

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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THANKSGIVING

Lord of the nations we would bow
And let our grateful hearts avow
The thanks we feel to-day.

For Thou hast richly blessed our land,
We see Thy gifts on every hand—
"Thanks be to God" we say.

Not always has the sun shone bright:
Not always have our hearts been light,—
But always Thou art wise.

And so we praise. As days have passed
Our waiting hearts have learned at last
'Tis goodness that denies.

If danger and distress have laid
Their hands upon us, Thou hast stayed
Them lest our hearts should break.

And if in new-made graves there lie
Beloved ones,—we know on High
They live for Jesus' sake.

And so, our fathers' God we pray,—
God of the sun and of the rain,—
Of harvests rich, and plantings vain,—
Of rare new friendships, and of pain,—
Accept our grateful praise to-day!
October, 1907.

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BIRTHS.

In Eganville, on Friday, Oct. 4th, 1907, to Mr. and R. H. Childerhose, a daughter.

MARRIAGES.

On October 16th, 1907, at the residence of the bride's parents, 117 Major Street, Toronto, by the Rev. A. B. Winchester, Annie H., eldest daughter of Mr. and Mrs. D. Collier, to D. Crerar Petrie, Toronto.

At Avonmore, on Oct. 16, 1907, by Rev. H. N. Maclean, H. W. Campbell, of Medicine Hat, Alta., to Christy Anne, daughter of S. E. Shaver, postmaster of Avonmore.

On October 9th, 1907, by the Rev. John Neil, D.D., John Smart Rowland to Helen, youngest daughter of the late Lewis Ross, of Port Hope.

At the home of the bride's father, on Oct. 9th, 1907, by Rev. J. B. MacLeod, B.D., Alexander G. Ross, of Martin-town, to Christy A., daughter of Malcolm McDermid, The Island, Martin-town.

At the Manse, Spencerville, on Oct. 9, 1907, by Rev. John Macdougall, M.A., Aden R. Thompson to Miss Bella Wallace, both of Dixon's Corners.

On September 15th, 1907, at the residence of the bride's parents, Toronto, by Rev. J. A. Turnbull, Lizzie A., daughter of Mr. and Mrs. J. Hamner, to John M. Imrie, eldest son of the late John Imrie.

On Oct. 12, 1907, at 182 University Ave., Kingston, Ont., at the residence of the bride's mother, by the Rev. R. J. Craig, Florence Mary, only daughter of the late Dr. T. M. Fenwick, to Delorme Donaldson Cairns, M.E., of the Geological Survey, Ottawa.

At the Manse, Napanee, on October 17th, by the Rev. J. R. Cohn, M.A., Frank Wesley Sherman to Myrtle Ethel McCabe, both of North Fredericksburgh.

At MoulINETTE, on October 7th, 1907, by Rev. Mr. Calwell, Alex. Brown to Miss Lillian B. Wood, daughter of Mr. and Mrs. C. H. Wood.

DEATHS.

At her late residence, 50 Gerrard Street East, Toronto, on the 18th October, 1907, Margaret, relict of the late ex-Alderman Alexander Henderson, in her 87th year.

At Alisa Craig, on October 19, 1907, Malcolm McIntyre, in his 84th year.

At his residence, Box Grove, on Sunday, October 20th, 1907, Andrew Thomson, aged 51 years.

At Cote des Neiges, Montreal, on October 20, 1907, the Rev. George Dunn Crombie, in his 96th year.

At Midnapore, Alta., on September 21st, 1907, Rev. John Milloy, son-in-law of the late Dr. Grant, Martintown, Glangarry, aged 85 years.

At Alexandria, on September 30th, 1907, Catherine McDonald, widow of John MacCormick, aged 87 years.

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NOTE AND COMMENT

In connection with the inquiries into the claims for damages in connection with the recent riot in Vancouver, one young Japanese has naively explained to Mr. MacKenzie King that he charged double since he knew the government was going to pay.

Mr. Marconi, who was invited to visit Ottawa as the guest of the Canadian Club, has replied that he will be happy to do so on a future occasion. It is impossible, however, for him to visit the Capital at present, as he is returning to England direct.

A memorial to David Livingstone is to be erected by the United Free Presbytery of Hamilton, Scotland, within the bounds of which Livingstone was born, at Chitambo, Central Africa, as near as possible to the place where he died and where his heart is buried.

Few people ever stop to consider how much good ventilation in church is a means of grace. Because the people are forced sometimes to breathe impure air they readily become drowsy, and what they need is not to pray for better interest in divine things, but to open the windows. For this reason it is good to preach sometimes in God's out-of-doors.

The number of Jews in the United States, as given in the American Jewish Year Book, just issued, is 1,777,000. Only two countries in the world have more Jews than the United States—Russia and Austria-Hungary. From both these countries the Jews are coming to the United States in swarms. Special lines of steamers have been put on to bring them from Russia.

Church union in South Africa has been given another impetus. A conference of influential men of the Congregational and Presbyterian churches has recently been held in which it has been arranged that both parties will bring before their next general assemblies the definite question of union, and will propose the appointment of committees, with power to negotiate. Overtures will also be made to other Christian denominations at work in the country. In this instance the advance was made by the Presbyterians, who fifteen years ago rejected a similar proposition made by the Congregationalists, on the ground that their own work should be better organized before they considered union with another body.

In a recent newspaper interview, Archbishop Bruschi, of Montreal said:—"A year or two ago I forbade Sunday games where an entrance fee is charged, and I adhere to-day just as strongly to that principle. If a lacrosse game were played on Sunday and a fee charged at the gate it would be inconsistent on my part to forbid theatrical performances or other similar representations on the Lord's Day. I feel strongly on this question of the desecration of the Sabbath. Such observances should never be allowed in this country. For professional teams or clubs to make their game the feature of the Sabbath Day, charging entrance fees, and causing scandal by betting, and other acts, is quite unbecoming to our methods and morals in this Canada of ours. I certainly spoke against this and I still adhere to my former opinion." His Grace is a warm friend of the Lord's Day Alliance; and his outspoken words in favor of Sabbath observance will have a powerful effect.

Rev. R. J. Campbell, minister of the City Temple, London, is now a full-blown Socialist, and told a large crowd in Bradford lately that Socialism is the real, original Christian Church. He has also invited, or permitted, Mrs. Annie Besant, the Theosophist, to lecture at the Temple! Imagine a congregation organized and ministered to by Dr. Parker for many years, now content to "sit under" such proceedings and condone them. Spiritual toleration has surely some limits.

Britain's drink bill for 1906 was £166,425,911. A mathematically-inclined temperance man has calculated that the weight of this sum in gold would be 1,303 1/2 tons; that it would load six trains, with thirty-five cars to each engine and six and a quarter tons in each car, and that it would take a person six years to count it, counting a sovereign every second, and not working on Sunday, says the Christian Guardian. "Where is the man now who will calculate the heart-break and suffering growing out of the consumption of this immense quantity of liquid damnation!"

Lord Charles Beresford, the Commander of the Channel Fleet, is determined to make Sunday as much as possible a day of rest, and has issued orders for the work of preparing for sea, preparing for coaling, hoisting in boats, etc., being done whenever possible on Monday mornings. The times of coaling and sailing will also, when the service allows, be put off until Mondays. No work whatever, unless absolutely necessary to the service, will be allowed during the times of the religious services on board.

Another step in the direction of Presbyterian reunion in Scotland, says the Belfast Witness, is the appointment of committees of the Established and United Free Church Presbyteries of Aberdeen for combined action. They will arrange for co-operation as far as practicable at present in Church work, and fully in social work for the general good of the community. We cannot but hope that this example will be followed in other Presbyteries, and will ultimately lead to something more than mere co-operation. The Established Church has generally been very forward in this good effort.

In the Synod of New York, last week, says the Central Presbyterian, on motion of Dr. J. F. Carson, quite vigorous action was taken looking to the increase of ministers' salaries. With an average of \$700 for the Presbyterian ministers of the United States, it must be true that a large majority receive much less. The increased cost of living has brought many ministers and their families below the line of adequate support. Some leave the ministry and some young men are deterred from entering it by apprehension of a life of extreme narrowness and an old age of destitution.

The Herald and Presbytery pertinently remarks: "The case being altered alters the case." This wise statement of a witty writer is illustrated by recent events in France and Switzerland. In France the Roman Church regarded it as a great outrage when the State passed and carried out the separation law. But when the same proposition recently came up in Switzerland, where a Protestant Church was the established Church, and where the population is largely Protestants, the Romanists were the great helpers of the political party that secured separation.

From the Montreal Witness we learn that Dr. Percy Leslie and Mrs. Leslie, who is a daughter of Mr. James A. Ogilvy, are returning from Honan, China, with their family, by the Japanese mail boat, 'Iyo Maru,' and are expected to arrive at Seattle about Nov. 1, whence they will come on to Montreal.

A German Egyptologist claims that examination of the skull of the supposed Pharaoh, of the Exodus, shows that he must have suffered continually from the toothache, especially in his later years. Great is science! Still, we do not know as it affects the Biblical narrative to any extent. Perhaps this mummy is not that of Pharaoh, after all, and may be he didn't have the toothache.

There is danger of a revolution in China in consequence of the revival of the feeling against the Manchu dynasty. Some time ago it was announced that the Dowager Empress had determined to encourage the intermarriage of Manchu officials with the Chinese, and to bring Chinese into government positions, with a view of obliterating all distinctions. If this was the intention she appears to have changed her policy. The Manchus, who came from the north and conquered China, dispossessing the Ming dynasty, more than three centuries ago, are not disposed to surrender position and power. Yet the Chinese race is coming to a consciousness of power, and disposed to establish a Chinese dynasty ruler on the throne. A conflict can perhaps be avoided by the plan outlined. The best informed Chinese greatly fear a revolution, because of the opportunity it would give other powers to seize Chinese territory.

Though Mulai Hafid has failed to secure recognition as Sultan of Morocco from any of the powers, he is apparently growing stronger among the people of his own country. The caids of the Ishawia district refuse to obey the edicts of the present Sultan, but say that if Mulai Hafid asks it they will continue fighting the French. "There is no Abd-el-Aziz," they say, "but only Cad MacLean's sons," meaning the soldiers trained for Abd-el-Aziz by MacLean. Mulai Hafid is said to have put a stop to the ill treatment of the Jews in Morocco City, and has taken other steps that indicate that he is not merely attempting to win the support of the Moroccans by permitting them to do as they please. All the powerful caids of the Sus province have formally recognized him as the lawful Sultan, and there are many indications that fighting is expected. Although the rains are almost due the Moors have not begun their customary ploughing. At one stroke Mulai Hafid has expressed his defiance of his brother, Abd-el-Aziz, and has won a powerful tribe to his support. He achieved these two purposes by taking one more wife. She was intended for Sultan Abd-el-Aziz, and she is the daughter of an important caid who gave Mulai Hafid the support at the same time. Mulai Hafid's forces have taken possession of the custom house at Mazagan and seized 1,040 rifles that were there. If the new claimant succeeds in establishing himself on the throne he will have done so by the aid of all those in Morocco who are most opposed to the provisions of the Algeiras convention to which Abd-el-Aziz had agreed. It is not probable, therefore, that he could submit without resistance to its terms. In that case the whole Moroccan question will of necessity be reopened.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

THE CURSE OF THE SHIRK.

Many persons plume themselves on their negative goodness. They boast that they are not drunkards, nor thieves, nor gamblers, nor liars, nor bad people. But all the negative virtues in the list cannot make one particle of positive righteousness. Our great leader requires something more of us than mere inoffensiveness. Positive and active obedience is indispensable. One who stands still in his tracks while the battle between right and wrong is raging is a shirk, because he comes not up to the help of the Lord against the mighty.

We have seen the indifferent shirk. He may feel some interest in his own freedom and the happiness of his neighbors, but his interest is not sufficiently intense to move him to do anything. The forces arrayed against the pure and good are mighty. The enemies of the Sabbath are mighty. The support of the saloon is mighty. The elements which combine to ruin the young are mighty. The enemies of our souls are mighty. The Lord has lifted up a standard against them, and called on us all to follow Him. If anyone is not enough interested in this campaign to put on the armor of God and battle for the right, the curse will fall on his head, because he came not up to the help of the Lord against the mighty.

The cowardly shirk is among us. He is afraid. Cowardice is a contemptible infirmity. It is more common than most of us think. We do not mean physical cowardice. That is not very common. In every great fire or flood, or shipwreck, or battle, there are many surprising displays of physical courage. There are always men ready to risk their lives for others whom they never met before. But moral courage is another thing. The courage to stand up for the right at all costs is all too rare. Where are the men who are willing to lose money or lose their situation rather than flinch when moral issues are at stake? There are such men, but they are not so numerous as we wish they were. The man who hears the trumpet calling all who will to enlist under the banner of the Lord, and holds back for fear of some loss or ridicule or scorn, is a coward, and will share the curse of those who come not up to the help of the Lord against the mighty.

There are selfish shirks. They are so much occupied with their own private affairs that they have no time nor heart to fight the battle of the Lord. We know not what the occupation of the inhabitants of Meroz was. We do not even know where the city was located. No doubt the people were busy when the trumpet of Deborah sounded the call to the battle for freedom. Perhaps they were keeping sheep, or catching fish, or buying and selling oxen, or plowing fields, or planting vineyards, or gathering grapes, and they thought they could not leave their business to go out and fight against the oppressor. Is this the way patriotic people act? The banner of the cross means more than the flag of any country. It represents all the highest interests of all men to the end of the world. The call

to uphold and defend it and bear it onward means more than the call to any private interest. Let none halt or shirk or shrink back.

Perhaps the inhabitants of Meroz were not in any immediate danger, and they considered the fight altogether in the interest of the rest of Israel, and said to themselves, "Am I my brother's keeper?" This is often the plea of the shirk. Many are content to let the battle roll on so long as it does not roll by their own door. They are willing for the fire to burn on so long as it does not kindle in their own dwelling. But this is a narrow and selfish feeling. Each one is his brother's keeper. Whatever touches the worst man in the city touches me. Whatever threatens the lowest family in the land is a menace to my family. The selfish shirk is the man who fails to appreciate the need of others.

There is a jealous shirk. One can hear the inhabitants of Meroz saying: "We have not been consulted about this campaign. None of our men have been appointed to lead. Who is Deborah, and what has she done to challenge our loyalty? We have no confidence in such unusual leadership." Who has not seen the man who will not march at all if he is not at the head of the procession, or the woman who will not work if she is not chairman of the committee, or the general who will not fight if he is not commander of the army? Army officers have defeated their own side by shirking because of jealousy. It is a mean, contemptible, wicked sin.

Homer understood the shirk, and gave him a large place in the Iliad. Achilles was the chief of the Greek warriors, the terror of the Trojans, and the pride of the Greek army. He was no coward, but he was a shirk. Because of a feud between him and Agamemnon, Achilles skulked in his tent, and refused to fight. Many efforts were made to induce him to be reconciled to his commander and join the forces before the walls of Troy, but without avail. Seven hard battles were fought, the Greeks were pushed back to the water's edge, and the Trojans came near setting their ships on fire, and still Achilles held back. Not until Patroclus was slain did Achilles buckle on his armor. When he made bare his arm the Trojans were driven back with great slaughter, and the mighty Priam fell at the hand of Achilles before the gate of the city.

Many a man who might have been the pride of the Church and the terror of evil doers has refused to put on the armor of God because he did not like the minister or leader. If there is any jealousy in our hearts the sooner we get rid of it the better. If any feud keep us from doing our whole duty we should make an end of it now, lest the curse of the shirk fall on us because we came not up to the help of the Lord.—Christian Advocate.

GIVE.

(By H. Isabel Graham.)

Give! at this Thanksgiving season
Thou canst find no righteous reason,
For withholding from thy brother,
What God gave thee for another.

Rise! cast off greed's grinding fetter,
And thy soul shall be the better,
Richer for its glad outpouring,
Thou by sordid, selfish storing,
Of the good God gives.

POPULATION OF THE BRITISH
EMPIRE.

In a table recently published which presents statistics of the British Empire the total population is placed at 392,846,835 and the area at 11,433,283 square miles. There have been higher estimates of the population, and a comparison of the particular estimates on various dependencies or colonies shows many differences. The total given, however, is probably not far from correct, and there is no other empire or governing power that has so many people within its domains except perhaps China. The Chinese Government's own estimate for China, which was made as the basis of an apportionment of the indemnity to the powers after the Boxer troubles was in excess of 407,000,000, but other estimates of recent years would reduce the figure by nearly one-third. The British total is nearly three times that of the Russian Empire and more than four times that of the United States and its inland possessions. It represents, however, a very pronounced diversity of races, with not only the British, but all whites in a decided minority. The population of India is 294,317,000, the British born population only 100,000, the entire foreign population less than 650,000. Thus it appears that the vast majority is made up of natives who submit to British rule. In British Africa the population is 34,000,000, but it is mostly black. The strange races of Asia and Africa make up some 330,000,000 of the grand total of 393,000,000. And actually the ruling force is found in the 43,000,000 people ascribed to the United Kingdom, the closely related people of Canada, Australia and New Zealand, and thousands here and there throughout the broad empire. All these people number less than sixty millions—less than one-sixth of the total.

THANKSGIVING HYMN.

Praises to thee we sing,
O Lord our God and King,
Gracious and just.
Sovereign of land and sea,
Thou who hast made us free,
Our thanks we bring to thee,
In God we trust.

If thou shalt guard our land,
Cannon may silent stand,
And swords may rust,
May we e'er do thy will,
All thy commands fulfill,
Guide us and help us still,
In God we trust.

Ruler of wind and wave,
Speak peace when tempests rave,
Loud gale and gust.
For food, O Lord, to thee,
For health, for liberty,
Our thanks shall ever be,
In God we trust.

Lord, when our songs of praise
No more on earth we raise,
Dust unto dust,
God of our land below,
Still thy great goodness show,
Wilt thou a home bestow,
In God we trust.

Mission buildings at Kanchowfu, Kiangsi Province, have been destroyed by Chinese rioters. One French priest was killed.

Thousands have died from cholera in Russia, and the epidemic extends over twelve provinces and is still spreading.

STUDYING SHAKESPEARE.

For several days I have lingered at my desk to avoid "Old Boreas," who with grey whiskers waits to pinch me when I go out; and between punching the fire and popping corn I have found time to briefly review some of the books that I had read, and among others I re-read Macbeth, which I am sure makes the score something near twenty for me. This brings me back to the conviction that every person who has any literary tendency should begin (and keep on) with a well bound "Teacher's Bible," a "Good Unabridged Dictionary of the English Language," and a "Standard," annotated set of Shakespeare's works, within such easy reach that they may be consulted during any spare moment of life, and that should be included in every regular reading course that is mapped out for study. People "graduate" in other books, but these books have no graduates. One can only be a "life student" in them, and die in the "Sophomore Class." No matter what the life profession is to be, these books should be the essential part of every library. As to the Bible and the Dictionary, all Christian men are agreed; but there are some people who do not feel that the study of Shakespeare is an actual necessity in a student's life. Such people simply do not know, and they have no right to an opinion.

Of all the literary products of the human mind, the output of Shakespeare stands unequalled. To the student, Homer speaks alone of life and its joys, while Dante speaks alone of death and its mysteries. To the wisdom of Goethe the student may respond with a broader, sunnier wisdom, and with Moliere he may laugh with a laughter as human, and may be more divine. In the Iliad and the Odyssey, Homer presents to the student the purely natural man, nobly and sincerely, in a way that makes it acceptable in all languages, and in his Divina Comedia, Dante sketches the spiritual man, with a grandeur of outline and a command of material that are indeed wonderful. Cervantes, in his Don Quixote, presents both the natural and spiritual man in humorous contrast, and we see typified in the knight and his squire the two opposing poles of our dual nature—the imagination and the understanding—and some one has said that truly this is the only comprehensive satire ever written. Goethe's Faust, in his Mephistopheles, gives the natural history of the human intellect, and shows us impersonations of that skepticism which is the invariable result of purely intellectual culture; but Shakespeare shows us men and women of actual life as they are wrought upon by the worlds of sense and of spirit, under certain definite conditions that are a part of man's common life experience.

For instance, any man might have been in the position of Macbeth, or of Hamlet, or of Othello, and the others, and we appreciate their sayings and understand their doings through sympathy. Who has read King Lear without becoming indignant at the ingratitude displayed there; or whose indignation has not been aroused by the unjustifiable jealousy of the cruel Othello? Who has watched the envy and the treachery portrayed in Macbeth, without being aroused to a crushing sense of their injustice? To be sure, Lady Macbeth is the evil genius who prompts and promotes this cruelty, but it is not true that the women of Shakespeare are all weak, bad women. In his women Shakespeare presents some of the world's

greatest happiness. Even in the Bible it is hard to find a character equal to Isabella in "Measure for Measure." Who has listened to her heroic words to her convicted brother, without having his confidence in woman's virtue and integrity strengthened thereby? Her bitter denunciation of the very suggestion of sin stands right alongside of the scathing denunciations that Jesus poured on the hypocrites who came in his way. Study the characters of Miranda and Julia, and Isabella, and Rosalind, and Portia, and Cordelia, and Ophelia, and Desdemona, and Imogen, and you have the full strength and beauty of womanhood portrayed.

Little wonder that the world quotes unconsciously from Shakespeare. The uncouth man who never read a book and who glibly exclaims: "There is something rotten in the state of Denmark," or who facetiously asks: "When shall we three meet again?" little dreams that it is the "Bard of Avon" speaking through him. The man who speaks of applauding to the echo gets his thought from Shakespeare, and he who proposes to make assurance doubly sure is repeating this same author. The following and hundreds of other everyday expressions are either direct quotations or thoughts from Shakespeare: bag and baggage; hang out your banners on the outer wall; brevity is the soul of wit; more honored in the breach than in the observance; a Daniel come to judgment; dead as a door nail; it beggared all description; die with the harness on our backs; discretion is the better part of valor; neither a borrower nor a lender be; comparisons are odorous (usually misquoted); the star chamber; a wheel in his head; the devil can cite Scripture for his purposes; he that dies pays all debts; every dog will have his day, and, eaten out of house and home. In fact, our ordinary conversation is punctuated almost every day with expressions from Shakespeare. A preacher who was once induced to read some of Shakespeare's plays, after preaching for more than twenty years, said in surprise, after he had read "Hamlet" and "Macbeth" and "The Merry Wives of Windsor," "Well, I've been quoting Shakespeare from the pulpit ever since I entered the ministry, under the honest impression that I was quoting Scripture."

And still the work of Shakespeare is not perfect. This wonderful bard made his literary blunders; but perhaps he made fewer than any other man who ever wrote so much. Fewer than Bacon made, and vastly fewer than Ignatius Donnelly made. Shakespeare let the clock strike for Julius Caesar, and allowed Marc Antony to play billiards; but this was no worse than Scott, who let some of his people use forks at the table, four hundred years before forks were made; or than Coleridge and Dickens, who made the new moon rise in the east; or Walter Besant, who got the new moon up in the east at one o'clock in the morning. Shakespeare let some of his people shoot cannon about 150 years before the cannon were made, but that is no worse than the raven's shadow that Poe put in an impossible place, or than the nickles and Nickolson pavement in "Where the Battle was Fought." All literature has its inaccuracies, or at least its awkward expressions. It is an easy matter to find a man, for instance, who criticises the expression: The wages of sin is death. But the slight inaccuracies and grammatical and historical and geographical errors of Shakespeare are lost in the overwhelming strength of his thoughts. No student can afford to neglect the study of the works of this the greatest world author.—Rev. T. M. Hurst in Cumberland Presbyterian.

A LETTER FROM STEVENSON.

Had Walter Crane cared to sell the letter of Stevenson's which follows, he might have had a handsome price any day these last ten years from any one American magazine. He had been engaged to draw a frontispiece for Stevenson's first book, and the "young author" was a little impetuous. For those of us who long have revelled in Stevenson's Essays, so mature were they from the beginning, it is impossible to think of him in the role of "young author"—even in the "Inland Voyage."

"Burford Bridge Inn, Box Hill,

Dorking, Surrey.

"Mr. Crane:

"Dear Sir.—I hope that is the orthodox beginning. Mr. Kegan Paul has asked me to call on you; and I have tried to do so. Owing to time and tide, that could not be, so I take the other liberty of writing.

"You have written to him promising a frontispiece for a fortnight hence for a little book of mine—An Inland Voyage—shortly to appear. Mr. Paul is in dismay. It appears that there is a tide in the affairs of publishers which has the narrowest moment of flood conceivable: a week here, a week there, and a book is made or lost; and now, as I write to you, is the very nick of time, the publisher's high noon.

"I should deceive you if I were to pretend I had no more than a generous interest in this appeal. For should the public prove gullible to a proper degree and one thousand copies net, counting thirteen to the dozen, disappear into its capacious circulating libraries, I should begin to perceive a royalty which visibly affects me as I write.

"I fear you will think me rude, and I do mean to be inopportune. The sooner you can get off the frontispiece for us, the better the book will swim, if swim it does.

"Believe me, yours very hopefully,

Robert Louis Stevenson.

"My mother (a good judge) says this is obscure and affected. What I mean is couldn't you get that frontispiece sooner?

"R.L.S.

"My mother says the last is impolite. Couldn't you as a favor, get the frontispiece sooner?

"R. L. S."

AUTUMN MAGIC.

Soon as divine September, flushing from sea to sea,
Peers from the whole wide upland into eternity,

Soft as an exhalation ghosts of the thistle start:

Never a poet saw them but ached in his baffled heart.

Oh what a homeless urging through avenues laid in air;

Hints of escape, unbodied intricate everywhere;

Sense of a feared denial, or access yet to be won;

Gleams of a dubious gesture for guesses to feed upon!

Flame is flying in heaven, the down on the cool hillside;

Earth is a bride-veil glory that cannot conceal the Bride.

—Louise Imogen Guiney, in Atlantic Monthly.

Noting the call from Knox Church, Owen Sound, to Rev. T. A. Rodgers, the Advertiser says:—The meeting of the congregation, at which the decision was reached, was well attended and most hearty and harmonious. The choice was made on the third ballot by a decided majority and was at once made unanimous by open vote. The salary offered is \$1,800 with one month's holidays, but without a manse. It is hoped the settlement may be effected by the middle of November."

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE CITIES OF REFUGE.*

By Rev. Professor E. A. Mackenzie, B.D.

Cities of refuge, v. 2. Shelter is suggestive of storm. We should not need places of refuge, but for the danger of being buffeted and beaten by tempest. And what a storm it was from which the manslayer fled! The fierce rage of the "goel," the avenger of blood, was pursuing him. It was a sweet moment when his foot pressed the threshold of the gate of the city where he was safe. The gospel points us to a shelter from God's wrath against sin. Christ is our City of Refuge; and the more urgently the gospel urges us to seek shelter in Christ, the more clearly does the greatness of our peril away from Him appear.

Manslayer...unawares and unwittingly, v. 3. "God cares more for adverbs than verbs," said a preacher. A verb expresses the mere doing of an act, while an adverb points to the motive, the purpose, the manner of the act. Saul, offering sacrifices of the sheep and oxen he had taken in battle, seemed to be doing a good and praiseworthy thing. But the Lord, and Samuel, the Lord's prophet, knew the rebellious heart and the disobedient will in which this pretended worship had its source, and the king was unsparingly condemned (1 Sam. 15:22). We may cheat men as to the real springs of our actions; but God's vision reaches the heart, and there is no deceiving Him.

Refuge from the avenger of blood, v. 3. Says Canon Tristram, "On the chief door of Durham Cathedral still remains the great bronze knocker, which, if any fugitive should touch, he was entitled to protection and maintenance for thirty-seven days, until his case could be investigated. This custom, which lasted down through the Middle Ages, beautifully illustrates the way in which we find refuge in Christ. The way is so simple and plain any one can find it. It is just the touch of the hand, the look of the eye, the trust of the heart, that brings us into the peace and joy of His salvation.

Take him into the city...give him a place, v. 4. There are people who are color blind, so that red or green to them is gray. Sometimes the color-blindness is in the mind and heart, and God is thought to be stern and hard, quickly ready to condemn men. The truth, all the while, is that He is infinitely eager to save men, to make the best and most of them, to give them a second chance when they go astray. The Old Testament City of Refuge was first meant to give the unwitting manslayer a second chance. The cross of Jesus Christ offers a second chance to all men. All the guilty past may be covered over with His blood, and on the white pages of the future, by His grace, may be written "better and nobler deeds.

Shall not deliver the manslayer up, v. 5. Between the man slayer and the avenger was the closed gate of the city and the refusal of its rulers to give up their charge. But far stronger and more enduring is the barrier that keeps the believer in Jesus Christ from harm. This is nothing less than the omnipotence of God's divine Son. "Father,"

*S. S. Lesson, November 3, 1907.—Joshua 20:19. Commit to memory vs. 2, 3. Read Numbers 35:6-34. Golden Text—My refuge is in God.—Psalm 82:7.

said He, "I will that...they be with Me where I am." And there is no power in the whole universe which can break through that will or destroy those protected by its purpose and power.

Stand for judgment, v. 6. God is merciful beyond the measure of human language or thought; but He is also just. By His law that cannot be broken the guilty must be punished. We cannot balance our transgressions by our tears. Our sins can never be blotted out by our sighs. Some one must die for us, some blood must be shed. And the very heart of the gospel is, that Jesus, the Lamb of God, has shed His blood, has laid down His life, to atone for the sins that have separated us from God.

Unwittingly, (Rev. Ver.), v. 9. There is great danger of our doing harm to others without intending it. Paul tells us that the harm he did before he was converted was done ignorantly (1 Tim. 1:13). But when he saw his errors and turned from them, he never made an excuse of his ignorance, nor on account of it did he look lightly on his past. Rather did he look on his former life with deepest horror, and the thought of the untold injuries he had done, spurred him as far as possible to undo the mischief of which he had been guilty. In this he is our example. There is not one of us but has injured others without even knowing it. How eager we should be, as far as may be, to neutralize the evil we have done, by doing good.

GIVES POWER TO GIVE.

Look on all His gifts around thee—gifts that make it joy to live; Best of all, O royal kindness! He has given the power to give. He has filled thy hands with blessings which He bids thee scatter wide; Calls thee friend, and not His servant—friend to labor at His side.

LIGHT FROM THE EAST.

By Rev. James Ross, D.D., London.

Refuge—Amongst wandering tribes where there was no settled means of justice, when a man was killed either by accident or design, his nearest male relative was bound to pursue the slayer to the death. Thus interminable blood feuds arose, and to counteract this evil there was developed the right of asylum, possessed by certain holy places from which the fugitive could not be dragged. In Greece, the right of asylum for ill-treated slaves and criminals was possessed by the Altar of Pity in the market place, the Theseum and a number of other sanctuaries. This right was so much abused that it was confined to a few places and its limits rigidly defined. The right of sanctuary hospitality may be demanded of any chief by a fugitive Arab to-day, and his host is bound to protect him until he has been tried, and to revenge his death if his appeal be not heeded. In England, in the Middle Ages, the right of asylum possessed by many churches seriously interfered with the administration of justice. The Cities of Refuge were an adaptation of a custom of the time; they were within easy reach of the whole land; their elders were the wisest men in Israel; they regulated the rude justice of the age, and substituted judicial investigation for personal vengeance.

WHAT GOD WANTS YOU TO DO.

"I like that expression 'Lifter-up of my head,'" writes Rev. John McNeill. "It means this also. There is your child, my good mother, and your child has been bad, and you have chastised him. You have put the poor little bundle of wretchedness and crossness into a corner, and there it is standing, soiling all its face with hot and scalding tears. Then your heart relents; the extreme of misery tells upon you, for you are its mother, and blood is thicker than water. And you come toward the little thing, and, as you come nearer and nearer, the farther it creeps into the corner, and the lower it hangs its head. And what do you do? Instead of chastising it any more, you come quite close, and with one hand on the little one's shoulder, you put the other hand below its chin, and literally you lift up the little face into the light of your own and stoop down to kiss it. Did you ever think that that is what God wants to do with the poor weary sinner who has gone back and done shamefully?"

GLORY OF THE LORD IN THE CLOUD.

Phillips Brooks once preached a sermon from the text, "Who passing through the valley of weeping make it a well." He said that there were two ways of treating sorrow. One may say, "This that I have to bear is hard, but the clouds will break and there will come better days. Compensation is in store for me. It may not be in this world, but some time it will all be made up to me." Or he may say, "I will do just what scripture tells me to do. I will make of my valleys of weeping, well-springs of joy. I will turn sadness into occasions for rejoicing." The apostle says, "In everything give thanks." Assuredly we cannot be thankful for everything, but in every experience that comes to us we may find some reason for giving thanks. When Jeremy Taylor's house had been plundered, all his worldly possessions squandered, his family turned out of doors, he congratulated himself that his enemies had left him "the sun and moon, a loving wife, many friends to pity and relieve, the providence of God, all the promises of the gospel, my religion, my hope of heaven and my charity toward my enemies." Can you see the glory of the Lord in the cloud?

PRAYER.

O Lord, we are happy in the knowledge of Thy presence, of Thy constant proximity to our mortal bodies. Even though the barrier of the flesh is between Thy perfect spirit and our imperfect souls, we are aware that it is a barrier which endureth not for ever, but which will one day be broken down, so that we may know the boundless bliss of perfect communion with Thee. Let us therefore so live that all our works may be worthy of being embraced by Thy great design of eternal fellowship with Thyself. Give us truly thankful hearts for all Thy goodness to us. Enlarge our faith, so that all doubts may be dispelled, and that we may here taste of the joy which is to come. Amen.

If we cannot see God in this world our eyes are in poor condition for seeing Him in the world to come.

READING THE SCRIPTURES.

By James M. Gray, D.D.

A great revival broke out among the people of the time of Ezra and Nehemiah when the public teachers "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." (Neh. 8:8.)

Why not try this again? A serious weakness in our churches at the present time is making so little of the Holy Scriptures. Frequently the chapter is read in the public services while the worshippers are gathering and some of them even walking down the aisles; whereas, it should not be read until all are in their places and ready to hear what the Lord may have to say unto them. (Acts 10:35.) The place of greatest reverence and dignity in our public services should be given, not to the words of the preacher, but to the Word of God.

But the indistinctness of the reading is quite as often caused by the poor elocution of the preacher as by the noise and confusion of the gathering worshippers. There is not uncommonly any serious attempt made to give the sense of the passage in the reading of it; and as for expounding it, or causing the people to understand it as they proceed, how many ministers think of doing this, or count themselves competent for it? What a sensation it would cause in some of our staid and stately congregations should the minister pause in his reading to explain what he had read! But how it might awaken the sleepy hearers and provide something for them to think about. How it might attract the young and even the worldly-minded, for there is a strange fascination about the Living Word.

The writer's attitude towards Holy Writ and the character of his work as a Christian minister underwent a radical change after hearing a brother minister read the first chapter of the first epistle of Peter. It was a sermon, a commentary, an exposition all in one. It was as wine to the soul. O, that every occupant of the pulpit might be master of the art, and yet it is not art in the sense of artificia! but only as perceiving the mind of the Spirit in the text and expounding it in public utterance.

It might be a good thing if some who are interested in the subject, and have the means, should offer an annual prize, or a series of them, in our theological seminaries to the students best able to read a chapter of the Bible in such a way as to give its sense. A friend of the Moody Bible Institute has recently done this with excellent fruitage already. An hour spent in the homiletic class, listening to young men and women simply reading the Word, is a quickening experience to the soul and stimulates the spirit of worship. If the plan were tried in the seminaries it might result in producing not only a crop of good readers of the Scriptures, but expounders as well, and if there is anything needed to-day to bring about a general and healthy revival, it is the faithful and intelligent proclamation of that Word which is as a fire, "and like a hammer that breaketh the rock in pieces." (Jer. 23:29).—The Westminster Philadelphian.

"The everlasting arms." I think of that whenever rest is sweet. How the whole earth and the strength of it, that is, almightiness, is beneath every tired creature, to give it rest, holding us always. No thought of God is closer than that. No human tenderness of patience is greater than that which gathers in its arms a little child and holds it, heedless of weariness.—Mrs. A. D. T. Whitney.

SONG OF THANKFULNESS.

The bells were ringing a welcome
To the Father's house of prayer,
But slow were the steps of the people,
For all had a weight of care;
It greeted their eyes in the morning,
And stayed with them all the day,
So a shadow was on their faces,
And the Sabbath skies were gray.

Few sung a song of thanksgiving,
Few hearts were wholly at peace,
Some wanted the things which they had
not.

Some longed for trials to cease,
And may were discontented,
Or weary or perplexed
With the teachings of the daily life,
When the minister read his text.

"Forget not all his benefits,"
And a little flush of shame,
As we heard the ring of the well-known
words,

To some of our faces came;
But we had our thoughts and our cares
to mix
With the preacher's words, until
They worked their way to our restless
hearts,
And bade our hearts be still.

There were songs of praise from our
lips and hearts
As we left the house of prayer,
And some of us left our restlessness
And heaviest burdens there;
For we learned that the way to be truly
glad,
In darkness or light the same,
Is not to forget God's benefits,
And ever to bless his name.

—Marianne Farningham.

TOO LITTLE ALONE WITH GOD.

We are far too little alone with God, and this, I am persuaded, is one of the very saddest features in our modern Christian living. It is work, work, work—at the very best, some well-meant, Martha-like serving; but where, where are the more devoted Marys, who find the shortest, surest way to the heart of Jesus by ceasing very much from self-willed self-appointed toils and sitting humbly at His feet to let Him carry on His blessed work within ourselves? If the Mary-like method were carried out more it might abridge considerably the amount of work apparently accomplished, but it would incomparably enhance the quality. What though we should lose a hundredweight, and get instead of it only a pound—if the hundredweight lost were only lead, and the pound gotten were pure gold!

God is not looking for great men. He can use small men. Out of the mouth of babes and sucklings He ordains strength. He is not looking for many men; He can get along with a few. He once said that there were too many, but He never said that there were too few. But He does want men; He has taken man into partnership in His work, and does not seem disposed to work without him. When judgment is to be averted from Jerusalem. He tells the prophet: "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it."

The things that we strive for should be worthy of our striving.

No man will ever reach heaven with his face toward the east.

Take the world out of the heart, and it will leave more room for God.

As our conception of the truth of the Bible lowers, so does our conception of the responsibility of life.

Man is the climax of God's creation, and when man gets back to God it is the climax of the creature.

It is better to lie down with a twinge of rheumatism than with the pain of a guilty conscience.

ACQUAINTED WITH GOD.*

By Robert E. Speer.

Unless we know God, we are not alive. To be unacquainted with God is death. "This is eternal life," said Jesus, "to know Thee, the only true God, and Him whom Thon didst send, even Jesus Christ." The knowledge of God is the condition of life and is life. It is so because God alone is the living one. He is life. Not to know Him and to be related to Him is to be cut off from life.

We may know a great deal about God from the world. It declares His glory. We may justly argue from it that God is great and wise and impartial. But the knowledge of God which it gives is not large, and it would leave us in perplexity about many things. For there is hate in the world as well as love. It is full of cruelty. Even in the forests and the streams we meet tragedy and anguish everywhere. We might feel sure that the love is greater than the hate, but some would still be overwhelmed by the shadows. And even if the world does tell us much about God, there are many who have looked for God in His works and have not found Him.

But no one ever looked for Him in Christ in vain. Some have found more of Him than others have found there. Some have believed that He came to them there consciously as one friend comes to another, and others have only been sure that He was there, and that in Christ they saw God, but have had no ecstasies of knowledge of Him.

We do not need to understand all about God or to have comprehended all his character and ways in order to know Him. We are acquainted with many people who are superior to us, and whose thoughts and work are on a plane above ours; but we are acquainted with them still, even if they are acquainted with a good deal beside us. And if we do not as yet see all of God's reasons and purposes, we know him just the same, and we can look forward to the joy of understanding all some day.

The fact that we do not see and hear God with our physical senses is often a knowledge of Him is unreal. But, after knowledge of Him is unreal, but, after all, we do not see or hear any thing. What we truly perceive is a relation between ourselves and some outside object. We "know nothing and can know nothing of our brother or of the table at which we are sitting, or of a loaf of bread, or of the moon, except how each of these affects our consciousness. We know each object in its relation to us, and we do not and cannot know it in itself." And so we know God. The knowledge is as real which we gain of him through his manifestations to us as the knowledge which comes through sight or sound.

Would we like to know God?

Are we willing to be separated from all that would separate us from God?

God, we may be sure, is striving to be known to us. "Not through Thy fault, O Holy One, we lose Thee."—Sunday School Times.

Cumberland Presbyterian: Judged by their efforts in its behalf, one would conclude that the only reason why some men think their own denomination greater and better than any other is because they themselves are among its members.

Philadelphia Westminster: Prayer is never a matter of dimensions. One may pray long and yet not pray at all.

Duty vitalized by love will open a spring that selfishness can not dry.

*Young people's topic, Sunday, Nov. 3, 1907. "Acquainted with God" (Job 22:21, 22). Consecration Meeting.

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Manager and Editor.

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The Permanent Peace Court project was adopted at The Hague Conference in plenary session, as well as a pronouncement in favor of obligatory arbitration in principle and a proposal limiting the collection by force of contraband debts.

Rudyard Kipling, says the Presbyterian Witness, has addressed attentive and admiring audiences in several Canadian cities. His theme has been practical. He has spoken with intense earnestness on the duty of doing all we can to fulfill the great destiny of Canada and the Empire. His utterances in regard to immigration have been sane, and worthy of his British heart.

The unique position that ministers occupy for settling industrial disputes has received another illustration in Paris, where a misunderstanding last week led to 800 of the woollen mills employees stopping work. When matters were ripe for it the Presbyterian minister called the other ministers of the town together, and in a few days a proposal made by them was accepted by both parties and work was resumed on a clear understanding as to the future.

Rev. Gavin Lang, of Inverness, is to be presented with a testimonial on the attainment of his semi-jubilee as the minister of the West Parish Church. Mr. Lang will be remembered by many of our readers as the minister of St. Andrew's church, Montreal, at the time of the Union of 1875. He managed to keep the congregation out of the union, and shortly after left Canada for Scotland. His brother, Dr. Marshall Lang, was for many years minister of the Barony Church, Glasgow, but is now Principal of Aberdeen University. A son of Principal Lang is a bishop in the Anglican Church.

THANKSGIVING DAY.

Once in the year our Government sets aside one day for a general recognition of God's goodness and guidance in the past twelve months. This day is variously observed; there are many to whom it seems to be a mere holiday; in some places the "union" services show a strong enthusiasm while in others the name is the strongest and most dignified thing.

The spirit of Thanksgiving Day with its worship of mingled humiliation and gratitude is in harmony with the best religious thought in all times and nations. The expressions which it ought to call forth clothes itself naturally in the language of palmists and prophets.

It is good to acknowledge that the lines are fallen unto us in pleasant places and that we have a goodly heritage. It is good, also, to be reminded that all our sustenance and inspiration comes from the Most High lest in the hour of our small success and shallow pride, we forget His great mercy that endureth forever. Thus Christians of all shades of opinion and practice should accept the invitation to recognize the continued presence and help of the living God who is Lord of all the earth.

This particular day at this season of the year comes to us from the pioneer days of this continent; from stout-hearted Puritans who did their work surrounded by all kinds of perils. They were in some respect a more thrilling heroic period than ours, but that may only mean that our dangers are more subtle and insidious than theirs. It is well known that in the past, both to the national and the individual life, the dangers of prosperity have been the greatest.

This year also there is much cause for gratitude, although we must not, as a matter of course, count on abundant overflowing harvest; both in the East and the West these natural conditions have been on the whole less favorable than in the past few years. It has not yet amounted to national or wide spread disaster but there has been sufficient failure to remind men that prudence in the management of their resources is still needed, and that they must not recklessly discount their future. That reminder is not superfluous, and we trust it will not be in vain. Canada is in danger of being invaded by the fierce commercial speculation that rages in the United States, and we all need to be constantly reminded that life rests not on mere commercial tricks but on the earth and the products of the soil. It is because God in Nature gives us such a good foundation that we are able to live to build homes and civilized communities.

The basis of our life, then, is twofold, physical, resting upon mother earth; or on that living nature through which God constantly manifests His presence. Here it is good to recognize our dependence on the Divine, so that these products are regarded as gracious gifts for the highest uses, and not merely as counters in our great game of commercial gambling. Then there is the moral basis; this means that the real life of the Nation rests on the

purity of the home and the integrity of the individual character. We have had in our political and social life sad reminders that there is still danger in this direction. Though we are a professedly Christian people with great traditions behind us, the warnings of the ancient prophets are needed as much as ever. In these days we have a right to demand honesty and decency, not only from public men, but from all men and our representative men ought to be; representative in the highest sense. If political corruption is to be banished every honest citizen must feel a share of the responsibility. If we cannot keep gross dishonesty out of public life, then we must confess, that to this extent at least, our Christianity is a failure; and our day of Thanksgiving must have in it an element of humiliation, of penitence and prayer, as well as of gratitude and hope.

WHAT A WOMAN DOCTOR CAN DO.

Advice to women physicians was given recently by Professor Osler when distributing prizes at the London School of Medicine for Women. He pointed out that four avenues of usefulness were open to women who had studied medicine. We quote a report from The British Medical Journal (London, July 13). Says this paper:

"The first, which he commended to those who had a liking for science, was work in connection with the scientific branches of medicine. There were many women specially adapted for working at the highest problems of scientific medicine, and a great deal of the best work in bacteriology, in histology, and in many departments of pathology was being done at the present time by women. The second line of work which women could very well follow was in connection with institutions, especially asylums for the insane. Throughout the United States there were at the present time many women physicians doing excellent work in asylums. The third sphere of activity for women was general practise. Though it was a hard life, there were many women who were very successful in general practise, and able to meet worry, care, and trouble, and the daily anxieties and annoyances incidental to practise. Women were especially adapted for dealing with the diseases of women and children, but the difficulty in that connection was the mistrust and distrust of women for women; an important duty for the students he addressed was so to conduct their lives that every woman would have trust in them. When a paternal government instituted a proper system of school inspection it was the women who should carry out that work, and the filling of such positions by women would be of incalculable value to the community. The fourth field of work for women was India. Probably there was no place in the world where so much good could be done by women as in India. Those who decided to go there would perhaps live harder lives, but probably they would lead happier lives than those who remained in this country. He urged those who had the desire, to go out to India and help their unfortunate sisters there. Professor Osler concluded by advising the students to accept as their philosophy of life that they were in the world, not to get what they could out of it, but to do what they could for the happiness of others."

In dealing with this subject Professor Osler might have included Canada as a field in which many women enter the medical profession. As medical missionaries women do a noble work, doing what they can for the good of others and for the glory of God. Many also find fitting positions in public institutions; while not a few go into general practice.

LIQUOR TRAFFIC DESPERATE.

Everywhere in the United States is noticed a strong tide against the evils of the liquor traffic; so much so that special organs of the traffic are talking with alarm of the danger to "the trade." To offset this, an immense fund is being used to make an educative campaign as against the temperance propaganda. A special effort is being made to get possession of the opportunities which newspapers afford, and a great many innocent-looking paid advertisements are being inserted in United States newspapers in the form of ordinary reading matter. Such matter is usually to the effect that the celebrated Doctor So-and-So has given it as his opinion it is all a mistake to say the reasonable use of intoxicating liquor is harmful to the system—that, in fact, good health needs the use of good liquor. Then there are advertisements (without the name of any particular brewer attached) extolling the tonic effects of beer, and its wonderful effect in enriching the blood, vitalizing the stomach, making kidneys and liver active, building flesh and better nerves. The object of these regular style and reading matter advertisements is twofold: First, to offset the constant propaganda of the opponents of the liquor traffic, and, second, to chloroform the press, through such financial considerations as advertisements, into quietness and carefulness not to adversely discuss the ravages of "the trade" from which they are getting advertising monies.

This pro-liquor propaganda in United States newspapers has reached extensive proportions. There is reason to think some sort of understanding has been reached between the liquor magnates of the United States and those of Canada, as the same classes of regular and reading matter advertisements and notices alluded to are now appearing in such Canadian newspapers as are amenable to the influences above referred to. Perhaps it is all a good sign. It shows the traffic considers the warfare of the temperance people has become dangerous, and that an important mass of public opinion has been created which must in some way or other be stemmed. The moral for those who regard the liquor traffic as evil, only evil, and that continually, is to stand to their guns more steadfastly than ever, hold firmly each foot of ground achieved, and turn each gain into a new starting point.

The price of flour in Glasgow rose another shilling a sack. Since the upward tendency manifested itself in August there has been a gradual rise of 5s per sack.

An Aberdeen minister has declined to accept an increase of £50 per annum to his stipend, his reason being that times are bad, and that in the meantime he had sufficient in the shape of salary.

Sir Henry Campbell Bannerman for the first time since his accession to the premiership will be the principal guest at the lord mayor's banquet, which takes place at the London Guild Hall.

GREAT WESTERN EXPANSION.

Rev. Dr. McQueen, of the First Presbyterian church, Edmonton, has been bringing before his people, in a striking manner, the marvellous growth of church work in the West, as well as the financial requirements necessary to its being properly and efficiently carried on. Among other things Dr. McQueen said: The needs of that portion of the Presbyterian church comprising Ontario, Quebec, and the western provinces through to the coast for the year ending in February next, will be: Foreign missions, \$122,000; augmentation of stipends, \$45,000; French evangelization, \$44,000; colleges (Manitoba), \$9,000; aged and infirm ministers' fund, \$18,000; assembly fund, \$8,000; temperance and moral reform, \$5,000.

Where 25 years ago there were west of Lake Superior only four self-sustaining churches, ten augmented churches and twenty-six missions, there were now 166 self-sustaining churches, 79 augmented and 574 missions.

Twenty years ago when Dr. McQueen came to Edmonton this mission was included in the Calgary Presbytery, and attending a presbytery meeting in those days meant a rough drive of 200 miles to the south and the outlay of \$50. He had a scattered mission, having charge of the services at Edmonton, Fort Saskatchewan, Belmont, Clover Bar, Poplar Lake and the Sturgeon. He would visit Fort Saskatchewan twice a month, holding services in the morning, going to Belmont in the afternoon and returning to Edmonton for evening. The next Sunday he would visit the Fort and Clover Bar, the next the Fort and Poplar Lake, the next he would go out to the Sturgeon, and if it so happened that there was a fifth Sunday in the month he would hold service at the Stoney Plain Indian reserve, where he spoke through an interpreter.

In 1893 Edmonton became self-sustaining and has since made steady progress. Hero John A. McDougall, a pioneer member of the congregation, supports one missionary by personal contribution, and has done so for the past three years. Messrs. Crafts & Lee have undertaken to support another. In Calgary there are eight individuals supporting missions, and in Medicine Hat four. In all there are over 200 of these individual contributors to Presbyterian missions in Canada, one of the most prominent being Henry Birks, of Montreal.

With an eulogistic reference to the excellent Christian work done in the West by the late Dr. Robertson, superintendent of missions, the speaker impressed upon his hearers the responsibility devolving upon the members of the church to meet their share of the work to be done in a growing country into which thousands of emigrants poured each year.

Capt. Annunson arrived in New York and announced that four polar bears were being trained to pull sleds for his attempt to reach the North Pole in 1910.

The Carnegie Hero Commission at its annual meeting in Pittsburg announced twenty-four awards of medals and money for bravery, the largest list in its history.

LITERARY NOTES.

The October Blackwood's gives instalments of two serials—a continuation of "A Subaltern of Horse," which has been entertaining the readers of *Maga* for several months past, and the opening chapters of a new story by Katherine Cecil Thurston, called "The Fly on the Wheel." Mr. G. W. Forrest, C.I.E., has a most interesting article on "Plague in India." Other readable articles are: "Akhmaton, Pharaoh of Egypt"; "Fire-Fishing"; "Working Terriers Past and Present"; and "The Scottish Churches' National Religion," Leonard Scott Publication Company, New York.

Probably the most timely article in the October Contemporary is that on "The New Marriage Law"—under two headings: "Is Marriage With a Deceased Wife's Sister Forbidden in Scripture?" by the Rev. W. E. Gaddis; and "The Church of England and the New Marriage Law," by J. E. G. de Montmorency. The Literary Supplement's new department just inaugurated in the Contemporary, promises to be a welcome addition to book criticism. Dr. E. J. Dillon's department, that of Foreign Affairs, is always interesting; and the number also contains articles on a variety of topics. Leonard Scott Publication Company, New York.

"Caleres" opens the October Fortnightly by a discussion of "The Anglo-Russian Agreement." Sir Thomas Barclay follows with "The Second Hague Conference." Other subjects are: "Some Problems of University Reform"; "The Poetry of Crabbe"; "Limits of Scottish Patriotism"; "Racial Prejudice Against Japan," and "The National Significance of Don Quixote."

The September number of *The Studio* presents the usual interesting table of contents, the colored illustrations being extremely good. The first article is on "The Landscape Paintings of Mr. Grosvenor Thomas." Then follow: "An American Portrait Painter: Wilton Lockwood"; "The Seventh International Exhibition of Art at Venice, 1907"; "A Note on the Water-Color Sketches of Alfred Waterhouse, R.A."; "Alexandre Strupp, a Belgian Painter"; and "The Norman Chapel Buildings at Broad Campden in Gloucestershire." *Studio-Talk* is as usual bright, suggestive and full of interest. Leonard Scott Publication Company, New York.

The Nineteenth Century and After for October contains a large number of interesting and timely articles, such as "The Authenticity of Ancient Literature, Secular and Sacred," by Right Rev. Bishop Weldon; "Some Modern Ideas About Women's Education," by Mrs. Creighton; "A Japanese Board School," by Captain P. W. North; "Gladstone's Place in Religious Thought"; and "Oxford and Nation." Perhaps the paper that will attract most attention in this country is the one entitled "The Pure Politics" campaign in Canada, by H. Hamilton Fyfe. The writer lays bare many of the weaknesses of our political system, and makes references more or less direct to "The private lives of certain politicians not remarkable for their domestic virtues." He adds: "A resolute effort is being made by the churches to induce Canadians to purify politics, and insist upon a higher public morality." Leonard Scott Publication Company, New York.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

A DOUBLE THANKSGIVING.

By Alice May Douglas.

It wouldn't have seemed like Thanksgiving to the Fernald cousins if it had been spent elsewhere than at grandma's. Grandma always had such a nice lot of queer old-fashioned things for them to play with and she would always set the table with her old willow-ware dishes; and best of all, would always provide everything good for them to eat.

"What if you have no invitation, Nora," said Mamma Fernald to the oldest of her group. "You know grandma hasn't been well this year and possibly she will not feel like making a Thanksgiving."

"I know she will," said Nora, with a slight emphasis on the "know."
"There's the postman, now!" exclaimed Mrs. Fernald, as she glanced out of the window.

Nora ran to meet him, and sure enough it was a letter from Grandma Fernald, which he held out to her. Mamma hastily read the letter to her little ones who were clustering so eagerly about her. Grandma had written for the whole family to pass Thanksgiving Day at her home and had sent a special invitation for the dollies of the household to be likewise present.

"What a surprise this will be to the dollies," exclaimed mamma after she had finished the letter.

"Mamma," said Nora, "spose Theda and Linna and the rest of the little girl cousins will bring their dollies, too."

"O, certainly," replied the mother, twirling one of Nora's light curls over her finger.

"Now, mamma," broke in the little girl, after a moment's thought, "What shall Lettie Linton wear?"

"She'll have to wear her best dress, of course," was mamma's reply.

"But it doesn't look good enough, mamma," sighed Nora.

"Well, we'll find something pretty for her, my dear," said mamma, and Nora went into the nursery to look over Lutie Linton's wardrobe.

When the carriage stopped in front of Grandma Fernald's on Thanksgiving morning a happier little girl could not be found than was Nora, with her Lutie Linton, gay in a new dress, hat and furs, all made in the latest of doll styles.

After the Thanksgiving dinner, to which all did good service, grandma told the grandchildren that they might have a separate Thanksgiving dinner for their dollies.

"O, what fun!" exclaimed Theda, clasping both little hands and making her dollie do the same.

"There!" exclaimed Nora, "I know now why grandma gave the dollies a special invitation."

"Now, children," exclaimed grandma, "I'm going to let you take this little table and set of dishes which I used to have when I was a little girl."

"O, grandma!" said Theda, "How lovely!"

"Yes, dears," said grandma with a smile, "I have had lots of good times playing with these dishes, but a Thanksgiving dinner never was eaten out of them."

"Then the dollies," said Nora's mamma, "will be the first to have a Thanksgiving dinner from grandma's pretty little set of dishes."

"Now, girls," explained grandma, after she had brought out the table and dishes of long ago, "the dollies' mamma will have to set the table and here is a white cloth to spread upon it."

So Nora and Linna set the table while the other girls attended to their

dolls. Lutie Linton's hair needed curling after her long journey. As the dollies which belonged to the other cousins, Susan Silence, had caught her new pink silk on Theda's pin and Millie Mocket had a soiled face. Consequently the family of dollies required the services of one of the mamma's.

When all was in readiness, grandma brought out a large piece of turkey, some small biscuit, cakes, and fancy candies. The table looked very tempting indeed.

"I'm glad I have a grandma," remarked Linna, after the lunch was over.

"So do I," echoed Nora. "Molly Pratt hasn't any grandma, and when I go home I'm going to ask Molly if she wouldn't like to own my grandma too."

The children enjoyed every minute of the time and hoped that she would remember to invite their dollies on the next Thanksgiving Day, and I think that she will, don't you?"

THANKSGIVING.

A tear or two, a prayer or two,
For the dead that have come before us;
Pure thoughts that stray from the world away

To the sweet heaven bending o'er us.
Strong hopes that thrill with a noble will,

For the work that may choose and call us,
Deep soul content, that but good is meant,
In whatever may befall us.

A song, a smile, and a pulse the while
That throbs with joy of living;
A kiss or so from dear lips, and lo!
This is the heart's thanksgiving.

THE WEDDING RICE.

At a wedding breakfast, according to What to Eat, a bridesmaid was heard to tell the true reason for rice being used at weddings. It was once believed that if on their wedding journey a newly wedded couple saw a flock of doves it would mean a long life of peace and happiness to them. A bridal party in passing so frightened a flock of these timid birds that they flew away in great alarm, and to avert the evil omen that their flight signified for the newly married couple rice was thrown in great quantities to lure the birds back to the place from which they had flown. This plan was so successful that the wedded pair went on their way rejoicing and lived ever afterward a happy and prosperous life. Since then rice has been used as a symbol of good luck, peace, and happiness at weddings.

MURMURING.

Some murmuring when their sky is clear,

And wholly bright to view,
If one small speck of dark appear,
In their great heaven of blue;
And some with thankful love are filled
If but one streak of light.
One ray of God's good mercy, gild
The darkness of their night.

—R. C. Trench.

The first stenographer was Tiro, a slave, who became Cicero's secretary. He took the reports of Catiline's trial (B. C. 63) in a shorthand of his own invention.

The Danube is 1,725 miles long, drains 315,360 square miles, and carries four-fifths of the commerce of Eastern Europe.

A WORD TO BOYS.

"I have been on the bench 14 years and during that time thousands of boys have been brought before me, but not one of them was a constant attendant at church or Sunday school or obedient to his father or mother," Judge Wofford once said in an address to boys.

"I have inquired of many boys what caused them to get into trouble and have found that in most instances staying away from home and school, playing pool, hanging around saloons, cigarette smoking are responsible.

"Start right, boys. To be anybody, to accomplish anything for yourself or the community you cannot be idle. Don't drink—liquor destroys the mind and body. Don't swear—gentlemen do not. It is low and vulgar. Don't read trashy literature. Don't hang around saloons. Benjamin Franklin would never have accomplished anything if he had been gully of these practices. Be honest, above all things. Poor boys make the best future citizens.

"To make a good man you must be a good boy. So start right. The world is growing better. The teachings of Christ are beginning to be felt. Let me impress upon you the only road to success is by living a right life. Be honest, industrious, frugal. It is not necessary to be sanctimonious—to wear a long face. Keep laughing. Have a good time as you go through life, but let it be the right sort of good time."

THE EAGLE.

This "king of the skies" is said to live a hundred years; and it is well for us that it does not raise many young, for, if it did, most of the weaker animals and defenceless birds would be destroyed. The eagle selects the loftiest spots in nature for its nest, the highest and barest peaks, where it constructs, out of sticks and twigs, a nest about two feet and a half wide, both because the mother is a large bird, and often stretches out her wings when hatching—and this requires room—and also because the young eagles are very restless, and are all the time twisting about. Especially is this so when the mother comes with food. Then they flutter about as if crazy, for they are always hungry, even if fed twenty times a day. The eagle lays usually two or three eggs, about the size of a goose egg, which are of a dull white color, and speckled with cloudy patches of brown.

The golden eagle is very beautiful, having almost every shade of coloring; purple and gold, however, predominate from which it takes its name. Its tail feathers are most highly prized by the Indian warriors. They use them to ornament their heads; and so valuable are these in their estimation, that they sometimes give a pony or a rifle for an eagle's tail. The wings of the golden eagle are wide and powerful, being often eight and nine feet from tip to tip. This enables it to carry up very heavy loads. Some have been known to rise with seventy pounds weight in their talons. A boy or girl eight or ten years old can easily be carried high up in the air by one of these kings of the skies.

Of the 3612 million tons of goods carried yearly on British canals, only 812 millions are carried on canals belonging to railway companies.

The germ of contentment lies in having something to do and in doing it.

A STORY OF ALL-HALLOW-EVE.

More than eighty years ago three little English children were solemnly arranging their mystic games for All-hallow-eve. They were alone in a cottage, nearly half a mile from any neighbor, for father and mother had gone to the town of Ware, and would not be back before the next night; so Rupert, Margery and little Nance were preparing without a shadow of fear, to amuse themselves in their own fashion. Chestnuts were hopping gayly about on the fireplace, and half a dozen rosy-cheeked apples floated tantalizingly in a tub of water, waiting for a courageous diver.

Rupert, an active boy of twelve, captured his apple at every plunge; Margery only nibbled at hers, and sent it bobbing about the surface of the water; while poor little Nance would dive boldly down, and come up gasping and choking, looking more like a half-drowned kitten than a little girl who had not succeeded in catching a slippery apple.

"It's no use, Nance," said her sister, "you will never get one if you keep on soaking yourself all night. Let us see now who will be married and who will die. Rupert, you go into the garden and bring me in some earth on a plate, while I get the ashes and water."

The boy went out to dig up the mold. It was a clear night. To his left he saw the white banks of the river Lea, and could hear the rush of the waters as they swept angrily by. How high the river looked! thought Rupert. He had never seen it like that before, and for a moment he stood wondering what had caused the sudden rise. Then Margery's voice calling for the earth made him forget all about it, and in another minute he was back in the warm, bright kitchen, without a thought of the foaming torrent outside.

The little girl placed on the table the three dishes, one of which held the mold, the other ashes, and the third clear water. Then she bound a handkerchief tightly over Nance's eyes and bade her go and put her hand in one of the plates. If she touched the water she would be married; if her fingers wandered into the ashes she was doomed to be an old maid; but if she reached the earth first, then she would die before the next All-hallow-eve.

Nance slowly groped her way to the table, and after a moment's indecision put her finger softly into the water. Margery gave a shout of pleasure, and, with a sigh of relief that her future was settled, Nance unbound the handkerchief and handed it to her sister. But with her matters were of so promising, for advancing with a great show of confidence, her evil genius led her straight to the ashes, greatly to her own disgust and Rupert's undisguised delight. It was his turn now, but just as his eyes were being bandaged little Nance called out: "Look! Margery, look! the floor is all wet!"

With a bound the boy sprang to the door and opened it. Nothing but water met his eyes—water as yet but a couple of inches deep, but which was softly, steadily rising in the moonlight. In an instant he realized what had happened. The Lea had overflowed its banks, and the water was gaining on them fast. Already it had entered the room where the frightened children stood, only half understanding their great danger.

"Go upstairs," shouted Rupert to his sisters; and if the flood rises that high we will climb out on the roof. Go quick!"

But Margery stood still, her brown eyes filling with tears. "O, Rupert," she cried, "the poor little baby ducks and chickens! They will all be drowned; and whatever will mother say when she comes back!"

Rupert never heeded her. The water by this time reached to their ankles, and to close the door was impossible.

Thoroughly alarmed, Rupert drew the little girls up the ladder-like staircase into their low attic. Opening the window, he crawled out, and then helped Nance and Margery to follow him. Side by side stood the three children, and saw the sullen waters surge and sway around them. Where could they look for help!

Poor little Nance sobbed and shivered as she crept closer to her brother's side; Margery stood as if frozen into stone; but Rupert watched the cruel waters as they rose and tried to think how best to act for his sisters' sake and for his own. He could hear in the distance cries and shouts, and could see bonfires blazing on many roofs—signals of the common danger. He knew that along the outskirts of the town, and through the scattered parish of Ware, relief boats were even now rowing from house to house to save those who lived in cottages too low to suelter them. Something must be done quickly if he would save his sisters from perishing.

"Margery," he said, "would you be afraid to stay here alone with Nance, while I try and get some help?"

"O Rupert!" shrieked the child, throwing her arms around him, "you would surely be drowned, and so would we. What can you do in such an awful flood?"

"I could try and swim to the manor farm," said the boy. "It is not more than half a mile off, and there are plenty floating boughs and fences in the water to rest me if I tire out. Margery, I must go or we shall all drown together; and you know," he added with a sob, "I promised father that I would take care of you."

"But to leave us here alone! O Rupert, I should die!"

But Rupert's mind was made up. "It must be done at once," he said, "or it will be too late. Margery, try and be a little brave, and keep tight hold of Nance if the waves should reach you before I can come back. Please, God, I will save you yet." Then, throwing off his shoes and jacket he plunged into the seething waters.

In a minute he was swept out of sight, and with an awful feeling of loneliness Margery crouched on the roof, holding Nance in her arms. The waves crept higher until they washed against the children's feet, as they clung closely together. What had become of Rupert? What would become of them? Nance's sobs were hushed from sheer exhaustion, and she only moaned and shivered slightly when the crawling waters gained on them inch by inch.

Every minute it became plainer to her that they could not keep their hold much longer.

All hope was dying fast when a boat, rowed by strong arms, approached to help them.

"Nance! Nance!" she sobbed, "they are coming! Rupert has sent them. He has saved us, as he said he would."

Another minute and the two cramped and weary little figures were lifted down from their perilous resting-place and laid gently in the boat. Nancy hardly conscious, but Margery trembling with the question she scarcely dared to ask. "Where is Rupert?" she cried. "He sent you, I know; but where is he now?"

The men looked at each other with troubled eyes, but made no answer. Margery's pitiful gaze wandered from one downcast face to the other, as she strove to understand what this silence meant.

"He must have sent you to us," Margery said slowly, and as if talking to herself, "else how would you have thought of come?"

"Ay, that he did," answered one of the rowers. "He sent us truly, but he spoke no words to tell his tale. If we had not been a parcel of frightened fools we would have remembered you before."

He stopped, and Margery looked at him with dazed and startled eyes. As gently as he could he told her how the

SURE AND SAFE.

Baby's Own Tablets is the best medicine in the world for the minor ailments of little ones, and the safest. We do not ask you to take our word for this—we give you the guarantee of a Government analyst that this medicine contains no opiate or harmful drug. It is equally good for the new born babe or the well grown child. It is a certain cure for all the minor ailments of childhood. Mrs. Andre Tremblay, Sayabec, Que., says: "I have proved the value of Baby's Own Tablets as a cure for several of the troubles that afflict young children, including skin disease, indigestion and teething troubles." Sold by medicine dealers or by mail at 25 cents a box from the Dr. Williams' Medicine Co., Brockville, Ont.

drowned body of a little fair-haired boy had been swept by the torrent past the windows of the Manor farm. Every effort had been made to bring back some spark of life, but it was too late. When the little dead body was recognized, all remembered the helpless family in the cottage, and a boat was sent for those who might still be alive, and Margery and her sister were that day restored to their mother's arms.

And long years after, when children of her own gathered around her knee, Margery would tell them, on each All-hallow-eve, the story of that dreadful night, and of their brave little Uncle Rupert who lost his life to save the sisters committed to his care.

BUSY MR. FROG.

"Hello, Mr. Frog, what are you doin' in my garden?" said Jimmie to the big brown toad that was sitting in the middle to the lettuce bed in his "corner" of his father's garden.

"Hello, Mr. Frog, I said, what are you doin' in my garden?"

But Mr. Frog answered never a word. He just sat there and looked solemnly at Jimmie out of his bright beady eyes.

"Well, Mr. Frog," Jimmie persisted, "if you won't tell me what you are doin', I'll just wait and see what you're doin'."

So Jimmie sat on the ground close by and looked at Mr. Frog and Mr. Frog in turn looked at him. Pretty soon a little red bug flew down and lit on a lettuce leaf near Mr. Frog's nose. Jimmie saw something flash out of Mr. Frog's mouth and back again "quick as a wink." And Mr. Red Bug was not on the lettuce leaf any more.

Jimmie was sure Mr. Red Bug didn't fly away, but he wasn't sure about what had happened.

He thought, "I'll watch Mr. Frog better next time." Again a bug stopped close to Mr. Frog and again something jumped from Mr. Frog's mouth and back and Mr. Bug was gone. And this time Jimmie was sure that little, Mr. Bug had gone into big Mr. Frog's mouth.

Before his mother called him in to supper, Jimmie had seen Mr. Frog catch twenty-seven bugs. He asked his father how Mr. Frog could catch bugs so well, and was told that he had a long, slender tongue with a sticky end and when he flipped it against a bug, Mr. Bug would just stick on and go back into Mr. Frog's big stomach.

"Mr. Frog's a good fellow to have in your garden, son; you had better take good care of him," said Jimmie's father.

And Jimmie said: "Yes, sir, I sure will. I'm goin' to be partners with Mr. Frog."—The Child's Gem.

Rev. R. W. Ross, of Guelph, in a recent sermon, dealt with the problems of Immigration, Political Corruption and Capital and Labor—three large subjects; but all were treated in a practical manner.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

EASTERN ONTARIO.

Rev. W. Moore, M.A., of Braeside, is called to Pickering, Presbytery of Whitby.

Rev. James Cormack, of Ottawa, has been preaching in Zion church, Carleton Place.

Rev. Ratray, of Eganville, exchanged pulpits with Rev. W. W. Peck, of Arnprior.

Rev. Mr. Waddell, of Williamstown, exchanged with Rev. Mr. MacKenzie, of Lancaster, on a recent Sabbath.

The next regular meeting of Presbytery of Lanark and Renfrew will be held at Carleton Place on Nov. 26th at 10.30 a.m.

The annual Thanksgiving entertainment of the Appleton W.F.M.S. will be held in St. Andrew's church there on the 31st inst.

Prof. S. W. Dyde, of Queen's University, and Rev. J. Hay, of Renfrew, will occupy the pulpits of St. John's and St. Andrew churches on Sunday.

A call has been sustained from Calvin church, Pembroke, to Rev. W. J. Knox, M.A., of Strathroy. It has been largely signed and is very harmonious. It is hoped that he may accept and be settled in November.

Rev. James A. G. Stirling, who for some time has had charge of an important mission field in Peterborough presbytery, has received an unanimous call to Havelock. Stipend \$800, with a man and two weeks' holidays.

The new church for the Mill street (Port Hope) Congregation was opened last Sunday week by the former pastor, Rev. R. B. Nelles, now of Kingston, when the spacious building was crowded at both services. The new church is a home-like substantial structure, seated for 400, and has been opened free of debt.

Rev. C. S. Lord, B.D., recently of Colborne, Ont., was inducted into St. Andrew's Church, Fenelon Falls, Ont., on the afternoon of the 15th inst. On the evening of the same day a reception was given to Mr. Lord at which addresses from the clergymen of other denominations in the town were delivered. The special music by the choir added to the interest of the occasion. A short address from the newly inducted pastor brought to a close a very delightful evening.

HAMILTON.

Rev. F. D. Roxburgh, M.A., of Smithville preached in St. Andrew's church on October 29th.

Rev. James Anthony, B.D., of Watford, preached in two of the city churches on Sunday last, October 27th.

Rev. E. D. McLaren, D.D., of Toronto, preached in Erskine and St. Andrew's churches recently on Home Mission Work.

Delegates to the big Sunday School Convention held last week at Brampton returned with most glowing and enthusiastic reports.

Rev. Beverley Ketchen preached to the 13th Regiment of Infantry and Army Medical Corps last Sunday morning in McNab street Presbyterian church.

Successful anniversary services were held in Sherman avenue Presbyterian church recently, Revs. Lyle and Sedgewick being the special preachers for the day.

WESTERN ONTARIO.

The anniversary social of St. Andrew's church 6th con of Dover was quite a success, realizing about \$60.00.

Rev. R. E. Knowles, of Galt, was the preacher in the First Presbyterian Church, Detroit, last Sunday.

Rev. Walter Nichol, B.A., late of Pricoville, was inducted to the charge of Knox church, St. Mary's, on the 29th instant.

Rev. W. T. Allison, of Stayner, preached his farewell sermon last Sabbath. His new post office address will be Middlefield, Conn.

Rev. P. McNabb, late pastor of the Kilsyth church, and his sister, Miss McNabb, left on Wednesday of last week for Glenarm, Ont.

Rev. R. A. Cranston, B.A., of Palmerston and Rev. J. C. Wilson, B.A., of Acton, exchanged pulpits on a recent Sunday—Mr. Wilson preaching anniversary sermons at the former place.

Anniversary services were conducted in the Carlake church last Sunday week by Rev. Mr. McLachlan, of Hamilton. This old congregation, under the pastorate of Rev. W. T. Ellison, is in a most prosperous condition.

The following have been elected to the eldership in Chalmers' Church, Guelph:—Walter Scott, Robert Harcourt, G. C. Creelman, G. B. Ruff, John Orr, James Benson, J. A. Armstrong, Roderick Ross, Robert Little, Joseph Rettie.

The Rev. Neil Campbell, of Oro, conducted service in the Arleha church last Lord's Day. He intimated that the Rev. W. J. Hewitt's resignation of this charge having been accepted by Presbytery, students would officiate until the next meeting of Presbytery, in December, which arrangements met with the approval of the congregation.

The anniversary services in connection with Calvin church, Chatham township, were held on Sunday and Monday, and were allowed by all to be an unqualified success. The Rev. Mr. McInnis, of Thamesville, preached two excellent discourses on Sunday, morning and evening. On Monday evening there was a largely attended social, the proceeds of which amounted to \$38.60.

Knox church, Owen Sound, has called Rev. T. A. Rodgers, of Orillia, who is likely to accept, and Kemble, etc., meets for moderation in a call, October 29th. Kilsyth, etc., only seven miles from Owen Sound, and a most desirable charge is hearing with a view to calling as soon as able to unite on a good man. Presbytery meets *pro re nata* to deal with calls pending on November 5th at 1.30 p.m.

During the last twelve months 581 men have been admitted to the ministry of the Church of England. The number in 1886 was 814.

Devon's apple harvest is this year a miserable failure. In not one of the 100 apple-growing parishes in which the Tiverton Gazette has been instituting special inquiries is the crop more than half as large as usual. As a result very little cider will be made.

On a recent Sunday, special services held in Trinity United Free Church, Irvine, to commemorate the centenary of the congregation, which in its early years met in a hall in the Glasgow Vennel, for which a rent of some two shillings per week was paid. The congregation now possesses church property of a value that cannot be estimated at under £20,000.

LONDON AND VICINITY.

A *pro re nata* meeting of the Presbytery of London, held in St. Thomas on the 24th October, sustained and forwarded to Orangeville Presbytery a call from Chalmers and McBride congregations to Rev. D. McKay of Alton. The call was well signed by members and adherents and was accompanied by a promise of \$925 per annum stipend payable in monthly payments, also manse and glebe, with four weeks' annual vacation. This charge was rendered vacant by the translation of Rev. S. Lawrence to the pastorate of Puslinch, and they are now hopeful of being settled again.

The Rev. J. F. Scott, of Rodney, conducts the services in Appin and North Ekfrid on the 27th inst. He will address the congregations of the Young People's Work. He is the convener of the London Presbytery's Committee on Young People's Societies.

Rev. J. Malcolm of Dutton conducted anniversary services on the 20th inst. at Wardsville. Good congregations turned out to morning and evening services to celebrate the day.

The 20th inst. was by the late General Assembly appointed as Home Mission Day in all the churches. In the city of London, however, it was made a special "Sunday Observance" Day. The city is at present somewhat agitated over a movement on the part of some of the citizens, but mainly, it is said, by Mr. Gilpin, the Unitarian minister, to obtain the running of the street cars on the Lord's Day: To this end petitions have been circulated asking the city council to take a vote of the people on the subject. Counter petitions have been circulated by the local branch of the Lord's Day Alliance, and the city council has the subject under consideration. The latest vote of the council negated an amendment by one of the aldermen by 7 to 5. The party calling themselves the Rational Sunday League, however, seem very determined to keep up the agitation and will probably apply to the Legislature. It is to be hoped the friends of the Sabbath will be able to keep cool heads as well as warm hearts during the conflict, and that the right will prevail.

Lord Aberdeen, who presided at the meeting of the Franco-Scottish Society at Aberdeen a few years ago, exhibited to the meeting a very interesting relic in the shape of Communion plate, believed to have been used by Mary Queen of Scots on the last occasion on which she partook of sacrament before her tragic death. Lord Aberdeen stated that the plate had been presented to Lady Aberdeen and himself by Mr. John Sinclair, Secretary for Scotland, whose father, the late Captain George Sinclair, had acquired it.

Sultan Abd-el-Aziz is urging France to establish a protectorate over Morocco and save him from dethronement by his rival. The tribesmen are indignant at his attitude, and an attack on the French forces at Casablanca is threatened by Mulai Hatid, the rival Sultan.

The visit of the Japanese Crown Prince to Korea ended with a great lantern procession in Korea. The Prince appears to have won the hearts of the people and the court.

Stormy scenes attended the ejection by gendarmes of French priests from their presbyteries in Finisterre Department. The latter refused to yield to the separation laws.

PRESBYTERY OF WHITBY.

Whitby Presbytery met at Whitby on the third Tuesday of October. All the ministers of the Presbytery were present and a good number of the elders.

The convener of the Sunday school committed gave a report in which he strongly advocated efforts to retain the children in the Sunday school, the securing of the benefits of the Teacher Training department, and the memorizing of Scripture and the Shorter Catechism.

The convener of the Augmentation Committee, in an address, presented the claims of the Augmentation fund and showed that our contributions, as a Presbytery, should be at least twenty cents per member.

After hearing these two addresses it was agreed to have an exchange of pulpits throughout the Presbytery on the third Sunday of November. Ministers exchanging were asked to visit the Sunday schools and hold conferences with the teachers, and to devote one of the preaching services of the day to Sunday school work and the other to a presentation of the work being done by the schemes of our church, and that special emphasis be at this time laid upon the Augmentation scheme.

One hour was spent in a conference on the mid-week prayer meeting. Opening addresses were given by Dr. Abraham and Mr. Munroe, the discussion was carried on chiefly by the elders present. The fact was recognized that the attitude of our people toward the prayer meeting has changed, but it was found difficult to name the cause of a change so marked and so universal. In the minds of those taking part in the discussion the conviction remained that the prayer meeting should have its place in our congregational work and that it may still be made effective.

The request of the committee appointed by Assembly to prepare a plan for the supply and settlement of vacancies was considered, and after discussion it was agreed that, in view of the negotiations of the committee on union, Presbytery deems it unwise to take any action at the present time.

Mr. Wood was appointed convener of the committee on Temperance and Moral Reform.

Dr. Abraham will give the opening address at the next meeting of Presbytery.

There are expectations of an early settlement in the congregation of Pickering and Brougham, as well as in Claremont; and both charges have asked for leave to moderate in calls.

NORTH BAY PRESBYTERY.

A special meeting of Presbytery was held at Burke's Falls, Ont., on the evening of October 8th., for the induction and ordination of Rev. Geo. A. Brown, M.A., B.D. The Moderator, Rev. G. B. McLennan, presided, Rev. Thom of Sundridge preached the sermon, Rev. McKibbin of Nova addressed the minister and Rev. G. L. Johnston of North Bay, the people. Mr. Brown, who is a graduate of Queen's class of 1907, begins his labors in Burke's Falls with a most hopeful outlook.

A special meeting of Presbytery was held at Powassan on October 29th to consider a call to Rev. M. McNabb from the congregation of Kenmore, Presbytery of Ottawa.

Presbytery met at Whitney on Tuesday evening, October 29 for the ordination of Mr. Bishop as minister evangelist. The services were conducted by Dr. Findlay, Revs. Childerhose and McLennan.

Missionaries are required for Lizard Point, Man., and Rolling River, Man. A medical man is preferred for Rolling River field. Information can be secured by corresponding with Rev. Dr. Farquharson, 317 Portage avenue, Winnipeg, Man.

MATTHEW HENRY SCOTT.

Sudden death of pastor of Zion church, Hull.

One of the best loved of the members of the Presbytery of Ottawa passed away on the night of the 24th instant, when Rev. M. H. Scott of Hull succumbed at the Manse to an attack of typhoid fever, from which he had suffered for two weeks. Death was not expected and came as a shock to all who knew him.

Mr. Scott was born in Eramosa, seven miles from Guelph, 59 years ago, and commenced life as a school teacher, at the neighboring village of Paisley. Later he attended McGill University, where he took a most brilliant course, graduating as gold medalist in science. His theological course was equally brilliant. After ordination he was inducted as pastor at the Presbyterian church at Bristol. Later he occupied the pulpits of the Presbyterian churches in Manotick and Winchester. He was called to Zion church, Hull, 14 years ago, and came to what was then a struggling congregation to build it up by earnest, faithful work into a prosperous, self-sustaining community. He endeared himself to his congregation by his kindly sympathy and broad love, making himself a sharer of their joys and sorrows as well as their spiritual guide.

Outside of his work in the congregation, Mr. Scott was a valuable servant of his church. He had been Moderator of the Presbytery of Ottawa on several occasions and was convener of the committee of French Evangelization, as well as of the Lumberman's Mission. He served one year as principal of the Ottawa Ladies' College and otherwise devoted his whole energies to his chosen work.

The deceased is survived by his wife, and five sons, one of whom is a student at McGill. He also leaves three brothers and three sisters.

A public funeral service was held in Zion church on Friday evening at which Rev. Robert Eadie presided. The church was crowded to the doors. Addresses were given by Drs. Herridge and Wardrop, and Messrs. White of Ottawa and Gamble, of Lakefield, and Prettie, of Vernon. All testified to the esteem entertained for Mr. Scott by his co-presbyters, and all voiced the sympathy felt for those bereaved by his sudden taking away.

With every mark of esteem and regret, the funeral of the late Rev. M. H. Scott took place from his late residence, Hull, at 8 o'clock Saturday morning, to the Union station, thence via C. P. R. to Norway Bay. The final services, which took place just previous to the departure of the cortege, was most impressive and was attended by clergy of all Protestant denominations of both cities. Rev. Dr. Ramsay of Knox church officiated, and was assisted by Rev. Dr. Moore and Rev. J. Tallman Pitcher. Rev. Dr. Ramsay spoke in suitable terms of the work which the dead pastor had accomplished and of the faithful service he had rendered to God and man. Among those who attended the funeral were his co-presbyters, including Revs. Ramsay, McIlroy, Campbell, Eadie, Turnbull, Pitcher, Mitchell, Taylor, Vessot, and Dr. Moore; Mr. G. H. Milne, Mr. W. Scott of Guelph, brother; Mr. Thompson, of Vancouver, brother-in-law, and Miss Thompson, of Arnprior; the family, the church elders, Messrs. Meredith, McKay, Meldrum; the board of managers, Messrs. Taylor, Lewis, Lindsay, Smith and Cushman.

In connection with the death of Rev. M. H. Scott an impressive memorial service was held in Zion church, Hull, on Sunday afternoon at 3 o'clock. Notwithstanding the inclemency of the weather the church barely afforded

room for all who were present on the solemn occasion. Rev. Dr. Armstrong presided and addressed the congregation, making mention of the qualities—mental and moral—which endeared Mr. Scott to his fellow citizens, the people of his congregation, as well as to the members of the Ottawa Presbytery. Messrs. McGregor, of Aylmer, Milne, and Turnbull, of Ottawa, took part in the service, which was varied by the singing of appropriate hymns, earnest prayer offered by Rev. Mr. McGregor and Rev. Mr. Turnbull.

MONTREAL.

The reception held last week in Fairmount church, Masson street, Delorimer, which was formally opened on the 20th inst., was attended by a goodly number of representatives of the Presbyterians, Anglican and Congregational churches, there being on the platform: The Rev. Robert Johnston, and the Rev. Messrs. W. D. Reid, Canon Renaud, W. R. Cruikshank, F. J. Day, Judge Archibald, Messrs. J. Rodger, W. Paul, and Wm. Yule. Mr. W. M. Birks presided. The note of church cordiality dominated the various speeches. The Rev. Canon Renaud brought the greetings of the Anglican Church; the Rev. Mr. Day spoke for the Congregational Church; while the Rev. Dr. Johnston, after expressing his congratulations, paid tribute to the work of the Taylor Church pastor and to the forward policy of that church, as a notable factor in the expansion of the city's spiritual life. The Rev. Mr. Reid expressed his pleasure at seeing so many of different denominations assembled and referred to his cordial relations with the rector of St. Thomas' church. The new church was for no narrow sectarian purpose, but to bring men and women to the light of the Kingdom of God. The greatest credit, Mr. Reid said, was due to Mr. Shelley, who had labored there under trying circumstances during the past summer. Mr. Walter Paul recalled the modest beginning of Taylor church and spoke of its growth and present prosperity under the charge of the esteemed pastor, the Rev. Mr. Reid. Mr. Paul then moved a vote of thanks to the speakers of the evening and to all those who had furthered the project of the church, after which the Rev. Mr. Reid pronounced the benediction.

A spirit of inter-denominational brotherliness pervaded the reception held last week in the new Emmanuel church in connection with the opening of that new centre of religious activity on Drummond street. There was a large and representative assembly of both ministers and laity, including the following: The Rev. Hugh Pedley, pastor; the Rev. Dr. Symonds, the Rev. Dr. Campbell, the Rev. Dr. Johnson, the Rev. Dr. Edgar Hill, the Rev. John MacKay, the Rev. E. E. Scott, the Rev. Dr. Mowatt, the Rev. W. S. Barnes, the Rev. A. W. Main, Ald. Robinson, Messrs. D. A. Budge and F. W. Bates. The Rev. John MacKay opened the meeting with prayer, after which the pastor cordially welcomed the assembly to the new church. The Rev. E. E. Scott, of Dominion Square Methodist church, expressed the congratulations of the Methodists, and spoke in hearty admiration of the Congregational Church generally, with its broad freedom of conscience, its high ideals of citizenship, and its respect for the principles of liberty of speech. The Rev. Dr. Campbell, moderator of the Presbyterian General Assembly, voiced the greetings of that denomination, and gave some interesting reminiscences of the old Zion church on Beaver Hall Hill, which, like the old Methodist church on St. James street, was known as the common meeting ground for all Protestant denominations.

HEALTH AND HOME HINTS.

Eggs and Tomatoes.—Fry large, thick slices of tomato and lay on rounds of toast; put a poached egg on each and a teaspoonful of finely-chopped green pepper or parsley on top.

A Supper Dish.—Toast a golden brown thin slices of bread, spread them with butter and quince jelly flavored with nutmeg. Eat hot with chocolate having whipped cream on top of each cup.

An Appetizing Dessert.—Cut a loaf of sponge cake into thick slices, spread them with quince marmalade and dust with pulverized hickory nuts. Place on individual plate, heap with whipped cream and dot with the nut meats.

Mustard Egg Dressing.—Place a cup of vinegar on stove, two tablespoonfuls sugar, one teaspoonful mustard; mix together one teaspoon corn-starch, one-half teaspoon pepper, two eggs. Beat thoroughly and pour the mixture into the hot vinegar, and let it boil until it is thick enough to spread on cold boiled eggs. Cut lengthwise. This dressing will keep some time, and is very fine.

English Rhubarb Jam.—Take eight pounds of rhubarb, cut fine, five pounds of sugar and three pounds of almonds, chopped fine. Mix well and cook till as thick as orange marmalade. This keeps indefinitely, and is very good with meats, or in sandwiches. It can be put up in pint jars instead of glasses.

Anaemic Children.—Sometimes when a child gets over its first year, after existing on a milk diet from birth, it shows signs of bloodlessness, and its skin and lips become pale. This can, as a rule, be remedied without medical advice—provided that the child is otherwise in good health—by change of diet, such as a little good red gravy with potato and green vegetable mashed up in it for lunch, instead of the usual milk pudding or food. If necessary, a doctor should be consulted, and a good blood-making tonic prescribed.

A nice pudding may be made by cutting bread in pieces about an inch square, put in a baking dish one quart of milk, three eggs and sugar to taste; eaten with sauce. Bread cakes may be made by pouring hot water over a pint or more of bread. Beat to a pulp, when cold add a beaten egg, a little salt, two tablespoonfuls of flour, a teaspoonful of yeast powder, fry brown. If you have a loaf, cut off the top, hollow it out, fill with seasoned oysters and bake.

Shaker Codfish.—Boil hard as many eggs as there are persons to be served. Set aside in a saucepan one-quarter pound of bacon or fine salt pork in thin strips. Add to this in slices six or eight parboiled potatoes. Shred up a little unsalted codfish, and simmer for a few minutes in a very little water until the water is evaporated. Add a cupful of cream, and turn all over the potatoes and bacon. Dish on a large platter, and garnish with the eggs cut in quarters and a few sprigs of parsley.

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SPARKLES.

It was a New England parson who announced to his congregation one Sunday, "You'll be sorry to hear that the little church of Jonesville is once more tossed upon the waves, a sheep without a shepherd."

He—Would you get married if you were me?

She—I don't believe I could—if I were you.

"Doctor, how can I ever repay you for your kindness to me?"

"Doesn't matter old man. Check, money order, or cash."

First Artist—What do you think of Payne's latest picture after Rubens?

Second Artist—I think that Rubens would be after Payne if he could only see it.

I admire a man, said Uncle Eben, who keeps hoping for the best, but I do not like to see him sit down and call it a day's work.

Little Fred—Why is it that women are always complaining about their servants?

Little Elsie—Oh, that's just to let people know they can afford to have 'em.

"When in trouble," said the eminent lecturer, "refrain from worrying."

"But, doctor," asked a woman in the audience, "how can we?"

"Anyway," replied the lecturer, "refrain from worrying other people."

A suburban family has a servant who is an excellent cook, but insists upon making all her dishes strictly according to her own recipes. Her mistress gave her full swing not only as to cooking, but as to the purchasing of supplies. The other day her mistress said to her:

"Bridget, the coffee you are giving us is very good. What kind is it?"

"It's no kind at all, mum," replied the cook. "It's a mixer."

"How do you mix it?"

"I make it one-quarter Mocha, and one-quarter Java, and one-quarter Rio."

"But that's only three-quarters. What do you put in for the other quarter?"

"I put in no quarter at all, mum. That's where so many spiles the coffee, mum, by putting in a fourth-quarter."

—Ex.

Italy has again been visited by earthquakes. Many of the villages rebuilt since the last disaster have again been destroyed and many people are reported buried beneath the ruins.

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Heart palpitation, anaemia, headaches, loss of appetite, general weakness, backaches, weariness and a host of other troubles are all the outcome of bad blood. Dr. Williams' Pink Pills make new, rich red blood—the pure blood does the rest. That is why these pills cure all troubles due to watery blood or weak, shaky nerves. There is not a nook or corner in Canada where you will not find some grateful person who has been cured by the use of Dr. Williams' Pink Pills. On the word of your neighbor we ask you to try this medicine if you are weak, ailing or run down. The pills are sold at 50 cents a box or six boxes for \$2.50 at all medicine dealers or from The Dr. Williams' Medicine Co., Brockville, Ont.

JUST FOR A CHANGE.

I'm sort of tired of things that is, They're 'a'inkin' somewhat as to fix. There ain't no ginger in life's jar With things a-go'in' as they are. The fault may be with me, and then, It may be otherwise again. I ain't a-tryin' to fix no blame Because all tastes about the same.

How'er it is, I wish it might Have things turned round a bit some night,

So that instead of as they be, They'd work toward the contrary. I'd like to see some mountain rill Have spunk enough to flow up-hill, So that old Nature might be showin' It had opinions of its own.

I'd like to see the settin' sun Out in the east when day is done, Just as a hint, when go'in' to bed, To prove it wasn't bigoted. I'd like to hear a bullfrog sing Like nightingales upon the wing, Instead of that eternal "clunk" With which he seeks his swampy bunk.

'Tain't discontent that's vexin' me With life so everlastin', But just a sort of parchin' thirst To get a peek at things reversed. They've been the same so very long A change would strike me pretty strong. And, though I'm makin' no complaint, For once I'd like 'em as they ain't. —John Kendrick Bangs, in The Century.

Sir Henry Campbell-Bannerman is reported to be the probable Lord Warden of the Cinque Ports to succeed the Prince of Wales.

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12.23 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
8.30 p.m.	Buffalo	5.35 a.m.

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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. Sd., 3rd. Dec., 10 a.m.
Saugeen, Drayton.
Guelph, Knox Ch., Guelph, 19 Nov. 10.35.

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.
Halffax.
Lun and Yar.
St. John.
Miramichi, Bathurst.
Bruce, Paisley.
Sarnia, Sarnia, 11 Dec., 11 a.m.

Synod of Manitoba.

Superior.
Winnipeg, College, 2nd Tues., 10 a.m.
Rock Lake.
Glenboro', Cyprus River.
Portage-la P.
Dauphin.
Brandon.
Melita.
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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Will Wire Net Bids.**500,000 BUSHELS OF OATS WANTED**Write for our market card. Wire
for prices. Reference, Imperial Bank,
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Queen's wharf at 8 a.m., with
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er "Empress" excursions to Gren-
ville, Tuesdays, Thursdays, and
Saturdays, 60 cents.Steamer "Victoria" for Thurso
and way ports, leaves at 4 p.m.Ticket offices: Ottawa Despatch
and Agency Co., 75 Sparks St.,
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Wharf (telephone 242.)**4%**Capital Paid Up, \$2,500,000
Reserve - - - 400,000**4%**Money Deposited with us earns Four
Per Cent. on your balances and is
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4%Money to Loan
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"CALEDONIAN"
Scotch Tweed Skirts21/- IN STOCK SIZES CARRIAGE PAID IN THE U.K. 21/-
Made to measure, 2/- extra. Handsome Color
"Rainy Day" SKIRT in Stylish Checks
and Plain TWEEDS**COPLAND and LYE'S FAMOUS
SCOTCH TARTAN SKIRTS**In the principal Clan Tartans. Price 42/-
Carriage paid**SCOTCH WINCEYS** from 1/- per yd.**COPLAND & LYE.**THE LEADING SPECIALISTS IN SCOTCH TEXTILES
Caledonian House, 165 Sauchiehall Street, Glasgow.
Patterns and Illustrated Catalogues post free.IT IS SO NICE TO DO
THE NECESSARY
CLEANING WITH**CALVERT'S
Carbolic Tooth Powder**That is obvious at once from
its pleasant flavour and the
feeling of freshness left in the
mouth, and, of course, you
will soon see how splendidly,
how easily, and how thor-
oughly it cleans.Of all chemists, in tins, 6d., 1s., and 1s. 6d.
New glass jar with sprinkler stopper, 1s. nett**THE QUEBEC BANK**

Founded 1818. Incorporated 1822.

HEAD OFFICE, QUEBEC

Capital Authorized - - - \$3,000,000
Capital Paid up @ 2,500,000
Reserve - - - 1,000,000

BOARD OF DIRECTORS:

John Breakey, Esq., President, John T. Ross, Esq., Vice-Pres.
Gaspard Lemoine, W. A. Marsh, Vesey Beswell Edson Fitch
Thos. McDougall, General Manager.

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Henry, Que. Montreal, St. James St. Three Rivers, Que.
Shawmogan Falls, Que. Ottawa, Ont. Thorold, Ont. Stun-
gen Falls, Ont.AGENTS—London, England, Bank of Scotland. New
York, U. S. A. Agents' Bank of British North America,
Hanover National Bank of the Republic**Synopsis of Canadian North-
West.****HOMESTEAD REGULATIONS****A**NY even numbered section of
Dominion Lands in Manitoba,
Saskatchewan, and Alberta, ex-
cepting 8 and 26, not reserved,
may be homesteaded by any per-
son who is the sole head of a
family, or any male over 18 years
of age, to the extent of one-
quarter section of 160 acres, more
or less.Application for entry must be
made in person by the applicant
at a Dominion lands Agency or
Sub-agency for the district in
which the land is situate.
Entry by proxy may, however,
be made at 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 home-
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 notifi-
fy 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.****T**HE 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 3rd., 1907.