

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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Mrs. E. Bell, 23 May

CHRIST'S WORD, 'FEAR NOT'

BY MARIANNE FARNINGHAM

Christ's whisper must never be drown-
ed

In the flood of the talk about Him:
The quiet heart hears the soft sound,
When day has grown dim.

His word on the turbulent sea
His "Fear not," and "Be not afraid";
How oft has He spoken to thee,
In trouble dismayed!

He speaks it again in our ears;
So easily frightened are we
That His "Fear not" alone stops our
tears,
And helps us to see.

He walks on the sea of our life,
And His tones, when He speaks, are
so calm

That the end of our strenuous strife
Is a confident psalm.

Men, eagerly faithful and true,
Not on you is the whole burden laid;
I think that He whispers to you,
"O, be not afraid."

The Kingdom of Christ is so strong
That it nourishes even in dearth;
It shall triumph in jubilant song
Through peace on the earth.

Be hopeful, let faith have her way,
Work upward, through good and
through ill;
Dawn heralds a radiant day,
Fear not, but be still.

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BIRTHS.

At 214 Aberdeen Avenue, Hamilton, on Saturday, Oct. 26, 1907, to Mr. and Mrs. W. Wallace Bruce, a son.
 At Morrisburg, Ont., on Sunday, Oct. 27, 1907, to Mr. and Mrs. R. H. Montgomery, a son.
 At Beaverton, on Saturday, Oct. 19, 1907, the wife of Donald Ross, of a son.
 At North Lancaster, on Oct. 19, 1907, the wife of J. F. Cattanaach, of a daughter.
 On Thursday, Oct. 24, 1907, at 67 Ontario Avenue, Hamilton, Ont., a son to the Rev. Mr. and Mrs. J. Lovell Murray.

MARRIAGES.

At Pine Grove Cottage, on Wednesday, Oct. 23, 1907, by the Rev. R. N. Grant, D.D., Olive, youngest daughter of Mr. George McKinnell, to Robert St. Clair Cunningham, all of Orillia.
 At Wales, on Oct. 20, 1907, by Rev. George Mingie, of Lunenburg, Manson Warner, of Mills Roches, to Elisabeth, daughter of William Shampine, of Wales.
 On October 31, 1907, at the residence of the Rev. Dr. Milligan, Toronto, Kathleen MacGillivray, of Toronto, formerly of Kirkfield, to W. E. Van Dusen, also of Toronto.
 At Prescott, on Oct. 30, 1907, by Rev. Dr. Stuart, Edmond H. Lashinger, of Ottawa, to Annie Lysle Courtney, daughter of Mrs. James Glasgow, of Prescott.
 At the residence of the bride's mother, Brechin, on Oct. 23, 1907, by the Rev. D. W. Best, Beaverton, assisted by the Rev. S. T. Tucker, Brechin, G. L. Harris, to Miss Sara E., youngest daughter of Mrs. Henry Dure, both of Brechin.

DEATHS.

At Lot No. 4, Seventh Concession of Charlottenburgh, on Oct. 14, 1907, Harriet Gunn, daughter of the late Capt. Ranald Gunn, of Lancaster, and wife of John E. McDonald, aged 83 years.
 At Toronto, on Nov. 1, 1907, Allan, beloved husband of Flora Maclean, aged 71 years.
 At Brampton, Ont., on Oct. 14, 1907, William Elliott, in his 84th year.
 In Perth, on Oct. 21, 1907, Mrs. David Watson, in her 81st year.
 At Harper, on Oct. 21, 1907, Duncan Ferguson, aged 74 years.
 At Kirkhill, on Oct. 19, 1907, John McLennan, aged 84 years.
 At Camden East, Nov. 1, 1907, Henry Martin, in his 89th year.
 On Oct. 20, 1907, Marla Armstrong, relict of the late Thomas Armstrong, at her son's residence, Billings Bridge, Ont., aged 83 years.
 At Kenora, Ont., on Oct. 31, of typhoid fever, R. Wm. McKenzie, in his 34th year, son of Capt. R. P. McKenzie, Indian agent.
 At London, Ont., on Monday, Nov. 4, 1907, William Watson, aged 79 years.

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NOTE AND COMMENT

The Chinese of New York are raising \$25,000 to build a hospital for their race. At its head will be an American physician, with Chinese assistants.

The Great Council of the United States, Improved Order of Red Men, recently amended the laws of the order so as to prohibit membership in the future to all saloonkeepers and bartenders.

The P. E. I. Guardian modestly declares that under Provincial Prohibition Charlottetown has better hotels, more prosperous stores, better sidewalks and a happier people than under the previous regime.

The American Issue states that 65 fraternal organizations, with a membership of nearly 7,000,000, now bar liquor men from their membership. The Catholic Order of Foresters is the latest order to take this step.

The Governor of Iowa says: "Prohibition exists in 55 of the 99 counties in the State. I believe there is a continual growth of temperance sentiment, and also that the less liquor sold the better the morals."

Rev. D. D. MacLaurin, D.D., formerly pastor at Woodward avenue, Detroit, now at Greene avenue, Brooklyn, N.Y., has received a hearty and unanimous call to the Second Baptist Church, of Chicago. Dr. MacLaurin is a native of Canada, but left Ontario in early life.

The French Government has determined to carry the separation of Church and State into Algeria. Mussulmans, Catholics and Protestants will be given the same rights. The government has hitherto kept up the mosque for the Mohammedans but the expense will now be thrown upon them.

Lord Strathcona repeats his prophecy that before the end of the century Canada will be not only the dominant State in the Empire, but its food market also. Rudyard Kipling has recently made a similar prediction and to accept it requires no great stretch of the imagination. But between now and the end of the century there will be time enough for us to suffer a good many growing pains.

"This made me a Christian," said an ex-member of the Arya Samaj of India, pointing to a Bible which he held. This man, Ratn Chand, had been trained by the most pronouncedly anti-Christian sect in India. He spent about three years in their school in Lahore, preparing to preach Arya doctrines, and more especially to preach against Christianity, but in order to do this it was necessary for him to study the Bible, so no small part of his time was spent in critical study of the Bible. Later he went out as a preacher, but the living and active Word was doing its own work in his heart, dividing soul and spirit, joints and marrow, discerning the thoughts and intents of his heart. That which he had studied with a view to refuting was transforming and mastering his life, and a few months ago Ratn Chand was baptized. He has recently returned from the Punjab to his own native province, and is now a teacher in a training school, where young men are being equipped as pastor-teachers.

The new moderator of the Presbyterian Synod of Michigan, Rev. T. A. Scott, D.D., is a Canadian. He was born near London, Ont., but in his youthful days moved to Pennsylvania, where he was educated and admitted into the ministry of the United Presbyterian church, and has been connected with the Synod of Michigan for 18 years. The Richland church, of which he is now pastor, is one of the oldest in Southwestern Michigan.

Here is something that should receive attention from Gunus, Limited, and other enterprising houses of a similar nature: In a report to the trade and commerce department, Mr. Chesley, trade commissioner at Cape Town, South Africa, states that there is an active demand in Cape Colony for Canadian hams and bacon, which "have an excellent reputation in the South African market." The report proceeds:—"Systematic effort on the part of Canadian exporters should result in an increase in the export of pork products to South Africa."

Dr. Goldwin Smith, in The Weekly Sun, says: A preacher denounces wife desertion and divorce, prescribing the usual remedy of the lash and the gallows. The fault may not be altogether on the side of the men, nor is it certain that the lash and the gallows are the proper cure. Factory girls may be pretty and enchanting, but they do not make the best of wives. The prevalence of divorce is deplorable. If it continues there will be an end of the sanctity of marriage, and of all that depends thereon. The remedy is not the lash and the gallows, but a strict divorce court, such as they have in England, where it, at all events, keeps the evil within bounds.

The jubilee of a noted Presbyterian divine was celebrated in Halifax, N.S., recently—Rev. John Currie, D.D., for thirty-six years Professor of Hebrew and Old Testament literature in the Presbyterian College of that city. Dr. Currie was ordained and inducted into the pastoral charge of the congregation of Matiland, N. S., some fifty years ago. He labored there fourteen years, and was then called to fill the chair of Hebrew in the Presbyterian College, which he still fills. He was also presented with a cheque for \$500. Some years ago the British and Foreign Bible Society appointed him to revise their latest edition of the Hebrew scriptures, in the text of which he made several hundred emendations which were accepted. Dr. Currie was also one of the advisory board of the Standard Dictionary.

It has been decided that all the self-governing countries of the Empire shall be called "Dominions," as distinguishing them from those having no representative institutions or parliamentary government. The "Dominions" are Canada, Australia, New Zealand, Cape Colony, Natal, Newfoundland and the Transvaal, with Orange River Colony presumably to be soon added to the list. The Colonies are India, the various parts of Africa, Soudan, the West Indies, Guiana, and the many minor possessions scattered throughout the world, which to a greater or less extent are ruled from the Colonial Office till they are fitted for our status. The change in official nomenclature has not come too soon. It is a recognition that we stand not inferior to England, Scotland or Ireland, but as a self-governing nation of the great family of nations composing the British Empire.

The new United Methodist Church in England reports 180,000 members and 322,758 Sabbath school scholars, nearly twice as many members in the Sabbath schools as in the churches. But it also reports another interesting item about its workers. It has only 848 ministers for all that membership, but it has also 5,621 lay preachers.

Rev. Wilbur F. Crafts is quoted as saying that the Sundayless and Sunday-breaking nations are poor. Poor physically—Italy once and France twice in ten years, have cut down their standards for soldiers because they are not strong physically; poor mentally—they have the greatest illiteracy; poor morally—they have the most vice; poor financially—their workmen, despite longer hours per day and one more day in the week, get the lowest wages; and they are also the worst off politically, vibrating between the extremes of despotism and anarchy. This is a striking way in which to put the plea for the rest of the Sabbath. Altogether apart from the religious aspects of the Lord's Day question, it does not pay in dollars and cents, or in any other way to deprive people of their Sunday rest.

Rev. T. A. Moore, Dr. Henderson and Rev. T. A. Pitcher, representing the Methodist Church and the Lord's Day Alliance; Rev. Archdeacon Bogart and Rev. A. E. O'Meara, representing the Anglican Church, and Dr. Pidgeon and Mr. McDonnell, K.C. Kingston, representing the Presbyterian Church; Rev. Dr. Cameron, representing the Baptists, and C. Gordon Edwards, the Y. M. C. A., a few days ago waited on Sir Wilfrid Laurier and Hon. Frank Oliver, and asked for certain moral reforms in the Yukon administration of the City of Dawson, through a better enforcement of the Criminal Code. They protested against the dance halls, which have been allowed in Dawson City since the days when it was an embryo mining camp, and against which a vigorous campaign has been conducted by the churches during the past year. The deputation asked for a more rigid restriction of the liquor traffic, and complained about the sale of "firewater" to the Indians, which they claim is having a demoralizing effect on the redmen.

Seeing that union of three of the Canadian churches has been in the air for some time, remarks the Woodstock Sentinel-Review, it is worth while taking note of the following item, from last week's Christian Guardian, dealing with a matter ament which skeptics have not overlooked making merry, in view of the late period in the world's history in which those concerned live: "At a meeting of the board of governors of the Wesleyan Theological College, held in Montreal on Tuesday evening, October 22, it was decided to ask for the resignation of Rev. Dr. Workman. We take it for granted that this action was not taken hastily, but that it represents the unprejudiced and thoughtful conclusion of the board, after a full and comprehensive consideration of the case. Any comment on this action by one not in complete touch with the whole situation might, therefore, be considered out of place. If it should prove that the action taken is prejudicial to free and honest thinking in the church, then it is greatly to be deplored, for no amount of enforced conformity will make up for these. What the result will prove probably time will best tell.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSBIOGRAPHY AS A SOURCE OF
INSPIRATION.

By Rev. J. A. R. Dickson, B.D., Ph.D.

Wherein lies the captivating power of the Novel? Is it not in the interest it awakens in the life and fortune of some one? Is it not in our becoming desirous to see how it will turn out with the hero or the heroine? Its peculiar charm, therefore, is purely biographical. And this is because of the movement and the unfolding of the life of the individual in the complex experiences of his existence.

As we like to see the plants grow, and the buds unfold, and the blossoms set in fruit, and the fruit come to perfection, so we are drawn to the study of the evolution of our human life with an unflagging interest. And everything that gives us this, be it memoir, or biography, or chronicle, or letters, attract our attention with an almost irresistible force. Anything that has life in it as a record claims our regard, and in its measure acts as an inspiration. Life is always magnetic; it attracts, and thrills and lifts us upward, and to come into contact with it is to become its recipient.

And so there is a nameless charm in biography, however imperfectly the character is delineated, so long as it carries in it the element of truth. When any man has done something that is for the benefit of his fellows, either in making moral conquests easier, or in rendering the life of the Spirit more free and its activities more enjoyable, or in showing the way to the mastery of the physical, we instinctively want to know somewhat of the individual himself. We are anxious to learn the steps and stages by which he accomplished the feat of his life, the motives that prompted him, the means he employed, and the magical results that followed. Everything touching him becomes of interest to us because of what he has done. He who has done something good, as soon as it becomes known, claims the homage of his fellows, and they at once assume the attitude of devout admirers and of joyful disciples. The hero worship of man's nature spontaneously asserts itself. We reverence the man who has done something good. And this deep and devout regard we pay to him opens our hearts to the incoming of his life so that we are inspired by him to enter upon a line of correspondent action.

How many singers has Homer made! How many thinkers, both keen and clear and cogent, has Socrates brought to the birth? How many missionaries has Moffat caused to go into the lonely and dark places of the earth? How many men have been made inventors by Watt's meditations on the burling kettle lid and the force of the puffing steam? How many have gone forth to seek new worlds since Columbus sailed, in the grip of a mighty faith, across the sea? How many whose in-born poetic vein lacked the facility of verse, till touched by the potent fire of Robert Burns, which set them free to sing out the fulness of their hearts in strains of touching sentiment and measures of sweetest melody? How many human beings have been uplifted and purified and blest by thinking out what lies in the briefest of all biographies that ever have been written: "And Enoch lived sixty and five years and begat Methuselah; and Enoch walked with God after he begat Methuselah three hundred years and begat sons and daughters; and all the days of Enoch were three hundred sixty and five years; and Enoch walked with God; and he was not, for God took him."

How true is it that no man liveth to himself. Widening circles all around him receive the vital force that, like the burning sun, he throws out into the void. None of it is lost. The divine economy conserves all force, and by constant transmutations uses it up to the last atom.

How often is one asked, What books should I read? Alas! not so often as one would like. This is not pre-eminently a book-reading age. Books are too plentiful and too cheap to be highly appreciated. And newspapers are so multitudinous that they forestall all other reading. They capture, if not the most of the time, at least the best of the time. That is when the mind is alert and curious to know, and determined to learn. When it seeks something.

But this kind of reading, while it gives a general information and an outlook upon the world to-day which all ought to have, yet more is needed. That makes us acquainted with men and things in a superficial way—it introduces us, but does not provide for a thorough fellowship and a deep knowledge such as we all love. Now books of the best kind offer this to us. And in that wide and rich realm, which has grown so wondrously since the invention of the printing press, we are likely to be lost unless we make a selection. Everything cannot be read.

Here I put a plea for biography, which thrills with interest, because it not only gives us information, but it gives us fellowship and through that touches us at every point, and calls us to imitate, if not to emulate, our hero.

Let me indicate a few books of this class every young man should read—read carefully, constantly, conscientiously, till he grows warm to them and they become his personal friends. There is "Plutarch's Lives"—a perfect treasure-house of the best biography, rich in stories, and inlaid with principles of wisdom. Carlyle's lectures on "Heroes and Hero Worship," and a twin volume, Emerson's "Representative Men." These are most valuable and highly educative. Boswell's "Life of Samuel Johnson" is one of the very best biographies. It portrays a character strong in thought, wide in knowledge, brusque in statement, somewhat narrow in sympathy—he is an insular Englishman, but a prodigy of his kind in his time. To read his life as written by Boswell is to get far more than Dr. Johnson, it is to get the world in which he lived and moved as well, and also to gather the efflorescence of his ripe wisdom. This is a book which being carefully read leaves a residuum of matter for thought that imparts to the man much that is valuable in life.

How many biographies of missionaries might be mentioned? Moffat, Livingston, Paton, MacKay, Geddie, Harrington, and others—all vital forces. How many inventors like George Stevenson, James Watt, and others? How many discoverers like Sir J. Y. Simpson, Harvey, Galileo, and others? In all the various departments of human life there are the stories of self-sacrificing devotion and noble achievement for the benefit of men that are glorious, and with which we cannot become acquainted without a fellow-feeling being awakened in us, and a strong desire taking hold of us to reach a like distinction. It will be with us as it was with Themistocles, of whom Plutarch tells us, that he was so carried away with the love of glory, so immoderately desirous of distinguishing himself by some great action, that, though he was very young when the Battle of Marathon was fought, and when the generalship of Miltiades

was everywhere extolled, yet even then he was observed to keep much alone, to be very pensive, to watch whole nights, and not to attend the usual entertainments. When he was asked the reason of it by his friends, who wondered at the change, he said—"The trophies of Miltiades would not suffer me to sleep." While others imagined the defeat of the Persians at Marathon had put an end to the war he considered it as the beginning of greater conflicts, and for the benefit of Greece he was always preparing himself and the Athenians against these conflicts, because he foresaw them at a distance.

Galt, Ont.

UNDERPAID CLERGYMEN.

—In an editorial on this subject the New York Times says: "Preaching is a small part of a clergyman's toil, and we doubt if it is the most important, unless the preacher is a man of original thought and commanding eloquence." The Times then proceeds thus:

The services of a clergyman, however, are in eager demand for christenings, marriage ceremonies, the comfort of the sick, and the burial of the dead, and the amount of labor of that sort, combined with the routine of parish visiting and the details of charitable work, keeps him stirring and alert early and late. Well-established clergymen with rich congregations receive handsome fees for christenings, marriages, and burials, but the poorly placed ones, whose salaries are barely sufficient to comfortably support their usually large families, are never sure of fees, and rarely get big ones.

Apart from his spiritual uplift and his intellectual capacity, a clergyman must be an active, sympathetic, and well-poised man to hold the least lucrative post. He must always be amiable, and it is unwise for him publicly to avow cares of his own. There is no question that the labor of these men is poorly paid in comparison with most other labor.

On this timely subject the New York Christian Advocate, the able organ of the Episcopal Methodist Church in the United States, offers the following observations:—

No minister not "of original thought or commanding eloquence" can afford to neglect the things the Times enumerates. Many men "of original thought and commanding eloquence" have been most painstaking in the other departments of ministerial activity; and these attain the highest success. But woe to the church that has, as a pastor, a person of ordinary ability, who, thinking himself "of original thought and commanding eloquence," neglects the pastorate. It was the saying of John Lord, the historical lecturer, an eccentric personage but a reader of character and a penetrator of situations, that a man of deep pathos though limited intellectuality might succeed, and also a man of very great intellectual abilities without much pathos, but a man with only a moderate intellectual outfit and little or no pathos must make a dreary minister and a weary congregation.

While almost all commodities are increasing in cost, and wages and salaries are increasing in almost every line of trade or traffic, the stipend of ministers, except in a few cases, remains the same or is decreased. And the plea of The Times for underpaid clergymen has a real basis and should be gratefully recognized by those concerned.

LOVE THAT WILL NOT LET GO.

Night was upon the city, and the children of darkness were in the streets. A mother moved slowly along in the crowd, looking eagerly and anxiously into the faces of those who passed, and whenever the swinging door of a saloon flashed a glare across the pavement, she turned quickly to look within the place where she thought perhaps her son might be.

She was searching for him, searching with a motherly disregard of her surroundings, intent upon taking him home. That was her mission in the crowd, to find and to take home her son. She found him at last, a pitiable figure; and he had no desire to go home. He had broken with his ideals, he had cast love to the winds, and the bestial in him held the reins and the whip.

But in that mother's heart was a passion stronger than the beast in the boy, a love so determined in its purpose, so compelling in its steady pull upon the boy's better self, that he did go home in spite of the clamor and tug of his lusts. Then, as before, and afterwards, the cry of that mother in prayer and in any voicing of her love for him was ever the same: "I cannot, cannot, let him go!" Nor did she let him go until from a clean life, moving quietly on day by day, the Lord took him out of the fight.

What that mother did for her son, is done for every one of us day by day. If we were to be held back from sin merely by our own preferences, our family surroundings, our sense of propriety, or even by a love for the sinless Christ, we could not hope for any real freedom from the dominance of low and mastering passions. Unstable as we are at the best, no power of will, no uplift of heredity, no steadying star of a love that proceeds from ourselves, could alone save us from ghastly blunders and wreckage all along the way.

Our love for God is weakened by our weaknesses, and neither that nor any of the lesser, cherished helps by the way could alone win us homeward when we have gone away into the bondage of sin. If God should let our case rest wholly on our wavering purpose in unsteadily seeking him, what hope would there be for any of us?

But God is seeking us, and he does not purpose to let us go. We turn to our own ways; he patiently waits, reminding us that the stupid sheep are as wise. We strain away from his leading. One man longs to be in some other profession than the one to which God has called him. Another wishes feverishly that he might escape from burdens which, if he but knew it, are already making a man of him. Another is foolishly unsettled in his doings because he is not someone else. And the Father patiently waits, and will not let us go.

Men weary of the struggle. Things they have preached do not seem to work out in practise. High standards in business are well enough in books and speeches, but how about that moment when everything will go to pieces unless the standard is let down to a reasonable point? And when they are tired of doing the hard, right thing, and the standard is lowered, lowered always more at such a time than man intends, God is yet patient, and in his love has no mind to let the man go utterly down to the alluring low jewels. Even though the man has lost his clear vision of God, the Father does not lose his clear thought of what that man ought to be, and can be at his best.

It is well for us that this is so. If God were passive in his willingness to train and to save mankind, mankind would be at the mercy of forces that are not passive. If God sought the man

no more than man seeks God, man would get farther and farther and farther away from God. If the mother had not wanted the boy to go home, far more urgently than the boy himself wanted to go, the boy would hardly have found a way to go. Not his love for her so much as her love for him was the compelling, restraining cause of his return.

In his farewell conversation with His disciples the Son of God, with tender solicitude, spoke very plainly with them, about his relation to them and theirs to Him. Nothing less than the oneness of the vine with its branches was enough to illustrate His thought of that relation. He would not have these friends of His think of themselves now as other than intimate friends, to whom he had confided what the Father had confided to Him. And He calls to their attention one great fact of their relationship which they and we might easily overlook, a fact which He clearly intended should be reassuring to them in the new responsibilities which were to come upon them. "Ye did not choose Me," He said, "but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide."

Their opportunity, frail and variable as these men were, had been of the Master's choosing, and He had held on with patience and forbearance to the real man in each of them, in spite of their doubts and foolish questionings, and their short-sighted understanding of him.

Here is equal assurance for every one of us. Love chooses us, even when the weaknesses within us utter protest; love assumes responsibility for the choice; and love continues patiently to cherish us into the bearing of an abiding fruit. Why then should any of us be hopeless over yesterday's failure, or fearful of today's fight?

"O Love that wilt not let me go,

I rest my weary soul in Thee;

I give Thee back the life I owe,

That in Thine ocean's depths its flow
May richer, fuller be.

"O Light that followest all my way,

I yield my flickering torch to Thee;

My heart restores its borrowed ray,

That in Thy sunshine's blaze its day
May brighter, fairer be.

"O Joy that seekest me through pain,

I cannot close my heart to Thee;

I trace the rainbow through the rain,

And feel the promise is not in vain
That morn shall tearless be.

"O Cross that liftest up my head,

I dare not ask to fly from Thee;

I lay in dust life's glory dead,

And from the ground there blossoms red
Life that shall endless be."

—Sunday School Times.

JUBILEE AND RE-OPENING OF THE EDEN MILLS' CHURCH.

A brief history of the congregation prepared by Rev. Dr. Torrance.

Eden Mills is a village in the southwest corner of the township of Eramosa, in the county of Wellington, about six miles from Guelph.

At a comparatively early period, a number of families settled in the district, at that time a wild and unbroken forest, some of whom were Presbyterians and who connected themselves as they found opportunity with one station or another near at hand.

In 1841 Mr. James Argo took up a homestead and joined what is now known as First Church, Eramosa. His brother, Mr. Adam Argo, purchased the mill site and the buildings on it and came to reside in 1846, connecting himself with a congregation in Guelph. In addition to the dwelling he erected a warehouse and for years kept the post

office. It was by him the name of the place was changed to Eden Mills. Other Presbyterian families came in and some of the neighboring Presbyterian ministers gave them religious services, which were held in the most convenient places available but chiefly in Mr. Argo's warehouse. Ultimately it was resolved that a regular preaching station should be opened and that a church should be built. After some discussion as to the site, several being of the opinion that it should be put up in the village, it was decided that it should be at a distance of half a mile to the southwest. Here, upon solid limestone, a frame structure was raised, but the building had not the strength and permanence of the foundation; it soon fell into decay, and Mr. James Argo having offered a new site, just across the road, with ample space for horse sheds, his offer was accepted and a very comfortable stone structure, with seating accommodation for 250 persons, was built.

As time passed the building and property underwent improvements and repairs, showing the care and interest the worshippers took in the house of God. At the last annual meeting the sum of \$500 was voted to beautify and repair their sanctuary, but through the liberality of one of their members, Mr. Samuel Geddes, who died in the spring and bequeathed a handsome sum to the congregation, \$1,000 was spent, with the result that they have now one of the handsomest churches anywhere to be found. It reflects great credit on the skill and taste of the decorator and on those under whose instructions and suggestions he was working.

This was re-dedicated and opened for public worship on the 15th of September last, when the house was crowded to its utmost capacity, even to the session room, many not being able to get inside.

The Rev. W. J. A. Martin of Zion church, Brantford, conducted the services on this occasion and held the sustained attention of the congregation by instructive and scriptural discourses.

A pleasing feature of the forenoon service was a presentation of the General Assembly's diploma to five girls for having repeated the Shorter Catechism from beginning to end without a mistake.

On the Monday evening following, a large social gathering was entertained in a huge tent erected in an adjacent field, in which refreshments were served; thereafter the company took their places in the church, which, as on the Sabbath, was filled to overflowing. An interesting programme was gone through consisting of addresses, readings and sacred music.

The first stated minister was Mr. James Thom. He is still living, but is now connected with another denomination. After a short interval Mr. Edward Reeves accepted a call addressed to him, and was their minister till failing health induced him to tender his resignation, which was accepted by the Presbytery. He is still alive and has his home in Rockwood. After the Rev. D. Strachan had been settled for some time in Rockwood, he gave supply to Eden Mills, and was in charge at both places till he resigned after 24 years of active service in the two places. He was succeeded by Mr. J. A. Cranston, M.A., who accepted a call to Collingwood, where he is still officiating earnestly and successfully. In 1902 Mr. J. T. Hall was translated to Rockwood and Eden Mills. His pastorate has been both happy and fruitful and he still ministers to a devoted and strongly attached people.

Rev. W. G. Back, the newly-inducted minister of the Eglinton Presbyterian church, has moved his family to town and is settled on Broadway-avenue.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

GIDEON AND HIS THREE HUNDRED.*

(By Rev. Prof. MacKenzie, B.D.)

Get thee down unto the host, v. 9. No force can prevail against those for whom God fights. It is a stirring tale, the siege of Leyden in Holland, during the fierce persecutions of the Protestants in that country by Philip II. of Spain. The besiegers were pressing the town hard. William of Orange advised the cutting of the dykes to let in the sea, so that the brave Dutch sailors, known as the Sea Beggars, might come to the rescue. This work was begun, but the dykes took long to cut, and when the water at last began to flow slowly in, a violent wind swept it back to the sea. Within Leyden the supply of food was melting away. The Spaniards urged the citizens to surrender, offering them favorable terms. But the reply came from the brave defenders of the walls, "We have two arms, and when hunger forces us we will eat the one and fight with the other." At last, after four months, the sea reached the walls, and the gallant Sea Beggars were soon upon the foe. The Spaniards were put to flight, and Leyden was saved.

Go . . . hear what they say, vs. 10, 11. One who was himself skilled in the art of war, said that the best general is the one who knows what is going on behind a stone wall. If we would win the victory, we must know the opposition with which we have to reckon. A fierce conflict is on between the church of God and many kinds of evil. Some timid souls suppose that the forces of wickedness are so strong and united that they cannot be overcome. But the truth is that in every supporter of an evil cause there is a secret consciousness of weakness and a constant dread of defeat. The army of the Lord has but to go, boldly forward in His strength and its triumph is assured. "Truth crushed to earth shall rise again. The eternal years of God are hers; While error, wounded, writhes in pain, And dies among its worshippers."

A cake of barley bread, came unto the tent, and smote it, v. 13 (Rev. Ver.) The Sea Beggars who saved Leyden belonged to a confederacy whose emblem was the beggar's sack. Its first members were three hundred young nobles of Holland, who had presented a petition to the Regent Margaret, half sister to Philip II., asking that the king should be recommended to stop the persecutions. A nobleman amongst the Regent's counsellors said to her, "Madam, is Your Highness afraid of these beggars?" They accepted the name, multitudes joined their company, and the powerful and cruel king was made to feel their strength in the defence of civil and religious liberty. This is but one example, of which history furnishes many others, in which God has chosen instruments despised of men to accomplish His mighty purpose.

Gideon heard, . . . worshipped, returned, . . . and said, Arise, v. 15. David Livingstone begged the directors of the London Missionary Society, wherever they sent him, to be sure that it was "forward."

He was ambitious to spend his life, not in some missionary station already established, but to push the line of Christian missions in advance of points already held. Captain Allan Gardiner chose Tierra del Fuego as his mission field, just because the people

*S. S. Lesson, November 17, 1907. Judges 7: 9-23. Commit to Memory, vs. 17, 18. Read Judges chs. 6 to 8. Golden Text—Ye shall not fear them; for the Lord your God he shall fight for you.—Deuteronomy 3:22.

were so ferocious, the climate so trying, and the work so difficult, that no one else was likely to take it up. He and his companions were starved to death, but a second band took up their work. And when these were massacred by the natives, a third band went out, influenced simply by the fact that the case was apparently so desperate. How these noble examples—and they could be multiplied indefinitely from the history of missions—stir our blood, and nerve us for heroic living, whatever our appointed sphere may be!

Divided the three hundred men into companies, v. 16. Gideon's "plan of campaign" was a stroke of military genius, which is nothing else than an intelligent use of the opportunities of the moment. It would be well if Christian workers in the cause of Christ practiced the same common sense, the same wisdom, which men of the world display in their affairs. Dullness is not holiness, and tact and shrewdness, if consecrated to God, may find ample scope in Christian service.

Trumpets . . . pitchers . . . torches, v. 16 (Rev. Ver.). Much of the world's best work has been done with imperfect equipment. Michael Angelo carved his masterpiece, the statue of David, out of a block of marble which had been cast away as useless. Charles Darwin made his great experiments with the rudest and cheapest instruments. The main thing is that we go straight at our work with prudence, intelligence and enthusiasm. Then our efforts will count, however poor our tools may be.

Every man in his place, v. 21. It takes many colors to make up the white rays of the sun. It takes various sorts of food to build up the healthiest and strongest bodies. It takes many tones of harmonies to make an anthem. It takes a great variety of instruments to make an orchestra. So, . . . of different temperaments and abilities and capacities are required for the working out of God's purposes. Our place may be a very lowly one, but, if we fill it well, we shall have our share in the final success and triumph.

PRAYER.

Blessed Lord Jesus, teach us to pray. Lift us up so far out of ourselves that we shall enter into Thy very spirit of intercession, so that our prayer-life may be one with Thine—Thou on Thy throne, we on our knees. Forgive us for the sin of prayerlessness; for all the empty hours that might have been spent before Thy throne; for the worldly mind of thoughtlessness which has not remembered to pray; for disregard of Thy joy and our neighbor's need; and for all our unconcern for our own spirits' sensitiveness and prosperity. Forgive us, we plead, and teach us. Keep us close to Thee, our Master and Model, in Thy school of prayer. And may the lessons we therein learn be for the glory of Thy peerless Name, for the enrichment of our own hearts, and for the uplift of the whole world which Thou so dearly lovest. Amen.

Those who pray to the God of Pentecost receive an abundance of those blessings which they desire. They alone can pierce the clouds that encompass the valley of this present time, and survey on eagle's wings the promise of a distant dawn. Indeed, they are suffused at times with the first rays of the morning that shall be, and while subject as others to the chills and mists of earth, they are mysteriously warmed by heavenly fires.—Dorothea Price Hughes.

LIGHT FROM THE EAST.

(By Rev. James Ross, D. D.)

LAMPS AND PITCHERS—The lamps of the East are of clay burned in the kiln, and are oval, with one end tapering to a spout. The hollow for the oil is often covered, except a small hole for pouring it in, and a hole in the point of the spout for the wick, which is usually a small piece of rag. On the wide end is a handle. But the lamps here are probably torches of some inflammable material, which would only smoulder in the pitcher, but would burst into flame when swung round in the air. The pitchers were long, narrow jars for carrying water, but in this case were used for concealing the torches, just as the Syrian peasants still carry their lamps in these jars on a windy night. Gideon had discovered the unwarlike and panicky condition of his foes, and took his measures accordingly. We can scarcely conceive what a noise in the stillness of the night the sudden smashing of three hundred jars would make. And when this was instantly followed by the blazing forth of three hundred torches, and the fierce Hebrew war cry sounding from three sides at once, the effect must have been terrible. Once thrown into a panic, the host could not distinguish friend from foe in the darkness, and slaughtered one another.

COMPASSIONATE SOULS.

Those who can afford to suffer, to endure the sight of wretchedness, and to help the needy, are such as Wordsworth has described in "The Wanderer"—the simple-hearted and the strong, whose minds are kept "in a just equipoise of love;" who have known no "piteous revolutions," no "wild varieties of joy and grief"; who have never squandered their best powers, nor rendered themselves too poor for the sacred work of succour by spilling with unsteady hand the precious wine of life. There are also great compassionate souls who do not come under this category. While some turn away from the sight of grief with coward fears, and some, because their gifts lie in a different direction, there are many others who do so because, having suffered so much themselves, they have now the right, they think, to shut out all disagreeable sights, and to appropriate every pleasant thing which comes in their way. They were born and reared perhaps in grim poverty; and now, though for years the sun of prosperity has shone upon them, they cannot exorcise the cold from their bones; the sight of wretchedness in others, wretchedness from which they themselves have long since been removed, recalls memories too painful to be endured.

FEEDING THE MIND.

The Chinese have a saying: "If you have two loaves of bread sell one and buy a lily." It is not the body alone that needs to be fed. Mind, heart, and soul grow hungry, and many a time they are famishing when the larder is full. There are homes where the lilies are entirely crowded out by the loaves; where there is no room for beauty or enjoyment, or even for love, to grow, because of the mad scramble after wealth. Fewer loaves and more lilies—less of the rush after material good, and more time for the gracious and beautiful things God has placed within reach of us all—would make happier and nobler lives.

GOD'S KINDNESS TO LAME SOULS

By Rev. Theodore Cuyler, D.D.

After David had been firmly seated on the throne he inquired whether any of the house of Saul were yet living; for if so, he would like to show them kindness for the sake of his beloved friend Jonathan. An old family steward named Ziba, reports to the king that there is a son of Jonathan yet living who is "lame on his feet." This is about the only fact known in regard to the poor wail of a dethroned royal family. He is a cripple. Ever since his nurse had fled from the house at the tidings of Jonathan's bloody death, and had dropped the little five-year-old in her panic, he had been incurably lame in both his feet. And so he had been sheltered in the house of one Machir, over on the eastern side of the Jordan.

As soon as David learns that a child of his bosom friend is still in the land of the living, he remembers that he had once made a covenant with Jonathan to show the "kindness of the Lord" to the house forever. He promptly sends one of the royal chariots to Lo-debar with orders to bring the poor lame Mephibosheth up to court. When the abashed cripple reaches the palace, and hobbles into the king's presence chamber, he is perfectly overwhelmed. He falls on his face, and exclaims, "What is thy servant, that thou shouldst look upon such a dead dog as I am?" Mephibosheth seems to have been a shy and gentle creature, like many others who suffer from bodily infirmities; but there is nothing which so soon lays one flat on the face as a volley of unexpected kindness. No artillery kills an enemy like a broadside of love. If Mephibosheth had been taught from his childhood to regard David as the destroyer of the dynasty of Saul, all his early prejudices must have melted at once when the monarch receives him so graciously. Not only receives him, but adopts him, "for Jonathan's sake," into the royal household! He sits at the king's board every day, and finds a royal table "a good hiding-place for lame legs." In that wild age of war and violence, when revenge was so constantly practised, this little cabinet picture of the fugitive cripple seated at the imperial banquet has in it the elements of the New Testament gospel. It is a very pretty parable of God's mercy to crippled souls.

Every sinner is lamed by sin, and is wholly impotent to restore himself. When the Holy Spirit awakens a sinner to a deep conviction of his own guilt, he is ready to confess his utter unworthiness in language as strong as that used by Mephibosheth. The godly Rutherford of Scotland describes himself in the same impassioned language as having once been a "dead carcass, not able to step over a straw." John Bunyan uses quite as vehement expressions in his "Grace Abounding." Pungent convictions of personal guilt do not appear to be as common in these days; but I doubt whether any man can rightly appreciate the wonderful mercy of God in Jesus Christ, and the infinite preciousness of atoning love, unless he has been broken down in penitent self-abasement. The lowliest convictions of guilt are usually the pretense to the loftiest attainments in godliness. The repentant and restored cripples are those whose feet become "like hinds' feet" in running in the pathway of God's commandments.

There is a beautiful parallel between David's embassy of kindness to bring up Mephibosheth to Hebron, and the mission of the atoning Saviour to crippled humanity in its far-off wanderings. That royal chariot halting at the poor lame fellow's door to carry him up to the king is a fine figure of the divine mercy that stops at the sinner's doorway. Grace furnishes the chariot. Grace sent the only-begotten Son of God into the world that whosoever trusteth in Him should

not perish, but have everlasting life. This home-bringing of the lamented exile to the place reminds us of that scene where the father welcomes home the wanderer from the far country, and kills for him the fatted calf, and clothes him in the goodly robe. This reception of a repentant and believing soul is all for Jesus' sake, even as Mephibosheth was welcomed for Jonathan's sake. Christ's sufferings on the cross, and his intercession are at the bottom of every sinner's salvation. When any of us get admission to the marriage supper in our Father's house, our song will be to him who came to seek and to save the lost. What a family of restored cripples there will be at that supper of the King!

God's kindness to the lame is not only manifested in the atonement, or in pardon to the penitent sinner, or in converting grace; it is shown in his patient forbearance and compassion to stumbling Christians. For Christians do stumble, and some of them shockingly. Peter was not the first or the last to catch a disgraceful fall; he never would have healed a cripple in the "Gate Beautiful" if his own spiritual lameness had not been cured by his forgiving Saviour a short time before. God's ambulances are kept busy. The difference between an impenitent sinner and a Christian is that the one is willing to continue weak and wicked; the other, when he slips and sprains himself is not content to lie on his face, but repents and seeks recovery, and walks more circumspectly. God is very forbearing towards the feeble Christians who, like Bunyan's "Ready-to-halt," hobble on crutches; but such slay no giants, reap no harvests, and win no crowns. They are not models. When a soul has once been healed by divine grace of its lameness, it ought, like the cured cripple at the Temple gate, to be walking and leaping and praising God.

Brooklyn, N.Y.

NO DANGER OF TOO MUCH LOVE.

When Jesus comes between true friends, he does not separate, but he unites them. Some tell us that we must not love our dear ones too much, lest we make God jealous and he take them away. This is only pagan teaching. The man who had the best right to speak on this subject had a very different idea. He said, if you cannot love your fellows on earth, how can you love your Father in heaven? The Master always stands between real friends, but ever to bring them closer. Formerly the ocean separated the continents, now it connects them. As we get to know more of the purpose of the Lord in our lives, we see that he alone makes great and abiding affection possible.

IMPROVING ON EXPECTATIONS.

Doing better than is expected of one is the secret of truest service. The workers in any business establishment can readily be divided into two classes by this test: those who do just what is asked and expected of them, and who stop with that; and those who are not content to stop there, but who are constantly rendering themselves invaluable by doing more than any one has asked or expected. The latter are in the minority, of course, but it is a minority to which the door is always open, and whose members move steadily to the top, where there is always plenty of room. The principle is the same all through life, for it is the secret of service in the Kingdom. Christ wants his followers to improve on the expectations of their fellows.—Sunday School Times.

To cherish revenge against a neighbor is like warming a viper on the hearthstone.

WANTED; MEN FOR GIDEON'S BAND.*

By Robert E. Speer.

Truth is almost always in the custody of the minority, and the great victories have ever been the victories of the few over the many. It was Elijah single-handed against the prophets of Baal, and Gideon and his three hundred against the hosts of the Midianites. And in our day every reform has begun with the few, and fought its way against inertia or opposition.

So the need of all days, of Gideon's and of our own, is for men who fear God and have no other fear, who will destroy sin, but will not compromise with it, who go out to war ready for the foe, expecting war to be war, and who believe that with God they can prevail, however many be the armies that come out against them.

There are some who tell us, though, that all such language is out of place now. We must not talk of fighting. In all men and all opinions that have held the allegiance of men the root is good, they say. What we need to do is to approach them with conciliation and sympathy, discover that which is good in them, and foster and develop that. There is a real truth there. But there are bad men and bad opinions, which it is our duty to antagonize and destroy. And there are men and opinions in which the bad and the good are so intermingled that they can hardly be separated, and it becomes a question of cutting hard at the evil or of letting them alone in their entanglement.

And there is evil in men and opinion which is made worse and more dangerous by the pliancy of its excuses, and by its alliance with good which ought to have no part or inheritance with it.

Our Lord perceived this. "I came not to bring peace, but a sword." Now, he did bring peace, such peace as the world, with its wise ways of doing things and its cunning compromises, cannot give. But his peace is peace after battle, after conquest.

And he wants men to come after him who, in the spirit of Gideon and his band, will go anywhere and do anything, and will realize that they are in a war.

If this is not true, if the Son of God does not go forth in any war, if he is not asking for any one to follow in His train, if the apostles, saints, and martyrs erred in thinking that His blood-red banner was ahead of them and summoned them to battle,—then let us cease singing the war songs of the church, and let us cross out the war passages in the Bible, and let us try to think of life, not as the "good fight." Paul found it, but as a genial adjustment of truth to error, or a kindly tolerance of what Christ so abhorred.

But we cannot do this, for sin will soon break any truce and reopen hostilities. We cannot be at peace if we try. It is battle always, so long as life remains.

But it is also victory if we will go in and fight in the faith and spirit of the band of Gideon.—S. S. Times.

Daily Readings for Preceding Week.

- Mon.—Servants to sin (Judg. 6:7).
- Tues.—Promised deliverance (Judg. 6:7-10).
- Wed.—The deliverer chosen (Judg. 6:11-24).
- Thurs.—Gideon prepared (Judg. 6: 25-32).
- Fri.—A sign given (Judg. 6:33-40).
- Sat.—A splendid victory (Judg. 7:8-25).

The spirit of inquiry lies very near the foundation of knowledge. The life that is free from interrogation points is shy on wisdom.

*Young People's Topic—Sunday, November 20, 1907. Wanted: Men for Gideon's Band (Judg. 7:2-7).

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C. BLACKETT ROBINSON,

Manager and Editor.

OTTAWA, WEDNESDAY, NOV. 13, 1907

Our contemporary, the Canadian Baptist, looks bright and cheerful in its neat typographical attire and handsome new heading. A most creditable exponent of Baptist principles, ably and carefully edited, it is entitled to the cordial support of the influential denomination whose interests it labors to advance.

NOT NECESSARILY THE ASSEMBLY.

There would seem to be some misunderstanding respecting the status of the recent resolution at Toronto of the Presbyterian General Assembly's Committee on Moral and Social Reform (a rather formidable title, by the way, to live up to!) The resolution endorsed the policy of public control and administration of the sale of intoxicating liquors. This action has been variously received. The "Canadian Baptist" shakes its head in doubt. The Methodist organ, "The Christian Guardian," is openly grieved; is opposed to any policy of the State indirectly going into partnership with the liquor traffic; and suggests that it would not have been unneighborly had the Committee paused long enough to talk the matter over with co-workers of other denominations before cutting away from the hitherto common ground of total and partial prohibition respectively.

The new position taken by the Committee is one respecting which a good deal can be said on both sides, and we need not to-day enter the discussion. But we may point out to "The Baptist" and "The Christian Guardian" that the General Assembly alone can lay down new lines of temperance or other policy; and no doubt the recent action of the committee will itself come up either directly or indirectly at next Assembly for approval or the opposite. There can thus be no harm in throwing the Committee's view open to full consideration, provided it be kept clearly in mind that it is meantime the view only of the Committee, and not necessarily the view of the General Assembly, or of the Presbyterian church.

INCREASE OF YOUNG DRINKERS.

To object to lads and young men signing the total abstinence pledge, as we have occasionally seen it objected, on the ground that it is wrong to ask young people to take a pledge they may not be able to keep, is lacking in that greatest of the senses—Common Sense. Experience is all against such objectors. There are many thousands of abstainers in the world to-day who are such because in early years, through the pledge, they got habit on the right side. One could safely challenge any person to show that one of these thousands has been morally or financially a whit the worse for abstinence from intoxicating liquors as a beverage. In the last published report of the Minister of Justice, it is shown that out of every hundred persons convicted of punishable offences in the Dominion last year, there were only 14 persons set down as abstainers, while the remaining 86 came from the ranks of the intemperate and the moderate drinkers. The Roman Catholic bishops and clergy are doing a fine work in the way of pledge-signing. If Dr. Shearer would stir up Presbyterian congregations to similar practical individual spade-work, its results would be shown a few years hence to have been worth while.

A SMART CHEEK-UP.

Toronto is the headquarters of what is known as "The National Sunday League," the chief executive of which is said to be a former young Methodist minister turned Unitarian. This league has been sending out quantities of literature against the Lord's Day Act, including the following statement among others:

"Rev. Robert W. Patterson, at a meeting of Presbyterian clergymen said: 'If I had my way about it I would have an executioner called in to deal with all heretics and blasphemers. Burning at the stake would be too good for those who revile religion and take the Lord's name in vain. The growth of heresy is such to-day that nothing but measures such as this can stop it. Canadians, this is what we have to fight. Are our laws and liberties to be dominated by a class under the influence of such sentiments publicly advocated!'"

The foregoing came to the notice of that sturdy Presbyterian minister, Rev. James Rollins, of London, who replied in the newspapers as follows:

"This is not only very cheap heroics, but something very much worse. There is no Rev. Robert W. Patterson among the ministers of the Presbyterian Church in Canada. It will take a great deal of such literature to persuade the citizens of Canada that the Rational Sunday League is rational, or that the ministers of the Presbyterian Church stand for the sentiments here imputed to them. On some questions I would scarcely presume to speak for the Presbyterian Church, but on the question here raised I have no hesitation in assuring the members of the Rational Sunday League that they are in no danger of being burned at the stake. But escaping the stake does not mean that a man can escape the consequences which naturally follow mendacity. Don't be ridiculous, gentlemen!"

Nothing has quite so delicate a poise as character. Whisperings may dislodge it.

THE GUIDING PRINCIPLE.

Absorbed as many are in the struggle for existence, for honour and riches, some men go to the length of openly avowing that self is the one essential and most important factor in the conflict. Each one for himself is a maxim obtaining general currency. Many do not avow their belief in the maxim, they may even talk eloquently about the brotherhood of humanity, and profess their admiration for the Golden Rule; but profession and practice do not always correspond. The inquiry may occasional be heard, Is Christianity gaining or losing its hold over the minds of men as a practical rule of life? To answer the question satisfactorily would require a wide and accurate survey of the many spheres in which human activity is at work. Opposite indications present themselves for the observer's consideration. In home life the Gospel is specially fitted to exert its power and refining influence. Is its manifestation in the domestic circle as conspicuous and unmistakable as it might be? Does it supply the guiding principle of the home? Are the ties of the tenderest relationships ennobled and sanctified by the sweet and gentle influences of the Gospel? To have its rightful place in the household, more is required than the stated performance of religious duties, the daily worship of God and conscientious attendance on the services of the sanctuary. As the home presents one of the best fields for the culture of unselfishness and the Christian graces generally, we ought to find there a gentle consideration for the welfare of others, the growth of wide and generous sympathy for the afflicted and distressed. Many such homes are to be found in the land. There are also other homes where youthful members are permitted to grow up with the evil tendencies of our corrupt nature unchecked, where no steady and well-directed efforts are made to fortify young minds by self-discipline and restraint for the struggles and temptations that abound in every-day life. There is much self-will and unhealthy pursuit of pleasure incompatible with a successful conflict with the stern realities of existence. Those to whom a healthy home training has been denied are but poorly equipped for conflict with their spiritual foes. They are exposed to serious injury, if not to disastrous overthrow.

In the pursuits of every-day life many stifle the voice of their better nature and silence the motions of conscience by setting up a dual standard of action. It is recognized that the teaching of Christianity is to be acted upon in home life, and in relation to the Church. In business it is different. They must do at Rome as the Romans do. The dictates of conscience and maxims rife in business circles too often conflict. Men who have not lost perception of the binding nature of Christ's laws experience occasional compunction of spirit as they try to solve the insoluble problem how to serve God and mammon. We have the best authority that it cannot be done. Christ and mammon

do not and cannot exercise a joint sovereignty over the souls of men. One or the other will get pre-eminence. It is easy to see that if a man explains the principles of Christianity at the threshold of his place of business matters cannot go well with him. In worldly affairs he may hold his own, but how will it be with his moral and spiritual nature? What shall it profit a man? But then the struggle is so keen and merciless that to carry out in business affairs the exalted morality of the Gospel will be to lose the race. Not necessarily. Riches may not be made so speedily, but the law of the kingdom has not been set aside. There is a blessing still on all honest industry, and the man who is diligent in business, fervent in spirit, serving the Lord, may confidently look for the fulfillment of the promise that the blessing of God maketh rich, and addeth no sorrow. The conduct of business in accordance with the doctrines taught by Christ and His apostles would dignify and enable the men engaged therein, and many of the sordid and unlovely characteristics, often too visible, would become much rarer than they now are. The principles of the Gospel, faithfully carried into actual practice, would act as a solvent on many of the perplexing problems of the time. The omnious conflict between capital and labour, employer and employee, could readily find a permanent adjustment on the basis of the Golden Rule. In the teaching of Jesus Christ there is an inexhaustible store of reserve power for the benefit and blessing of mankind. One of the needs of the time is its resolute practice in every-day life. It is not the hearer, but the doer, of the Word—that is blessed.

PROFESSOR W. G. JORDAN.

The Chancellor's lectures this year at Queen's University at the Alumni Conference, given by Rev. Professor W. G. Jordan, D.D., afford the opportunity of congratulating Queen's in having on its staff a man of Dr. Jordan's scholarship and personality. Of admirable literary style and deep learning, he is one of the most unassuming of men. His popularity with the students is creditable alike to their heads and hearts. He has a warm and kindly interest in the young men of the University, desiring to see them make the most of themselves, and willing to give them whatever personal assistance he can. Queen's has a knack of getting hold of strong men, and among these Prof. W. G. Jordan is an outstanding figure.

The Nile flood this year has been the lowest recorded in a century, with the exception of the one in 1877. That flood was followed by a close approach to famine; but this year is one of the best that Egypt has ever known. Of old a scanty rise in the Nile waters meant poverty to Egypt, but the great dams, barrages, weirs and reservoirs which have been constructed in recent years have so changed the state of affairs that the second feeblest Nile in a century has given Egypt the greatest cotton crop it ever knew. Another barrage is now nearing completion, and it is expected that when it is completed the irrigation of even the higher lands will be guaranteed, no matter how feeble the Nile overflow may be. Surely this is a signal triumph for twentieth-century skill and twentieth-century methods. Under British rule Egypt seems to be budding and blossoming as the rose.

OTTAWA PRESBYTERIAN W.F.M.S.

Annual Meeting Indicates Progress.

The twenty-first annual meeting of this society met in Stewarton Church on the afternoon of Tuesday, 4th Nov. There was an attendance of 63 delegates and under the presidency of Mrs. Alexander the business of the association was commenced and pushed through in an orderly and expeditious manner. All the reports showed that the missionary spirit is in the ascendancy in the various congregations heard from. The efforts are not all in one direction; much time and thought is given to obtaining literature of a missionary character and to the proper distribution of it. Clothing and goods in kind are generously donated to the Northwest, besides the following contributions of money that have been sent direct to the presbyterian treasurer, Miss Gibson: Aylmer, \$19; Bristol Brick church, \$104; Bristol, Knox church, \$36.80; Carp \$50; Chelsea, \$4; Cumberland, \$46.34; Fallowfield, \$8; Hawkesbury, \$66.37; Kenmore, \$42.50; Kinburn, \$19.60; Manotick, \$86.50; Masham, \$36.30; Merivale, \$44.50; Metcalfe, \$56; Russell, \$47.45; South Gloucester, \$44.38; Wakefield, \$43.40; Vernon, \$34; Buckingham, \$7; Ottawa—Bank Street, \$125; Bethany \$47.50; Erskine, \$14.15; Glebe, \$106; Knox, \$199.05; McKay, \$97.26; St. Andrew's, \$234.10; St. Paul's, \$91; Stewarton, \$50; total from auxiliaries, \$2,037.20; from mission bands, \$358.44; collections, \$44.72; making a grand total of \$2,440.36.

Miss E. H. Gibson, treasurer, gave a detailed account of the finances, showing receipts of \$2,734.96, an increase of \$617.96 over last year, the total amount raised since organization \$30,702.04. The present membership is 704 with 27 auxiliaries and membership of auxiliaries and bands, 1,107.

The secretary of supplies estimated the value of the annual bale for Abousait, B.C., at \$630.30 and the one for the Indian reserve at \$50, a combined increase of \$145.60 over the previous year. The secretary of Tidings, Miss McNicol, stated the total number of subscribers to be 880 and in the literature course the work taken up generally is a study of the New Hebrides and life as seen in these islands.

The dedicatory prayer was then offered by Mrs. J. H. Turnbull, of Bank St. Church.

Then followed a bright paper by Mrs. John Thorburn, first, and for ten years president of the society, entitled "Reminiscences of the Ottawa Presbyterian Society," in which the difficulties met with in the early stages of the work were indicated, as well as the steady growth in membership and finance.

At the conclusion of this paper a "Mission Band" exercise was given by members of the Band, followed by the reports of the various Mission Bands.

Mrs. Alexander read a telegram from Mrs. Gardiner, now of Toronto, expressive of sympathy and good-will in the work.

The closing prayer was offered by Miss Baylie Hall and the meeting adjourned.

The ladies of Stewarton church entertained the visiting delegates to tea in the Sunday school hall at 6 o'clock.

Evening Meeting.

The evening session opened at 8 o'clock with Rev. Mr. Prettie, Vernon, moderator of the Presbytery, in the chair.

The reports from the Presbytery were presented and adopted, after which the Hiawatha quartette gave a selection.

Rev. J. G. Greig, of Cumberland, extended the greetings of the Presbytery to the convention and spoke briefly on the advance of the work during the past twenty-one years and also of the bright outlook for the future. Mr. Greig thought they would see the world evangelized before many years and towards this end were needed women of strength and willingness to devote time and effort to the furthering of the cause.

The chairman then introduced the speaker of the evening, Rev. Prof. Welsh, D.D., of Montreal College. Dr. Welsh, who has addressed Ottawa audiences before on the behalf of the Canadian Bible Society, received a hearty welcome.

He took as his subject the Interdependence of Nations, giving instances of happenings on a trip to China and Japan 20 years ago and remarking on the development and growth of these countries during that time. He spoke very highly of the Japanese but said: "I believe China has more to do with the destiny of the world than Japan."

On motion of Mrs. J. R. Hill the thanks of the society were tendered to Rev. Prof. Welsh for his inspiring address.

On the afternoon of Wednesday the principal item on the programme was the address by Miss Margaret Craig, of Toronto, on "Work among the Indians and Chinese in Canada." "The Indians are Canadians, if we are," the speaker said; "they are natives of this land, and should inherit the gospel that has been our privilege and it is for us to help them."

Referring to work among Chinese, the speaker said she first became interested in this race at Knox Church, Ottawa, some years ago. She stated that she had been told on good authority that a Chinaman returning to his native land never goes back to heathenism, even if he is not a Christian, so impressed is he by the influence that he has felt among Christians. It is a regrettable fact that the men only suffer in this land at the hands of persons who have not the love of God in their hearts. Miss Craig made a strong appeal for missionary workers to go to the mission field. But one, she said, had gone out of the 26,000 members of this society during the past year. She urged all to pray for this one object. Rev. J. W. H. Milne, brought the proceedings to a close by pronouncing the benediction.

The following are the officers of the society for the ensuing year:—Mrs. H. Alexander, president; vice-presidents, Mesdames J. R. Hill, Mrs. McGregor, and presidents of auxiliaries; treasurer, Miss E. H. Gibson; secretary of mission bands, Miss A. H. Geggie; recording secretary, Mrs. Geo. Hay; secretary of supplies, Miss Mary Masson; literature secretary, Miss Evans; Tidings secretary, Miss McNicol.

A pleasing feature of one of the sessions was the presentation to Miss E. H. Gibson, by Mrs. Levi Crannell, on behalf of the society, of a set of handsomely bound books, the works studied by the Society during Miss Gibson's term of holding office, which has extended over the last sixteen years. Mrs. Crannell voiced the sentiment of all the members in speaking of Miss Gibson's faithful and untiring work.

At the recent meeting of Hamilton Presbytery it was announced that Binbrook and Saltfleet congregations are now self sustaining, and Rev. T. L. Turnbull, of Oneida, was granted four months' leave of absence on account of ill health.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

THEIR POINT OF VIEW.

By Jean K. Baird.

Chapter I.

Mrs. Hardy was entertaining the new minister's young wife with a description of the town.

Her talk was pithy and quite to the point, for her experience had been broad and she had never been slow to grasp new or difficult situations. She was far past middle age, and had been a widow for many years. She was well provided for financially and had leisure to devote much of her time to work in the church and the charities of the town.

"You will find Irwin's a cheap place to buy your groceries, Mrs. Cleaver," she said. "They sell staple articles all ways a cent or more cheaper than any other store in town. But—"

"Is that where you buy? They must be good, for I could not help noticing how lovely your berries were."

"No; I do not buy there. It does not seem to me to be the right thing for a church member to do. They sell cheap because they run a wet-end grocery. When we take advantage of this, we are reaping our profits from the business."

Mrs. Cleaver turned her large and luminous eyes toward her hostess. She had but lately come from a State further East, and did not grasp the significance of the term "wet-end."

"I'm afraid I do not understand you, Mrs. Hardy. Are groceries musty if they come from a wet-end grocery?"

"Scarcely. I had forgotten that you were new to our ways out here. A wet-end grocery sells liquors as well as their legitimate line of goods. At Irwin's store you'll see a line of children with pitchers and buckets. They carry home beer and ale more frequently than they carry groceries."

"Really, Mrs. Hardy? The speaker's eyes expressed a child-like surprise. She could not believe that such things could be."

"Yes, really. You will find that there is plenty of work to be done here. Irwin's is not alone. Smith Brothers' is the only grocery that is dry. I always buy there, although they are a trifle dearer. But they are strong advocates of temperance. I make it a principle to do my buying with those people who stand on the side of right."

"It is the right course to pursue," said Mrs. Cleaver. Then she wrinkled up her pretty little brows as though in perplexity.

"I was trying to remember something. I've met so many people, seen so many new faces, that I remember clearly very little. But some one advised me to buy at Irwin's because they were cheaper. I cannot remember who it was. I'm glad that you took the trouble to make the conditions clear to me. I wish to do what is right in the matter."

Mrs. Hardy laughed. "I know who has been talking to you. Dr. Hobart is such a hand for household economy. He would walk a square to save a penny. I have often wondered at his going to Irwin's. He's profiting from the sale of liquor—only a few dollars a year, perhaps, yet the principle is the same. He is so influential. He has been an elder in the church for years, and I'm sure no one can remember the time when he was not at the head of the Sunday-school. Coupled with these is the fact that he is city superintendent of schools. A man in his position should watch himself. He is before all eyes. His slightest act is commented upon. I have always felt sorry that he would countenance these wet-end groceries. If all the church people would refuse to buy from them they would be obliged to separate the two businesses. I have always regretted Dr. Hobart's action in the matter."

"Perhaps he has not realized the importance of his example. The question may not have come to him. Have you ever spoken to him on the matter?"

"No, indeed. I feel as though I would not dare. He's very genial when one meets him socially, but if one would seek to criticize him in person he would draw within his shell. I would be afraid to broach the subject. But for the sake of the church and the growing boys and girls who look up to him, I wish some one would."

Chapter II.

Dr. Hobart, in an elegant turnout, with matched horses and a coachman, was taking his pastor and wife about the city.

"We are particularly fortunate in our business section," said he, as they were driving down Market street. "Fine fire-proof buildings. The store-rooms are commodious and well lighted. You see, we people in the Middle West are not crowded for room as you are in the East. We take time and room to build." He pointed to a substantial corner block of gray stone. "The finest offices I ever saw are in the third and fourth floors. It's a wholesale liquor house. The officers of the firm occupy the greater part of the third floor. It's the best business situation in the city."

"It is too bad that a more legitimate line of business does not control it," said Mr. Cleaver.

"They can afford to pay a big rent and they do. The building, by the way, is owned by one of our church people—Mrs. Hardy. You've already met her." "By Mrs. Hardy" asked Mrs. Cleaver. Her eyebrows puckered. Her expression was that of one who could not give credence to what had been heard.

"Are you surprised?" asked Dr. Hobart. "I do not wonder at it. Mrs. Hardy is an excellent woman. She is cultivated and liberal in her views. She stands high socially and in church affairs. That makes her attitude in this matter more deplorable. If she were other than what she is, we could not reasonably expect her to take the radical course in ethical matters. For her own sake and the sake of the young people, who look up to her, I regret that she profits by the sale of liquor."

"Have you never spoken to her concerning the matter? It may be that the subject has never presented itself to her as it has to you." A suppressed smile came on the speaker's lips, and a twinkle to her eyes. She was not without a sense of humor. The situation presented possibilities to her.

Dr. Hobart shrugged his shoulders. "You do not know Mrs. Hardy. She is all that is excellent; but she would not allow her dearest friend to dictate to her."

"Why not merely suggest?" "Impossible for me. You might be able to do so, for women have more tact than men."

He looked at her inquiringly, as though awaiting her promise. She smiled in answer, but did not commit herself to words.

Chapter III.

A few weeks later, Dr. Hobart, with his wife and Mrs. Hardy, were guests at the parsonage.

The hostess, with subtle tact, kept the conversation to light and airy trifles until dinner had been served, and she sat with her guests on the broad, veranda overlooking a well-kept lawn.

"You have a pretty place here," said Mrs. Hardy, complacently, seating herself and looking about her. "With the exception of State street, this is the prettiest in town. Have you been down in that part of the city yet?"

"But once. I was delighted with it. Dr. Hobart was kind enough to take

us driving. We saw the best part of the town. The business blocks are particularly fine. Your building of gray stone is quite imposing, Mrs. Hardy." The hostess was young. Her innocent expression spoke of a heart without guile. Dr. Hobart sniffed the air like a war-horse scenting battle.

"It is considered a very fine building," said Mrs. Hardy.

"It would be considered finer if it were put to a different use," snorted Dr. Hobart.

The hostess and Mrs. Hobart were beyond hearing. Mrs. Cleaver had remembered an instant before that Mrs. Hobart was interested in fancy work and had taken her into the house to show her some fine embroidery. The time for both Dr. Hobart and Mrs. Hardy to be spoken to about their short comings was propitious.

At the former's remark, Mrs. Hardy looked at him in surprise.

"What was that you said?" she asked, as though she could not have heard aright.

"That it would be finer if put to better use. And, now while we're on the subject, I'll express myself in a way that I've long wanted to. I cannot understand how an educated Christian woman as you are, can rent to the class of tenants you do. You are temperance and yet you profit by the sale of liquors. I cannot understand it. I feel deeply on the subject."

Mrs. Hardy was angry, but she controlled herself. Smiling, calm and serene, she replied: "I can sympathize with you. I have been in that same maze myself. It has long been a question to me, why a cultivated Christian gentleman as you, for the sake of saving a half-cent a pound on sugar, would encourage trade which is growing fast on its sale of liquor. Because these people make 10 per cent. on the wet-end business, they are willing to make but 2 per cent. on the dry. I cannot understand such things. I assure you that I feel deeply on the subject."

Dr. Hobart met her argument. She answered him back with a logic as good as his own. The hostess and Mrs. Hobart were detained over the needle-work for a full half hour. The charges and counter-charges were still going on when they appeared. But at their appearance their conversation changed.

Mrs. Cleaver smiled placidly to herself. From the few scraps of conversation which she had overheard, she knew that Dr. Hobart and Mrs. Hardy both had a new point of view. She wrinkled her youthful brows at the thought that she must wait until results would tell her if her strategy was wasted.

A CLEVER BOY.

Near the end of the season our boy announced the height of our tall maple tree to be thirty-three feet.

"Why, how do you know?" was the general question.

"Measured it."

"How?"

"Foot rule and yardstick."

"You didn't climb that tall tree?"

his mother asked anxiously.

"No'm; I just found the length of the shadow and measured that."

"But the length of the shadow changes."

"Yes'm; but twice a day the shadows are just as long as the things themselves. I've been trying it all summer. I drove a stick into the ground, and when its shadow was just as long as the stick I knew that the shadow of the tree would be just as long as the tree, and that's thirty-three feet."

A LITTLE GIRL AND A LITTLE CAT.

By Emma C. Dowd.

Mama had gone down town, and Lilla didn't know what to do. She trotted around the rooms, and looked out of the various windows. It was a cold, windy day, and few people were on the streets. She turned her eyes indoors with a sigh.

"Oh, I'll look at pictures!" she said, and she pulled a volume towards her. It was very heavy, and she came near dropping it. Then she stopped short. She had remembered something. "Anyway," she mused, "Mama didn't say for me not to take these when she was gone down town, and I hadn't anything else to do and was awfully lonesome! She said I mustn't touch 'em the other day; but I most guess she wouldn't care, if she knew there's wasn't any other books 'cept what I'd looked at."

Down sat Lilla on the floor, and she turned the leaves slowly. There were beautiful pictures.

"Me-ew!" sounded suddenly close beside her, and she jumped, almost tearing one of the silky tissue papers that covered the engravings.

"You're a naughty kitty to scare me so!" she scolded.

"Me-ew!" persisted Sukey. "Me-ew! Me-ew!" and she ran to the window.

"What do you want?" asked Lilla, for Sukey always came and mewed when she wished for anything.

"Me-ew! Me-ew!" said Sukey.

"Well, what do you want?"

The small cat eyed the window wistfully, keeping up her mewing.

Lilla laid the book on the floor, and walked over to the window. There were several flies buzzing about there.

"I guess you want me to catch them for you; is that it?"

"Me-ew," responded Sukey.

"Well, I can't; I don't know how. But you're a lovely kitty to do as Mama told you, and not to catch them for yourself! When Mama comes home I shall tell her how good you are."

Then her face grew suddenly grave. She couldn't tell Mama that somebody else had remembered to do as she had been told. She put her arms around Sukey.

"I guess you're better'n I am, Kitty," she whispered; "but I'm goin' to be as good as you." Then she put the beautiful book back upon the table, and when mama came home she heard all about the lesson that a little cat had taught to a little girl.

HONEY GUIDES.

"Mother, what are those lines on the morning-glory for?"

"Those are honey guides," said mother. "Each one of these lines runs into the center of the flower where the honey is. God put them there, so when a bee lights on a flower it can go right to the honey; and that is what the bees go into the flower for, you know—to get into the center of the flower. Now go out and sit under the morning-glory vines and watch the bees for a little while, and see for yourself."

So Nellie ran out under the vines and sat down, and pretty soon a little brown bee came buzzing up to the flowers and settled down on one of them.

Nellie bounded into the house. "Oh mother!" she cried, "the bee did follow the line right up from the outside to the middle of the flower, and he got some funny yellow stuff on him, too."

"That was pollen," said mother; "the bee will take that home to feed the babies."

"Well, isn't that queer?" said Nellie, and she ran back to learn some more about the bees.

HOW THE STORMY PETREL FLIES

A naturalist visiting Algeria, brought from a sailor four captive stormy petrels. They weighed about 1.65 pounds apiece, their wings were five inches wide and had a spread of four feet. The ability of the petrel to breast the most furious storms has been universally admired. Its name is derived from its power of walking on the waves, like the Apostle Peter, and its courage and strength in planting its footsteps on the crests of the most tempestuous sea, have given a text to many writers. The naturalist, wishing to release his captive petrels threw one of them into the air. It tried to fly but fell headlong, went crashing against a stone wall and battered out its brains. He took the second petrel to an upper story and launched it from a window, but having no initial velocity it too fell like a stone. The third bird he took to the top of an observatory, and pushed it out into space. It flapped its wings desperately but nevertheless lunged downward and broke its wings against a post.

The naturalist was now convinced that the stormy petrel's feats at sea are made possible because it first gets up momentum by running along the top of the water. Wishing to give the remaining bird a chance to demonstrate his theory, he took it out into a desert-like plain bare of grass, smooth as the surface of a calm sea. "Here," the naturalist reports, "I set my fourth petrel down. It squatted at first and then turned with its beak to the wind and its wings outstretched, and started running, beating its wings, not hampered by any herbage. It ran a hundred yards, carrying its weight less on its feet, and finally all on its wings, but all the time skimming the ground. At last with a single bound, catching the wind, the petrel rose sixty feet, careened around and flew past me overhead and glanced at me on its way, as if to say, "Success in flight is all based upon momentum."—"The Mystery of Bird-Flight," in August Everybody's)

I WILL BE WORTHY OF IT.

I may not reach the heights I seek,
My untried strength may fail me;
Or, halfway up the mountain peak,
Fierce tempests may assail me.

But though that place I never gain,
Herein lies life's comfort for my pain—
I will be worthy of it.

I may not triumph in success,
Despite my earnest labor.

I may not grasp results that bless
The efforts of my neighbor.
But though that goal I never see,
This thought shall always dwell with me—
I will be worthy of it.

The golden glory of love's light
May never fall upon my way.
My path may lead through shadowed
night,
Like some deserted byway.

But though life's dearest joy I miss,
There lies a nameless strength in this—
I will be worthy of it.

DEARER PINS.

White pins must now be placed in the growing list of dearer commodities. Black pins are also more expensive than they were, because steel has risen in price of late, but it is the advance in the cost of white pins that will affect both the small and large purchaser of such commodities most disagreeably.

White pins that used to cost 1s. 11d. a pound are now 2s. 3d., a very considerable advance in price, which small buyers will discover, inasmuch as the usual penny box or paper parcel of pins will contain fewer pins than formerly. Some safety-pins, certain kinds of hair-pins, fancy brooch-pins, and hat-pins, are also on the list for an advance in price.—"Daily Mail."

HELP YOUR BABY.

No mother can expect her little ones to escape all the minor ailments of childhood, but she can be reasonably sure that her child will be healthy if she gives it an occasional dose of Baby's Own Tablets. And she can feel absolutely safe in giving this medicine, as she has the guarantee of a government analyst that it contains no opiate or poisonous soothing stuff. Mrs. Uria Cressman, New Hamburg, Ont., says:—"I have used Baby's Own Tablets for stomach troubles and constipation with the greatest success. I always feel safe when I have a box of Tablets in the house." Sold by all medicine dealers or by mail at 25 cents a box from The Dr. Williams Medicine Co., Brockville, Ont.

THE FOURTH COMMANDMENT.

One brief word on the custom of Sunday dining out, which is said to have much increased in London society during the past few years. If any of you are hereafter at the head of a family, or keeping house for father, brother, or husband, do try to set your faces as much as possible against this. We should think of Sunday, as the children's day, the home day, and the servants' day. While you are young yourselves, don't grudge your parents the pleasure of having you with them on Sundays. Some day you will look back to those Sundays with gratitude. When you have—if you do have—children of your own, do prize those precious hours with them, do not give them up to society. Do think of your servants; and, I may add, of cab-drivers, postmen and others whom you casually employ. Spare them as much as you can on Sundays. When a letter will do just as well on Monday, why increase the pressure of Sunday work?—Elizabeth Wordsworth.

MYSTERY OF THE MIGHTIEST FOREST.

The mightiest forest of which the human race has any knowledge to-day is that of the Congo. It is a region of impenetrable mystery concerning which accounts have been so strange that until within the past year or so they have been deemed incredible. But recent discovery has transformed scientific incredulity into a measure of belief. Thus, on the basis of Sir Harry Johnston's explorations of Uganda, a giant ape, larger than the gorilla, is a denizen of this tremendous forest region. There, too, are animals of a quite unfamiliar kind, notably the okapi. The forest seems to be the resort of the five-horned giraffe, the tallest mammal in the world. The hugest elephants, bearing tremendous tusks, are there. The largest fish found in all Africa haunt the streams meandering through the recesses of this forest. Lions seem not to penetrate into the thick growth of the jungle thereabouts. The forest leopards are arboreal, catching monkeys for their food.

The curiosity of the mighty forest is unquestionably the okapi, a large and seemingly new mammal, discovered by Sir Harry Johnston. In his books of travel Stanley told of an animal of ass-like appearance existing in the dense forest and which they caught in pits. The occurrence of anything like a quadruped of the equine sort in the thickness of an impenetrable forest seemed so anomalous that no scientist of standing would credit the possibility. Hence the determination of Sir Harry Johnston to try, and not to catch them for "Me-ew!" and she ran to the window.

Work is as essential as breathing, and under normal conditions is as joyous.

A real friend is the first person who comes in when the whole world goes out.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

The next regular meeting of Ottawa Presbytery will be held in Bank street church on first Tuesday in Jan., 1908.

Rev. G. A. Hackney, of Toronto, has been called to Bristol, Que., and should he accept, his induction was fixed for the 21st instant.

Owing to ill health, Rev. Mr. Ormiston of Shawville, tendered his resignation of that charge, which was regretfully accepted by the Presbytery.

Rev. Robert Eadie, of Hintonburg, has been appointed interim moderator of Zion church session, Hull, Que. A resolution of condolence was ordered to be forwarded to the family of the late Rev. M. H. Scott.

Rev. J. W. H. Milne, M.A., minister of the Glebe church in this city, has been appointed convener of the committee on French Evangelization for the Ottawa Presbytery. He succeeds the late Rev. M. H. Scott, who for so many years had charge of this important work.

In the absence of Rev. Dr. Armstrong, Rev. J. W. H. Milne reported on the Ottawa Ladies College. At its last meeting the Synod of Montreal and Ottawa recommended that the indebtedness of the college, some \$13,000.00, should be divided between the various Presbyteries, within the bounds, with the view to the early wiping out of the debt. Of this amount the congregations in the Ottawa Presbytery are asked to provide \$7,000. A committee, of which Dr. Armstrong is convener, was appointed to make the allotments for each church.

On Monday evening of last week, in the lecture room of Bank street church, Rev. James Taylor, B.A., of Chelsea, gave an interesting and useful address on the work of the Presbyterian church in the Gatineau valley. "In the counties of Wright, Labelle and Pontiac he said, there are 1,370 Presbyterians who, as a rule, are very much scattered, and therefore each minister, although he has a great deal of country to cover and lots of hard work and difficulties to face, has comparatively few adherents to minister to, and accordingly in most cases the amount given by these congregations or rather missions to the clergymen's income has to be assisted very materially from the augmentation fund of the church. Thus in the county of Wright \$3,200 is drawn from this fund. Outside the Roman Catholic church, the Presbyterian church has the largest number of adherents in the district, and when compared with the other Protestant denominations the expenses on the church in general are not any higher. In the county of Wright there are nine Presbyterian ministers and about 21 congregations. However, the work in the Gatineau district is steadily increasing and is being crowned with success in nearly every point. Mr. Taylor is unable to speak very highly of the church-going qualities of the summer visitors. On this point he remarked: "One of the great problems in the missionary work in the Gatineau was the large number of people who come out from Ottawa for the summer months. Our summer residents, I believe I can safely say, are among the highest class of the people who leave Ottawa for the hot months. However, the great majority of these fail to attend church while on their holidays. This practice of these summer residents not attending church had a very bad effect on all and the question had come up in the Presbytery and a committee had been appointed to try to remedy in some way or other the practice."

EASTERN ONTARIO.

Rev. Dr. Harkness, of Cornwall, was elected moderator of Glengarry Presbytery for the ensuing six months.

The next regular meeting of Glengarry Presbytery will be held in Knox church, Cornwall, on the first Tuesday in March, 1908.

The induction of Rev. Robert McNab, of Powasson, into the pastoral charge of Kenmore and Marvelville, will take place on the 24th instant.

At the last communion service in the Roxborough church seven new members were received, making a total of twenty-five additions to the roll for the year. The pastor was assisted by Rev. Allan Morrison of Kirkhill.

Glengarry Presbytery will send the following commissioners to the General Assembly, which meets in Winnipeg next June: Rev. N. H. McGillivray, Cornwall; Rev. L. Beaton, Moose Creek; Rev. Allan Morrison, Dalhousie; Rev. R. McKay, Maxville, and elders from Duuvegan, Kirkhill, St. Elmo and Lancaster.

Rev. Dr. Armstrong of Ottawa, at Glengarry Presbytery, gave an outline of the history and work of the Ottawa Ladies' College, in view of raising funds to wipe out the debt now resting upon it. The college is doing good work and until additional accommodation is furnished can accommodate no more students than the present number now in attendance.

The Thanksgiving supper given by the ladies' of Knox church, Beaverton, on the evening of the 31st October, was a decided success. The weather was all that could be desired and large numbers came to partake of the good things provided. A good musical programme by the choir and other friends with short speeches from the Rev. Mr. Menzies, Rev. Mr. Best and the Rev. Mr. Tucker, brought a very enjoyable evening to a close. Rev. Mr. McRae, pastor, presided.

The death is announced of Mrs. Currie, wife of the Rev. D. Currie, minister of Knox church, Perth. The Courier says: "Mrs. Currie was born in Chateaugay, Que., in August, 1860, being a daughter of the late George Cross, a well-to-do farmer. Her father retired to Lachine when she was a young girl; she was educated in the Montreal High School, and when McGill opened its halls to ladies in 1884 she was a member of the first class of young lady students. Mrs. Currie graduated in 1893 with her B.A. degree, and on the 29th of August of that year she was married to the Rev. D. Currie who was then stationed at Glencoe. In 1893 Mr. Currie was called to the pastorate of Knox church, Perth, and the family have resided here ever since. . . . She took an active part in church work and was beloved by all the congregation of Knox church. While her kindly interest was felt in the outer circles in which she moved, the full force of her beautiful character was made evident in her home life—for her husband and children. Hers was a pure Christian life, a life to rejoice in for many reasons, since its impress for good has been left in many and most enduring ways. The church will miss her, but for a brief time there is miss her, but for a brief time there is put aside the grief at her passing away for the other side to the picture—how beautifully she had lived, and that she is at peace with her Maker." Mr. Currie and the bereaved relatives will have the sincere sympathy of many friends in their sore sorrow.

WESTERN ONTARIO.

Rev. James H. Borland, M.A., of Columbus, preached with much acceptance in the Newmarket church last Sunday.

Rev. E. B. Horne, of Watford, has been appointed interim moderator of session at Strathroy.

On the 17th instant anniversary services at St. John's church, Bradford, were conducted by Rev. L. Maclean, of Churchill.

Rev. Dr. Somerville has been preaching in Division street church, Owen Sound, to the great delight of his many friends in that large congregation.

Rev. C. H. Cooke, B.A., recently of Smith's Falls, preached in Westminster church, Mount Forest, last Sunday. Next Sunday Rev. Mr. Mustard, of Toronto, will occupy the pulpit.

The anniversary services of Chalmers church, Elora, were held last Sunday, when appropriate services were conducted by Rev. James Little, B.A., of Brantford.

The Presbyterians of Waterloo are pleased that they are to retain the services of Rev. W. D. Lee, recently called to Queen street church, Toronto. His salary has been substantially increased, and a few evenings ago a handsome cheque was handed him in appreciation of the good work he has been doing.

The death is announced at Seaforth of Rev. Matthew Barr at the advanced age of 93 years. Mr. Barr came to Canada and in 1854 was inducted as pastor of the Seaforth church. For many years he was the only Presbyterian clergyman in that part of the country. He is survived by a widow and three daughters, Mrs. (Rev.) Neil McPherson, lately of Hamilton, being the eldest.

At the anniversary services in the First church, London, last Sunday (Rev. Dr. Jordan, of Queen's, being the preacher), the special collections amounted to the sum of \$1,100, which will be devoted to reducing the debt on the church. This congregation, left in splendid shape by Rev. Mr. Clark, who recently removed to Montreal, is still looking for his successor. This is a fine opening for an able and devoted minister.

At the First Presbyterian church, London, last Sunday, Rev. W. G. Jordan, D.D., of Queen's University, Kingston, conducted services on the seventy-fifth anniversary of the church in that city. In the evening service the preacher laid emphasis on the fact that at few periods in the world's history had there been such a continuous series of accidents and disasters resulting in loss of human life as at the present. People were becoming so used to hearing of these things that many were beginning to look upon them as commonplace. Others again thought that so many calamities were a direct visitation of God's judgment and that He was displeased with the people. Many preachers had encouraged this idea and had been able to make considerable impression upon certain people, but Professor Jordan was of the opinion that many of these preachers would do better to pass judgment upon themselves and apply the warning to be derived from these unusual occurrences to themselves. The speaker then proceeded to give an instance of what he regarded as a visitation of the Lord's judgment, citing the occasion when the country was swept by cholera. Hundreds of deaths resulted and the people were taught the lesson that cleanliness must become a factor in their lives if they wished to secure health. They had learned their lesson at a great cost of innocent life.

MONTREAL.

A number of friends visited the admirably conducted Pointe aux Trembles schools last week and were delighted with the progress made during the past year. Fifty-five rooms have been furnished at a cost of thirty-five dollars per single room, and sixty-five dollars per double room. All available space is being used for housing accommodation. On the doors of some of the rooms may be seen the labels "The Manitoba Room," "The Ontario Room," "Quebec Dormitory," "Ottawa Room," "Barrie Room," "The Montreal Provinces Room," "The Simcoe Room," "The Toronto Room," or "The Montreal Room." There are 200 pupils now in the school, and a few more—probably 20 or 30—are to be received in a short time. On this occasion, as was proper and fitting, the chairman of the French Evangelization Committee, Rev. Dr. Mowatt, presided, and gave a cordial welcome to those present. During the proceedings the pupils sang some selected songs in a pleasing and tasteful manner. Rev. Dr. Campbell, moderator of the Presbyterian General Assembly, delivered an address in which he spoke of what the Church owed to Frenchmen and to France. Still, he said, that there would always be religious difficulties in Canada so long as the Church of Rome maintained those privileges granted to her at the cession. It should not be forgotten that John Calvin himself was a Frenchman. Rev. John Mackay, minister of Crescent street church, briefly referred to those who had helped the institutions by providing rooms and otherwise equipping the schools for their work which it was emphasized, was undenominational. Dr. E. W. Kelly, convener of the furnishing committee, expressed his pleasure and gratification at the results achieved; and Principal Brandt followed with an address in which he acknowledged the magnificent school equipment.

After a ten months holiday trip to the old land Rev. James Patterson, who has just completed fifty years of his ministry, was entertained in Knox church last week by the Presbytery of Montreal and other friends. Dr. Campbell, moderator of the General Assembly, was in the chair, and in spite of the inclement weather there was a large gathering. Supporting the chairman there were on the platform Principal Scribner, Rev. Dr. Mowatt, Rev. Dr. Fleck, Rev. J. R. Dobson, Rev. F. M. Dewey, Rev. C. Heine, Rev. M. S. Oxley, Rev. P. Henderson, Professor Gordon, Professor Fraser, and other members of the Presbytery, besides Rev. J. McKillican and Rev. T. Harris. Letters of congratulation and apology for absence were read from the Rev. Dr. Patterson (Lachute), Principal Hill, Principal W. I. Shaw, the Rev. Dr. Barclay, the Rev. D. J. Edgar Hill, the Rev. J. F. Renaud, Mr. D. Morrice, Mr. J. Hodgson and others. After the chairman had briefly stated the reason of the meeting, congratulatory addresses were read from the Presbytery of Montreal by the Rev. W. R. Cruikshank; from the session of Knox Church by the Rev. Dr. Fleck, and from Knox Church Sunday school by Mr. Walter Paul. The address from the Presbytery was accompanied by a cheque for \$500, and a beautiful bouquet of white lilies, which was presented to Miss Patterson, who accompanied her father on the trip. Rev. Mr. Patterson, in a happy reply, expressed his sense of obligation for the flattering words contained in the addresses. He narrated many of the incidents of his trip to the Old Country, and expressed his gratitude to all those who had contributed to the success of that interesting and auspicious gathering. Mr. Patterson has been the efficient clerk of Presbytery for many years, besides he has done excellent work as Chaplain to several of the public institutions of the city.

TORONTO AND VICINITY.

Rev. Dr. Gilray, who was operated upon at the General Hospital recently, is making satisfactory progress towards recovery.

Anniversary services in the Deer Park church on Sunday were most successful, the attendance at both the morning and evening services being such as to tax the capacity of the church. In the morning Rev. Thomas Eakin officiated, and in the evening Rev. Dr. Smith, pastor Central Methodist church. The thank offerings were especially generous. Under the pastorate of Rev. Dr. Hossack, Deer Park church has enjoyed a remarkable prosperity in all departments.

The annual meeting of the Toronto Presbyterial of the Women's Foreign Mission Society was held last Tuesday in the College street Presbyterial church. The following officers were elected for the ensuing year: President, Mrs. J. D. Walker; first vice-president, Mrs. Logie; second vice-president, Mrs. Gilchrist; third vice-president, Mrs. McLaughlin; fourth vice-president, Mrs. McBride; secretary, Mrs. J. A. Paterson; treasurer, Miss Jean McMichael; supply secretary, Mrs. J. Steele; pioneer secretary, Mrs. C. B. McGraw. Rev. A. S. Grant, B.D., of Dawson City, addressed the meeting on "The Home Mission Work in the Far North." Mrs. Logie gave a scriptural reading entitled "Christian Life and Influence." The treasurer's report showed that \$3,628.24 had been subscribed by the Toronto Presbyterial.

Rev. D. Strachan, the faithful and popular pastor of St. John's Presbyterial church, Brockville, was surprised on Thanksgiving by the presentation of a set of very handsome silk pulpit robes from the congregation, to mark the tenth anniversary of his pastorate.

On a recent Sunday, in St. Andrew's church, Kingston, Rev. Dr. Mackie preached a strong sermon on "Brotherly Love." In the course of his remarks he referred to the decrease in the weight of the loaf, beginning a few days ago, which, of course, is equivalent to an increase in the price. The reverend gentleman then referred to the dividend of thirty-two and a half per cent., just declared by the Ogilvie Milling Company, though they were permitted to pay only seven per cent. in the terms of their charter. To those enormous profits, the price of flour has advanced, and the local bakers have to charge more for bread. This, the preacher held, was a violation of the law of brotherly love, and an illustration of the operation of the law of greed.

Rev. A. Govan, of Williamstown, left last week for North Hastings, where he will spend a couple of weeks.

In the absence of Rev. J. C. Wilson, B.A., of Acton, who was preaching anniversary sermons at Grand Valley last Sunday week, Mr. J. W. Gordon, of Knox College, occupied the pulpit of Knox church. The Free Press says: Mr. Gordon is a young man of good address, is a clear and fluent speaker and has splendid descriptive powers. His sermons were much enjoyed.

Mr. Thomas Yellowlees, of Toronto, the able extension secretary of the Ontario Sunday School Association, has just completed a religious census of Stratford. It totals the population at 15,972, 90 less than the assessor's returns. The denominations are as follows: Presbyterial, 3,089; Church of England, 2,909; Methodist, 2,455; Roman Catholic, 2,277; Lutheran, 764; Baptist, 683; Evangelical, 602; Congregational, 337; Salvation Army, 160; various denominations, 137; no preference, 559. Mr. Yellowlees' work is always useful, accurate, and most interesting.

WINNIPEG PRESBYTERY.

At the recent meeting of this Presbytery, in the absence of Rev. R. M. Diekey, moderator, Rev. A. Chisholm was chosen to preside. The following ministers and elders were in attendance: Rev. A. McTaggart, Principal Patrick, J. A. F. Sutherland, Dr. Gordon, D. Munro, Dr. Farquarson, R. Boyle, Dr. Perry, A. Macfarlane, Dr. Hart, D. Ivrach, J. P. Jones, J. M. Niven, D. N. McLachlan, Dr. DuVal, A. M. McClelland, C. H. Stewart and Dr. Baird, ministers, and J. F. McCullough, R. Thex ton, D. Sinclair, S. Polson and A. Macdonald, elders.

Rev. Dr. A. G. Sinclair, acting minister of St. Andrew's church, being present, was invited to sit as a corresponding member during his stay in Winnipeg. Rev. H. M. Petterson, who has recently arrived from Holland, made application to be received under the care of the presbytery. The application, with the testimonials presented by Mr. Petterson, was referred to the home mission committee for action.

The congregation at Niverville asked for a loan of 500 toward the erection of a church building in that village, to which they had subscribed \$1,500. The application was approved and was referred to the committee of the church and manse fund.

Rev. Dr. Farquarson made a statement in reference to the synod fund, showing that arrears to a considerable extent were due from various congregations of the presbytery. This report, with a similar report in reference to the presbytery fund, was referred to a committee consisting of Dr. Farquarson, Dr. Bryce, Dr. Baird, Principal Patrick and A. Macdonald.

Rev. Prof. Hart presented a list of the standing committee, the report being on motion accepted. The convenors of the committees are as follows: Church life and work, J. H. Cameron; Sunday schools, D. Ivrach; Manitoba college, Dr. Baird; finance and statistics, Dr. Baird; examination of students, Dr. DuVal; session records, Principal Patrick; systematic giving, W. A. Maclean; Young People's Society of Christian Endeavor, R. J. Hay; aged and infirm ministers, Dr. Wilson; evangelistic work, Dr. Gordon; home missions, Rev. Dr. Bryce.

Rev. J. A. F. Sutherland, who was present for the first time after being placed on the list of aged and infirm ministers, thanked the presbytery for the cordial terms in which his application has been received and for the assistance given him in having his case brought to a successful issue.

In the absence of Dr. Bryce it was agreed to remit to the home mission committee the question of the rearrangement of the mission stations between Little Britain and Winnipeg Beach, with full power to issue the matter.

A communication was received from the general assembly's committee on augmentation with reference to the methods to be employed in visiting augmented charges. The communication was referred to the home mission committee.

Walter Foss, B.A., now of Union Seminary, New York, asked the presbytery to apply to the synod for leave to take him on trial as a preacher. The committee reported favorably but the presbytery resolved instead to transmit the application to the general assembly.

The Women's Home Mission Societies of the City of London held a union meeting on Thursday evening of last week in the lecture room of First church. It was well attended, interesting papers were read, and the proceedings closed with a quiet sociable tea.

HEALTH AND HOME HINTS.

To clean currants and raisins, roll in flour, and then pick off all stalks, etc. If currants are washed, they must be dried before being added to cakes.

When frying cold potatoes they should first be sliced, and then well dredged with flour. This not only causes the potatoes to brown more quickly, but also improves their flavour.

Luncheon Ham.—Fill a medium sized baking dish with alternate layers of stale bread and cold chopped ham. Cover with two cups milk mixed with three well beaten eggs, salt to taste, and bake one-half hour.

Sour Cream Pie.—To the yolks of two eggs add three fourths cup of chopped raisins, three-fourths cup of sugar, one cup of sour cream, one-half teaspoon of cinnamon and one-half teaspoon of cloves. Bake with one crust, using the whites for a meringue.

Saving the Boiler.—When the boiler is dried and ready to put away after the week's wash, set it on the stove, and while hot rub it all over the inside and around the seams with laundry soap. It prevents rusting, and the boiler will keep new and last much longer. All the soap is not lost, either, as it is dissolved in the water for the next week's wash.

Cream Dressing.—One cupful of cream (sweet or sour), half a cupful of tomato catsup, two tablespoonfuls of olive oil, two tablespoonfuls of vinegar, two tablespoonfuls of sugar and one tablespoonful of salt. Mix the oil, salt, sugar and vinegar together; then beat in the catsup, and finally add the cream, beating it in gradually. This dressing is very good for vegetables, or for fish salads.

The Scotch Scone—This is also an American way of making a delicious foreign invention. Make a soft dough, just stiff enough to roll out, of two cups of buttermilk, two tablespoons of butter, the same of sugar, one teaspoon of salt and about four cups of flour sifted, with two teaspoons of baking powder. Just before putting in the flour, the yolks of one or two eggs may be added to make the scones light and yellow. These are rolled about half an inch thick, cut with small round biscuit cutter, baked on a griddle, and served hot with afternoon tea.

The memory of "the good-night" kiss in the stormy years which may be in store for your little one will be like a far-off, steady star in the years to come. "My father—my mother loved me." Lips all fever-parched in a distant land will become dewey again when tender memories crowd in thick and fast. Kiss your child before he goes to sleep. The memories crowd in thick and fast. The hour may come when you would give the gold of the world just to touch those ruby lips once more.

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Address or consult Dr. McTaggart, 75 Yonge Street, Toronto, Canada.

The English Muffin.—This is made with the same beginning, but using all milk and making a much stiffer batter—about two cups of flour. It will take three or four hours for these to rise, on account of the extra flour. They are put immediately on the hot griddle in the rings, and when baked on one side they are turned and baked on the other. Then they are allowed to cool, when they are split, toasted, buttered and served.

SPARKLES.

Sarcasm is like a wasp, the principal thing about it is the sting.

Grump—"Do you call this steak fit for a Christian to eat? Waiter—"We hain't anxious about de religion of our customers, boss."

Employer (engaging clerk)—"But do you always stammer like that?"

Applicant—"N-n-n-no, sir, only w-w-w-w when I t-t-talk."

Mary—May I have some nuts, mother?

Mother—Yes; take a handful.

Mary—Mother, would you mind giving them to me?

Mother—Why? Can't you get them?

Mary—Yes, but your hand holds more than mine.

Lawson—Scribbler is a genius, isn't he?

Dawson—I guess so. His wife told me yesterday that he didn't know how to build the furnace fire.—Somerville Journal.

Evelyn—Some of our proverbs are so ridiculous. For instance, "Where ignorance is bliss—"

Ethel—What's the matter now?

Evelyn—Why, you know, Fred gave me my engagement ring last week and I simply can't find out how much it cost him.—Judge.

Merchant—(entering his office suddenly, to his clerk)—Ah, caught you this time.

Clerk—What do you mean, sir? I am working, am I not?

Merchant—Yes, that's just it. Strange to say, you are.—Lustige Blaetter.

Mother—"Tommy, what's your little brother crying about?"

Tommy—"Cause I'm eatin' my cake an' won't give him any."

Mother—"Is his own cake finished?"

Tommy—"Yes'm; an' he cried while I was eatin' that, too."

It was in Newgate that Defoe wrote his "Jure Divino," says the Westminster Gazette, and began his "Review"; in Carisbrooke Castle, Sir William Davenant wooed the Muse of Poetry; Howell wrote the greater part of his "Familiar Letters," and many another work in the Fleet Prison; Voltaire penned most of his "Henriade" in the Bastille, and Bunyan his "Pilgrim's Progress" in Bedford jail. Raleigh's "History of the World," lightened eleven years of imprisonment; Cervantes is said to have written "Don Quixote" while a captive in Barbary, and Boethius and Grotius piled equally busy pens within prison walls.

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The life of any constant traveller is always a hard one, but those whose work compel them to take long tire-some drives over rough roads, exposed to all conditions of weather, are in constant danger of losing their health. The extreme heat of summer or the piercing winds of winter sap their strength, the kidneys become diseased or rheumatism sets in. What is needed to withstand this hardship is rich red blood—the nice blood that Dr. Williams' Pink Pills alone can make. These pills are the travellers' never-failing friend. Concerning them Mr. George Dalna, of St. Floi. Ore., says:—"I am a grain dealer and am obliged to make frequent trips, sometimes very tiring. I returned home from one of these trips last summer very much fatigued. I was overheated and tried to cool and rest myself by lounging on the verandah till late at night. I caught cold and the next day I did not feel at all well. I had a headache, pains in my stomach and was very weak. I went to see a doctor but he said I would be alright in a day or so, so I started on another trip. I had not gone far before I felt very ill and had to return home and go to bed. I had chills, headache, pains in my stomach and kidneys. The doctor came to see me and he said I was overworked. He treated me for several months but instead of improving I continually grew worse. I wasted away almost to a skeleton and really thought I was going to die. One day my wife returned from the village with a supply of Dr. Williams' Pink Pills. She urged me to take them as she said they had been very highly recommended to her. I did so and by the time I had taken four boxes I felt enough benefit to decide me to continue them and I took about a dozen boxes. They fully cured me and today I am able to go about my work without feeling fatigued."

Fatigue, on the least exertion is a sign that the blood is poor. Replace the bad blood with good blood and labor will be a pleasure. Dr. Williams' Pink Pills make pure, red blood. That is why they cure anaemia, rheumatism, kidney trouble, indigestion, heart palpitation and the nerve-racking ills of girlhood and womanhood. Sold by all medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams Co., Brockville, Ont.

LOVE TESTED.

"I do love God," said a little girl to her papa one day when he had been talking to her about loving God.

"Perhaps you think so, Maria."

"Oh, I do, indeed I do, papa!"

"Suppose, my child, you should come to me and say, 'Dear papa, I do love you,' and then go away and disobey me, could I believe you?"

"No, papa."

"Well, dear, how can I believe you love God when I see you every day doing those things which He forbids? You know, the Bible says, 'If you love me, keep my commandments.'"

Obedience is the test of love and faith. We are to love not only with the heart and soul, but with the mind and might.

The struggle for life is the order of the world at which it is vain to repine.

Any one hears the thunder crash, and believes that the voice of the Almighty Creator is in it. The still, small voice is heard only by the inner ear of the spirit.

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4.40 p.m.	Toronto	6.50 a.m.
6.07 p.m.	Tupper Lake	9.26 a.m.
10.00 p.m.	Albany	5.10 a.m.
8.55 p.m.	New York City	8.55 a.m.
8.55 p.m.	Syracuse	4.45 a.m.
7.20 p.m.	Rochester	8.45 a.m.
8.20 p.m.	Buffalo	8.35 a.m.

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Herald and Presbyter.

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PRESBYTERY MEETINGS

Synod of Montreal and Ottawa.

Quebec, Quebec.
Montreal, Montreal.
Glengarry, Lancaster, 5th Nov.
Ottawa, Ottawa.
Lan. and Renfrew.
Brockville, Prescott.

Synod of Toronto and Kingston.

Kingston.
Peterboro',
Lindsay.
Toronto, Toronto, Monthly, 1st Tues.
Whitby, Whitby, Oct. 15th, 10 a.m. Orangeville.
North Bay, Magnetawan.
Algoma, S., Richard's bldg.
Owen Sound, O. Rd., 3rd. Dec., 10 a.m.
Saugeen, Drayton.
Guelph, Knox Ch., Guelph, 19 Nov. 10.30.

Synod of Hamilton and London.

Hamilton, Knox Ch., Hamilton, 5th Nov. 10 a.m.
Paris, Woodstock.
London, First Ch London, 3rd. Dec., 10.30.
Chatham, Chatham.
Huron, Clinton.
Maitland, Teeswater.
Bruce, Paisley.

Synod of the Maritime Provinces

Sydney, Sydney.
Inverness.
P. E. Island, Charlottetown.
Pictou, New Glasgow.
Wallace.
Truro, Truro, 18th Dec. 10 a.m.
Halifax.
Lun and Yar.
St. John.
Miramichi, Bathurst.
Bruce, Paisley.
Sarnia, Sarnia, 11 Dec., 11 a.m.

Synod of Manitoba.

Superior.
Winnipeg, College, 2nd Tues., bimbo
Rock Lake.
Glenboro', Cypress River.
Portage-la P.
Dauphin.
Brandon.
Mellita.
Minnedosa.

Synod of Saskatchewan.

Yorkton.
Regina.
Qu'Appelle, Abernethy, Sept.
Prince Albert, at Saskatoon.
Battleford.

Synod of Alberta.

Arcole, Arcole, Sept.
Calgary.
Edmonton.
Red Deer.
Macleod, March.

Synod of British Columbia.

Kamloops, Vernon, at call of Mod.
Kootenay.
Westminster.
Victoria, Victoria.

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**Synopsis of Canadian North-
West.**

HOMESTEAD REGULATIONS

ANY even numbered section of
Dominion Lands in Manitoba,
Saskatchewan, and Alberta, ex-
cepting 8 and 28, not reserved,
may be homesteaded by any per-
son who is the sole head of a
family, or any male over 18 years
of age, to the extent of one-
quarter section of 100 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 an Agency on certain
conditions by the father, mother,
son, daughter, brother or sister
of an intending homesteader.

The homesteader is required to
perform the homestead duties un-
der one of the following plans:—

- (1) At least six months' resi-
dence upon and cultivation of the
land in each year for three years.
- (2) A homesteader may, if he so
desires, perform the required resi-
dence duties by living on farm-
ing land owned solely by him,
not less than eighty (80) acres in
extent, in the vicinity of his
homestead. Joint ownership in
land will not meet this require-
ment.
- (3) If the father (or mother, if
the father is deceased) of a
homesteader has permanent resi-
dence on farming land owned
solely by him, not less than eighty
(80) acres in extent, in the vicinity
of the homestead, or upon a
homestead entered for by him
in the vicinity, such homo-
steader may perform his own
residence duties by living with the
father (or mother).

(4) The term "vicinity" in the
two preceding paragraphs is de-
fined as meaning not more than
nine miles in a direct line, exclu-
sive of the width of road allow-
ances crossed in the measure-
ment.

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

Six months' notice in writing
must be given to the Commis-
sioner of Dominion Lands at Ot-
tawa, of intention to apply for
patent.

W. W. CORY,

Deputy of the Minister of the
Interior.

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

NOTICE TO THE PUBLIC.

THE competitive drawings sub-
mitted in connection with the
proposed new departmental and
justice buildings in this city, will
be on exhibition in the railway
committee room of the House of
Commons, from September 4th to
September 18th, inclusively, each
day, except Saturday, and Sunday
from 10 a.m. to 4 p.m., and on
Wednesday and Friday evenings
of each week, from 7 p.m. to 10
p.m. On Saturdays the hours will
be from 10 a.m. to 1 p.m.

By order,
FRED. GELINAS,

Secretary.

Department of Public Works,
Ottawa, September 8th., 1907.