Hebrews is ever necessary "Let us run."

How are we to finish our course if we never run?

There are strings in the harp of every life, which, though covered with dust, give out music when the wings of truth stir the air.

*Y. P. Topic, Jan. 17, 1909.—I, leaving the City of Destruction. Acts 16:25-34.

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C. BLACKETT ROBINSON,
Manager and Editor.

OTTAWA, WEDNESDAY, JAN. 13, 1909.

For the first time since the Canadian Pacific Railway went into operation, clergymen of the various churches in the West are asked to pay full fare. Heretofore permits were issued entitling them to half rates. These were not renewed for 1909.

The engagement of a boy of sixteen, son of the Rev. Alex. McMillan, as organist and choir-master at Knox Church, Toronto, was recently announced. Another boy musician has just been engaged by Bond Street Congregational Church in the same city, more youthful still. Douglas Stanbury is only nine years of age, but is possessed of a remarkable contralto voice, which will be employed in the worship of the sanctuary.

Some time ago The Interior told its readers that Scotch-Irishmen are the "best of stuff" out of which to make Presbyterian elders. By the way, what kind of men are Scotch-Irishmen? Are they Scotchmen who have lived in Ireland for a time, or Irishmen who have lived in Scotland? We know that devout, intelligent Scotchmen make good elders. Everybody knows that a pious Irishman, well grounded in the Shorter Catechism and Confession of Faith, is capital material out of which to make an elder. A devout American citizen, who holds to the standards and loves the Presbyterian Church, makes a good elder. A number of special examples could readily be mentioned. We have known Canadian elders who did their work as well as any. In fact, any man who has sanctified common sense, ardent love for his Saviour, a good knowledge of the Scriptures, and is devotedly attached to the doctrines and polity of Presbyterianism, may, with a little experience, become an efficient elder. But these Scotch-Irishmen—that make such good elders out West—who are they? Would not an Irish-Scotchman do quite as well, if any such man could be found?

THE ACTS OF THE APOSTLES.*

This is one of the excellent series of Bible Lessons for Schools, of which several have been written by Miss Knox, who has done her work in a suggestive and skilful manner. This volume will prove a useful hand-book to the teacher, as well as to parents and others. It is attractively printed, and there are maps and a plan of the temple building.

Our author tells of the death of the great apostle of the Gentiles in terms following:

"Only a few days and Paul is condemned and led out on the Oetian way to be beheaded. Little reck the gay court of Rome, little reck the passers-by, amongst whom, accompanied by a band of soldiers, he threads his way, that the greatest of the Romans is about to pass from the gate of the Eternal City into the gate of the City without foundations, Eternal in the Heavens. One flash of the executioner's axe, and Paul is with the Master who, in his darkest hours, has ever been with him. As he left the Mamertine prison and passed along the Oetian way, he believed that his life-work was ended; he little knew that that life-work contained within itself the Spirit of the living God which would quicken the souls of men throughout succeeding ages. He saw a harvest of his own day, city after city taken for Christ, and watchmen planted who would in their turn take other cities also. He saw a battle won for the liberty of the Church, and charters left in his epistles to protect that liberty. He did not see the aftermath of the greater harvest than that of his day, the harvest that will never be reckoned until the Lord of the harvest Himself comes to take account of the laborers of His harvest.

Ever since Paul died men have vied with one another in reverencing his words and acts, and in tracing his footsteps over land and sea. They gather year by year within the catacombs wherein his body was first laid, and beneath the Basilica upon the Oetian way where it now rests; but the secret of Paul's life is not revealed in the traces of his earthly footsteps; it is found in his following of the spiritual footsteps of his Master. In the truth inscribed over the altar of the Basilica, "To me to live is Christ, and to die is gain."

A vivid picture of the religious transformation that is taking place in China is presented in a number of letters which have been received by the Rev. Dr. Mackay, Secretary of the Presbyterian Foreign Mission, from missionaries in the Honan field. They describe a series of incidents which bear striking testimony to the spiritual awakening that has been brought about by the work of the missionaries, and they may well prove a source of encouragement and thankfulness to those who are interested in the evangelization of the yellow race. The meetings were attended by about seven hundred, and there would have been a much greater number but for unusual rains that had made the roads well nigh impassable.

*The Acts of the Apostles, by E. M. Knox. Toronto: Macmillan and Co. 70 cents net.

CONGREGATIONAL SINGING.

It is well when the Church enjoys a season of tranquillity, when burning questions do not radiate heat and flame. Passionate feeling is often more easily aroused than allayed. Since the Presbyterian Church in Canada became a united body there has been a happy absence of disturbing and agitating questions. On all subjects of administration there has not been entire unanimity of opinion, but differences have left no visible traces on the progress of the Church, and have not led to bitter personal resentments. Absolute uniformity of opinion even on important questions is neither attainable nor desirable. So long as there is practical agreement in essentials and unity of aim in seeking the advancement of Christ's kingdom there is room for the exercise of individual conviction. A good lively breeze is preferable to a dull and stifling stagnation. Fair criticism, the pointing out of defects and suggestions for the remedy, are of the greatest importance. Whoever has a suggestion to make has a perfect right to place it before the Church.

A correspondent, himself a good and loyal Presbyterian, and who does not decline to engage in practical Christian work, calls our attention to the often unfavorable condition of the musical portion of the Presbyterian service. He states that in this respect the Methodists are in advance of us. In order to arrive at this conclusion it would, however, be necessary to have sufficient data. The purpose to be kept in view is that praise is an essential part of divine worship. Musical performances, however artistic, do not always partake of that character, and it is conceivable that music of the highest quality might find a place in our Churches without elevating the devotional feeling, appealing more to the sensuous than to the spiritual part of a man's nature. Presbyterians, as a rule, desire the maintenance of the simplicity and purity of public worship. It is not, however, the use but the abuse of congregational praise that they dread. Purity and simplicity and therefore the beauty, of Church services are not compatible with faulty congregational singing. It is certainly true of this as of every other part of the service that it ought to be of the best. Our correspondent is quite right in saying that in many city and town congregations attention is bestowed on Church music, but in some cases it is simply barbaric. This is a reproach that ought not to be allowed to continue. The music in our Churches will indicate the level of the musical taste and culture of the people. When attention has been devoted to the study and practice of music, efforts will be made to improve congregational singing; where it is treated with neglect the people will remain indifferent to the slovenly and distressing manner in which the praise of God is sung by some congregations. This is not a question of instrument or no instrument. It is the proper and impressive expression of the soul's emotions in the service of sacred song that is desired. The Ger

mans are a musical people. They delight in it, and it is everywhere cultivated. The children are taught to sing in their schools. They become fond of music, and they never relinquish their love of song. It is needless to add that their singing in church is delightful to hear. A Canadian, accustomed to the humdrum and soulless singing of some congregations, or the ambitious but barbaric attempts in others, would be agreeably surprised were he to drop into almost any country or village church in Germany, even remote from the highway of tourist travel, to hear the grave, sweet melody with which the songs of the sanctuary are sung by the entire congregation. There he will find that the whole congregation constitute the choir, each worshipper taking the part for which his or her voice is best suited.

Where lies the cause for our want of progress in Church music? It is not in any natural incapacity. Canadians are a musical and a music-loving people. The hymns and music authorized and used in the Canadian Church will worthily compare with any of the collections in use in the other Churches. The reason will probably be found in the general indifference with which the subjects is too generally regarded. Since the Union in 1875 we have had no standing committee on psalmody. There is the Hymnal Committee, but its duties are restricted. That committee is not charged with the improvement and supervision of the service of song. Stronger as is the aversion of the increase in the number of standing committees and addition to the Schemes, the matter of congregational singing is sufficient importance to the well-being and prosperity of the Church, and to the increase of devotional feeling to justify the appointment of a committee to give special attention to the service of praise in our congregations. Such a committee would not require to appeal to the Church for financial aid. Its operations would not conflict with any of the Schemes by which the beneficence of the Church is elicited. The promotion of the object for which it might be instituted would tend to the prosperity of the Church, because it would be no sin to do so, it would make the services more attractive to the young people in all the congregations. The matter of improved congregational singing is worthy of the serious attention of the Supreme Court of the Church, and it is hoped that it will receive the consideration of the General Assembly that its merits deserve.

We have to thank the publishers, Messrs. Copp Clark & Co., of Toronto, for a copy of the 62nd annual issue of the Canadian Almanac. No intelligent Canadian can afford to be without this unique compendium of information about everything pertaining to the Dominion. Certainly it is indispensable to the business and professional man in city or country. 496 pp., 50 cents.

Happy is he who has learned to do the plain duty of the moment quickly and cheerfully, wherever and whatever it may be.

MAN NEEDS THE SABBATH.

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

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

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

Dr. Falconer, president of Toronto University, is quoted as saying that Canadians as a whole were clever, but they lacked in thoroughness. They were quick in perception, alert in mind, able to do almost anything they wished, but they took the risk of doing things in a half-performed way, and the necessity of thoroughness was one of the great lessons that could be taught to them as Canadian people. We have little doubt the Toronto president is correct in his view of the case.

We are haunted by an ideal life, and it is because we have within us the beginning and the possibility of it.—Phillips Brooks.

SPARKS FROM OTHER ANVILS.

Congregationalist: We believe that the family altar is not less essential to the wholesome life of the nation now than it was a century ago, but it needs a great revival of family religion to restore it to its rightful place.

Christian Advocate: The unity of the Christian world is already much more real and complete than most persons conceive. If we could but get the consent of our minds into one organization, and be content to be "one flock" as Jesus promised, instead of striving all to get into "one fold," the consciousness of our real unity would be of very great value in the work which the churches have to do.

Christian Intelligencer: The minister's home has this to distinguish it among other homes, that its chief aim, definitely and decidedly, is to serve Jesus Christ and the present age. Prayer and praise are as the breath of life to those within its doors. It is little wonder that the children of the manse, taught from infancy to aspire to high ideals, step out into the world of men and women to make the world better.

United Presbyterian: The righteous shall live by faith. All his activity as a rational, moral, religious being is determined by faith. The real, practical conviction which controls his life is not that which rests on knowledge, but that which rests on testimony. The testimony of God commands his attention, his affections, and calls forth his efforts. He walks as one walks who is led by the hand. He is not less confident or less safe; he simply acknowledges his dependence.

Lutheran Observer:—We may train ourselves into a spirit of hopefulness by keeping before us the being and character of God. This world and its affairs are not the sport of chance. They are not governed by remorseless law administered by no personal lawgiver. They move under the providential foresight and control of an Almighty God who lives and reigns in freedom, whose eyes run to and fro through the earth, who numbers the hairs of his peoples' heads, without whom not a sparrow fall eth to the ground.

Presbyterian Standard: Lack of oversight and training at home is fatal. The school, the ministry of the church, can not be relied on to arrest the evil, to compensate the loss of needed tuition at the hands of fathers and mothers in earlier years. The moral obliquity that the lack of discipline in home life proves, in many cases, can not well be characterized with exaggeration. The profoundest defect of modern life is that hardly anybody thinks. Civilization runs so fast and roars so loud that the dizzy brain of humanity can do nothing but dance the time of its maddening tune.

Christian Guardian: There are men and women who to-day are looking backward with undisguised disappointment and chagrin upon the past year. To them it has been one of apparent failure. The good seed has been sown, not without prayer, the laborer has spared no toil nor thought to secure the best possible result, and yet when he comes to tabulate his results, he finds but little that will lend itself to figures, and he feels as though his labor had all been thrown away. Why should we worry so? No loving deed or word is ever wasted. In the great economy of this universe provision has been made for the survival of the good, and all good deeds count somewhere. It is true we often write with invisible ink, but the record is not destroyed simply because it is unseen.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

TWO SIDES TO A STORY.

(By David Lyall.)

Old Cedar Laurie was nursing a gouty foot, rested high on a cushion to try and ease the twinges that from time to time caused a spasm to cross his face. In repose, old Cedar's face was not so ill-favoured, nay, it bore traces of the good looks that had once singled him out from his fellows and made him an object of interest to the women folks of Drylaw, and which had caused a flutter at a good many hearts when he rode into market in all the glory of his youth. Ah, but that was long ago, so long ago that he had almost forgotten it. His hand had been against every man and every man's hand against him so long that he had ceased to believe anything but evil of the human race. It was a spring day, and the sun lay softly, yet with a certain royal touch, on the broad lawns before the old house of Kimmerhame, lending a singular freshness to the two hoary old cedar trees which were primarily responsible for Cedar's name. His real cognomen was Peter, but it was a name never heard or seen save on legal documents and business letters which required proper signature. Of late there had been a good many such, for the estate of Kimmerhame had been undergoing considerable changes. The farms had been relet, some of them passing out of families that had held them for generations; but others had received their marching orders, the Laird refusing to grant a new lease, apparently out of wanton caprice. He was thinking of one of these places at the very moment when we see him first, a place on a bleak hilltop facing the Kimmer Water, where a displeasing sale was going forward, and where growing crops and cattle, beasts, and all the outhouse of a comfortable homestead was being sold to the highest bidder. The thoughts were not altogether pleasant, and when the Doctor was shown in upon him he turned to him with a growl.

"An hour late, Renton, and me lying here at your mercy. Where have you been?"

"I was on the Garthend Road, Laird, and turned in to see the sale. Yon's a melancholy sight, and I haven't got rid of the sorrow of it yet."

"Umph! What sort of prices ruled, eh?"

"I didn't stop to speir. The sight was enough for me," observed the Doctor shortly. "Well, what kind of a night have you had?"

"Bad. That stuff you gave me might just as well have been clear water going down my throat. You're falling off, Renton, in your doctoring. It's not near so good as it was, and unless there is some betterment in a day or two I must have a town's man to see me."

"Have fifty of them if you like," replied the Doctor tranquilly. "And every man and woman of them (they say there's a skilled woman-doctor practising in Charlotte square now; you might try her for a change) will tell you the same thing."

"Um! I'll not have any impudence from you, so shut up," said the Laird sourly, "and come and attend to your business."

The Doctor approached the tender foot, undid the bandages, and made his brief and almost futile examination, the patient muttering the while and occasionally making use of strong words.

"You had a glass of port wine to your dinner last night, Laird, I could almost bet my bottom dollar."

"Yes, I had, and to my lunch today as well, and I'll have another to my dinner this night and every other night I've a mind."

"Very well."

The Doctor gently adjusted the bandages again, shaking his head all the while. "It's useless me coming here Mr. Laurie; in fact it's sheer robbery of my time and your money, and unless you do what I tell you I'm not coming back."

"Yes, you are. I've heard that story before, Renton. So you went to the sale? You're just a prying old man, and should be attending to your doctoring instead of poking your nose into affairs that don't concern you."

"This concerns me a good deal, and there's a lassie there whose heart is broken the day, for she was born at Garthend, and when she goes out she'll never find another home."

"They've no business to feel like that, folk that pay a rent and are never up to time with it. Besides, I'm for none of that tribe on my land. I've never liked them."

The Doctor well knew why he had practised on that rolling stretch of the border country for well-nigh forty-years, and he and Kimmerhame had been boys together; but he did not want to go into that old story. He drew on his gloves, said abruptly he must go, and went, in spite of the protestations of the Laird. But no sooner had his high gig with the roan horse carried him out of reach of the windows than another caller arrived at Kimmerhame, coming on foot slantwise across the park and entering boldly by the front door.

The old servant, who knew her quite well by sight, shook his head when she asked for the Laird.

"I misdoot ye canna see him, Miss Katie. He's very bad the day, and there's nae living wi' him. The Doctor has just been here. Even he didna bide ten minutes in the house."

"Go and tell him I'm here," replied the girl quietly; "and say, too, that I can wait his pleasure, but that see him I must and will."

She sat down, her small proud head poised with dignity on her shoulders, her sweet face wearing at once a sad and determined look. Redpath, the Kimmerhame butler, went upstairs scratching his head; but when he came down again there was a weird smile on his lips.

"The Laird will see ye, Miss Katie. Will ye come up?"

She nodded, and followed him with light, fleet foot up the heavily-carpeted oak staircase, and stood quietly while he opened the door of the dressing room and beckoned her to come through to the room beyond. It was a very large, wide place, warm and bright and comfortable. The crabbed face of the old man seemed to strike the only jarring note.

"Miss Sinclair," said the butler loudly, and Katie stepped forward without a moment's hesitation.

"Come over here, young lady," said the Laird grimly. "I want to see your face as well as to hear your business."

"My business is quickly told, Mr. Laurie," she answered fearlessly. "I have come to tell you what I think of you, and to warn you that, though you have put the Sinclairs out of Garthend at last, you have not seen the end of them."

"Well, and after that, what then?" he asked almost facetiously, and his old eyes took in the fearless carriage, the

proud poise of the head, the clear, brave accents of her voice.

"My mother will sleep out of Garthend to-night, and in a few week's time, I suppose, there will be strangers in it, but you will never have peace nor comfort with them; and you will rue the day you turned us out."

"If Doctor Renten be right, I shall not have long to rue it, lass," he answered gravely. "Well, what next?"

"I came to warn you that if you persist in treating folk as you have treated us, the day will come when your name will be a byword in Drylaw, and when you will not have a single friend left to speak a good or a kind word of you."

"Well, that may easily be, but I'm not caring," he answered dourly and as if the thought amused him. "When did you ever hear that old Cedar Laurie was dependent on outside folks?"

She looked at him with a kind of steady wonder, which, after a moment, seemed to settle him.

"What are you thinking now?"

"Do you really wish to hear?"

"Yes. Now you've taken the trouble to push yourself into the house I may as well have my money's worth. What are you thinking now?"

"Well, I was pitying you. You are a poor, miserable old man."

He stretched forward on his couch, and his deep eyes under his shaggy brows glowered upon her.

"Did your mother send you here to say these things to me?"

"No, nor does she know I am here, but I said to myself and to my brother Walter that if we really had to go out of Garthend I should come here and tell you the truth."

"I'm not minding for the truth from you, but I should like to hear what your mother has to say about this."

"My mother says nothing, she only weeps."

"Well, see, lass, you can go home and tell her to go back in her mind five-and-twenty years—no, it will be nine-and-twenty in another month's time—to a day when she held old Cedar Laurie in the hollow of her hand. She played fast and loose with me, and it is for her sake I am a childless and a miserable old man in this house, that was made for warm family life. I swore then to have my revenge. And I have had it. Is it true that you leave Garthend with very little siller, and that it will be impossible for your brother to take another place?"

She listened in amazement to this strange speech, not knowing which end of it disturbed her most.

"Tell me," he repeated imperiously, "is it true that you have no siller, and that you will be cast penniless on the world?"

"Sir, you've no right to ask that. It is not what I came here to talk about. I only came to say that it is poor sport for an old man like you to harry people as we have been harried in Garthend, and then to put them out to find another home. I will go away now. I am sorry if I have said the wrong thing, and it seems to me that there is something here I don't understand." He smiled grimly, but almost immediately his face grew set again, this time in a strange sadness.

"Don't go yet. Come here and sit down where I can see your face. It's your mother's face, but there's something in your eyes that never was in hers. Tell me, have you ever heard that there are two sides to a story and always something

in the background of every life the outside world can't understand!"

"I believe that is true," she answered in a lowered voice, strangely compelled by his words.

"Well, hear mine. Once I loved you, mother, and she was pledged to me. She threw me over for another man, easily as a woman of her calibre can. It is what you would never do; you are made of different stuff. But it changed my whole life, it changed me, so now you can go back to Garthend, and when you're leaving it with tears or without you can lay part of the blame on other shoulders."

Katie Sinclair rose rather quickly to her feet, her face a little white and scared. She thought of the fretful mother at home, of her trying ways, her selfishness long drawn out, and a strange revulsion of feeling was hers.

"I'm sorry I came. I see now one should not always act on impulse. Good-bye, Mr. Laurie. I understand something now, and I will speak no more against you in Drylaw or out of it."

He suffered her to go with a last word.

"Come again to see me the day after to-morrow, and say not a word to your mother in the interval."

But the girl gave no promise. After she had gone old Cedar Laurie rang the bell and ordered his writing materials to be brought, and with his own hand wrote a long letter to the lawyers which brought them post-haste and in no small consternation to Dryland in the morning.

But no one, except perhaps Redpath, knew how it came about that the Sinclairs immediately they left Garthend found a shelter in another housestead on Cedar Laurie's estate.

And Redpath was too prudent to say anything except to the Doctor, with whom on occasion he would discuss the strange happenings in the thing men call life.

THOSE RESOLUTIONS.

A good start does not insure a good record throughout; but no good record was ever made without a good start—somewhere. Therefore we need not be afraid to make good resolutions. Good resolutions are often broken; but good resolutions are sometimes kept,—and one successfully kept resolution is more significant than a dozen broken ones. January is the best month of the year to make good resolutions—when it is January. And January is the best month to keep them, for if we can keep them through the first month, we can keep them through the twelve. Let us watch and pray over those resolutions we made on New Year's Day. If we made none, let us lose no time in making some now. God cannot use a man who will not hopefully make resolutions to do better. God can use men who have made and broken many such in the past; and He can and will transform all our losing efforts into winning efforts, when we have the courage and faith to keep on trying.—S. S. Times.

The man who possesses a passionate and revengeful temper is deprived of reason, and all that is great and noble in his nature is suppressed.

When alone, we have our thoughts to watch; in the family, our temper; in society, our tongues. We should endeavor to illustrate our devotions in the morning, by our conduct through the day.—Hannah More.

There is no funeral so sad to follow as the funeral of our own youth, which we have been pampering with fond desires and ambitious hopes, and all the bright berries that hang in poisonous clusters over the path of life.—Landon.

THE ROBIN'S FRIEND.

(By Edward M. Fuller.)

"Dear me!" said Mr. Fowler, awaking early one Sunday morning; "something is wrong with the robins." And springing out of bed, he went to the window.

It was about half past three, but it was quite light. Across the street the hill went steeply down to the street below, and the slope was wooded with tall maples.

Above one of these trees a large number of robins were flying frantically about, diving down at some object in the tree, then flying back, all the time screaming as if in great distress.

Mr. Fowler looked, and there in the crotch of the tree stood a crow. But it was not simply the crow that alarmed the robins; for right in that very crotch was a robin's nest, and the crow was eating either the eggs or the little ones—Mr. Fowler could not make out which. He would take a mouthful and as the robins screamed he would look up at them as much as to say "Well, what are you going to do about it? Do you suppose a crow is afraid of robins?"

Presently about half a dozen robins flew screaming away together, and after a few minutes' absence came back, still screaming, and with them came a king-bird. Now, you must know, crows are very much afraid of king-birds; they are fierce little fellows.

These robins came back screaming just as when they went away, and the crow paid not attention to them, but kept on eating, while the other birds were still scolding him. The king-bird made no sound, and the crow did not know he was coming.

All the robins flew at the crow more furiously than ever, but the king-bird dropped right down on the crow's back.

You should have seen the crow's surprise. How he hurried to get away from that tree! The king-bird drove him furiously, the robins following screaming until they were well out of the grove. Then they left the king-bird to drive the crow wherever he chose, while they returned to the ruined nest. After a time they became quiet, and Mr. Fowler went back to bed.

This incident really happened. Now, how do you suppose those robins made the king-bird understand their trouble, and persuaded him to come and drive away that robber-crow?

THE FAIRY BOOK.

In summer, when the grass is thick, if
Mother has the time,
She shows me with her pencil how a
poet makes a rhyme,
And often she is sweet enough to choose
a leafy nook,
Where I cuddle up so closely when she
reads the Fairy book.

In winter, when the corn's asleep, and
birds are not in song,
And crocuses and violets have been away
too long,

Dear Mother puts her thimble by in
answer to my look,
And I cuddle up so closely when she
reads the fairy book.

And Mother tells the servants that of
course they must contrive
To manage all the household things from
four till half past five,

For we really cannot suffer interruption
from the cook,
When we cuddle close together with the
happy fairy book.

—Norman Gale, in *Congregationalist*.

They who are unable to govern themselves are always desirous of governing others.

Falsehood always endeavors to copy the mein and attitude of truth.—Johnston.

ROSY CHEEKED BABIES.

Nothing in the world is such a comfort and joy as a healthy, hearty, rosy-cheeked, happy baby. Babies and young children can be kept in perfect health by giving them an occasional dose of Baby's Own Tablets, which will keep the stomach and bowels in perfect order. And when sickness comes there is no other medicine will cure the minor ills of childhood as speedily and safely as Baby's Own Tablets. Guaranteed to contain no opiate or poisonous drug. Mrs. M. Romard, Eastern Harbor, N.S., says: "I have used Baby's Own Tablets for the various ills from which little ones suffer, and find them a marvellous medicine. Thanks to the Tablets my baby now always enjoys the best of health." Sold by all medicine dealers or by mail at 25c a box from The Dr. Williams' Medicine Co., Brockville, Ont.

FOR INKY FINGERS.

A girl I know has made a wonderful discovery, which she thinks all other school-boys and school-girls should know, too.

"It's so needful, mamma," she says. "All boys and girls get ink on their fingers, you know."

"Surely they do, and on their clothes as well," said her mother.

"I can't get the spots out of my clothes, but I'm sorry when they get there," responded the girl. "I try very hard not to. But I can get the ink spots off my fingers. See!"

She dipped her fingers into water, and while they were wet she took a match out of the match safe and rubbed the sulphur end well over her ink spots. One after another the spots disappeared, leaving a row of white fingers where had been a row of inky black ones.

"There," said the girl after she had finished. "Isn't that good? I read that in a housekeeping paper, and I never knew they were any good before. I clean my fingers that way every morning now; it's just splendid!"

So some other boys and girls might try Alice's cure for inky fingers.—Harper's Round Table.

BOOKS.

I want books, not to pass the time, but to fill it with beautiful thoughts and images, to enlarge my world, to give me new friends in the spirit, to purify my ideals and make them clear, to show me the local color of unknown regions, and the bright stars of immortal truth.

I wish to go abroad, to hear new messages, to meet new people, to get a fresh point of view, to revisit other ages, to listen to the oracles of Delphi, and drink deep of the springs of Pieria. The only writer that can tell me anything of real value about my familiar environment is the genius who shows me that, after all, it is not familiar, but strange, wonderful, crowded with secrets unguessed and possibilities unrealized.

The two things best worth writing about in poetry and fiction are the symbols of nature and the passions of the human heart. I want also an essayist who will clarify life by gentle illumination and lambent humor; a philosopher who will help me see the reason of things apparently unreasonable; a historian who will show me how peoples have risen and fallen; and a biographer who will let me touch the hand of the great and the good. This is the magic literature. This is how real books help to educate us in the school of life.—Henry Van Dyke, D.D.

Let us endeavor to commence every enterprise with a pure view to the glory of God, continue it without distraction and finish it without impatience.—Faith and Works.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Rev. C. W. Nicol, of Erskine Church, commenced a series of Sunday school sermons on "Practical Peeps into the Book of Revelation." The second of the series, "A Message to the Church," will be given next Sunday evening. Mr. Nicol has taken hold of the work in this important field with much vigor, and all the activities of the congregation are in full operation. At the evening services, especially, it is necessary to go early in order to get a seat.

The annual meeting of the MacKay Church Ladies' Aid Society was largely attended, with Mrs. Gerard in the chair. All the reports were of an encouraging nature. The sum of \$325 was raised by the members during the year, \$100 of which was voted to the building fund of the church. The following are the officers for the ensuing year: Honorary President, Mrs. P. W. Anderson; President, Mrs. William Gerard; Vice Presidents, Mrs. E. B. Holt, Mrs. A. McGinnis, Mrs. R. Ralph; Secretary, Mrs. A. C. Gordon; Treasurer, Mrs. F. English; representatives to the Perlev Home, Mrs. B. Slinn, Mrs. F. English, Mrs. J. McLeod; convener reception committee, Mrs. Anderson; convener refreshment committee, Mrs. Slinn. Regret was expressed at the absence, through illness, of Mrs. A. C. Gordon, and the hope was expressed that she would soon be restored to wonted health.

HAMILTON NOTES.

Rev. H. Dallas Cameron, who a few years ago was settled at Allandale, is the latest accession to the ranks of Hamilton Presbyterianism. Mr. Cameron has taken charge of Knox Mission.

At last meeting of Presbytery, held in Westminster Church, a committee was appointed to enquire into the question of giving religious services to the Armenians of East Hamilton, of whom there are so many.

The temperance agitation so vigorously carried on during the past two months resulted in the return of enough temperance men to the council chamber to hold the balance of power. A substantial reduction of licenses is the first step expected. Some of the saloon keepers by their disregard of law in the past have been simply knifing their own throats.

The formal opening of St. Giles' Church in the south-eastern part of the city took place on Sabbath, Jan. 10th. Special services were held, Rev. Dr. Hossack, late of Deer Park church, preaching morning and evening to crowded congregations. On Monday a reception was tendered Rev. J. B. Paulin, the pastor, felicitous addresses by his fellow-ministers and others being given.

The Rev. A. Hamilton Ross, who was recently appointed United Free Church minister to the new aluminum works settlement in the rugged Highland region of Kinlochleven, could not obtain a manse, but, undaunted, bought a 20 ft. yacht, and, single handed sailed her round the Clyde and used the craft as his home. Mr. Ross is evidently the kind of a man who would make a successful "sky pilot" in our great West.

EASTERN ONTARIO.

Rev. D. D. Millar, of Hawkesbury, has received a unanimous call to Bond Head, in Barrie Presbytery.

Rev. Dr. MacLean, of Avonmore, has tendered his resignation, much to the regret of the congregation.

Brother (Rev.) J. U. Tanner, of Lancaster, has been elected S. W. of Lancaster Lodge, No. 207 A. F. and A. M., G.R.C.

Rev. J. U. Tanner, B.A., spent New Year's Day with his parents, Rev. Charles Tanner and Mrs. Tanner, Windsor Mills, Que.

Rev. D. S. Stewart, B.A., of Alexandria, took the services at Dalhousie Mills preparatory to Communion last Friday morning.

The lecture at Pickering by Rev. A. Logan Gergie, of Toronto, on "Scottish Wit and Humor," was a great treat, and realized about \$70.00.

Rev. Wm. McInnes, son of Mr. Alexander McInnes, supplied the pulpit of Knox Church, Vankleek Hill, on a recent Sunday.

Rev. S. A. Woods, of Metcalfe, preached anniversary sermons in St. John's Church, Cornwall, the Rev. N. H. McGillivray, taking the services at Metcalfe.

Mr. and Mrs. Matheson and family, of Summerstown, entertained the young people of Salem congregation at the manse. There was a representative gathering, and a very enjoyable evening was spent.

It is expected that the re-opening services of Zion church, Carleton Place, will be held on the 17th. The finishing touches are now being put on by the painters, and the pews will be put in this week. The outside work cannot be finished until next spring.

Rev. John Pate, B.A., of Thessalon, is unanimously called to Knox Church, Lancaster. Messrs. A. A. McLennan and George Wightman were appointed to represent the congregation at the Presbytery meeting to be held at Vankleek Hill on Thursday, Jan. 21.

Mrs. John D. McMillan, of Lochiel, who recently resigned the secretaryship of the W. F. M. Auxiliary, Kirkhill, has been presented with an appreciative address and a certificate of Life Membership, in slight acknowledgement of her long, faithful and useful services in the auxiliary.

St. Andrew's, Sherbrooke, Que., have been disappointed in the result of their first effort to secure a pastor, their call having been declined. A new list is in preparation. Applications for hearings should be addressed to Mr. J. P. Watson, chairman of the supply committee, Sherbrooke, or to the Rev. H. Carnichael, Richmond, Que., moderator of session.

The largely signed call from Blakeney and Clayton to Rev. D. M. MacLeod, recently of Billings' Bridge, has been sustained by the Renfrew and Lanark Presbytery, and should he accept his induction will take place on 14th inst. Rev. R. Young, Pakenham, will preach the sermon, Rev. Orr Bennett will address the minister and Rev. C. H. Daly the congregation.

In Belleville, on New Year's Eve, a deputation of John street church people, consisting of Messrs. W. C. Springer, R. Tannahill and D. S. Thornton, waited upon the pastor, the Rev. A. H. Drumm, and presented him with a purse containing one hundred dollars in gold. Mr.

Drumm, who was completely taken by surprise, in fitting terms expressed his appreciation of the gift.

The death is announced at Whitby of Mr. David Ormiston, B.A., in the 76th year of his age. He was a brother of the late Dr. William Ormiston, and a solicitor by profession. Mr. Ormiston always took an active interest in Church matters and, in recognition of his long, able and faithful labors as an elder, his co-presbytery elected him moderator of the Whitby Presbytery several years ago.

The annual meeting of St. Andrew's Church, Scotch Bush, was held a few evenings ago and revealed a satisfactory condition of things—a good increase in contributions to the schemes of the church in spite of the failure of crops. At the close of the meeting the pastor, (Rev. A. Mackenzie, of Douglas), was presented with a short appreciative address and a well filled envelope.

At a cost of \$4,000 a pipe organ has been installed in St. Andrew's church, Renfrew. The formal opening took place on Tuesday evening, Prof. Dorey being present from Ottawa to play and a large congregation hearing him. Miss Morgan, the church organist, also played and there were vocal solos by Mrs. Young of New Liskeard and Mrs. Hamilton, of Renfrew.

Rev. W. D. Reid, B.D., of Taylor Church, Montreal, preached anniversary sermons in St. Paul's Church, Smith's Falls, last Sunday. His interesting, earnest and practical discourses were greatly appreciated by large congregations. On Monday Mr. Reid also read a paper at the Smith's Falls Ministerial Association, on "The Teachings of Jesus on the Industrial Order of the Day," and the same evening he lectured on his "Travels in the Old Land."

On Tuesday, January 19th, there will be a Conference and Luncheon held in the Town Hall, Carleton Place, in the interests of the Laymen's Missionary Movement. Four speakers of note, viz., Messrs. Parkinson and A. E. Armstrong, of Toronto, and Messrs. J. A. Machedo, president of the American Bank Note Co., and F. H. Gisborne, of the Finance Department, Ottawa, will deliver the after-luncheon addresses. It is expected that this meeting will result in a greatly increased interest in this movement, not only in Carleton Place but throughout the large and important Presbytery of Lanark and Renfrew.

WESTERN ONTARIO.

Rev. S. H. Gray, of Dundas, has been elected moderator of Hamilton Presbytery.

Rev. David Smith, of Conn., conducted anniversary services at Cedarville last Sunday.

Hamilton Presbytery sustains a call from Dunville to Rev. E. C. Curry, B.A., of Sarnia. Stipend \$1,000 and four weeks' holidays.

The Gordonville church, recently opened by Rev. T. D. McCullough, of Harrison, is a spacious edifice of 36x50, built of Milton red pressed brick with an airy stone basement. A very pretty little spire adds much to the general appearance of the structure.

Anniversary services were held in St. James' church, Yarmouth, on Sunday, 3rd inst. Rev. A. Blair, B.A., of Nassagaweya, preached at 11 a.m. and 7 p.m. On Monday evening a musical and literary entertainment of a high order was given. Revs. Dr. McCrae, of Westminster, and E. Leslie Pidgeon, of St. Thomas, were among the speakers.

ALEXANDER BARTLET HONORED.

After serving the city of Windsor in various capacities for half a century, Mr. Bartlet was not allowed to go into the quiet of private life without receiving distinct marks of hearty public approval from his fellow citizens. Feeling the burden of advancing years he had just resigned as Police Magistrate when he was invited to the city hall and presented with a beautifully engrossed address, read by Mayor Wigle, in which his public service was properly set forth. The address was accompanied with a purse containing \$200 as a slight expression of the popular esteem. In his reply Mr. Bartlet threw many interesting sidelights on Windsor's past municipal and social life. An eloquent tribute was paid the retiring magistrate by Hon. Speaker Sutherland, who touched on Mr. Bartlet's connection with the evolution of Presbyterianism in Windsor. The church owed a great debt to his zeal and self-sacrifice in its upbuilding in all its branches, chief among these being the Sabbath school. Speeches were also made by Mr. A. H. Clark, County Attorney Rodd and Judge Mickle, who all spoke in the highest terms of Mr. Bartlet as a citizen and magistrate. Judge Mickle remarking that Mr. Bartlet was known to him if not in person at least in reputation. The name of Windsor's magistrate had reached even Bruce county, where he came from. When I heard that he was a Presbyterian elder and Sabbath school worker, I had the secret of Mr. Bartlet's fidelity.

Rev. J. C. Tolmie, the magistrate's pastor, was the last speaker. It was a fine thing, he said, to find that so many should recognize his merits as a public man. The people evidently had a clear apprehension of his true worth and loyalty to duty. Mr. Tolmie touched feelingly on Mr. Bartlet's service to St. Andrew's, of which he was a pillar in the fullest and highest sense. It was sad to see a man lay aside his work and say farewell to the public, but the reputation that he had done well would bring him infinite satisfaction, and give to his gray hairs a crown of glory. During all these years his life had been a daily sermon to his fellows.

OBITUARY.

The death occurred Monday of last week at the residence of his son-in-law, Rev. A. G. Cameron, City View, of David MacLaren, senior. The deceased, who was 87 years of age, was born in Richmond, Ontario. He was engaged in the lumber business in the Ottawa valley for a number of years and then became a general merchant at Fitzroy Harbor. While there he was for a time reeve of the township and was a well known resident of the neighborhood. Some years ago he retired from business and had of late resided at City View with his daughter, Mrs. Cameron. He leaves a widow and three children, Mrs. (Rev.) A. G. Cameron, daughter; William MacLaren, Brockville, and J. Lorne MacLaren, of Vancouver, sons. Two brothers, Rev. William MacLaren, ex-principal of Knox college, and Rev. Alexander MacLaren of Hamilton also survive. The deceased was also a brother of the late James MacLaren of Buckingham. He was a Presbyterian in religion. Deceased was a most estimable character and was greatly respected.

Sir A. Conan Doyle, speaking at a bazar on behalf of Dr. Barnadoe's Homes at Tunbridge Wells, suggested the establishment of agricultural colleges for poor boys, and that instead of lads being sent away from England hundreds of boys should be placed on the thousands of acres of uncultivated land, and receive a sound farm training, to the great benefit of themselves and the country.

THIS APPEAL IS TO YOU!

The Hospital for Sick Children

REMEMBER That Every Sick Child in Ontario Whose Parents Cannot Afford to Pay for Treatment is Treated Free.



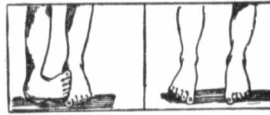
SICK BUT NOT NEGLECTED.

The Hospital is not a local institution, but provincial. The sick child from any place in Ontario, who can't pay, has the same privileges as the child living in Toronto. The Hospital had last year in its beds and cots 1,245 patients—368 of these were from 241 places outside of Toronto. Seventy-five per cent. were children of poor people who could not afford to pay.

This Charity appeals to fathers and mothers of Ontario for funds to maintain the hundreds of sick children that it nurses every year. Since its foundation the Institution has treated 14,458 children. 10,800 of these were unable to pay and were treated free.



HAPPY WITH HER DOLL.



BEFORE. AFTER.
There were 51 cases of club feet treated last year.

If you know of any child in your neighborhood who is sick, or has any deformity, send the parent's name to Secretary.



The Hospital's Cry is not for itself, but for the Children, as your Dollars go not to the Hospital but to the Children.
Please Send Contributions to J. Ross Robertson, Chairman, or to Douglas Davidson, Sec.-Treas., The Hospital for Sick Children, College St., Toronto.

BRITISH AND FOREIGN.

A lady teacher of domestic science laments that in large factory towns they have great difficulty in getting young girls to attend cookery classes in the evenings. They generally prefer to make dresses.

A bottle of whiskey was recently sold for £30 at Okahune, New Zealand, which is 40 miles from the nearest saloon. One man bought two large "nips" for \$5 each, and the remaining contents of the bottle were put up for auction and knocked down for \$20.

The Irvine and Kilmarnock United Free Presbytery agreed to recommend that a method should be devised by the church by which ministers of over five or seven years' standing should be placed on a register and preach in rotation for vacant charges.

TRIBUTE TO A WORTHY MAN.

(The News.)

Kenneth Urquhart, the grand old man of the First Presbyterian church and, for that matter, of Chatham, was fittingly honored by that congregation on Thursday evening of last week on the occasion of his ninetieth birthday.

The Sunday school room of the First church was the scene of a large and representative congregational gathering on Thursday evening for the purpose of congratulating Mr. Urquhart and his good wife on the notable anniversary. The room was crowded to its utmost capacity. For nearly 64 years Mr. Urquhart has been a resident of Chatham, and during that time a loyal citizen, prominent in all good movements, and an active worker in the First church.

The evening's proceedings were opened with prayer by Rev. Mr. McGillivray, after which that gentleman called on Fred Stone to act as chairman. The chairman's address was followed by some reminiscence remarks on pioneer days in Chatham by Peter McKellar, who incidentally paid a high tribute to the leading part which Mr. Urquhart played in the life of the municipality, even at that early day.

Congratulations from St. Andrew's session were presented by Rev. Dr. Batisby, the pastor.

On behalf of the session of the First church, Col. Rankin read an address of congratulation to Mr. Urquhart, a copy of which is to be engrossed and presented to that gentleman. This was responded to by a few brief and appropriate remarks from Mr. Urquhart himself, who, despite his ninety years, still shows every evidence of unimpaired mental and physical activity.

All present then shook hands with and extended warm congratulations to Mr. and Mrs. Urquhart. Dainty refreshments were then served, a feature being a handsome birthday cake with one candle for each of Mr. Urquhart's ninety years. During the evening musical numbers were given by R. W. Angus and Mrs. (Rev.) MacGillivray.

MONTREAL AND QUEBEC.

St. Andrew's congregation, Huntingdon, has called Rev. J. B. MacLean, B.A., at present acting pastor of Chalmers church, in this city.

Rev. H. Carmichael, of Richmond, has been visiting Sherbrooke, where he conducted services in St. Andrew's church in connection with the week of prayer.

In the absence of Rev. W. D. Reid, at Smith's Falls, Rev. Dr. Warriner and Rev. Dr. Mowatt were the preachers, morning and evening, respectively, in Taylor church.

General regret is expressed at the illness of Rev. Dr. Fleck, of Knox church. He is confined to his home from an attack of laryngitis, and has been advised to keep to his bed for a few days.

Rev. Dr. Pringle is on his way to the West. His brief stay in Sydney, says the Presbyterian Witness, was much enjoyed, not only by the people of St. Andrew's, but by all classes.

The induction of Rev. R. W. Dickie, of Brandon, Man., as minister of Crescent Street church will take place on the 22nd inst. He will succeed Rev. John MacKay, D.D., now principal of Westminster College, Vancouver, B.C.

The Earl of Shaftesbury, who has been singing in London for charity, refused an offer of £1,000 for each of twenty guaranteed appearances in America. He has an excellent tenor voice.

On the Milton night at the Manchester Literary Club there was a visitor present who could recite from memory the whole of Milton's poems, including the "Paradise Lost," "Paradise Regained," "Comus," and all the so-called minor pieces.

HEALTH AND HOME HINTS.

Add a pinch of soda to water in which fresh-out flowers are put and they will keep longer.

Do not stretch table linen, but iron while damp, and press until quite dry; otherwise it will be too limp.

There is no better filling for needle and pin cushions than sheep's wool, as its oily qualities prevent the needles from rusting.

Many millions of pounds weight of currants are used annually in the making of bread, and the demand for this most wholesome and nutritive food is still on the increase.

Holiday Nut Cake—Two and a half cups sugar, one of butter, three and a half of flour, one of sweet milk, five eggs, one pound seeded raisins, one-half pound citron, one-half of a lemon peel, one-half of an orange peel, one pint hickory nut meats, one nutmeg, two teaspoons baking powder.

Suet Padding—Equal weight (half a pound) of suet, bread crumbs, fruit and flour, one tablespoonful of cornflour, a little salt, a teaspoonful of baking powder, sufficient milk to bind it. The suet should be chopped very fine. Steam for at least two hours.

Ottawa Pie—Line a pie-dish with layers of nicely-boiled macaroni; then slices of cooked veal or other white meat, grated Canadian Stilton cheese, a little cayenne pepper, salt, and finely-chopped onion. Pour in sufficient milk or cream to moisten the whole. Cover with short crust, and bake thoroughly. Serve when cold, turned out of the pie-dish. The remains of a boiled fowl also make up well in this pie.

A nice way to prepare a very light lunch for an invalid (and to be taken with a cup of weak tea) is to toast three milk crackers, then pour boiling water over them, draining it off immediately, spread jam or marmalade over them, and pile them up, set them into the oven while you make the tea, and take both into the sick one, and it will prove appetizing and refreshing, if unexpected.

Fruit Turnovers—Any good paste will answer for these, but if you have some puff paste at hand the turnovers will be more delicate. Cut into rounds the size of a sauce plate, put a spoonful of strawberry preserves on one-half of the paste, add small pieces of butter, wet the edges with cold water, fold over and press firmly down, brush with milk and bake in a quick oven. Sift powdered sugar over them while warm.

Cornmeal Muffins—One pint of cornmeal, one pint flour, one tablespoon sugar, one teaspoon salt, two teaspoons baking powder, one tablespoon butter, two eggs, one pint milk; sift together cornmeal, flour, sugar, salt and powder; rub in the shortening, add eggs beaten and milk; mix into batter of consistency of cup cakes; muffin pans to be cold and well greased; then fill two-thirds. Bake in hot oven fifteen minutes.

The following is clipped from the London "Times." It is well worth remembering to try in case of emergency: When a splinter has been driven deeply into the hand, it can be extricated without pain by steam. Nearly fill a wide-mouthed bottle with hot water; place the injured part over the mouth and press it slightly. The suction will draw the flesh down, and in a minute or two the steam will extricate the splinter and the inflammation together.

"Can you tell me what steam is?" asked the examiner.

"Why, sure, sir," replied Patrick, confidently. "Steam is—why—er, it's wather thot's gone crazy wid the heat."—Tit-Bits.

SOME LITTLE PAPER MAKERS.

Perhaps, in your out-of-door rambles, you have visited a great paper mill on the bank of some river, and have seen the different processes by which logs of wood, floated down stream, are ground to pulp, and made into different kinds of paper. It seems very wonderful that the very paper you are reading now was once growing in a forest; yet long before the paper mill was built, little creatures no larger than a honey-bee were busy at work, making paper out of wood. Can you guess who they were? You know them very well; and if you are a country boy or girl, you may often have helped to destroy the work they so patiently accomplish.

In fall when the leaves are gone from the trees, look among the golden-rod, in clumps of bushes, or even the low limbs of trees, and you will find deserted hornets' nests. In summer these nests are like a camp of savages; but in the fall the hornets die, all but a few mother wasps, who seek shelter somewhere through the winter. Then you may examine the nests, and you will find they are made of paper. The hornet is a paper-making wasp; it gnaws the wood from weather-beaten buildings and trees, chews it into pulp, spreads it out thin to dry, and there is the tough, gray paper, ready for its building. Watch a hornet when it lights and see what it does.

Each hornet's nest is begun by a single mother wasp, who builds it as large as a walnut. Like the bees, the young hornets are nearly all workers. They are well-behaved children, and all stay at home to help with the younger babies. As the family grows, all take a hand in building the nest larger and larger, till it becomes a very roomy home indeed, with more rooms than you would wish to count.

The yellow-jacket is a paper-maker, too; but he makes his paper from rotten wood, and builds his nest in a hole in the ground.—Selected.

THE MOUNTAINEER'S OXEN.

A lecturer, riding down one of the rough mountain roads of Kentucky, observed a farmer plowing the rugged hillsides with four oxen, to which he was shouting vociferously, "Hi, thar! you Methodis'—Baptis'—Cambellite—Presbyterian, g'lang tharr!"

Much astonished, he called the mountaineer to the fence and inquired, "Why do you call your oxen by such peculiar names?"

"Why, stranger," said the mountaineer, "them was the fittestest names I o'd git. This yer Methodis', now, is a good critter an' a willin' worker, but ever' onst in a while he has to jump up and down an' bawl. That ar Baptis' is a pow'ful strong beast, but whenever he comes to a pool o' water he allers wants to lay down in it. That ar Cambellite is an A-number-one feller, an' does an' honest day's work, but he's the stubbornest, contraistest critter that ever lived. An' this Presbyterian, he's the stiddest one in the hull lot. I can depend on him to keep them all together, but he's so stuck on hisself that all the rest on 'em jes naterally displeas him."

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

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DISEASE COMES THROUGH THE BLOOD

To Cure Common Ailments the Blood Must Be Made Rich and Red.

Nearly all the diseases that afflict mankind are caused by bad blood, weak, watery blood poisoned by impurities. Bad blood is the cause of headaches and backaches, lumbago and rheumatism, debility and indigestion, neuralgia and other nerve troubles, and the disfiguring skin diseases like eczema and salt rheum that show how impure the blood actually is. It is no use trying a different medicine for each disease because they all spring from one cause—bad blood. To cure any of these diseases you must get right down to the root of the trouble in the blood. That is just what Dr. Williams' Pink Pills do. They make new, rich blood. That is why they cure these diseases when common medicines fail. Mr. Henry Baker, Chipman, N. B., says:—"About a year ago I was so weak and miserable that I thought I would not live to see spring again. I could neither work, eat nor sleep. My blood was in a terrible condition. My entire body broke out with pimples and small boils that would itch and pain and caused me great trouble. I went to the doctor and tried several medicines but to no effect. I was almost in despair when one day a friend asked me why I did not try Dr. Williams' Pink Pills. I decided to try them and took altogether eight boxes. By the time I had finished them I was like a different man. They not only purified and enriched my blood, but built up my whole system and I have not had a pimple on my flesh nor a sick day since."

To enrich the blood you must get the genuine Pills with the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around the box. Sold by all medicine dealers or by mail at 50c a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

SPARKLES.

"I heard your boy at college broke his leg."

"Yes, he's in great luck."

"Inack!"

"Sure. He won't be out of the hospital until the football season is over."

Editor—"Dr. Emdee has sued us for libel."

Assistant—"What for?"

Editor—"I wrote, 'The Doctor took the patient's pulse before he prescribed for him,' and the intelligent compositor set it up 'pulse.'"

Several men were talking about how they happened to marry.

"I married my wife," said one, "because she was different from any other woman I had ever met."

"How was that?" chorused the others. "She was the only woman I met who would have me!"

A clergyman, while walking along a country road in Ireland, saw a man breaking stones and kneeling to get at his work better. "Ah, Pat, I wish I could break the stony hearts of my hearers as easily as you are breaking those stones," said he. "Shure," says Pat, "p'rape yer riverence don't work on yer knees!"

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4.40 p.m.	Toronto	6.80 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.85 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.00 p.m.	Buffalo	8.25 a.m.

Trains arrive at Central Station
11.00 a.m. and 6.35 p.m. Mixed
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daily except Sunday. Leaves 6.00
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plete Handbook for the Brotherhood
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God and the Church. Its most noticeable feature
was not size, though it was larger than the Gen-
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It was the spirit of earnest determination to do, and
find out how to do better the work of the Church."
Herald and Presbyter.

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LINDSAY SECTION.

NOTICE TO CONTRACTORS;

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

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

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

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

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

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

The lowest or any tender not necessarily accepted.

By Order,

L. K. JONES,

Secretary.

Department of Railway and Canals,
Ottawa, 17th October, 1908.



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

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

By Order,

NAPOLEON TESSIER,

Secretary.

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

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

500 ACRES

IN NURSERY STOCK

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

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of the United Free Church College, Glasgow, the author of "The Death of Christ," "Studies in Theology," and other well-known books, has just completed a most important theological work upon which he has long been engaged. In its pages he purposes to show that the Gospel may be justified by appeal to Jesus. Christianity, as the New Testament presents it, is often alleged to be discredited by such an appeal. The historical Jesus, so far as we know Him, does not, it is asserted, supply a real basis for historical Christianity. "What I have written," writes the author "is not meant to be apologetic in any unscientific sense, but I believe it amounts to a proof, in view of all the legitimate results of historical criticism, that the allegation in question is unsound."

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By the Rev. Prof. JAMES DENNEY,
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The LIVING AGE CO.
6 BEACON STREET BOSTON, MASS.



Synopsis of Canadian North-West.

HOMESTEAD REGULATIONS

* NY even-numbered section of Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 8 and 28, 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 situate. Entry by proxy, may, however, be made at any Agency on certain conditions by the father, mother, son, daughter, brothers or sister, an intending homesteader.

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

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



Department of Railway and Canals

DOMINION CANALS

Notice to Dealers in Cement

SEALED TENDERS, endorsed "Tender for Cement," will be received by the undersigned up to 16 o'clock on Friday, the 29th January, 1909, for the supply of some 100,000 barrels of cement more or less, required for the construction and maintenance of the various canals of the Dominion, and to be delivered in such quantities, at such places and at such times as may be directed.

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

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

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

By Order,

L. K. JONES,

Secretary.

Ottawa, 24th December, 1908.

Department of Railway and Canals,

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