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TO LIFT OR TO LEAN

BY ELLA WHEELER WILCOX

There are two kinds of people on earth
to-day,
Just two kinds of people, no more, I
say,
Not the saint and the sinner, for 'tis
well understood
The good are half bad, and the bad are
half good;
Not the rich and the poor, for to count
a man's wealth
You must first know the state of his
conscience and health;
Not the humble and proud, for in life's
little span
Who puts on vain airs is not counted a
man;
Not the happy and sad, for the swift-
flying years
Bring each man his laughter, and each
man his tears.

No, the two kinds of people on earth
I mean
Are the people who lift and the people
who lean.
Where'er you go you will find the
world's masses
Are always divided in just these two
classes;
And, oddly enough, you will find, too,
I ween,
There is only one lifter to twenty who
lean,
In what class are you? Are you easing
the load
Of over-taxed lifters who toil down the
road?
Or are you a leaner, who lets others
bear,
Your portion of labor and worry and
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BIRTHS.

At La Pointe aux Trembles Mission Schools, on Nov. 11, 1906, the wife of Principal Brandt, of a daughter.

At 141 Flora street, Ottawa, on Dec. 14th, 1906, to Mr. and Mrs. Andrew Miller, late of Toronto, a son.

At Chang Te Fu, China, on Oct. 9, 1906, to the wife of Dr. Percy C. Leslie, a son.

MARRIAGES.

Dec. 5th, at the residence of the bride's parents, "Cedar Brae," Port Hope, by the Rev. H. E. Abraham, B.A., of St. Paul's church Ralph S. Rowland, of the Federal Life, Winnipeg, to Olive Kerr, eldest daughter of Mr. and Mrs. J. Clark.

In Montreal, on Dec. 8, 1906, by the Rev. Robert Campbell, D.D., Lulu, eldest daughter of Professor Charles Belchling, to Roy A. Weagant, of Derby Line, Vt.

In St. Andrew's Church, New Westminster, B.C., by the Rev. J. S. Henderson, Lorne C. Ross, eldest daughter of Wm. Ross, to Dr. William Workman, all of New Westminster, B.C.

DEATHS.

At Winnipeg, Dec. 17th, 1906, Donald McLean, son of Mr. and Mrs. Chas. McLean, (Thorah), aged 31 years.

In Montreal, on Dec. 13, 1906, in his 70th year, Andrew W. Bennett, a native of Glasgow, Scotland.

In Adolphustown, on 8th Dec., Mrs. Cyrus Roblin, aged 82 years.

On Dec. 13, 1906, Mrs. Thos. Mannis, aged 82 years and 11 months.

At the family residence, near Billings' Bridge, Ont., on Dec. 27, 1906, Hugh Tommie Masson, in his 7th year.

At Rockliffe Manor House, on 29th of Dec., 1906, Anne MacKay, wife of Thos. C. Keefer, C.E., C.M.G., aged 83 yrs.

At 3 Czar Street, Toronto, on Monday, the 24th December, 1906, Jessie Harwood, beloved wife of Robert Barron.

At 19 First Ave., Ottawa, on Dec. 23, 1906, Mrs. Hannah Grant, relict of Alpine Grant, formerly of Martintown, aged 83 years.

At 168 Carlton street, Toronto, on Dec. 12, 1906, Charles Joseph, infant son of Clarence O. and Alice V. Lucas, aged 6 months and 4 days.

On Dec. 14th, 1906, at his son's residence, 499 Yonge St., Toronto, George Birrell, in his 81st year.

At Indian Head, Sask., on Thursday, Nov. 15, 1906, William Dickson, in his 78th year, only son of the late Andrew Dickson, of Pakenham, Ont.

At 32 Russell street, Toronto, on Dec. 22, 1906, Emma, widow of the late Hon. Sir Adam Wilson, President of the High Court of Justice for Ontario, in the 86th year of her age.

On Friday, Dec. 28, at 2114 Wellington street, Russell A. Cameron, youngest son of the late John A. Cameron, aged 30 years.

In Montreal on Dec. 9, 1906, John Wellington Grier, insurance agent, aged 49.

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NOTE AND COMMENT.

That natives of the Cannibal Islands in Melanesia should now engage in pioneer philanthropic work for the other islands seem almost incredible. Yet when the people of Savo Island asked that teachers be sent to them, four volunteers from Florida Island, formerly one of the most savage settlements, responded to the call.

A prominent leader in the British Parliament, Mr. R. W. Perks, stated recently in order to test the efficacy of foreign mission work he placed a report of twenty years ago side by side with one of the present time and compared the figures. As a result of his study he increased his annual gift for this work from \$50 to \$2,500.

The universities of the country are falling into line in establishing outposts in foreign countries. Oberlin has its Shansi mission. Yale supports a flourishing work in China, Harvard and the University of Pennsylvania are also represented there and Princeton is enlarging its foreign missionary enterprise by undertaking the entire support of important Y. M. C. A. work in Peking.

The temperance crusade in the Province of Quebec led by Archbishops Bruchest and Begin is moving on very successfully. On the first Sunday in this month in the church of St. Sauveur, Quebec, over twelve hundred married men took the temperance cross, which corresponds to signing the pledge. On a previous Sunday, more than eight hundred young men of the same parish "took the cross."

The Panama National Assembly has unanimously approved a bill prohibiting all gambling, and by this time it has no doubt been signed by President Amador. The United States authorities have already prohibited it in the Canal Zone, so that now the law stands as it should on this question throughout the Isthmus. Now it is the turn of the officers of the law, and it is their part to see that the law is enforced!

Here is a paragraph from the Detroit Free Press which throws light on the way in which some silk manufacturers in the United States "doctor" silk fabrics in order to increase their profits:—"A large part of all the silk made in this country is treated with a preparation of tin until there is sometimes considerably more tin than silk. Raw the fabric is repeatedly dipped in a solution of tin to one of silk. The dipping process is repeated until the fabric has taken up all the solution it will hold. This tin-loading process increases the manufacturers' profits, but it renders it to split when woven. The baking process gives the brilliant lustre, but injures the goods. Of course, stretching the silk enables the manufacturer to make more fabrics out of a given quantity of raw material and thus increases his profits."

An evangelist in the United States recently said: "Nine-tenths of all the professional gamblers were taught to play cards in their homes, as shown by actual statistics from investigations, and seven out of ten were taught to play cards in homes of professing Christians." And the Herald and Presbyterian pertinently adds: "Probably the same proportion would hold as to the victims of professional gamblers."

Rev. Alfred Wasson, writing from Korea of its Methodist missions, says: "The Korean church is filled with the spirit of self-sacrifice. They build their own country churches, and each circuit supports the kingdom among his heathen neighbors. Many of the poorer Christians obtain money for supporting the preacher by taking out a handful from their regular allowance of rice each day and selling it. Every convert is a missionary."

The Chicago Interior says that American missionaries in Korea protest against the common newspaper references to that country as "decadent." They pertinently inquire whether "militant" Japan or "literate" China can show such a record of Christian activity, intelligence and success as that which has been given the world by the Presbyterian church at Pyongyang. This church, with a regular Sunday attendance of from 1,000 to 1,200, a membership of 1,435 and five suburban offshoots, each managed independently since February last, recently canvassed the large city in which it is located and carried a gospel invitation to every individual citizen. It is not only self-supporting, but it plants its numerous missions, and is but one of a Presbytery in which 27 out of 52 church buildings have been enlarged during the year, while in the same bounds 18 wholly new edifices have been erected. For every dollar of Board money used in the Korean work, the Koreans contributed over \$8 last year. If the Christian people of Canada and the United States don't look out the Korean Christians will give them pointers in Christian work and Christian giving.

Rev. J. H. Jowett, preaching at Birmingham, Eng., referred to the awakening of China, commenting upon the significance of the fact that so many thousands of Chinese students are now at the University of Tokio as evidence of the alertness of the Chinese mind. Mr. Jowett said he was not afraid of what it was the fashion to call the "yellow peril", for he was in touch with the most influential missionaries in China—men who were exercising a great and beneficent influence upon the most advanced thinkers and statesmen of that great country. Japan, like the "little one that has become a thousand," has been, as it were, born in a day, and was exerting tremendous influence upon China. Mr. Jowett pleaded for the best and most cultured missionaries to be sent out to China, and expressed his intense satisfaction with the group of young men and women who at the great missionary meeting recently held at Woburn, Mass., gave evidence of their whole-hearted consecration to their mission work. An earnest appeal was made to parents not to hinder but to encourage their sons and daughters, if qualified to give themselves to the mission field.

One of the English weeklies gives this account of a most remarkable Sunday school teacher: "Miss Ann Owen, who has died at Warwick at the age of ninety-five, had been for eighty-two years a teacher in Brook Street Independent Sunday school. She lived her whole life in the house in which she was born. She early got a great love of the Bible, and knew John's Gospel by heart before she was thirteen. She taught girls whose mothers, grandmothers and great-grandmothers had been in her class."

An Anglican clergyman in England has published some sharp criticism of choirs in that Communion. He says they are accompanied by three "lively devils," namely—"the dress devil, the flirting devil, and the quarrelling devil." There is more plain speech of this vigorous sort, and as the writer is speaking of the Episcopal Church choirs he roundly condemns the "gallop-and-gabble" method of rattling through the service—even the confession of sin—at breakneck speed, as if it were "the merriest thing imaginable." The Belfast Witness suggests that some of these delinquencies can be found even in Presbyterian choirs.

The movement for restoring Sunday as a true rest day in France has attracted wide attention and many will wish to know how well the new laws are being observed. From the London Christian we get an item which indicates progress in the right direction. It quotes from the report of the London International Commercial Association, 150 members of which visited Paris, Lyon, Marseilles and other centres as a deputation, that "Everywhere we saw signs that the movement for Sunday closing is making headway, and our hosts considerably arranged no programme for their guests on Sunday," and adds: "It may be true that the newly acquired privilege is not yet so wisely utilized in all cases as those interested in the highest welfare of the people could desire, but nevertheless the step is in the right direction."

A statement made by Philadelphia druggists who have organized to secure a day of rest, calls for very serious self-examination on the part of the Christians everywhere. In their request to the public to aid them in the matter, they charge that many of their customers who make Sunday trade, and complain of it being stopped, are church members. The unfortunate part of the charge says the Lutheran Observer, is that we all know that it is true, and that not only those in the drug business, but dealers in provisions, confectioners, news-boys and news-dealers the great mass of men employed on the steam and electric railroads, as well as many others, might bring the same testimony, and might even go so far as to declare that if it were not for the patronage of the professed Christians, and their insistence on being served, these various forms of Sunday work would not have, and would be tremendously curtailed, if not abolished entirely, except where there is real necessity. It is the participation in those things by Christians that makes them respectable and that in many a case is the determining factor in turning those who still have scruples into the ranks of those who "see no harm" in Sunday buying and in Sunday travel.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

THE CHILD IN THE MIDST.*

By Rev. W. D. Armstrong, D.D.

It makes a very great difference to a teacher as to the point of view from which he conceives his work and his preparation for that work. A teacher may say, "I am to teach the BIBLE, therefore, I must study that Book, I must know it altogether, I must know its history, its contents, the methods of its interpretation; I must study up the antiquities, the customs and manners of the people and a great many other things. I must know the Book I am going to teach." Or the teacher may say, "I am going to teach, and put an emphasis upon that word TEACH, and therefore I must study the Art of Teaching. I must take a course in Pedagogics, I must learn all about methods new and old in order that I may be a scientific teacher." Most assuredly our Sunday School teachers should not, if possible, lag behind any others in scientific methods and teaching. But the teacher may say, "I am going to teach children, I am going to teach the CHILD, I am going to teach the boy and the girl, and I must study the child, I must study the boy, I must study the girl, and I must know their characteristics, their dispositions, I must be able to adapt myself to them, and to adapt my teaching to them." Well, most assuredly, that is primarily necessary. We shall possibly say that all three are necessary. But this last is what I intend to emphasize.

One of these restless little lads of the city, in his curiosity, got in the way of a very busy man and annoyed him, and the man said: "Get out of my way, you little nuisance: I wonder what boys were made for!" The little lad looked up in his face and said: "I sav, mister, they make MEN out of little kids like us." There is the heart of the whole matter. What are little boys good for? To make good men of. And what are little girls good for? To make good women of. What are we for, as ministers and teachers, but to see that these little boys shall make good men and these little girls good women: and, therefore, we must study the child.

• • •

I think it is the ground of very great hopefulness in the present day that so much attention has been turned to the child and to the study of the child and to the study of child nature. Never in all the history of mankind has there been so much attention given to the study of the child, and so we have men most scientifically studying the child. As soon as the child is born they will study how he may open his eyes, when he may show the first little spark of intelligence, when he first smiles back at his mother, when he first attempts to speak, when he first is able to make a perception of this thing and the other thing. Now, you say this child study is a fad? Yes, a fad, but it is a good fad, and whilst there are many things that are written that are not very wise, there is a great deal that is useful that tells us very much concerning the characteristics of the child. As some watch the processes to see how the grub is transformed into the butterfly, so they watch to see how the infant is transformed through the different states of childhood, boyhood and adolescence, up to perfect manhood. It is of very great value, and the Church of Christ is going to be a very great gainer when the

church puts the child in the midst, and thus studies the child. We have the child, and the child is to be educated and the child is to be developed. We consider the boy, the girl.

The greatest word in the vocabulary, so far as the boy or girl is concerned, is education. It covers everything, probably, that we may desire here this evening. Professor Butler has defined education as the adjustment to our spiritual possession, the gradual adjustment, say, of the child to the spiritual possessions of the race. That is a very good definition, and he gives us certain particulars in which this adjustment takes place. He enumerates them. The adjustment of the child to its scientific inheritance, to its literary inheritance, to its aesthetic inheritance, to its institutional inheritance, to its religious inheritance, and these cover very largely the education of the child. We are prepared to accept Professor Butler's definition; but we wish to infuse, perhaps, a little content he has not infused into it. If a child is to enter into his scientific inheritance, that is if he is to know something concerning the world into which he has come, something concerning this great universe that is around him, if he is to enter into that inheritance, he should enter into it also with the thought of the great God who made the world, the God who is working in every atom of the universe, and when he is beholding some of the grand forces and laws of nature he is to be told that these are the thoughts of God, and when he is searching into and finding out some great discovery, some things that are new, he must remember, as the great philosopher said, that he is but thinking God's thoughts after Him, and that God is everywhere, and if he sees grandeur and glory in the heavens, and grandeur in the earth, it is only that he may exclaim, "The heavens declare the glory of God and the earth is full of His goodness!" It is only thus that he is truly entering into his inheritance.

• • •

If we turn to another portion, his literary inheritance, when we see a little one just beginning, how our hearts go out in sympathy for the little fellow that has to climb up that great hill of learning! In this leading of the child into his literary inheritance, that great Book of Books, that greatest classic of all literature of the world, the Bible, should have its place of pre-eminence, and the child should be led because of its literary merits and in a literary way into the beauties of that greatest literary production, if I may speak of it in that way. Why, where is there an educational book like the Bible? Where are there stories that can be told again and again to a child like the stories of the Bible? Where is there any book in the world that is so adapted, from a pedagogical standpoint, for drawing out and building up the child as the Bible? Was it any loss to Scotland that for many years the child's primer was the Book of Proverbs? The child began to learn in that Book of Proverbs, and he had to spell out such a sentence as this: "A-wise-son-maketh-a-glad-father," and sentence after sentence like that. I presume it had more to do with building the sturdiness and strength of their character than some of the modern sentences like, "The-cat-has-got-a-rat," or something like that. What I say is this, that the child should be led into the fullness of its literary inheritance, and here is this great Book with all its wonderful adaptations, with its passages of great

beauty and pathos and power, and it is an utter mistake in the education of the child and the education of the youth, that he should be enabled to pass through his whole curriculum without being thoroughly trained in the literature of the Bible.

Then here is the entrance into the aesthetic, that is the child is to be taught to recognize the beautiful, to see the beautiful, to enjoy the beautiful, to appreciate the beautiful—the beautiful in the sky, the beautiful in the glorious tinted landscape of the autumn. Why, as he enjoys them and is taught to enjoy them, is He who made beauty to be left out. He who painted these miles upon miles of glorious landscape these last few days, not to be thought of? I have stood before this thought of beauty trembling, and in wonderment. What is beauty? Whence did it come? Whose is it? I know of no interpretation of beauty, but this, that beauty is directly from God, whether it is beauty in the universe or beauty in the minds, in the human face, or beauty in character. God is the all-beautiful. Love makes us realize the nearness of God, the beautiful makes us realize the nearness of God, and we learn to appreciate the beautiful all the more when we feel that beauty must come directly from Him. I know of no other interpretation, and the child should be led into his inheritance of art, and into the inheritance of the beauty of nature with thoughts like these.

• • •

Then, further and in a larger measure, the child is to be led into his great inheritance, the institutional inheritance. He is born into society. It was the great apostle who said that no man liveth unto himself, and no man dieth unto himself. The greatest of all institutions is the church, and the Christian child is born into the church, and into relationship to the church, and the Church of Christ should never let go the child for a single moment. The Church of Christ should never let any other institution get possession of the child. The Church of Christ should keep hold of the child from beginning to end, not merely by the Sunday school which is the great instrument, the arm of the church in taking hold of these children, but by every instrumentality possible. The child should be brought up right in the very heart of the church, belonging to the church, and never knowing anything else but that he did belong to it.

Then the child enters into his spiritual inheritance, and that is the last point following out this classification: The religious environment, the religious inheritance. Now, you will see that I have filled, as it were, all these departments, science, literature, aesthetics, the institutions with religion, because I hold this, that RELIGIOUS EDUCATION IS SIMPLY COMPLETE EDUCATION, and that no education is complete that is not religious. But there is then this distinct and this very definite education and training in religion. I read in a good authority, a man who said that the knowledge of the Bible was dying out of the schools entirely, and that even educated men whose privilege it was—I am not quoting the exact words—whose privilege it was to have this great literature of the Bible in their hearts as part of their possession, were ignorant of it. Now, then, if this is so, and I believe it is to a large extent so, if this is so, it is time the church woke up, it is time that the Sunday School become more alert, it is time for the Bible Schools to have all

* Address given in Kingston before the 41st annual convention of the Ontario Sunday School Association.

their influence exerted in every direction, whether it be in day schools or Sunday Schools, it is time for us to recognize the fact that in all the colleges of the land this great Book of books, this best of all literature, should have its place of pre-eminence.

We shall fail in this subject if we do not get back to the very centre. The title of this address, "The Child in the Midst," suggests that we should turn to the Lord Jesus Christ Himself. The Lord Jesus Christ it was who placed the child in the midst, and the more we get near to the mind of Christ with regard to children, and the more we study His methods, His pedagogy, His treatment of children, His ideas with respect to the children, the more successful we will be in our Sunday School. You remember how indignant He was when they would not suffer the little children to come unto Him. You remember how He took them in His arms and blessed them, showing His love for the children and their relation to Himself. There is no employment on earth so sweet, so useful, so near to the heart of Christ as taking hold of these little ones and bringing them to Him and to His feet. On another occasion, when His grown-up disciples were quarrelling as to who should be the greatest in the kingdom, you remember how He taught them, how He took a little child and put him in the midst, and said unto them, "Except you become humbled and become as a little child you cannot enter into the kingdom." In the little child nestling, cuddling into the Saviour's bosom we see an example of that loving faith, about which the Lord Jesus Christ said, "How awful it is to destroy a particle of that faith, and how terrible the punishment of him who will do it—a mill-stone about his neck, and to be cast into the sea." Therefore, take hold of these children and nurture them in the faith.

LITERARY NOTES.

The opening article in the December Studio (London, England) is the third of a series on The Collection of Mr. Alexander Young. This article deals with Some Barbizon Pictures, and the thirty illustrations enhance the value of the descriptions. Other articles are: The Art of the Late Alfred Stevens, Belgian Painter; Old Austro-Hungarian Peasant Furniture; Recent Designs in Domestic Architecture; Mr. Frank Brangwyn's New Panel for the Royal Exchange; and Modern Stage Mounting in Germany.

Most interesting is Tolstoy's article on Shakespeare in The Fortnightly Review (Leonard Scott Publication Company, New York) for December. The article opens as follows: "Mr. Crosby's article on 'Shakespeare's Attitude Towards the Working Classes' suggested to me the idea of also expressing my own long-established opinion about the works of Shakespeare, in direct opposition as it is to that established in the whole European world. * * * I remember the astonishment I felt when I first read Shakespeare. I expected to receive a powerful, aesthetic pleasure, but, having read, one after the other, works regarded as his best—King Lear, Romeo and Juliet, Hamlet, and Macbeth—not only did I feel no delight, but I felt an irresistible repulsion and tedium, and doubted as to whether I was senseless feeling works regarded as the summit of perfection by the whole of the civilized world to be trivial and positively bad, or whether the significance which this civilized world attributes to the work of Shakespeare was senseless in feeling works regarded on to criticize most severely every part of King Lear; and whether we share in any measure the views expressed we cannot help reading them with keen interest. A second article on the same subject is promised for the January number.

NEW CITY OF THE PACIFIC.

Victoria, B. C., Dec. 5.—The new city which the Grand Trunk Pacific Railway Company proposes establishing at its western terminus on Kaien Island is already taking shape. The city has been named Prince Rupert, after the cousin of King Charles II. of England, who was first Governor of the Hudson's Bay Company.

A trip to Prince Rupert fills the visitor with the enthusiasm and optimism which the head officials of the road are displaying. Imagine a wide channel leading into a land-locked harbor a mile in width, whose waters extend far inland beyond the expansive basin which forms the harbor itself, and some idea can be formed of the great port which, it may be said without exaggeration, will be capable of accommodating all the fleets of the Pacific. The spacious harbor of Vancouver is frequently referred to as one of the finest on the Pacific coast. It might be lost in that of Prince Rupert.

Fringing the shores of this great bay, Kaien Island and the adjacent mainland present a panorama of almost unbroken forest, while Digby Island stretches itself across the entrance to the city to protect it from the swells of the Pacific. Mountains towering two thousand feet above the water perform a similar office in shielding the town from the winds blowing off land. The green mass of fir and cedar is scarred here and there by the location camps of the survey parties, while a small wharf provides landing accommodation for the coasting steamers. Apart from these all is as yet virgin wilderness.

The site is picturesque. The land slopes back gently for distances ranging from half a mile to two or three miles. Here and there the ground rises abruptly, providing the necessary fall for drainage and sewerage, while a shore line five or six miles in extent sweeps around the front of the future city. The view from these elevated stations and from the beach is charming. On the opposite shore mountains slope down to the water.

To the northwest, through a channel studded with islands, is to be seen the famous Indian village of Metlakatla, known on the coast as "The Holy City." This village was laid out by the missionary Duncan. Here he taught his copper colored disciples to embrace the arts and trades of the white man and founded what was intended to be a model settlement. Later trouble arose between Duncan and his Bishop and the Indians migrated to a settlement on the Alaskan coast. Opposite Prince Rupert rises Mount Hays, named after the President of the line. It is more than three thousand feet high.

The railway men are proceeding upon somewhat novel lines in founding the city. Before an acre of land is put on the market the best expert advice is to be obtained in planning the city on the most up to date lines. When the official party of the railroad were last on the Coast they saw in Seattle houses, hotels and business blocks being torn down in order to permit of lowering the street grades and correcting other defects in the laying out of that city. This is to be obviated in Prince Rupert, which is intended to be the city beautiful of the Coast. Five parties are now engaged in a careful topographical survey of the whole townsite. When this is complete their plans will go before a board of engineers and landscape gardeners, and they will decide upon the best lines to adopt in building the city proper.

The city itself is in a trade sense born to the purple. Not only will it be the Pacific terminus of the shortest transcontinental system in America with the lowest grades of any line traversing North America, but through its gates

will pour the vast westbound trade of that line to the opulent Orient. Immediately behind it lies a virgin territory of immense potentiality, quite equal in coal, gold, timber and agricultural land to the southern portion of the province. Already preparations are being made to open up the great coal deposits of the Telqua, on the main line of the railway.

Immediately in front of the city a rich harvest lies waiting. The richest halibut banks in the world, those of the Queen Charlotte Islands, lie within five hours steaming of the docks of the new city. It is to those banks that the New England Fish Company of Boston sends its fleet of steamers, and loads from their catch the halibut specials which carry the frozen fish to the tables of New York, Philadelphia and the New England States. Salmon, clams, herring, and other food fish abound in the neighborhood. The railway company is fostering new organizations to exploit this wealth.

The climate is extremely mild, snow seldom falls and work is carried on in the open year around. Within the past few weeks the work of surveying the actual line of the railway from Prince Rupert east has begun. Several preliminary surveys were made last summer, but the line is now being definitely located.—N. Y. Sun, Dec. 9, 1906.

FREE TO FARMERS.

Report of the third annual meeting of the Canadian Seed Growers' Association. This is a valuable report of 90 pages, containing interesting reading for farmers. The report contains a summary of the business transacted, a reprint of the constitution, by-laws and regulations of the Association, the methods of keeping records of registered seed, the names and addresses of seed growers who are producers of registered seed, and instructions as to the methods of growing and selecting seed grain and other seeds of various kinds.

Part III. of the report contains papers and addresses by the following persons:—

Dr. James W. Robinson, Manager, Macdonald Agricultural College, Ste. Anne de Bellevue, Que.; Hon. Sydney A. Fisher, Minister of Agriculture, Ottawa; Hon. W. R. Motherwell, Minister of Agriculture, Regina, "Wheat growing in the Canadian west"; Prof. R. Harcourt, O. A. C., Guelph, "The Relations between Soil Conditions and Crop Improvement"; Dr. Charles E. Saunders, Experimental Farm, Ottawa, "Quality in Wheat," Prof. F. T. Shutt, Chemist, Experimental Farm, (1) "Soft Wheat Problems," (2) "The Action of certain Smut Preventives on the Vitality of Wheat"; Mr. John Buchanan, O. A. C., Guelph, "Some Effects in Varieties of Cereal Crops arising from Different Conditions of Growth"; W. T. Macoun, C. E. F., Experimental Farm, Ottawa, "The Improvement of the Potato"; Mr. Geo. Robertson, St. Catherine, Ont., "Some Results in Horticulture from the Selection of Seeds"; Mr. L. S. Klinek, Macdonald Agricultural College, Ste. Anne de Bellevue, Que., "Methods of Storing Seed Corn"; Mr. W. L. Smith, Toronto, "How best to Encourage the Dissemination of High-class Seeds."

The Seed Control Act, 1905, containing a reprint of the Act, with general explanations and instructions.

Circular on Seed Testing, giving an outline of the objects of testing seeds for purity and vitality, and some general notes applicable to the condition of the trade in agricultural seeds. George H. Clark, Seed Com.

"I thought you knew her. She lives in the same square with you."
"Perhaps, but she doesn't move in the same circle."—Philadelphia Ledger.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

MAN MADE IN THE IMAGE OF GOD.*

By the Rev. Clarence McKinnon, B.D.

In our image, v. 26. Then every person is worth our respect and love. There is a princely nature hidden somewhere in the very ugliest and lowest. As Lowell said of the Negro slaves:

"Give to Caesar what is Caesar's? Yes, but tell me if you can, Is this superscription Caesar's—here upon our brother man? Is not here same other's image, dark and sullied though it be, In this fellow soul that worships, struggles Godward, even as we?"

In our image, v. 26. This is the royal ancestry of every human creature.

Trust me, Clara Vere de Vere,
From yon blue heavens above us
 beut,
The gardener Adam and his wife
Smile at the claims of long descent.
How'er it be, it seems to me
 'Tis only noble to be good.
Kind hearts are more than coronets
And simple faith than Norman
 blood."

Dominion, v. 26. If to some island which was inhabited by only the smaller animals such as hares and squirrels, there should come a wolf, he would immediately assume the mastery of the island, for it is his nature to assert himself, and none would be able to resist him. But if a lion came, then the lion would rule. And, again, if a man came, then the man would rule, even over the wolf and the lion, for his nature is more imperious than theirs and his skill greater than their strength. Thus Robinson Crusoe could say—

"I am monarch of all I survey,
My right there is none to dispute."
What responsibility rests upon man, who has been so splendidly endowed and so highly exalted in the creation!

Subdue it, v. 23. The partial and fragmentary way in which this permissive command has been obeyed, reveals the carelessness of all our obedience to God. Human agriculture is a good parallel to the evangelization of the world. The earth is tilled in patches, and in most of these wretchedly tilled, Undrained marshes continue to blast their inhabitants into fever, and in fertile lands famine often rages. It is exactly the same in regard to the command, "Preach the gospel to every creature." In some parts it has been preached regularly for centuries, in others never. In many lands there are so few preachers, that they cannot preach effectively. How slow and unprofitable is all our service!

To every beast, I have given meat, v. 30. Then the creatures have a right to live as well as ourselves. It is hard to understand the propensity of men and boys to kill the wild creatures. We should abhor all wanton cruelty. The lives of the beasts and birds are full of danger and trouble, without our adding to their woes. The man who remembered his boyhood thus had a happier idea of the creatures:

*S. S. Lesson II. January 13, 1907. Genesis 1:26 to 2:3. Commit to memory vs. 26, 27. Study Genesis 2:4-25. Golden Text—God created man in His own image, in the image of God created He him.—Genesis 1:27.

"I once knew all the birds that came
And nested in our orchard trees,
For every flower I had a name,
My friends were woodchucks, toads
and bees."

The seventh day, ch. 2:3. Why not the fifth or the tenth? Why not some number more convenient to count, or better calculated to fit with the changes of the moon and the length of the year? In the days of the French Revolution, the week was lengthened to ten days, but soon had to be brought back to the Biblical standard. The new plan wouldn't work. Men could not stand those nine days of toil. There is shown in the divine Sabbath law a knowledge beyond the wisdom of statesmen. In these days, when the Lord's Day laws are in force, let us not be misled into thinking that the Sabbath is merely an institution of the state! "God rested.. God hallowed"; "God commanded."

LIGHT FROM THE EAST.

By Rev. Dr. Jas. Ross, D.D.

Image—All words which express spiritual qualities were first used to denote physical properties. Image means a shadow outline, or material likeness of the original. Egyptian art, which dominated Hebrew speech, was so conventional, that, while the national or tribal characteristics of men, such as color and facial form, could be represented, any attempt to picture an individual was not distinctive enough to recall the features; and so they resorted to the plastic art, and a small image or portrait bust of a person was made. This word probably suggested to the ordinary Hebrew, as it suggests to almost every child to-day, that man is made with a form like God's. But, as the knowledge of God grew deeper and more spiritual, men shrank from attributing any form to Him, and found the best representation of Him in man's mental and moral qualities, his power of planning his facts, his knowledge of right and wrong and the feeling of moral obligation which accompanies it.

THE YEAR.

By Mrs. E. H. Walker.

Many comforts it has brought,
Many blessings from above;
Many lessons has it taught,
Lessons of a Father's love.

He has led our trembling feet,
He has blessed us from above;
He has given us what is meet,
With a Father's tender love.

Fill our hearts, O Lord, with praise,
Fill our tongues with grateful song,
For Thy guidance of our ways,
Sure and wonderful and strong.

The New Year comes, we do not pry
To see the path that lies before.
Our Father knows, He sees the way,
We would not, dare not ask for more.
—Christian Intelligencer.

"If you are an invalid, do your best to get well; but, if you must remain an invalid, still strive for the unselfishness and serenity which are the best possessions of health. There are no sublimer victories than some that are won on sick beds."—P. Gerhardt.

Keep a clean conscience. Keep a good stock of God's promises within reach. Keep a nightingale of hope in your sole that can sing away the dark hours when they do come.—T. L. Cuyler.

PRAYER.

O Lord of Life, King of Love, Father of Mercies, we thank Thee for this sacred Day of Rest. Its hallowed memories and Thy constant goodness wake our song of praise. We look up to the everlasting hills; unto Thee, our Light and Strength, we lift up our voice. On this Holy day may our soles be athirst for Thee, O God, Satisfy us with the goodness of Thy House, and cause us to drink of the river of Thy pleasure. Today, O Father, reveal Thyself in all Thy tender love to us, Thy children, and enable us to worship Thee in spirit and in truth. Be present in our home, in our hearts, and with all our dear ones. Grant us Thy peace, and help us to show forth Thy praise; so shall we be safe and happy. We come to Thee with all our frailties and needs, in the Name of Christ our Redeemer, feeling sure that we shall be accepted and blessed for His sake. O Thou God of grace, strengthen us, uphold us, and enable us to rise above self, and beyond all earthly-born clouds, into the pure life of our Risen and Ascended Lord. For the blessed ministry and services of Thy Church we praise Thee. Give us grace to see them aright, and forbid that we should trust in that which is merely outward. Blessed Jesus, stand among us in Thy Risen power. Holy Spirit, guide us into all truth. Gracious Father, may this day be to us a foretaste of that perfect Sabbath-keeping which remaineth for the people of God. We ask all for the sake of Jesus Christ our Lord. Amen.—British Weekly.

HOW HE MET JESUS CHRIST.

The leader in the Student Volunteer movement, which is enlisting an increasing number of young men and women for service in the foreign field, is John R. Mott. As one sees him today it is difficult to think of him as ever having doubted the divinity of Christ; yet, while a student in the university, such was the case. In explaining how the light dawned, he said:

"Two things led me out of that; one was the conscientious study of the Resurrection, and the other was that a friend urged me to go to the county jail to help in what he called 'a special mission.' I went down there and joined with him in singing and in giving good advice to those men, and I found that, unless I would be a hypocrite, I had to stand by those men after they got out from behind the bars, and in trying to reconcile some of them with their relatives, and in trying to get some of them into business and in trying to help them meet their old temptations, one day I found Jesus Christ. I do not attempt to give the philosophy of it; I simply state a fact, and no man can cheat me out of it. I found Christ in that path, and I would say to any man who may doubt concerning the Deity of Christ, if you are weary of much thinking and philosophizing on this subject, break away from thinking and get alongside of men in the factory or field or shop, you will meet something more than need, you will meet Jesus Christ our Lord."—Ex.

A Japanese evangelist held a series of mission meeting in an important town in Japan for Christians and inquiries after Christianity. There were some remarkable confessions of sin. One young man of twenty, an inquirer, confessed that four years previously he had set fire to a house, had done various petty pilfering, and caused the death of two children. He boldly went to the police station and told the whole story, including the fact that through the power of the gospel of Christ he had been led to confess. He is a native railway telegraph operator, and now spends all his spare time going from place to place on the railway, telling of the gospel of the Grace of God.

THE VOICE OF THE NEW YEAR.

"I asked the New Year for some motto sweet,
I asked and paused; he answered soft and low,
'God's will to know.'

"Will knowledge then suffice, New Year? I cried,
The answer came, 'Nay, but remember, too,
God's will to do.'

"Once more I asked, 'Is there no more to tell?'
'Yes; this one thing all other things above,
God's will is love.'"

To know, to do, and to love. Three essentials, each requiring effort. So the voice of the New Year hinted of responsibility. Yet, serious as these requirements are, they are comparatively simple. Conscientious people are now and then confronted with circumstances wherein they are puzzled to know how best to act. But to Christian people the will of God is generally made manifest, especially when the kind Father is asked to make it clear. "Everyone that seeketh findeth, and to him that knocketh it shall be opened."

"God's will to do." This to our mind is the hardest of the triple requirements. Often and often the will of God stands plainly revealed, but the human will draws in a different direction. Therein lies the almost unceasing conflict between known duty and inclination. It is no proof that a person is not a Christian because of certain desires that are at variance with a Christian's life or character. Lack of allegiance lies in yielding to those desires, forgetting to do the will of God, or neglecting to do it because of counter allurements and wishes. Knowledge surely brings great responsibility in this case. It was the unfaithful servant who knew his Lord's will and did it not that was condemned.

To know that God's will is love, does not always induce willingness to follow it. More is the pity, yet the statement is true. Children of the most loving parents are often willful, wayward and disobedient. Knowing what is reasonably required of them, they yet resist yielding their wills to those of the parents, even when realizing that contrary action is likely to bring retribution or misfortune if it is persisted in.

It would often seem that the end of the old year was a good time to uproot old and mistaken habits, and the New Year the very best time for reconstructing the life. Writers of sterling lines refer with pathos to this thought:—

"Kindly Old Year good-bye!
To-night I wonder, after all, if I
Have not misunderstood
All that you meant for good. . . .
Now, instead of treasured joys,
I have but broken toys."

"He is passing in the midnight
With our follies and our sin
Lord! oh consecrate the moments
Of the days that now begin."

Regret is wholesome if not carried too far. A morbid mourning over past blunders or errors is needless as it is unwise. We like the brief, inspiring counsel that advises:—

"Waste no tears
Upon the blotted record of the lost years,
But turn the leaf, and smile, oh smile to see
The fair white pages that remain for thee."

Thank God it is always possible to begin again. We recall the incident of there having been erected not long ago in one of our capital cities an unusually fair looking building on a wide and widely-travelled thoroughfare. Its white marble front, sculptured facades and

pure, gleaming pillars made it a particularly imposing and attractive structure. One day there sounded far and near an ominous report. The grand building had suddenly collapsed. Some weak work at the foundation brought down the lordly looking pile as though it had been mere barracks that had been imperfectly reared. The blame rested on the architect but the work had to be begun again, the weak spot was traced to the foundation. When it had finally been torn down and entirely rebuilt, it was said that probably no safer building could easily be found.

Even a wrecked character can be thus rebuilt. And it is well known that where there has been complete moral collapse, yet splendid structures, the firmest of fine characters have arisen above the lamentable ruins of a demoralized life.

Probably comparatively few of us now reading go as far as that down the long ladder of errors and mistakes. But the principle of a new beginning is stimulating and hope begetting. At school we were taught that certain expressions formed "a superfluity of speech." We fear that the phrase, "a new beginning," would fall under this ban. Yet when we read: "Each year is a new beginning," it becomes perfectly correct considering how many beginnings have been made. In one sense every fresh effort, every beginning must be new. But the fact or idea of having anything new, suggests an abandonment of something old.

So forgetting the old beginnings of former years, it is really a fresh, new beginning with which the truly wise will begin a New Year. Forgetting the things that are behind, the rightly ambitious climber will press toward the high and shining mark which surely will be reached by striving to know and do the Lord's will, not forgetting to love the Lord who dearly loves us all—Christain Work and Evangelist.

DOCTRINAL PREACHING.

The Church Standard makes the following comment:—

"We are told that the people will no longer listen to doctrine, and that churches are empty for that reason. It is a prodigious mistake. If churches are empty, it is not because the people who have come to them for the Bread of Christ have been fed with straw? Is it not because, in these days of questioning, so many of the clergy have to all practical intents and purposes abandoned the teaching of any plain doctrine of Christ that plain people can understand? They can get their politics from newspapers they can dispense their charities through relief societies and other benevolent organizations; they can get better economics almost anywhere; and as for amusements, the theatre, the lecture room, the billiard room and the concert hall can beat the church hollow in their several departments. Why on earth any man should go to church which does not give him what the Church was created to give, we cannot understand. We believe that thousands of people have abandoned the Church because it did not give them the doctrine that they needed; and we believe that the reason why young men are now so generally refusing to enter the Christian ministry is simply this, that the Christian ministry, by its failure to preach the Christian religion, and by its practical adoption of almost any temporary fad as a substitute therefor, has caused many a young man to conclude that the Christian religion is not worth preaching. What is even worse is that many young men who do enter the ministry—God alone knows why—seem to be taking that same idea along with them."

GOD'S IMAGE IN US.

(Topic for Sunday, Jan. 13, 1907.)

God made man last of all his creatures. Man was made the same day that the beasts were, and made of the same earth, but with this difference, that he was made in the image of God and after his likeness. Man was not made in the likeness of any creature that went before him, but in the likeness of his Creator; and yet still between God and man there is an infinite distance. Christ only is the express image of God's person, as the son of his Father, having the same nature. And yet it is only some of God's honor that is put upon man, who is God's image, only as the shadow in the glass, or the king's impress upon the coin. But alas! in how many has that glorious image been debased and lost.

In his fallen state man neither knows himself nor his place. He is not to be trusted to estimate his character, his condition, his conduct, or his deserts. Man does not realize the greatness of his ruin, nor the glory of God's redemption. He cannot measure the depths of his debasements nor comprehend the heights of the heavenly places where he is invited to come and dwell.

One of the most fruitful causes of this deep insensibility is the use of intoxicating drinks. The man who yields himself to the use of intoxicating drinks actually destroys all the right properties of his brain, and thus becomes so stupid in his mental faculties that, at last, only the most powerful stimulants, in large and increasing doses, will rouse him to any mental effort. The brain may be thus abused for a time, but at last it will take a most terrible revenge. "Wine is a mocker, strong drink raging, and whosoever is deceived thereby is not wise."

There is not a crime in all the calendar that is not caused by the use of intoxicating drinks. It wrecks and destroys our homes. It fills them with suffering, disease, poverty and shame. It crowds our court-houses, our prisons and our poor houses with its victims. It stupefies the brain and hardens the heart, and transforms the home into a hell. Every Christian then should be an earnest and active foe to it, and endeavor by every possible means to stay its destructive progress. His prayers and his labors should be unceasing to this end, and he should strive to bar its entrance from any place not yet caused by it.

Let the young especially beware of the fatal cup. It may be sweet to the taste, but it shall be gall to the heart. It may sparkle with all the hues of the morning, but it will shadow all your hopes in the gloom of night—a night that knows no morning.

A LITTLE GIRL WITH TWO FACES

I heard a strange thing the other day. It was of a little girl who has two faces. When she is dressed up in her best clothes, when some friends are expected to come to tea or when she is going out with her mother to call on some neighbors, she looks so bright and sweet and good that you would like to kiss her. But do you know, when she is alone with her mother, and no company is expected, she does not look at all like the same little girl. If she cannot have what she would like, or do just what she wishes, she will pout and scream and cry, and no one would ever think of kissing her then. So, you see, this little girl has two faces, which is always sweet, and never sweeter than when she is at home, and her mother wants her to be as useful as she can and help her. I think I need scarcely ask you which of these little girls you like best, or which of them you would most like to resemble.—Selected.

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The census of our western provinces taken a few months ago, gives the following results:

Alberta, 184,906; increase, 110,074. Manitoba, 365,848; increase, 119,637. Saskatchewan, 256,984; increase, 165,705. Total, 806,928; increase, 387,416. The cities: Winnipeg, 90,204; Calgary, 11,967; Edmonton, 11,163; Brandon, 10,411.

The speaker of the Ontario Legislature is a fine specimen of what a man in public life ought to be. Hon. Mr. St. John is always openly found on the side of religion, temperance and morality. Presiding recently at a meeting of the Canadian Temperance League, in Massey Hall, Toronto, Mr. St. John said: "Let no young man so far as the liquor habit was concerned, take any chances in the morning of his business life. Let him early, either at these meetings or as a matter of honor, take a pledge of total abstinence from all in toxicating liquors, thus protecting himself against the risk of in some way dissipating his life away."

According to *La Patrie*, millions of French people, in response to a request from a Parisian journal, voted the following to be the ten greatest Frenchmen of the Nineteenth Century: Pasteur, Hugo, Gambetta, Napoleon, Thiers, Carnot, Curie, Dumas, Roux and Pamen-tier; but, says our contemporary, it did not occur to anyone to include Mr. Combes. Quite true. Combes, who left the church and fought against it, may never be named in a first ten of any century. But look over the list. It cannot be said to have any ecclesiastical colour; poetry, science and politics evidently eclipse theology in France. Pasteur we would count among philanthropists, but he is of the scientific type, not of the evangelistic—say like General Booth. We hope the time will come when both theology and religion will play a larger part in the life of France, and we trust that the present strife will be overruled to this end.

THE DOMINION PRESBYTERIAN.

THE PRAYERS OF THE BIBLE.*

We welcome one more book from Professor McFadyen's prolific and facile pen, and we are pleased to hear that already a first edition has sold. It is a good thing that there is an audience for thoughtful, expository work of this kind. We do not think that any large changes are needed in our modes of worship; but we are sure that all ministers, especially those who are just setting out on their life-work, need to pay attention to the quality of the service as well as the vigor of the sermon. For this end a study of some good liturgical literature is helpful, and in this class the prayers of the Bible take the first place. Professor McFadyen's book has four parts; 1 and 2 discuss prayer under the headings, "The Prayers of the Bible and Modern Prayer"; 2 gives us "The Prayers of the Bible Collected" these being classified as, Petition, Intercession, Thanksgiving, &c.; 4 "Biblical Prayers for Modern Use."

Those who know Mr. McFadyen's work need not be told that the discourses are of a high order—reverent, thoughtful and suggestive. The collections of prayers cannot fail to help those who try to make a systematic use of them, so as to discover the part played by prayer, and the part it should play in our lives. In this book the historical method is applied to the study of prayer and it yields fruitful results.

A few words from the preface will help to make clear the spirit and purpose of the author, and so, while wishing the book every success, we close our brief notice in the writer's own words:

"The Bible is richer in prayers than is commonly supposed, and it may be doubted whether they have generally received the attention which they deserve. Their interest is two-fold—scientific and practical. On the one hand, the prayers throw light upon the religion, and on the other, as the religion of the Bible is the source and inspiration of our own, we have much to learn from its prayers. Both these interests are safeguarded in this volume. It is an attempt to understand Biblical prayer by an examination of the prayers and allusions in the Bible, and it seeks to gather up the results of this examination, and to apply them to the public and private devotions of today."

A truly laudable purpose.

In the December Blackwood's (Leonard Scott Publication Company, New York) there are several specially interesting articles. One on Harem Life in Constantinople gives a very clear idea of what Turkish women have to endure; while another by A Frontiersman on London shows how that huge city affects men who have lived an out-of-door life in some wilderness region and who come back to London as to Mecca, only to find an disappointment after the first few days of illusion. It is a coincidence that in this same number there should also be an article on one of the largest American cities. Charles Whibley gives his impressions of Boston—much more flattering impressions than those recently published on New York. We mention only a few of the noteworthy features of this number.

*The Prayers of the Bible by Professor McFadyen, M.A. (Toronto, Westminster Company.)

THE ECCLESIASTICAL SITUATION IN ENGLAND.

There is, of course, no such crisis in England as now exists in France, but still the situation is one of interest and excitement. The Church party has, in the meantime, succeeded in defeating the new education bill by the action of the House of Lords; and thus the great part of the year's work of a new and vigorous House of Commons is wasted. How things will turn out with regard to that no one can say; but it is scarcely likely that the people as a whole will submit to have the work of the Commons stultified by the Lords. Further, the report of the Commission on Ritualism is beginning to bear fruit. The Prime Minister has issued Letters of Business to Convocation, presumably that the two Houses may deliberate on the state of affairs within the Church. Mr. Herbert Paul, M.P., who is now acting as critic of the "National" Church, and a lively champion of Protestantism, has written a vigorous article on this subject (The Nineteenth Century and After Nov. 1906). He opens his discussion thus:

"What ails the government that they should have issued letters of Business to Convocation? Many of their supporters are Non-conformists, who do not even know what Convocation is. Many more call themselves agnostics, and regard it as a quaint survival of obsolete mediaevalism. To the laity of the Church of England, most of whom are Liberals, the very existence of Convocation is a standing insult. In the General Assembly of the Church of England ministers and lay elders sit side by side. For the Convocations of Canterbury and York no layman has ever a vote. Nor does that practical paradox exhaust the absurdity of the situation. For a clerk in holy orders cannot exercise this exclusively clerical franchise unless he possesses a benefice, commonly called a living. Thousands of curates are thus shut out, as will be many learned professors, tutors in the universities, and masters in the public schools, etc."

It will thus be seen that the Convocation, in its two Houses, is an ecclesiastical and aristocratic body, which by its very nature is unfit to cope with modern conditions. Mr. H. R. E. Childers, who is evidently anxious to retain Convocation, admits, in the same issue of the magazine, that reforms are needed, which will cut away a good deal of the ground under the feet of Convocation critics. But Convocation cannot very well reform itself and Parliament, which has lost one session on the Education Bill, is in no mood or condition to undertake this work. So we have simply another Church problem coming to the front, and we do not see what the end will be.

Though the circumstances are very different, there are some similarities to the French situation. The condition laid down for separation in that country would have given the laymen some position and power in Church affairs; but the Pope would rather sacrifice property than recognize laymen. In England there are clerics who are as "high" in their ecclesiastical views, but they will not be allowed to rule either

the country or the church. Mr. Paul puts one important point clearly and forcibly in the following paragraph:

"Lord Halifax quoted at the Church Congress last month from the anonymous pamphlet of a High Churchman that the Reformation was a thing to be repented of in ashes and tears. This fanatic might be treated with the contempt he deserves. What demands the attention of the Cabinet and Parliament is the testimony, unshaken in cross-examination, that the open Bible and the right of private judgment, the independence of the laity, and the subordination of the Church to the State are unblushingly denied by bishops as well as clergymen, salaried officers of the State Church. Is convocation to be asked whether England shall remain a Protestant country? If it replied in the negative, would it affect the opinion of any man, woman or child?"

When the mass of people see the question as clearly as Mr. Paul, the matter of disestablishment will be ripe for consideration; and the final battle for religious equity in England will be fought to the finish.

WHY BE PESSIMISTIC.

Many people at times bemoan the gloomy condition of affairs on this planet of ours. From their point of view things generally are going from bad to worse—"iniquities run down our streets like water." Now, it will not be denied that there is some ground for this pessimism. The race for wealth, the rush for gold, the development of ambition along unhallowed lines, the yearning of men for power and pre-eminence, and the heartless selfishness which is developed in men's lives as they seek the attainment of these objects, do present a saddening view of many phases of human existence—saddening enough to impel Christian men and women to bend all their energies to the work of bringing in the glorious fulfilment of the Lord's prayer—"Thy Kingdom come," rather than yielding to the pessimism which prevails in many quarters.

The moral and spiritual and social outlook, however, is not all dark. There are numerous bright phases in the firmament of human existence which should bring courage to despairing souls. The world is not going to the dogs by any means. Some of the people in the world, perhaps a good many, seem to be going in that direction, but multitudes are not and the number of these is increasing. The opening years of this new century are pregnant with hope for the future of this world of ours. The wonderful opening of heathendom to the Gospel message, the Macedonian cry, "Come over and help us," which is being heard from many lands, the wide-spread revivals of religion which are attracting attention to many countries, heathen as well as Christian, the development of missionary energy and self-sacrifice, are all in the highest degree encouraging. "The Lord reigns; let the earth be glad." The Lord is answering the prayers of His people and through the agency of great and wide-spread material prosperity is placing in their hands "the sinews of war"—the means of going in to possess the lands

which he has opened up to the messengers of the Cross. It is true that great evils abound—are unblushing in their immoral audacity—but in view of the inward progress we have noted of the Kingdom of the Lord Jesus, why should Christian men and women give way to gloomy forebodings? If they will "stand to their guns," if they will present a solid and undaunted front to the evils which menace morality and religion, if they will loyally "come to the help of the Lord against the mighty," and realize that He expects every redeemed soul to do his and her duty in carrying forward the work of the Kingdom (there need be no doubt as to the outcome, the reign of righteousness and peace and love will be fully established.

Pessimistic people should draw comfort and encouragement from one striking feature of the times, what is sometimes spoken of as a new stage in the civilization of this new century—the efforts which are being made to substitute arbitration for war in the settlement of international disputes. The point is well put by the Western Christian Advocate in the following terms:

"Within ten years a change has come about in the interrelation of the nations of the world, more radical and far-reaching than anything hitherto known in thousands of years. Heretofore it has been assumed that, at least in the last resort, nations must fight one another. They must, therefore, always stand ready to resist or even to attack. We have now, for the first time in history, an established and general court of the world, soon to be suitably housed, before which not merely slight issues, but the gravest questions touching the life of nations, may be honorably brought and adjudicated with such likelihood of essential justice to both sides in the issue as was never before possible by the old-fashioned arbitration of the sword."

The development of so Christian and humane a project for settling international disputes and averting the horrors and barbarism of war should win approbation from every quarter. To attain it the Christian people of every nation on the face of the globe, as well as the nations which are rapidly developing into great powers, should bring to bear all the intelligence and energy and Christian patriotism of which they are capable, not forgetting Bunyan's great weapon, all prayer. If the Lord, in answer to the prayers of Christian people, has opened up—the heathen world to the Gospel message, why should they not expect that in answer to their prayers the Lord will bless abundantly the efforts which the nations are making to destroy war and establish peace between all nations.

General William Booth, that veteran savior of souls, gives his estimate of the chief business of life, as follows: "It is far too generally thought by people who call themselves Christians that it is quite optional whether they take up any active work for God or not. This is a deception of Satan. I tell you it is at your peril if you do anything else. You are as much called to fight and suffer, and to make the saving of souls the chief business of your lives, as I am."

EDUCATION BILL KILLED.

The House of Lords has killed the Education Bill passed by the British House of Commons. Sir Campbell-Bannerman, the Premier, voices the feelings of indignation when before the Commons he urged it to be "intolerable that the second chamber, while one party is in power, shall be its willing servant; and that when that party is emphatically condemned by the country, it shall be able to thwart and distort the policy which the electors approved."

When the House of Lords, by a vote of 132 to 52, decided to insist upon its amendments, the bill went back to the Commons, where in a vigorous speech, Sir Henry Campbell-Bannerman announced that the measure would be withdrawn. "It may be necessary to submit for the moment," said he, "but the resources of neither the British constitution nor of the House of Commons are wholly exhausted. A way must and will be found whereby the will of the people, expressed through their elected representatives in the House of Commons, will be made to prevail." The Liberal candidates had stood upon a promised revision of the education law, and the measure carrying out that promise was passed by a large majority in the Commons; but the Lords—including the Bishops, who are, of course, strongly opposed to any change in the present system—so amended the bill that the principals for which the Non-conformists contended were lost. The purpose of the bill was to give the state complete control of the schools for which it pays, facilities for religious instruction to be at the expense of those desiring it for their children. There are now some 10,000 public elementary schools in England, whose headmasters must be certified as members of the Established Church. Under the new law as passed by the Commons all religious tests for teachers were abrogated. Religions teaching could be given on two mornings weekly in any school, but not by the regular teaching staff. In the House of Lords amendments were passed which made it necessary for teachers to be qualified to give religious instruction if called upon—thus bringing in "tests" "by the back door," for of course, an examination would be necessary to give assurance of this ability. Furthermore, "facilities" were greatly extended, six days taking the place of two, and the requirements under which religious teaching was to be granted being greatly modified. The result was a measure which the Non-conformists declare to be a stronger denominational measure than the law now in effect, which provoked the famous "passive resistance."

The wishes of the Free Churches of Great Britain, in regard to fair play in the matter of education, may be delayed by the House of Lords, but only for a time.

Those who have been following the "Book War" which has been raging for some months in Great Britain, will welcome Andrew Murray's article, "A Publisher in Peace Time," in the December Contemporary (Leonard Scott Publication Company, New York). Other attractive articles are: The Government and its Opponents, by J. A. Spender; The Peasant-God, by Sir W. M. Ramsay; A Babylonian Job, by Prof. Morris Jastrow; Work and Life, by Sir Oliver Lodge; The Prisoners of Hope in Holloway Gaol, by Millicent Garrett Fawcett; and others too numerous to mention.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

THE EMPTY ALTAR.

By Hamish Richmond.

Hamish Sinclair left Ardlamont with a heavy heart. The gleam was in his soul, but his eyes were holden. His faith was deep, and it was counted to him for righteousness that his feet did not falter; but his love tugged violently. His whole hope was centered in the lad, the hope of his heart, and the hope of his house, on Ian, the child of his old age. Ardlamont would be bare without a Sinclair, and the green graves of his fathers would be desolate without a loving hand to tend them. All the words that God had given him turned to mockery at his touch; the wind moaned through his soul, and cold sleet fell on his heart. For Ian, his son, lay under the ban of death. And Ishbel, his wife, wept, as he left her, great bitter tears, such as a mother weeps for her only born.

It is a strange Providence which fills the heart with love only to break it, which lights the mind with hope only to darken it, and old Laird Sinclair felt it, as the patriarch of old must have felt it, on the way to the mount and the empty altar. All the love of a great strong soul heaved within, all the light of his soul struggled against the darkness, but nothing could illumine the fact, for dark, black fact it seemed to him, that Ian's days were numbered. His eyes were holden, I say, and he did not honor enough the reserves of heaven, the light that God has waiting behind the darkest cloud; but the greatest of the kingdom is weak when he stands alone on the mount, and feels that his son, his only son, is the lamb that God has provided for the empty altar.

I do not say that Hamish Sinclair was right in charging God with the ordering of the "accident" that laid Ian low, but he believed that he was right. The lad was a fine strapping half, and was taken in his play. He was full of pluck and keen delight, and, in the rush and tumble of the game, he was badly thrown. It was a pleasure to the eye to watch him seize the ball and run with it the whole length of the field, and there was nothing nasty about the way he was brought down. But he did not rise again. The big fellow that fackled him was awful sorry, and his college chums went off larking for a week, but they saw the "cause" of it. A fool of a first-form boy had thrown a flint across the line before the game began, and this, with its sharp, keen edge, had pierced Ian's skull. They held the youngster under a tap till his face was blue, but they never thought of accusing Providence for the fall.

I do not say either that Hamish Sinclair understood the Divine command that seemed to claim the son of his love, but he believed he understood. He had opened his eyes—his great, loving, fearful eyes—when the "wire" came, and spelt the words one by one, and got behind them, and believed he had the right interpretation of them. Up the mount his feet were tramping he felt there was an empty altar, and on it, he believed, God was calling him to lay his son, his only begotten, his well-beloved Ian. Then, what would become of the house of Sinclair and the lone shores of Ardlamont? What of the word the Lord had given them, "Magnum nomen"—a great name? Hamish Sinclair staggered and pressed forward with heavy heart, scarce able to think that God had a way out.

Sorrow is sometimes golden, and death a jewelled sword, because it

brings forth love and sympathy unknown before. But sorrow is sometimes leaden, and death a ghastly shape, for men are weak, and malice is strong, and faith is mocked. And thus Laird Stewart of Kames, when he saw the look on Sinclair's face, and heard the news of Ian, laughed in his heart. The rivalry between the houses was keen, and became all the keener when Ardlamont grew and wealth came to Hamish Sinclair, and a son was born to him. For Stewart was childless, and his wife was past bearing, and his land was poor. So he laughed when Sinclair wept, and mocked the faith he built upon his boy. Where would his house be now, and his boast of "a great name?" He knew all along it would come to this, and openly declared his strong conviction that to build a name on any child was to court the stroke of the Almighty, and make oneself the laughing-stock of the shire. There are always brutes to mock our tears, and blind to laugh at our visions.

Edinburgh was wearing her sunniest robes when Hamish arrived. There is a glory of the autumn-tide, a glory of mellow light and shade, and you travel far to find it fairer than in our own fair garden city when the spirit of the year decks the trees with crimson and gold. The ampelopes that hide, increasingly, the gloom of our grey houses, smiled their crimson smile on Hamish Sinclair. The gardens with which our streets are filled shone in his path in their golden splendor, in all the glory of the autumn sun, but their golden light did not break his darkness. The beauty of Dean Bridge, and the grandeur of the gorge through which runs the Water o' Leith, arrested him a moment, but he looked over scarce long enough to hear the song that God has given to running water, but long enough to think that the hopes of his house and his name, the hopes of Ian and Ardlamont, were being carried on Death's dark-flowing stream out to sea. So, though God welcomed him with all the beauty of the town, and smote his eyes with sight of crimson and gold, and sang to him in the music of running water, Hamish Sinclair came to the avenue that leads to the school with no song in his heart and no sun in his soul. And when he saw the boys in the playing grounds, and marked, in pride, that Ian was fair and beautiful as any one of them, swift of foot and strong of limb as the best, Hamish climbed the slope with heavy feet, and felt a choking at his throat.

For three days and three nights he sat by the bedside and held Ian's hand. The flint had pierced his skull, and sense had not returned. The doctors, when they saw the darkness on the old man's face, did their best to give him light of hope, though in their heart they believed the boy was as good as dead. But Hamish Sinclair turned his great, deep, honest eyes on them, and they left him, half-ashamed, the old man clinging tenderly to Ian's hand, and waiting for the end. The head and the master of Ian's form came and sat beside him an hour each night. They were brave men and good, and had sons themselves, and knew that silence was the sweetest speech to them that wait for death. And Hamish felt their kindness, and did his best to smile upon them as they came and passed. Thus for three days and three nights sat Hamish, and the heart of Abraham was not sorer as he held the hand of Isaac and led him up Moriah to the empty altar.

The doctors had operated, and removed the bone that pierced the brain,

and at the dawn of the fourth day they looked for a change. The wound was deep; they had never had such an ugly bit of work to do; and only their fine professional zeal to outdo death kept them facing the foe to the last. So they waited for the dawn with fear. The father turned his eyes towards the window, watched it like a great soul at bay, and waited for the shafts of morning as though they were swords of the Lord come to smite the breast of his son.

But, as he looked, and the fire of his eyes went out to meet the swords of the Lord, the shiver of dawn ran through the room, and he felt the hand of Ian tremble. He turned. The nurse touched him on the arm and motioned him to be still. The eyes of Ian were opening with a smile, and the shadow of death was lifting from his face. And Hamish held his heart and wondered.

A minute later he went over to the window, and looked out at the swords of the Lord as they fought for the day. And Hamish smiled. But, though he smiled, the nurse knew that his face was wet, and found herself with business at the other end of the room.

"Kind, kind, are swords of the Lord!" she heard him say when the day had dawned and all the dark had fled. "Kind and gentle are the swords of the Lord!"

And then the nurse came and touched his arm the second time.

"The name of Ardlamont is not dead yet, Mr. Sinclair!" she said.

And the big, broken man turned once more, looked at her, and gazed on her face, as though he would never cease, till the nurse, embarrassed, ceased to smile. There are souls, on this side even, that pass by forms and behold realities, and I am sure that the eyes of Hamish were open, and he took her for the angel of the Lord.

Had you come that night and looked, like the mystic Christ, over the shoulders of the Laird of Ardlamont you would have seen that his eyes were on a book. The page was moist with tears, every one of them a note of thanksgiving, a jewel of gladness. And his finger pointed firmly to the text—"God hath spoken once; twice have I heard this, that power belongeth unto God. Also unto Thee, O Lord, belongeth mercy; for Thou renderest to every man according to his work."

And had you come with the speed of the angels to the shores of Ardlamont next morning you would have seen a gladsome sight. Ishbel stood with a "wire" in her hand. It read—"The altar is empty. God has redeemed the name." And Ishbel lifted her face to the sun and smiled.—Scottish Review.

The burial took place in Dalrymple Churchyard, a few days ago, of Thos. Campbell, who on the day of his death was the oldest living representative of the Black Watch. Born on 1st July, 1807, he was thus in his 100th year.

The death of Rev. John Jenkins, Dundee, removes from the United Free Church there one of its foremost ministers. He was for more than a generation minister of the congregation (St. Peter's), to which the saintly Robert Murray McCheyne ministered 60 years ago.

St. John's Church, which was the United Free Church put at the disposal of the Church Commission for the use of the Free Church, was the church built for Dr. Guthrie in the heyday of his popularity. Among those who attended it were the late Duke of Argyll, Mr. Gladstone, Lord John Russell, Lord Jeffrey and Professor Blackie.

THE NEW YEAR'S MOTTO.

By Emma Duff Gray.

The short winter day was fast drawing to a close and Nellie Bruce, with her forehead pressed close against the window pane, stood intently watching for the stars, as they sparkled one by one in the blue sky overhead, or were seen between the crimson and gold bars, which marked the winter sunset.

As Nellie watched the twinkling stars she felt as merry as any healthy child could very well be, and her smiles chased one another rapidly over her sunny face. Nellie's mamma entering the room at the moment, looked mirthfully toward her daughter, for joy is contagious, and pleasantly inquired, "How is my sunbeam to-night?"

"I'm very well, dear mamma, and I'm trying to do as you asked me to do, keep shining."

"That she is," quickly replied Uncle Ephraim. He had left his home in the early autumn and had travelled many hundreds of miles to undergo treatment from an eminent oculist. The fact was, blindness was staring Uncle Ephraim in the face. It was a pertinent question—to see or not to see—and because of this he determined to leave his wife and children, also the old homestead which he so dearly loved, and travel to the big city in which the wonderful eye doctor lived. It was a severe trial to turn his back on his family and home, but he determined to give the wise oculist a chance to help him. Oftentimes Uncle Ephraim's longing for home voices and faces was indescribable, and the absence of familiar sounds, such as is given by cows and sheep and horses, seemed impossible to longer endure, as also the city sights in contrast to the scenes of mountain and valley, which had been his daily lookout from early boyhood. Indeed, Uncle Ephraim thought his loneliness would have been too great a hardship to bear had it not been for "Sunbeam Nellie," as he delighted to call her. Often when expressing this thought to his sister, who was Nellie's mother, he would explain the way Nellie's happy life affected him. "She looks so sweet and loving, my example of sunshine. I must try to be sunny, too."

Thus it was when Nellie's mother inquired, "How is my sunbeam to-night?" that she and Uncle Ephraim exchanged glances of affection and thanksgiving for this beloved child, who, even now as they looked searchingly into each other's face, was singing the words of Robert Louis Stevenson:

"The world is so full of a number of things,
I'm sure we should all be as happy as kings."

"I am glad you keep shining, Nellie," her mother said, as she smoothed out the long, heavy hair, which had become entangled on account of Nellie's gait. "I feel assured you will continue to brighten Uncle Ephraim's life and make his visit with us one of happy remembrance; help him all you can not to become too utterly dejected."

"I will indeed, mother mine, trust me for that; and dear Uncle Ephraim, when you think you can't wait even one more day to smell the hay from the dear old barn, just remember the glad news your oculist gave you when you took your last treatment: 'Hold on a little longer, my good man, and you will see as well as ever you did.'"

Christmas had been peculiarly rich with inspiration this year. As Nellie stood under the balsam boughs of the wonderful tree, she felt the Christmas message as she had never felt it before. As she looked at the star on the tree's top, she thought of the star in the East and of the joy that had come to the entire world because of the birth of the

Lord Christ. Nellie was quite ready, therefore, to receive a motto for the new year. The motto was given to her by her mother. It was this, "Keep shining," a motto which each one of us would do wisely to take for our own. There are saddened hearts we can cheer, discouraged hearts we can stimulate, weak hearts we can strengthen, and all may be accomplished by sunshine. Sunshine within ourselves will help us create a magical influence on others. Try and see. If you smile on a child, the child will smile back, and we are all children in the eyes of the Infinite. Would our joy be full this New Year, then let us take Nellie's motto and keep shining.

A DISCONTENTED LEAF.

Not so very long ago a large family of leaves lived with their mother tree in one corner of a beautiful garden. They looked to be the happiest children in the world as, in robes of glistening green, they danced all day long, while the bright sun smiled down on them and laughing breezes played and frolicked with them.

But Discontent, a surly old giant, entered two or three little leaves, and whispered to them how much happier they would be if they could only fly; and so they complained to their mother tree that she held their hands too tight, when they were trying to do their best to fly. Why would she not let them go as other little leaves had done before them?

Such a shiver ran through the mother that it made all the little leaves tremble, as she said: "Know you not, my little ones, if I should but let go for a second you would surely die? Be content where God has placed you. Life is but short at the longest. Make the most and best of it, for that is the way to be happy."

The little leaves seemed impressed for a time, then Discontent, like the serpent in the Garden of Eden, again entered one little leaf's heart and refused to leave her. The mother knew it, for, alas! her little one became rebellious and disobedient. "Her brothers and sisters could be tied to their mother's apron strings, until doomsday, if they wished; as for herself, she was ambitious, and determined to see something of the wide world about her," so she said.

Covertly she watched the birds above her, and the more they flitted in and out the more she wanted to soar; so, every-time Breeze came along she began tugging with all her might to loosen her hand from her mother's fond grasp.

One day, when old Boreas was wilder than usual, bending mother tree almost double, the foolish little leaf pulled as hard as she could and the next moment, she was going, she knew not whither, now up, up, up, as if to scale the very blue sky itself; and then down, down, until she touched something, and was picked up again and whirled forward.

And this was what it was to fly. Could all her brother and sister leaves see her? She was done with tree life forever; and then there came a terrible halt, and she had settled down into a black gutter, her beautiful green dress all besmirched with mud. She called for her old friend Breeze, and he came and tried to lift her again, but she was so weighed down that he could not budge her an inch, and so the poor leaf had to lie there and die. Not even her mother could help her, because she had cast herself beyond her protection. She had plenty of time to think of her foolishness before she went. The last thing she thought, as she closed her eyes and became unconscious, was that she had brought it all upon herself, against a fond mother's admonitions, and deserved the sympathy of none.

Alas! are there not some members of the human family just so? Nothing that parents or teachers can say keep some of them long enough in the home nest,

so they try their wings too soon and find them clipped and broken, and their lives, sometimes, they forfeit, when they might have spent so much a longer and happier life if they had only been obedient and learned to be contented.—A. E. C. Maskell.

THE CARE OF A BABY.

A baby that does not eat well and sleep well, that is not cheerful and playful needs attention, or the result may be serious. Stomach and bowel troubles make children cross and sleepless, but a dose of Baby's Own Tablets soon cures the trouble, the child sleeps soundly and naturally and wakes up bright and smiling. Mrs. J. E. Harley, Worthington, Ont., says: "My little one has had no medicine but Baby's Own Tablets since she was two months old and they have kept her the picture of good health." You can get Baby's Own Tablets from any druggist or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

THE NEW YEAR.

Who comes dancing over the snow,
His little soft feet all bare and rosy?
Open the door, though the wild winds
Blow,

Take the child in and make him cosy;
Take him in and hold him dear,
He is the wonderful New Year.

Open your heart, be it sad or gay,
Welcome him there, and use him kindly,
For you must carry him, yea or nay,
Carry him with shut eyes so blindly;
Whether he bringseth joy or fear,
Take him, God sends him, this good
New Year. —(Dinah Mulock Craik

BOBBIE'S REASON.

When Bobbie brought his report card to papa, there was a little black cross in the section marked "deportment." Bobbie knew papa's eyes would find that the first thing, and he twisted his small handkerchief into hard knots, and tried to hide part of his chubby head behind the chair in which his father sat.

"What does this mean, Bobbie?" asked his father.

"I was late at school," said Bobbie, who knew that his mother had seen him leave the house in good season each day. "The teacher rang the bell when I was just in the yard, but—but I couldn't run." Bobbie was near to tears, but he was winking manfully.

"Well, that is rather bad," said papa gravely. "I don't want my son to grow up into a man who is always behind-hand. Now I am going to be very severe. I shall not tell you to-night what the punishment shall be, but unless you can show me a good reason why you were late!"

"I can show it!" cried Bobbie, "I can show it! you just wait." He ran out of the room, and soon came running back, holding in his hands the smallest mite of a kitten. It was poor and scraggly and forsaken in appearance. Its large, frightened eyes fixed themselves on Bobby's papa as if pleading for him. "I can show the reason," urged Bobbie. "This little cat was bound to follow me, and I tried to get away, and I kept putting him over the fence and running very, very hard; but he just jumped over and stuck his claws in my pants until I had to leave him with the lady in the candy shop until school was done, and then I branched him home. That was the reason," Bobbie finished, all out of breath.

Papa put on his glasses and looked at the kitten. Something in its forlorn, frightened face touched him. "Well, I guess we shall have to forgive you this time," he said. "Nora had better feed him on cream for a while."

"Then I needn't have that punishment—that one that was too awful to think up?" asked Bobbie.

"No, that is all forgiven," said papa. —Selected.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Next Sunday evening Rev. Dr. Ramsay, of Knox Church, will exchange with Rev. Dr. Herridge, of St. Andrew's.

The annual meeting for prayer of the Ottawa Auxiliary of the W. F. M. S. will be held in Bank Street Church next Friday at 4 p.m.

The annual meeting of Bank street congregation will be held next Monday, 14th inst. At the communion in this church last Sunday there were twelve additions to the membership.

Last Sunday morning, in St. Paul's Church, Rev. Dr. Armstrong gave the first of a series of discourses upon the pressing religious questions of the day, his theme being "The Age we Live in and the Gospel it Needs." In subsequent sermons he will deal with such subjects as "Biblical Criticism," "Medieval Theology Modernized," and the "Christianization of the Church."

Erskine Church (Rev. E. A. Mitchell, pastor) continues to grow. There were 42 additions to the membership at the communion last Sunday. The additions during the past year aggregated 162, 93 by certificate and 64 on profession of faith, and the Membership at the commencement of 1907 totals 641. The attendance at the Sunday school last Sunday afternoon numbered 568. More elders are required to properly overtake the increasing work of the congregation; and at an early date the following will be added to the Session: Messrs. Angus McCuaig, D. M. Campbell, Andrew Cochrane and Joshua Smith. This will bring the membership of the Session up to nineteen; and good material can be found in the congregation for at least as many more.

Rev. Dr. Armstrong does not think that this is an age of materialism. For fifty years we have been moving from materialism to a better interpretation of the word. It is an age of doubt in that faith is no longer pinned on theories. We may believe in retribution of mere physical flames. True, it is an age of worldliness, but it is also one of spirituality. Never has there been more exercise of reason nor such exaltation of art. It is not an age of formalism. The scientific and historic methods of investigation are being applied to everything and should be applied to religion. Never has there been a period of deeper thinking than the present. We can never get back to the sectarian age; the churches will eventually unite upon the essentials of religion and thus bring about a purer life.

The Presbyterian Sunday School New Year's rally was held in Knox church, with Dr. Ramsay, pastor, in the chair. All the Presbyterian Sunday schools of the city and suburbs were represented. The children assembled at their respective halls and marched in a body to Knox church where they occupied the auditorium. The proceedings consisted chiefly of suitable New Year hymns which were rendered in hearty fashion. The roll call of the Sunday schools was answered by watchword. This showed that Erskine church had the largest attendance. The Chinese colony of the city rendered two songs in Chinese, which greatly pleased the audience. One other interesting feature was a song in French by the pupils of the French St. Mary's Church. The address was delivered by Rev. J. W. H. Milne, pastor of the Glebe Presbyterian church. He took his subject from

the words "Life as a House." Greetings were exchanged with other rallies. Ministers present were Rev. Dr. Ramsay, Rev. Dr. Armstrong, Rev. J. H. Turnbull, Rev. A. E. Mitchell, Rev. J. W. H. Milne, Rev. Robt. Eadie, Rev. M. H. Scott, of Hull, Rev. Mr. McLeod, of Billings' Bridge, and Rev. Mr. White.

ADDRESS TO DR. MIDDLEMISS.

In connection with the recent happy celebration of the 50th anniversary of Chalmers' church, Elora, the following address was presented:

To Rev. James Middlemiss, D.D., First Minister of Chalmers church, Elora.

Dear Dr. Middlemiss:—We are satisfied that no one associated with our congregation is taking a deeper interest in this Jubilee Anniversary than you are. It is therefore opportune that we acknowledge the honor of having with us on this occasion the first minister of this congregation.

For thirty-seven years you carried on a ministry in this congregation that proved itself abundantly fruitful. Not a few men and women, who went from this neighborhood to labor in honorable positions in many parts of the world, look back and thank God that it was their privilege to have been nurtured under your ministry. Those of us who remain here feel that we are speaking for a wide circle of grateful friends, when we endeavor to make this public acknowledgement of your value to Chalmers congregation.

It will interest you to know why we value so highly our association with you.

We were proud of you as our minister, because of your ripe scholarship; the high order of your pulpit ministrations; the dignity of your bearing in the congregation and in the courts of our Church; your intelligent and helpful interest in all matters of local moment; and your public spirit in all the greater issues affecting our beloved Canada. But we loved you because of those things of which you seemed quite unconscious. Though you do not remember, we cannot forget your unfeigned courtesy, your chastened language, your gentle reproof, your interest in our interests, your splendid optimism, your word of encouragement, your enthusiastic acknowledgement of our successes, your grasp of our difficulties, your tender sympathy in our day of sorrow, your appreciation of the value of time, and your rich, quiet humor.

Is it strange that words will not readily lend themselves to an adequate expression of our affectionate regard for you? The day cannot be far distant when you "shall see face to face, and know even as also you are known," and when you will be able to appreciate our weaknesses and our vagaries, and understand the large place you have held in our affection.

May God brighten your declining years, and make in you, and for you, a fitting preparation for that time when the "morning shall break and the shadows flee away."

Signed on behalf of the members of Chalmers Church, Elora, W. L. Williams, moderator of session; Alex. Davidson, clerk of session.

Elora, Ont., Nov. 12, 1906.

At a recent meeting of the South African Congregational Union, an important step was taken towards the unification of the Presbyterian and Congregational churches in that country. With much enthusiasm, and without a dissenting voice, a resolution was adopted receiving an overture from the Presbyterian Assembly, proposing a conference with a view to union. For several years the two bodies have been moving towards the each other, and ministers of each body have been called to pastorates in the other. There is strong probability that the proposed union will be accomplished in due time.

WESTERN ONTARIO.

At its recent meeting, London Presbytery unanimously nominated Rev. D. Darrich McLeod, D.D., of Barrie for the moderatorship of next General Assembly.

Rev. Dr. Munro, of Birr, was presented on Christmas morning with a set of harness, fine sleigh robe, and a string of bells by members of his congregation.

At the morning service on 30th ult. Rev. Dr. MacMullen, of Knox church, Woodstock, preached his farewell sermon, closing a pastorate of over forty-six years. He referred feelingly to the sacred memories of the many years of his labor there, and he gave utterance to the strong Christian faith that is in him. He thanked the congregation for their continued kindness to him. He commended them to God and to the word of His grace, which is able to build them up and to secure for them happiness among the sanctified.

Mr. Hugh Walker, Guelph's oldest business man, in an interesting reminiscence talk with the Mercury, gave the following particulars about the churches and ministers in the Guelph of 50 years ago: "Of churches there were nine, three of which were Presbyterian. The present St. Andrew's church was in course of erection, and worship was being held in the court house. Rev. Dr. J. Hogg was the minister for 18 years. Knox church was on Yarmouth street, where the brick Raymond factory now is. Rev. Samuel Young was the minister. The United Presbyterian Church, Rev. Dr. Torrance, minister, was located on the corner of Cambridge and Dublin Sts. That locality was pretty much all common." Mr. Walker, being of a musical character, was fully as much interested in the service of praise as in the preaching. He received his musical education in the city of Aberdeen, which was, and is, one of the best musical centres of Scotland. He sang in the Free Gilcomston Church choir when a boy and used occasionally to present, and was precentor for Rev. Mr. Smelle at Fergus. Mr. White was precentor in St. Andrew's. Mr. Webster in Knox, and Mr. James Ferguson in the United Presbyterian. I was only six months here when Knox Church appointed me as their precentor, and I soon organized a choir and made quite an improvement. Rev. Mr. S. Young (who died some years ago in Toronto) attended practice regularly and gave me every encouragement. I continued as precentor until Mr. Young retired, and sung for a short time for his successor, Rev. Mr. MacVicar (afterwards Principal MacVicar of Montreal). St. Andrew's then wanted an up-to-date precentor for their new church, and gave me a call, which I accepted, and was precentor and choir leader for 17 years. During those years Knox must have had 12 or more different precentors. They then offered me better inducements than St. Andrew's, and I went back and stayed with them for over 14 years, when I eventually retired from the profession. Rev. Mr. Young told me before I was their precentor they used to sing every note as long as they had breath. Knox Church was so thoroughly opposed to instrumental music that they even objected to me using a tuning fork, but they got over that."

EASTERN ONTARIO.

The Christmas tree entertainment in St. Andrew's Church, Oro, realized about \$50.

Rev. Bright, lately assistant minister of St. Paul's, Peterboro', is called to Knox church in the same city.

Rev. Charles Tanner, of Windsor Mills, Que., has been visiting his son, Rev. J. U. Tanner, at the manse, Lancaster.

In the absence of Rev. Mr. Currie, who has been visiting friends in the West, Rev. R. Campbell took the services in Knox Church, Perth.

The Christmas entertainment in the Berwick Church was quite a success, Rev. A. G. Rondeau, of Casselman, giving a very interesting address.

A pleasant feature of the holiday season in Pembroke was the drive given by the teachers of Calvin Church Sunday School to the young people. It was an enjoyable affair.

Miss Clara Bell, on removing from the neighborhood, was presented by her fellow members of the choir of St. Andrew's church, Oro, with a beautiful gold watch chain and locket.

Rev. C. H. Daly, of St. John's church, Almonte, preached the Thank Offering sermon for the Appleton Auxillary W. F. M. S. on a recent Sunday. Rev. G. T. Bayne took Mr. Daly's service.

Rev. A. H. Drumm, minister of John Street Church, Belleville, was on Christmas eve presented with a cheque for \$100 by a deputation of the congregation.

At the recent S. S. entertainment in connection with St. Paul's Church, Bowmanville, Mr. Peter Murdoch, the Senior member of session, presented Rev. Mr. Munroe with a comfortable study chair.

Rev. C. A. Ferguson, of South Mountain, preached in St. Paul's, Kemptonville, on a recent Sunday, and in the evening took up the defence of the local option campaign which is now under way there.

On the 30th ult. Rev. N. H. McMillan, of St. John's Church, Cornwall, preached anniversary sermons to large congregations in the Russell Church. Rev. T. A. Sadler, of Russell, occupied the pulpit of St. John's, giving most acceptable service.

The Rev. Dr. Marsh, F. R. A. S. of Springville, conducted anniversary services in the Presbyterian Church, Pontypool, on December 30 (Rev. Mr. Oswald, pastor). The church was filled to the doors. The offering was liberal.

Anything connected with the church the Maxville Presbyterians always do well, and the Christmas concert was no exception to this rule. An excellent programme was presented by Maxville young ladies, in which Miss McLachlan of Montreal, Miss Male Laidlaw, of Ottawa, and Mr. Gardiner, of Toronto, took part. The attendance was large, and the financial results most encouraging.

Rev. R. B. Nelles, B. A., of Mill Street Church, Port Hope, was presented with a well-filled purse along with an affectionately worded address which said, among the other kind things: "Since coming amongst us we have profited by your ministrations and you have greatly endeared yourself to us by your amiable character, your earnest devotion to duty and the hearty interest you have ever manifested in our welfare as a people. The cause of God in this church has abundantly prospered under your able ministrations and every department has felt the impulse of your enthusiasm and self-sacrificing efforts. Mrs. Nelles was also remembered.

The Manse, Moose Creek, had the following visitors during the vacation: Joseph Reade, B.A., John McL. Beaton, theological student in Montreal College, whose home is in Cape Breton, and a friend of the occupants of the manse: John and Malcolm Beaton, sons of the pastor, who are in McGill this winter but enjoyed their vacation among their friends in Moose Creek.

At the Christmas entertainment in Summerston church, the pastor, Rev. Mr. Matheson presented two prizes (books) to those who had given most help in the Bible Class during the past year. The first prize fell to Mr. Wm. McLean, 88 years of age, an elder in the church and an active worker in the Sabbath School. The second prize went to Charnock Matheson.

On an evening Rev. D. MacVicar was visited at St. Luke's Manse, Finch, by a large and representative number of the members and adherents of his congregation, and presented with a gold watch suitably inscribed, as a token of their appreciation and esteem. The presentation was made by J. R. Simpson in a neat and well-worded speech. In thanking the people for their valuable gift Mr. MacVicar also expressed his high appreciation of the kindly feeling that prompted them in their generous act.

The Perth Courier speaks in high terms of Rev. J. G. Greig, of Wemyss, called to Cumberland, Ottawa Presbytery. Our contemporary says: "Under the ministry of Mr. Greig, Calvin church, Bathurst, has made steady and substantial progress. His relations with his people during his four or five years' pastorate have been most happy and there will be general regret at his removal. Mr. Greig is almost as well known in Perth as if he were a citizen of the town and will be greatly missed. He has often filled some of our pulpits with acceptance and is highly esteemed by all who know him.

The New Year's evening entertainment of the Merivale congregation was in every respect a most successful affair. The children, under the direction of Miss Bertha Nelson, sang unusually well. Mr. Alex. Bayne, the superintendent of the school, was chairman and attended to the distribution of prizes from the tree. Supper was served in the early part of the evening. Outside assistance was given by Miss Cecely Patterson, of Erskine Church, Ottawa, who was enthusiastically received in two solos. Mr. Cameron, pastor of the church, and Rev. George Bayne, of Ashton made short speeches most acceptably.

A number of the men of St. Andrew's congregation, North Bay, on Christmas eve presented the pastor, Rev. Mr. Johnston, with an address, accompanied by a fur-lined overcoat, with otter collar. Mr. H. H. Hughes read the address and Mr. F. J. Martyn made the presentation. Mr. Johnston made an appropriate reply, expressing his appreciation of the handsome gift and the feeling which prompted it.

The annual meeting of Knox church Perth, was largely attended, and much interest was taken in the reports presented. One of the most gratifying features was that almost all the money received was through voluntary contributions. The feeling of the congregation seems to be strongly averse to depending on socials or other entertainments for making money. Plans for the better carrying on of the work of the congregation was freely and frankly discussed, and at no meeting in recent years was there more enthusiasm and determination to carry on the work of the congregation with increasing vigor.

The home of Mr. John Taylor, postmaster of Murchison was the scene of a very pretty wedding when their third daughter, Lucy Maria was united in the holy bonds of matrimony to Mr. Robert Cochrane, commercial traveller, of Ottawa. Miss Charlotte Taylor, sister of the bride, acted as bridesmaid, while Mr. Austyn Garland, of Madawaska, ably assisted the groom. The Rev. James Rattray, B.A., of Eganville, tied the nuptial knot. We congratulate Rev. Mr. Rattray on this his second visit to Mr. Taylor's, as 6 years ago he married their second daughter, Miss Maggie E. Taylor to Mr. Sydney Laws, of Whitney. Mr. Rattray was also ably assisted by Mr. Bishop, of Whitney, local minister. Among the many friends present were Mr. and Mrs. J. A. Devenny, postmaster of Whitney, Mr. and Mrs. Laws, Mr. Wm. Payne and his sister Annie, of Whitney, also Mr. and Mrs. Thomas Payne, of Regina, N. W. T., also Mr. and Mrs. John Payne, of McKenzie Lake, and Miss Nellie McDonald, teacher of public school No. 1 Halliburton; also Mr. John Taylor, conductor on the T. N. & O. Railway from North Bay; and Mr. Robert Taylor, Mrs. Morrison and her daughter, Mabel, of Pembroke. The happy couple left on the 12.46 train for Ottawa, where they intend taking up their new home. The people of Madawaska feel a loss is sustained in church and social life in the departure of Miss Taylor as she was organist in the Presbyterian church, and took an active interest in church work in general. The esteem in which Miss Taylor was held was shown by the number of costly and useful presents which she received. We wish the newly married couple every success in their new home, and feel that what is Madawaska loss is Ottawa's gain.

TORONTO.

St. Enoch's Presbyterian Church has extended a call to Rev. W. B. Findlay of Niagara Falls South.

The new church at Kew Beach will open with special services on Jan. 13 and 20th. Excellent programmes of preachers and speakers are being arranged.

In a recent sermon, Rev. Professor Kilpatrick remarked: "It is sickening to read of the knavish tricks, as exposed by appointed commissions and courts. If the people were filled with the Holy Spirit, as the twelve apostles were on the first Pentecost, there would not be so much scandalism in high society."

The seating capacity of the Presbyterian Church in Wychwood Park is 250. The members now number 220, and the church has as many more adherents. The congregation is composed mostly of Scottish workmen, who are, together with the pastor, Rev. Mr. McTaggart, doing their utmost to effect a means of accommodating the people.

Locke street church, Hamilton, is henceforth to be known as St. James' church. With the New Year it enters upon a new era. Rev. T. McLachlan, who has been called to be the pastor, is to be inducted on Thursday, Jan. 10th inst. The induction services will take place in the Barton church, the associate charge, at 2.30 p.m., and a reception service in St. James' church at 8 p.m. Rev. D. R. Drummond will preside and induct; Rev. S. B. Nelson will preach, whilst Revs. J. Young and Dr. Lyle will address the minister and people respectively.

The Masons of Hamilton, to the number of several hundred, attended the annual sermon in Knox Church, in celebration of the festival of St. John the Evangelist, when Rev. Bro. S. B. Nelson, D. D., pastor of the church, preached an eloquent sermon, basing his remarks upon the description of the city that lieth four square, as recorded in Revelations, 21.

HEALTH AND HOME HINTS.

A teaspoonful of borax will stiffen clothes and make them glossy.

A hundred men, says a Chinese proverb, may make an encampment, but it takes a good mother to make a home.

Bread and butter or sandwiches may be kept fresh and moist for many hours if wrapped in a cloth wrung out in cold water and kept in a cool place.

For potato cakes mince finely or grate some raw potatoes, shape into cakes of any size, but not more than a quarter of an inch thick. Fry a nice deep brown in lard or any dripping that is not rich. Serve very hot.

How frequently we see children whose front teeth seem to be entirely decayed, when in reality it is only tartar, which can be removed by a liberal amount of powdered pumice stone and a good hard tooth brush.

Cut flowers should be unpacked and put in water, to which a pinch of salt has been added. It is also very important that the ends of the stems should be snipped off with a knife or pair of scissors. The reason for this is that the ends of the stems having become dry the pores are closed, and so the flowers are unable to draw up water to keep them fresh.

Chopped nuts are so much used in cooking these days that an almond grinder has been devised which does the work neatly in one moment and has the additional merit of being inexpensive—costing only fifty cents.

Clove jelly is an appetizing accompaniment to chops or meat loaf. Make a gelatine jelly, using an eighth of a teaspoonful of clove extract with three tablespoonfuls of lemon juice for flavoring. Hot water poured over ground or whole cloves and simmered for a few minutes can be used in place of the extract.

Fruit Rolls.—Stir one teaspoonful each of butter and sugar and one teaspoonful of salt into one pint of scalded milk; when lukewarm add one-half yeast cake dissolved in one-fourth cup of water and three cups of flour, or enough to make a drop batter. Let it rise until light, then stir in one-half cup of butter creamed with one-half cup of sugar and enough more flour to make a stiff dough. Knead until smooth, and when light roll it out thin and cut into squares about four inches. Lay on the centre of the dough half a peach, well drained, or four or five stewed prunes or any preferred fruit which has been stewed and sweetened. Bring the corners up to the centre and press them together tightly, leaving spaces where the fruit shows. Lay them close together, and when risen again fill with butter and a quick oven. This recipe is equally good for winter when canned fruit is used.

Oyster Cutlets.—Take one pint of oysters which have been carefully drained and brought to a sangeron to the boiling point. After this cooking drain a second time and save the liquor. Then chop the oysters in a silver knife is the best one to use for this purpose; measure the liquor and add equal amount milk to make a half pint. This is returned to the fire and a tablespoonful of butter and two of flour are rubbed together and stirred into the liquid until a smooth thick paste is the result. Add the chopped oysters and cook a minute. Season with salt, a dash of red pepper, and a few drops of onion juice. Now take from the fire. Add the yolks of two eggs and beat a second time, but no more than a minute, as it must be done quickly at this point or it is liable to curdle. The mixture is then cooled and when cold make into cutlet shaped omelettes; dip in eggs and bread crumbs and fry until a nice brown. Then serve with plain cream sauce.

SPARKLES.

Make today your best day and tomorrow will be better.

Father—"He'd make a model husband. I don't see what fault you can find with him." Daughter—"That's just the trouble. Think of the disadvantage I should have in case we quarrelled."

The Salesman—"Madam, we are selling this material for just what we paid for it."

The Lady—"And you have the cheek to think I'm going to help you out of a bad bargain?"

"Both of my grandparents on my mother's side were nonagenarians," said Mrs. Oldcastle. "Really?" replied her hostess. "My folk were all Baptists, but Jostah comes from a Methodist family."

"This winter," said the Boston hostess, "our club will devote a great deal of time to the old masters. Have you ever been interested in them?"

"No," replied the lady from Terry Hutt, Ind., "not since I first seen 'Uncle Tom's Cabin.' Simon Legree completely disgusted me with 'em."

It was in a down-town restaurant that the short little woman and her tall husband went for dinner. "Will you have oysters?" asked he. "Yes," said the short little woman as she tried in vain to touch her toes to the floor. "And, John, I want a hassock." John nodded, and, as he handed his order to the waiter, said, "And bring a hassock for the lady." "One hassock?" asked the waiter, with what John thought more than ordinary interest. The waiter did not go, while his face got red. Then he came around to John's side, and, speaking sotto voice said: "Say, mister, I haven't been here long, and I'm not on to all these things. Will the lady have the hassock broiled or fried?"

LIQUOR AND TOBACCO HABITS.

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THE LATE DR. LAPPONI.

Death has removed a Distinguished Physician and a Man of Rare Courage.

In the death of Dr. Lapponi, physician to the Pope, a personage has been removed from life's scene who was scarcely less known throughout the world than the pontiffs whom he ministered unto. He was a wonderful man as well as a distinguished physician.—Ottawa Free Press. It may be added that Dr. Lapponi was a man of rare courage. He had no fear of that bugbear known as professional etiquette. When he found something good in a medicine he did not hesitate to say so to the world. He proved this when he wrote the Dr. Williams' Medicine Co. strongly endorsing their celebrated Pink Pills for Pale People as a cure for anaemia (bloodlessness) and certain nervous disorders. In the interests of the thousands who suffer from anaemia, nervous disorders and kindred troubles, it is worth while republishing Dr. Lapponi's letter, as follows:

"I certify that I have tried Dr. Williams' Pink Pills in four cases of the simple anaemia of development. After a few weeks of treatment the result came fully up to my expectations. For that reason I shall not fail in the future to extend the use of this laudable preparation, not only in the treatment of other morbid forms of the category of anaemia or chlorosis, but also in cases of neurasthenia and the like.

(Signed) Dr. Giuseppe Lapponi, Via dei Graecchi 332, Rome.

The "simple anaemia of development" referred to by Dr. Lapponi is of course that tired languid condition of young girls whose development to womanhood is tardy, and whose health, at the period of that development, is so often imperilled. His opinion of the value of Dr. Williams' Pink Pills at that time is of the highest scientific authority, and it confirms the many published cases in which anaemia and other diseases have been cured by these pills, which, it need hardly be mentioned, owe their efficacy to their power of making new blood, and thus acting directly on the digestive and nervous system. In all cases of anaemic decline, indigestion and troubles due to bad blood, and all affections of the nerves, as St. Vitus' dance, paralysis and locomotor ataxia, they are commended to the public with all the greater confidence because they had the strong endorsement of the great physician who has so recently passed away.

An old Scotch fisherman was visited during his last illness by a clergyman, who wore a close-fitting clerical waistcoat, which buttoned behind. The clergyman asked the old man if his mind was perfectly at ease. "Oo, ay, I'm a' right; but there's just ae thing that troubles me, and I dinna like to speak o't." "I am anxious to comfort you," replied the clergyman. "Tell me what perplexes you." "Weel, sir, it's just like this," said the old man, eagerly. "I canna for the life o' me mak' oot hoo ye manage tae get intae that west-kit."

A novel innovation has just been introduced on board the steamers of the White Star Line. In a great many state-rooms double-film electric lamps have been installed, by which passengers, if they so desire, may keep a faint light on throughout the night. Hitherto it has been a case of "all or none", with electric light on shipboard.

The only way to be loved is to be and to appear lovely; to possess and to display kindness, benevolence, tenderness; to be free from selfishness and to be alive to the welfare of others.—Jay.

Man's strength lies in the books he reads, the friends with whom he counsels, the pictures and the landscapes upon which he looks, the recreations he chooses and the way he spends his Sabbaths.

CANADIAN PACIFIC

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

b 8.15 a.m.; b 6.30 p.m.

VIA SHORT LINE FROM CENTRAL STATION:

a 5.00 a.m.; b 8.45 a.m.; a 8.50 p.m.; b 4.00 p.m.; c 6.25 p.m.

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

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

a Daily; b Daily except Sunday; c Sunday only.

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5 p.m. (daily)

New York and Boston
Through Sleeping Cars.

8.35 a.m., 12.10 p.m., 5.01 p.m. (Week days)

Pembroke, Renfrew, Arnprior

and Intermediate Points.

12.10 p.m. (Week days)

Algonquin Park, Parry Sound North Bay

Through Cafe Sleeping Cars to New York Daily.

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New York and Ottawa Line.

Trains Leave Central Station 7.30 a.m. and 4.35 p.m.

And Arrive at the following Stations Daily except Sunday:

8.50 a.m.	Flinch	8.47 p.m.
9.55 a.m.	Corwall	6.24 p.m.
12.45 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.20 p.m.	Tupper Lake	9.25 p.m.
4.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 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	8.55 a.m.

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

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THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any crown numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 5 and 25, which has not been homesteaded, or reserved to provide wood lots for settlement, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY.

Entry must be made personally at the local land office for the district in which the land is situated.

HOMESTEAD DUTIES.

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto, to perform the conditions connected therewith, under one of the following plans:—

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

(2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for the requirements as to residence may be satisfied by such person residing with the father or mother.

(3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead. If the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same town, township or an adjoining or cornering township.

A settler who avails himself of the provisions of Classes 2, 3, or 4 must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 30 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1880.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT

should be made at the end of three years, before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands, at Ottawa, of his intention to do so.

INFORMATION.

Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the North-West Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Land Agents in Manitoba or the North-West Territories.

W. COWY,

Deputy Minister of the Interior

N.B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of a class of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

PRESBYTERY MEETINGS

Synod of the Maritime Provinces.

Sydney, Sydney.
Inverness.
P. E. Island, Charlottetown.
Pictou, New Glasgow.
Wallace.
Truro, Truro, 18th Dec., 10 a.m.
Halifax.
Lun and Yar.
St. John.
Miramichi.

Synod of Montreal and Ottawa.

Quebec, Sherbrooks, Dec. 4.
Montreal, Knox, 11 Dec., 9.30.
Glengarry, Van Kleekhill, Nov. 13.
Ottawa, Ottawa Bank St. Ch. Nov. 6th.
Lun. and Ren., Carl. Pl., 27 Nov. Brockville.

Synod of Toronto and Kingston.

Kingston, Belleville, Sept. 18, 11 a.m.
Peterboro.
Lindsay.
Whitby, Whitby, Oct. 16, 10.30.
Toronto, Toronto, Monthly, 1st Tues.
Orangeville, Orangeville, 13 Nov.
North Bay, Sundridge, Oct. 9, 2 p.m.
Algoma, Bruce Mines, 20 Sept., 8 p.m.
Owen Sound, O. Sd., Dec. 4.
Saugeen, Arthur, 18 Sept., 10 a.m.
Guelph, in Chalmers' Ch Guelph, Nov. 20 at 10.30.

Synod of Hamilton and London.

Hamilton, Knox Church, 6th November, 10 a.m.
Paris, Paris, 11th Sept., 10.30.
London, London, Sept. 4, 10.30 a.m.
Chatham, Chatham, 11th Sept., 10 a.m.
Stratford.
Huron, Clinton, 4 Sept. 10 a.m.
Maitland, 10 Sept.
Paisley, 14 Dec., 10.30.
Sarnia, Sarnia, 11 Dec., 11 a.m.

Synod of Manitoba.

Superior.
Winnipeg, College, 2nd Tues., 10.30 a.m.
Rock Lake.
Greenboro.
Portage-la-P.
Dauphin.
Brandon.
Melita.
Minnedosa.

Synod of Saskatchewan.

Yorktown.
Regina.
Qu'Appelle, Abernethy, Sept.
Prince Albert, at Saskatoon, first Wed. of Feb.
Battleford.

Synod of Alberta.

Arcole, Arcole, Sept.
Calgary.
Edmonton.
Red Deer.
Macleod, March.
Synod of British Columbia.
Kamloops, Vernon, at call of Mod Kootenay.
Westminster.
Victoria, Victoria, in February.

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LARGE PAY



TENDERS FOR DREDGING.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for Dredging St. Mary's River, Sault Ste. Marie, Ont." will be received at this office until Monday, January 21, 1907, inclusively, for dredging in the St. Mary's River at Sault Ste. Marie, Ont., according to a plan and combined specification and form of tender to be seen at the office of J. G. Sing, Esq., Resident Engineer, Confederation Life Building, Toronto, on application to the Postmaster at Sault Ste. Marie, District of Algoma, Ont., and at the Department of Public Works, Ottawa.

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

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honorable the Minister of Public Works, for six thousand dollars (\$6,000.00), which will be forfeited if the person tendering declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender is not accepted the cheque will be returned.

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

By order,

FRED. GELINAS,

Secretary.

Department of Public Works,
Ottawa, December 28, 1906.

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

TENDERS FOR INDIAN SUPPLIES.

SEALED TENDERS addressed to the undersigned and endorsed "Tenders for Indian Supplies," will be received at this Department up to noon on Monday, 4th February, 1907, for the delivery of Indian supplies during the fiscal year ending the 31st March, 1908, at various points in Manitoba, Saskatchewan and Alberta.

Forms of tender containing full advertisement without authority of the Department will not be paid. Particulars may be had by applying to the undersigned, or to the Indian Commissioner at Winnipeg. The lowest or any tender not necessarily accepted.

J. D. McLEAN,

Secretary.

Department of Indian Affairs,
Ottawa.

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

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