

A MERRY CHRISTMAS AND A HAPPY NEW YEAR TO ALL!

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OTTAWA WEDNESDAY, DECEMBER 22, 1909.

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## A Christmas Carol.

Dr. J. M. HARPER.

What a marvel of glad tidings,  
Wings to-day its way on earth,  
Bearing with it no misguidings  
To our celebrating mirth!  
Christ Our Lord again is pressing  
On us all his wondrous love:  
'Tis His birthday. O the blessing!  
As the angels sing above.

Realms of light around earth and heaven  
Echo give our humbler song!  
Say ye not that Christ would leaven  
With His love the weak and strong?  
Born a man to mend our frailties  
Now He sits on God's right hand,  
Fostering in our hearts the failties  
That respond to God's command.

Let us then make glad the tidings  
Of a loving Saviour's birth,  
Giving cheek to all deridings  
In our celebrating mirth:  
Fill the earth with righteous gladness,  
Blend all voices in His praise,  
Nor neglect to lift the sadness  
From a brother's heart always.

O Christmas Day! The birthday of the year!  
O Christmas Day! God bless it far and near!  
"Peace and Good-will" wells out the angel-song  
Within our hearts as it we fond prolong!  
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## BIRTHS.

On Dec. 12, 1909, at 241 Crawford street, Toronto, to Mr. and Mrs. N. Sommerville, a daughter.

In Owen Sound, on Dec. 12, 1909, to Mr. and Mrs. J. T. Clark, a son.

On Dec. 11, 1909, at 104 Nepean street, Ottawa, to Mr. and Mrs. J. A. Cochran, a son.

## MARRIAGES.

On Dec. 14, 1909, at the residence of the bride's parents, Wood avenue, Montreal, by the Rev. Mr. Dickie, Jean M. McGoun, daughter of James McGoun, to Arthur A. McKergow, son of John McKergow.

## DEATHS.

At the residence of his daughter, 16 Howland avenue, Toronto, James Rankin, in his 85th year.

At Toronto, on Monday, Dec. 6, 1909, George Harvey Gunn, youngest son of Mr. and Mrs. Hector Gunn, aged 23 years.

At Maxwell, Ont., on Dec. 10, 1909, Catherine McIntosh, wife of Duncan G. Morrison, of 5th Concession, Roxborough, died suddenly.

In Montreal, on Dec. 15, 1909, Catherine Phillip, widow of the late Thomas P. Elder, in her 73rd year.

On Dec. 12, 1909, at his home in Owen Sound, Ont., Andrew J. Stewart for the A. J. Stewart, Limited, of Toronto, aged 53 years.

On Dec. 14, 1909, at the residence of her son, 257 Markham street, Susanna, widow of the late Chas. McDonald, in her 80th year.

At Cote du Mont, St. Andrews East, Que., on Dec. 11, 1909, Archibald Graham, aged 89 years.

At Quebec, on Dec. 12, 1909, at the age of 87 years, Mrs. George Moore.

At the General Hospital, Montreal on Dec. 8, 1909, Robert, son of the late Robert McLeod, Riverfield, Que., aged 62 years.

On Dec. 14, 1909, at St. Luke's Hospital, Ottawa, Alexander Stewart, aged 68 years.

On Dec. 15, at 197 Second avenue, Ottawa, Ethel Wren McGill, wife of John J. McGill, aged 20 years.

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## NOTE AND COMMENT

The Magi gave the best they had to Christ. Their richest gifts were laid at the feet of Him that was "born King of the Jews." Our benevolences should take the same direction.

Lord Strathcona, who was at the early days a personal friend of the now venerable Father Lacombe, has forwarded \$10,000 as a gift for the new charitable institution which the missionary-priest is founding.

A good Christmas present is a year's subscription to the Dominion Presbyterian. Sent to an absent son or daughter it will be a welcome reminder of friends and home once a week for twelve months. Trialtrip till January 1, 1911, for \$1.00.

Suicides in the United States are rapidly increasing. In fifty-four cities there were more suicides in 1908 than in the previous year and in only eleven was there a falling off in the number. The rate was 21.8 per 100,000 population, compared with 18.8 in 1907. The highest averages were in the west, the lowest in the south.

The riotous suffragettes who first tried to starve themselves to show how much they are being abused have now changed their ideas. They now refuse to wear clothes and appear in their cells absolutely nude. All of which is quite embarrassing for the attendants, but from the suffragettes' standpoint shows that they are "advanced" women.

Mrs. Elizabeth Ross King, whose will has just been filed in New York, left one-half of her residuary estate, more than \$20,000, to the Board of Foreign Missions of the Presbyterian Church. The Woman's Board of Missions is to get \$3,600, the Board of Home Missions \$2,500 and the American Board of Commissioners of Foreign Missions \$4,000.

It is doubtful if legislation to prevent people standing in street cars would be acceptable to the people of Toronto or any other part of the new world, as it is in England. There one may always travel in comfort in a tramway car. But here the average person is always in such a hurry that he would rather endure the most severe crush than wait for the next car.

The town of Adria, in Italy, lately incurred the displeasure of the Roman Catholic ecclesiastical authorities, and it was decreed that no religious ceremony could be held in it for two weeks, no mass, no sacrament, no church bell ringing. For that space of time the town was deprived of all church privileges. Indications are that the punishment, so far from making them submissive, inclines them to Protestantism.

The Archbishop of York, who has just attained the age of 45, is by far the youngest of Archbishops now living in the United Kingdom, the others being Dr. Alexander (Armagh), who is 85; Dr. MacLagan (date of York), aged 83; Dr. Peacocke (Dublin), who was 74 recently, and Dr. Randall Davidson (Canterbury), who is in his 62nd year. Of these five Archbishops, three are Scotchmen and two are Irish. Of course readers of the Dominion Presbyterian know that the Archbishop of York is a son of the manse. His father, Rev. J. Marshall Lang, succeeded Dr. Norman Macleod as minister of the Barony parish, Glasgow, and fled quite recently while Principal of Aberdeen University.

In a spiritual address, the Lieutenant-Governor dwelt upon the fact that it was not the uptown people alone who should have first-class churches, and he was glad to see the beginning of one of the best buildings here in this district. He referred to the athletic record of the pastor, Mr. Morrow, and said he was going to follow with interest the future success of the church.

Some young business men in Toronto have done a philanthropic thing. They have formed a branch of what is known as the Big Brother League. Their work will be to attend the Children's Court, get hold of the boys and girls brought before it, and find employment for them, looking after their welfare and befriending them in various ways. This is good work which should bring satisfactory results.

The question as to whether Dr. Cook reached the pole has again been brought into prominence. Two men have come forward with the assertion that he bribed them to prepare records of false observations alleged to have been taken on his journey. Their story may or may not be true, but men who would take a bribe would be quite ready to lie about it. It is unfortunate that science should be encumbered with such people.

A cable dispatch from Rome says that the Pope has determined to sell no more titles for nobility. It appears that the Vatican has derived much revenue from this source. The title of "count" has been sold for ten thousand dollars, and that of "duke" at the same price, cash in advance. It is said that France is crowded with Vatican noblemen who have thus bought their titles for cash. The Pope's act is regarded as a step in the right direction.

Dr. Samuel Johnson is credited with the remark that a smart man will not joke about the Scriptures, because it is such an easy thing to do. The same thing might be said about being critical. Don't be critical, it is too easy. Nothing is easier to find than fault. This is so because fault-finding is practised more than virtue-finding, and most people have done more of the former than they have of the latter. It is also true because faults are more common than virtues, and in most people they are more conspicuous than virtues.

The Cruciality of the Cross. By the Rev. Principal P. T. Forsyth, M.A., D.D. Toronto: Upper Canada Tract Society. London: Hodder & Stoughton. \$1.50. In "The Cruciality of the Cross" Principal Forsyth faces the greatest problem of Christian Theology—the meaning of the Cross of Christ. The work is divided into four parts. "The first three essays" deal with the Cross as central (1) to the New Testament Gospel, (2) to Christian experience, and (3) to the leading features of modern thought. The fourth study is an informing account of the meaning which such phrases as 'the blood of Christ' will bear for a theology which penetrates to the true secret—and how such terms as 'satisfaction,' however they may have sometimes been misunderstood, have a justifiable place in a vital doctrine on this theme. All through this book, as indeed always when he touches on this topic, Dr. Forsyth insists, with incisive language and penetrating insight, on the fact that in the Cross we have a veritable act of God upon the world, a real breaking-in upon the order of things from the side of God.

Says the Westland:—Rev. David Christie's coming to Winnipeg as minister of Westminster Church means ten more persons for the city directory. Mrs. Christie is a daughter of a Paisley manse and a graduate of St. Andrew's University, and her family numbers eight children. One of the elders in Mr. Christie's church in Glasgow said, in farewelling him, that he fully expected that Mr. Christie would become superintendent of the West after the manner of John Knox's model presbyterian superintendent—the noteworthy Erskine of Drew.

The latest statistics of the Sabbath school show that there are 46,399 Sabbath schools in Great Britain and Ireland, with 8,154,716 members, while in the rest of Europe there are 27,698 schools with 1,997,900 members. In Asia and Africa, 6,124 schools, 263,978 members. In the United States, 151,476 schools, 13,732,192 members. In Canada, 9,703 schools, 791,023 members. In the remainder of North America, 1,856 schools, 165,110 members. In South America, 350 schools, 153,000 members. In Oceania, 9,372 schools, 723,363 members. Thus the grand totals for the world are 252,972 schools and 25,961,291 members.

Figures as to the comparative growth of the Methodists and Presbyterians in Australasia, from 1871 to 1901—thirty years—published in the Messenger of Sydney, go to show that while the Presbyterian part of the population just kept pace with the general growth, the Methodists gained by 2.7 per cent. A gain to the advantage of the Methodists seems to have occurred in all the states and New Zealand. The figures for all Australasia are: in 1871 the Presbyterians were 13.6 per cent. of the population, the Methodists 10.5 per cent.; in 1901 the Presbyterians 13.2 per cent.; the Methodists 13.2 per cent. During the same period the Roman Catholics receded from 23.1 per cent. in 1871 to 21.6 per cent. in 1901; while the Church of England advanced from 39.1 per cent. to 40.5 per cent.

'The Signs of the Times' presents the accompanying striking contrast for Christian Americans to consider. So long as present conditions exist, so long as hundreds of millions in heathen lands have not yet been given the Gospel, we, as stewards of our Lord's money, are not entitled to waste it on the unnecessary or harmful extravagances of life. There are more than 400,000,000 of Chinese in the darkness of sin, and death; more than 300,000,000 in India dying for want of the Bread of Life; more than 155,000,000 in the "Dark Continent"; more than 46,000,000 in Japan; more than 92,000,000 in the other countries of Asia (exclusive of China, India, Japan and Malaysia); over 44,000,000 of Malays; more than 37,000,000 in the "Neglected Continent" of South America; more than 500,000 in the Islands of Oceania, nearly all of whom know not Jesus Christ as Saviour for this life and the life beyond. A total of more than 1,000,000,000 are dying for want of the "Bread of Life!" Over against this the population of the United States last year spent the enormous sums indicated for intoxicating liquors, tobacco, army and navy, confectionery, etc., the amounts being figured on the basis of the retail instead of the wholesale trade. If we deduct 20,000,000 from our population as the number who do not indulge in these necessities, such as small children, paupers and the aged, the remaining 60,000,000 average \$55 per year each on the unselfish pleasures of life, while the same number average but twelve and one-half cents each year on foreign missions. Is it not time for each one to ask himself, "How do I spend my money?"

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## CHRIST AND CHRISTMAS.

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

In the somewhat famous book on Social Evolution, written by Benjamin Kidd, the author supposes a visit to our earth from a dweller in some other sphere. He says that the visitor could not fail to be struck by the fact that throughout the world everywhere men had erected buildings of a certain class of architecture, buildings which we ordinarily call churches, or temples. The visitor would be compelled by the universality of the temple-building practice to ask the cause to which it was due, and the answer would be that the all-pervading influence and persistent force of the religious instinct impelled men to erect these edifices for the worship of God. It is because of the universality of this instinct that the world views with pity and yet with a kind of horror the man who defies it and sets his intellectual vanity to crush the deep longing of his heart. People feel that such a man is bold with an unhealthy courage, and they avoid him as they shun a man with homicidal mania.

But if he is bold in his badness who asserts himself against a universal theistic instinct, what shall we say of him who tries to close his eyes to the facts that lie back of the Christmas-tide, and the visitor from another planet to whom Mr. Kidd referred were to visit any corner of Christendom to-day, he would find himself in the midst of a carnival of gladness, which for the time at least thrusts into the background the sadder things of life. He would find millions of children in the excitement of that unalloyed joy which only childhood knows ere the shades of darker experience disturb the heaven that lies around us in our infancy. He would find the grown-up and staid people of the earth forgetting blissfully their accustomed dignity and renewing their almost forgotten youth. He would find the business places aflame with all the beauty that art and nature could be brought to throw around them. He would notice the deeper and truer heart of brotherliness manifesting itself, and would see the people engaged in a happy rivalry as to which could do the kindest deeds. He would find the churches and temples lit up with their brightest music and choicest devotional eloquence. And he would be compelled to ask what fact lies at the back of all this, and what unfathomed spring feeds this great river of joy. The answer would speak not of a human enactment which declares a holiday—for though legislation can command action it has no power to generate emotion. No; the answer would tell of the divine event through which God revealed Himself in time by the advent of Jesus Christ, and that answer could be best given in the wonderfully beautiful though simple words of the gospel story. The records of the evangelists convince by their majestic artlessness—an artlessness which denies all access to these records being the mere outcome of inventive genius. These gospels reveal great facts in the midst of their wondrous music—music which embraces in its sweep the chant of the angel choir, and the splendid Magnificat of Mary. The facts that stand out clearly are the birth of the Christ and the assertion that this Christ is born to be the Saviour of the world. The perennial power and influence of Christ inhere in the word Saviour, for that word answers the deep cry of human need. With this answer and with the accumulated evidence of centuries, as well with the Christmas-illuminated world of to-day, the visitor we have spoken of would be convinced that the joy he witnessed everywhere had an adequate source and spring.

One cannot think of the events of that first Christmas without realizing that they threw prophetic light upon questions that are perplexing many tomes to this day. Christ afterwards

boldly said "I am the Light of the world," and the splendor of His teachings which were to rise like a sun upon the world's darkness, was even then casting glowing colors as a foregleam of the coming day. Think, for instance, of the fact that the announcement of the birth of Christ was made first to working men in the fields, and you see the prophecy of the royl stamp that He always put upon the supreme dignity of honest toil. It is after all to men who are toiling with a sweat of brow or sweat of brain that God reveals himself.

All unseen the Master walketh  
By the faithful toiler's side;  
Comfortable words He speaketh,  
While His hands uphold and guide.

But the toilers must prove themselves worthy of receiving messages from the Infinite. The mere fact that a man is at work is not enough unless he makes his work religious by doing it from a right motive and to the glory of God. All the shepherds of Judean hills did not receive the message that night. Christ's teaching was that the whole sweep of human life may be and ought to be consecrated, and in the light of this teaching the work of the blacksmith is as religious as the work of the clergyman. Both may find their work easy because there is a religious motive underlying it. Both will find their tasks to be drudgery if they are simply working for bread and butter, and a clearer understanding of all this would settle one phase of the labor problem.

Another truth taught on that first Christmas is that Christ is the meeting point for all classes and conditions of men, and this is because He deals with something common to all of them rather than with the accidental externals of life. Notwithstanding many efforts the irreligious world has not found a real point of friendly contact between the capitalist and the laborer. The point of contact is too often the place where they clash in hostile conflict. This ought not so to be between the children of the one Father. In the meantime men are tinkering with symptoms and effects, leaving the real cause untouched. Strikes are only outside symptoms. Men fix them up and go on, but the cause is not removed, and another outbreak comes in time. Fever is only a symptom—the cause must be discovered and cured. Strikes and other tumults are fevers in the industrial body. A treatment that would eradicate sickness from the human heart would go to the root of the trouble, and Christ is the only physician who understands it. The prescription is not hard to find. The difficulty is in getting men to make use of it. The Sermon on the Mount is a magnificent social programme, but it was spoken to disciples. When men understand this we shall be nearer the end of our social troubles and every day will be a Christmas filled with the glory of true brotherhood. The man who believes this is not dismayed by the most heart-breaking things in the present social conditions. The capitalist from the wealthy Orient, with his gold and frankincense and myrris, and the laborer from the sheep-cotes of Judea knelt together before the Christ in the manger-cradle. The man who remembers this will not despair for he knows that history shall repeat itself. He tells on hopefully, knowing that there is a time coming of which he can say that:

The war drum throbs no longer,  
And the battle flags are furled  
In the parliament of man,  
The federation of the world.

The optimism of the Christmas tree is the brightest thing that hangs on its branches.

Better a day with the shepherds in Bethlehem than a thousand with Pilate in the Praetorium.

## CHURCH UNION AND DR. MACKAY

I have read the Rev. Dr. John Mackay's fourth letter on the "Case Against Church Union" and note the change of caption under which he makes a wider and wider appeal against 'Organic Church Union.' There is now no need for any further answer to his mystification, intentional or not as it may be, against the proposal of our having a United Church. As I said in my first letter, though with no intention to hurt his feelings, Dr. Mackay can hardly be looked upon as being a philosopher, whatever he may be as a theologian or pulpit exponent, or he would not have written his fourth letter, and might even have erred on the safe side by leaving his other three letters unwritten too. He is opposed to Church Union, not on principle, as we have seen, but from having changed his mind with the intention of voting against it, if not of inducing others to vote against it.

A short time ago, a dispute arose in a Presbyterian Church in the west of Scotland, over the use of unfermented wine at the sacrament; and the minister, for the sake of peace, proposed that the communicants in favor of the use of the fermented wine should take their places at the morning table, and those in favor of the unfermented wine in the afternoon, the membership being such that two tables had always to be served. But no, that did not suit two of the elders, who demanded that the same kind of wine—fermented juice of the grape—should be used at both diets. They would neither drink of the unfermented wine themselves nor allow any member of the congregation to partake of it, save under their protest. And it would seem as if Dr. Mackay has determined on such a course for himself on the question of Church Union. He intends, it would seem, to disfavor such a union himself by voting against it and in wrestling with others to vote against it, even to the point of prohibiting them to take any part in it. And what is more, he seems to think that he is fighting Beelzebub and the Pope in his polemic, though no one has seen either the Pope or Beelzebub in the arena, saving himself. When the Barrehead case about the unfermented wine was brought up before the Paisley Presbytery, something of the same kind happened; the two elders undertook to classify the minister—their own minister—with the powers of darkness, much in the same way that Dr. Mackay has fallen foul of the Fathers of the Union Committee—his own brethren—as if they also had been guilty of sin in bringing in a verdict to the effect that there is no "Case against Church Union," proceeding besides to lecturing them in a series of sermons that have about them, for the most part, the features of a political stump speech. I know that some may think to resent the way I present Dr. Mackay's attitude towards his brethren. But what other way is there of presenting it. There is nothing in his last letter that can be discussed, unless one wants to appear ridiculous in his company. Then why not leave him severely alone, says some one; and indeed that is just what every sensible Presbyterian will have to do—leave him to the uneven tenor of his way. Indeed, there is nothing to be gained either by a supporter of church union or by one opposed to it, from his unworthy polemic, unless one should amuse himself by picking out and tabulating his erratic notions on things in general. For instance with what pulpit unction does he get off platitudes and fallacies of this sort, with ever so many others that are neither worse nor better than these I somewhat unwillingly quote:



1.—The work of the church is wholly spiritual.

2.—The church has more spiritual power when she makes least temporal display.

3.—Diversity of organization makes the worst forms of ecclesiasticism impossible.

4.—Every clause in the old creeds was fashioned in view of some vital problem.

5.—The old Westminster standards, re-interpreted in the light of modern thought, have a message for our time which has entirely escaped the Union Committees.

6.—To accept the articles of the new creed it to give it an importance it ought not to have, and to arrest the quest of a more vital creed for years to come.

7.—When the people are ready for union they will not need to be dragged or driven to the altar. (Does he mean the polling booth.)

8.—The Union Committee does not seem to attach very much value to the faith of the people of the new church.

9.—The ministers of the new church will not be asked to subscribe to the teaching of the new church, in any real way.

10.—The clergyman who accepts what he pleases generally pleases to accept nothing.

11.—To do away with the Presbyterian Church in favor of the Union Church would be to lose the motive of being connected with an historic church.

12.—When Presbyterianism and Methodism and Congregationalism have ceased to mean anything that is inspiring to their adherents, then will it be time for them to disappear or be merged, but not till then.

I have selected these extracts from his fourth letter, with no malice pre-emptive. They are taken just as I came to them. And may I not ask the man or woman, who may be inclined to blame me for being too forcible in my analysis of a clergyman's writings, if these propositions are in any way worthy of being combated. Do they not carry with them their own commentary? In fact, if Dr. John Mackay knows where he is on the question of Church Union, he has certainly made it impossible for others to know where he stands as a minister of the Gospel of Christ and common-sense, from a reading of these four letters of his. He may now be left safely to finish what he has to say on Church Union, with no prospect of his retarding the movement either now or hereafter. Indeed, the harmlessness of his pleading either now or later on arises from his own heedlessness, not from anything anybody has said about him. This evolution of church union is not for a day or for any definite period. It will take its own time in terms of the will of God. To follow Dr. Mackay further in your columns, Mr. Editor, would therefore only lay one open to the charge of writing for the sake of writing, not for the enlightenment of your readers, be they unionist or anti-unionist desiring to vote as they please.

J. M. HARPER.

When Mr. Lloyd-George visited the new Jewin Welsh Chapel, Fenn street, Aldersgate, City, on Friday night, the stewards allowed no one to enter the chapel who was unable to speak Welsh. The object of the meeting was to further an appeal for \$50,000 on behalf of the Welsh Calvinistic Methodists of London. Mr. Lloyd George who spoke in Welsh, said that he could not boast of being connected with their denomination, but he felt as John Bright once said: "I am here amidst my people."

We can suggest no more useful New Year's gift than a subscription to the Dominion Presbyterian. Sent to any address in Canada or Britain for twelve months on trial for One Dollar; to the United States, \$1.50.

### JOHN WESLEY ON REFORM.

Editor Dominion Presbyterian:—In a sermon preached before the Society for the Reformation of Manners, in 1763, John Wesley uttered some truths so applicable to the present conflict against the liquor traffic, that it seems to me space would not be wasted in repeating a considerable portion.

The making an open stand against all the ungodliness and unrighteousness which overspread our land as a flood is one of the noblest ways of confessing Christ in the face of His enemies. It is giving glory to God, and showing mankind that, even in these days of time,

"There are who faith prefer,  
Though few, and plety to God."  
And what more excellent than to render to God the honor due unto His name? To declare, by a stronger proof than words, even by suffering, and running all hazards, "Verily there is a reward for the righteous; doubtless there is a God that judgeth the earth?"

How excellent is the design to prevent, in any degree, the dishonor done to His glorious name, the contempt which is poured on His authority, and the scandal brought upon our holy religion by the gross, flagrant, wickedness of those who are still called by the name of Christ. To stem, in any degree the torrent of vice, to repress the floods of ungodliness, to remove in any measure these occasions of blaspheming the worthy name whereby we are called, is one of the noblest designs that can possibly enter into the heart of man to conceive.

And as this design thus evidently tends to bring "glory to God in the highest," so it no less manifestly conduces to the establishing of "peace on earth." For as all sin directly tends both to destroy our peace with God, by setting him at open defiance, to banish peace from our breasts and to set every man's sword against his neighbor; so, whatever prevents or removes sin does, in the same degree, promote peace—both peace in our own soul, peace with God, and peace with one another. Such are the genuine fruits of this design, even in the present world. But why should we confine our views to the narrow bounds of time and space? Rather pass over these into eternity. And what fruit of it shall we find there? Let the apostle speak: "Brethren, if one of you do err from the truth, and one convert him, not to this or that opinion, but to God," let him know that he which converteth the sinner from the error of his way shall save a soul from death and hide a multitude of sins." (James, v. 19, 20).

Nor is it to individuals only, whether those who betray others into sin, or those that are liable to be betrayed and destroyed by them, that the benefit of this design redounds; but to the whole community whereof we are members. For is it not a sure observation, "Righteousness exalteth a nation?" And is it not as sure, on the other hand, that "sin is a reproach to any people," yea, and bringeth down the curse of God upon them? So far, therefore, as righteousness in any branch is promoted, so far is the national interest advanced. So far as sin, especially open sin, is restrained, the curse and reproach are removed from us. Whoever, therefore, they be that labor herein, they are general benefactors; they are the truest friends of their King and country. And in the same proportion as their design takes place, there can be no doubt but God will give national prosperity, in accomplishment of His faithful word. "Them that honor Me I will honor."

"But the design is impracticable. Vice is risen to such a head that it is impossible to suppress it; especially by such means. For what can a handful of poor people do in opposition to all the world?" "With men this is impossible, but not with God." And they trust not in themselves, but Him. Be then the patrons of vice ever so strong, to Him they are no more than grasshoppers. And all means are alike to Him. It is the same thing with God "to deliver by many or by few." The small number, therefore, of those who

are on the Lord's side is nothing; neither the great number of those who are against Him. Still He doeth what ever pleaseth Him; and "there is no counsel nor strength against the Lord."

"But if, then, you aim at to be really to reform sinners, you choose the wrong means. It is the word of God that must effect this, and not human laws; and it is the work of ministers, not of magistrates: therefore, the applying to these can only produce an outward reformation; it makes no change in the heart." It is true the word of God is the chief, ordinary means whereby He changes both the hearts and lives of sinners; and He does this chiefly by the ministers of the Gospel. But it is likewise true that the magistrate is "the minister of God" and that he is designed of God to be "a terror to evil-doers" by executing human laws upon them. If this does not change the heart; yet, to prevent outward sin is one valuable point gained. There is so much less the dishonor done to God, less scandal brought on our holy religion, less curse and reproach upon our nation; less temptation laid in the way of others; yea, and less wrath heaped up by the sinners themselves against the day of wrath.

"Nay, rather more; for it makes many of them hypocrites, pretending to be what they are not. Others, by exposing them to shame and putting them to expense, are made impudent and desperate in wickedness; so that, in reality, none of them are any better, if they are not worse, than they were before." This is a mistake all over. For (1) Where are these hypocrites? We know none who have pretended to be what they are not. (2) The exposing obstinate offenders to shame, and putting them to expense, does not make them desperate in offending, but afraid to offend. (3) Some of them, far from being worse, are substantially better; the whole tenor of their lives being changed. Yea (4), some are inwardly changed, even "from darkness to light, and from the power of Satan unto God."

"Well, but after all this stir about reformation, what real good has been done?" Unspeakable good, and abundantly more than any one could have expected in so short a time, considering the small number of the instruments and the difficulties they had to encounter. Much evil has already been prevented, and much has been removed. Many sinners have been outwardly reformed, some have been inwardly changed. The honor of Him whose name we bear, so openly affronted, has been openly defended. And it is not easy to determine how many and how great blessings even this little stand made for God and His cause, against His daring enemies, may already have derived upon our whole nation. On the whole, then, after all the objections that can be made, reasonable men may still conclude, a more excellent design could scarce ever enter into the heart of man.

ULSTER PAT.

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

These excursions will give Canadians residing in New England territory, a grand opportunity to visit their friends or relatives in Canada at very low fares.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## THE BIRTH OF CHRIST.\*

By Rev. J. M. Duncan, D.D.

When Jesus was born, v. 1. Luther tells that when his German translation of the Bible was being printed, some pieces of the printer's work were carelessly allowed to fall on the floor. One day the printer's little daughter coming in, picked up a piece of paper on which she found just the words, "God so loved the world that He gave"—the rest of the verse not yet having been printed. It was a new revelation to the little girl, for, up to that time, she had been told that God was to be dreaded, and could be approached only through penance. The new light that came to her about God made her so glad that her mother asked the reason of her joy. She took from the pocket, Luther tells us, the little crumpled piece of paper with the unfinished sentence. Her mother read it and was perplexed. "He gave—what was it He gave?" For a moment the child was puzzled; then, as if a message from heaven had flashed upon her, she said, "I don't know; but if He loved us well enough to give us anything, we need not be afraid of Him."

There came wise men from the east, v. 1. The needle in the mariner's compass turns constantly to the North Pole, the buds in the spring feel their way out to the light and air, the flowers seek the sun. In like manner, the human soul is drawn as by a magnet to Christ, and can find true satisfaction only in Him. Does the soul love truth? He brings full and clear knowledge about God and duty and heaven. Does the soul admire goodness? From Him love radiates in every word and deed: He is kind and gentle as the dew and the rain; steadfast in His hatred and resistance of evil as the immovable rock. Does the soul long after purity? He is spotless as the driven snow; without stain like the ray of light; destroying evil like the flaming fire. A great procession of seeking souls, in every age, have followed the Wise Men to Him, and not one of these has been disappointed in Him.

We have seen...are come, v. 2. It is not enough that we should know about Jesus; we must come to Him, if we are to be saved by Him. We may be able to describe the growing wheat; to tell about all the processes of reaping and threshing and grinding by which the grain becomes flour; to enumerate every operation in the making of bread; but, unless we actually take the bread that is before us and eat it, we shall remain hungry. It is not otherwise in the great matter of our soul's salvation. By faith we must put the pronoun "my" before the blessed name of Jesus, saying, "He is my Jesus. All that He did, in coming into the world as a tiny, helpless Babe, in His pure and holy life, in His death of sacrifice on the cruel cross, in His rising from the dead and in His ascending to God's right hand, yea, all that He is now doing there as a Prince and Saviour, is for me." He gives us the right to say all this, and when we say it from the heart, all the blessings of His salvation are ours.

A Governor, v. 6. In the city of Rome stands a stately pillar, one hundred and thirty-two feet high, called Trajan's Column. It was erected in A.D. 114 by the Roman people in honor of Trajan who was Emperor from A.D. 98 to A.D. 117. Carvings on the surface of the column picture the Emperor coming back from his foreign

S. S. Lesson, December 26, 1909—Matthew 2:1-12. Commit to memory vs. 11, 12. Golden Text—And thou shalt call his name Jesus; for he shall save His people from their sins—Matthew 1:21.

conquests, leading in his train all nations, all languages, all customs. The summit of the column was originally crowned by a colossal statue of Trajan, which was afterwards replaced by one of St. Peter. The glories of the Roman Empire have long since passed away. But the kingdom founded and ruled by the King who was born in Bethlehem still remains and grows. Daily its bounds are being extended. The time will come when it shall embrace all the kingdoms of the earth. And each of us, by prayers and efforts and gifts may help to hasten the coming of that time.

They presented unto Him gifts, v. 11. Jesus does not need our gifts, but He wants them. Dr. Joseph Parker, the famous London preacher, once told how he was spending a holiday somewhere, and went with a child into the fields. She showed her devotion to him by running and gathering wild flowers in such quantities that it inconvenienced him to carry them. "Did I need them?" he asked. "No." "Did I want them?" "Yes." Jesus can carry on His work without our gifts. But He longs for these, because they express the love of our hearts to Him. Where that love is lacking, the gifts, though of princely value, are worthless in His eyes. Where love is, the smallest offering is precious to His heart.

## A CHRISTMAS SONG.

Thou Holy Child of Bethlehem,  
Who in a manger lay;  
We thank Thee for Thy wondrous love,  
And bless Thy name to-day.  
For children all in every clime  
Where Thy dear name is known,  
Rejoice in that great love of Thine,  
Which makes them all Thine own.

Immanuel! The Prince of Peace,  
We worship Thee, our King;  
And like the wise men from the East,  
Most precious gifts we bring.  
We come with loving, grateful hearts,  
We bow before Thy face,  
And whilst we give ourselves to Thee,  
Oh give to us Thy grace.

## A CHRISTMAS PRAYER.

Our Father in heaven, we thank Thee for that Saviour who was born as a little child among men on that welcome night on which the angels sang their anthem of peace and good will. Like the reverent worshippers, who laid their treasure at the feet of the Christ-child, we would lay the offering of our lives at the feet of our exalted Redeemer. We thank Thee that above all the din and clamor the music of the angel song is still heard, and that the spirit of the Christmas time is in the air. We would learn the deeper lesson of the Christmas message. We pray that our hearts may be so moved by the spirit of Christ that our lives may be one grand, sweet song of praise. May the Christmas joy not be ephemeral, but the abiding quality of our lives. Amen.

If you have a pleasant thought in your soul speak it out. Show the world that you are near of kin to Bethlehem and its angels.

There is one Bible for childhood and youth, maturity and age, poverty and wealth, ignorance and culture. It is a Book of Revelation and enfoldment, of letter and spirit, command and suggestion, history and literature. Whoever and wherever one may be, the same grand old Book, plain and fathomless ever new, is easily available and divinely efficacious for comfort and encouragement, inspiration and help. Praise the Lord for His abiding proclamation to each and all of His measureless love and matchless grace.—Rev. John M. McCahan.

## LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

Herod the Great—Was a man of magnificent physique, great personal strength and courage, extraordinary energy and vast capacity for leadership, but suspicious, relentless and cruel. His father, originally governor of Judea, was appointed procurator of Judea in B.C. 47, and soon afterwards made Herod governor of Galilee, where he distinguished himself by putting down the robbers by which that region was infested. After many reverses the Romans appointed him King of Judea in 40, but it took him three years to conquer it. He improved greatly the security of life and property in the country, rebuilt the temple, beautified many cities and did many beneficent acts. But the Jewish people always hated him because he was only half a Jew, the friend of Greek culture, and because of the ferocious severity with which he repressed every sign of disaffection. The latter part of his reign was embittered by the intrigues of his own family, and by the ruthless executions to which he felt himself impelled. He put to death his brother-in-law, his mother-in-law, his wife, the only human being he ever loved, and three of his sons, the oldest of whom he had named his successor, only five days before his own death. His name has passed into proverbial speech as one of the monsters of humanity.

## "OUR FATHER WHICH ART IN HEAVEN."

Extracts from a talk given to boys and girls by the Rev. James Wells: In the Lord's prayer all the relations in which you stand to God are found. In it you pray as—

1. A child: Our Father which art in Heaven.
2. A worshipper: Hallowed be Thy name.
3. A subject: Thy kingdom come.
4. A servant: Thy will be done in earth.
5. A beggar: Give us this day our daily bread.
6. A sinner: And forgive us our trespasses.
7. A sinner encircled by temptation and evil: And lead us not into temptation, but deliver us from evil.

Three pleas are added—

1. Do this, Lord, for it will help on Thy kingdom. Thine is the kingdom.
2. Do it, Lord, for Thou art able: Thine is the power.
3. Do it, Lord, for it shall be to Thy glory: Thine is the kingdom forever.—The Expository Times.

I can't help praising the Lord. As I go along the street, I lift up one foot, it seems to say "Glory"; and I lift up the other, and it seems to say "Amen"; and so they keep up like that all the time I am walking.—Billy Bray.

We set up monumental stones over the graves of our joys, but who thinks of erecting monuments of praise for sorrows received? We write four books of Lamentations and only one of Canticles, and are far more at home in wailing out a miserere than in chanting a te deum.—C. H. Spurgeon.

It is not the rare gifts the possessions of the few; it is not great wealth, great learning, great genius, or great power; it is not these things that make the possessors happy. It is health, it is friendship, it is love at home; it is the voices of children; it is sunshine, it is the blessings that are commonest at, out those that are rarest; it is the gifts that God has scattered everywhere.—G. H. Morrison.

**"A TURKEY FOR THE MINISTER."**

By Rev. G. H. Kennedy.

My Dear Boys and Girls.—One Christmas—it was the night before Christmas Eve—I was startled by a loud knock at my street door. A friend in the house answered the door and came into my room saying something that sounded very much like "A Turkey for the Minister." You can imagine my joy! I had once had a pair of pigeons sent me, and once a pheasant, but never anything larger. I immediately went to the door, and imagine my surprise when I discovered instead of "a Turkey for the Minister," it was a Minister from Turkey. He was selling fancy goods worked by Armenian ladies on behalf of the persecuted Christians in Armenia. And he persuaded me into spending with him as much money as would have bought a fatter turkey than was ever seen in any London market. And yet when all was over I was more pleased to be able to help the Minister from Turkey than if he had brought "a Turkey for the Minister." It also taught me these three things.

First not to expect too much, or one may be disappointed.

A lady at a large house said to the postman one Christmas morning,

"Are you the regular postman?"

"Yes! Mum."

"And in the afternoon?"

"Yes! Mum."

"Do you come in the morning?"

"Yes! Mum."

"And in the evening?"

"Yes! Mum."

"Then it must have been you who broke our bell!"

He did not get what he expected, and I think if we got what we deserved we should not get very much, for if we have not broken any bells, we have broken many promises, and a lot of other things.

Second, it is better to give than to receive.

That is something which boys and girls find it very hard to believe, but you try it and see for yourselves.

I often ask children, when it is getting near Christmas, what they would like Santa Claus to bring them, so that if I should meet him I could let him know. And one little girl last Christmas told me she would like a pony and trap, a doll, and a house and a garden. Fancy all that in a tiny stocking! I have often seen a tiny stocking in a garden, but I never saw a garden in a tiny stocking. I never heard whether Father Christmas brought them all, I think a pony and trap would be quite enough to get down the chimney. But if she got them all, they would not make her near so happy as doing something to please mother, or giving a little toy to some poorer child.

We are all apt to think too much of what we are likely to get at Christmas; now think for a moment what you are going to give.

Jesus gave us Himself, for as you all know, Christmas is His birthday; on Christmas Day, the very first Christmas Day, Jesus came from heaven to earth; He gave Himself for us; He lived down here to show us how to live; and by and by

"He died that we might be forgiven, He died to make us good, That we might go at last to heaven, Saved by His precious blood."

And the best birthday present we can give to Jesus is to give ourselves, and begin to love Him with all our hearts. Then we shall always want to be doing something for somebody, and we shall find it really is better to give than to receive. Just as I found that helping the persecuted Christians in Armenia gave me more pleasure than receiving twenty turkeys.

Third, this will help to make Christmas all the year round.

The best part of Christmas is not the Christmas food, though that is very nice if one does not have too much; and I am very fond of Christmas pudding, and baked chestnuts, and almonds and raisins, and figs, and

crystallised fruit; but the best part of Christmas is the Christmas feeling, and we can have that all the year round.

On Christmas Day everybody feels kind and good and generous, and that is the proper Christmas feeling; but if we have given ourselves to Jesus for a Christmas present, we shall feel like that every day.

Christmas all the year round! Would not that be grand? Then Christmas would never come again, for Christmas would never go away. And that is the best part of Christmas—when all the bon-bons have been cracked, and all the games have been played, and we go to bed tired out and wake up the next morning remembering that it is all over. No! it will not be all over then; only the Christmas food, and that would not be good for us every day, but the Christmas feeling would, and that will make Christmas all the year round.

The Word was made flesh and dwelt among us. No longer can we despise or despair of humanity. Motherhood, childhood, manhood are all redeemed to human thought. The angel message is important, but Christ is essential. Having him we have all things. The "movement of the world toward him is as instinctive as the movement of the hurt child to its mother." He holds all we need.

**THE GREAT TRAGEDY.**

The history of the world, morally viewed, is a tragedy. All the great tragedy of the world turns upon its guilt. Aeschylus, Shakespeare, Goethe, Ibsen, all tell it. The solution of the world, therefore, is what destroys its guilt. And nothing can destroy guilt but the very holiness that makes guilt. And that destruction is the work of Christ upon his cross, the Word of Life Eternal in your hands in your souls. The relevancy of the cross is not to a church, or a sect, or a creed, but to the total moral world in its actual, radical case. The moral world, I say, is the real world, the ever modern world. And the supreme problem of the moral world is sin. Its one need is to be forgiven. And nothing but holiness can forgive. Love can not. We are both forgiven and redeemed in Jesus Christ, and in him as crucified unto the world for the holiness of God and the sin of men.

The leading doctrine of much modern theology is the Fatherhood of God, so conceived of as to offer us a God, genial, benignant, patient, and too great in love to make so much as Paulinean do. Such a conception appeals to multitudes of people, but is it the faith once committed to the Church that has been its distinctive note and staying power in history? What would be the result of its universal acceptance?

It is easy to say that, above all things, we need a simple religion, and that this gospel of fatherly love is the simplest; that it speaks the language of the heart and the piety of our mother's knees, and that it is the order of faith that befits an age of democracy, when Christianity is straining every nerve to get at the untaught masses.

There are several things to be considered: 1. Is the test of a gospel the welcome it receives—the rapidity of its success? 2. Bear in mind that the situation of the soul is not a simple one. The moral difficulty of society is not that we are starved children—great babes in a wood. It is that we are sinful men in a sinful race. We are mutinous. It is not a pathetic situation that the preacher confronts so much as the tragic. The forgiveness of sin is the foundation and the genesis of Christianity, it is not an incident in it, nor in the Christian life. Not to know sin is not to know Christ. A remedy for such a situation which is merely simple is a pill for an earthquake, or a poultice for a cancer. The disease is mortal. Indeed, it is a diseased world, and a radical evil in human nature, with which we have to deal.—Dr. P. T. Forsyth.

**OUR RESPONSIBILITY OF H. AND F. MISSIONS.\***

Rev. James D. Jeffrey.

Magnificent topic, missions and our responsibility. Splendid chapter married to it, with Christ's authoritative command. These two are one. It is not home missions, nor foreign missions, but all-inclusive missions. We like Clement's description of the Christians of his day: "We plow our fields praising God, we sail our seas singing hymns." Not the same ones plowed the field that sated the ship, but both Christians. Not everyone goes abroad, not everyone stays at home, but all are one in Christ Jesus. He who is interested in foreign missions but not in home, is an one-armed man, and the converse is just as true. No man is interested in home missions who is not in foreign, for his circle is too small; and no man is interested in foreign, who is not in home. He has no circle, for there is no centre. The fire that burns the most intensely making the greatest heat, is the fire that is at white heat within. Let us look at the need, the opportunity, the command.

The need. The world needs Christ, your world and mine, the world of our town, county, state, country, the whole round globe. It does not know that its need is the Lord of the whole earth; it only knows it is needy. It thirsts, and we know where the water of life flows. If we tell them not of the supply, many shall lie down in sorrow, and we are to blame. Of one blood God hath made all men, and for all men Christ died, and He wills all men should be saved. The honor of our God is at stake and we must tell of His love.

The opportunity. The hour has come for the church to act. God is opening doors that were closed for ages. China's walls are falling; Corea's are down; the key to the open gates of Japan has been thrown away; waving hand bids us enter Turkey, where the unspeakable Sultan has been sent into seclusion; Persia, over it, like David, we cast our shoe, claiming it for Christ; the world is changing and the men of the church arising. Too long have we been like Hercules spinning while the women Deborah-like have fought God's battles. The cry is, "the world evangelized in this generation." It is more than a cry, it must be done. It is not a passing gleam of interest, but souls on fire for God.

The command. Who gives it? Christ. Now for unquestioning obedience. He who falls is what? Will we talk of Benedict Arnold, and his kind? We have not time! Christ saith: "Go!" And so we shall, or He will say, "Why call ye Me Lord?" The command is the power. We sometimes think we are doing hard work, when we are only doing our work hard. It must be—"I ought to do it," for it is right to obey; "I can do it," for He gives the power; "I will do it," and God's will be done. We shall not be as men with wills drained out of us, but rather as those whose wills centre on the will of God. Missions! our heart's thought is in it; the question: "Lord, what wilt thou have Me to do?"

**DAILY BIBLE READINGS.**

- Mon.—A missionary kingdom (Neh. 8: 20-23.)  
 Tues.—The church the world's Good Samaritan (Luke 10: 25-37).  
 Wed.—Missionary commands (Psa. 119: 2-8).  
 Thur.—A serious task (Ezek. 3: 16-21).  
 Fri.—No shirking (Jorah 1: 3; 3: 1-4).  
 Sat.—The imperative Go (1 Cor. 9: 16; Matt. 9: 35-38).

Tell of some that gave all to God. Show from Matthew 25 that giving to man is giving to God. What have I that I may give. What have I that I may give?

\*Topic for Sunday, Dec. 26.—Our Responsibility for Home and Foreign Missions. Matt. 28: 16-20.



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C. BLACKETT ROBINSON,

Manager and Editor

OTTAWA, WEDNESDAY, DEC. 22, 1909

A suitable memento of the Canadian National Missionary Congress, held in Toronto last year, has been prepared by Mr. Herbert Caskey, Secretary of the Laymen's Missionary Movement in Canada. The addresses and reports of committees are published in a volume entitled Canada's Missionary Congress.

"The Fallacy of the Elder Brother," reprinted in THE LIVING AGE for December 11 from The Nineteenth Century, is a discourse for schoolmasters which will be most cheering to educators who feel that sentiment has somewhat overridden sound sense in directing the relations between teachers and taught.

Dr. Grenfell is said to have lost all confidence in Dr. Cook's story of having reached the Pole. He knows the Arctic explorer well, and at first believed his story, but has been compelled to change his mind. His opinion is that Dr. Cook is the victim of an hallucination and that he imagines he had reached the Pole.

The Hon. Mr. Hannu declares that all Ontario hotel-keepers must provide accommodation equal to the rates they charge. He thinks there should be a good profit in the hotel business itself, and there should be no necessity of depending upon the receipts of the bar. The Canadian Guardian fears if he talks this way some of our good hotel-keepers will imagine that he has been inoculated with the temperance virus.

Go home for Christmas, young man. Warm the hearts and brighten the house of the father and mother who toiled for you so long by carrying to them the freshness and brimming interests of the big world where you now live and work. And ye fathers and mothers, have home dinners and home parties for your children. Don't let the young people have to go elsewhere for a "good time." Christmas is the real "home feast." No other kind of a Christmas is so good as a home Christmas.

## CHRISTMAS.

The world which this week commemorates the birth of Christ is transformed in intelligence. Christ is the light of the world. His followers, under His command, "Go, teach all nations," learned to plant the school by the side of the church and to welcome the children of all classes within its doors, until the privileges of a useful education have become the common property of men of all conditions. Useful knowledge has been supplied under the influence of the Gospel as never before. The secrets of nature have been discovered; speculation has been displaced by facts and principles deduced from them, and true knowledge, such knowledge as was never before possessed, runs to and fro upon the earth.

The world under the Gospel of Christ has also become a liberated world. Despotism and tyranny have been supplanted by representative governments, chosen by the people. The will of one man, of an oligarchy, an aristocracy, has been displaced by constitutions and laws framed by agents selected by all the people. Serfdom has been banished from civilized nations and is in progress of extinction. Individual responsibility is more and more acknowledged; and the right of a man to be his own master so far as the rights of all other men will allow, and to reap the fruit of his labor, in order that he may discharge individual responsibility, is more and more recognized. The sentence has gone forth: "One is your Master, even Christ, and all ye are brethren," and is extending its sway.

By the rule of Jesus Christ the world is a better world in every way. It is a world of homes, homes of such comfort and wholesome enjoyment as the world of eighteen hundred years ago did not and could not imagine. In these homes by old and young the birth of the Christ will be celebrated with thankful joy. The children will learn to love Him the world over, until He will be acknowledged everywhere as "Christ the Lord," and the foretaste and earnest of the heavenly kingdom be enjoyed by an innumerable multitude.

The "Listener," in the British Weekly, makes an announcement that will be very gratifying to many friends on this side of the Atlantic: "I hear that Dr. Monro Gibson contemplates a visit to America and Canada, where he has many old friends. He was minister of Erskine Church, Montreal, as colleague to Dr. William Taylor, from 1864 to 1874, and for the following six years he was minister of the Second Presbyterian Church, Chicago. Dr. Gibson's health, I am glad to learn, has greatly improved and he is taking his usual pulpit duty." Dr. Gibson fills so large a place in the religious life of London that it would be hopeless to expect him to return to Canada permanently. But he will be warmly welcomed everywhere during his coming visit.

From the Upper Canada Tract Society we have received two very attractive booklets, entitled, "The Master's Friendships," by J. R. Miller, D. D., and "Legend of Bethlehem," by David Smith, D.D. They are both published at 30 cents, and will make choice holiday gifts.

## FRENCH EVANGELIZATION.

At the last meeting of Montreal Presbytery, Rev. Dr. Anarson, of Joliette, presented the report on French evangelization. He said that a work like this one must not be judged by the number of conversions that are reported from time to time. To form a somewhat accurate idea of the results obtained it would be necessary to go back some fifty years. At that time French Protestantism had no existence, the few who professed the faith of the gospel were persecuted, insulted and despised. Now, the French Protestant Church of Canada is recognized, the French press speaks of its pastors and people with respect and sometimes admiration. A spirit of liberality is manifesting itself everywhere, and the relations between French Roman Catholics and Protestants are becoming more and more cordial. The priests cannot prevent the people from attending Protestant gatherings, they cannot keep the children from our schools, where they learn to know their Protestant neighbors, love and respect them. These results are in a large measure due to the religious and educative work of our various missionary societies.

The report stated that the three French mission schools in Montreal were doing excellent work. The Italian mission property has been sold, and all expenses paid, and there remains a good balance to purchase a lot. Permission was sought from the Presbytery to purchase a lot in the northern part of the city where a building has been rented temporarily for a school. There are some thirty-five children in attendance, and the Rev. M. Riviere has also opened a night school, with an attendance of over thirty.

The convener reported that the school and chapel at St. Gabriel de Brandon were nearing completion, and would cost about a thousand dollars. He had secured eight hundred dollars of that amount, and would be thankful if friends would furnish the balance, so that the church might be opened free from debt.

The following recommendations, on motion of Dr. Amaron, were adopted:

1. That pastors and superintendents of the Sabbath schools within the bounds of this Presbytery, which are not contributing to the Pointe aux Trembles institutions be requested to urge upon these schools the claims of this great educational work, with the view of securing from them a half or whole scholarship of fifty dollars.

2. That this Presbytery authorize the purchase of a suitable lot for the Italian mission, whenever a favorable opportunity presents itself for so doing.

3. That a grant of ten dollars be made to the St. Gabriel Mission school.

4. That this Presbytery commend anew the work of the Board of French Evangelization to the attention and liberality of the churches, convinced as it is, that at no period in the history of our country has the necessity for this missionary enterprise been more urgently felt.

The Temple. By Lyman Abbott. Toronto: The Macmillan Co. of Canada. Price \$1.25 net. "A book of the truest devotional spirit, and at the same time full of the most valuable and sane counsel on the practical Christian life, is Dr. Lyman Abbott's 'The Temple.' It is a book on daily life and needs, conceiving the human body as the temple of God and of the soul, and therefore treating on the care of the physical life as it affects the life of the spirit. Thus there are, for example, chapters on 'The Eye,' 'The Ear,' and 'Tongue.' In them Dr. Abbott considers what we should see and speak and to what we should listen in order to develop and nourish the best that is in us."



## A HISTORIC CHURCH.

The centennial anniversary of the founding of St. Andrew's church, Quebec, was solemnly and fittingly commemorated on the 12th inst. in that church at morning and evening services, which were attended by large congregations. Rev. Dr. Milligan, of Toronto, was the preacher on the occasion; and choice music was rendered by a strong choir. Rev. A. T. Love, B.A., who at the same time celebrated his twenty-fifth anniversary as pastor of the congregation, took part in the interesting services.

St. Andrew's church, Quebec, is one of the oldest in Canada, for although the building which bears that name dates only from 1810—divine services according to the Presbyterian form of faith were held in Quebec from the year of the Conquest. These services were first conducted by the Rev. Robert Macpherson, the brave chaplain of the Fraser Highlanders—that regiment so highly distinguished both at the Siege of Louisbourg and at the Battle of the Plains of Abraham in 1759.

The Rev. George Henry, a military chaplain, said to have been present at the taking of Quebec, was the first regular pastor of this congregation, beginning his duties in 1766. He died on 6th July, 1795, in the 86th year of his age. Then in succession the pulpit was filled by Rev. Alexander Spark and Dr. Harkness.

In April, 1836, the Rev. John Cook succeeded Dr. Harkness, having been ordained by the Presbytery of Dumbarton on the Christmas Day preceding. Like his predecessor, he was a native of Sanquhar, a village in Dumfriesshire, the district which gave Carlyle to Scotland and to the world. Dr. Cook was born in 1805.

With a mental and moral outfit from a Scottish home training, he went first to the University of Glasgow, and afterwards to that of Edinburgh, where he received his professional training under the famous Dr. Chalmers. At college he was the contemporary of Dr. Chandilsh, Principal Campbell, Professor MacDougall, and others, who made their mark in Scotland, and on all points was considered their equal. From his first entrance into the ecclesiastical arena Dr. Cook was accorded a leading position. Two years after his settlement in Quebec he was chosen moderator of the Presbyterian Church in Canada, in connection with the Church of Scotland, the highest position in the gift of his brethren, and for nearly half a century no voice was more influential than his in the discussion of all matters affecting Presbyterianism.

During the course of a long and useful life many important positions were filled by Dr. Cook—Chancellor of Queen's University, Kingston; member of the Corporation of McGill University, Montreal; member of the Council of Public Instruction of the Province of Quebec, and Principal of Morrin College from 1862 until the time of his death—the crowning honor being his election in 1875 to the dignified office of moderator of the Presbyterian Church of Canada. After his retirement from the pastorate of St. Andrew's church until his decease, Dr. Cook held the office of Pastor Emeritus, and the relationship between the aged incumbent and his successor was of the most pleasant and sympathetic character. Dr. Cook passed away on the 31st March, 1892—reposed and beloved.

The Rev. Andrew Tannahill Love, B. A., a native of Dunlop in Ayrshire,

Scotland, was called to the pastorate of St. Andrew's church in 1884, and was inducted on the 18th December of that year. Mr. Love is a graduate of Queen's University, Kingston, and took his Divinity Course at Glasgow University. He was ordained in the Barony church of that city, by the Presbytery of Glasgow in May, 1881. During his last year in divinity he received a call to the pastorate of St. Stephen, New Brunswick, where he was inducted in the month of June of the same year, and continued there until his removal to Quebec. His ministry in St. Andrew's has been highly successful and he continues to gather around him a large and influential congregation, who contribute, not merely to their local needs, but also largely of their means for missionary education and benevolent work. Mr. Love is a member of the Provincial Council of Public Instruction and is much interested in educational work generally.

## THE FUTURE OF QUEEN'S.

Sub-committees have been appointed by the trustees of Queen's University and by the moderator of the General Assembly of the Presbyterian Church to frame a plan regarding the future character, management and maintenance of the university, especially with regard to the facilities of arts and theology, in the event of the separation from the church. The commission of the General Assembly when it met the trustees here last October, felt that it must have fuller information, and suggested the appointment of a sub-committee for that purpose. The trustees met last night and named the following committee: The Chancellor, Sir Sandford Fleming, Ottawa; the chairman, Hon. James MacLennan, Toronto; Principal Gordon, Rev. Dr. Herdridge and Prof. Short, of Ottawa.

The moderator of the General Assembly, Rev. Dr. Lyle, of Hamilton, has named the following sub-committee to represent the commission. The moderator: Rev. Dr. Ramsay, Ottawa; Rev. D. W. Best Beaverton; Hamilton Cassels, K.C., Toronto; Edward Brown, Portage la Prairie.

These committees will report back to the commission, probably next April, in connection with convocation and the commission after consulting with the trustees will prepare a report to be presented to the General Assembly next June.

Labrador, The Country and The People, by Wilfred T. Grenfell, C.M.G., M.R.C.S., M.D. (Oxon) and Others. Toronto: The Macmillan Company, Limited, of Canada. Ottawa: James Hope and Sons, and James Ogilvy. 497 pp. Price, \$2.25 net. This is a wonderfully readable book, and every one who has heard Dr. Grenfell lecture on his work along the storm-swept shores of Labrador will be desirous to read the printed pages in which he tells the story of the people to whom he has devoted his life. A fuller notice will appear later.

"Authority in Religion," by Rev. J. H. Leckie, Toronto; William Briggs; Edinburgh: T. and T. Clark. In the preface the author says: "The purpose of this book is not so much dogmatic is suggestive. It does, however, endeavor to present a systematic treatment of its theme. Its argument is mediating and conservative. It attempts to show that the theory which traces Authority in Religion to the direct universal communion of God with man involves recognition of the great 'objective' forms in which Authority presents itself as a fact of history, and of experience. . . . The enduring claim of our Sacred Writings to be held in peculiar reverence is that they are Record of Revelation and the classical Literature of Faith. Their sanction is the divine Voices whose message they contain." Writing in the lines above indicated, Mr. Leckie has produced a book which should have many readers at the present time.

## NOTES ON NEW BOOKS.

A second edition of Mr. Byron Nicholson's interesting book, "In Old Quebec," is being issued.

"The Return of the Angels, by Rev. G. H. Morrison, M.A. Toronto: Upper Canada Tract Society, London: Hodder and Stoughton. \$1.35 net. All the qualities which made The Wings of the Morning—noticed in these columns about a year ago—so popular, re-appear in the volume before us. The subjects of the sermons are not theological but practical, not recitative, but of common experience. No one can read such sermons without being benefited and encouraged.

The Ethic of Jesus. By Rev. James Stalker, D.D. Cloth. 8vo. \$1.75. Toronto: The Upper Canada Tract Society, London: Hodder & Stoughton. This is the great work on which Dr. Stalker has been engaged for years and into which he has put his matured thought in his study of the Synoptic Gospels. It treats of Jesus' teachings as to the whole range of right and wrong, of sin and virtue, and of the kingdom of God on earth. The author has made an exhaustive study of all Christ's ethical teachings and he introduces it into his work and presents it to his readers. The book is profoundly thoughtful, reverent in spirit and conspicuous in its scholarly research and attention to the subject in hand.

The Foreigner. A Tale of Saskatchewan, by Ralph Connor. London: Hodder & Stoughton. Toronto: The Upper Canada Tract Society. \$1.10 net. This is one of Ralph Connor's characteristic stories of the Canadian Northwest, but it deals with a different type of people and with different conditions from those entering into his previous books. He takes us this time, not into the lumber camps or among the ranches, but into a foreign settlement of Winnipeg before that city had grown to its present proportions. The story is full of incident and color, the action is swift and at times exciting, the descriptions of life in the foreign settlement are realistic, the characters are well drawn and varied, from the scoundrel, Rosenblatt, to the gentle Mrs. French, the big-hearted, athletic physician, Dr. Wright, and the lovable minister, Mr. Brown. As in all of Ralph Connor's stories, the moral tone is high and the distinctively religious note is strong. It is, in fact, to religious impulses and inspirations that the characters in which interest chiefly centres work their way to triumph not only over outward circumstances but over their own spirits." It is a fine strong, wholesome story that will add to the fame of the gifted author.

There were 19,738 deaths in India last year from snake bites, though this is nearly two thousand less than the year before. The superstition that makes the snake a sacred animal accounts for a great number of these deaths. There were over two thousand people killed by wild animals within the same period.

At the national elections just held in Norway the women, for the first time in the history of the country, were allowed to vote for members of Parliament. The innovation seems to have caused little excitement, the men and women going to the polls together quietly and harmoniously. We are told that considerable delay was caused in the polling of the vote by the fact that many of the fashionably-dressed women could not find room for themselves in the little apartments in which the ballots were marked. They had to remove their hats before they could get in. If the introduction of woman suffrage into Canada would make any substantial reduction in the size of women's hats most men would give it hearty welcome just now, remarks the Christian Guardian.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## THE DISPOSAL OF MADGE.

By Emily A. McTurk.

"How beautiful, miss, to have a clergy for a pa!"

The girl to whom the words were addressed looked puzzled for a moment, then gave a hard little laugh.

"Oh, you mean how nice to be a minister's daughter. Well—er—I suppose it is for some things. But I must be getting home, Mrs. Rogers. I hope you will have a happy Christmas and enjoy the pudding mother sent. Good-bye." And Madge Gilbert stepped daintily off the snowy step, and began the trudge back to the manse.

She was a bright girl, but to-day—even though it was Christmas Eve—a frown puckered her brow, and her mouth dropped discontentedly.

"Nice, indeed," she muttered, "to be a minister's daughter, at the beck and call of everyone. Carrying brown paper parcels about like an errand-boy! No wonder people who drive in their carriages can't notice one!"

It was not like Madge to make uncharitable remarks, but perhaps the intense cold had frozen the milk of human kindness that usually ran in her veins. And again she thought bitterly of the smart brougham that had passed her an hour before. The girl inside it, Edith Wynyard, the only daughter of the richest member of Mr. Gilbert's congregation, had not been alone. Seated beside her was the Reverend Lionel Manston, the young and popular minister of the circuit; and so engrossed had the two apparently been in one another that Madge, with her bundles of Christmas cheer, had been passed unobserved.

"No doubt they have asked him to spend Christmas with them," she thought, "and, of course, he thinks the Hall will be a livelier place than our poor manse. Anyway, they are welcome to him. Perhaps Edith Wynyard would like to try a change and have a 'clergy for a husband,' seeing she has been blessed with a wealthy stockholder for a pa."

Poor Madge! The "black dog" was on her back with a vengeance. "I loathe the changeable people," she thought, "and Mr. Manston asked mother if he might come to us for a few days at Christmas, and he actually offered to help me with the distribution of gifts, and now he is off with Miss Wynyard—shows how much reliance one can place on his promises!"

Then Madge's thoughts took another turn, and unconsciously she put her hand to her coat pocket, in which lay a thick letter. Some of it she knew by heart—"And now, my dear niece, I come to the real object of my writing; it is to urge you once more to come to us in London. I do not wish to cast any reflection on your parents, but I always felt when your mother married that she made a mistake—fancy throwing herself away on a poor minister! Of course I must admit she has seemed happy enough; but your uncle and I both feel that you ought to be rescued from such a life. A bright girl was not intended to be brought up in an atmosphere of prayer meetings and poutices, soup kitchens and sick-visiting. Come to us, and we will give you every advantage that money can command. I have written your parents by this same post."

Madge sighed. She did not know that she particularly desired to go to her rich relations, but at any rate it was nice to be wanted.

Arrived at the manse, she quietly entered, and stood in the hall removing her coat. No one had heard her come in; and still wearing the pre-occupied, miserable look, she sat down on the bottom stair to take off her snowy boots. The study door was unlatched, and through the chink she could see her father and mother sitting together

beside the fire. There was a murmur of voices, but Madge could not catch any words, until her father suddenly stood up and said, as he turned to light the gas:

"Yes, dear, I can only say again that in this case I shall willingly give Madge up."

Madge started, and for a moment stood quite still, then crept quietly up to her own room. So they had had her aunt's letter, and already decided that they would be glad to get rid of her! Did no one want her? she wondered bitterly, as she cowered down by the little fire—a Christmas luxury—in the grate.

At teatime Madge was quiet and unlike herself. Her mother cast several anxious glances at her; but as two country friends had dropped in, there was no opportunity for intimate conversation. Mr. Manston had not come, neither was his name mentioned.

Afterwards the girl slipped away and wrote a long letter. Part of it ran, "After thinking well over your kind offer, dear auntie, I have decided to accept it. I used to be quite happy at home, but somehow lately I am not satisfied; things seem all wrong. I shall do my best, but it was only the last four hours. It will be quite a relief to get away from this narrow world, where one only sees 'chapel folks,' with their small, self-centred ideas." She blushed a little shamefacedly, as she wrote this last sentence, and hastily finished and sealed the letter.

"Why, Madge," cried Mrs. Gilbert, as she saw her daughter come downstairs, wearing her out-door clothes, "surely you are not going out again! I want you for a cosy chat!"

"I'm only going to post a letter, mother," Madge answered, "and then I will come in and go to bed—I'm tired."

Being a wise mother, Mrs. Gilbert said nothing; but as she closed the door after the girl, she murmured, "I don't understand the child to-day; she puzzles me." Could Mrs. Gilbert have seen through the closed door she might have discovered the solution of the puzzle. At the gate Madge almost collided with a tall figure.

"Why, Miss Madge," he cried, "this is luck! I was thinking of you."

"Good evening, Mr. Manston," primly replied Madge. "I think you will find father in his study."

"But I don't want to find him anywhere at the present moment. I want you. Where are you going?"

"To post," murmured Madge.

"Then I'll walk with you."

"But, Mr. Manston, there is no need. I can quite well go alone; in fact, I prefer it."

The tall young minister bent and looked anxiously at the face of the girl beside him. It was white and sad.

"What is the matter, Miss Madge?" he asked. "What has changed you like this?"

But the girl took no notice of the personal question. "I think it is going to freeze," she said stiffly, looking at the starlit sky.

"And I think there is a frost already—it's chilly enough, anyway," said the Rev. Lionel emphatically, looking meaningfully at her.

"Did you have a nice drive this afternoon?" asked Madge, with distant politeness.

The young man started, then gave another keen glance at the girl, and smiled a satisfied little smile as a light broke over his face.

"No, it was anything but that. There is trouble up at the Hall—Mr. Wynyard's wild young son has left home suddenly. Miss Wynyard and I drove to the junction to try to stop him, but we missed him. But I did not come to talk about them—I want to talk to you, Madge. It is Christmas time, a time of 'goodwill to men,' remember—and, I want you to be kind to

me. I love you, and I want you to give me a happy Christmas by promising to marry me. Will you, Madge?"

For a moment the girl stood still; then with a quick breath that was almost a sob, she cried, "Oh, Mr. Manston, I've been so jealous and horrid; if you only knew you would hate me instead of—"

"Of loving you, dear, with my whole heart and soul. But here is the pillar-box—post your letter, sweetheart, and then we will go home."

But Madge did not produce the letter. "I would rather not post it now," she said, and then impulsively she turned to the man at her side and poured out all the story of her miserable afternoon.

It did not produce the impression she had expected, for Lionel laughed cheerily. "Forget it all, dear," he said, "and make up your mind to be happy as a poor minister's wife. I spoke to your father this morning, and he is willing to give you to me."

Madge was too excited to sleep that night, but somewhere about twelve o'clock she must have dozed, for as the Christmas chimes rang out, for as she heard her say, "A clergy for a pa. A clergy for a pa." And then the rhythm changed, and the last thing Madge remembered was the chiming of the bells. "A clergy for a husband, a clergy for a husband."

## RESPECT FOR PARENTS.

If children could realize but a small portion of the anxiety their parents feel on their account, they would pay far better respect to the parental wishes. A good child, and one in whom confidence can be placed, is the one who does not allow himself to disobey his parents, nor do anything when his parents are absent, that he has reason to believe they would disapprove were they present. The good advice of parents is often engraved on the heart of a child, that after years of care and toil do not efface it; and in the hour of temptation the thought of a parent has been the salvation of a child, though the parent may be sleeping in the grave, and the ocean may roll between that sacred spot and the tempted child. A small token of parental affection, borne about the person, especially a parent's likeness, would frequently prove a talisman for good. A Polish prince was accustomed to carry the picture of his father always in his bosom, and on any particular occasion he would look upon it and say, "Let me do nothing unbecoming so excellent a father." Such respect for a father or mother is one of the best traits in the character of a son or daughter. "Honor thy father and thy mother that it may be well with thee, is the first commandment with promise," says the Sacred Book, and happy is the child who acts accordingly.

There is a real demand for righteousness in the hearts of the rank and file in our country. Some day it will make itself heard and felt. Until then let us pray.

Blessed is he who, following Christ into Gethsemane, followed Him out of it by the same door; the door of a supreme concentration to his Father's will; the door of a prayer which seeks not change the divine will to the human, but the human to the divine will.

The Bible should be studied as a guide book for evangelism. Personal evangelism is one of the most effective of God's ways to win the world to himself. Too often the Bible is studied solely for our own personal comfort or help. It should be studied with the purpose of making it a power for evangelizing others.

## MISS CRAVEN'S CHRISTMAS STOCKING.

By L. Tyack.

It was two days before Christmas and Miss Craven sat by the fire in her drawing-room.

Christmas made no difference to her. She had ceased to observe it except by attending the morning service. There were no signs of festivity in the large, dull house, no stir in the kitchen, no holly or mistletoe or Christmas guests; all was just as usual, and the quietness so intense that the ticking of the old clock in the hall could be distinctly heard.

The drawing-room was old-fashioned, but not homely. The well-preserved furniture, arranged so stiffly, the old engravings on the walls, annuals and books of beauty in their faded gay covers did not look like old friends as such things often do; they were just old furnishings, and nothing more. And the elderly woman in the black silk gown who sat by the fire was just as plain and dull as all the rest.

Half an hour before she had gone to the window to get a better light to pick up a dropped stitch in her knitting, and all unconsciously had gathered up the dropped threads of her life.

She rarely looked out of the window. She had been taught in her youth that it was vulgar, and she considered it a waste of time, but her eyes had been drawn by the cheery, dancing firelight that gleamed from the window of the small house opposite where the minister lived, and shone into the early twilight of the quiet street.

He was not her minister, she only knew him by sight, but she stood and watched the children as they flitted to and fro in the little room. One of the younger ones climbed into the window seat, a tall girl stood behind and softly pulled the curly hair; suddenly a large cushion, flung from the other side of the room, came plump against them, and Miss Craven fancied she could hear their merry screams as they chased the offender round and round.

Then someone lit the gas, the tall girl drew down the blind, and with a sigh Miss Craven went back to her seat.

But she was no longer in the big, dull room. She was sitting on a stool in the homely parlor of a saabby country manse, watching her father put holly and mistletoe over the pictures.

Then with her hand in his she went down the snowy path to the garden gate to meet her schoolboy brothers, who came running, rosy and noisy, from the coach. She saw herself, a little bright-eyed girl, wrapped warmly in a scarlet shawl over her white pinafore; the big brother tossed her up to his shoulder, the younger ones threw snowballs at her—she could feel the cold trickle down her neck. She hung up her stocking; she heard the voices of the carol singers sounding clearly through the frosty air, she felt her mother's good night kiss, and a great longing came into her lonely heart for one hour of the love and joy that had been hers.

She had fancied that the peaceful monotony of her life meant happiness, but now—

"Backward, then backward, O Time, in your flight,  
Make me a child again, just for to-night," she cried; and then her old servant came in and lit the lamp, and drew down the blinds in the quiet way her mistress liked, and her wish she brought in the tea, and the visions fled, leaving an empty ache behind them.

It was the next morning that Noel and Christopher Garth, the minister's twins, who had come as a Christmas gift nine years before, sat in the window seat and looked across at Miss Craven's house.

Christopher was busy with a pencil and paper. "I am writing my wishes for Santa Claus," he said. "Shall I put a bicycle or a camera?"

"I should put a motor-car if I were you," said Edna, who was busy with some mysterious work by the fire, "you are just as likely to get it."

## WHEN CHRISTMAS COMES.

By Margaret E. Sangster.

When Christmas comes with mirth and cheer,

To clasp the circlet of the year,  
Then forth we go for holly and pine,  
Our wreaths of evergreen to twine;  
Then swift we trip across the snow,  
To find the gleaming mistletoe,  
And straight and tall and branching free,

We haste to choose the Christmas-tree

When Christmas comes, for mother and Kate,

All sorts of sweet surprises wait;  
And little fingers thrill with joy  
As pretty gifts their skill employ.  
When Christmas comes each tries her best,

To make it beautiful for the rest,  
And no one thinks of selfish ease,  
But seeks his neighbor to serve and please.

When Christmas comes, there is none so poor

He will turn the beggar from his door;  
When Christmas comes the rich and great

Search out their brothers of low estate,  
And the sleigh-bells ring, the church-bells chime,

The children sing in the merry time,  
And smiles and greetings leap to lips,  
That long were set in grief's eclipse,  
For angels of comfort come and go,  
Within the Yule Log's radiant glow.

When Christmas comes, I think again,  
Heaven stoops to wish good-will to men,

And God, who loves this earth of ours,  
With love once more the whole earth dowers;

And the Babe who slept on Mary's knee,  
Once more brings peace to you and me;  
And storms may beat, and winds be wild,

But the lowly mother, the Holy Child,  
As in the manger, charm us yet,  
All strife and evil our souls forget.

And each believing worshipper  
Erings gold and frankincense and myrrh,

And the tongues of hate are hushed  
and dumb,

When again the Christmas angels come.

"Santa Claus always gives me and Noel some of what we ask for," asserted Christopher; "he likes us 'cause we're Christmas children."

"I hope he'll bring me one fairy book," said Noel, and Edna smiled as she thought of the volume of Hans Andersen which had been bought from the sixpenny box outside the bookshop in the High Street, cleverly mended by Randall, and now had Noel's name in it, surrounded by a wreath of holly Janet had painted.

"I wonder if Santa Claus brings Miss Craven what she wishes for," said Noel suddenly.

"She never has no presents," answered Christopher, "and the postman doesn't bring her nothing but bills."

"Not really, truly, Chris; how do you know?"

"Oh Deborah told Martha. She said you wouldn't know it was Christmas over there, and just mutton chops and sago pudding for dinner."

Noel looked across at the big house with sorrowful eyes.

"Santa Claus must have forgotten her 'cause she's so old, and there's no children to remember him," she said. "Can't we tell him about her, Kit?"

"There isn't any Santa Claus really," answered Christopher, "and you know it. Father and mother are him."

"Yes," Noel sighed; she did know it, but she tried hard to forget, and clung to the dear old fairy fancy.

"Kit," she whispered, "let us be Santa Claus for her and fill a stocking."

"She doesn't hang up a stocking," objected Kit, "and if she did we couldn't get into her bedroom."

"No," Noel considered for a minute. "We must hang it on her front door," she said. "We will do it just

before we go to bed, and tie a label to it."

Up in the play-room that afternoon one of Randall's knickerbocker stockings was filled after much discussion. Kit insisted on putting an orange in first because it filled the toe so nicely. Two "quite clean" Christmas cards from last year went next, then a favorite calendar which, as Noel said, would be quite useful for a week. Kit contributed a chocolate box in which most of the bottom layer was left, and Noel added a china puppy.

"He is so sweet, she must like him," she said, kissing her treasure and thrusting it in. "Now, Kit, what else?"

Kit dropped in three glass marbles with a sigh, for they were very dear to him, and then Noel decided that a book was needed to make all complete, so she selected a little old drab volume from her own shelf.

"She can't help loving that, it is one of my darlingest books. Now, Kit, that sprig of holly shall stick out at the top to look cheerful and Christ-massy, and I think it is a quite nice stocking."

They tied it round carefully and fastened on the label, on which Kit had written:

"Miss Crayven. From Santa Claus. Sorry he forgett so long."

Just before seven o'clock that evening Christopher slipped across the street and tied the stocking to Miss Craven's knocker. Noel watched him from the door, and they went to bed almost too excited to hang up their own.

Deborah found the stocking when she took in the milk next morning. She read the label and took it upstairs with Miss Craven's hot water.

It lay on the bed unnoticed for a time, then Miss Craven sat up and saw the brown, bulging stocking lying across her feet. Had her dreams come true? Was she a child again? Slowly, one by one, she took out the things—the cards, the calendar, the chocolate-box she gently laid aside; the gay glass marbles she held until a mist of tears ran their colors into confusion; the puppy made her smile, but the little drab book brought a faint pink to her faded cheek and a glad light to her eyes.

"Anna Ross!" she murmured, "my dear little 'Anna Ross'!" How many years was it since a little drab book just like that had come out of a stocking, and the same pictures had delighted her eyes? For Noel's was no modern reprint, but had come to her through two generations.

"I don't know where that stocking came from, ma'am," said Deborah when she brought in the breakfast; "it was tied on the knocker. I expect it's a joke of them children over the way."

Miss Craven said nothing but a china puppy and three marbles were on the mantelpiece, a sprig of holly adorned the clock, and she read "Anna Ross" while she ate her breakfast.

It was evening when two little visitors came in.

"Please, mother says perhaps it was rather rude to tie a stocking to your door. Did you mind?"

Noel's voice was very sweet, her hair was like sunshine.

Miss Craven smiled. "Can it be rude to give a present to a friend?" she said.

Kit's eyes shone.

"Are we your friends?" he asked.

"And they sealed with kisses a bond that brought daily sunshine to a lonely life."

The aim of conduct, as Jesus conceived it, is not abstract saintliness, but full, rich, useful life. We are not here to spend our efforts in cultivating and nursing some deep, hidden thing called virtue. We shall have life, and have it abundantly, by doing the will of God in our plain, ordinary situation.—Charles R. Brown.

Praise is well, compliment is well, but affection is the final and most precious reward that any man can win, whether by character or achievement.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

The induction of Rev. James Little, B.A., as minister of St. Paul's church, will take place on the evening of Thursday, 6th January at 8 o'clock. The moderator of Ottawa Presbytery, Rev. P. W. Anderson, B.A., will preside and induct; Rev. J. F. McFarland M.A., the recently settled minister of Zion Church, Hull, will preach; Rev. Dr. Armstrong will address the minister; and Rev. Dr. Ramsay the people.

On last Sunday a strong deputation in the interest of Moral Reform appeared in several Ottawa pulpits. The speakers who were heard were: Rev. J. G. Shearer, D.D., Secretary of the Social and Moral Reform League of the Presbyterian Church; Rev. Prof. Pidgeon, D.D., Westminster Hall, Vancouver; Rev. Dr. Chown, Secretary Methodist Social and Moral Reform League; and Rev. H. S. Magee, Toronto. The churches visited were St. Andrew's, Knox, Bank street Presbyterian, Stewarton, Dominion, Methodist, McLeod Street Methodist, Eastern Methodist and Bell Street Methodist.

In a happy address, Hon. Chas. Macell, Speaker of the House of Commons, dealt with "Some Points in Canadian History" before a large audience in the lecture hall of St. Andrew's Church. In conclusion, Mr. Macell said: "Let the past bury its dead. We are proud of the races we come from, we are sons of the first nations of the world. We have for a mission to carry into effect the greatest triumphs of each: Britain in commerce, navigation, popular government, civil and religious liberty; France in literature, arts and sciences. We stand as a band of brothers prepared to live and die for this country." Rev. Dr. Herridge, the chairman, in conveying the thanks of the audience to the lecturer, stated that Mr. Macell had treated his subject in a very catholic way, and he assured him that not one word he had said in praise of the Roman Catholic Church of Quebec would find dissent with the audience.

Those who heard Dr. Pidgeon in St. Andrew's and Bank Street were delighted with his vigorous presentation of the case for Moral Reform. He found encouragement in the moral movement from the ascertained result obtained by restrictive legislation, and had good to say of the manner in which the Provincial Government had maintained order in New Ontario. "Every purchasing agent, or nearly every one, is daily besieged by offers of bribery by which he can enrich himself. If graft exists in our politics I believe it is because it first exists in our business life. There is a tendency of men who are in office for the express purpose of putting down evil to make terms with it for personal gain. It is because of the deadness of public opinion that these things can be done. We must combat the most organized system for catering to man's vices. Those in charge are able, resourceful, unscrupulous masters of the game. They have everything at their disposal. They are able to employ the best legal talent to aid them in evading the law." Referring to the gambling bill now before the House of Commons, Prof. Pidgeon said: "The present gambling bill is not directed against horse racing. It merely makes it plain that those who must enjoy this sport must enjoy it at their own expense, not on the profits of the professional gambler. It is aimed at the business of gambling which seeks to make money out of the wagers of others."

## EASTERN ONTARIO.

Rev. Mr. Burch, of Montreal, conducted anniversary services in St. Paul's church, Franktown, last Sunday.

At the preparatory services last Thursday and Friday in Burns church, Martintown, the pastor was assisted by Rev. D. Stewart, B.A., of Alexandria.

Rev. Mr. McDonald, of Lanark, was presented with a purse at the Middleville induction by Mr. George McIlraith on behalf of the people of Darling.

Rev. Donald Stewart, of Finch, was the preacher in the Russell Church last Sunday week, in the absence of the pastor, Rev. D. L. Gordon, who was preaching in Erskine Church, Ottawa.

At the recent meeting of L and R. Presbytery hearty and unanimous approval was expressed regarding the efforts being made within the bounds to carry local option in the several towns and townships.

After a three months' post-graduate course in Chicago, Rev. A. L. Howard, M.A., of Kemptville, is entitled to write "Ph.D." after his name. Dr. Howard is to be congratulated on this well earned distinction.

Rev. W. W. Peck conducted anniversary services in Admaston Church last Sunday week. Rev. Mr. Hodgins, of Admaston, occupied the pulpit of St. Andrew's Church, Arnprior, morning and evening.

Rev. N. H. McGillivray, of St. John's Church, Cornwall, conducted the anniversary services of the Ontario Agricultural College, Guelph, last Sunday. The local papers speak in high terms of the reverend gentleman's sermons on this occasion.

On the eve of the departure of Rev. R. A. Lundy to his new field at Walton, Ont., the congregation of Williamsburg and Winchester Springs united in a fowl supper and presented him with an address and a well-filled purse; and the adult Bible class gave him two pieces of parlor furniture. Mrs. Lundy was also kindly remembered and presented with a purse of money, a bible, and two pieces of silverware. The local lodge of Odd Fellows also tendered a farewell banquet and presented Mr. Lundy with a valuable gold watch.

The Presbytery of Kingston held its regular quarterly meeting at Kingston on the 14th inst. Fourteen ministers and three elders were present. The demission of Picton congregation by Rev. Wm. Shearer was received and considered. Commissioners from the congregation testified to the attachment of the people to their pastor, and their unanimous and strong desire that he should remain with them. After several members of the Presbytery had expressed their hearty concurrence with these views, Mr. Shearer made explanation of his position, and withdrew his resignation to the great gratification of the Presbytery. On motion of the convener of the committee on systematic giving, the Presbytery agreed to instruct sessions to procure a many copies of tracts prepared by the Synod's committee on this subject as they can use. Efforts also should be put forth by congregations to give as much for H. Missions and Augmentation as shall equal the sum received from the general fund for these purposes by the Presbytery. Remits from the General Assembly were entrusted to committees to report at the next meeting in March. Revs. Messrs. McLean, McClung, and Malcolm were appointed for two years to the H. Missions fields which they now occupy.

## TORONTO.

The following have been elected, ordained and inducted as elders in the Deavenport Road congregation by Rev. James Wilson, viz.: Messrs. John Codling, W. H. Gemmill, S. McCormack, J. R. Montgomery and John Wanless, who form the first session of the new church.

On the occasion of his twenty-fifth anniversary as minister of Westminster church, Bloor street, Rev. Dr. John Nell was tendered a reception recently by the members of the congregation, who turned out in large numbers. Both the minister and Mrs. Nell, who has stood by him through these many years, doing her share in the church work, received presentations as a token of the high esteem in which they were both held: Dr. Nell a purse of gold, and Mrs. Nell a beautiful cabinet of silver. The presentation was a surprise to both, and when Dr. Nell turned to reply to the congregation on behalf of himself and Mrs. Nell he seemed deeply touched with the expression of sympathy shown him by his people.

Recently, at the morning service in St. Andrew's, King street, Rev. T. Crawford Brown, the pastor, gave to a large congregation an outline of what the church has accomplished already and what the plans are for the future. The building has been thoroughly renovated; a new organ of splendid capacity has been installed; other necessary improvements have been made, and now St. Andrew's is so popular that on many occasions hundreds have to be turned away for lack of accommodation. Plans are now being prepared for the new institutional building which is to be constructed on the site of the old manse. This building, which will cost in the neighborhood of \$50,000, will be finished, it is expected, before the end of next year, and will be most up-to-date in all particulars.

Stratford Presbytery declines to make any change in the method of electing commissioners to the General Assembly.

The silver anniversary of the Pembroke W.F.M. Auxiliary was held at the home of Mrs. Alex. Miller, when the annual report was adopted and officers elected. The report showed a marked advance on previous years. Miss M. Johnston, rendered an appropriate solo. The election of officers resulted in all being re-elected with the exception of Mrs. W. W. Dickson, who was unanimously appointed president, with Miss M. Kennedy as 1st vice-president. Rev. Mr. Knox then took the chair, and in a very happy manner presented, the different life membership certificates, after which a social half-hour was enjoyed. Mrs. Miller, the hostess, serving tea.

The closing meeting of the St. Andrew's W.F.M. Auxiliary, Perth, was marked by two very pleasing incidents. One was the presentation to Mrs. John Hart, treasurer of the society for nine years, of a beautifully mounted life membership in the general society. Miss Moffatt and Mrs. Scott made the presentation. The other was the reading of an address to Mrs. Scott, the pastor's estimable wife, by Miss Waddell, in behalf of the society. This was accompanied by a handsome case covered on the outside with carnations, and overspread with coins of gold. Rev. Mr. Scott, who had been invited to take part with his lady workers in the refreshment proceedings of the hour, was in the room at the time of the second presentation and relieved his wife by coming to the platform and replying for her.



## WESTERN ONTARIO.

Rev. John Radford, of Belmore, is called to Chippewa.

The annual bazaar held by the ladies of Knox Church, Jarvis, netted \$166.

The call from Thornbury and Heathcote to Rev. N. Campbell, of Oro, has been declared.

Rev. Smith, of Uptergrove, has been preaching in the Central Church, Mitchell Square.

Interesting and successful anniversary services were held at Drayton, by Rev. John Little, of Holstein.

Rev. D. N. Morden, of St. Mary's, reported to Stratford Presbytery that the late evangelistic meetings had proved helpful and a general blessing to the churches within the bounds.

Rev. J. Roy Van Wyck, of Westminster Church, Hamilton, is mentioned in connection with the pastorate of St. Andrew's church, Chatham, vacant by the resignation of Dr. Battisby.

Rev. Dr. MacFavish, of Toronto, preached anniversary sermons in the Shakespeare Church last Sunday, and lectured on "A Trip Abroad" on Monday evening.

Rev. A. L. Budge, M.A., of Hanover, has been elected moderator of Bruce Presbytery. This Presbytery nominated Rev. Dr. Carr, of Campbelltown, N.B., for moderator of next General Assembly.

Rev. Jas. Wallace, M.A., B.D., of St. Andrew's Church, Lindsay, was nominated by Stratford Presbytery for the professorship of Hebrew and Old Testament Theology at the Presbyterian College, Halifax, N.S.

The Rev. James Binnie, of Tweed, Ont., occupied the pulpit of Knox church, Cornwall, at both services Sunday last. Rev. Dr. Harkness conducting anniversary services in Tweed on that day.

Rev. W. Cooper was at Erin on Sunday conducting anniversary services for the Rev. Mr. Fowle, Mr. M. Cree, of Acton, in his final year at Knox College, filled the pulpit of Westminster Church, Mount Forest.

Rev. R. J. M. Glassford, who has accepted the position of Sunday School Field Secretary for Ontario, will continue to reside in Guelph, although his new work will cover the entire province.

Mrs. Rutherford, for a number of years organist and choir leader of the Shakespeare church was presented with a valuable gold watch and address in slight recognition of her long and valued services on her leaving the congregation to make her home in Arcola, Sask.

"Is Life Worth Living?" was the theme of Rev. D. I. Ellison's sermon in Stanley street church, Ayr, on Sabbath evening last, the text being Colossians 3:17—"Whatever ye do in word or deed, do all in the name of the Lord Jesus." Mr. Ellison handled his subject in an interesting way, clearly pointing out that there were conditions under which life was really not worth living, but to the man who lived right, this life was a happy state—a step to the eternal life at the right hand of the Master.

In Bruce Presbytery, Mr. Budge, as convener of the committee on Evangelism, gave a full report of the simultaneous campaign recently conducted within the bounds; and the following resolution was unanimously passed: The Presbytery has heard with great interest and delight the report of the committee on Evangelism, and desires to record its devout thankfulness to God for the evidence that his Spirit has guided and blessed this special effort, and commends to the prayers and practical interest of all sessions and members within the bounds this evangelistic movement and those who have been won to Christ through it. The Presbytery also resolves to continue the committee and to thank them for their labors, and instructs the clerk to write to each missionary personally and thank him on behalf of the Presbytery for his able and zealous work.

Highly successful anniversary services were recently held in Guthrie Church, Harrison, conducted by Rev. Principal Gandier, who in his morning sermon dealt in a masterly manner with the missionary movement, and the need of more men to meet the demand for ministers and missionaries, not only for our own pulpits and mission fields but in the ever increasing congregations in the West. In the evening he gave an impressive address to the young. The collections during the day amounted to \$290.00.

At the last meeting of Bruce Presbytery, Mr. Leslie, convener of the committee on Moral and Social Reform, read a letter from Dr. Shearer anent the application now being made to Parliament for amendments to the criminal code making the business of gambling on race tracks and elsewhere clearly unlawful, and making adultery and lewd co-habitation offences. The Presbytery strongly endorsed this effort, and ordered the moderator and clerk to sign on its behalf the petition circulated by the board of moral reform, the same to be forwarded to the proper parties. The work of the Assembly's committee on Moral and Social Reform was commended to the sympathy and liberal support of the congregations.

Fergus Scotchmen celebrated St. Andrew's Day with a "Scotch Tea" and concert in St. Andrew's church. Of course, there was good speaking on the occasion to which a local paper makes the following reference: There were speeches by Rev. Mr. Mullan and Rev. Mr. McIntosh of Flora, Rev. Mr. Cook, of Stroudside, Major Craig, M. P., and others. While all the speeches were interesting, the one given by Mr. Mullan, the former pastor of the congregation, was the address of the evening. Taking St. Andrew as his subject, he traced the history of the saint, mythical, legendary and authentic from the time that he was the first to follow the Master, till his reputed bones were laid in their last resting place at St. Andrew's in Scotland. The Rev. J. A. Brown, ably discharged the duties of the chair. The proceeds totalled over \$200.

A very well attended meeting of the Presbytery of Owen Sound was held in the Sunday school hall of Division street Presbyterian church on the 7th December. In addition to the routine of little public interest, reports from the General Assembly were discussed, and one favoring an amalgamation of the Assembly's committees on Sunday Schools and Young People's Societies, under one general secretary was approved. A call from Thornbury and Heathcote to Rev. N. Campbell, B.A., of Oro, in Presbytery of Barrie, was sustained and transmitted. Mr. Shepher presented an interesting report of the committee on Evangelism. Successful evangelistic services have been held recently in Markdale, Chatsworth Knox St. Vincent, Knox Sydenham, and Annapolis, resulting in the signing of many "decision cards." The committee was instructed to arrange early in the new year for similar services in the remaining rural charges of the Presbytery. Delay of Allenford and Elmhurst in calling a successor to their pastor, transferred early in September to the Presbytery of Hamilton, was explained by Mr. Johnston, the Moderator in charge, and a resolution adopted expressing the hope that the charge may soon see its way clear to call a pastor. Messrs. Matheson and Nicol were appointed a commission to visit the Lion's Head charge with a view to effecting some desirable readjustments in the interests of the work there, and to report at the March meeting. An enjoyable feature of the meeting was the excellent dinner served at noon in the basement by the W.F.M.S. of Division street church, at the lowest hotel rate, profits for foreign missions. A most racy and suggestive after-dinner address on "The Minister Out of the Pulpit," was given by Col. Seyfert, American consul.

## MONTREAL.

Rev. Dallantyna, of Howick, has been elected moderator of Montreal Presbytery.

At last meeting of Montreal Presbytery Rev. Dr. Clark, of Westmount, made a strong plea that a more generous support be given to the theological faculty of Queen's.

Rev. Dr. Campbell presented to Presbytery a resolution anent the resignation of Rev. Dr. Fleck, expressive of the deep regret at the cause which has made this resignation necessary, and of the high esteem in which Dr. Fleck is held by this court.

Rev. A. J. McKinnon, B.D., accepts the call to St. Andrew's church, Lachine, and his induction will take place on 6th prox., when Rev. Dr. Campbell will preside; Rev. J. MacKay will preach; Rev. R. W. Dickie will address the minister and the Rev. J. R. Dobson, the congregation.

Rev. Dr. Fleck, owing to continued ill-health, having resigned the pastorate of Knox Church, a unanimous call has been extended to Rev. I. A. Montgomery, who has been assistant minister for twelve months or more. The call has been accepted, and Mr. Montgomery's induction will take place at an early date.

At meeting of Presbytery it was suggested that steps be taken for unifying the work in the district in which Nazareth Mission, Inspector Street Mission and St. Mark's Church are situated. The advisability of consolidating the work, was urged, and a committee was appointed to study the question and report at a future meeting of presbytery. The committee are the Rev. Dr. Mowatt, the Rev. J. R. Dobson, Mr. Walter Paul and Mr. R. Munro.

On the motion for the acceptance of the resignation of Rev. Mr. Heine, of Chalmers Church pastorate, Dr. Scrimger, spoke in terms of esteem and admiration of the work done by Mr. Heine for the Church in this city, and in Canada. He had always been true to the ideal of a true minister. Mr. Walter Paul and Rev. Dr. Mowatt spoke of the great interest Mr. Heine had manifested in the work of French evangelization. Mr. Heine thanked the presbytery for the kind words that had been uttered, and said he prized the high appreciation in which he was held.

At the recent meeting of Montreal Presbytery the moderator, on behalf of the Presbytery, presented an illuminated address to the Rev. R. P. Ducloux on the occasion of the fiftieth year of his ministry. Mr. Ducloux expressed his appreciation of the kindness the Presbytery had shown him before and again on this occasion. He spoke of his visit to Europe and the study he made of missionary methods there. He had not been inactive, but had utilized much of his time in giving information of Canada, as a most desirable country to come to. It is likely a large colony of Swiss and Belgian Protestants will come to Canada in the spring.

At the meeting of the Presbytery in Kingston last week the resignation of Rev. William Shearer, of St. Andrew's church, Picton, was withdrawn by that gentleman on the earnest appeal of the Presbytery for him to remain in charge of the Picton church. This announcement, says the Picton Times, will be received with much satisfaction by the townspeople generally, as well as by the members of his church.

One of the best features of the recent labor congress in Toronto, representing the whole of America, was the raising of the saloon question. A strong temperance leaven is at work within the labor circle and sentiment is being crystallized. During the convention a temperance mass meeting was held, addressed by Rev. Charles Stelze and others. The day when our labor unions will free themselves from saloon influences cannot be long delayed.

## A MAN'S JOB.

"Don't you think, Minerva," said her husband, anxiously, as he tied the kitchen apron firmly around his waist, and tucked his whiskers behind the bib to keep them out of the dishwasher,—"don't you think that we are carrying this idea of co-operation in domestic matters to extremes? I have been washing dishes for a week now, and between times I have been doing a little Scripture reading, and I cannot find in the Bible any authority for men's doing kitchen work, but women are frequently spoken of in this connection. 'She looketh well to the ways of her household.' 'She riseth while it is yet night, and giveth meat to her household.' These quotations, Minerva, would seem to warrant the conclusion that household duties should properly be assigned to the woman." "My dear," replied his wife, "if you will pursue your studies further you will find in II. Kings, 21: 13, these words: 'I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down.' This proves that you are nobly doing the work designed for you by Providence. When you are through, be sure to wash the towels clean, shake them, and hang them straight on the rack. Death, you know, lurks in the dish-cloth. I am now going out to attend a meeting of the Society for the Extinction of the microbe by Means of Electricity."

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## SPARKLES.

Young Husband (helping himself a second time)—Bertha, where did you learn to scramble eggs like this?  
Young Wife—Oh, George, that's a shrimp salad!

Willie: "Don't yuh tink dat teechur wuz foolin' w'en she said dat goats gave milk?"

Jimmie: "Hully Gee! No! W'ere d'yuh s'pose all dis butter-milk comes frum."

A man with rheumatism joined the Christian Scientists. He was asked:—"Did Christian Science cure you of rheumatism?"

"No, but rheumatism cured me of Christian Science."

"We had a sensational case of kidnapping in our house lately."

"You don't tell me! How did it happen?"

"The baby slept the whole night!"

## A CHRISTMAS BOX THAT IS WORTH WHILE.

When you make a present of a periodical to a friend or a family you are really selecting a companion to influence them for good or ill during a whole year. If the acquaintances of your sons and daughters were to talk to them aloud as some periodicals talk to them silently, how quickly you would forbid the companionship. In the one case as in the other, the best course is to supplant the injurious with something equally attractive and at the same time "worth while." A food can be wholesome and utterly distasteful. Reading can be made so, too; but the Youth's Companion not only nourishes the mind, but delights it, just like that ideal human associate whom you would choose. The Youth's Companion fills that place now in more than half a million homes. Can you not think of another family in which it is not now known where it would be joyfully welcomed?

THE YOUTH'S COMPANION, Companion Building, Boston, Mass.

Reach up as far as you can, and God will reach down all the rest of the way.—John H. Vincent.

God's judgment is simply the sum of one's obligation.

## HEALTH AND HOME HINTS.

Chicken in Rice.—Cut the remains of a chicken in neat joints, removing the skin and any superfluous bone. Dip the pieces in flour, flavoured with pepper, salt, and a little powdered mace. Chop three rashers of bacon coarsely, and put at the bottom of the pliedish, then the chicken, with a little minced onion over. In a large pint of stock made from the chicken bones, pile up the dish with boiled rice, cover with greased paper, and bake for three-quarters of an hour.

Rice Muffins.—Mix two cups of boiled rice with one cup of hot milk, add the yolks of three eggs and one tablespoonful of melted butter. Sift together two cups of flour, two teaspoonfuls of baking powder and one-half teaspoonful of salt. Add to the rice and milk, then fold in the beaten whites of the eggs. Have the pans hot and well greased. Bake in a quick oven fifteen minutes.—Jeanie M.

To Keep Irons Clean.—After having much trouble with flatirons rusting when not in use, even when I used great care in putting them away, and after having the rust come off on the clothes while in process of ironing. I hit upon the following simple method which, after thoroughly cleaning and freeing irons from rust, prevented further trouble. While the irons are warm, melt wax—laundry wax or candles—over the flat surface to form a very thin coating, and leave it on until wanted to use again, when irons will be found to be free from rust, and very nice and smooth.

Beef Broth for Invalids.—The following method of preparing beef for the sick will be found to be just as beneficial and nutritious, in cases where such diet is necessary, as the old-fashioned beef-tea, which requires hours of cooking. Procure one pound of round beefsteak; meat from an old animal is preferable, since it contains more blood. Remove all fat, and cut in very small pieces. Place in granite or earthenware dish. Pour on just a little cold water, not enough to cover the meat, add a small amount of salt, let stand for three or four hours. Place on the back of the range, where it will very gradually heat; perhaps twenty minutes, or until it tastes palatable. Do not strain. Pour liquid from meat; keep in cool place, or on ice. Stir well before using.—Ex.

There is nothing so helpful as sympathy; nothing so encouraging as intelligent approval. In school, in the family, and in the world, hearing our good well spoken of strengthens us for fresh endeavor. Most of us have experience of the eye that looks coldly on our achievements, and of the criticism that always means censure. The sturdy are not much hurt by it, but the less robust can only do half work when they are disheartened. The discerning who can praise intelligently keep the wheels of life oiled, so that the machinery works twice as well.

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NORTH SHORE FROM UNION  
STATION.

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

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

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

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

a Daily; b Daily except Sunday  
e Sunday only.

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

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Line**

Trains Leave Central Station 7.50 a.m.  
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And arrive at the following St  
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3.50 a.m.	Finch	5.47 p.m.
9.33 a.m.	Cornwall	6.24 p.m.
12.58 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.p.
10.00 p.m.	New York City	3.55 a.m.
5.55 p.m.	Syracuse	4.43 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

Trains arrive at Central Station 11.00  
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**G. C. ANDERSON,**  
Superintendent,  
Post Office Department, Mail  
Service Branch, Ottawa, 11th Oc-  
tober, 1909.

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HOMESTEAD REGULATIONS**

**ANY** even-numbered section of  
Dominion Lands in Manitoba,  
Saskatchewan, and Alberta, ex-  
cepting 8 and 24, not reserved,  
may be homesteaded by any per-  
son who is the sole head of a  
family, or any male over 18 years  
of age, to the extent of one-  
quarter section of 160 acres, more  
or less.

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

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

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

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

W. W. CORY,

Deputy of the Minister of the  
Interior.

N.B. — Unauthorized publication  
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