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Dominion Presbyterian

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OTTAWA

WEDNESDAY, DEC. 29, 1909.

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LOOKING FORWARD HOPEFULLY.

BRITISH WEEKLY.

Oh, sad and sweet are the thoughts that come
As the Old Year fades and dies;
But springing up from its ashes old
New Flames of hope shall rise.

Spend not the moments in vain regret
For the days that lie behind;
The future days hold treasures rare,
And they who seek shall find.

So leaving the Old Year with its deeds,
With heart and purpose true,
Accept the New Year as a gift
That God hath sent to you.

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At Toimie's Corners, Eoxborough Township, on Dec. 5, 1909, the wife of Robert MacIntosh, of a daughter.

At Milton, Ont., on Dec. 20, 1909, to Mr. and Mrs. Arthur C. McBride, a son.

At Oshawa, Ont., on Dec. 20, 1909, the wife of T. W. G. McKay, M.D., a son.

At 134 Albany avenue, Toronto, on Dec. 21, 1909, to Mr. and Mrs. W. R. Tait, a daughter.

At 331 Berkeley street, Toronto, on Dec. 19, 1909, to Mr. and Mrs. W. E. Macpherson, a daughter.

MARRIAGES.

At Guelph, on Dec. 16, 1909, by the Rev. R. J. M. Glassford, Margaret, third daughter of the late Robert Forbes, to Mr. Z. A. Hall, of Preston, Ont.

At Toronto, on Dec. 15, 1909, by the Rev. Dr. Nell F. G. Hayward to Helen Card-Gordon.

At the residence of the bride's mother, Glen Roy, by Rev. J. B. MacLeod, Mar-Intown, William Clark Second Concession of Charlottenburg, to Annie, daughter of Mrs. A. McRae.

DEATHS.

At Williamstown, on Dec. 15, 1909, by Rev. A. Govan, James Irvine to Miss Maxine Young, daughter of the late George Young, all of the South Branch.

Suddenly, on Sunday, Dec. 19, Donald Gunn, in his 67th year.

At 194 Rusholme road, Toronto, on Monday, Dec. 20, 1909, Harriet, wife of Alexander Rankin.

On Dec. 14, 1909, at the home of her sister, Mrs. Jos. Arthur, Mary (Maude) MacKinnon, youngest daughter of the late Archibald MacKinnon, Caledon, Ont.

On Dec. 20, 1909, Gwenllan, beloved wife of Gordon Crozier, Manager Canadian Bank of Commerce, Ponoka, Alberta.

On Dec. 20, 1909, at his late residence, 256 Sumach street, Toronto, Matthew Dale, in his 80th year.

At the manse, Moose Jaw, Sask., on Dec. 8, 1909, by Rev. S. MacLean, Robert Thomas Whieslie, formerly of Cornwall, to Miss Annie Adeline Muir of Moose Jaw.

At lot 21, Fifth Concession of Lechiol, on Nov. 23, 1909, Margaret McIntosh, wife of John McHillivray, aged 80 years.

At Lagan, on Dec. 10, 1909, Angus McMillan, aged 89 years.

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PRINCIPAL

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NOTE AND COMMENT

It is now a year and a half since the sale of liquor was prohibited in Georgia. Liquor men prophesied financial injury. The report of the assessors for the year 1909 shows that the taxable property in the State is \$725,867,000. This is an increase over the previous year of \$3,242,000.

It is said that there are about 2,600 Jewish lawyers and 1,000 Jewish physicians in New York City. Jews own some of the greatest daily papers in the United States such as the Philadelphia Public Ledger, the New York Times, World, and Press, the St. Louis Post-Dispatch, and the Chattanooga Times.

Dr. Wilbur F. Chapman and Mr. Charles M. Alexander have closed their work in Australia, and are now in China. On their way thither they stopped at Manila for several days and conducted seven services. Beginning at Hong Kong, the evangelists propose to make stops at Shanghai, Canton, Nanking, Hankow, and Peking.

The Bishop of Worcester, speaking at Hammersmith, to a gathering of schoolgirls, remarked that the girl of old—sweet she may have been, who was well drilled in propriety and make an antimacassar, and, if she was to be accomplished, to play one of Strauss's waltzes—had disappeared, and on the scene had come a girl who swung her arms, played hockey, and called her male friends by their Christian names, and said they must run equal for the future.

Turkey has stepped into the world procession with a parliament and constitution of her own. The new parliament is proving that it means to be of some use to the people. It has appointed civil engineers to build dams in the ancient land between the Tigris and Euphrates Rivers, which will make it possible to irrigate three million acres of land. This is Mesopotamia, a land that once was the seat of the great empire of Babylon, and that needs only water to make it once more a thriving, busy country.

A pathetic story that comes from China gives an illustration of how medical missions prepare the way for the advance of Christianity. A military graduate was successfully treated for a cataract at the mission hospital in Hankow. As he returned to his home forty-eight other blind men gathered about him, and begged him to lead them to the wonderful foreign doctor. So this strange procession of blind men, each holding on to the other's rope, walked for 250 miles to Hankow, and nearly all were cured. One, who could not be cured, received, while in the hospital, the better gift of spiritual healing.

The Protestant Christians in Japan now number seventy-five thousand, with many more allied to them by conviction if not by confession. The number of men ordained to the ministry is more than five hundred; the number of students preparing for the ministry more than two hundred. There are nearly two hundred congregations financially independent and paying the salaries of their pastors; more than five hundred that are not yet entirely independent; and nearly a thousand others not yet organized as churches. There are nearly twelve hundred Sunday schools, with nearly ninety thousand teachers and scholars. The contributions of the churches last year were 260,000 yen (about \$130,000).

"All the Christian churches in England have only been able to raise \$15,000,000 this year," said the Bishop of Durham in a sermon at Westminster Abbey, "while \$750,000,000 has been spent on drink."

We are glad to see the statement that the Y.M.C.A. all now shows a membership in North America of almost half a million members and owns \$2,800,000 in property. There are nearly 2,000 associations, and 200,000 of the members are still in their minority. Best of all, 92,000 are students in Bible classes and 47,000 enrolled in night schools or other educational work of the Association. All honor to the Y.M.C.A. and the strong, earnest and competent Christian men and women who have given to this splendid organization so much of their time, labor and wealth.

Very generous recognition of the eminent qualifications of Dr. George Adam Smith for the post of Principal of Aberdeen University is made in the current issue of "Life and Work," the official magazine of the Church of Scotland. The announcement of his appointment, it says, "has been received with great satisfaction in the Church of Scotland. Born and bred in the Free Church, Dr. Smith has never been a partisan. He has travelled widely and met too many men to cherish the mind of the sectary. His friends are wherever a generous and genial mind meets recognition."

"Beer. It appears, from the United States Consul Iff's, of Nuremberg, Bavaria, is responsible for the poverty of the average middle class German families," declares a special Associated Press despatch from Washington, October 23. According to Consul Iff's report, an investigation showed that almost ten per cent. of the average income of each family went for beer, while data from 852 families showed an average annual deficit of \$9.99 to each family, the average annual earnings per family being \$521.70, the average expense \$531.69. These facts which are detailed in the Daily Consular Reports for Saturday, October 23, also state that "practically the entire income of the better paid wage earner must be paid out for food and the actual necessities of life. Nothing is left either for savings or for purposes of culture, books, art, etc." Thus is personal liberty stabbed in the house of its friends and in the very citadel of its supposed strength!

The work of our women missionaries among the women of the countries where they are stationed is of greatest importance, says the Missionary, published in the interest of the women of the Presbyterian Church South. Among the women of the Orient no country is woman so much secluded as in Korea. At all the stations our women missionaries are actually engaged in work among the women, giving especial emphasis to the training of the few who can read, that they may teach other women who cannot. The women in all mission lands are best reached through women. In the Bible training classes for women, the instruction given to teachers in preparation for the Sunday school, the women's prayer meetings, the visitation from house to house, the Christian instruction given in the day schools and in the encouragement of the visits of the women to the homes of the missionaries, our faithful women are doing a quiet, but at the same time a large work. A Christian home in heathen lands is an abiding and powerful testimony for Christ and in the establishment of such homes the missionary women can do a work impossible to the missionary men.

During the last few weeks no less than twenty men have been convicted of improper marking and packing of apples in Ontario, and in one case the fine was \$325. We are sorry to know that the evil is so prevalent, but we are glad that the Dominion Fruit Inspectors are vigorously pushing the matter. Our apple trade could be damaged irrevocably by a few dishonest men, if they were allowed to proceed unchecked.

A case of some interest has been before the courts in England for some months, says the Presbyterian Witness. Canon Thompson, an English clergyman, refused to allow Mr. and Mrs. Bannister to partake of the Holy Communion, because they had married within the forbidden degrees. Mr. Bannister had married his deceased wife's sister. This marriage is now legal in England, and the Church of England must submit to the law. Mr. Bannister appealed to the Civil Court and the decision is in his favor.

A remarkable bit of evidence will be submitted in the trial of the assassin of Prince Ito. A Russian photographer had prepared his moving-picture machine to catch the meeting of Prince Ito and Minister Kokovostoff. As events transpired, the assassination took place directly in the line of the machine, and every detail of the tragedy is reproduced on a film five hundred feet long, which is now in possession of the Japanese government. Surely, that is almost the unbelievable attained—a moving-picture witness of an Oriental assassination by a Korean fanatic! We have read of battles being fought in the Boer war under the eye of the picture machine, and even of surgical operations being perpetuated for the study of students in the same way, but that the omnipresent pictureman would just happen to be at the right place to catch the whole of an international tragedy is one chance in ten million. But what it suggests of the all-seeing eye of God "beholding the evil and the good!"

The Hon. Wm. Fielding, Finance Minister, concluded his Budget speech in a peroration couched in optimistic and patriotic terms, as follows:—

"We have a country of magnificent resources. But two things we have needed—population and capital. Both of these are coming to us now. Population is coming from all quarters of the earth. It is coming in a very large degree from the neighboring Republic and we rejoice in the character of the immigrants that country is sending back to Canada. Population is coming also from the old world. We can well rejoice that this long desired growth of population is coming to us. There never was a time when there was more interest in Canadian affairs throughout the world than there is to-day or a greater willingness on the part of capitalists to invest in Canada. This is Canada's growing time. We have had growth in population, growth in wealth, growth in natural unity, growth in natural status in the eyes of the world, growth in our sense of responsibility as citizens of a great Empire. In all this growth we have reason to rejoice. But, what is better than all, we feel that this is but the beginning of better things to come. To us as trustees of the Canadian people has been given the duty of moulding the destinies of the Dominion at a time when it has a formative character. Let us see to it, in the midst of our party strife, that at all times there rises above us the dominant note of a firm desire to do what ever is possible to promote the progress, prosperity and happiness of the Canadian people."

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSTHE MORMON PROBLEM—A
CRITICISM.

By Rev. John J. Cameron, M.A.

Attention has recently been drawn to the "Mormon Problem" by a letter which appeared in the columns of the Winnipeg Telegram by the Rev. Dr. Pringle, in which he deals with several matters affecting the well-being of the country. As compared with the Doukhobors, he writes: "We have much more reason to fear the Mormon. Naturalized or not, he is an alien. To him we are all Gentiles. His moral standing is low, and his settlement in our land is a blot upon our Western life." We fear the tendency of such remarks will be, to stir up religious strife, to arouse prejudice, to sow seeds of discord in communities, where hitherto peace and harmony have prevailed, and make future and further efforts for moral reform more difficult. A residence of nearly three years in the "Mormon Belt" as pastor of a Presbyterian (union) church has afforded us unique opportunities for forming a just estimate of the Mormon people. As a result of our observations we must say that while there may be some reason to fear Mormonism as a system, there is no reason why we should fear the Mormon. The proverbial "horns" which he was supposed to possess, disappear upon closer intercourse. He is better than his creed, and even his creed, as a result of his new environment, is losing some of its more repulsive features. It is moreover, only by a culpable abuse of language, that he can be regarded as an "alien," for the majority of the Mormon people have become naturalized and belong to the same race that we do, being largely of English, a few of Scottish birth or parentage, and mostly all of Anglo-Saxon origin. It is true he sometimes speaks of other Christian bodies as "Gentiles"—a term of reproach—first applied to all non-Mormons, in the offensive sense, by one of their so-called prophets. The term, however, is now seldom used, and really has no more animus than the term "Mormon," which we more frequently apply to them. The term as used by the Mormon, had its origin in the alleged cruel treatment the Mormons received at the hands of an Illinois mob whom they held responsible for the death of Joseph Smith, their founder, and whom they looked upon, no doubt unjustly, as representing the feeling of the Church and nation regarding that act. Their long isolation in Utah, whither they fled, and where they finally established themselves, and where their peculiar views frequently brought them into conflict with the U.S. Government has tended to intensify their prejudice against other Christian bodies. But such isolation is no longer possible in this age of railways, newspapers and mission churches, when, as never before, the most remote parts of the earth are being brought within whispering distance of each other. As a result of co-eduction and social and commercial intercourse with Christian people who are pouring in, misunderstandings are being removed, bigotry and prejudice are disappearing, and the Mormon people are now co-operating with others in all that makes for the social, moral and material development of the nation. To allege that they are a "blot upon our Western life," is no longer true, nor is it true that their "moral standing," whatever it has been in the past, is "low." Polygamous marriages, even in Utah, were are informed on the best authority, are rapidly declining, while in Southern Alberta they are practically unknown. There is a growing feeling in the more intelligent Mormon circles against polygamy. The "social evil" does not exist. Saloons are unknown,

bar-rooms bums are conspicuous by their absence, and the Mormons as a whole, may be justly characterized as a sober, industrious and law-abiding people. Upon their own confession, their social and moral status has improved by their coming to Canada. Nothing is to be gained by a policy of indiscriminate denunciation. The most effectual way to destroy error is to proclaim the truth. The experience of the past has shown that the surest way of reaching and influencing a people is not by antagonizing them, nor by offensively parading their shortcomings before the world, but by giving them credit for any effort they honestly put forth to improve their condition, by emphasizing the points we all hold in common, and using these as stepping stones to better mutual understanding, further improvement and more commanding influence. Any other course, we feel convinced, would only tend to widen the breach between different classes of the community, to foster a spirit of narrowness and exclusiveness which is already too prevalent, and to prevent that assimilation of the nations and peoples who enter our land, which is so essential to their unification, and to the complete and harmonious development of our social and national life.

Raymond, Alta.

SELFISHNESS THE CAUSE OF UN-
HAPPINESS.

These are the words of a noted preacher: "Why are so many marriages failures? The foundation of trouble is selfishness. It seems a strange reason, yet it is the fundamental reason. The man that is addicted to drink is a selfishman. He knows his wife's heart is breaking. He has taken her from a good family, she has made a sacrifice to marry him and he has promised to love her even to death. Therefore he should reason, 'If I love my wife I will do nothing to make her shed tears or bring sorrow to her heart.'

"Some men are 'grouchy.' They come home and don't say a word. They are cross, sullen, eat their supper in silence and read the paper. Something is wrong with them. Sometimes they go alone to the theatre, for they are selfish. If they want to go to the theatre they should take their wives and families.

"Let me advise you young people to marry young. Marry a good wife who can cook and do housework. Girls who can paint fancy work or dishes, but who can't cook a meal are ornaments. I care not whether the girl be rich or poor.

"Young man, make your wife your banker. Don't say you can't get married because you can't support her. You will have more money if you are married than if you remain single.

"Married life should be the happiest life. Understand, everyone has faults and peculiarities. Forget SELF, treat your wife lovingly; let your happiness be her happiness. Trials may come, but in the midst you will have an unseen hand support you.

"Gentlemen, you can do much to make home a reality. Try."

As an agricultural country France makes an excellent showing. Her crops yielded this year: Wheat 16,236,000 acres, 360,208,000 bushels; maize (mixed grain) 355,600 acres, 7,117,000 bushels; rye 3,068,000 acres, 60,580,000 bushels. The corresponding final figures for 1908 were: Wheat 16,221,000 acres, 316,687,000 bushels, maize 353,000 acres, 8,416,000 bushels; rye 3,075,000 acres, 51,692,000 bushels. France is a country in which peasant proprietorship shows its effect in the crop statistics.

A MODERN YOUNG MAN.

"Delta," in Lutheran Observer.

Daniel began right. "A good beginning a bad ending" has been often approved. It has been often the prophecy of a successful life and a glorious exit from the world. "As the twig is bent, the tree's inclined," would be nearer the truth. It is hard to get on the right road after having started on the wrong one. Those who get in the rut of wrong business or religious methods, usually twist off wheel or shaft before they get out. It takes bravery to face the cry of inconsistency or incompetency. At least nine-tenths of those succeeding in the world started well.

Daniel from childhood up had sound sense in religious matters. He was raised religiously and never got over it. He was a praying young man. Some think it unmanly in the young to be religious. Daniel did not. "A pious young man"—he cared nothing for that taunt. He carried religion into his business affairs and proved the possibility of leading a consistent Christian life and still prospering in worldly affairs. I am sure Daniel read his Bible—how else could he know what God did and not demand in the matter of eating and drinking? He meditated on Divine things while dispatching his duties as prime minister of Babylon.

Daniel in his house, Daniel in the store, Daniel on the street, Daniel behind the counter, Daniel on the ministers' bench, always had a window open toward Jerusalem. Many said he was foolish, old-fogey, etc., injuring his prospects for future preferment, etc. But Daniel means "Judge of God," and Daniel judged a God-fearing course would be no hindrance. The sequel showed he judged rightly. If a man cannot "shine in society" and maintain his religion, Daniel had no ambition whatever to be one of the "400." Begin piously. I pity the young man who puts off becoming religious till later in life. One can not be pious a moment too soon. You must be moral now, moral next week, next month and next year—all the way. Daniel's religion, too, was, as Matthew Arnold recommends, "touch-ed with emotion." That is, he found it necessary to believe with all his soul in the help—the indispensable help and salvation of the Almighty. If Daniel had not been thus religious—I will not say merely moral—at fifteen, I am safe in saying he would never have been any wise near the premiership of his adopted country.

Daniel was a model of principle and prudence, with ideas of his own: he did not when in Rome "always do as the Romans did." Everybody ate of the king's dainties if they could. Daniel never. He could not compromise his principles and partake of what had been first offered to idols. It took courage to refuse—more even than when much later in life, he refused to worship the image of Baal and was cast to the lions. Fortune was just beginning to smile. What! dash with one stroke of the hand the cup of jangling worldly success already lifted to his lips? Hard, but it was the test of the real character within him and Daniel was equal to it, and so worthy of further confidence. His principle, too, was enhanced by his prudence. He might have been all bluster and bluntly given offence, counting opposition and inviting inevitable defeat. No. He civilly asks for a test, all the while conscious of being in the right, yet not rash. He recognized there may be a wrong way of doing a right thing. "Dare to be a Daniel," to have Daniel's courage coupled with his court-sly. Bravery is not bragadocio.

Daniel is a fine specimen of decision and self-control. Not parley-

THE DOMINION PRESBYTERIAN

ing or "temporizing," he takes the issue squarely and determines to do right though "the heavens, earth and all things else fall." Many with convictions firmly enough rooted for ordinary occasions, fail at the crucial moment. With some it is one long evasion. Born undecided, so they die. "Have courage, my boy, to say No!" Dully not with evil in the hope of being able to recover after you have fallen. Without the power of instant decision, you are ruined. When Caesar came to the Rubicon, he paused a moment. Then quickly ordering his columns to plunge in, he changed at a stroke the map of Rome and the world.

If to eat the food offered him had not been expressly forbidden by the Law, Daniel probably would have declined it at any rate. Gratifying appetite would have been weak, and Daniel above all things wanted to be strong. Self-denial is at the basis of great character now as always. To be in high place called for force. A man facing a table laden with good things, remarked: "Not much self-denial here!" "No," replied his friend, "but a fine field for its exercise!"

Like Joseph, his illustrious prototype, Daniel would yield to neither appetite nor passion. He meant to be master of himself, for "better is he that ruleth his own spirit than he that taketh a city." Many succumb from too much drink—Daniel was temperate in eating as well. Some commit practical suicide by eating too much and at unreasonable hours. Mourning friends call their demise a blow from the hand of Providence, but it was simple over-eating. It is a crime to die of the gout. Daniel was too wise not to be abstemious in his diet.

"I would not waste my spring of youth,
In idle dalliance; I would plant rich seeds
To blossom in my manhood and bear fruit.

When I am old."

WHAT IT MEANS.

By Amos R. Wells.

What it means to bring a soul to Christ few realize, or many would be about it. For that soul it means peace exultant and growing. It means power, assured and increasing. It means honor and prosperity, on the whole, even in this troubled world. It means this for the coming year, and those months multiplied by the long years of life, and that life multiplied by the unimagined stretches of eternity, and glorified by the unguessed joys of Paradise. It means this for one soul, and for all the others whom that one may reach and for the myriads these may reach, through nations and generations. This is only a hint of what it means to bring a soul to Christ.

To do this work is the main business of every Sabbath school. I fear that some times the most applauded scholarship of these recent days forgets this, and seems, at least, to consider the mummy of dead facts more important than the living spirit that has risen from those ceremonies. Let us teach our scholars in the proportions that will seem fitting to us a thousand years from now. In the clear light of eternity we shall perceive how the least accretion of divine character enormously outweighs all encyclopedias in the world, and that the details of scholarship are of value only as they build character and confirm it.—Ex.

"The death occurred in Paris on Saturday of Madame Loyson, aged 77, well known by reason of her religious work in company with her husband, Pere Hyacinthe Loyson, the eminent French preacher. She was formerly the wife of an American gentleman named Merriman, and married Pere Loyson in London in 1875.

THE GIRL AND THE BIBLE.

By Anna Judson.

"That our daughters may be as corner stones, polished after the similitude of a palace" (Psa. 144, 12). This is the wish of every parent. Many hours are spent in study and many dollars for teachers to acquire the accomplishments thought needful, while often one of the greatest and foundation of much that is best in literature is neglected. I mean a study of the Bible.

In these days when women are often the corner stone of a nation's structure there is need of great firmness of character and such polish and refinement as only the study of God's Word can give. It rests with the parents to see that this knowledge is obtained. There is no more satisfying study than the Bible. It is very easily studied at home. Many of the pleasant hours spent by mothers in reading with their daughters, or in directing their reading, can be spent in a study of the Word of God.

The women of the Bible will be found as interesting and much more beneficial than a study of Shakespeare's women or the characters of George Eliot's writings. Beginning with poor Eve, our sinful foremother, and her tragic life, the Bible holds the interest to the end. The time, the circumstances, the surroundings should be looked into. The location and its present importance should be studied. Why, we hardly think of Eve as a woman like ourselves! We do not know where her home was! Yet she saw this world in its beauty before sin changed even nature, and she was the origin of all our sin and trouble!

Sarah, the beautiful wife of Abraham, the founder of a great nation, has a history so full of interesting and romantic incidents that we can touch but few. Where in all literature is there a scene so dramatic or so awe inspiring as when Sarah listens to the stranger talking to her husband and hears him foretell her future and compare her descendants to the stars of the bright Oriental skies? It is no seer, or even a great prophet, but the Lord himself who talks with Abraham: Did she look with her husband toward smoking Sodom? Did she know the fate of Lot's wife? How was the baby Isaac brought up in that desert-wandering life? Oh, there are so many interesting and romantic incidents in the life of this Oriental princess, who lives to be a hundred and seven years old, that after one is fairly started it's hard to stop before the end.

Centuries ago, beside the river Nile, a little maid watched her baby brother floating in a tiny ark among the flags. A princess comes. She finds the baby. The baby cries, and she takes it for her own, and raises it in a palace. What fairy tale can equal this? Again, we see Miriam leading the chorus of women when they rejoice over the triumphs of that same baby brother, now the leader of a great nation. This strange dark-eyed far-away woman looked at the smoking mountain and at the stone tables of the law which we obey to-day. Was she not one of those who gave her golden ornaments to furnish the tabernacle, and wrought in fine needlework its linen curtains? Later, we read of her terrible punishment because she spake against Moses. She did not reach the promised land, but, like many others, was buried in the wilderness of Zin. What girl will not be led to read all about the Exodus after the introduction of this life?

Ruth, the beautiful Moabitess, a stranger, in the fair Judean land, finds her reward for faithful friendship in time of trouble. She became the ancestress of our Saviour.

Esther, beautiful, stately Esther, a captive, a queen, pleading for her life and the life of her people, while they

pray for her success. She wins and saves her people, and defeats her enemies. To-day, after centuries, the Jews celebrate an annual feast to the memory of this event. In history or romance we find nothing which will better hold the attention of a young girl.

Mary, the mother of Jesus, has been so pictured and sung it is useless to add more. A reading of the simple Bible narrative is best with a careful study of the times, people and places mentioned.

There are many more interesting women. Hannah, the mother of Samuel. Rebecca, the wife of Isaac, or even the wicked Jezebel. The memorizing of some of the interesting passages of the Bible is a most helpful exercise in many ways. It trains the memory in choice English, and fills the mind with the Word of God to meet the time of temptation. Such study should awaken a sense of the grandness of our God and our Saviour and His love for us.—Herald and Presbyter.

A WORDLESS SERMON.

"It's all very good what you say," exclaimed a young Indian graduate, "but I say Mohammedanism for the Mohammedans, Hinduism for the Hindus and Christianity for the Christians. Each religion is good in its way. Heaven is like a room with many doors, and what does it matter which door we go in at, so long as we get there at last?"

"Friend," answered the missionary, "believe me, there is only one way, and that way is Jesus Christ, the Son of God."

The two men had been talking for a long time that afternoon and the heart of the missionary sank as he heard this summing up of the whole argument. Would nothing convince this young Mohammedan of the truth of Christ?

"Hindus worship idols, Mohammedans tell lies, and Christians lose their tempers! If I could see that Christian were better than others, I should believe in their Christ," said the young man.

As he was uttering these words a man came up the verandah steps carrying a large bundle on his shoulder.

"Ah," exclaimed the missionary, "I must ask you to excuse me a minute. This man has been doing some work for me—mending a carpet, in fact. It's the gift of a friend. A most valuable one, too. Come in and I will show it to you."

So saying, he led the way out of the broad verandah into the sitting room, and told the man to unwrap his bundle. The man unrolled the carpet, but at a glance both men saw that the priceless treasure was utterly ruined. The symmetry of the pattern had been recklessly cut into. Great pieces had been cut off to make, as the man thought, a better shape, with the result that it was now impossible to use.

"Friend," said the missionary to the man, after a minute's silence, "do you know you have ruined my carpet?"

No word of anger passed his lips. He dismissed the man. "This young Mohammedan friend, took his young leave, and he turned once more to the work that had been interrupted that afternoon.

Some time after this, a young Mohammedan came asking for baptism. Among other questions, he was asked what had been the means of leading him to believe in the truth of Christianity.

"I have heard many sermons," replied the young man, "but it was not one of them that led me to Christ. And I have had many arguments with Christian people, without being convinced; but one day I saw a man keep his temper when I, if I had been in his place, would have become very angry, and I saw that there was a power that he was possessed of that could not be found in any other religion but the religion of Jesus Christ."

"By their fruits ye shall know them," said the Lord Jesus.—H.M.A., in "Our Own Magazine."

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLEJOHN THE FORERUNNER OF
JESUS.*

1. Luke tells us, with marked definiteness, just what days are here referred to—the days when John came preaching. (See Luke 3: 1, 2.) It is because Luke is thus definite that we are able to determine the year in which the ministry of Jesus began; for we know that Pontius Pilate became Governor of Judea in the year 26-6, which was also the fifteenth year from the time when Tiberius Caesar became associated with his father Augustus, two years before the death of the father. It is not needful that we be able to determine to a day or to a month when John came; but we are sure that we have the right date. A preacher is one who declares the word of God as the word of God, and who dare not add to or take from that which God has commissioned him to proclaim. Such a one was John; and therefore he is said to have preached.

2. That word, "repent," is very significant. It means a change of mind not only, but such a change as results in a different course of life, a hatred of that which is loved, and a love for that which before was lightly esteemed. It may be truly said that repentance involves as regeneration. There can not be a true Gospel repentance without a regeneration—so deep and radical is the meaning of the word. The Kingdom of Messiah was to be more than an earthly kingdom. And it was to such a kingdom that John referred. It was the long-looked-for kingdom now at hand.

3. The prophet Isaiah had used this language (see Isa. 40: 3), when he would comfort God's people, telling them of the blessed time that was surely coming to them who looked and longed for it. Before that time should come there would come a voice in the wilderness, and now John is declared to have been he who was there spoken of. Thus the prophecy was fulfilled.

4. The manners of John were rude and uncultivated, as were those of Elijah. He did not stop to ask what men might think of him, but gave himself to the performance of his mission. He paid little or no regard to clothing or food. Thus he was prepared to go anywhere or suffer any loss, in the accomplishment of his work. In these respects, as well as in his bold fearlessness, he resembled Elijah, who lived and wrought in the days of Ahab, King of Israel. (See I. Kings 17, etc.)

5. By these words we are not to understand that everybody went, but only that people from all sections, of every rank and condition in society, went out to hear John's message, and of those who went many believed, so far as to accept his baptism and be numbered among those who looked for "the Coming One."

6. When it is said that John baptized in the river Jordan it does not mean that he immersed them. They found this a convenient place for the service, and at, or in, the edge of the stream John applied to them the water as a type of the spiritual cleansing they needed and must receive from on high. In every instance John required of them a confession of their sins; and if some confessed with the lips while their hearts were still hard and unrepentant, it was their own fault, not John's.

7. The Pharisees and Sadducees were those classes of the people who prided themselves on the uprightness of their lives; and especially the former had set themselves a rule, or, rather, had framed a great list of rules, by which

S.S. Lesson, Jan. 2, Matt. 3:1-12. Golden Text.—"The voice of one crying in the wilderness. Prepare ye the way of the Lord, make his paths straight." (Matt. 3:3).

they proposed to fashion their lives. Thus they came to think themselves, and the common people came to think them, the best men on the earth, the best that could be. And yet these men came to be baptized. John knew very well that, from the very system by which they lived, they could have no proper sense of sin, and could exercise no true repentance. So he was not willing to receive them on a mere oral profession of repentance, but required them to pass through a sort of probation to prove by their lives that they were truly repentant and reformed men.

8. He would have them show by their acts that they had truly repented of their evil deeds, their hypocrisy, and other things, before he would baptize them. John was not anxious for numbers. He did not care to count a great number of those baptized, unless they were true recipients of his message. In this he was an example to some modern preachers.

9. It was a common thought among the Jews that no son of Abraham could be finally lost. There were many promises that the "children of Abraham" should be saved; but while they thought of the physical and earthly seed, the promises were to those who, by faith in God, such as Abraham exercised, gave evidence of being his children, or of the same race with him. In this he was an example to some modern preachers.

10. The owner of the vineyard has even gone so far as to bring the axe and lay it down by the tree, ready to cut it down as soon as it may become evident that it is not going to bear good fruit. Not simply fruit, but "good fruit" is required; and the soul which does not bring it forth is cut off in its sin and consigned to the burning, "where their worm dieth not and the fire is not quenched."

11. It is evident that John did not baptize men "in order that they might repent," but "because they had repented."

Repentance comes first and baptism afterward; that is the Scripture order. He who was standing in the midst of those mightier than John was the Lord Jesus, who soon after received the same baptism. He was mightier than John, and his baptism would be with the Holy Spirit and fire.

12. The purifier has the implement of his business always with him. The figure is changed from fire to the fan, and he is represented now as one who winnows grain, tossing it up so that the wind may carry away all the chaff and foul stuff. He will take good care of the wheat, the good grain; but he will have no use for the chaff, except to burn it, and that he will not fall to do.

IN THE HEART.

If no kindly thought or word
We can give, some soul to bless;
If our hands, from hour to hour,
Do no "seeds of gentleness;
If to lone and weary ones

We no comfort will impart—
Tho' 'tis summer in the sky
Yet 'tis winter in the heart!

If we strive to lift the gloom
From a dark and burdened life;
If we seek to lull the storm
Of our fallen brother's strife;

If we bid all hate and scorn
From the spirit to depart—
Tho' 'tis winter in the sky
Yet 'tis summer in the heart!

Oh, blessed thought! My sorrows numbered by the Man of Sorrows; my tears counted by Him who shed first His tears, and then "His blood for me. He will impose no needless burden, and exact no unnecessary sacrifice.

On that other side we shall see how every rough blast has hastened our bark to the desired haven.

THE INEVITABLE GOD.

By Rev. John Woods, D. D.,

The writer of the Epistle to the Hebrews remarks, that all things are naked and laid open before the eyes of God. But instead of using the word "God," or "the Lord," he substitutes the expression, "him with whom we have to do." The thought is an arresting and impressive one. God is a being with whom we have to do. Doubtless there are many beings in the universe to whom we stand in no necessary relation: If there are inhabitants on the planet Mars, we have nothing to do with them, and they have nothing to do with us. There are no duties or obligations arising from the fact of their existence. But God is a being with whom we all have to do, and with whom we always have to do. He is the inevitable, unescapable, unavoidable God. We have to do with him as our Maker. He is the framer of our bodies, and the father of our spirits. We have to do with him as our moral ruler and final judge.

There are two kinds of atheism in the world. There is the intellectual and speculative atheism, which says there is no God, and there is the much more common, practical atheism that shuts God out of human life, and ignores his claim upon us. The great mass of mankind have an intellectual belief in God, but they keep him at a distance. The description of the wicked is, that God is not in all their thoughts. They live from day to day without any habitual reverence to him in their actions and conduct. They never ask themselves whether the things which they do will be pleasing to God or not. But if we have any true conception of God at all, we must believe in his providence over us, and our moral responsibility to him. These are the necessary postulates of all religion.

Then why not face the facts, and "set right with God?" Since there is no possibility of escape in the final outcome, is it not the part of wisdom to acquaint ourselves with God at once, and be at peace with him? Sometime, somewhere, we shall have to do with God, and nothing is gained by delay.—Herald and Presbyter.

PRAYER.

Almighty Father, we would grow in wisdom; in understanding we would be men; in all things evil we would be as children, having no understanding of them or liking for them. We would be strong in the grace that is in Christ Jesus. We pray for solidity of character, massiveness of manhood,—the great and complete nature which finds its rest in God's own peace, and its heaven in God's continual smile. Help us to live that we may grow, and so to grow that we may come to perfection of being in Christ Jesus. He died for us. We remember His going unto death; we see Him bearing His cross; we watch Him as He is nailed to the accursed tree; we see the Son of God in His last agony; we wonder why the uplifted cross, why the cry of pain and orphanhood, why the darkness and all the wonders that accompanied the crucifixion; when lo! we see written in the darkness, as with stars set in their places by the hand Divine: God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. This is the explanation of all: it satisfies the imagination; it comforts the heart; it appeases the conscience; it reconciles the whole nature unto God. Amen.

Respectability is sometimes that peculiar deference that society pays to public opinion.

A ROYAL DWELLING-PLACE.

"He that dwelleth in the secret place of the Most High" has a royal dwelling-place. This is a bold figure, representing the soul of man drawing very near to God. As one may dwell in a tent or a house, the soul may dwell in God. A man's dwelling-place is the place where he finds shelter from the storm and comfort in the coldest weather, the place where he eats his food and gets nourishment for his body, where he throws off all restraints and reveals himself as he is. It is the place where he pours out the pent up feelings and thoughts of his heart in the ears of those who know him and understand him, the place where he feels perfectly at home because he is at home.

The soul finds in God shelter, protection, comfort, sympathy, life. The soul finds its home in God. The psalmist says, "Lord, thou hast been our dwelling-place in all generations." But man's dwelling-place is something more than a tent or a cottage or a palace. We cannot live in a vacuum. No man can live in the finest house on earth unless he shall dwell in the atmosphere, the element which ministers life to his body. The atmosphere touches us on all sides at all times. We take it into our lungs. It purifies our blood and feeds us with oxygen. We live in the atmosphere and cannot live out of it. In like manner we live in the light of the sun. The sun is many millions of miles away, and yet it is so near that it touches us on every side as the atmosphere does. It enters into the body through the eye and gives us light. It destroys germs of disease, and gives us health. It is the fountain of life, absolutely necessary to our life.

So the soul dwells in God. This is not a mere figure but a glorious reality. The supernatural touches us on every side as the atmosphere and enters into us. When the soul of man is in its proper element it dwells in God. As the rays of the sun beat gently against our bodies the Spirit of the living God throbs about us and enters into us and gives us light and life. He is our vital breath, our native air. "In him we live, move, and have our being." As in a vast ocean of light and love we dwell in God.

My God, my Life, my Love,
My everlasting All;
I've none but Thee in heaven above,
Or on this earthly ball.

Thou art the sea of love
Where all my pleasures roll,
The circle where my passions move,
The centre of my soul.

But God is not a mere element like the atmosphere. He is a living, thinking, loving person of infinite intelligence and power. How can the soul of man dwell in the spirit of a living being? We can understand how a man can dwell in a tent or an atmosphere or the sunlight, but how can one person dwell in another? How can mortal man dwell in the living God? It is, indeed, a mystery; but there are many mysteries which are nevertheless manifest realities.

One human soul can dwell in another human soul. The soul of the mother lives in the soul of her child. They twain are so completely one that if they were separated it would be like taking a plant or a tree out of the ground in which it lives and grows. Two friends may live in each other. They have one mind, one heart and one soul. Their lives are so closely bound up together that when some ill befalls one the other shares the pain, and when one dies the light of the other's life is taken away. They twain are one. Thus we may understand what is meant by being "in Christ." The soul of the Christian is united to Christ by a mystic tie which is stronger than chains of gold. To be a Christian is to abide in Christ. It is not merely a visit to the sanctuary once a week, or drawing near to the throne of graces every day, but dwelling in God continually, by night

and by day, in sorrow and in joy.

Some do not dwell in God, but are far away by wicked works. They are not content nor happy. They are not at home. They are not in their proper element. They are often homesick for God, as the prodigal was homesick for his father when he came to himself. He felt that he was born for something better than the far country.

Do we know what it is to dwell in the secret place of the Most High? Some have lived in this royal dwelling-place. The way is open for us all to enter in and be safe. Let the homesick soul turn to the secret hiding-place to-day, saying:

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.
—New York Christian Advocate.

DECLINING "OPPORTUNITIES."

When the Devil cannot injure a man in any other way, he sometimes does so by persuading him to accept an opportunity for doing good. It is a great mistake to accept a call to do good when we could do better by leaving it alone. This truth is well brought out by a sentence in a letter from one of the most active and efficient Christian laymen in this country. In replying to one who had urged him to render a certain large and needed service to others, he replied, in declining: "I realize what an opportunity I am missing; and yet it seems right to miss even great opportunities for the sake of doing a little more thoroughly a lot of things that I am already committed to and am in danger of doing inadequately." In such a decision lies the secret of many a man's greatest usefulness to God and men.

FREELY GIVE.

"Give and to you shall be given,"
Thus did the Master say,
Scatter the seed of blessing,
While it is called to-day,
Pass on the wondrous treasure,
Spare of thy garnered gold;
He that is rich in giving
Shall reap a thousand-fold.

Blessed are they that listen,
Blessed are they that heed
The Master's call to service,
The world's sad cry of need.
The loving heart's devotion
No gift can e'er deny
To Him, the royal Giver,
The Lord of earth and sky.

Vain are the lives of pleasure,
Empty the hearts and cold,
Which, richest stores receiving,
Claim all to have and hold.
Thy debt of love and duty
My soul! How canst thou pay.
Go serve, and I love, and follow,
Begin to live to-day!

THE SIN OF POSTPONED DUTIES.

Deferred duties usually mean neglected duties. In this field, accumulated is the enemy of accomplishment. Accumulated dividends may be a very good thing, but they are never earned by allowing unfinished tasks to pile up on us. When we have to admit that there are a score of duties that have been awaiting our attention for days and weeks or months, and that ought to have had our attention long ago, we may at the same time safely admit that something is wrong with our plan of life. The whole trouble lies in our not doing today what we ought to do today; and that results from two sins: Misusing some of our time, and wasting some of our time. The right selection of our tasks, and the intense concentration on our tasks, will put a stop to the fatal accumulation. No one has any right to stagger along under the burden of unfinished tasks that ought long ago to have been put out of the way.—Selected.

The man who is willing to owe his fellow when he has the ability to pay has reduced stealing to a virtue.

THROUGH THE YEAR WITH GOD.*

By Robert E. Speer.

"And Enoch walked with God," the preacher said. "Yes, he walked with God. He didn't run a spell and then get tired and sit down. He walked right along with God." A great hearty voice in the gallery chuckled aloud at the idea of running a spell with God and then sitting down and letting God go on alone. The preacher was Dr. Cuyler, long years ago, and the man who was so amused was Mr. Sankey. They were both men who walked all the year through with God.

That is the comfortable way. One learns the step of the friend with whom he always walks and keeps it more easily. If we let God's step become unfamiliar to us, we shall not be able so easily to take it up again. If we grow accustomed to it we shall find ourselves unable to do without it or to walk at all when we cannot walk with Him. "It is not as it used to be," thought the old man who walked now alone ways where another had always walked with him. "It is not as it was. The world is not that world any more, and none of the ways are cheered and bright as they once were. I miss a step with me." God forbid that this year's ways should be lonesome and dark to us because we try to walk them alone, without God.

With God no ways are to be feared. The new year's roads are untrudged. No man has laid them out far, and those which he has sought most zealously to prepare will probably never know his footstep. Some which lie before us are tortuous, some straight and steep, some along dizzy heights with far outlooks and deep perils. We are madmen if we try them alone without the Guide who knows and who wants to walk with us through all the days. No emergency, no late wanderings on the road after nightfall when the day's journey is long, no confusing crossways, no enemies that wait where the road shuts in and the travellers are few need cause us any fear if we are walking with God. We have the everlasting consolation, "I will fear no evil, for Thou art with me."

If the thought of God is not yet habitual with us, now, at the year's beginning, is the time to begin to make it so. When we awake, let us say, "I will begin to-day with Thee, O God. Be present in my heart all day. Whenever thou hast no duty for my mind which requires all its attention, be present in my thought. Help me to see that often during the day my one duty is to fix my mind upon Thee. Let all my blessings to-day remind me of Thee, and may each failure and each success only teach me the more clearly that without Thee I am nothing and that with Thee I have everything."

And thus beginning the day, let us put forth effort to keep ourselves through the day in the remembrance of God. We shall find a score, if not a hundred opportunities to say to the Companion who is always there: "Yes, I do not forget that Thou art with me. I will still walk with Thee."

And as we form all our judgments, think all our thoughts, conceive all our desires, speak all our words in the companionship of God, we shall find that the peace of God which passes all understanding shall guard our hearts and minds, and all life will be to us a heavenly comradeship.

DAILY BIBLE READINGS.

Mon.—In his work (John 9:1-7).
Tues.—In my labor (Eph. 6:5-20).
Wed.—In my home (Josh. 24:14-24).
Thurs.—In my church (Heb. 10:19-25).
Fri.—With my Bible (Psa. 1).
Sat.—With his Spirit (Gal. 5:16-26).

When a man and his millions are parted by death no tongue can say what will become of either.

*Y. P. Topic: Sunday, January 2, 1910
—Through this year with God. (Num. 9:15-23; 10:10.) A New Year's

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Manager and Editor

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THE OLD AND THE NEW.

During the last hours of the dying year we all look back. Most of us look back with mingled feelings of gratitude and regret—gratitude for God's mercies and regret for our own shortcomings. Who has spent 1909 as it ought to have been spent? Who has not failed in duty scores of times? Even when discharged fairly well as regards manner, the spirit in which duty has been done has often been far from the spirit of Christ. We must all plead guilty before the Eternal Judge.

But why spend the closing hours of the year in useless regrets? Having confessed and asked forgiveness for the past, let all begin the New Year in a grateful, hopeful spirit. Let us be thankful that our sins and shortcomings are atoned for by Him who is mighty to save, and begin the New Year determined to love Him more and serve Him better.

Past errors may be utilized as warnings to keep us from similar errors in the future. Past failures may be made to contribute to future successes. A wise man can make the past help the future mightily.

CHURCH HOSPITALITY.

How many of the really excellent and earnest Church people who give themselves and their means to the work of Christ ever think of a smile at the church door? Yet that smile given to a stranger, the token and warmth of a Christian greeting, as you enter the door or as you pass out of it to your home, whether in the city or of the country, is witness that you give of your sunshine and good nature to others, and that, as far as in you lies, you help to make the house of God attractive and inviting to others. It requires but a little tact in a good man or woman to see who are strangers at church and to contrive to extend to them just the word of greeting that draws heart to heart. This suggestion is timely at all seasons, but particularly so just now. Let there never be a chilliness or a cloud at the church door. Who will not give the smile or the hand of true sympathy to the new comers and thus help to draw hearts nearer to one another in the places where they go to meet their God.

THE CASE WELL STATED.

Here is the epigrammatic manner in which Principal Gandler of Knox College puts the gambling question:

1. Gambling is a kind of action by which pleasure is obtained at the cost of pain to others. It is therefore selfish, anti-social, and produces deterioration of character; 2. Gambling is wrong because it is an irrational use of property; 3. Gambling is wrong because it surrenders to chance acts which ought to be controlled by reason and executed by the will in accordance with the moral law of justice and benevolence; 4. Gambling is wrong because it encourages the false belief and immoral desire that something may be had for nothing.

Even the gambler himself must admit the logical force of those statements. If there were less sentiment and more logic used in discussing moral and social questions of this kind, thinking men would be more surely influenced.

The Standard of Empire says that it should be the first care of a truly Imperial Government, by means of arrangements with the different Oversea governments, to secure work in the colonies for decent British Workers. A most desirable end to aim at. It should not be difficult to devise plans that would effect the desired end.

General Booth has appointed Colonel and Mrs. Lindsay to command the pioneer party of Salvationists who early in the new year will begin the work of the Army in China.

A woman has been fined at Glasgow under the Children's Act for selling to little boys of seven and nine a composition of dandelion and other substances, with the name of "The boy's smoking mixture."

This item does not refer to Quebec but to England: The wife of James Bulpin, a packer in the service of the Great Western Railway, at Taunton, recently gave birth to her twenty-third child.

Mr. Evan Morgan, of Liedrod, who is ninety-two years of age, was among the candidates who recently sat at the Scriptural examination of the Welsh Calvinistic Methodists, and he came out in the first class.

MAKE AND KEEP GOOD RESOLUTIONS.

It is customary at this season to make good resolutions. These resolutions are so frequently broken that sneering at them has also become a custom. Pick up almost any newspaper next Monday or Tuesday and you will be pretty safe to find a number of small jokes at the expense of the penitents who have been "swearing off."

That many New Year's resolutions should be treated in this way is not a matter of wonder. Many of them are thoughtlessly made and quickly broken. Still, the making of such resolutions is a hopeful thing. It shows that the maker has within him a desire—feeble it may be, but still a desire—to be a better man and to lead a better life. That desire is a good thing. A man is never in a more hopeless condition than when he has no desire to be, or to do, better. The New Year's resolution shows that the man who makes it thinks at least over a year. He takes stock and tries to form a reasonably correct estimate of himself. That, too, is a good thing.

There is little hope for a man who does not think seriously at least once a year. Instead then, of belittling New Year's resolutions, let all look upon them as good as far as they go—as evidence that the maker still measures himself morally, and has a desire to do and be better.

Last week's Hanover Post contains a portrait and sketch of Rev. Austin L. Eudge, M.A., minister of St. Andrew's Church in that town. He is referred to as a good pastor, a hard worker, and as taking a high place as an organizer. Two fine churches—one at Hanover, the other at Hampden, are due to his initiative and untiring exertions. Mr. Eudge is a preacher of more than average ability; and as a writer for the press he long ago produced "copy" that was always welcome to the columns of the leading journals in Canada. Readers of the Dominion Presbyterian would like to hear from him far more frequently than he finds time to write.

Queen's University Registrar has been notified that in the will of the late James Gilles, of Carleton Place, \$2,000 has been bequeathed to Queen's to be divided between the departments of Arts and Theology, and invested and applied as the trustees think best.

The generosity of Mr. John Ross Robertson towards the Hospital for Sick Children, Toronto, seems to know no limitations. His many contributions towards the funds of this worthy institution were supplemented on Saturday by a Christmas box of a cheque for \$10,000, which was the largest amount received this year.

We offer hearty congratulations to Mr. Daniel Couper, who on Monday was re-elected Mayor of Kingston by acclamation, the first time in ten years any one has been so honored. Mr. Couper—who is a stalwart Presbyterian—well deserves the distinction, and will discharge the duties of chief magistrate of the limestone city creditably to himself, and advantageously to his fellow citizens.

Says the Hamilton Times: Following a plan which was pretty well worked out at the time Rev. W. H. Sedgewick came to Central Church as associate pastor with Rev. Dr. Lyle, the latter will retire from the pastorate in June next, when his term of office as moderator of the General Assembly expires. The matter has been under discussion between Dr. Lyle and the church officials, and it has been practically arranged that he shall lay his resignation before the Presbytery of Hamilton at its regular meeting, the second Tuesday in March. The congregation of Central will be called upon to consider the subject at the annual meeting, to be held in January. It is taken as a matter of fact that Rev. Mr. Sedgewick will succeed Dr. Lyle. The latter has held the position 32 years, and is the oldest Presbyterian minister in the city in continuous service in one church—also the oldest of any denomination.

LABRADOR.

The Country and the People.

Labrador is, relatively speaking, an unknown land. Its great natural resources, the wonderful awe-inspiring grandeur of its rugged scenery with mountains of fantastic architecture and the delicate and fascinating colors of Arctic auroras playing over all—these are things of which the vast majority of readers know nothing. The general impression is that the country is a barren waste, and that there is no probability of its ever being anything else.

Dr. Grenfell, so well-known for his philanthropic medical missionary work in this region, in his admirably full and adequate account corrects these mistaken impressions. He gives entertaining and valuable discussions of the possibilities of the land, of its present occupation, of the people, their habits and customs. He has supplemented his own work on the subject by chapters on geology, the birds, the fishes, the flora, the insects and the mammals, each written by a scientific writer of standing, including such men as Dr. Reginald A. Daly, Professor of Geology at the Massachusetts Institute of Technology; Dr. E. B. Delabarre, Professor of Psychology at Brown University; Dr. C. W. Townsend, of Boston; Mr. Charles W. Johnson, Curator of the Boston Society of Natural History; Dr. A. P. Low, Deputy Minister of Mines in Canada, and Mr. William B. Cabot, of Boston.

Over fifty of the author's photographs have been reproduced, adding to the beauty of the volume and assisting materially to a clear understanding of the life of the people and the scenery of the country. MacMillan and Company (Toronto and London) are the publishers; and it goes without saying that the book is handsomely printed on good paper and well bound. Price \$2.25 net; by mail, \$2.44.

The British Weekly of a recent date gives the following interesting item from a correspondent:—It seems particularly interesting just now to recall a striking passage on the Old Testament from Principal George Adam Smith's inaugural address, when he came as professor to the Free Church College, Glasgow. He then said:—"For us preachers of Christ the supreme sanction of the Old Testament is that which is received from Himself. The Old Testament was the Bible of Jesus Christ—the Bible of His education and His ministry. He grew out of the Old Testament and He taught His disciples to recognize Him in it. . . . He took for granted all its fundamental doctrines. . . . He accepted its history as a preparation for Himself. He drew from it most of the categories of His Gospel. He enforced its righteousness, and vindicated its spirituality. . . . But above all He fed His own soul upon it, and expressly set Himself to the fulfilment of its calls and ideals." These great words are ever timely, and of peculiar force from such a teacher.

Brazil and Sweden have signed a convention to submit to arbitration any disputes that may arise between them. The Swedish foreign minister is endeavoring to make treaties along this line with all nations.

DEATH OF DONALD GUNN.

The sudden death from an automobile accident of Mr. Donald Gunn, president of Gunn's Limited, came as a great shock to his relatives, friends and business associates. On Saturday afternoon when accompanying his daughter-in-law and her child to the Union Station, he alighted from a street car at the corner of Yonge and Wilton Avenue. Mrs. Gunn and child crossed the street to the sidewalk, but they had hardly reached there when Mr. Gunn, who was following them, was struck by an automobile with sufficient force to throw him on the ground and fracture the base of his skull. He was immediately conveyed to St. Michael's Hospital. The physicians in attendance found it necessary to operate in order to remove the pressure from the brain; but the injury was so serious that on hope of recovery was entertained, and he died on Sunday morning at 10 o'clock. The large and representative attendance at the funeral on Tuesday bore eloquent testimony to the high regard entertained for Mr. Gunn by all classes. The stream of sympathizing friends and messages of condolence by wire, cable and in the form of floral tributes—that was poured into his Rosedale Road home had been so steady and so strong as to forcibly reveal to the family as never before the worthy place this quiet, retiring man held in the life and affections of the community. In consonance with the known wishes of the deceased, the funeral service—conducted by Rev. Dr. Neil, assisted by Dr. McTavish, Prof. McFadyen and Rev. Alex. McMillan—was of the most simple nature. The chief mourners were the sons—John A., of Montreal; R. Ernest, of "Dunrobin", Beaverton—the son-in-law, Rev. E. W. Mackay, of Smith's Falls; the brothers—Dr. John, of Altona; Craig; Alexander, of Janeville, Minn.; Dr. William, of Clinton; and Hector and Andrew, of Toronto.

Mr. Gunn never took a prominent part in political or municipal affairs; but his interest in public matters was intelligent and real. In the Presbyterian church, of which he was a member, (and for many years an elder in West-oliver congregation) he always took a lively interest, contributing liberally to its various schemes, and in a quiet, unostentatious manner, promoting its interests as opportunity offered. Mr. Gunn will be greatly missed by his business associates, and by his fellow church members, but most of all will he be missed in the home circle, where he was ever the generous friend, the kind husband and affectionate father. To the sorrowing widow and family we tender our heart-felt sympathy in their sore bereavement.

The church-goer has rights, says the Presbyterian Standard. Of course he has. They are many. We want to speak of one. It is to expect a benefit. And the benefit is a religious benefit. The gospel is the only thing that can give it. Therefore he goes to hear the gospel expounded and applied to his case. It is giving stones to starving people crying for bread to talk about politics, agriculture, literature, the exchange, the teachings, the purity of Christ. The life-blood of Christ shed for the dying is the fundamental thing.

The members of the Presbytery of London generally are of opinion that Conveners of Assembly's Committees on Church Life and Work, Systematic Benevolence, Social and Moral Reform, and any others whose reports do not involve congregational statistics, might have their schedules of questions in the hands of Sessions early in the fall enough to allow of these matters receiving due attention and thorough discussion in Presbyteries at some meeting held before their January or March meetings, which are usually too full of other business.

Rev. Murray Tait, B.D., of Wallaceburg, Presbytery of Chatham, is spending the Christmas and New Year holidays at his father's home in St. Thomas.

DR. CHAPMAN'S CHANGE OF METHOD.

We are glad to see the statement that Dr. Chapman has decided on a change of plan for his evangelistic campaigns. He says that his experience in Australia has convinced him that he has made a mistake in asking the pastors of the churches to suspend their regular church services during the evangelistic meetings. He proposes to arrange his programme so as not to interfere with the regular prayer meeting and church services. He is reported as saying that much of the value of his work has been lost by the churches being thrown out of their regular order of worship and work. We hope Dr. Chapman may follow out this purpose rigidly, and that he will also not have a press agent to report all meetings and praise all doings.

Many pastors shrink from having the assistance of a regular evangelist because of the subsequent effect on the congregation. The regular order of worship is broken up, the members and the people are drawn to crowded houses and sensational methods, and are slow to return to the stated meetings of the congregation.

Evangelistic "campaigns" are meetings at some central place for a short time, whatever may be the apparent effect at the time, the meetings are followed, ordinarily, by a period of restlessness under what is felt by many to be the monotony of the stated services.

The average evangelist comes to a place much heralded. Elaborate preparations are made for him and those who come with him, pastors and sessions are set aside, or are commanded into obedience to the master of ceremonies, and are for a time virtually deposed. We confess our sympathy with many pastors who feel that the generally accepted methods for evangelistic services are unhappy and injurious to permanent results. A better day is coming if all evangelists will join with Dr. Chapman in his reported purpose "to make more of conferences with church officers, and of heart to heart talks with ministers on topics of personal and spiritual life."

We are in sympathy with the general evangelistic movement, although we cannot support the methods commonly adopted. We feel assured that much better and more abiding fruits follow from co-operative evangelistic pastoral evangelism. The pastor himself should be a stated evangelist, and when he is imbued with the spirit of the work and unites with other pastors the results will be seen in a steady growth in the church and an accumulation of spiritual force by which the kingdom will be hastened. Each congregation thus becomes a centre of power.—United Presbyterian.

According to The Standard of Empire, after many delays the report of the consulting engineer to the Commonwealth Government on the proposed Australian Transcontinental Railway linking up the Eastern State with the West has been laid on the table of the House of Representatives. The report shows the line would open up a vast area of fine pastoral country. By providing a means of transport it would shorten by several days the time occupied by mails between Eastern Australia and the Mother Country, and, at the same time, strengthen the defence of the Western State by making available the military forces of the more densely populated States in case of need. The Transcontinental line would link up Port Augusta, in South Australia, with Kalgoorlie, which is railroad in Western Australia. It would thus complete the girdle of steel round Australia through all the mainland capitals from Perth to Brisbane. The length of this link would be 1,063 miles. The estimated cost is under \$20,000,000.

Mrs. John Burnett, of the Manse, Dorchester, is very seriously ill, which prevented Mr. Burnett from attending the meeting of the London Presbytery for the induction of Rev. J. H. Woods in Alma Street Church, St. Thomas, on the evening of the 23rd inst. Rev. J. G. Inkster, of London, preached the induction service in his stead.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

BIDDY'S PEARL.

"Biddy, can you come and settle me a bit more easy?"

"Surely, father," and the finely built Irish peasant girl turned from the doorway of the humble cabin and went towards the spacious chimney-corner, where close to a very small heap of smouldering turf ashes on the open hearth, an old man was leaning back in an oaken chair, breathing heavily.

"It's very cold, Biddy, and there's more rain coming, I'm thinking; every bone in my body aches."

"Indeed, you are right," said Biddy, and a tear stole down her cheek, as, after raising the old man and giving him a cup of warm milk, she went to the door again and looked out.

What did she see? The grand old Donegal mountains, which she had loved from childhood; the little bay on whose pebbly strand she had played many a game with her brother, who was now lying under the sad sea waves (for he had been drowned at sea), not looking blue and sunny to-day, but beginning to swell with angry wavelets; and the faces, too, of those mountains, always lovely in fine weather, would soon be hidden from view. For a lowering sky, filled with rolling rain-clouds, and scudding before a southerly breeze, was already blurring the outline of their grand old heads.

It had been a long, cold winter, and spring seemed as if it was never coming. The crop of potatoes in their acre of ground had failed; the stormy weather had made fish scarce; and her father had been sick all winter, that she had little time to earn any money by "sprigging" tea-cloths and white linen blouses for the big Belfast agents. In her mother's lifetime all had been different. Father had been strong and well then, and able to go out fishing and manage his bit of vegetable ground with a profit, while mother looked after the house; she herself had earned a nice sum by "sprigging" most of the day. Now, mother was dead, and brother Ned—the mainstay afterwards—drowned, father ill, and nothing coming in to keep body and soul together.

There were no rich people about—a few well-to-do tradesmen lived in the seaside town seven miles off—but there was no one near to give them help, even if she had put her pride in her pocket, and, for the sake of her poor sick father, begged for it.

"Things looked very black indeed; there was not a particle of turf in the house, and the man of whom she had had the last load would give no more till she had paid what was now owing—four and sixpence; for that was the price per load. And yet, father was cold and ill; what was to be done? There was nothing in the house to eat either, except a handful of Indian meal and a few bad potatoes left from their scanty store. All the money she could scrape together had gone to pay the rent last week, and now it seemed as if things had got to their very worst, and that there was no heaven or God over all.

Yet as Biddy mused thus, the grand old mountains, as they reared their heads above the storm, seemed to repeat to her the one hundred and twenty-fifth Psalm: "They that put their trust in the Lord, shall be even as the Mount Zion, which may not be removed, but standeth fast for ever. The hills stand about Jerusalem, even so standeth the Lord round about His people, from this time forth for evermore. . . . Do well, O Lord, unto those that are good and true of heart." Biddy felt glad that her mother had taught her to learn so much of the Bible by heart, for she was not often able now to go to the little Protestant church four miles off. The parson had been very ill all the winter, so he had

not been able to come to them, or she might have consulted him as to some way out of their troubles. And the verses of Scripture she had often repeated to her father, when in the dead of night he had called her up to give him a cooling drink and soothe his feverish, anxious mind, what a comfort they had been to him! Well, even to-day something might turn up to help them. She would not despair. And following up the Psalm, the verse of an old German hymn, also learnt in childhood, came to her mind:

"God gives! there is no fear
That I of want shall die;
Though hunger come right near,
Mercy is still more nigh.
He has yet bread!

I shall be fed—
In thirsty deserts well supplied;
In days of famine satisfied."

Yes, she would trust in the Lord, and He would provide. She must just do what she could to meet the day's needs. A few wild (gorse) bushes would keep the fire going and her father warm for to-day, and tomorrow's need must be left in God's hands. In every spare moment she had gathered and dried pieces of the prickly furze, and as she brought them in and spread them with almost reckless bounty on the open hearth, she felt rewarded by seeing the old man's face brighten at the cheerful blaze as he spread out his withered hands to catch the grateful warmth.

"See, father," she said, "there's a grand fire, and now I'm going to leave you for a bit. I reckon there'll be a tidy few cockles and mussels on the rocks this morning. I'll get them before the tide comes in, and boil them for our dinner. With the praties and meal they'll be tasty."

The old man nodded assent. He liked Biddy to go gathering shell-fish. As she brought them in, the fresh salt smell brought back memories of his rearing days, when Biddy's mother had been alive.

Biddy hurried away. She could not leave her father alone for long. Along a rain-drenched lane, across a marshy field, where the full fury of the blast cut her like a knife, she entered a rough steep roadway, leading to the shore, and was soon on to the rocks. There were few cockles, but plenty of mussels—sometimes not one was to be found. The Lord was good; He had provided a dinner at any rate for to-day, and she would trust Him about the turf. Pat Nolan, who sold it for four and sixpence a load, said, if she could come and fetch it, a creel at a time, it would only be three and sixpence. Perhaps he would let her have one creel on credit if she told him how things were. She would pay him the first bit of "sprigging" she got. Orders for "sprigging" had been scarce lately; financial matters had been bad in America, and the Belfast agents said that had affected the "worked" linen by fits and starts; please God, if father would take a turn, she would try and get on the list of regular workers again.

She felt cheerful altogether as she sought in the shellfish to boil. A rift seemed already opening in the cloud of despair. The shellfish were soon cooked, and then thrown out in fine Irish fashion on the bare table. Biddy, with deft hands, had selected the finest for her father's repast, when a wonderful thing happened. As she cleared one particular mussel from its shell, a big shiny substance rolled out onto the table.

In a moment, with all the keen instinct of an old fisherman, the old man cried out, "A pearl, Biddy! a pearl! good luck to ye, my girl. I myself never found a finer in foreign parts."

Yes, true enough, it was a pearl of considerable value. Biddy was not long in going to the town seven miles

off, and selling it to the local jeweller for a sovereign. It was worth more, he said; but then, it would have to be properly polished and set before he could dispose of it. A pound down she could have if she liked. So Biddy accepted the offer. She bought "sprigging" work in the town to do that she could sell at a profit, and several necessaries for her father, and last of all she visited Pat Nolan, and brought home a creel of turf on her shoulders, knowing that there was still money enough left to buy more till the cold weather should have gone. And, as she stepped across the Donegal mountain passes, you could have heard her singing:

"God moves in a mysterious way,
His wonders to perform,
He plants his footsteps in the sea,
And rides upon the storm.
Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head."

WHY THE LIONS STOPPED
THE RAILROAD.

Siriba station has made history for itself by the numerous attacks on the station by lions. It was a matter of common occurrence at one time for the railway traffic manager to receive urgent "clear-the-line" messages over the wires, such as:

"Traffic manager Nairobi: Lions on platform—train approaching—pointsman up water tank—lions won't let down—station master in office—cannot give line clear to oncoming train—please arrange."

"Traffic manager Nairobi: Wire station master Makindu to instruct driver up mixed to approach station here with caution, as four lions on platform in charge. Am powerless—please arrange," etc.

The traffic manager has many such messages, pasted into a book in his office as a memorial of the time when lions disorganized the traffic of the Uganda Railway at Simba.

It was at Simba that Capt. Stigand, F. Z. S., F. R. G. S., made himself famous a few years ago by sitting up all of one moonlight night on the water tank in order to rid the station house of several lions that were continually harassing the railway staff. He waited his chance until the early hours of the morning, when out on the platform stalked a fine lion with two lionesses in attendance. He fired and killed the lion; the others escaped after he had mortally wounded one lioness. Later the other lioness returned to look for her mate, and as she appeared in the open, Capt. Stigand fired again, wounding her. As she dragged herself off into the bush, he climbed down from his place of vantage, in order to follow her up, but he had not gone far into the long grass before the wounded animal sprang out suddenly and brought him down, mauling terribly his left arm and shoulder. Then raged a terrific struggle for mastery between the captain, who was a powerful man, and the lioness maddened with pain and rage in the last struggle for existence. The fight ended when Capt. Stigand, with his right arm freed, hit the lioness in the jaw, breaking her jaw bone. He was found the next morning by his servants in an unconscious condition, with the dead animal across his body.

Capt. Stigand lived, but it was a close call. He is still shooting big game in Africa—W. Robert Foran, in Circle Magazine.

"I'm sure I don't know why they call this hotel The Palms. Do you? I've never seen a palm anywhere near the place."

"You'll see them before you go. It's a pleasant little surprise the waiters keep for the guests' on the last day of their stay."

SOME CURIOUS PLAYMATES.

By Elizabeth Price.

The porch was wide and shady, and there was a thick green screen of morning-glories between it and the street. Inside the curtain of vines a ralling ran around it, with a flat top, wide enough to play jacks on if one was careful not to let them bounce off the wrong way. Faith used it for a shelf to hold her books and magazines, and Louise played doll-house on it from morning till night. But Maurice and Emma had the most fun of all.

Last summer, when Aunt Beth came to visit them, there had been a good deal of rain, then days of warm sunshine, so the vines about the porch had grown very large. Ever so many of the big leaves were nibbled about the edges as if some wee mouse from fairyland had been scalloping them. Aunt Beth noticed that the very first morning she was there, but as there was no one with her just then but Emma and Maurice, she didn't speak of it, for of course those little people wouldn't know what had done the mischief. She went indoors, presently, to write a letter, and sat down near the open window. Her chair was low, and she couldn't see the children on the porch, but their voices came in distinctly.

For a while she paid no attention—till presently Emma said, "Mr. Brown is going to market. He's in a big hurry, too—just see him scamper, Maurice. They are going to have company for dinner, and there isn't a thing in the house to eat." Then Maurice chimed in, "Mrs. Yellow is having a awful time wif her children this morning. They won't stay home, and she's fraid they'll get lost. There goes Tiny up that glory-stem again, I've bringed her back fifteen times, and Tommy's going to fall over the edge an' kill hisself if he don't be careful."

Emma sighed. "They make pecks of trouble when they're naughty, which they most always are. I can't see why they won't be good and mind,—it's lots nicer."

"Just like us," remarked Maurice, sagely. "We're nicer when we're good, too, but we get bad just the same. Why, Em, this morning you—" his sister wisely changed the subject. "Look, Maurice, at Miss Spotty, I do believe she's using that drop of water for a looking glass. Isn't she the vainest? She's turning her head just like the girls do when they's fixing their hair to go to a party. Now she's all done. No wonder, Maurice, she's going out to walk with Mr. Fuzzy. Did you see that? He kissed her good-morning. Wasn't that too cute?"

"Yep. Tiny Yellow's come back and rolled up in a ball. I guess she's goin' to take a nap. I'm glad of it. I'm tired looking after her," and Maurice's voice sounded as if a weight of care rested on his shoulders.

"I wouldn't bother with her," declared Emma. "If she's bound to run away let her go and get another. There's plenty more. Mr. Brown's gone clear out of sight, and I'm going to hunt another Mr. Brown. His wife'll never know the difference. Oh, Maurice, let's have a lawn-fete, with lots of pretty tents and things, and let all the families come and have a picnic."

"All right, let's do. You fix the lawnfake, and I'll go out to the honeysuckle and hunt some greenies, and invite 'em to come. Watch Tiny Yellow, Em, till I come back."

"Well, I will, only hurry, Maurice, or the tents will begin to shut up, and anyway I can't take care of all of 'em very long by myself."

A few moments later Maurice's little sandals pattered up the porch steps. "This leaf's full," he announced. "Mr. and Mrs. Green are about eight-teen children. They all wanted to come to the lawn-fake, so I brought 'em."

The excited voices rang louder, and Aunt Beth, whose curiosity had been gradually growing, came at last to the window to see what it all meant.

Emma's black eyes and Maurice's blue ones were fastened on their novel playground, and both earnest faces bent over the queerest collection of pets that the watcher had ever seen.

"It's their favorite pastime—keeps them busy for hours," laughed mama, coming in just then. "No, indeed, I don't object. They don't injure the squirmers, and they never get hurt themselves. On the whole, I consider these queer things rather nice play-fellows, and while the children engage their attention this way they can't be devouring my vines. Let them alone, Beth, and don't look so shocked."

Out on the flat top of the railing the two little ones had outlined a good-sized oblong space, with rows of smooth pebbles from the driveway. This was carpeted with green leaves from the vines, and studded with gay tents of pink, blue, and crimson morn-ing glory bells. Over and around and under, creeping, wriggling, or rolled in little furry balls, were dozens of brown, yellow, spotted or striped caterpillars!

A NEW YEAR'S WISH.

This wish for you: that past rough roads unheeded,
You march ahead,
Undaunted, with the hope of trust be-gotten

To win life's bread;
To wear a smile e'en when tears be your portion
With sighs unsaid;

To find fair blooms from last year's brown leaves springing cut
Upon your way;

To reap the worth of deeds by that
You left you
A bit more grey,
A bit more strong to live and love with others
From day to day.

In fruitful fields may Time think wise to give you
A gentle part;
With love of home and friends to twine about you
Blue skies to cheer, and peace of God to guide you,
O faithful heart!

PATHETIC.

The following incident shows that our saucy sparrow has other good qualities besides his sturdiness and self-reliance.

For several days four or five sparrows had visited a certain place on the roof near our window. They always brought food for another little fellow, who never tried a flight from the spot. The visiting sparrows never came empty-billed. They would drop tiny morsels of food near the little sparrow. When it began to eat the crumbs the others set up a great chirping and then flew away.

After watching this for a few days, we went out on the roof and approached the lone bird. It did not flutter away, and made no resistance when plucked up.

The sparrow was blind. Its eyes were covered with a milk-like film.

ASSISTANT ANTS.

There is one place in the world where ants work for man.

In Burma, where sandalwood is worth its weight in silver, the pestiferous ant is a valuable assistant to the hewers of that precious timber.

The hard and fragrant heart-wood alone has value, but as the tree grows this valuable heart is overlaid by a soft and worthless layer, forming two-thirds of the trunk.

When a tree is felled and cut into lengths the men let the timber lie. At once the ants begin work upon the soft wood, which is sappy and sweet enough to attract them. In a few weeks the ants deliver the heart-wood free of all the worthless sap-wood.—Ex.

The pathway to wealth of many a millionaire is paved with broken hearts.

GRAND TRUNK RAILWAY SYSTEM.

District Passenger Agent's Office.

The Call of the West.

The new territory in Western Canada which the Grand Trunk Pacific is opening up is so attractive to farmers, prospectors and investors in the Western States that Minnesota and other States in the union interested are organizing through their commercial bodies movements designed to counteract the heavy migration that has set in to the north. A meeting of the Minnesota commercial organizations has been called for November 23rd to devise a method whereby some obstructions can be placed in the way of this emigration. The St. Paul Dispatch of November 10th says that:

"Considerable interest in the gathering has been manifested by cities in North Dakota, and several requests that they be permitted to be represented have been received. While it was at first proposed to have the conference discuss only the possibility of securing settlers for Minnesota, it is now possible that a united effort will be made to keep American farmers this side of the Canadian border. The conference will prepare literature showing the actual land conditions in Minnesota and North Dakota. This literature will be scattered broadcast over the country and special efforts made to see that it reaches the persons who are at present interested in Canadian lands.

"It is said that thousands of farmers, who have sold their land in Eastern States, pass through Minnesota annually on their way to Canada. It is thought that if the advantages offered here could be shown to the immigrants a large portion of them would make this their home."

A SEASONABLE HINT.

A sunshiny husband makes a merry beautiful home, worth having, worth working in and for. If the man is breezy, cheery, considerate and sympathetic, his wife sings in her heart over her puddings and her mending basket, and renews her youth in the security she feels of his approbation and admiration. You may think it weak and childish, if you please, but it is the admired wife, who hears words of praise and receives smiles of commendation, who is capable, discreet and executive. I have seen a timid, meek, self-distrusting little body fairly bloom into strong, self-reliant womanhood under the tonic and cordial of companionship of a husband who really went out of his way to find occasion for showing her how fully he deferred to her opinion. — Christian Work.

Creole Chicken. — Cook four tablespoonfuls of butter with one-half shallot, finely chopped, five minutes, stirring constantly. Onion may be used if shallot is not at hand. Add five tablespoonfuls of flour, and stir until well browned; then pour on gradually, while stirring constantly, three-fourths of a cupful of chicken stock and stewed and strained tomatoes. Bring to the boiling point, season with one teaspoonful of lemon juice, one-half teaspoonful of salt, and one-eighth of a teaspoonful of paprika. Add one and one-half cupfuls of cooked chicken or fowl cut in small cubes, and let stand ten or fifteen minutes in the top of a double boiler, that the meat may absorb some of the sauce.

A colored preacher took some candidates for immersion down to a river in Louisiana. Seeing some alligators in the stream, one of them objected.

"Why, brother," urged the pastor, "can't you trust the Lord? He took care of Jonah, didn't he?"

"Y-a-a-s," admitted the darky, "but a whale's different. 'n' gators got a mem'ry, but ef one o' dem 'whalers' wus ter swaller dis nigger, he'd jes' go ter sleep dar in de sun an' fergit all 'bout me."

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Rev. Dr. Armstrong will be the preacher in St. Paul's next Sunday morning and evening.

The annual New Year's "Rally" of the Presbyterian Sunday Schools of the city will be held on Saturday morning in Knox church. Rev. W. J. Milne, M.A., minister of the Glebe church, will preside. The doors of the church will be open at 10 o'clock. A large attendance of scholars and friends is expected.

The Christmas entertainment of the Aylwin and related congregations was, as usual, a great success, the attendance being so large as to leave no standing room. Those present came from Eagle Farms, Gowanda and Neeland. The speaking, music, etc., were of the best, and good feeling prevailed. Between \$50 and \$60 were realized.

PRESENTATION TO REV. A. T. LOVE.

The celebration of the 25th anniversary of the pastorate of the Rev. Mr. Love, the popular and esteemed minister of St. Andrew's church, was held in the Kirk Hall under the auspices of the Board of Management and the Ladies' Aid Society.

When the Rev. Mr. Love and Mrs. Love, accompanied by the Rev. Dr. Campbell, an old personal friend and an ex-moderator of the General Assembly, entered the hall, they were met by the venerable clerk of the Kirk session, Mr. J. H. Clint, and escorted, amid applause, to the platform, after which the members of the Kirk session, board of management, Ladies' Aid Society and the large audience present advanced and offered hearty congratulations to Mr. and Mrs. Love, the latter carrying a bouquet of carnations which had been presented to her by the Ladies' Aid. Mr. Clint then read an address which gave expression to the kindly feelings of the congregation towards their beloved pastor and his partner in life. This was accompanied with a cabinet of silver and a purse of gold. In replying, Mr. Love in part said: I am deeply grateful to my Heavenly Father tonight for all His goodness and His loving kindness to us, and while we have had at times discouragements I firmly believe that there are brighter days in store for old Quebec and that St. Andrew's will become stronger and stronger as the years go by. For these handsome tokens of your esteem, I thank you most heartily, and I will cherish them and my wife will cherish them, and often as we look upon them we will think of you all and of all that you have been to us for you have been much, and I pray Almighty God that it may be well with you and with yours here and hereafter.

The Rev. Dr. Campbell also offered his hearty personal congratulations to pastor and people upon their long and happy relationship and made reference to the fortunate circumstances experienced by the congregation of St. Andrew's in having had two such able men as the late Dr. Cook and the present minister as their spiritual guides, covering a period of nearly 75 years in the history of the congregation.

Colonel Turnbull followed in an appropriate manner, alluding to the good work accomplished by Mr. Love in the past and to the high esteem in which he and his family are held, not only by the congregation of St. Andrew's, but also by the community at large.

Refreshments were served by the ladies and a pleasant social hour spent which will be long remembered by those present. The evening closed with the hearty singing of "Auld Lang Syne" and God Save the King.

EASTERN ONTARIO.

Rev. Mr. Drysdale, of M. Pland, has been visiting Rev. N. H. McGilivray, at St. John's manse, Cornwall.

The Newington Presbyterians will hold their annual Sunday school festival on the evening of New Year's day. An attractive programme is being provided.

Last Sunday week anniversary services were conducted by St. Andrew's church, Smith's Falls, by Rev. Professor Morison, of Queen's, who also lectured on Friday evening, his subject being: "German and the Foundations of Her National Greatness."

Presbyterianism is well represented among the officers elect of Lancaester Lodge No. 207, A. F. and A. M., Lancaester, in the persons of Bro. R. J. Johnston, I.P.M.; Bro. T. O. McLaren, W.M.; Bro. Rev. J. U. Tanner, chaplain; Bro. R. T. Nicholson, treasurer; Bro. W. N. Gillies, secretary; Bro. Rev. J. Pate, S.D.; and several others.

The Carp Review of a recent date says: "A very enjoyable evening was spent in the Presbyterian manse on Tuesday of last week, when about 60 people, among whom were friends from the Episcopal and Methodist congregations, met to give tangible expression to their appreciation of the services of the pastor, Rev. P. F. Langill, and his family (formerly of Martintown). The evening was spent in social intercourse, together with games, music, etc. After refreshments had been served an address was read by J. H. Wilson and a cheque for \$100 presented by E. P. Pearson, these two gentlemen being the recently elected and ordained additional elders to the session. . . . Mr. Langill very feelingly replied to the address expressing the hearty appreciation of himself and family for the sympathetic interest of the congregation and friends from other churches in them and in the work they are trying to do. This is the second time the Carp congregation has shown in a tangible way their appreciation of their pastor and his work."

A Christmas festival was held in the Presbyterian church at Casselman for the benefit of the Sabbath school. A programme of music and recitations, containing 24 numbers, was rendered. The choruses were given by the junior and senior choirs, an instrumental selection by Miss Casselman, and a vocal solo by Mr. Alex. Day. Recitations were given by the Misses Vera and Jessie Brockwell, Edna, Hazel and Lillian Brownell, Addie Casselman Myrtle Presley, Albert Chevrier, Greta and Florence Munro, and also by Walter and Arthur Brownell, Bert and Herbert Casselman and Simon Garrough. Miss A. McL. Findlay added a pleasing variety to the programme with two amusing readings.

Mr. Frank Macdonald, a student of Queen's, Kingston, took the services at Byng Inlet for the past two Sundays.

WINNIPEG AND WEST.

Rev. D. N. McLachlan, of Elmwood, has been preaching anniversary services to the Suthwyn congregation.

Rev. John J. Hastie, who recently returned from a visit to New Zealand, was last week inducted to the church at Ladnor, some twelve miles from Vancouver, B.C.

The Roland and Myrtle congregations have granted their pastor three months' leave of absence, on account of Mrs. Hartley's health. They will probably leave for California early in January.

WESTERN ONTARIO.

Corbetton and Riverview is vacant. The moderator is the Rev. James Buchanan, Dundalk.

The induction of Rev. J. A. Iteddon into the pastorate charge of Severn Bridge took place on 28th inst.

Peterboro Presbytery asked Orangeville Presbytery to raise the stipend in call from Eallenafad. Flesherton call was refused because stipend too low.

Rev. J. H. Edmison, of Kincardine, exchanged pulpits with Rev. D. N. Morden, of St. Mary's, on Sunday, the latter preaching anniversary sermons at Kincardine.

The shortage in ministers can be solved only in one way, by the church becoming honest in the stipends paid. All arguments to the contrary, low stipends is the real reason for short supply for our pulpits.

At the annual Sunday school entertainment of St. Andrew's congregation, Berlin, the pastor, Rev. W. A. Bradley, B.A., was presented with a liberal Christmas gift in the shape of a purse well filled with gold.

West Ont

Rev. A. V. Brown, recently of Hespeler, has been inducted as minister of the Allandale congregation. Rev. Dr. McLeod presided; Rev. Mr. Ellison, of Alton, preached; Rev. Mr. Sturgeon addressed the minister; and Rev. Mr. Craw the people.

In connection with the evangelistic campaign in Perth Presbytery two weeks services were held in the Presbyterian church, Mitchell, conducted by Rev. F. J. Maxwell, of Brantford, which proved very successful. The local paper alluded to Mr. Maxwell as "a powerful and convincing speaker," whose "thoughtful addresses were couched in simple yet effective language."

The congregation of Erskine Church, Blenheim, have reason to feel elated over the fact that their beautiful church home is now entirely free of debt, the last account against the building, a little over \$500, being paid off last week. Their fine new manse now being erected will also in a few years be placed on the free list by this busy hive of workers, of whom the ladies form no unimportant factor.

At the Christmas entertainment in Knox Church, Belmont, Mrs. Mark Wilkins, teacher of the Young Men's Bible Class, was presented with a beautiful mantle clock; and Mrs. Currie, the pastor's wife, was made the recipient of a handsome jardiniere from the senior ladies' Bible class. Knox Church Sunday school has certainly an efficient staff of officers and teachers, and the work is making most gratifying progress.

Rev. Mr. and Mrs. McGregor entertained the Bible Class of the Orillia Presbyterian Sunday school at the manse. A large number of young people enjoyed a very "leasant evening spent in music and games. Mr. and Mrs. McGregor were ideal entertainers, and the evening was one of the most enjoyable the Bible class have had. Mr. McGregor is teacher of the class which numbers about 200 on the roll with an average attendance of 150.

Mr. and Mrs. Robert Radcliffe, members of the Granton congregation, who are removing to Toronto, were made the recipients of an address, read by Rev. Dr. Avery, the pastor. Along with the address was presented by Mr. William Youngson a handsome gold headed cane to Mr. Radcliffe bearing his initials and a gold watchchain to Mrs. Radcliffe by Mrs. Youngson, also a set of silver knives and forks by Mrs. S. McNaughton. Mr. Radcliffe made suitable reply in acknowledging the kindness of friends.

ST. ANDREW'S, QUEBEC.

The special anniversary services commemorating the 99th anniversary of the occupancy of St. Andrew's Church and the 25th anniversary of the Rev. Mr. Love as the pastor of the congregation, were continued at the morning and evening service last Sunday when the Rev. Robt. Campbell, D. D., of Montreal, and an ex-moderator of the General Assembly, preached excellent sermons to large and appreciative audiences. Taking his text in the morning from the 5th verse of the 1st chapter of Zechariah: "Your fathers, where are they? and the prophets, do they live forever?" the preacher in an able manner traced the thought existing in the mind of the prophet regarding the dignity and value of human life and a proper appreciation of its importance and value while in the world. The advantages peculiar to men living in the different ages of the world's history were also clearly set forth, and it was shown that the advantages of living were greater during the last century than any previous age.

Dr. Campbell's sermon in the evening was based on the 2nd verse of the 8th chapter of Deut.: "And thou shalt remember all the way which the Lord thy God led thee." The circumstances under which the words were spoken were aptly described and many practical lessons drawn therefrom. Worthy tributes were also paid to the life work, and character of the five ministers who had occupied the pulpit of St. Andrew's covering a period of nearly one hundred and fifty years. Dr. Cook was characterized as a man of uncommon parts whose noble face was an index to his mind and heart, a man who was easily the compeer of Candlish, Cunningham, McDougall and Buchanan, who were fellow students with him in the University of Edinburgh, under Dr. Chalmers, and who afterwards rose into a position of fame and power in Scotland.

It required no little courage for your present pastor to succeed such a man as Dr. Cook; but it was no little advantage to him that the action of the congregation, in calling such a man as Mr. Love met with his warmest approval. Mr. Love was cast in a gentler mould than his great predecessors, and the variation which his services offered made his special gifts and style acceptable to you as a people. I cannot, said Dr. Campbell, go on to characterize his ministry among you. The most interesting proceedings which took place last evening speak louder than words how deep is the hold which he has upon your affections, and what a large place he has made for himself in your hearts and homes. He too has taken his full share of public work, and worthily represented you and the church in the community at large. There is no time left for going into the details of your congregational history. Suffice it for me to say that a noble body of elders has been furnished by the congregation to the higher courts of the church. I need only mention, besides those who remain, John Thomson, sr., Robert Cassels, Nathaniel Ross, John Ross, Wm. Walker, Wm. Thom. Dr. Weir, Wm. R. Dean and John C. Thomson, who all have joined the General Assembly and Church of the first born.

You are to be congratulated on the tokens of activity and prosperity your situation presents, owing in part to the thoughtful munificence of departed friends and others who remain. You are in circumstances to afford accommodation to all comers in the accession to the Protestant population of the city, which you are justified in looking for, as it cannot be questioned that Quebec has a fresh era of prosperity awaiting it, as its situation commands possibilities that can be claimed by no other port on the St. Lawrence. And my best wish for you is the apostolic one! that above all things we may prosper and be in health even as your souls prosper.

BRITISH AND FOREIGN.

Prof. Kennedy Cameron has been selected as moderator of the next Free Church assembly.

It is said that the Elder Memorial Church, Leith, will sever its connection with the Free Church.

The Presbytery of Islay and Jura have accepted the resignation of the Rev. J. McGilchrist, Kilarrow Parish, Islay.

The parish church of St. Andrews, where John Knox preached his first sermon, has just been rededicated, after being restored.

There died at the manse, Ruthven, lately Rev. John Gordon McPherson, in the 40th year of his ministry. He published several books.

Australia has now 55,219 old age pensioners. It is expected that on the first of January, £1,500,000 will be required to pay pensions.

Estimates of the wheat harvest in England in 1909 make it 33.76 bushels an acre, while the Scottish yield is figured up to 41.19 bushels an acre.

An Irish woman who has just died at the age of 108 years, attributed her long life to the use of potatoes, vegetables, porridge and new milk.

Pears imported from Russia are the latest novelty at Covent Garden. Some of them weigh as much as two pounds each, and they are selling at 1s each.

"Sixpenny cabs" are steadily increasing in London, Eng., and Reading proprietors have ordered flags for use on horse-cabs in that town.

Several of the King's and Queen's South Africa war medals for men of various imperial and irregular corps are still awaiting claimants.

Temperance workers are claiming credit for the reduction in the consumption of whiskey in Scotland, and scoff the notion of the budget having anything to do with it.

One of the most popular Highlanders in Liverpool, Mr. Wm. Morrison, Gaelic preacher, was gifted with a purse of sovereigns on leaving for New Zealand.

Mothers of Catholic pupils in young girls' school at Chassigny-sous-Dun, in Saone-et-Loire, France, made public bonfire of interdicted text-books used by their daughters.

Criefth North U.P. Church has recently lost by death three elders, all of the name of Miller, Lewis Miller, Blenachie; David Miller, Balloch; and William Miller, Tighruadh.

The late professor Blackburn, whose will has just been proved at £8,956, was for the long period of thirty years in receipt of an annual pension of £1,073 from the Glasgow University.

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

Although she is 109 years old, Mrs. Peggy McGurk still acts as caretaker of the Carrickmore (County Tyrone) courthouse and dispensary. The King has sent to Mrs. McGurk a present of £ from his privy purse.

A map weighing one ton three hundredweight, and showing all British North America and part of the United States, is now on view at the offices of Canada's Grand Trunk Railway. It is executed on a solid sheet of glass 12 feet wide by 6 feet deep and 1-4 inches thick.

In a home where the mother is somewhat aggressive and the father good-natured and peace-loving, a child's estimate of home conditions was tersely expressed the other day. While dressing, the mother paused in the act of putting on her shoes and said: "I certainly am easy on shoes. I have worn these for four months. I don't know what you would do, John, if I were not. I am easy on everything." The little girl looked up from her dolls and remarked: "Except father."—Success.

A TRIP TO ALASKA.

A trip to Alaska is one seldom undertaken by people in the British Isles, and of the many bookings undertaken by the Grand Trunk Railway officials in London, few tickets show the destination to be that part far north of Canada, where coal and gold, together with meteorological observations, are often supposed to be the chief reason for the existence of that land. That such a trip can be made with little out of the ordinary fatigue of travelling is well proved by a recent communication sent to Mr. Fred C. Salter, European Traffic Manager of the Grand Trunk Railway, from Mr. Bromley Challoner, F.R.G.S., who has just returned from the north-western limit of the North American Continent. The letter has an added interest by reason of the fact that on the day of the official opening of the Grand Trunk Railway's new offices at 17-19 Cockspur street, S.W., Mr. Challoner was the first person to book a passage with the company for Canada. On Dominion provision made for the journey, and, in the first week in October, back in England again, the well-known geographer has been pleased to write to the Grand Trunk offices expressing his entire satisfaction with the easy way in which the journey was accomplished. After thanking the railway officials for making his means of transportation pleasant and comfortable, he says: "I was very pleased, indeed, with both the road and rolling stock of your company, and in my opinion it is second to none on the Continent of America. The arrangements you made for me very much added to my comfort and enabled me to reach my destination in the quickest possible time, and I must say I experienced the greatest civility from the company's staff during my passage on your road. The route you worked out for me was a most interesting one, and coming back as I did, over the Rockies and the Great Lakes, I did not travel over a single mile a second time except the short run between Sarnia and Toronto. Will you be good enough to send me particulars of your 'Round the World Tours.' I am thinking that next spring I may have another run out to the west, and if I do, I should like to return home via the east." Thus the whole of Great Britain is quickly put in touch by this great railway system, with what frequently is said to be the uttermost parts of the earth.—Dublin (Ireland) Daily Express, Oct. 19, 1909.

The Argentine Republic is supplanting the United States as the chief furnisher of food supplies to the British market. Last year Argentine sent more wheat, corn and cold storage beef to Great Britain than did the North American Republic. With its increasing population the United States will become less and less an exporter of food stuffs. In course of time Canada will surpass both countries in supplying food products to the British Islands.

GRAND TRUNK RAILWAY SYSTEM.

District Passenger Agent's Office.

Holiday Excursions from New England to Montreal and Quebec.

Arrangements have been made whereby the residents of Boston, Worcester, Springfield and other New England points will have an opportunity of visiting Montreal and Quebec during the holiday season at greatly reduced fares. Such fares will be in effect from stations on the Boston and Maine, the Central Vermont, and New York, New Haven and Hartford Railroads operating in conjunction with the Grand Trunk Railway System. Tickets will be on sale from December 30th to January 2nd, inclusive, valid to return on or before January 25th, 1910. Stop over will be allowed on all tickets at intermediate stations in Canada. These excursions will give Canadians residing in New England territory, a grand opportunity to visit their friends or relatives in Canada at very low fares.

HEALTH AND HOME HINTS.

The best dustcloths are made of old silkline.

Scotch snuff put in holes where crickets come out will destroy them.

Salt on the fingers when cleaning fowl, meat or fish will prevent slipping.

To clean aluminium wash with strong soapuds with a little of ammonia and soda.

Mustard water is useful to clean the hands after handling any odorous substance.

A few drops of oil of cloves added to paste will prevent the latter from turning sour.

For blood stains use cold water first, then soap and water. Never use hot water, as it sets the stains.

Woodashes put in a woolen bag and placed in the water is a simple means for making hard water soft for washing.

Yellow soap and whiting, mixed to a stiff paste with a little water will stop a leak in the pipes as quickly as solder.

Use vinegar instead of water for mixing your stove polish; this will make it stick much better and will also give a better polish.

Half a teaspoonful of sugar thrown into the embers will nearly always revive a dying fire, and it is always safe to be used for that purpose.

Sour Cream Cake.—One cupful sugar, two eggs and the yolk of a third (the remaining white is reserved for frosting), one cupful sour cream, a scant level teaspoonful of soda, dissolved in the cream, two cupfuls of flour and one rounding teaspoonful of baking powder. Mix in the order named, flavor with vanilla, and bake in a loaf.

Steamed Steak.—Into a good round steak rub two tablespoonfuls of flour on both sides of the meat. Melt some drippings in a covered roasting pan and lay the steak in this, browning first one side and then the other. Remove the steak, fry one onion lightly in the pan, return the steak, season with salt and pepper, pour over it one and one-half cupfuls of boiling water, cover the pan, and cook the meat slowly for two and one-half hours. Serve whole on a platter with the thickened gravy poured over it.

SPARKLES.

"Maria, what's the use of your telling the girl to be sure and wake you at six o'clock? She does it every morning, and you never get up."

"John, I don't want you to interfere with my way of running the house. I know just what I am doing. When that girl calls me at six o'clock I know she's up."

Stella: The Smiths are very quick at picture puzzles.

Bella: Yes they got their practice from putting together their fragments after moving.

"His house is furnished with the most excellent taste." "Yes, but not his own."

In the course of a reading lesson, a master received a very smart answer from one of his pupils, though possibly the wit was unconscious.

In the piece to be read occurred the passage: "The majority of the rivers in Russia are sluggish in their course."

Pointing to the boy who had read, the master said:

"What is meant by a river being sluggish?"

"Why, sir," answered the boy, "It means that it likes to stick to its bed."

Liquor and Tobacco Habits

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Consultation or correspondence invited.

TELEPHONE OF THE ST. BERNARD

A French tourist relates some time ago he set out to cross the St. Bernard Pass by himself, and got caught in the fog near the top.

He sat on a rock and waited for one of the dogs to come and attend to him, but in vain; and when the fog cleared away he managed to reach the hospice. On arrival he observed that he thought the dog a rather overrated animal.

"There I was," he said, "for at least six hours and not one came near me."

"But why," exclaimed one of the monks, "why did you not ring us up on the telephone?"

To the astonished tourist it was explained that the whole of the pass is provided with shelters at short distances from each other, all in direct telephonic communication with the hospice. When the bell rings, the monk send off a hound loaded with bread and wine and other comforts. The dog on duty is told what number has rung, and he goes straight to that shelter. This system saves the dogs their old duty of patrolling the pass on the chance of a stray traveler being found, and as the pass is for about eight months of the year under snow, this entailed hard and often fruitless labor.

PROGRESS DUE TO DIFFICULTY, NOT EASY.

It cannot be too strongly emphasized that the effect of hard conditions of life is to improve the race and not to injure it. Deterioration is consequent, not upon strenuous conditions of life, but upon easy conditions. When the conditions are strenuous, those who are congenitally weak are killed off, leaving the race to be carried on by those who are congenitally strong. The children of these suffer in no way for the hardships of their parents. Where, on the other hand, the conditions are easy, the weak are able to survive and bear offspring, and the degeneracy spreads in future generations. The increase of insanity and other forms of deterioration are to be ascribed to the easy conditions of life which allow these persons to survive and propagate who in former times would have died out. Can anything bring home more forcibly the folly of humanitarian legislation which aims at abolishing every test of fitness that Nature provides? The object of humanitarians is to secure the survival of the individual, however unfit he may be. In so far as they are successful they strike a deadly blow at the quality of future generations that all the science in the world may be powerless to save the race from extinction.—Edinburgh Review.

If you have an extra loaf in the bin take it down street to some hungry wail. Make it a blessing. God has a mouth for every loaf. Find the mouth.

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More clothes are rubbed out than worn out.

GOLD DUST

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

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Makers of GOLF SOAP and cake!

If You Have Rheumatism Let Me Send You a 50 Cent Box of My Remedy Free.



Deformity in Chronic Rheumatism.

I Will Mail FREE To Anyone Suffering From Rheumatism, Gout, Lumbago, Sciatica (Who Will Enclose This Advertisement) A 50 Cent Box of my Rheumatism Remedy Free.

My Remedy has actually cured men and women seventy and eighty years of age—some were so decrepit that they could not even dress themselves. To introduce this great remedy I intend to give fifty thousand 50 cent boxes away, and every suffering reader of this paper is courteously invited to write for one. No money is asked for this 50 cent box, neither now nor later, and if afterwards more is wanted I will furnish it to sufferers at a low cost. I found this remedy by a fortunate chance while an invalid from rheumatism, and since it cured me, it has been a blessing to thousands of other persons. Don't be sceptical, remember the first 50 cent box is absolutely free. This is an internal remedy which goes after the cause of the trouble, and when the cause of rheumatism is removed, have no fear of deformities. Rheumatism in time will affect the heart, so do not trifle with this merciless affliction. Address, enclosing this adv., JOHN A. SMITH, 433 Laing Bldg., Windsor, Ont.

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

4.40 p.m. (daily)

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Through Sleeping Cars.

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

Pembroke, Renfrew, Arnprior
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NORTH SHORE FROM UNION
STATION.**

b 8.15 a.m.; b 8.20 p.m.
VIA SHORT LINE FROM CENTRAL
STATION.

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

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

a 1.40 a.m.; b 8.40 a.m.; a 1.15 p.m.;
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a Daily; b Daily except Sunday
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12.55 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

Trains arrive at Central Station 11.00
a.m. and 6.25 p.m. Mixed train from Ann
and Nicholas St. daily except Sunday.
Leaves 6.00 a.m., arrives 1.08 p.m.

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

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upward.

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SEALED TENDERS addressed to
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"Tenders for Indian Supplies," will
be received at this Department up to
noon on Friday, 14th January,
1910, for the delivery of Indian
supplies during the fiscal year ending
the 31st March, 1911, duty paid,
at various points in Manitoba,
Saskatchewan and Alberta.

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

J. D. McLEAN,
Secretary.

Department of Indian Affairs,
Ottawa.

N.B.—Newspapers inserting this
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of the Department will not be paid.

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Synopsis of Canadian North- West.

HOMESTEAD REGULATIONS

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

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

DUTIES — (1) At least six
months' residence upon and cul-
tivation 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 owner-
ship in land will not meet this re-
quirement.

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

W. W. CORY,

Deputy of the Minister of the
Interior.

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

G. E. Kingsbury

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