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Devoted to the Interests of the Family and the Church.

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THE FRIEND OF GOD *

BY DR. J. M. HARPER, QUEBEC.

The friend of God! Of God's the One!
Of God the Eternal on the throne
Of this vast universe sublime,
Within, beyond the fringe of time?

The friend of God! Oh, what am I,
With faith as flitting as a sigh,
With soul bereft of self accord,
To come within Thy presence, Lord!

The friend of God! Ah, who can see
Ought of a path that leads to Thee?
Or dare make measure of Thy might
With darkness for an only light!

The friend of God! Ah me, alas!
My weakness hideth from Thy face;
Prostrate, I fall before Thy throne,
Helpless and aimless, all alone.

The friend of God! Nay, nay, for me,
There is no service on the knee,
Groping in soul, till aid may come,
To help me sift my doubtings dumb.

The friend of God! What is't you say?
There is a light—the truth, the way!
Oh give me of it, safe to lead
My wavering steps where I may plead.

The friend of God! Yea, Christ's own
friend!
For was't not He who made amend
Whereby man's feebleness may see
A refuge in God's majesty!

The friend of God! The Saviour's friend!
Oh, may His woes on earth me lend
His strength of love, to quicken me
Into the life that maketh free!

The friend of God! Ah, now I know
What 'tis to Him and Thee I owe;
Oh God, my God, my Friend above,
To Thee I owe His wondrous love.

From God the Father, God the Son,
From God the Spirit—Three in One,
God's friendship, as the grace that
shrive,
Cometh the sole saving in our lives.

*Written after hearing a sermon by the Rev. Wylie C. Clark, from the pulpit of Chalmer's Church, Quebec, on the occasion of the Christmas Service of 1908, and set to music as an anthem by H. Gordon Perry, Organist.

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BIRTHS.

At Huntingdon, B.C., on Dec. 13, 1908, a daughter to Mr. and Mrs. W. J. Fraser.
 At London, Ont., on the 18th inst., the wife of George S. Gibbons, of a son.
 On Dec. 5, 1908, at 106 Third Avenue, Glebe, Ottawa, to Mr. and Mrs. W. J. Heron, a son.
 At Montreal, on Dec. 22, 1908, to Captain and Mrs. J. N. Bales, a daughter.
 At Woodville, December 10th, 1908, to Dr. and Mrs. A. Galloway, a son.
 At Wales, on Dec. 21, 1908, the wife of Wm. S. Bigelow, of a son.
 To Mr. and Mrs. Boyd A. C. Caldwell, of Lanark, at 228 Beverley Street, Toronto, a daughter.
 At 50 Lyon Street, Ottawa, Dec. 26, 1908, to Mr. and Mrs. John Chisholm, twins, son and daughter.

MARRIAGES.

Dec. 1st, at the First Presbyterian manse, Vancouver, by Rev. Dr. Fraser, Walter Noel Page to Cecily Cowell.

DEATHS.

On Dec. 28, at 132 Second Avenue, Ottawa, Alan L., only son of Mr. and Mrs. Frank M. Hannum, aged one year and seven months.
 At McCrimmon, Lechiel, on Dec. 12, 1908, Catharine McGillivray, relict of William McGillivray, aged 83 years.
 In Montreal, on Dec. 24, 1908, Mary Agnes, infant daughter of Captain and Mrs. J. N. Bales.
 At his late residence, 238 Dalhousie St., Ottawa, on Dec. 22, 1908, John G. Robinson, aged 96 years.
 At Cornwall, on Dec. 17, 1908, George M. Smith, aged 41 years.
 At Charlottenburg, Glengarry, on Dec. 16, 1908, Farquhar D. McLennan, aged 81 years.
 At the residence of his grand-parents, Mr. and Mrs. Alexander Munro, No. 4 Kent Street, Ottawa, on Sunday, 13th December, Gordon Alexander, infant son of John and the late Helen Munro, aged 10 months.
 At his late residence, 30 Homewood Avenue, Toronto, on December 7th, 1908, Joseph Mason, in his 90th year.
 At Cannington, on Dec. 22nd, 1908, at his residence, "Spruceclawn," Dr. Donald Gillispie.
 In Almonte, on Dec. 15th, James Hart, a native of Dalhousie.
 In Dalhousie, on Dec. 9th, 1908, Mary Brown, relict of the late John McLaren, aged 72 years 9 months and 34 days.
 At Woodville, December 9th, Mrs. Isabella Currie, relict of the late John Currie, aged 86 years.
 At Cannington, December 10th 1908, Ida, the youngest daughter of Mr. and Mrs. J. Robinson, aged 14 years.
 At Beaverton, December 17th, 1908, Martha Elizabeth, beloved wife of D. E. MacKenzie, aged 30 years 5 months.

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NOTE AND COMMENT

The proposed migration of Doukhobors from Saskatchewan to British Columbia, may not materialize. Conditions in the settlements have improved and the colonists are more disposed to remain.

The old Methodist Mission House at Port Simpson, B.C., was destroyed by fire at an early hour on Monday of last week, and with it was destroyed what was recognized as the finest collection of old Indian curios to be seen anywhere on the coast, one room of the mission being given up for that purpose only.

On Thursday of last week Turkey became a full-fledged constitutional monarchy when the new Turkish Parliament held its first session. This Parliament was provided for in the constitution granted by Sultan Abdul Hamid last July, and is the first body of its kind to meet in the empire for over thirty years. The life of its only predecessor was brief, but great hopes are entertained for the success of the new-comer.

The Russian Douma has approved a national loan of \$225,000,000. The fact that the government asked the approval of the Douma is a long step in advance, as it is an entering wedge to the control of the finances. The reason for the concession is that foreign bankers seemed unwilling to lend any further large sums of money without the approval of the Douma. In case of a revolution a loan thus approved is more likely to be paid.

Plans for the union of the Presbyterian church in the United States, with more than 1,800,000 members, the Reformed church in the United States, with a membership of 290,000, and the Welsh Presbyterians, numbering more than 170,000, have been perfected by a committee composed of leaders of the three denominations, appointed while the Federal Council of Christian Churches was in session in Philadelphia. The committee found that all could unite without any sacrificing its creed or form of government, and the members will recommend to the highest body in their respective churches an absolute union. It is believed the merger can be effected in less than a year.

A valuable report on the alcohol monopoly in Russia has lately appeared in Germany (Dr. David Lewin, Das Branntweinmonopol in Russland, Tubingen, 1906). This monopoly of the State has to do only with the sale, and was established in 1892 by Count Witte. While in deference to the temperance sentiment of the time, it was announced as a temperance measure. The report of Dr. Lewin shows quite conclusively that it is purely a financial measure. In the territory covered by the government monopoly the number of places of sale increased three times as fast as the population from 1897 to 1904, and the consumption per capita increased from 15 per cent. from 1899 to 1906. Further, owing to the fact that no liquor is sold to be drunk on the premises, drunkenness in the streets, and especially in the family, has largely increased. All local efforts for prohibition are repressed by the central authorities on account of the needs of the treasury.

Mr. Asquith, Premier of Great Britain, announces that, while the attempt of the House of Lords to prevent important legislation, and the reform of the Upper House, will be regarded as an issue, Parliament will not be dissolved because an irresponsible chamber has vetoed certain bills. The next session will be an important one, and the intimation is that an appeal will be made to the country in a year.

The Herald and Presbytery says:—Of course! There will be intoxicants sold and drunk in dry towns and counties, as there will be gambling and burglary and arson and murder, but it is ridiculous to claim that the law which prohibits the saloon can not as well be enforced as any other statute, and the community which has a public sentiment strong enough to vote out the saloons can keep them closed and can reduce the sale of intoxicants to the minimum.

Ontario citizens are apt to be somewhat self-complacent in their views of Ontario morality, and there are few but what look upon Ontario as "the banner province." To all such the remarks of Judge Ermatinger to the Grand Jury at Sandwich will come with an unpleasant shock. The judge took occasion to remark upon the prevalence of profanity in public places and elsewhere in the province, and asked the Grand Jury to consider the matter. The jury accordingly made its presentment; and after bearing testimony to the correctness of the judge's view, both as regarding Windsor and other portions of Ontario, they recommended that the law be more strictly enforced. Why should it not? asks the Christian Guardian. What possible benefit can come to a community from allowing their streets and public places to be cursed with a stream of vulgar and profane language? This is not a matter of religion alone, but of common decency, and there is no community in our Dominion where the habit prevails, which would not be better of a strict enforcement of the law against such offences.

The following is a complete list of the Presbyterian members of the Union Committee in attendance at the recent meeting in Toronto: Rev. Principal Patrick, D.D., Winnipeg; Rev. Prof. Bryce, Winnipeg; Rev. F. B. Duval, D.D., Winnipeg; Rev. J. L. Murray, D.D., Kincairdine; Rev. J. R. Battersby, D.D., Chatham, Ont.; Rev. J. Somerville, D.D., Toronto; Rev. J. H. Ratcliffe, D.D., Toronto; Rev. Prof. Kilpatrick, D.D., Toronto; Rev. R. P. MacKay, D.D., Toronto; Rev. E. D. McLaren, D.D., Toronto; Rev. D. Strachan, B.A., Brockville; Rev. John Hay, Renfrew; Rev. W. D. Armstrong, D.D., Ottawa; Rev. D. M. Ramsay, D.D., Ottawa; Rev. W. T. Herridge, D.D., Ottawa; Rev. Principal Springer, D.D., Montreal; Rev. A. T. Love, Quebec; Rev. President Forrest, Halifax, N.S.; Rev. Thomas Sedgwick, D.D., Tatamagouche, N.S.; Rev. Edwin Smith, D.D., Mid Musquodoboit, N.S.; Rev. E. D. Miller, D.D., Halifax, N.S.; Rev. D. MacOdrum, Moncton, N.B.; Rev. James Ross, St. John West, N.B.; Rev. T. C. Jack, D.D., North Sydney, N.B.; Rev. A. Falconer, D.D., Pictou, N.S.; Prof. Dyde, Kingston; Rev. R. D. Fraser, D.D., Toronto; Mr. W. Paul, Montreal; Dr. R. Murray, Halifax; Judge Forbes, St. John, N.B.

The Bishop of London, who has gained a wide fame for activity in practical work, is now busy in the effort to engage the co-operation of the young men of his diocese—including those of the public schools and universities—in church work. He proposes to form a "bishop's band" of such young men, who can be called upon to do whatever work may be requested of them. He says he has been struck with the predominance of old men and the lack of young on the boards and committees. This he thinks should not be. The young should be qualified and ready to take the places of the old when they go and carry on their work without a halt.

In a few days we will all be writing 1909 in place of 1908. And just before this change of date comes Christmas. Perchance we are not wont to think of the connection between the two events. But the wonderful fact is that the birth of Christ gives the world its chronology. What an unconscious witness to the power of Christ, what an undesigned witness to the truth of Christ, is this dating all events from His birth! As a simple signature; all civilized time is baptized into the name of Christ. And every annual change of date is a fresh signature and a new baptism. And in making the change we repeat and perpetuate the fact,—the marvelous fact that the birth of Jesus gives the time-measure for all civilized races. Like the stamp on Caesar's coin it witnesses to whom the ages belong. This thought duly recognized and pondered may give larger meaning both to Christmas and New Year's.

The Rev. R. E. McAlpin, a missionary in Japan, gives the following as a Japanese idea of the reasons for missions. It will probably be new to many of our readers:

"Last year a new primary government school was opened just beside us, and presently I succeeded in opening a class with the teachers for Bible and English study, which continued till some wearied of it this spring. No harm at least was done; on the contrary their acquaintance and goodwill was gained. With a view of a like attainment with the 400 pupils, I recently offered some small prizes to be awarded by the teachers. Yesterday the principal called to thank me, and in our friendly conversation which ensued he expressed the desire, as a private individual, that more of a belief in some sort of religion might be infused into the neighborhood. 'But,' he continued, 'you may not know it, but the fact is that four out of every five around here still mistrust and even hate your religion. And they finally believe that the reason for your endeavors is money—that for each convent gained, you receive fifty or a hundred yen reward. So the more active you are, the more greedy of gain they consider you!' He went on to say that the same notion held among teachers; if one were too alert to be helpful, they thought he was after an increase of salary; that this actually hinders men from being as useful as they otherwise would! This is on the street where missionaries have lived and mingled with the people for twenty years! And yet some people think of Japan as almost Christianized! Do you wonder that we sometimes grow 'weary,' both in the correct and also slangy sense of the word?"

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

THE BAROMETER ON THE WALL.

(By J. Marvin Nichols.)

We do not often dwell near to Nature's heart. To many of us she appears as a dead mass; the vast world is voiceless—she brings us no message. These days of frenzied rush and crucifical haste we've got no time to listen. No burning bush arrests our eyes. We see no pillar of cloud by day. No blazing shekinah moves before us in the night-time. The mountains are not glory-crowned and lightning-guarded. No foot of earth in this commercial age trembles beneath the tread of the Almighty. We do not hear his voice as he speaks to us amidst the tempest's wildest roar. The unspeakable holy hush brings to us no word from lands invisible. God of the Ages forgive! Our sandals are not removed—we walk on no holy ground. Our eyes are holden—we do not see the far-flung battle front. Our ears are dull—we do not hear the drum beat nor catch the martial music of the skies. Have we forgotten that

these are counsellors

That feelingly persuade me what I am.
And this our life, exempt from public
haunt,

Finds tongues in trees, books in the running
brooks,
Sermons in stones, and good in every-
thing.

There was a period in the history of Texas when the great prairies were trackless and almost uninhabited. Nothing broke the stillness of those vast plains save the howl of the wolf and the thunderous tramp of the buffalo. Long before the advent of the great trunk-routes to the Pacific, no path crossed these far-outstretching leagues except the trail of the drifting cattle, or the great highways along which these restless herds were driven from the Esatacdoes to the far-off Dakotas. In those primitive days men travelled as they were guided by the hills and the stars. Long trains of desert-chooners, drawn by dull and stupid oxen, bore the human cargo that sought its El Dorado in the land toward the setting sun.

These caravans would make their few miles in the daylight hours. At night the pioneers slept uneasily amidst a stillness too often broken only by the war-whoop of marauding Indians. In November days, the alert eyes of the westerner sometimes caught glimpses of a dark belt lying low in the horizon of the northwest. He knew what it meant. There was no other recourse but to seek shelter from the approaching blizzard. The old Texan used to say he 'emelt a norther.' I do not know the philosophy of their presentment. This I do know; such would be their sense of a rapidly advancing norther, that long before its arrival they had made every possible protection against its awful severity.

That reminds me! One day I chanced to stop at a ranch-house far out on the western frontier. It was the closing of December days. The day had been one of unusual warmth. I had not noticed the long, dark bank that girted the northwest. The old ranchman happened to look at the barometer. The fluid showed a disturbed condition of the atmosphere. He stepped at once to the corner of the house. The view instantly changed all his plans. A roaring fire, everything sheltered, for—believe me—in less than an hour a terrific blizzard was raging over all those mighty plains! He read his warning in

the barometer on the wall. He saw unerring signs in that dark belt that lay along the distant horizon. He was wise enough to obey the signs.

Ah! my friend. Had it ever occurred to you that your conscience is like a barometer? God speaks of the very appearance -- the shadow, the fore-broth of sin. The conscience is so affected by divine grace as to become extremely sensitive to the approach of sin. If you are able to read its shifting signs you'll know the changing atmosphere. It is sensitive—intensely so—to its environment. God does not intend that I shall feel the power of actual sin. Thank God for the lesson! Watching the conscience, I discover the signs of an approaching storm. So very far are these indications in advance of its fury, that when it bursts upon me it finds me proof against its blasts and already sheltered from its awful strength. Will Christ be to you a shelter in the time of storm? Have you read conscience's prophetic signs? The guarantee is in the precaution. God will not keep him, who being thus forewarned, bares his head to the howling winds and uncovers his bosom to the fury of the raging storm. He warns us that we may flee its awful wrath. Thank God for this unerring spiritual barometer—the illumine conscience!

YOUTHFUL DELINQUENTS.

(By J. J. Kelso, Toronto.)

The Act respecting Juvenile Delinquents recently passed by the Dominion Parliament will be of great assistance to those who are engaged in the work of trying to improve the lot of children in the large towns and cities of Canada. This Act was not fully debated by the members of the House, but it was from lack of time rather than from lack of interest that this apparent neglect arose. A similar Act was introduced at last session of Parliament and was fairly well debated on that occasion, and, both last session and this, the question was debated in the Senate. In this connection Hon. Mr. Coffey, Senator from London, delivered a sympathetic and statesman-like address.

"Speaking of the provision of the Act to establish Juvenile Courts and to appoint special judges, whenever found necessary for the trial of delinquent children, he said, "There is one feature connected with the Children's Court movement which strikes me as of paramount importance, that is, the connection that may exist between the ordinary police court and the tribunal before which cases of youthful delinquency or criminality may be adjudicated upon. It would be of importance, it seems to me, to render the work of each as remote as possible one from the other. It is generally conceded that the police court is not a suitable place for the trying of juvenile offences and it would be a mistake to establish the children's court even as an adjunct of the police court.

"There is that about the very atmosphere of the police court which grates upon the boy nature, and his reclamation will be rendered all the more difficult if he be forced into the by-way of the hardened criminal from whom hope of correct living has fled and whose only ambition is to prey upon society. Call it by what name you will, the Children's Court, to the wayward boy, remains the police court so long as the same roof covers both."

Hon. Mr. Coffey referred to some criticisms which had been made of the proposed Children's Court in which the fear was expressed that a special judge for this court would manifest too much familiarity in his dealing with the children with the result that they would lose the respect they should have for the administration of the law. He pointed out that the tendency now is to get away from the "awful" method of administering justice, especially to children, which was once in vogue. Now the desire is to get at an understanding of the child's comprehension of its own acts of delinquency, and when the comprehension is deficient, to patiently explain the significance of those acts and to devise methods of reform. Senator Coffey quoted with approval the general line of procedure laid down by Judge Tutbill for his guidance in dealing with delinquent children, "I have always felt and endeavoured to act in each case as I would were it my own son that was before me in my library at home charged with misconduct."

He also referred to a very serious cause of youthful degeneracy which, in his opinion, had not received the consideration its importance deserved. This was the sensational and immoral literature imported into Canada and eagerly read by the small boy whose ideals were on the downgrade. In an eloquent oration the honourable gentleman asked for a more rigid enforcement of the laws for the suppression of immoral literature.

He said, in part, as follows, "I ask enforcement of this Act so that the splendid work awaiting our juvenile courts may not be rendered fruitless. I ask that punishment swift and sure and severe may be the portion of those whose wares would foster immorality among our youth. I ask for the punishment of those who would glorify crime by depicting criminals as heroes, thus sowing the seeds of lawlessness amongst our Canadian boys; and as there is nothing so sweet in the city as the patient lives of the poor, should we not throw about the children, especially of the unfortunate poor, a guardianship that will enable them to march in line with those who are seeking the noblest ideals? Then they will become Canada's pride, and Canada's glory in a time not far away when our young Dominion will proudly take its place amongst the great civilized nations of the world."

Section 31 of the Act as passed is a compendium of the entire Act in its scope and intention, and reads as follows: "This Act shall be liberally construed to the end that its purpose may be carried out, to wit: That the care and custody and discipline of a juvenile delinquent shall approximate as nearly as may be to that which should be given by its parents, and that as far as practicable every juvenile delinquent shall be treated, not as a criminal, but as a misdirected and misguided child, and one needing aid, encouragement, help and assistance."

As this law does not go into effect except on demand, it is important that all who are interested in Child Protection Work should be familiar with its provisions. A copy can be obtained by addressing Mr. W. L. Scott, Ottawa.

He that does good to another man also does it to himself, not only in the consequence, but in the very act of doing it, for the consciousness of well doing as an ample reward.

THE DOMINION PRESBYTERIAN

LOCATION OF THE MANSE.

(By J. Thompson Baker.)

Next in importance to the location of the church is the location of the manse, and too often only too little care and attention is given to this. Too often is it some property unsuitable for rent and given out of the goodness of some elder's heart (f) for the manse.

There are several things it should not be. It should not be right by the church. This takes away the privacy which by right belongs to the pastor and his family. Here it is only too easy for people to run in "just a moment on Sunday morning" to see the preacher's wife. It is convenient and, of course, Mrs. Preacher has nothing to do on Sunday.

If too near the church, it is made a place for imposition on the preacher's family to "get a drink of water for the baby," and a dozen other little things, small in themselves, but very annoying. Then it is such a good place to leave the children when the parents want some excuse for getting rid of their responsibility for the children at church.

Then it is easy to "just drop in for dinner" after church. The preacher's wife in such cases ought (f) to have dinner ready anyhow. This kind of Sunday visiting is very pleasing to at least one person—Satan.

The manse should not be on the busiest, dustiest, and most public street. Nor should it be on some back alley or narrow side street. Neither should it be in some damp or low place. It is the preacher's private workshop, and it should be where he and family may enjoy privacy and good health. At the same time it is expected that the manse be kept neat and clean, and rightly so. But if on a dirty, muddy or out of the way street, this tidiness is well nigh impossible.

And there is a positive side to this manse matter. The manse should be neat, attractive, in good repair and large enough so the preacher and family may not be cramped, and also ample room to entertain friends or brethren when they come to town. No one is more often or more sorely embarrassed in having to give excuses than the pastor.

It should be in a place where there is room for a good garden and at least lot and barn. With a good garden and a cow the living expenses may be cut down, and the increased good health will likewise lighten the doctor bill. The preacher ought to have a place for physical exercise and work.

It should be within two or three blocks of the church, so it will be easy to be prompt and regular at all services, and where too much time need not be wasted in going to and fro. Then, too, a long walk after a hard service is most dangerous to health, as the preacher, overheated, goes out into the change of air and temperature.

The manse should be located in the best neighborhood possible. "The bad children of the preacher" has no doubt become more proverbial than true. But is it always considered where lies a great part of the fault? Only too often he is located right in the midst of the worst neighborhood, and thus it would seem that the idea was to make the manse a kind of primitive reformatory. Your pastor merits the help of the best neighbors the town can afford.

And last but not least, it should be made a home. Let there be shade and sunshine, flowers and trees, grass and good walks. Don't have a poor little miserable board walk and narrow alley where the good wife finds it impossible to roll out the baby in his buggy; and then grumble and find fault because she doesn't come to call oftener. Make it as neat and attractive as you would have your own home, and better sermons, and more satisfactory work all round will result.—Selected.

OUR TEMPERANCE POLICY.

As Seen Through Other Eyes.

The Canadian Royal Templar, the Official Organ of the Dominion Council of the Royal Templars of Temperance of Canada, published in Hamilton, Ontario, in its issue of November 10th, 1908, contains the following thoughtful and appreciative comments upon the recently published statement of "The Presbyterian Policy on Temperance Question"—

The "Statement of Presbyterian Policy," which we give in full on another page, seems to have been carefully framed so as to avoid wounding the conscientious scruples of the most advanced prohibitionist. The fact that it has, in essence, been adopted by the General Assembly, and by seven out of eight of the Synods, of the great Presbyterian Church in Canada, entitles it at least to respectful and deliberate examination.

It is gratifying to observe that prohibition is set forth as the ultimate aim of all effort, and the ideal state of things in favor of which all temporary adjustments must eventually give way. In other words, the Presbyterian policy is—Prohibition the rule, anything else the exception. And in dealing with the exception, extreme care seems to have been taken to avoid anything like the Gothenburg or the South Carolina Dispensary System—anything, in fact, which would hurt the feelings or contravene the principles of the most sterling prohibitionist. If sale by public authority is permitted anywhere, it is to be permitted not by the votes of prohibitionists, but by the votes of those who are not prohibitionists, if they happen to be in a majority in the locality. Prohibitionists can continue to bear testimony against the liquor traffic, first by assisting in the adoption of prohibition as the general rule for the whole community, and secondly by voting against legalized sale in their own community, even though they know they are in a minority.

The best feature of the proposal is the elimination of private gain in liquor selling. It was because the gain of the silversmiths was threatened that they induced the mob to cry,—“Great is Diana of the Ephesians!” Prohibitionists, in trying to put liquor-sellers out of business, run up against the power of pelf at every turn. Vastly easier would it be to limit and banish the traffic if there was no money in it for individuals.

We have only taken space to glance at the outstanding features of the "Statement of Presbyterian Policy." It will bear further analysis, and by every friend of the temperance cause, it should receive the most patient and thorough consideration.

Choose ever the plainest road; it always answers best. For the same reason choose ever to do and try what is the most just, and the most direct. This conduct will save a thousand blushes, and a thousand struggles, and will deliver you from secret torments which are the never failing attendants of dissimulation.

Duty is a power which rises with us in the morning and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life.—Gladstone.

Beauty may be the sky overhead, but duty is the water underneath. When I see a man with serene countenance, it looks like a great leisure that he enjoys, but in reality he sails on no summer's sea. This steady sailing comes of a heavy hand on the tiller.—Thoreau.

A TALK WITH BOYS AND GIRLS.

(By Sylvanus Stall, D.D.)

I desire to tell you some remarkable similarities and differences in the body of man and those of other animals. Now, if you get down upon your hands and knees upon the floor, you will notice that there is a great likeness in the form of your body and the form of the body of a horse, or cow, or dog, and the form of all four-footed animals. When in this position you will see that your arms and hands, in a large measure, correspond to their front legs and feet.

In some, as with the dog and cat, the small extensions, or toes on their feet, correspond also with the fingers and toes upon your hands and feet. With others, as in the case of the horse, the fingers and toes are gathered into one foot, and the nails, which are on the ends of your fingers and toes are enlarged and gathered into one thick nail, which forms the hoof of the horse, or the double hoof of the cow.

Now if you stand on your feet, and pass your arms behind you, and hold them pretty well up on your back, you will see that the form of your body in that position resembles the form of the body of a bird; your legs and feet correspond to their legs and feet, and your arms correspond to their wings.

The study of such similarities learned men call the study of comparative anatomy. So you see that there is some similarity between the construction of our bodies and the construction of the bodies of other animals.

But there is one particular in which the human body differs from all the others. Man is the only animal to whom God has given a perfect hand. Even without intellectual endowment, if God had not given us our hands it would have been physically impossible for man to have risen much above the level of the lower animals, but with his hands man prepares his food, compounds his medicine, manufactures his clothing, builds houses in which to live, writes and prints books, constructs all kinds of machinery, builds railroads and great steamships with which he can outdo even the birds in their flight. With all these things God is doubtless well pleased.

But because of the evil in man's mind and the wickedness in his heart he also uses his hands to inflict pain and injury upon his fellow-man. He constructs great cannons, and gunboats, and other instruments of death with which he destroys his fellow-man in battle. Moved by the wickedness in his heart, and encouraged and helped on by Satan and by other persons who are wicked like himself, man uses his hands to accomplish many things which are very displeasing in the sight of God.

But, strange to say, man is possibly the only animal which persistently debases and degrades his own body, and this would not have been easily possible to him if God had not given him hands, which He designed should prove useful and a means of great help and blessing to him in his life upon the earth.

In order that the hand might not be used for degrading his own body, or for the injury of his fellow-men, God endowed man with wisdom, with a moral sense, and with conscience, so that his hands should be to him a source of help and blessing, and not a means of defilement and injury and thus prove a curse.

There are three things which God cannot possibly fail to accomplish: What is most beneficial, what is most necessary, and what is the most beautiful for everything.—Faith and Works.

SUNDAY SCHOOL

The Quiet Hour

YOUNG PEOPLE

THE DESCENT OF THE HOLY SPIRIT.

By Rev. P. M. Macdonald, B.D.

When the day of Pentecost was fully come, v. 1 "Come, hurry!" said the minute hand. "You will not get around in time, if you don't. See how fast I am going." And so it fretted through the hour; but when the time came for each to be in his place, that the hour might be struck in clear tones, the minute hand found that the hour hand had its own pace, and its own power, and was where it ought to be, when it was needed to do the work. There is no lagging on God's part. He sometimes seems to be slow; but He will surely do what He has promised and just at the right moment. There is never any failure of His purpose.

All together in one place (Rev. Ver.), v. 1. When Lord Roberts was an officer in India, in his earlier life, he more than once saved his men from the fear that fills the jungle on a dark night. Once in particular, when he was marching a troop from one point to another in the darkness, he instinctively felt that there was something wrong with the men. The ranks seemed to be broken and disordered, and there was too much haste in their step, "Steady! my men," cried out Roberts. "Steady! Touch elbows!" The command was obeyed, and at once the step became timed and regular, and a cheer broke from the men. Afterwards, they said that they had been on the edge of panic. They could not see each other, and the sounds each made seemed strange; but when they "touched elbows," they were compacted and welded into one body, and the cheer was a cry of relief. We have but to remember that we belong to one great army, with Jesus as its victorious Leader, and fears will vanish like clouds before the sun, giving place to a calm courage that will face any peril.

Suddenly, v. 2. On the shores of the Bay of Fundy, there are vast hay lands protected by walls of earth called dykes. These dykes are watched by patrolmen, whose duty it is to repair, or report, any weakness the sea has caused in them. One stormy November day, some years ago, a high tide and a fierce wind kept the patrolman busy at a certain part of the dyke. While he was there, an inroad was made by the hungry sea at another point, and before he could do anything, the waves were roaring across the miles of level grass land. It was spoken of as a "sudden" break; but two men who had passed that point, saw, that, from some cause or other, the dyke had become too weak to stand the strain put upon it, and when they heard of the break, they were not surprised. The coming of a sudden temptation puts us to the test, as the storm tested the dyke. It will be seen then whether we have built up a defence of sound principles and habits of right doing to keep out the flood of evil. We cannot be too careful about this building of defences against the temptations that would otherwise overwhelm us.

All filled with the Holy Ghost, v. 4. Mr. Spurgeon once said, "Give me the comfort of God's Holy Spirit, and I can well bear the taunts of men. Blow,

S. S. Lesson, January 10, 1909. Acts 2: 1-11. Commit to memory vs. 24. Study Acts 2: 1-21. GOLDEN TEXT—I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth.—John 14: 16, 17.

wind of the frozen north, I have a fire of living coal within; yea de... , slay me, but I have another life, a life in the light of God's countenance and a Comforter who will abide with me forever." It is the work of the Holy Spirit to stand beside us, and make us strong to do the right. Have you called Him to your assistance? He is given to the church; but we must apply as individuals for His help in our life. "and still those lambent lightnings stream;

Where'er the Lord is, there are they; In every heart that gives Him room They light His altar day by day. Zeal to inflame and vice consume." They began to speak, as the spirit gave them utterance, v. 4. In a certain Canadian city, there are many foreigners. The gospel wagon of the city missionary came one evening to the foreign quarter, and hundreds of the people flocked to hear the singing and preaching. The speaker was a good man, a man with a great love for his fellow men, but he could not speak the languages of the people before him. He resolved to speak the only language he knew with all the love he could command. He held his hearers spellbound for half an hour. They knew not his words, but they got his message, and, through an interpreter, they said to him, "You did us good. We think you are kind. The good God who made and loved us all, sent you. Will you please come again and do us good?" The language of the eye, of the voice, of the gesture, is one that the Spirit of God can use and does use. The missionaries who have been pioneers among heathen peoples, spoke at first by gestures, by deeds, by looks that expressed their love and goodwill. This speech of the heart is one that all can use; and any where.

TO THE DOUBTING ONES.

Ask thy soul these questions: 1. Whether there be any gain by doubting? Faith purifies the heart. 2. Whether there is anything more pleasing to God than to trust Him in and by Jesus Christ, when all comforts are out of view, and when you see nothing but what is contrary to the promise? 3. Whether you must not venture upon Christ at the last, why not now? When a man has to go over a river, though he ride once and again into the water, and comes out saying: "I fear it is too deep for me," yet, considering that there is no other way for him but to resolve to venture. "For," saith he, "the longer I stay the higher the water will rise, and there is no other way for me. I must go through at the last, why not at the first?" and so he ventures through. Thus it is with you. You say, "O, but my heart is not humble;" "O, but I am a great sinner, and how can I venture upon Christ?" Will thy heart be more humble by keeping from Jesus Christ? and wilt thou be less a sinner by keeping from Him? No, certainly; for the longer you stay from Christ, the harder it will be to venture on Him at last. Wherefore, if there be even a poor, drooping, doubting, fearing, trembling heart reading these words, knowing that I do here in the name of the Lord call out to you, and say, "O soul—man or woman—venture, venture, venture upon Christ now! for you must come to trusting Him: at last; why not now?"—Sword and Trowel.

Little things are little things, but faithfulness in little things is something great.—St. Augustine.

LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

"From Every Nation" (Rev. Ver)—Two causes produced the Dispersion, as the foreign settlements of Jews were called; the fortunes of war, and the rewards of commerce. Some remained in the East when the captivity returned. Others spread up the Nile and were among the first settlers of Alexandria, where they occupied two out of the five quarters of the city. There was a small colony in Damascus from early times, and it increased to 10,000 in the first century. They had special rights in Antioch, and scattered settlements can be traced by inscriptions throughout Greece. They carried on a brisk trade in Rome; 8,000 came out to meet a deputation from Jerusalem in the days of Augustus; and they obtained a recognized legal standing throughout the empire. An anti-Jewish agitation led Claudius to an ineffective attempt to expel them. The synagogue and the Septuagint, that is, the Greek version of the Old Testament, both rose out of the Dispersion. It was not possible for the dispersed Jews to maintain sacrificial worship abroad, so the synagogue was established for Sabbath-services. They found they could not get on with Hebrew alone in the synagogues or in their courts, hence the Greek Bible. Two things bound them to Palestine; they all paid the temple tax, and they all occasionally, at least, joined in a pilgrimage to Jerusalem, at the time of the great annual feasts.

"COME AND SEE."

Wiser counsel than this it would be impossible to conceive! If Philip had reproved Nathanael's unbelief, he might have driven him back for many a day, and given offence, if he had reasoned with him, he might have failed to convince him, or might have confirmed him in his doubts. But by inviting him to prove the matter for himself, he showed his entire confidence in the truth of his own assertion, and his willingness to have tested and proved. And the result shows the wisdom of Philip's words. Nathanael owed his early acquaintance with Christ to that frank invitation, "Come and see."

If we call ourselves true Christians, let us never be afraid to deal with people about their souls as Philip dealt with Nathanael. Let us invite them boldly to make proof of our religion. Let us tell them confidently that they cannot know its real value until they have tried it. Let us assure them that vital Christianity courts every possible inquiry. It has no secrets. It has nothing to conceal. Its faith and practice are spoken against just because they are not known. Its enemies speak evil of things with which they are not acquainted. They understand neither what they say nor whereof they affirm. Philip's mode of dealing, we may be sure, is one principal way to do good. Few are ever moved by reasoning and argument. Still fewer are frightened into repentance. The man who does most good to souls is often the simple believer who says to his friends, "I have found a Saviour, come and see him."—Ryle.

Pride is as loud a beggar as want, and a great deal more saucy. When you have bought one fine thing, you must buy ten more, that your appearance may be all of a piece; but it is easier to suppress the first desire than to satisfy all that follow it.—Franklin.

THE DOMINION PRESBYTERIAN

LOOKING BACKWARD AND FORWARD.

The Cumberland Presbyterian.

Another tick of the clock of time! That, after all considered in the light of all the world's history, is about all that can be said about this passage from an old year into a new, with all of its attendant celebrations, heart-searchings and good resolutions.

New years have come and gone—how many times? Looking back upon them it would be difficult to say what influence they have had upon the human race, difficult to know whether any New Year's Day was ever a really turning point in the life of any man; yet it is certainly an excellent habit, this habit of expecting and resolving and planning to do things better or to do better things with the beginning of a new year. It is well to cultivate the habit of pausing at least once in twelve months to look backward over the way that we have come and forward along the way that we hope to go.

The standard of the present is not the standard by which to judge the past or plan the future. That is one of the things we would do well to remember as we stand at the parting of the ways, seeking to estimate the value and influence of the things which lie behind and the wisdom and righteousness of the things of which we dream. That which we did yesterday should be judged by the standard of yesterday; that which we plan to do to-morrow will be judged, rightly judged, by the standard of to-morrow.

We did not live yesterday in the light of to-day, but in the light of yesterday. If only we lived up to the light that we had then, there is no occasion for remorse because we did not live up to the brighter light, the higher ideals, which came with the new day. There is some tendency to value our own past and to judge of the deeds of our forefathers by the standards of wisdom and righteousness which we possess in the present, and the result is that we pass undeserved criticism upon ourselves and others. In a recent magazine article, Dr. Charles F. Aked wisely said: "We are not called to sit in judgment upon the past for any other purpose than that we may live better in the present and the future. Things were done in the past without protest which we now consider wrong. It is the part of a minister of Christ to encourage the growth of a conscience which shall judge fairly the men who in the past did things which nobody then considered wrong and a conscience which will neither desire or permit these things to be done in the future." The two sides of the truth which we would suggest are presented in that paragraph.

Not only is it unwise to waste time in useless regret, because last year was not lived up to the standard of this year, but it is wise to face the truth that the standard of the present will not suffice for the year that is to come. However, we may be unable to estimate the influence of any one of these "turning points" of time, it is unquestionably and gratifyingly true, that at least in Christian countries, the moral standards of the race have been lifted higher and become purer and better with the passing years. That process still goes on. Little by little the ideals which influence Christian men are approaching the divine ideal. More will be expected of us in the year to come. We will expect more of ourselves. How, then, shall we start the year? With the determination to be and do all that we feel to-day that we ought to be and do? No, it will be better to start with the purpose to be and do just what is made clear to us that we ought to be and do as the new days come. Will those new days demand more of us than is demanded to-day? They ought to and they will. Will we go forth on the journey through the new year determined to

respond to all their demands? That is the vital question.

Let us not make the mistake of starting off to live through the new year on the dead level of to-day. Perhaps that would be the easy way; it is not the heroic way, not the Christian way. Has it been a hard climb this year up to the height which we have now attained? There are higher heights ahead; let us plan to mount them as we come to them. Ob, yes; there will be those to ask, What use? There will be those who would discourage our endeavor to reach the higher levels. Our experience will be like that pictured by Longfellow in his famous poem: The old man warned; the maiden lured;

"Beware of the pine tree's withered branch!

Beware of the awful avalanche!" This was the peasant's last good-night; A voice replied, far up the height, Excelsior."

So may we pass through all the year—through all the years, till new years are no more and the new life has begun—responding to every voice that speaks, "Higher! higher!"

THE BIBLE PREACHER—AN ENGLISH VIEW.

If the first thing to be sought is that we may be charged up to the point of saturation with the influences of the Spirit of God, the second thing is that we should understand how to saturate the outward mind with a knowledge of the Scripture. For a bibleless preacher to venture upon a Christian platform is as bad as for a prayerless professor to frequent the bedsides of the sick and the dying. The devil laughs at such an one, and very often the people laugh at him too. He may make the most brilliant epigrams, tell the most engaging stories, repeat the titbits from the most trustworthy newspapers (if there are any trustworthy newspapers); but after a time the sparkle is out of the epigrams, the stories have become stale, and the newspapers are back numbers. On the other hand, a biblical preacher gives his message in language that is better than his own, and his subject matter does not wear out nor grow old; he is occupied with an everlasting gospel, and the Spirit of the Lord honors his preaching by attaching to it permanent results in the conversion and sanctification of individual men and women. The Bible preacher does not go out of date, because the Bible itself has not gone out of date; on the contrary, he is more in demand than ever, and the cry of the churches that are eager for spiritual life must surely be very much like the message that was sent after my late friend Edward Millard, who some years since visited the mission churches in Armenia. "Send us," they said, "some more Bible preachers." A persecuted and suffering seed of the kingdom knows what is best suited to its conditions, and what suits their condition is like to be also the proper cordial for ours.—Dr. J. Rendel Harris.

DAILY BIBLE READINGS.

MON.—Live the eternal life (Matt. 19: 16-26).
TUES.—A man that lived for self (Luke 12: 16-21).
WED.—How Jesus lived (Heb. 12: 1-5).
THURS.—The life of faith (Matt. 5: 19-20, 25-34).
FRI.—Looking beyond (2 Cor. 4: 16-18).
SAT.—The abiding life (1 Cor. 13: 1-13).

Man's neglect of God's benefits puts him below the animals that "know" the hand that feeds and governs them. Some men think it a token of superior culture and advanced views to throw off allegiance to God. It is a token that they have less intelligence than their dogs.—Maclaren.

LIVING FOR THE DAY OR FOR ETERNITY.*

Eternal life means life that is above time and all earthly vicissitudes. "Eternal" refers to our relation to the fountain of life in God, and the relation of life to God. "This is life eternal, and they should know thee the only true God, and him whom thou didst send, even Jesus Christ." This is our Lord's definition. We are living the eternal life here and now when we are living to God, when God's judgments are our judgment, when the life of God is in us as the spring of all our life. So we live by the abiding principles and unto abiding result.

The question is, shall we live in this way or amid the interests of the passing day alone, entangled and confined among the things that will not last. Now as a matter of fact, every one has to act with reference to the unseen and the future. The farmer sows the seed, expecting the harvest. The banker lends money on intangible security. The railroad builder lays out his line in the confidence of future development and the profit which it will bring. But how far behind the material and how far into the future shall we look? Only so far as we can see financial gains? Are there no gains of greater value? Are there not things above money and which money cannot buy? Indeed, many, and we are to live for these.

The great mass of the world's work must be in the never ceasing fulfilling of the prayer which Jesus taught us,— "Give us this day our daily bread." And there are great and useful services open to men which yet certainly will not abide. In his book in India, Dr. Jones tells of one of these, "The Perway Project." "It consists in the diversion of a large river which vainly poured its treasures down the western mountainside in to the Arabian Sea, and causing its waters to flow into the eastern plains to fertilize the thirsty land as far as the Bay of Bengal. It embraces the second largest dam in the world, a tunnel one and one-fourth miles through the mountain, and many miles of distributing channels. It will irrigate at least 150,000 acres for rice cultivation and will feed 400,000 people. I live in the heart of the region thus fertilized and refreshed, and know the joy of the residents who also stand astonished before the magic power of these white people who do for them what, they say, even their gods failed to accomplish." These are great services, but there are greater. Cary and Duff and Morrison and Livingstone have done greater service in shaping the minds and character and destiny of great peoples.

The business of life is to serve God and men, to render personal service, to give personal sympathy, to be kind and generous and unselfish, to control ourselves and to help others to control themselves; to be faithful and duty doing wherever we are and at any cost, to set God first in our lives and to get for him the first place in other lives. Our material task is the shell. The motives and purposes and spirit of the soul within are the life. William Carey saw this. He cobbled shoes to pay expenses. His life was not clobbering. It was the love and service and propagation of the truth of God.

Show that the eternal life is the life of love.

What hinders us from living for eternity?

How does chastisement turn our eyes beyond?

*Y. P. Topics, Jan. 10, 1909. Heb. 7: 15; Matt. 16: 24-37.

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C. BLACKETT ROBINSON,
Manager and Editor.

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One of the most fatal temptations to
the weak is a slight deviation from the
truth for the sake of apparent good.

"Cowardly blackguardism" Goldwin
Smith calls college hazing. And that
is precisely what it is, adds the Orillia
Packet.

The tenth annual convention of the
Canadian Forestry Association is to be
held in Toronto on Thursday and Fri-
day, the 11th and 12th of February,
1909. This is a month earlier than usual;
the change being made to suit many of
the lumbermen whose business en-
gagements compel them to be abroad in
March.

The Post Office Department shows a
surplus of \$1,982,301 on the year's busi-
ness—the largest surplus on record.
Mr. Lemieux will have reason, when
Parliament meets, to point with satisfac-
tion to all the figures relating to the
work of his Department. The number
of letters posted in Canada during the
official year has been 398,011,000, or
more than one a week for every man,
woman and child in the Dominion. And
there are 446 more post offices than there
were last year.

The result of the license reduction
vote in Toronto is most gratifying. The
by-law was carried by a substantial ma-
jority. Mayor Oliver, whose able man-
agement of civic affairs during the past
year, well entitled him to a second term,
was re-elected by a majority greater than
the total votes polled for his three op-
ponents, and he favors the reduction,
and so, with a council favorable to the
by-law, it should go into early opera-
tion with a good chance of being well
supported by the authorities and citi-
zens. This victory of the temperance
people of Toronto will have a far-reach-
ing influence throughout Ontario.

JOHN MILTON'S ANNIVERSARY.

The three hundredth anniversary of
the birth of John Milton has recently
been celebrated, more especially in Eng-
land and the United States. He stands
second only to Shakespeare as a poet.
He was born in London, Dec. 9, 1608,
and lived to the age of 66. Coming into
the world in the period just preceding
the movement against kingly usurpation,
inaugurated by Oliver Cromwell, Mil-
ton became identified with him as one
of his most useful and trusted asso-
ciates and helpers. In the year of his
birth a number of the Puritans, who
had increased rapidly during the reign
of Queen Elizabeth, were forced to flee
to Holland. Milton's father was a Pur-
itan, and the poet being reared in the
ways of that community, naturally es-
poused their cause. In the civil war
which followed, Milton was an adviser
of Cromwell, and in 1649, at the age of
41, he was Cromwell's Secretary of
Foreign Affairs, and had also become
distinguished as a poet.

While Milton's prose articles formed
an important part of the political and
ecclesiastical controversial writing of the
period, he will always be better known
as the author of Samson Agonistes,
Comus, Paradise Lost, and Paradise Re-
gained. Paradise Lost is without ques-
tion the greatest epic poem ever pro-
duced. Yet it was written under serious
difficulties, for Milton was blind.

Peculiarly he had small reward for
his labors. It is said that his publishers
gave him five pounds for Paradise Lost,
and promised him five pounds more
when the sale had reached thirteen hun-
dred copies. He left an estate of only
fifteen hundred pounds. But he wrote
for a higher reward than money, and
could he come back now he would dis-
cover that the world acknowledges his
work and gives him recognition which
it was slow to do while he was yet alive.

The Herald and Presbyter, referring to
the Supreme Court of the Presbyterian
Church in the United States, speaks of
the Great Assembly and the Little As-
sembly. The former is the General As-
sembly, the latter the Executive Com-
mission, to which a large amount of the
business has been relegated. There are
some who say that the Great Assembly
has ceased to be a deliberative body,
and has become simply a ratifying con-
vention, the business being done in
committees. There is some truth in
this, but a large part of the business of
all deliberative bodies is done in com-
mittee. This point of the Herald and
Presbyter's criticism is, however, that
the General Assembly is too large, being
in the United States composed of nearly
nine hundred members. The object
of creating the Executive Commission
was that it might do the work of the
special committee. In the Canadian
church likewise the General Assembly
is too large. It was found advisable not
long ago to reduce the representation.
It may be necessary to do so again. In
a growing country it is difficult to give
adequate representation and at the same
time prevent the representative body from
becoming too large and unwieldy.

NEW YEAR RESOLUTIONS.

(By Knoxonian.)

This is the season for "swearing off"
and making good resolutions. Of late
it has become rather popular to say ear-
castic things about the resolutions made
on New Year's Day. The persons who hold
a meeting in their inner consciousness and
propose, second and carry good resolu-
tions unanimously are held up to ridi-
cule because said resolutions are not al-
ways kept. Well, some of them are kept.
Others are kept for a short time and even
that is a good thing. If a man resolves
on New Year's Day that he will drink
no more for a year and does not taste
until Dominion Day, he has been sober
for six months, and surely that is a
good thing. It may be urged that the
breaking of the resolution weakens his
moral nature. Probably; but six months'
drinking would do his nature more
harm than fracturing the resolution.
Even if a resolution is not kept six
months it may be a good thing. The
making of a resolution is a wholesome
exercise. It brings conscience into play;
it involves self-examination; it makes
the man look back and forward and take
a moral reckoning of himself. Such
reckoning should be made oftener than
once a year, but once a year is better
than not at all. Let no one despise the
resolutions of New Year's Day because
they are not all kept. The making of
them shows that the maker thinks, and
that is a great deal.

The number of topics that might be
embraced in a good set of resolutions
for 1909 is large. A family man who
wishes to grow symmetrically with a
well rounded character and fight the
devil along the whole line will gener-
ally begin with some

Family Resolutions.

The family is the basis of society. The
Church is an aggregate of families, and
what the families are the Church must
be. To improve church life by anything
that lowers the tone of family life is an
impossibility. The State is an aggre-
gate of families, and what the families
are the State must be. The Dominion
can never be any better morally than
the families that constitute the Domi-
nion. If, on reflection, a man finds out
on the first day of '09 that he does not
spend as much time with his family as
he should do, he ought to make a good
strong resolution to mend his ways—
and keep it. Business must be attend-
ed to of course, but sitting on inverted
soap boxes in a corner grocery hearing
and relating the village gossip is not
business.* It is unfortunately necessary
to go to a good many evening meetings in
towns and cities, but the number might
well be reduced and the meetings made
much shorter. To go to the Lodge once
a month may be a duty, but some men
go to the lodge when there isn't any
lodge. All that class of citizens—min-
isters among the number—who spend so
many of their evenings in public should
solemnly resolve this week to spend
more time in their homes during 1909.
One of the weakest points in Canadian
society is the little attention that many
give to home life. If husbands would
give their wives a little of the atten-
tion they used to choke them with be-
fore marriage it would be a good thing
for the family. The husband may pos-
sibly not be always to blame. Then let
wives also resolve this week to make
their homes brighter and happier for
1909 than they have ever been before.

Congregational Resolutions.

It might be a good thing for some of the office-bearers of our congregations to make a few resolutions this week. An elder that did not do any work during '08 but distribute the symbols on Communion Sabbath might take some healthy exercises in the first week of January in the way of self-examination. If this exercise leads him to make and keep a few good resolutions for '09 he will be happier a year hence than he is now. A trustee or manager who has taken no interest for a whole year in the business affairs of the congregation he was appointed to manage must have some unpleasant sensations at the end of the year. He should make a series of good resolutions and keep them. The member who has done nothing for a whole year but "object," might ask himself if he finds that objecting to everything helps on the Lord's work to any great extent. Those people who always propose to equalize the expenditure and revenue by cutting down the expenditure might ask themselves if the equalization could not be brought about by raising the revenue. Several hundred people might resolve to go to church more regularly than they did in '09. Several thousand should resolve to attend prayer meeting who have never attended at all. The men who make long speeches about economy, but never pay anything, might pay up so that their eloquence may have a better chance next year. The number of congregational resolutions that should be made is wonderful.

Resolutions for Church Courts.

It might be well for the brother who continually rises in the Church Courts and says "Moderator, I rise to a point of order," to resolve not to rise so often about that point. A point of order is usually a very small point. Sometimes there is no point at all. The brother who begins every speech by saying, "Moderator, I feel I cannot give a silent vote on this question," might resolve to let that introduce him. The fact that he is making a speech shows how he feels. The brother who speaks on every question in every church Court might resolve to try if the church can get on with less of his eloquence for a year. The unfortunates who are compelled to listen to him can. Whole Presbyteries might resolve not to spend an entire day on business that might be done in an hour or two.

Pulpit Resolutions.

Would it not be well if some ministers would resolve this week to shorten their sermons. Public opinion demands brief treatment of subjects and there is nothing to be gained by quarrelling with public opinion in such matters. Cursing the age won't make it any better. When the Head of the Church sent you into this world to preach the Gospel at this time, do you suppose He did not know what the state of public opinion would be about the length of sermons? There is no use in saying that centuries ago the people would stand sermons three hours long with sixty heads. If God had meant you to preach at that time sermons of that kind He would have created you then. The fathers who preached then were grand old men, and they made sermons to suit their times in length. Why can't you imitate them and resolve to adapt yourself to the age in which you live? You must do justice to the subject, of course. The subject will

come back, however, but the people may not if you weary them. If there is reason to believe that you can do more good by preaching half an hour than forty-five minutes or an hour, why not resolve to preach the half hour? Every man preaches and speaks longer than he thinks he does. Making all due allowance for the nonsense talked at conferences and conventions about long prayers, might it not be a good thing for some ministers to shorten their prayers? Some of the most intelligent people—the most loyal Presbyterians—the most devoted Christians—DO complain about the length of the prayers and sermons that they hear at times. They are the best friends of the Church. Though cranks, and meddlers, and troublemakers and busy-bodies be treated with contempt, might it not be well to yield to the feelings of some of the very best of our people?

The railway mileage of Canada aggregated 22,452 a year ago. It is now according to the statement given to the public by Mr. Graham, the Minister of Railways and Canals, 23,750, an increase of 1,298 miles. There are 4,327 miles under contract, but not completed. Next year's increase will plainly be as great as this year's, if not greater. And with the National Transcontinental still under construction in 1910, for it is not to be finished until 1911, and both the Canadian Pacific and the Canadian Northern building the extensions they are now projecting, it would appear that the year after next is also going to be a notable year of railway-building in Canada. In making the above noted statement, Mr. Graham called attention to the improvement of existing lines of railway, by the lowering of grades, the straightening of curves, and other like work, which is quite as important as the building of new lines or the extension of old ones.

Ex-President Elliot, of Harvard University, whose change of view on the temperance question we recently referred to, has been studying other economic questions as well. In a recent address before the Child Labor Committee at Boston, he placed the chief blame for present conditions on the labor unions. In Massachusetts, he says, a child of fourteen on leaving school is absolutely unfitted to become a skilled laborer. The unions monopolize the skilled labor of the country, and restrict the number of apprentices, so that a child has no chance to become a skilled laborer. Dr. Elliot thinks there is no hope of improvement while labor organizations are conducted on the present system. He is no doubt right.

The sensation of the hour in Kingston, says a Press despatch under date of 28th ult., is Dean Farthing's vigorous onslaught on drunkenness and the apathy of Christians regarding it. The dean was delivering his farewell message as he became Bishop of Montreal. Kingston, he said, was on the whole a moral city, but he knew of no place where drunkenness was so evident. Surrounding the City Hall were sixteen saloons. This was shameful. It was accounted for by failure of the Christian people to fight the enemies of the King of Righteousness. He further claimed that party politics had much to do with the uneasy condition in which the city found itself with respect to the liquor traffic.

NOT TOO OBSERVANT.

Miss Cran, an English lady, who has traversed the entire continent of North America, is writing a series of descriptive articles, in one of which she says one of the problems of the West, which requires solution, is that of the supply of nurses. Plenty of good nurses can, she says, be had in England and Ireland, (why omit Scotland?), thoroughly trained in the maternity branch of nursing.

Of course they would have to be carefully selected, but a few lectures at the various hospitals would bring forth plenty of volunteers from whom heads of the hospital would pick out the best suited for the work.

Has Miss Cran heard of the Victorian Order of Nurses, or did she see anything of the work of the Presbyterian hospitals at Adlin, or Vegreville, or Teulon, or Warsaw, or Sifton, or Ethelbert, which are doing the work which she says is so much required? And the Presbyterian Church is able to undertake more of that kind of work. All it requires is the money.

In a newspaper advertisement now appearing, there is an ingenious story about "What the Corby label stands for." On this the Orillia Packet neatly replies: There is room for another interesting essay on "What the man who drinks the stuff behind the label lies down for."

While other countries are boasting of their fleets and standing armies, France is taking a good deal of pardonable pride in the solid prosperity of her people. According to a statement recently published the wealth of France today is equal to \$1,100 per head of the population. And the important thing is that the wealth is really distributed among the people. France has every reason to be proud of the showing. It is a notable tribute to the thrift, the energy and the perseverance of her people.

Mrs. Carrie Nation, the "loving home defender" of the British race, arrived at Kirkcaldy, with her daughter. On her way from Dunfermline Mrs. Nation had to wait at Thornton Junction. She improved the occasion by addressing the passengers on the evils of smoking, and terrified one man by telling him that if the Almighty had intended him to smoke he would have been built with his nose upside down to serve as a chimney. The first thing Mrs. Nation did when she reached Edinburgh was to march to the station bar and lecture a barmaid. "You ought to be ashamed to stand there and serve out the devil," she said.

A nine days' convention, in the interests of the Laymen's Missionary Movement, was recently held in Boston. J. Campbell White, General Secretary, conducted a daily institute, hundreds of prominent business men attending. At the evening meetings, the best addresses on missions which Boston has heard for many a day were delivered, and it was resolved to raise \$120,000 immediately among the city churches for mission work, in addition to the regular contributions. The Boston papers describe the convention as the most important religious demonstration ever seen in that city. We look forward, hopefully to the convention which is to be held in Toronto the beginning of April, and trust it will be attended with as satisfactory results.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

"SOUNDING BRASS."

By A. Fraser Robertson.

The Reverend Maxwell Farquhar was polishing his sermon. It was Saturday, the day dedicated to the revision of his Sunday discourse. Those duties of his profession of a strictly pastoral nature played a secondary and subservient part to the sacred business of his sermon.

"The pulpit is the place of power!" was a favorite aphorism of his.

As it happened, the sermon in question had a peculiar interest attaching to it, for by the train from the North, due to arrive in Mudbury that evening, the minister expected his mother, and she had not heard him preach for years—not since that to her memorable occasion when, fresh from the Divinity Hall, he had visited the old home church in the far-off Scottish glen. "A poor, immature affair!" he had many a time reflected, looking back pityingly on that early production.

His mother had never been to Mudbury. Only the echo of her son's remarkable popularity had reached her in her distant Highland home. She had, to be sure, followed his brilliant career with closest interest. Her maternal heart had beat high as he had climbed rung after rung of the ladder to fame. Recognizing that the world held slippery places for his feet, from her quiet side-eddy in life she had prayerfully committed him to God as he struck out in mid-stream.

Now, as Maxwell realised her near presence, he suddenly yearned for her approbation, her appreciation, her sympathy. His wife, it is true, was by his side to wonder and admire. Her attitude was as it should be. She worshipped him blindly, openly showing her pride in him. Tenaciously she counted the crowds who flocked to hear him. She accepted all he did with unquestioning faith, and was touchingly content to shine with his light. Till he had known of his mother's coming, it seemed to the minister he had been conscious of no want. Though too loyal to admit even to himself that he missed anything, now suddenly his wife's admiration seemed incomplete.

With eager anticipation he pictured his mother's rejoicing in his popularity—her shining eyes; the tremor in her dear voice: above all, her understanding!

For, shunted away as she was, in her quiet corner of existence in the far North, she had yet not been content to stagnate. She had reached out to the large world, with broad sympathies and an open mind. She had raked in what part of its surging life she could, by means of books. She had kept abreast of the intellectual and religious thought of the day. She had exercised her keen insight into human nature upon what materials lay at her hand.

The Reverend Maxwell Farquhar was the shining pulpit light in Mudbury. The crowds in St. Cuthbert's bore abundant testimony to this fact. All sorts came to hear him—the elite of the adjacent county, set down in smart carriages and motors; the well-to-do trades people of the town; even the humble-factory "hands." Week by week the capacity of the building was strained to its utmost.

To the eminence, Sunday was ever the pulse of the week-preaching, as the breath of his nostrils. Upon his sermon he grudged no labor. He committed it to memory that the dramatic effect might thereby be enhanced. He estimated a fine literary taste. He was endowed with a deep-chested, musical intonation. He had the trick of oratory. He made dramatic points that startled

his hearers—it might be an abrupt final, a subtle raising or dropping of his voice. There was no point too minute, too insignificant, to master, if thereby he might acquire the reputation for which he thirsted.

His progress had been a sort of triumphal onward march, promoted as he had been from charge to charge. Upon only one occasion had anyone attempted, so to speak, to bar that progress. One day he had been the recipient of that "snake in the grass"—an anonymous letter. He had opened and read the vile thing, instead of committing it to the flames, as had been his first impulse. And this is how it had run: "Give us less of your spread eagles and more of the Gospel!"

He had reddened as he crumpled the paper into a ball—cheap, flimsy note-paper it was, the contents penned in an illiterate hand—and tossed it into the fire, but the vulgarly worded phrase had lodged disagreeably in his mind.

On the following Sunday, however, the church had been as well filled as usual, proving conclusively that that scurrilous note had not in the least voiced popular opinion.

The minister's mother came. Odd how, after years of mixing with his prosperous fellows, she should strike her son, as she stepped from the train, as strangely homely in figure, antiquated in dress, provincial in accent—far removed, in short, from the accepted ideal of a fashionable preacher's mother! But he put the notion from him as soon as conceived. His heart, not yet overlaid with success, thrilled to the thought that she was his mother. His home—poor, humble, unpretending—still dwells in his memory, in the odor of sanctity, and she had been its essence.

By and by, when she had had time to fit into her unfamiliar setting, the sense of incongruity left him. Her eye kindled, her tongue unloosed, and again between mother and son there was the old rapport, the subtle oneness, the power to see eye to eye!

The next morning, among his fashionable audience, it was the quaint figure in the black "dolman," with its odd provincial cut, that appeared most vividly to the minister's inward eye. His head turned magnetically to his own pew as he wound up his discourse. He had a thrilling consciousness that he had surpassed himself. He sat down with a glowing conviction that she would be proud of him!

At the mid-day meal he waited with inward complacency for her verdict—her eulogy upon his sermon, on his church, on the goodly congregation. But she was silent on these heads, leaving all such comments to his wife, who dutifully purred approbation. At last even she was vaguely penetrated by her mother-in-law's silence.

"Isn't Max's church beautiful?" she asked her.

"—I suppose it is," assented the elder woman half absently, "but I am not one to set much store by the aesthetics of worship."

The minister went to his evening service vaguely disappointed, but concluding that his mother meant to wait till evening before she said her say. He knew her high ideal of the sacred office. She probably considered it unseemly openly to criticize his sermon. Or she might fear to distract his thoughts from his evening duty. His second service was even better attended than the morning one. Again he was acutely conscious of one listener.

After supper he drew up his chair to the fire and prepared for that communion of souls for which he secretly

yearned. But somehow it did not come! It might be, he thought, that his wife's presence prevented his mother speaking frankly, but presently she left the room, and still there was none of the confidential intercourse between them he had reckoned on.

A little hurt feeling rose like a cloud in his mind. A touch even of offence crept into his heart. He stiffened into silence or commonplaces. Wounded pride forbade his introducing a subject she plainly avoided.

But during the week that followed she was the same tender, sympathetic companion as of yore—the same clever woman who lent a tinge of inspiration to common talk, who illumined all she touched with the glow of her own vivid personality. Especially did she display a genuine interest in all connected with St. Cuthbert's.

"My dear boy," she objected more than once when the minister was lionizing her in Mudbury, "you must not let me distract you from your work. You have your sick to visit—your meetings. You must not neglect any of these for me."

"I leave the work outside the pulpit chiefly for my assistant," Maxwell had replied. "I think a minister is not called upon to dissipate his energies. I concentrate mine upon my sermon. The pulpit, you know, is the place of power."

"But, Max, you are a pastor as well as a preacher—a shepherd with a flock to tend."

"To every man his work!" the minister had responded. Then, with a touch of unconscious arrogance, he had added: "Some are apostles, some prophets. I am, before all else, a preacher!"

He looked at her with thinly veiled complacency. The smile she gave him in return was strangely wistful.

Sunday came round again. Again, on this second Sunday of his mother's stay, the usual crowds attended St. Cuthbert's. And never had the minister preached a more eloquent discourse. His graceful diction, his finished phrases, his flights of fancy, his wealth of imagery—these tickled his hearers' intellectual palates. It was gratifying to them to find that they could take their religious food thus without uncomfortable soul-searchings. Again, it was pleasant for those over whose heads the preacher soared hopelessly to feel that they were listening to something very grand and elevating, if not altogether lucid!

Following the service came again that perplexing silence on the part of his mother. Now, for the first time, in proportion as he was hurt, did the minister realize how he had been counting on the appreciation and understanding she would give him. But he proudly stifled the boyish impulse to confide. She who had joyed and sorrowed with him as long as he could remember—this attitude of hers was incomprehensible! But, in the end, as the day for her leaving Mudbury drew near, his wall of offended dignity—of wounded pride—crumbled. There never had been a shadow between them. There should be none now.

"Mother," he said to her, the last evening, "something has come between us. I cannot tell what it is. You have given me no word of commendation since you have come. My pride in my own success somehow lacks the crown of your approval."

The furrowed face before him flushed, then paled. It was evident its owner was deeply moved. At length she rose and came to him, sat on the arm of his chair, and smoothed his hair fondly as in the days of his boyhood,

"What is it, mother?" he reiterated. "There is something," he persisted.

There was a long pause between them. At last she spoke—slowly—as one who chooses her words with care, and the hand that brushed the hair from his brow trembled.

"I am distressed for you, my son!" she said.

At her words he drew his head back quickly, beyond the reach of her caressing fingers, and faced her, slowly reddening.

"Distressed for me?" he echoed.

She forced herself to go on, though it hurt.

"Let me be honest, Max!" she said in a low voice. "Bear with me! Try not to be angry! I know you are the popular preacher in Mudbury. You have some of the eloquence of the orator, the fancy of the poet. You have the power of playing on your hearer's emotions. You are endowed with gifts—gifts not to be despised, but—have you grace? My son, do you preach Christ?"

It was the minister's turn to pale. He even shrank a little from her. She noticed the slight recoil, and winced, but did not flinch.

"A line from Milton occurred to me while you were preaching both Sundays, Max," she continued. "Don't think me cruel, heartless!

"The hungry sheep look up, and are not fed!"

It was out now! A pause ensued. The clock ticked on the mantel-piece. A cinder fell with a "click" on the tiled hearth. The offended flush that had succeeded the sudden blushing in the minister's face gradually faded. At the moment a sudden recollection of that scurrilous anonymous letter crossed him. Was it within the bounds of possibility that it, too, had laid a finger on his weak spot that had escaped the discernment of the multitude?

Angrily, at first, he would have demanded of his mother, did she think him a mere blatant wind-bag? And then the indignant query died on his lips. In that momentary silence her words struck him. Amid all his eloquence and oratory, his polished diction, his intellectual heights, he had been powerless to reach a sin-stained soul or bring balm to a sorrowing one!

Not as a place from which "to point poor sinners to the sky" had he regarded the pulpit, but as one in which to gratify his own self-love, to minister to his own intellectual vanity—to parade his eloquence!

In that hour the minister descended into the Valley of Humiliation. He came out another man!

"The minister is changed!" observed some of his flock in time, recognising a deep spiritual ring in his preaching that had not been there before. Those of his hearers who had come in search of religious dissipation, so to speak, gradually fell away. Some of those who remained dated the obvious change in their minister to the coming of a revivalist who about that time visited Mudbury, and some of whose meetings Max attended. There was no one, save himself, who knew that "the spirit which had moved upon the face of the waters" had been his mother!—British Weekly.

How do the evolutionists account for the fact that the genus shark has for ages worn his mouth on his most inconvenient side (for himself, that is) according to the development theory it should gradually have worked round so that he would not have to turn over on his back to eat his dinner.

FAMILY QUOTATIONS FROM JOHN MILTON.

Milton, the poet, the three hundredth anniversary of whose birth was celebrated so recently, coined many phrases which have become a familiar part of the English language. The following are only a few of the phrases:

"Trip it as you go on the light fantastic toe."

"The cynosure of neighboring eyes."

"The busy hum of men."

"Linked sweetness long drawn out."

"The need of some melodious tear."

"To scorn delights and live laborious days."

"That last infirmity of noble minds."

"Fresh woods and pastures new."

"Better to reign in hell than serve in heaven."

"The gorgeous East."

"That bad eminence."

"His tongue dropped manna."

"A pillar of state."

"Sweet, reluctant, amorous delay."

"The gay notes that people the sunbeams."

"Long is the way and hard that out of hell leads up to the light."

"He for God only, she for God in him."

"The cricket on the hearth."

"The tale of Troy divine."

"A dim religious light."

"Where more is meant than meets the ear."

"They also serve who only stand and wait."

"License they mean when they cry liberty."

"Make the worse appear the better reason."

"Justify the ways of God to men."

"The height of this great argument."

"Out of good still to find means of evil."

"The mind is its own place, and in itself can make a heaven of hell, a hell of heaven."

"Thick as autumnal leaves that strew the brooks in Valambrosa."

"Faithful found among the faithless, faithful only he."

"Tears such as angels weep."

"Who overcomes by force hath overcome but half his foe."

"Evil, be thou my good."

"Imparadised in one another's arms."

"Not to know me argues yourselves unknown."

"This universal fame."

"Peace hath her victories no less renowned than war."

SEEING THE GOAL.

It is a great disadvantage in life not to know why we are alive, or for what we are heading. Yet many live on, day after day, without seeming to have any clear consciousness of this. They do not realize, or care, that life is a race, and that, when running a race, it is well to have some thought for the goal. Said one of the runners in the recent Marathon race in England: "Of what does one think on such a run? Of nothing except the faraway goal. For the rest, the mind is blank; perhaps little thoughts flit across the mind but they are wiped out at once by the big outstanding thought of the finish." It is not difficult to pick the men and women of our acquaintance whose lives are plainly dominated by "the big outstanding thought of the finish." Their minds are not, like the Marathon runner's a blank, nor are their daily thoughts and duties mere fitting trifles; but they see a goal, for themselves and for others; they see it all the time, and it is the great, outstanding fact of their lives. Therefore they run, not uncertainly, but to win.

To persevere in one's duty and to be silent is the first answer to calumny.—Washington.

A MESSAGE OF HOPE TO ALL MOTHERS.

Baby's Own Tablets come as a message of hope to all worried mothers. There is no other medicine can equal these Tablets for the cure of stomach, bowel and teething troubles. They make sickly, peevish, crying children bright and well. Guaranteed to contain no opiate or poisonous soothing stuff. Mrs. J. Laroque, Log Valley, Sask., says:—"I have found Baby's Own Tablets a blessing both to my children and myself. I have tried them for most of the ills that come to young children and have never known them to fail." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co. Brockville, Ont.

MRS. EDDY AND THE BOOK OF GENESIS.

In all the Biblical exegesis devised by ingenious minds during twenty centuries it would be difficult, if not impossible, to match Mrs. Eddy's explanation of the book of Genesis. It has probably never before occurred to any one to question the fact that the first chapters of the Bible chronicle a Divine creation of a material world of material objects—land, water, man, animals, and fowls of the air. The Bible narrative is apparently so completely at variance with Mrs. Eddy's theory of the non-existence of matter that one would suppose she would have to abandon this particular portion of the Scriptures. But she does nothing of the kind. In one sense, she admits, the book of Genesis is "the history of the untrue image of God"; parts of it are "a lie"; but "rightly viewed," she adds, "this deflection of being serves to suggest the proper reflection of God and the spiritual actuality of man."

Mrs. Eddy goes on to argue that all the supposedly material objects created by God were really spiritual ideas, or "forms of thought." If we have come to regard these ideas as material objects that is not God's fault; it is ours. We have taken His ethicalities, and degraded them to the level of our gross intelligence. "Creation is ever appearing," says Mrs. Eddy, "and must ever continue to appear from the nature of its inexhaustible source. Mortal sense invests this appearing, and calls ideas material." All this is rather vague, but a clearer meaning emerges in the following passage:

"To mortal mind the universe is liquid, solid, aeriform. Spiritually interpreted, rocks and mountains stand for solid and grand ideas. Animals and mortals metaphorically present gradation of mortal thought, rising in the scale of intelligence, taking form in masculine, feminine, or neuter gender. The fowls, which fly above the earth in the open firmament of heaven, correspond to aspirations soaring beyond and above corporeality to the understanding of the incorporeal and divine Principle, Love."—Current Literature.

We set out in the morning with purposes of usefulness, of true living, of gentleheartedness, of patience, of victoriously; but in the evening we find only fragments of these good intentions wrought out. But God's intentions are all carried out. No power can withstand him or balk his will. It was thought that Job found peace in his long, sore trial. All things were in God's hands, and nothing could hinder His designs of love. Our God is infinitely strong. In all earthly confusions, strifes and troubles, his hand moves, bringing good out of evil for those who trust in Him. He can execute all His purposes of good. He is never hindered in blessing His children.—J. R. Miller.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

At the evening communion service in St. Paul's church on Sunday there were three additions to the membership—two on profession of faith, and one by certificate. The annual meeting of this congregation is announced for 12th inst.

Rev. Wm. McIntosh, chaplain of St. Andrew's Society, speaking of the good feeling which should ever exist between the Roman Catholics and Protestants, said the man was greater than his religion. "When a man says he is a Protestant, I ask him if he is any better for that. The important point is the man, not his religion."

Mr. T. G. Nosee, former Japanese consul-general for the Dominion, now in the Foreign Office, Tokio, announces that his oldest daughter, Miss Koma Nosee, was married on Dec. 8 to Mr. Masaya Iwasaki, the brother of Baron Iwasaki, the biggest shipowner in Japan. Mrs. Iwasaki was a pupil of the Ottawa Ladies' College while residing in the Capital, with her two sisters, and was especially accomplished in painting and drawing.

Eleven bands of children belonging to the Presbyterian Sunday schools of the city joined forces at the Knox Presbyterian church on Friday morning. It was the occasion of the annual rally, and in point of numbers was a complete success for nearly 1,000 boys and girls took part in it. There were representatives from McKay, St. Paul's, Knox, Stewarton, Bank, Glebe, St. Andrew's, Eskine, St. Mark's, Bethany and Zion (Hull) churches. A great number of adults were present at the service of which brightness, as befitting the day and the occasion, was the feature. Towards the close, Mr. F. A. McDermott, superintendent of the Knox Sunday school, announced that greetings had been exchanged with the Montreal Presbyterian Sunday school rally and the Ottawa Methodist Sunday school rally in the Dominion church. Elder R. McGiffin of Bank street school was the chairman. After the children had heartily sung *The Maple Leaf*, Rev. C. W. Nicol offered prayer. There followed responsive readings, led by Elder E. S. McPhail, of St. Paul's school, and later an inspiring address was given by Rev. W. A. McIlroy, who interested children, both young and old, in a study of a life chart. The collection was on behalf of the French school at Hull and whilst it was being taken Rev. Dr. Ramsay was thanked for the use of Knox church. Miss Stewart, the organist, was also thanked.

A field of growing importance, Swift Current, Sask., is now without a minister, since the removal of Rev. Percy Knott. It is an augmented charge at present but will soon develop into self-support, and a new church building must soon be undertaken. Swift Current is a divisional point of the C.P.R. and has unique opportunities for religious work. Rev. J. G. Bitcon, Maple Creek, is interim moderator and will be glad to hear from any willing to consider the call.

Glasgow University students are indignant at the action of their Senate in prohibiting converse in the cloisters between girl students and male undergraduates, and appointing a female censor to enforce the order. The girl undergraduates declare they can take care of themselves, and threaten to refuse to enter the classroom if the order is not withdrawn.

EASTERN ONTARIO.

Rev. Dr. Harkness of Cornwall spent last Sunday at his old pastoral field in Tweed. In the evening the Methodists closed their church to attend the Presbyterian.

Rev. A. Morrison, of Kirk Hill, was assisting at the Communion services of the Kenyon congregation last week, giving in that connection a series of addresses on "Aspects of Sin."

The annual meeting of Knox church Y.P.S.C.E., Cornwall, resulted in the election of the following officers: President, Miss Jessie Copeland; vice-president, Miss Grace McCracken; corresponding secretary, Miss Ida Paterson; recording secretary, Miss Ruby Kilgour; treasurer, Mr. Harold Harkness.

On the afternoon of New Year's day Rev. J. R. Black, recently of Kingston, was inducted to the pastorate of the Bethesda (Rice Lake) and Roseneath churches. Rev. J. A. MacLennan, Norwood, presided. Rev. A. C. Stewart, Grafton, preached the sermon. Rev. J. F. MacFarland, Warkworth, addressed the minister, and Rev. D. A. Thomson, Hastings, the people.

The entertainment by the Presbyterian Sunday school in the town hall on Christmas night was enjoyed by one of the largest audiences seen in Newington in the past few years, over \$95 being taken at the door. The children rendered their recitations and drills admirably and with great credit to their instructors. At the close of the programme G. F. Jardine, the superintendent, presented Mr. and Mrs. Mingle with a wicker chair and table on behalf of the young people.

The annual Dunvegan Sunday school Christmas eve entertainment was an unqualified success. It was very gratifying to see seven little scholars receive book prizes and the Assembly's diploma for memorizing Scripture, while one young lady completed the full course and received the gold medal. Four other scholars received book prizes for perfect attendance during the year, one of these last, Mary C. McLeod, is getting this prize for the sixth consecutive year.

Almonte Gazette: Rev. Mr. McLean of Arnprior conducted the services at St. Andrew's church last Sunday. As is usually the case on the occasions of his visit large congregations turned out to hear him. His eye may be dim, and his natural force abated, but with Mr. McLean there is no sidestepping into the labyrinth of higher criticism nor talk to the gallery from current events recorded in daily papers and dollar magazines; he gives straight, illuminating exposition of the Word, sound, strengthening, sweet—just such as the world-weary always hunger for.

At the recent annual meeting of the Appleton Auxiliary of the W.F.M.S. the following officers were elected for 1909: President, Miss McGregor; 1st vice-president, Mrs. Wm. Fuller; 2nd vice-president, Mrs. Wm. Baird; 3rd vice-president, Mrs. Robt. Baird; recording secretary, Miss Mary Cavers; corresponding secretary, Mrs. A. Wilson; treasurer, Mrs. D. McNeely; organist, Mrs. J. A. Code; delegates to annual Presbyterian meeting at Renfrew, Mrs. D. McNeely and Miss McGregor. At the conclusion of the business meeting tea was served by the ladies and a pleasant time enjoyed by all.

WESTERN ONTARIO.

Miss M. Wilson, of Toronto, has been appointed organist of Victoria church, West Toronto, succeeding Mr. H. West. Rev. Murray Tait, of Wallaceburg, spent Christmas with his parents, Mr. and Mrs. D. M. Tait.—St. Thomas Journal.

The Rev. J. S. Dow preached his farewell sermon in the Gravehurst church, and has left for his new charge at Roseland, British Columbia.

Mr. R. McDonald of Queen's College, Kingston, took the service in Knox church, Embro, on a recent Sunday evening and was given an attentive hearing by a large congregation.

To mark their appreciation of the services rendered Knox Sunday day school, Woodstock, during the seven years he has been superintendent, the teachers, officers and scholars presented Mr. Angus Rose with a handsome travelling bag and a pair of ebony military brushes. Mr. Rose was forced to resign on account of poor health, and intends taking an extended trip in an endeavor to recover his old time strength.

Rev. Dr. Lyle, of the Central Church, Hamilton, never minces matters. In his morning sermon recently, while speaking on man, he pointed out the depths to which he could descend in brutality, and instanced the recent prize fight, in which one man was paid \$30,000 for his part in it. This, when ministers of the Gospel were not being paid decent salaries, was a shame, he thought, and the way to overcome such things was to have more personal revelations of Christ's love and more expositions of His economy.

For the past ten or twelve years the Central Church Galt, (Rev. Dr. Dickson), has observed two weeks of prayer meeting in the school room of the church on the two first weeks of the year. They are conducted by the elders, two each evening, one having charge of the service and the other giving an address. Other prominent members of the church also assist in this. The young people provide the musical part of two or three numbers each evening in solos, duets and quartets. The meetings have been of great value to the congregation in their instructive nature, in their delightful fellowship, and in their spiritual uplift. They have made gates of ivory for the new year. This congregation also observes a New Year's morning prayer meeting lasting only an hour.

Mr. John W. Currie, B.D., the fourth minister in the history of the Blenheim and Guilds pastoral charge, whose ordination and induction took place last week, is one of a family of four, his three brothers all being ministers and sons of Mr. John Currie, Nottawa. At the induction Rev. G. M. Dunn, of Bidgetown, preached the sermon; Rev. Mr. Tolmie addressed the young minister; and Rev. H. Cowan the congregation. Thereafter, Rev. Mr. Cowan, who had acted as interim moderator of session, was presented with a substantial leather covered chair, in acknowledgment of his valuable services to the congregation during the vacancy. Mr. Currie is a graduate of Toronto University and Knox College. He made the seven years' course in six years, combining his final year at the University with his first year at Knox. Not only did he do this, but in doing so he was the winner of five scholarships, two in his university course and three in his theological work. After graduating he went to the Union Seminary, New York, for post graduate work, taking his B.D. degree in May, 1908, cum magna laude.

WINNIPEG AND WEST.

The annual Christmas tree entertainment in connection with the church at Bethune, Sask., was a most successful affair. The house was crowded, and the young folks especially realized to their delight and profit the glorious traditions of this festive season.

The young men of Knox church met last night to organize a mock parliament for the winter season. It was decided to call it the Knox parliament. Rev. Dr. DuVal addressed the young men in connection with the enterprise, as did also the assistant pastor, Rev. D. M. Solandt. F. S. Jacobs was appointed premier, and Geo. Gray leader of the opposition.

Fifteen hundred persons, the majority of them sunny faced children, gathered in Knox church Friday morning for the annual Presbyterian Sunday school rally, and the event was one of the most successful of the kind ever held by the combined Presbyterian churches in Winnipeg. The assembly was gathered from every portion of the city, and some fifteen Sunday schools were represented. Dr. Frederick B. DuVal extended a generous welcome to the gathering from the mother Presbyterian church of the city, and remarked on the splendid progress in Sunday school work during the past year. J. M. Johnston, a prominent Sunday school worker, took advantage of the occasion to impress on the young minds something of the wonders of the Book of Books which they studied, and he was followed by Rev. W. E. Pescott, who brought greetings from the Methodist Sunday school rally, which was in progress at Grace church. The closing address on the topic "A House to Let" was delivered by Rev. D. N. McLachlin. His remarks were appropriately chosen, and delivered with an earnestness that held the young people. The "house to let" to which he referred was the soul of each of his auditors, and he dwelt on the temptations of idleness, envy and pride which were knocking for admittance, finally leading up to the scriptural invitation, "Behold I stand at the door and knock." A feature of the rally was the congregational singing. Miss Mayhew presided at the organ, and the hundreds of treble voices were united in singing well known hymns with fine harmony.

MONTREAL.

The Rev. Dr. Johnston and Mrs. Johnston spent the New Year's holiday in Brockville, Ont., the guest of Mr. William Shearer.

Over seven thousand Sunday school children attended New Year's exercises in the leading churches of four Protestant denominations Friday morning. It is estimated that there were three thousand children in St. James, 2,500 in Erskine, 900 in Emmanuel, and 800 in Olivet, besides teachers, officers and friends. The Rev. Principal Scrimger presided at the Presbyterian gathering, and the Rev. W. D. Reid gave an address in which he described a voyage down the St. Lawrence, and the means used to avoid shipwreck. He compared the trip to the voyage of life and mentioned the chief dangers to be avoided by boys and girls. The roll call of the schools, the saluting of the flag, the singing in different languages, and the reading of greetings from sister schools were the chief features of the very interesting programme.

I know not any pleasure of sense more exquisite than a draught of cool, clear water when you are thirsty; but few things are more insipid than water when there is no thirst. It is thus that Christ and his salvation are very sweet to one, and very tasteless to another.—William Arnot.

NEW MINISTER FOR CRESCENT STREET CHURCH.

(From Montreal Witness.)

The Rev. R. W. Dickie, B.A., the new minister of Crescent Street Church, spent a few days in Montreal last week making arrangements for taking up his residence in this city.

The Rev. Prof. Mackenzie, moderator of the Montreal Presbytery, states that the induction of Mr. Dickie will take place in Crescent Street Church on Friday evening, Jan. 22, at 8 o'clock. The moderator will preside; the Rev. Dr. Barclay will address the minister; the Rev. Dr. Mowatt, the congregation, and the sermon will be preached by the Rev. Dr. Clark, of St. Andrew's, Westmount.

The Rev. Mr. Dickie will preach at both services on Sunday, Jan. 24, and arrangements are being made to hold a congregational social and reception early in that week.

A 'Witness' reporter, had a short talk with him during his visit.

Mr. Dickie's strong, manly qualities came out during the conversation, as clearly as his sympathies were revealed. He is one of the ministers that have made the churches of the West a strong force in the community and given them an attractiveness that has resulted in people being turned away frequently from the evening services, as is the case in Winnipeg, Brandon and other important centres. Coming from Brandon, Mr. Dickie, naturally spoke very favorably of conditions there, but from references to other places in Manitoba and farther west, it is apparent that times are good and the type of prosperity is of the permanent kind.

But in the midst of the wealth that is being produced and enjoyed by the trained and capable settler, is to be found the poverty and squalor of the ne'er do well, and the incapable or unpractical immigrant. The problem as to what can be done with the indolent and pauper classes is as acute in the West, Mr. Dickie says, as it is in Montreal, and he considers that it is about time the question was taken up in a thorough, businesslike way, and solved.

The temperance question was suggested by the conversation on social matters, and Mr. Dickie is optimistic regarding conditions in Manitoba. The temperance party has been a sort of football for the politician in the past, but that is an experience of days gone by, and the province, he says, has now as good a liquor law as any in the Dominion. The Rev. Principal Patrick is president of the Provincial Social and Moral Reform League, which includes representatives of both Protestant and Roman Catholic denominations, labor organizations and temperance societies; and these are uniting in a temperance campaign which is described as the most sane and reasonable ever undertaken in the West. While not infringing on the liberty of the citizen the law aims at the abolition of the bar and the treating system in the large centres and provides for local option in rural districts; and the local option law in Manitoba is said to be the most stringent regulation of its kind in Canada.

Asked as to the view of the West on church union, Mr. Dickie said that the ministers in Manitoba appeared to be mostly in favor of it, but the matter had not been submitted to the laity in a way that would give them an opportunity of expressing their opinion on the subject. The West, he believed, was the field where church union was most needed, and it probably would derive more benefit from the union than any other part of Canada. He believed that the church played a larger part in the life of the community in the West than in Ontario, and he claimed that there was a catholicity of spirit, there that was attractive to thoughtful, well disposed people.

BRITISH AND FOREIGN.

Over \$50,000,000 is spent every year in charity in the United Kingdom.

Dr. Walsh, Roman Catholic Archbishop of Dublin, was elected chancellor of the New National University.

According to the annual report of Glasgow Trades Council there are at present 20,000 skilled workers idle in that city.

Dr. Andrew Carnegie has promised £250 towards the cost of a new organ for the church at East Ham, London, provided the congregation raises an equal amount.

Ministers of the Free Church in Edinburgh have received intimation that unless the Sustentation Fund improves salaries may have to be reduced by one-half.

The King has written to Mr. Carnegie expressing his appreciation of the millionaire's many beneficent gifts, and asking his acceptance of a portrait of himself.

The Indomitables, at full speed, burn 500 tons of coal a day, with oil in addition. With reciprocating engines and burning coal only, she would probably have touched a thousand tons per day.

The combined Elementary Supplementary, Higher Grade and Mining school, proposed to be erected at Cowdenbeath, is to be erected near the centre of the town.

A number of interesting letters by Sir Walter Scott were sold in Edinburgh recently. One of them relating to his removal from Aehiestiel to Abbotford brought \$775.

The last pen used by Charles Dickens was sold for £19 10s at Messrs. Sotheby's rooms. The pen, a quill, was the one Dickens was using at the time of his death, when writing "Edwin Drood."

A Jewish journal says that the Jews own 125,000 acres of land in Palestine; that there are 80,000 Jews now dwelling there, and that the thirty colonies which the majority of them inhabit are all in a flourishing state of prosperity.

Lord Rosebery enjoys the King's friendship, and it is an open secret that when His Majesty first came to the throne he consulted "Archibald," as he always calls him, on most matters of importance.

F.M. Tidings for January contains the following list of life members:—Mrs. Wm. Middlemiss, Knox Church, Galt; Mrs. Henry Anderson, W.F.M.S. Auxiliary, Thames Road; Mrs. M. A. Bathgate, Knox Church Auxiliary, Winnipeg; Mrs. H. S. Paterson, Knox Church Auxiliary, Winnipeg; Mrs. R. Northey, McLaren Auxiliary, Toronto; Mrs. I. Culross, St. Giles Auxiliary, Toronto; Mrs. L. W. Cuddy, presented by members and friends, W.F.M.S. Auxiliary, Strathroy; Mrs. Jas. Kidd, Calvin Auxiliary, Carnduff, Sask.; Mrs. H. Newcomb, W.M.F.S. Auxiliary, Rodney; Mrs. Alex. Black, presented by W.M.F.S. Auxiliary, Windsor; Mrs. F. McRae, presented by the W.F.M.S. Auxiliary, Burnside, Man.; Mrs. T. P. Eckhardt, W.F.M.S. Auxiliary, Unionville; Mrs. J. D. Stanley, Knox Church Auxiliary, St. Mary's; Miss Margaret J. Waddell, St. Andrew's Church, Auxiliary, Perth; Mrs. J. Burnett, presented by W.F.M.S. Auxiliary, Molesworth; Mrs. Thos. Caswell, Cook's Church Auxiliary, Toronto; Miss Stella Smith, W.F.M.S. Auxiliary, Brandon; Miss Ethel Glindinning, St. Andrew's Auxiliary, Scarborough, presented, Bendale; Miss Marion Waldie, Westminster Auxiliary, Toronto; Mrs. A. Bruce, presented by McLaren Auxiliary, Toronto; Miss Isabella Donaldson, Knox Church Auxiliary, Dundas; Mrs. A. M. Greenhields, Mrs. Andrew Macdonald, Miss Margaret Louise Edwards, St. Andrew's Auxiliary, Sherbrooke, Que.

HEALTH AND HOME HINTS.

Should the hair get matted during illness, dampening it with alcohol will loosen the snaris.

Like every other organ of the body, the lungs become vigorous with use, disuse means decay, therefore to develop the lungs they must be exercised by deep breathing. Even five minutes of lung exercises daily will work wonders.

To ventilate a room and to properly air it, open the window at the top and bottom. The reason for this is to allow the impure air, which always rises, to escape at the top, while the cool fresh air will come in at the bottom from the outside.

Mexican Caramels—One cupful of granulated sugar. Stir over a slow fire until melted, taking care not to brown. When syrupy add one cupful of rich cream and stir until all is blended. Add one cupful of granulated and one cupful of light brown sugar, and boil until it forms a soft ball in cold water. Take from the fire and add one cupful of nut-meats. Stir until creamy, pour into shallow pan and mark in squares.

Montreal Pudding—Pare and core enough sour apples, not over acid, to fill a nappy; fill the cavity left by removing the core with sugar, and sprinkle in a little cinnamon. Soak a cup of tapioca until a jelly, pour over the apples and bake until the fruit is soft. Serve with or without sauce.

Apple Roll—Make a crust as for yeast powder biscuit, roll out the size of a large plate nearly half an inch thick, cover with apples sliced, roll up carefully, lay on a plate and steam one hour; serve with hot or cold sauce. Berries may be used instead of apples.

IMPORTANCE OF PRESENCE OF MIND.

1. If a man faints, place him flat on his back, and let him alone.

2. If any poison is swallowed, drink instantly half a glass of cold water, with a heaping teaspoonful each of common salt and ground mustard stirred into it; this vomits as soon as it reaches the stomach; but for fear some of the poison may remain, swallow the white of one or two raw eggs, or drink a cup of strong coffee. These two being antidotes for a greater number of poisons than any dozen other articles known, with the advantage of their always being at hand; if not, a pint of sweet oil, or lamp oil, or "drippings," or melted butter, or lard, are good substitutes, especially if they vomit quickly.

3. The best thing to stop the bleeding of a moderate cut instantly, is to cover it profusely with cob-web, or flour and salt, half and half.

4. If the blood comes from a wound by jets or sprits, be spry or the man will die in a few minutes, because an artery is severed: tie a handkerchief loosely around, near the part between the wound and the heart; put a stick between the handkerchief and the skin, and twist it around until the blood ceases to flow; keep it there until the doctor comes; if in a position where the handkerchief cannot be used, press the thumb on a spot near the wound between the wound and the heart; increase the pressure until the bleeding ceases, but do not lessen the pressure for an instant, until the physician arrives, so as to glue up the wound by the conglutination or cooling of the hardening blood.

He who receives a good turn should never forget it; he who does one should never remember it.—Charron.

SPARKLES.

Little Willie—Say, pa, when is a woman said to be of uncertain age?
Pa—When other people are certain of it, my son.

Miss Bell—You say you earn more money by your pen than you did a year ago?

Suitor—I do.
Miss Bell—How's that?
Suitor—I stopped writing stories and began addressing envelopes.

A little boy was in a shop buying presents with his mother. He saw a fine steam engine and thought it would be just the thing for baby.

"But dear," the mother remonstrated, "baby would hurt herself with that big heavy thing."
"Oh, no, mamma," the small boy said. "I wouldn't even let her touch it."

"How much?" asked the bridegroom, addressing the Aitchison clergyman who had just married them.

"Well," the parson replied, "the law allows me \$2.50."

Thereupon the groom produced a half dollar and said: "Here is 50 cents; that will make it \$3.00."

"Dear heart," she murmured.
"Only 20 cents a pound," explained the butcher.
"I think I'll take some liver."

"Oh," sobbed the sweet young thing, who didn't get a present from her beau. "I'm not crying because he didn't send me anything. I don't care for the gift, but how can I ever face my friends again? It will be just dreadful to have to tell them that he didn't send a thing."

A lady who had been abroad was describing some of the sights of her trip to a party of friends. "But what pleased me as much as anything," she said, "was the wonderful clock at Strasburg."
"Oh, how I would love to see it!" gushed a pretty young woman in pink. "I am so much interested in such things. And did you see the celebrated watch on the Rhine too?"

"Miranda!"
"What is it pa?"
"I want you to talk to that young man of yours, I notice he comes early of late, and stays late in the early hours."

Said a little child: "I want to study out of grandpa's Bible."
"It is just like mine," said the older sister.

"It's sure grandpa's is more interesting than yours," replied the child, "cause he reads it so much more."

All experiences goes to show
No mud can soil but the mud we
throw. —Anon.

LIQUOR AND TOBACCO HABITS.

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There comes a time in the life of almost every girl when sickness attacks her. The strain upon her blood supply is too great, and there comes headaches and backaches, loss of appetite, attacks of dizziness and heart palpitation, and a general tendency to a decline. The only thing that can promptly and speedily cure these troubles is Dr. Williams' Pink Pills. This is the only medicine that actually makes new, rich, red blood, and a plentiful supply of rich blood is the one thing needed to maintain the health of growing girls and women of mature years. The truth of this statement is proved in the case of Miss Esther E. Sproule, Truemanville, N. S., who says: "At the age of sixteen years I left my country home to attend high school. The close confinement and long hours of study nearly broke me down. My blood supply seemed to be deficient, and I grew pale and depressed, I was dizzy nearly all the time, and pimples broke out on my face. I was altogether in a miserable condition and it seemed impossible for me to continue my studies unless I found a speedy cure. I tried several tonics prescribed by the doctor, but they proved useless. My mother urged me to try Dr. Williams' Pink Pills, and I finally consented to do so. I had hardly finished the second box before a change for the better took place, and the use of a few boxes more fully restored my health, and I have since been well and strong. I feel that I cannot say too much in favor of Dr. Williams' Pink Pills, and I strongly recommend them to other ailing girls."

You can get these Pills from any medicine dealer or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

CONFETTI—AND A WRONG CONCLUSION.

A writer in the "Manchester Guardian" tells an amusing story in illustration of the danger of jumping at conclusions. There had evidently been a wedding further up the line, for the vacant compartment was literally adorned with confetti. Ignoring these relics of the previous occupants of the compartment, a lady took her seat for her journey. Presently a staid, bald-headed clergyman—a complete stranger to the lady traveller—also entered the compartment. Next a commercial traveller, burdened with two bags and an umbrella, entered absent-mindedly, but presently he noticed the confetti and retired with profuse apologies. Quite a number of would-be passengers halted at the door and withdrew with awkward politeness. Just as the guard was whistling a burly farmer and his wife got in, and as the train instantly began to move there they had to stay. "Ho, oh!" said the agriculturist with breezy geniality. "Been a wedding—eh?" "Sh, sh, John," said the wife; "how dare you?" At the next station the "bride" dismounted, and at the next but one the clergyman followed her example. When he got to his own station (in another compartment) we understand that he suggested to the station-master that the company should set aside special labelled compartments for newly married couples, and that the station-master has promised to forward the suggestion to the proper quarter.

The dearest man on earth is the one who feels no gratitude at being alive.

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12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	5.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.00 p.m.	Buffalo	8.35 a.m.

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TRENT CANAL
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NOTICE TO CONTRACTORS

SEALED TENDERS, addressed to the undersigned, and endorsed, "Tender for Trent Canal," will be received at this office until 12 o'clock on Tuesday, 17th November, 1908, for the works connected with the construction of the Lindsay Section of the Canal.

Plans, specifications, and the form of the contract to be entered into, can be seen on and after the 12th October, 1908, at the office of the Chief Engineer of the Department of Railways and Canals, Ottawa, and at the office of the Superintendent Engineer, Trent Canal, Peterborough, Ont., at which places forms of tender may be obtained.

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

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

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

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

The lowest or any tender not necessarily accepted.

By Order,

L. K. JONES,

Secretary.

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



SEALED TENDERS, addressed to the undersigned and endorsed "Tender for Wiring, Museum Offices, Experimental Farm, Ottawa," will be received until 4:00 p.m. Monday, January 4, 1909, for the work mentioned.

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

By Order,

NAPOLEON TESSIER,

Secretary.

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

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

500 ACRES
IN NURSERY TOCK

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

The

Thos. W. Bowman & Son Co., Ltd.

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PROFESSOR JAMES DENNEY

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

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THE GOSPEL

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



Synopsis of Canadian North-West.

HOMESTEAD REGULATIONS

A NY even-numbered section of Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 8 and 25, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

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

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

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



Department of Railways & Canals

DOMINION CANALS

Notice to Dealers in Cement

SEALED TENDERS, endorsed "Tender for Cement," will be received by the undersigned up to 12 o'clock on Friday, the 29th January, 1909, for the supply some 150,000 barrels of cement more or less, required for the construction and maintenance of the various canals of the Dominion, and to be delivered in such quantities, at such places and at such times as may be directed.

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

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

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

By Order,

L. K. JONES,

Secretary.

Ottawa, 24th December, 1908.
Department of Railways and Canals,

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