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WEDNESDAY, DEC. 5, 1906.

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A PRAYER

Teach us the meaning of familiar words
Blunted by thoughtless use from year to
year—

Faith, courage, loyalty, unselfishness,
Patience, and purity; for they appear
To float, thin, radiant bubbles, from our
lips,

Shiver, collapse, and vanish, each by each;
And we blow other bubbles till we tire,
Perverting action into idle speech.

Grant us to bear and see,
To feel and do and be!

Teach us the prayer that God-made men
should pray—

A supplication blossoming to deeds;
No supine clinging, but a pledge to use
All we receive to meet life's varied needs—
Muscle and sinew, nerve and heart and
brain,

Each fiber braced to its proportionate
power,

Each faculty alive and glad and free
To fight and grow and conquer hour by
hour.

Grant that to trust and dare,
And love, shall be our prayer.

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BIRTHS.

At Toronto, on Saturday, 24th, Nov., 1906, the wife of Rev. Thos. J. Marsh of Hay River, a son.

MARRIAGES.

On Nov. 21, 1906, at the residence of the bride's brother, by Rev. M. McArthur of St. Andrew's, Scarborough, assisted by Rev. Jas. Brown of Agincourt, John Young of Markham to Margaret Marshall of Scarborough.

At St. Andrew's Presbyterian church, Brampton, on Thursday, Nov. 29th, 1906, by the Rev. James Little, Katherine Holmes, fourth daughter of Mr. John H. Robertson, to Oliver Desmond Garbutt, barrister-at-law, of Crystal City, Manitoba.

On Nov. 27, 1906, at the Mause, Avonmore, Ont., by the Rev. Dr. Maclean, Alice Mabel Smith, Avonmore, Ont., (formerly of London, Eng.), to Adam Andrews, of Pakenham, Ont.

At Knox Church, Winnipeg, by the Rev. Dr. Fredrick B. Duval, Gertrude Esther McClellan Henry, M.A., Man., University, to George Luther Lennox, barrister-at-law, of Osgoode Hall, Toronto.

On Nov. 21, 1906, at 3.30, at the bride's home, in Bradford, Ont., by the Rev. J. A. Long, Minnie, eldest daughter of Mr. and Mrs. Cyrus Long to Wm. A. McLaren, of Avening.

DEATHS.

At Arnprior, Ont., on Nov. 27, 1906, Jessie McIntyre, beloved wife of Gerald Jarvis and daughter of the late Hon. Thos. White.

At Ottawa, on Nov. 27, 1906, Margaret Lumsden, widow of the late Alexander Lumsden.

Suddenly, at Quebec, on Nov. 26, 1906, Thomas Angelo Piddington, born at St. Lawrence, Island of Jersey.

At Quebec, on Nov. 27, 1906, Jane McAdam, widow of the late George Mend, aged 77 years.

At 625 Ontario street, Toronto, on Nov. 27, 1906, Emily C., daughter of the late John Rose, Bradford, Ont., and beloved wife of William Reive, aged 51 years.

On Nov. 25, 1906, Jessie G. Abernathy, beloved wife of A. L. Riddell, 317 Queen St., west, Toronto, aged 61 years.

At Calgary, Alta., on Nov. 24, 1906, James Bruce Smith, fourth son of the late Judge James Smith, of Lindsay, Ont., in his 68th year.

At Oakland, California, on Nov. 24th, 1906, M. Jennie Lee, wife of R. F. Shaw, Oakland, and eldest daughter of Wm. Lee, Esq., Goderich, Ont.

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NOTE AND COMMENT.

A remarkable assembly at Bombay was recently convened when 3,000 Hindus, all of whom were workmen, met to memorialize the government on behalf of free primary education.

A tablet which passed through the fire unharmed, has been found on the Bible House in San Francisco, bearing the inscription, "The Word of the Lord endureth forever."

In Johannesburg, South Africa, the agents of the Bible Society were last year asked to supply fifty-three different translations of the Scriptures. In only one case, that of an Iceland, did they fail to produce the desired translation.

The King of Siam has issued decrees for the suppression of the powerful gambling system his kingdom. He has also abolished slavery, established five hospitals and a royal school of medicine, placing all the hospitals but one in the charge of medical missionaries.

The American Bible Society has received permission from President Roosevelt to translate into Bohemian, Polish, Italian and several other languages his address on the Bible delivered before the Long Island Bible Society in 1901. It has already been printed in Japanese, Tagalog, Spanish and Arabic.

A recent report of the Charities Organization in New York, states that 130,000 women are employed in 39,000 factories in that city, many of them working seventy-five hours per week, despite the fact that the legal limit is sixty hours. Room there for humane and philanthropic effort.

A New York paper publishes a statement, which it avers to be true, that Mrs. Eddy is dying of cancer and has a Boston cancer specialist come regularly to try allay her sufferings; that she has not left her house in three years; that she is impersonated in her daily drives in the closed carriage by a younger woman. The story has created something like a sensation in Christian Science circles.

The *Lancet* (London), in reviewing a pamphlet, "Women as Barmides," says: "We may well ask ourselves whether it is consistent with a due regard to the national welfare to allow the daughters of the empire to be offered up as sacrifices to the Moloch of the drink traffic, or, as too often happens, to be employed as decoys for the purpose of adding to the intemperance by which the country is weakened and disgraced."

J. Pierpont Morgan has secured the original Cluny Bible, in illuminated text, on parchment, the work of the Cluny monks, in France, and more than 200 years old. With it he also has obtained an illuminated copy of the original order of arrest of John Bunyan, on a charge of heresy. The Bible was considered one of the finest works of art in France.

Recently published returns show that there is a decrease in drinking in Ireland. Ten per cent less in beer is consumed. In whisky one million gallons less as compared with ten years ago. Nevertheless, the consumption of intoxicants in Ireland is twice that in the United States, although the people of that country are much better able to afford it. Irish drinking costs much more than all the financial burdens the Nationalists prate about, says the *Belfast Witness*.

A member of the British Cabinet, Mr. Lloyd George, in a recent speech in Wales, said there are tens of thousands of persons in the United Kingdom, lacking the bare necessities of life, a large percentage of this poverty being due to drink and gambling. He explained that the Government means to wrestle with the drink problem in earnest; it will be a great struggle and will need all the aid possible from organizations and individuals.

The modern Sunday-school idea has spread wonderfully in the little more than a century since it became a reorganized part of the church's work. The Chief Secretary of the World's Fourth Sunday-school Convention furnishes in his report the following figures: Total of 260,905 Sunday-schools, 2,414,757 teachers and 23,442,998 scholars in the world; and in the United States, 139,817 schools, 1,419,807 teachers and 11,493,591 scholars. England and Wales rank next in numbers, but have little more than half as many. The lowest on the list of countries having schools is Greece with four schools, seven teachers and 180 scholars.

According to a recently published report, the coal companies of Western Pennsylvania have decided that the saloons in the bituminous districts must close. They some time ago announced that they intended to crush out the saloons in the bituminous districts under their control, and have already begun operations. The companies declare that licenses do irreparable damage to their work and business in that when the miners receive their pay the hauling of large quantities of intoxicants from house to house by wholesale dealers causes the miners to become drunken and remain idle for long periods of time. Every dollar spent in the saloon diverted the channels of legitimate trade and tends to produce idleness and vagrancy, which are hindrances to every feature of business activity and are, and bring, measureless burdens upon the people. The report quoted says: "Not a doubt exists but that the action of the companies will make a thorough prohibition district of the scene of their operations."

Considerable excitement has been created in Austria, especially among Roman Catholics, by the publication of Count Heinrich Condenshove's recent volume upon the "Los von Rom" movement. The count was born and died a Catholic, but his work is a tremendous arraignment of the ambitions of the Roman Court and the incapacity of its clergy. In his homeland he says he could always tell a protestant village by its cleanliness and prosperity, a Catholic one by its filth and pauperism. He could pick out the Protestant regiments among the Bohemian troops by their discipline and soldierly bearing, the Catholics by their lack of "esprit de corps" and their inattention to duty. In the same way, he declares, every Catholic nation is to-day in a state of decadence, while every Protestant nation is reckoned among the world Powers whose strength and wisdom control the destinies of the race. The great names of European literature are none of them Catholic; the famous names of modern science are none of them Catholic. He mourned the movement which had been called "Los von Rom," but he did not wonder at it; because he said, the ambition and greed and tyranny of the bishops and clergy had alienated all who were in sympathy with the enlargement of knowledge or the spread of free institutions.

Presbyterian Witness: The hand of the All-wise Lord is ever guiding all things. We may with the fullest confidence and loving gratitude recognize His planning and performing. The longer and more carefully we look into those things the brighter the light that shall come to us from the face of our Father.

Western Christian Advocate: It is simply impossible that any man should fail when he is wholly given over to God. When St. Paul was arrested and thrown into prison it looked like that was the end of him; but did you ever notice how many of his grand epistles were written from within prison walls, and did it ever occur to you how much poorer the world would have been without the epistles?

The Maritime Baptist: Let the Gospel be preached with all the emphasis of conviction and faith, so that men shall understand and feel and rejoice in the assurance that God has not called them to wrath, but to obtain salvation through our Lord Jesus Christ. It is such a positive, vital, triumphant Gospel that is needed by saint and by sinner. It is such a Gospel that the great Christian preachers have ever proclaimed a word of power and a message of salvation to sinful men.

The annual assembly of the delegates of the Samoan churches in connection with the London Missionary Society was held at Malua, Samoa. There was an attendance of 324 ordained pastors and native missionaries and 257 lay members, and the meetings were of a most enthusiastic and hopeful character. Sixteen young men who had successfully passed through their probation were ordained to the native ministry. The mission work has been very successful in this portion of the South Seas.

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

The climax of John R. Mott's tour in South Africa was the student missionary conference at Cape Town, attained by 500 delegates representing seventy-one Dutch and British colleges and schools. The first of the kind ever held, it had a spiritual quality similar to that of the great gathering at Nashville, Tenn., last March. The conference brought closer together the Christian forces, which since the outbreak of the Boer war, seven years ago, had not met in any fraternal Christian assemblage.

The Lutheran Observer thinks there is something almost uncanny in the way in which some of the recent archaeological discoveries take those who make the finds, and through them the world at large, back into the remote centuries before the Christian era. In addition to the many interesting things recently reported, Prof. James H. Breasted, in charge of the University of Chicago's explorations along the Nile, states that in the vast temple of Abu Simbel, in Numidia, he has found an illustrated account of the wedding of Rameses II, the Pharaoh of the Oppression. He has taken photographs of the reliefs and hieroglyphics, and before long this world will be as familiar with the details of Rameses' wedding as with his features—for now every school-boy knows the photograph of the great old king.

THE ILLS OF IRELAND.

Some Interesting but Forgotten Facts of Irish History.

(From the Belfast Witness.)

Dr. Roche Ardill has rendered important service to the cause of truth by the publication of this work on Irish history. The superstition that all Ireland's grievances are traceable solely to the English connection, and not to the Italian connection, is shown here to be baseless. Not "faith and fatherland," as the current and popular ballad would have us to believe, was the ancient cry, but, as Dr. Ardill says, "faith without fatherland" was the rule for unhappy Ireland. It was not Elizabeth of the Crownwellian settlers who first reduced "the mere Irish" to be hewers of wood and drawers of water, but Plantagenet Kings, by the help of the whole power of the Church of Rome. It is to be remembered that in 1170 Henry II., shortly after he instigated the murder of Becket, received from the Pope our beloved Ireland to do what he liked with it. Two years later Pope Alexander III. confirmed Adrian's grant. Comyn, an Englishman, one of Becket's enemies, was the first Norman Archbishop of Dublin, and the first Irish Prelate consecrated by the Pope, and all his successors down to the Reformation were Englishmen. As Dr. Ardill phrases it, there are forgotten facts of Irish history.

And so it is that multitudes of Irish Roman Catholics, are to this hour ignorant of the fact that if England has tyrannised over "the mere Irish," it did so at the instigation of the Pope of Rome. It was not to Protestant but to Papal England that the infamous Statute of Kilkenny (1367) is attributable, which prohibited inter-marriage between the English and the Irish, which proscribed the Irish tongue, which forbade any Irish person to sue at law, which "practically declared war against the Irish race; inasmuch that the Irish Princes in their complaint to Pope John XXII. asserted that even the Religious Orders were putting forward the heretical doctrine "that it is no more sin to kill an Irishman than to kill a dog."

Surely it is well in those days when there is such an aggression of the Religious Orders of Rome into the choicest parts of England and Ireland that it should be clearly stated that Irish patriots who want to make their Kingdom "a nation" not only owe nothing to Rome, but are indebted to her for much of the humiliation and degradation which have undoubtedly been theirs through the English connection, and the ancient and uninterrupted domination through England of the Papacy.

We are told that down to the very eve of the Reformation the Roman Episcopate was enforcing the Penal Laws against all O's and Maes, and in 1542 an incumbent was turned out of a benefice in the Diocese of Cashel for the crime of being an Irishman. It is abundantly clear that this Italian connection, this supervision and control of the Italian priest, has not rebounded to the peace and happiness and honour of Ireland—and the sooner the connection with Rome is dissolved the better it will be both for the true faith of the glorious Gospel; and for the fatherland as well. Until this connection is broken Irish Roman Catholics should give up singing their touching hymn for "faith and fatherland."

Not long since at a public function a Protestant Episcopal clergyman spoke of the Roman Catholic Church in Ireland as "an alien Church," to the great indignation of some very respectable Roman Catholics to whom the words were reported. But when the matter is looked into, without prejudice, it cannot be denied that as at present constituted the Roman Catholic Church in Ireland is tied neck and heel to an Italian head—its orders come from Rome, its bishops are of Roman manufacture, its cardin-

als are of Roman appointment, it lives and moves and has its being in Rome. If this does not make it an alien Church, in its present constitution and development language has lost its meaning. No doubt Pope Adrian professed to be animated by a concern for the religious improvement of the Irish people when he handed them over to Henry II. For it was he who formed the connection with England. But, as the historian tells us, if he really meant to elevate their condition he was signally unfortunate.

The English invasion is the commencement of the most dismal period in their history. The Irish Church parted then with its primitive simplicity and its ecclesiastical freedom. And many young Irelanders of to-day know this full well, and would gladly throw off the Papal yoke if they could. Some years at the Intermediate examinations, some such question as the following appeared in the examination paper—"Tell the difference, if any, between the Roman invasion of England and the English invasion of Ireland?" The answer given by a Co. Clare boy, as we heard from the superintendent of the examination, was as follows—"When the Romans, in the days of Caesar, invaded England, a civilised nation invaded a savage nation and civilised them; when the English invaded Ireland a savage nation invaded a civilised nation and savagised them." We are not concerned to stand over this answer; our only point is to show the intensity of the feelings of young Ireland against the Saxon invader, and to emphasise the fact that it was the Pope of Rome—himself being an Englishman, and the only Englishman that ever was made Pope—sent the English invader to effect their spiritual as well as their civil degradation. After these transactions the old Hibernian Church was no longer "The Star of the West," the brightest spot in the ecclesiastical firmament, but the abode of divisions and alienations.

SUNDAY IN A HIGHLAND TOWN.

Isaac Walton in his Life of Sir Henry Wotton records that as he returned from Winchester towards Eton College he said to a companion: "How useful was that advice of a holy monk who persuaded his friend to perform his customary devotions in a constant place, because in that place we usually meet with those very thoughts which possessed us at our last being there! And I find it thus far experimentally true that at my now being in that school and seeing the very place where I sat when I was a boy, occasioned me to remember those very thoughts of my youth which then possessed me." English Presbyterians who spent their youth in Scotland are reminded of their early thoughts when, in their holiday, they worship in the church of their fathers. A Scottish Liberal member recently asked what had become of the preacher and his pitchfork. Mr. James Murray will find them in, for instance, the United Free Church at Grantown-on-Spey. Here a considerable congregation worships in a neat edifice: Mr. Hall's sermons, in their intellectual culture as well as their religious depth, flatter a London Scot with the belief that preaching in his native land is still worthy of his reputation, but there is no instrumental music; here the preacher strikes his pitchfork before he leads the choir; and here too the bell is rung by the beadle as he stands in the gallery.

The announcement of the services of "The Free Church of Scotland" drew me to a tiny hall in the Victoria Institute, a building which contains tea, bath, and reading rooms. Soon after the decision of the House of Lords, the Wee Frees who had organized themselves before that event obtained possession of the church, and the United Free congregation worshipped in the Institute. Now the church has been restored to the larger flock which, in its wandering,

found an admirable shepherd in Mr. Hall, and the Wee Frees have come out, although their minister, Mr. Ellis, is not being hastily ejected from the manse. The feeling of critical curiosity with which I went to their service sharply disappeared as I crossed the threshold of the hall. At the door the collection-plate contained an amount of silver for the Aged and Infirm Ministers' Fund of the "Free Church," which proved the liberality of the humble congregation of some forty people. Several black-bonneted old women gave a tender character to the scene, but what instantly impressed me most was the earnestness of the service. The slow, solemn singing, in which everyone joined, was thrilling, and there were passages of pathos in the minister's prayers.

Behind the reading-desk was the minister in black coat and white tie, and near to him at a table was the preacher with his pitchfork. Psalms only, and no hymns, were sung by the Wee Frees. The congregation sat while singing, and stood in prayer. During the reading of Scripture the minister interpolated considerable expositions, and, unlike the London practice, everyone followed the reading with open Bibles. The sermon occupied about forty minutes, and was on the forgiving of trespasses. It turned on two main points:—First, there was the fact that the forgiveness or the punishment came not from Milton's "task-master," but from a Father, and a heavenly Father; secondly, the congregation was invited to note that what the Father "could not look upon" were trespasses. The preacher incidentally attached importance to the wording even of the Old Testament, and he depreciated vain learning as well as bombastic and eloquent language. He had counted every time "Father" was used. His only literary illusion, in addition to the reference to Milton, was a mere mention of Bunyan's Christian. There was no sense of style in his discourse, but it set forth the familiar doctrines of the Gospel with some force, the argument being heightened by frequent appeals and admonitions, uttered in a strong voice. There were two homely remarks. One was a reference to the ticking of the clock behind the preacher. The other, apropos of the threatened prosecution of trespassers on land, was an admission that there were scarcely any such notices in the Grantown district. No peroration embellished the rugged sermon.

There are plenty places of worship in Grantown, including the handsome edifices of the Baptist and Episcopal communities, besides the Parish Church, which was erected by the supreme landlady to this territory, the Countess Dowager of Seafield, in memory of her husband and son, the last of the Earls who held lands as well as title. Visitors attend the services at noon on Sunday, and most of those who have not been exhausted by the golf of the week, roam thereafter in the fine woods. Fortunately some chief of the Grants had been "aye sticking in a tree" in the full assurance that it would be growing while he was sleeping.

REMEMBER.

Remember that in prayer you are speaking to God; that in reading the blessed Bible, God is speaking to you. Let your listening heart say, "Speak, Lord, for thy servant heareth." Pause and think over some blessed text, and allow yourself to drink in all its rich and blessed meaning. Study the Word in God's presence. Remember the blood. The light which shines from Calvary is the light which unfolds the Scriptures. A stain upon your conscience will be like a speck upon your eye. If you are indeed a child of God, it will not only be exquisite pain to you, it will almost blind you. Bring it to the blood to be cleansed, then, walking in the light.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

JESUS ON THE CROSS*

By Rev. Clarence McKinnon, B.D.

There they crucified him, v. 33. The cross brought to Jesus the apparent defeat of all His plans. It seemed as if failure, complete and final, had overtaken His kingdom. Even His closest followers—the Twelve, on whom He had lavished His love and care, had forsaken Him. His enemies gloated over His dying agonies with cruel triumph. He suffered a death the most painful and humiliating known to the ancient world. But the defeat was only seeming. It was on the cross that Jesus won His glorious and enduring victory. There He conquered in a last struggle the temptation to do His own will rather than God's will. There He finished the great work of redeeming the world. There He established His power over the hearts of men in all ages—the power of His matchless love. Out of the cross He made a throne from which He will reign when all earthly thrones and kingdoms have perished and passed away.

Father, forgive them, v. 34. At Sinai the greatness of God was majestically felt. The loud peals of thunder, the dark clouds that enveloped the mountain, the fire that flashed from its river sides, the bounds that were set around its base to prevent the approach of daring curiosity, the stern warning that whosoever would trespass over those bounds, would immediately be thrust through with a dart, all overwhelmed men's hearts with the greatness and sacredness of the divine Being. But not so much amid the terrors of Sinai, as in the forgiving love on Calvary, did God reveal His real grandeur. To say, "Father, forgive them," when the cruel nails had just been driven through His quivering flesh, was more truly great than to fill Sinai with volumes of smoke.

Cast Lots, v. 34. A hard-working machinist won \$400 in a lottery. He was so thrilled with his success that he became disgusted with hard work. He opened a rum shop, became debauched in morals, and was one day found dead among his liquor casks. It is the familiar story of those who have been caught by the fascinating, but fatal vice, of gambling. Whether it be "bridge" in the fashionable drawing room, on an idle evening, or whether it be tossing for pennies at the street corner, it is equally debasing. It destroys the love of honest work. It dulls the saw of the carpenter, cuts the teeth of the farmer's rake, and ruins the happiness of the home. To it nothing is sacred. They cast their filthy lots at the very foot of the cross.

He saved others, v. 35. The name of Guyon is immortal in the annals of Marseilles. When the terrible plague was decimating that noble city, when the medical faculty were baffled by their ignorance of the mysterious, but fearfully fatal disease, this brave physician came forward and offered for the salvation of the city to devote himself. He undertook to dissect the body of a victim who had just died. He made his will, completed his task with great fidelity, wrote his description, and placed it in a bowl of vinegar to prevent infection. He was immediately stricken himself with the plague, and within twelve hours was dead. But he

S. S. Lesson—Luke 23: 33-46. Commit to memory vs. 42, 43. Read Matthew 27: 38-68; Mark 15: 24-47; Luke 23: 26-32. Golden Text — Father, forgive them, for they know not what they do.—Luke 23:34.

had given his life to save others; and the world has no greater heroes than the man who could do this. "Greater love hath no man than this, that a man lay down his life for his friends," John 15: 13. It was this that Jesus did that we all might be saved.

A superscription was written over him, v. 38. While the cross was an instrument of intense suffering, Pilate had dignified it with a royal announcement. It declared that its victim was none other than a King. The Christian's cross ever since is one of glory, though it be one of suffering. When Ludovicus Marsacus, a knight of France, was condemned to die for his religion, along with others of an inferior position, he found that they had been bound with chains, but he had not, because of his honorable rank. He complained of the omission. He asked, "Why do you not honor me with a chain for Christ also and create me a knight of that illustrious order?" If we be mocked, railed on, or discriminated against, let us remember that superscription on our Lord's cross, and know that we are subjects of a King, and if we suffer with Him now, we shall reign with Him in the hereafter.

To-day, in Paradise, v. 43. What a change in so brief a time! He is on the cross suffering the burning agony, the wild shouts of the crowd at His feet, the great city stretched out before His eye. These shouts become faint, the city darkens before His filmy eye, His head droops; the next moment He awakens where all is brightness, angels' voices greet Him, celestial music floats in on His bewildered ear, love and peace encircle Him with unaccustomed charms. So quiet, so restful, so happy, it all is. Earth's sin and judgment have been hanged for heaven's peace. Some day all that love the Lord will pass through the same portals of death into the same gladness and glory, all that have turned to Him and asked Him to remember them when He came into His kingdom.

With me, v. 43. When the army comes home from a hard-fought campaign, crowned at last with glorious victory, it is not the general alone who receives credit and honor. These are shared by the humblest soldier who has fought in the ranks. Under our great Captain we are engaged in a fight that will not end while life lasts. Every day brings its demand for courage and fidelity. But by and by we shall be called up into the presence of our King, and He will share with us the glory and the joy of victory. We have to be brave and faithful for but a little while, and then the eternal prize will be ours.

In Paradise, v. 43. It matters not how tiny the seed is; so long as it has life in it, there is the promise of the full ripe ear of golden grain. The new life that Jesus gives to us, as He gave it to that robber on the cross, may at first be ever so feeble, but once it has been imparted to us, we have the assurance of meekness for the body and blessed companionship of heaven, and for the noble and joyful employments which the King appoints to His redeemed ones.

Being annoyed by persons who left his church before the sermon a Devonshire vicar, says an English newspaper, has met the case by fixing in a prominent position a notice which is written to this effect: "All adults who are unbaptized or possessed by devils should leave the church before the sermon. Otherwise they should remain till the conclusion of the service."

WISDOM, KNOWLEDGE, FAITH.

Wisdom, Knowledge, Faith. Gifts of God are these. So Paul told the Romans in that world-renowned letter. They are not gifts which you can take in your hand and look at them and say "Thank you." But they are gifts all the same, and great ones, too. Paul's arrangement begins as if it were to be an anti-climax, but the end justifies itself. Knowledge is indeed below wisdom, but faith is far above both united. If three gifts could be offered me, knowledge, wisdom, faith, and I could have but one, I should choose faith. The relation of knowledge and wisdom to each other is singular. There are many persons who possess wisdom and have but limited knowledge. On the other hand there are some men who have very great knowledge and no wisdom at all. One can acquire knowledge. I am not sure that wisdom can be acquired in spite of the advice of the proverb-maker of the Bible to his son to "get wisdom." Should one tell me "wisdom is an intuition" I should think twice before I rejected his proposition. The man who has wisdom sees what other men do not see; sees opportunities which others do not, and seeing seizes them. Such men achieve in this world. A man may know as much as Sir Isaac Newton and do nothing in this world, and the do-less man can under no circumstances be wise. An encyclopedia is valuable when one opens it and makes it subserve the purpose of its existence, but never until then. A walking encyclopedia is exactly the same. He must be opened, used, set to doing something.

If now there can be a union of these two gifts in the same person, one may expect great things to happen.

To say that the wisest man is he who knows something, and who is himself in turn known by the thing he knows may seem strange. Can a thing that is known also know the one that knows it? Not all things can, but some most surely. The Bible as a book can be known all through and through and yet the one who knows this wonderful Book may not be wise concerning it at all. The Bible must find the man, must know the man. When the books in your library know as you know them you will be wise. If you had ears for book language you would hear them talk to each other about you sometimes. When you sit down with your Bible do you see Ezra, and Matthew, and Joshua and Micah taking chairs and drawing around to commune with you? Does Zacchaeus come down out of the sycamore tree and tell you how hard it was for him that day to make up his mind to accept the invitation of the Christ, and identify himself with him for the rest of his life? Do you see him as one of the one hundred and twenty who were gathered in the upper room that day when the Holy Ghost came down? Does the widow of Nain come in to your quiet hour and say, "I want to tell you about my boy"? Does she say, "That boy could never keep long at a time away from where the Christ was, and when he died he was there on Calvary and he followed all the way to the tomb of Joseph of Arimathea; and when he arose from the dead he said now I will give my whole life to him, and he is one of those early disciples who did so much to spread the gospel in the first century"? The Bible ought to be a real personal companion, as if it were alive.

Then faith come. When one is thus wise with reference to the Bible, when one thus knows of it and with it, faith comes up to make one say, "I know the book I have believed and am persuaded that it is the power of God unto salvation to me." An Episcopal bis-

hop lately said some rather startling things about the Bible. There is a man with only one of Paul's three gifts in full possession. As I read the account of what this high-titled man said I found myself wishing that one utterly untitled man whom many of us have known could have been there. I would like much to hear the Bishop and the man Moody talk a little together about the Bible. Faith made Mr. Moody. Faith asks no questions about the book. Knowledge learns what the book is. Wisdom begins to make the book its own; then faith says in this book I see God, I hear God, I find God.

Something has prompted me to think thus, sitting to-night before my wood-fire in my own den in my country home. Around me are my books. In my lap is my Bible, open to the place where Paul tells the Romans that there are gifts of wisdom, knowledge and faith. And I seem to hear the old book saying, "You can have wisdom if you will; if you lack wisdom let him ask of God." And I say, "Oh, James, that is you, are you here?" And James answers, "Yes, I am here." I seem to hear the old book say, "Whether there be knowledge it shall vanish away." And I say, "Paul, are you here?" And Paul answers, "Yes, I am here." I seem to hear the old book say, "According to your faith be it unto you." And I answer, "Oh Christ, that is Thy voice; art Thou here?" And the Christ replies, "Yes, I am here."

Blessed is the man who has all the gifts of wisdom, knowledge and faith. But if I can have only one, I will take faith, my Father.

TO A SICK FRIEND.

By H. Isabel Graham.

May the Saviour keep you, dearest,
In the midst of life's alarms,
Through your sickness may your pillow
Be the everlasting arms.

We who love you pray the Father
To sustain the vital spark,
Solace, strength and uphold you,
And be near at dawn and dark.

Gently shall His arms enfold you,
Sooth your fevered, aching brow;
No good thing shall He withhold you,
Good is purposed even now.

Should He call you from the turmoil
By some sheltered stream to rest,
Or descend the vale of shadows,
Let Him choose. He knoweth best.

Life is sweet and so we praise Him
For the strength restored again;
Joy light-footed loves to loiter
By the prickly paths of pain.

THE LOSS OF SUCCESSFUL SPECULATING.

There may be no inherent sin in legitimate "speculation"—that is, the buying or selling of actual stocks or commodities at a figure which will result in large profits—but it has one disastrous result on which a man may definitely count: the destroying of one's interest in normal, healthy business life. That is a good reason for any man to leave it alone. A prominent Christian business man, who has made a remarkable success of a business in which speculating is conspicuous for its absence, says that he discovered this early in his life, and decided to keep clear of speculating on that account. He tried and succeeded in just enough speculating to realize that the moderate profits of his regular business were losing all interest to him, and that he was thereby being unfitted for his regular work; and so he stopped. Any plan for "getting rich quick" that succeeds is such a sure guarantee of other quick results in the line of heavy loss, that sensible men prefer to steer clear of it.

Some souls need Patmos more than they do the Mount of Transfiguration.

Better be weak and win than strong in

TRUTHS FROM OUR LESSONS.

A Year With Christ's Life.

From the shepherds of Bethlehem we learn how heaven may glory our common work.

From the wise men of the East we learn that the height of wisdom is to bow at Jesus' feet.

From the boy Jesus in the Temple we learn that the only business of our life ought to be our Father's business.

From Christ's temptations we learn that whoever has his Bible in his heart is armed against the devil.

From the calling of the disciples we learn that the first duty of a Christian—as of a soldier—is to obey.

From the Beautitudes we learn that if we seek what the world calls happiness we never find what Christ calls happiness.

From the parable of the two foundations we learn that the most important thing in life is to start right.

From the parable of the sower we learn that not even Christ can teach us unless we listen.

From the parable of the tares we learn that the only way to outwit the devil is to watch by night as well as by day.

From the healing of the Gadarene demons we learn never to despair of any one.

From the death of John the Baptist we learn how glorious a failure may be.

From the feeding of the five thousand we learn that our success does not depend on the size of our gifts to Christ, but on our giving what we have.

From the Syro-Phenician woman we learn that Christ rejoices to be compelled by human faith.

From Peter's confession we learn not to wait to be perfect before testifying for Christ.

From the transfiguration we learn that heaven with it all its glories is close around this earth.

From the parable of the good Samaritan we learn to "do the next thing."

From the rich young ruler we learn to pray to be delivered from the temptation of wealth.

From Zaccheus we learn that a lofty soul is better than a tall body.

From Christ's trial we learn to fear the terrible power of fanaticism and selfishness, lest it seize upon our own hearts also.

From the crucifixion we learn how God loves us.

From the resurrection we learn to live "by the power of an endless life."

Little Prayer Meeting Foxes.

Faint voices. Talk as plainly for God as you would for a game of tennis.

Whispers. If no one else could hear you, God can. But others do hear you.

Gigglers. Prayers at the front and giggles at the back; how much edification is there between?

Long speeches. Forty members present. Thirty minutes for participation. How do you figure out that ten minutes—or five—belong to you?

Sacred. You are not afraid of Jack Smith. Or Jennie Arthur. Or Bill Conway. Or any one else in the room, taken separately. Why are you afraid of all of them together?

Procrastination. All the good words that ought to be at the beginning trying to tumble in at the end. A millpond followed by a cataract.

Tardiness. The leader discouraged by a half-empty room at the start. The meeting confused by the bustle of late-comers.

Poor singing. Each one singing with half a lung. Each singer taking

his own time. The pianist half a measure ahead of the crowd.

Trifling. Forgetting the tremendous interests involved. Forgetting the presence of the Lord. Forgetting heaven, and salvation and immortality.

DAILY READINGS.

- M., Dec. 10. Objects of the Scriptures. *2 Tim.* 3:14-17.
- T., Dec. 11. Christ proclaimed. *John* 20:29-31.
- W., Dec. 12. Sin rebuked. *Heb.* 4:1-13.
- T., Dec. 13. Saluts built up. *1 Cor.* 14:21-28.
- F., Dec. 14. Lives changed. *Isa.* 6:1-4.
- S., Dec. 15. The unchangeable Word. *Rev.* 22:18-21.
- S., Dec. 16. Topic—What truth has chiefly appealed to you from our year's Sunday school lessons? *Matt.* 13:32; *Isa.* 52: 13-15; *33: 1-12.*

BETTER THAN DIVINE DIRECTION.

If God's only way of helping us were to direct us how to live, right living would be a hopeless task. He does better than that. He does not point out the way, and leave us to find it and travel it by ourselves, but he says, in Christ, "follow me." Any one who has tried to find an inaccessible address in a strange city knows the perplexity of standing on a corner listening to the careful instructions of one who is trying to give directions how to find the unknown way, in contrast with the relief and sense of security that one has if a stranger says, "I'm going that way myself; just come with me." An Oriental shepherd, unlike shepherds in our land, walks at the head of his flock, and leads them. Christ himself has not only been over the road that we must travel, but he is going that way again today, with us, if we will let him.

BUILDERS ALL.

Love's chief work is that of discovering good, not evil. One who constantly points out defects in others, even though claiming, as is so often the case, to do so "in love," has not caught the root principle of love. It has been said of the late H. Clay Trumbull: "Because love was the controlling force of his life, his energies went out always as a builder, never as a destroyer. He destroyed evil, of course, but by building up the good." To do its building work, love must be able to recognize the materials for building, and that is just wherein true love's peculiar power lies. It sees good in others when unlove sees only faults, and it seizes upon the good in such eager recognition that the power of that good is increased and multiplied under love's warmth. If we would have love and use it, let us set about this sort of building in the lives of those about us. No other effort brings as rich returns.

ROBERTSON'S ANSWER.

For all reformers, misunderstood, maligned, hated, there is a world of comfort and encouragement to go on to the bitter end in the words of the late Rev. Frederick W. Robertson, of Brighton, perhaps the man who more than any other roused the English Church to a sense of its duty in the midst of a modern world. A pompous lady came one day to remonstrate with Mr. Robertson because of his too friendly attitude toward the masses. She urged him to think of what those in high places would think of his conduct, and how it would affect his career.

"I don't care," was Robertson's reply.

"Come, come, Mr. Robertson," said the dowager; "do you know what happened to 'Don't Care?'"

"Yes," said the great preacher and reformer solemnly, "I know. They crucified him."

Make friends with good thoughts and you will always have pleasant company.

Freedom from condemnation gives us throne rights as well as liberty.

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C. BLACKETT ROBINSON,
Manager and Editor.

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LORD GREY ON CANADA.

Lord Grey has been making an eloquent and optimistic speech at Toronto on the great and responsible future before the Dominion. Canada's position is a happy one to-day, she stands higher than ever before in the estimation of the historic centre of the Empire. Never before was the devotion of Canadians to the Empire more general. Happily also, the revival of good feeling between France and Great Britain is calculated to give an added touch of cordiality to the relations of English-speakers and French-Canadians in the Dominion. And at no previous time have Canada's relations with the United States been more satisfactory. It is worth remembering, that the Monroe Doctrine would make the United States logically and actually the powerful ally of Canada, were any European nation ever to entertain the idea of aggression.

REDISCOVERY OF CANADA.

There is now a great deal of intercommunication between certain classes of Canadians and Great Britain via the Atlantic. Great Britain has begun to rediscover Canada, and to manifest that rediscovery by a certain individualized cordiality that was by no means so much in evidence say a quarter of a century ago. According to Tolstol and universal experience, cordiality begets cordiality; there has been thus added to Canadian attachment to the Old Land a gratified sense of being at length better appreciated as the future hope of an ancient Empire.

BRITAIN AND POSTAGE.

Great Britain is our political model in most respects, though with modifications. Three-fifths or more of the population of Canada speak English; that proportion will be increased as our Great West and our Great North gradually fill up. Public opinion in Great Britain has much influence in Canada. It would have more, had British statesmen the insight to bring their postal rates on British daily, weekly or monthly publications down to the lowest possible minimum.

We are glad to see the present able Postmaster General intends to do what he can to make it easier for British publications to enter Canada, and not quite so easy for the trashier and yellower of United States publications to get in. Good!

INDUCTION AT TAVISTOCK.

Tuesday, Nov. 27th, was a red letter day in the history of the Presbyterian church, Tavistock. The day was the occasion of the ordination and induction by the Presbytery of Stratford of Rev. Isaac H. Woods, B.A., into the pastorate of Knox church. Rev. S. M. Whaley, of Burns church, presided. The ceremony of ordination began at 2.30 p.m., and was witnessed by a large congregation. The service was a very solemn and impressive one. The moderator put to the candidate the various questions on life and doctrine, which, being satisfactorily answered, the Presbytery, by the laying on of hands, solemnly inducted Mr. Woods to the Christian ministry.

Beautiful was the ordination prayer offered by Rev. S. M. Whaley, the moderator. On its conclusion, Mr. Woods was inducted into the pastoral charge of Knox church. Rev. T. J. Thompson, of St. Andrew's church, Stratford, preached an excellent sermon from the text, "Come unto me all ye that labor and are heavily laden and I will give you rest."

Rev. Mr. McVicar addressed very appropriate words to the newly inducted pastor, and Rev. P. J. McLaren, of Shakespeare, addressed the congregation, impressing upon the people some sound advice on how to make the most use of their minister. Excellent music was furnished by the choir. Tea was served in the basement from 5 o'clock to 7.30, when an excellent programme of speeches and music was rendered.

Addresses overflowing with wit and honor were given by Rev. T. J. Thompson, of Stratford, Rev. P. J. McLaren, of Shakespeare, and Rev. J. S. Hardie, of Listowel. The part taken by the choir was very much appreciated, and the speech given by Rev. Isaac H. Woods, the new pastor, created an excellent impression.

A hopeless message does no good, has no mission; nobody wants to listen to it. Rejoicing in hope, patient in tribulation; that message helps because it cheers.

THE ANTIDOTE TO CANADA'S DANGER.

In a previous issue of this journal we pointed out some of the dangers to Canada growing out of a period of long continued prosperity:—(1) Forgetfulness of the fact that material prosperity is a blessing given us by the Creator; (2) that long-continued prosperity may lead to prodigality, extravagance and waste, culminating in the sins of licentiousness and corruption; and (3) that we may be in danger of losing sight of the fact that it is righteousness which exalteth a nation.

What, then, shall we do with our prosperity? If material prosperity is a blessing bestowed upon us by God, we may be assured that He does not design that it should be a danger and a curse to us. If we accept the teachings of inspiration we cannot fail to recognize that we are the stewards of God's bounty—that the prosperity resulting from our wise utilization of the great resources with which He has endowed our country are designed to be sources of blessing to ourselves individually, blessings which we are bound to pass on to our fellow-men as we have opportunity.

The teachings of the scripture make two things unmistakably plain as to the responsibility which material prosperity imposes on us: (1) as Stewards of God's bounty, we are under obligation to give back to the Lord, for the promotion of His cause and kingdom in the world, a substantial proportion of the wealth He has bestowed upon us. See Proverbs 3:9, 10—"Honor the Lord with thy substance." etc.; and Malachi 3:9—"Bring ye all the tithes into the store house." etc. (2) As stewards of God's bounty we are under obligation to do what we can to promote the welfare of our fellow-men, especially those who are not abundantly blessed with the comforts of this life. See Matthew 19:21 and Luke 13:22.

These teachings of God's word are not only clear and definite in their bearing upon our responsibility as recipients of God's blessings, material and spiritual, but they are also wide and far-reaching in their appreciation. They touch the hearts and consciences of Christian men and women at every point in their lives, and more, whether they recognize or repudiate their responsibility, these teachings apply to the heart's and lives of men who refuse to see that they are stewards of God's bounty. Refusal to recognize this responsibility does not make the responsibility any the less. The teachings of Scripture as to the responsibility of men and women for the use they make of the material prosperity with which God has abundantly blessed them are so unmistakably clear and plain that there is no excuse for wondering in dangerous or forbidden paths.

The point we wish to make is that if the people of Canada, and especially her rich men and women, recognize their responsibility as "stewards of God's bounty," striving to make a wise and beneficent use of the wealth which by His blessing they have acquired, our country will be safe-guarded against the dangers which so often grow out of periods of long-continued prosperity. In doing so we shall maintain that righteousness which exalteth a nation.

THE SYNOD OF MANITOBA.

The moderator took the chair promptly at 8 o'clock on Tuesday, November 13, and began public worship. The sermon was a very earnest and practical exhortation based on Cor. 4. 13. "We believe therefore we speak." After the sermon the moderator declared that the Synod being regularly constituted, was open for business. Rev. Farquhar McRae was elected moderator and was conducted to the chair by Drs. Patrick and Ferguson.

The Synod appointed a commission on re-arranging boundaries between the Synod and the Synod of Saskatchewan and also arranging the boundaries of the several Presbyteries affected.

During Wednesday morning two addresses were listened to with pleasure. The first by Mr. Bailey, representing the new Y.M.C.A. work, and the other by Rev. Mr. Rochester, western secretary of the Lord's Day Alliance. Votes of thanks and expressions of appreciation and confidence were passed and to the congregations within the bounds, the work reported was commended.

An overture from the Presbytery of Minnedosa, re salaries of two foreign missionaries in that Presbytery. After consideration it was ordered forwarded to the foreign mission committee of the General Assembly. The overture afterwards was reconsidered on motion of Dr. John Hogg and was somewhat modified. The report of the church and manse building fund showed that 50 or 60 churches or manses have been built by assistance from the fund. As a result of this report it was decided that a fund of \$60,000 be raised and half of this amount be allocated to the two synods. Dr. Carmichael presented the report of Home Missions, reporting 223 mission stations. This was the banner year for supply, only 6 fields being vacant and it was hoped they would soon be supplied.

On the augmentation fund the Home Mission report there are 44 congregations. A school for Galicians is held in Manitoba college, conducted by Rev. M. Sherbinin, 12 scholars were in attendance and some are becoming very proficient. There are also 40 or 50 Hungarian families under the care of our church.

A partial report from the committee on boundaries made the dividing line of the provinces the dividing line for the Synods, all but for the Presbytery of Yorkton which although it crosses the boundary line to the east, yet was to be left in Saskatchewan. This was afterwards modified and the boundary line strictly adhered to, thus making two Presbyteries of this large missionary Presbytery.

Rev. Peter Strang gave a splendid summary of the statistics and finances of the church. There were 233 congregations, 17,896 communicants, over 2,000 n families, \$141,782 contributed for church purposes and \$39,322 for schemes.

Wednesday evening was devoted to a public meeting at which was discussed Home Missions. Miss Robinson spoke first on the work of the W.H.M.S., only 3 years old. There are 200 Auxiliaries, 8 Presbyterials, and nearly \$10,000 raised last year. They are carrying on work in 4 hospitals, Teulon, Atlin, Waka, Vegreville. Dr. Carmichael then in a few words spoke of the work being done among 70,000 Galicians, in 60 or 70 mission fields. Mr. Boderick, one of the Galician missionaries of the Greek church, expressed his appreciation of the helping hand extended to them in their need. He gave a short history of the Ruthenians living in Galicia, their habits, their customs, their 226 fast days, etc. They now have 15 men in the mission fields in the North-west, 36 churches built and 12 others under way.

Mr. Sherbinin spoke of the work in Manitoba college and also the work among the Doukobors in Winnipeg. At this point an appeal was made for 30 pledges of \$25 each in support of this work. It only took a few minutes to get the necessary 30 and several more in ad-

dition. Saskatchewan Synod gave 25 pledges last week at their Synod.

The S. S. report was presented by Mr. Fraser in absence of the convener, Mr. Cormie. It was a concise and masterly summary of the facts: 239 Presbyterian S. S.; 57 Union Schools, 17,342 scholars, 1,930 teachers. The systematic giving report was presented by Mr. McLean. A neat little card gave a summary of the report and on the other side the banner congregations in each Presbytery. After a long discussion the Harkney case was referred to a committee with Rev. Principal Patrick, convener. After evidence heard, a decision was arrived at, which was presented to Synod by Mr. P. Scott in absence of the convener. This decision was that the Synod's finding of last year was sustained and the Presbytery of Brandon asked to erect a session at Harkney in a legal manner. An amendment by Dr. Wilson was lost and Mr. Ralston asked to have his dissent recorded.

The report of the Y.P.S. societies was presented by Mr. Muldrew. There are 44 societies, 1,722 members, 742 male members and 906 females, 844 communicants, and a total giving of \$2,975. The report of the committee on Church Life and work was presented by Mr. McMillan in the absence of Mr. Rochester and a resolution was adopted to appoint a legislative committee to look into several matters, but especially to ask the legislation to make a better law regulating pool rooms. Dr. Wilson supported this resolution in an eloquent speech. The report of Indian Missions was presented by Rev. Dr. Hart. A report was presented by Rev. Jos. Hogg on candidates for the ministry, but as it was in the closing hours of the Synod the committee was continued and asked to report at next Synod.

On Thursday evening a very pleasant time was spent in Convention hall, Manitoba college. The report of the college was presented by Dr. Baird and Dr. Bryce. Both professed themselves highly delighted with the liberal response made for funds by the college, five months reporting more than twelve months before.

The Synod will meet next year in Manitoba college on the second Tuesday of November. A resolution was also unanimously agreed to be the voting on local option, this being regarded as the best law we have regulating the liquor traffic. The Synod closed with the benediction.

BARNABAS MacMAN,

The North-west, November 19th., 1906.

COBALT MERGER.

Tracing of Government Vein on to Claim.

Messrs. Fox and Ross on Saturday informed The World that they had received a telegram from their representative at Cobalt, Mr. J. H. Charles, stating that De Bruyne, the foreman in charge of the Morrison Mine, had traced and uncovered the big main government vein, 2 feet wide, on the Morrison claim. Government shaft had been sunk ten feet, showing rich cobalt and other minerals, 4 feet wide, also stating that Engineer Gifford had examined the McCormack claims, and that No. 7 vein was over 3 feet wide, and appeared to be a continuation of Jacobs' rich lead through Hargreaves' property, and that vein No. 15 was full 14 inches wide, and that a full report was being forwarded.

Instructions were given to rush operations preparatory to early shipments.

After all, it is not what is around us, but what is in us; not what we have, but what we are; that makes us really happy.—Geikie.

ILLEGIBLE HANDWRITING.

In a recent number of "Collier's Weekly" there is a letter from Thomas Bailey Aldrich to Professor E. S. Morse. As Dr. Edward Everett Hale tells the story, Mr. Aldrich thus "got back" to the Professor for his unreadable scrawls:

"My Dear Morse: It was very pleasing to me to get your recent letter. Perhaps I should have been more pleased had I been able to decipher the same. I have not been able to master any of it beyond the date, which I knew, and the signature, which I guessed at. This is a singular and perpetual charm in a letter of yours; it never grows old; it never loses its novelty. One can say to one's self every morning: 'Here's that letter of Morse's. I haven't read it yet. I think I'll take another sly at it to-day, and maybe I shall, in the course of a few months, be able to make out what he means by those t's that look like w's and those i's that have no eyebrows.' Other letters are read and thrown away, but yours are kept forever—unread. One of them will last a reasonable man a life-time. Admiringly yours, T. B. Aldrich.

COMPARATIVE STATEMENT OF FUNDS, NOVEMBER 30, 1906.

The following comparative statement of receipts and expenditures for the Schemes of the Church, Western Section, calls for earnest consideration on the part of all our Ministers and congregations. For Home Missions there is received at this date over \$3,187.00 less than last year while the expenditure, owing to the extension of the work in the West among the English and Foreign population and in New Ontario, has increased by \$14,000. In addition, we began the year with a balance of \$4,200, less than last year, thus making the state of the Fund at November 30th less than last year by \$21,687. The increase in Augmentation expenditure over this date last year is over \$6,500. There is an increase in the expenditure of Foreign Missions over last year at this date of \$14,900 and that is not nearly met by the light increase in the contributions to Foreign Missions.

COMPARATIVE STATEMENT OF FUND

Receipts to 30th Nov. 1906	1905	1906
Home Mission Fund	\$33,926.75	\$30,422.49
Augmentation Fund	3,998.03	4,178.00
Foreign Mission Fund	20,254.17	22,272.79
Widows' and Orphans' Fund	1,067.49	1,296.88
Aged and Infirm Ministers' Fund	3,848.97	2,731.94
Assembly Fund	2,238.79	667.51
French Evangelization Fund	5,871.96	3,250.93
Pointe-aux-Trembles Fund	1,756.10	1,617.12
Knox College	730.40	638.06
Queen's College	217.39	269.43
Montreal College	294.71	137.39
Manitoba College	504.00	478.24

EXPENDITURE.

Home Missions	\$74,277.62	\$88,341.26
Augmentation	15,021.91	21,015.29
Foreign Mission	114,045.92	128,875.36
W. & O. Fund	10,192.15	12,149.70
A. & I. Fund	18,907.96	17,939.59
Assembly Fund	5,769.89	7,416.83
French Evangelization Fund	17,403.79	17,311.69
Pointe-aux-Trembles	6,288.90	5,113.15
Knox College	730.40	638.06
Queen's College	217.39	426.23
Montreal College	294.71	137.39
Manitoba College	504.00	478.24

The comparative tables should be carefully studied and action taken in all our congregations. The open hands of our people here, during the year been laden with gifts by a loving Father. We cannot but believe that their hearts will be as open to give for His cause as their hands were to receive His bounty. Contributions for the Schemes should be made payable to the Presbyterian Church in Canada and sent to the Rev. Dr. Somerville, Interim Treasurer, Presbyterian Church offices, Toronto.

If you can not do a kind deed, speak a kind word; if you can speak a kind word, think a kind thought.—Channing.

STORIES
POETRY

The Inglebrook

SKETCHES
TRAVEL

MISS HANNAH'S SILK DRESS.

"I'd set my heart on it, so it does seem to me I can't give it up. I've wanted it all my life long—I've worked hard and scrimped and saved, and now just as I was so sure I was going to have it to wear Thanksgiving to think I must give it up! It declares it does seem as if I couldn't bear it." And Miss Hannah hid her face in the long roller towel in the kitchen, and in spite of her fifty-five years, sobbed like a child for a few minutes. But it was only a very few minutes before she emerged.

"Hannah Blodgett, I'm down right ashamed of you," she said to herself, half laughing, half crying. "Do you care more for a silk dress than you do for an immortal soul? Do you think it will be any satisfaction to you the Last Day to remember that you wore a black silk dress a few times down here if that's all you got among the saved? Perhaps he will go wrong again, but you will feel that you did what you could if you help him now."

"But"—Miss Hannah choked again. "I don't see why I had to help this way. I know it is dreadful for a woman of my age to feel so about a dress, but I have wanted it so long."

Poor Miss Hannah, things had certainly gone "contrary" with her all her life! She was born with a passionate love for the beautiful, and she was one of the plainest bodies herself on the face of the earth.

Her friends never thought of her plain features, for though she wist it not, her face shone with a holy light because she lived so close to her Master. Her life had been one long struggle with privation and hard work. Long years ago, as a young girl, she had longed for a silk dress. If she could only have a pretty dress—silk, she should be perfectly happy—so she thought. Over and over again she had tried to save up money enough to get one by doing work, but it always had to go for something else before she had anywhere near enough.

By and by when she saw the grey hairs coming thick and fast, and the years had left their marks on her face, she sadly gave up the coveted blue, and thought wistfully of a soft grey silk as more appropriate.

But the years came and went. She cared tenderly for her father and mother in their last days. Her sister died leaving her four little ones to Miss Hannah. Bravely and uncomplainingly she had toiled, going hungry herself many a time that the rest might not suffer. The children were all at work now, and Miss Hannah thought the way was clear at last for her to gratify her life-long desire, only it was to be a black silk now. "I shall be very choice of it—it will last me for best as long as I live, and be ready to lay me away in when the time comes," she said. She was going to the city tomorrow to get it, and Cousin Martha was coming next week to help make it.

But last night she had had a letter from Roy Tucker. The Tuckers lived just out of the village, and were a shiftless, good for nothing family, all but Roy. He had always been different from the rest, and Miss Hannah was sure that he would make a good man if only he had a chance. He had been in her Sunday school class, and she had tried to help and encourage him all she could. A few months ago he had gone to the city to work in a store, and she had not heard from him until last night.

"I am in great trouble," he wrote. "Could you lend me \$25 right off? I am ruined if you can't. I am ashamed to ask you, but you have always been my best friend. No one else would trust me, and I do not see how you can now. But if you do, God helping me, I will be worthy of it."

"ROY."

It was just exactly \$25 that Miss Hannah had in her pocketbook for her dress! "The Lord saw to it that I got the letter before I had spent my money—He must want me to use it for Roy," she thought wearily. "I have wished all my life that I could do some good in the world—perhaps this is my chance, and I ought to be thankful for it. It seems beautiful when you read about other people being self-sacrificing; but it is tough work when you are doing it yourself. I've

been praying for Roy for years, if I can help him, I must. The dress would only matter for a few years, but Roy's soul will live forever. I ought not to have hesitated a single minute. I'm ashamed, I wouldn't have thought I could be so vain and selfish; but I'll write to the boy now, and I do believe God will forgive me, and tell me just what to say."

In the meantime Roy was going about his work with an anxious heart. It was the old, old story. He had come to the city, a stranger, with dreams of acquiring a fortune at once, and he had found it was hard, uphill work to even make a living. He was lonely and discouraged, and almost tempted to give up the struggle and go back home. Just then he somehow drifted in with a set of fellows, who taught him to play cards, and assured him he could make money easier and faster than by working. He knew it was wrong, but it was such a temptation! There were so many things he wanted—indeed really needed. What harm was there in his helping himself along in this way until he could earn more? When he got a better position he would stop, of course.

But his conscience troubled him all the time, and he put off writing to Miss Hannah from day to day. One day his employer, just as he was going away to be gone a week, gave him an envelope containing \$25 to pay a bill for him. Roy had never had as much money as that in his possession at one time before in his life. If only it was his, he thought enviously. Perhaps he could double it, or more just in one evening!

Then came the suggestion to—borrow—it, just for one night. At first he was horrified at the thought; but still he kept thinking of it, and it ended in his keeping it—borrowing it—for just a few hours, he called it.

And luck was against him that evening, he lost it all. It seemed to him that he should go crazy. Why? Oh, why had he yielded to the temptation. He was ruined now for life, no one would ever trust him again. Perhaps he would be sent to jail, what should he do?

Just then he thought of Miss Hannah. She was the only one he dared ask to help him, and he had but little hope that she could or would help him.

When the letter, full of kind and affectionate counsel and the money came he broke down completely. He had thought he should pay it back and say nothing, hoping that his transgression would never be discovered, but instead he went to his employer and confessed it all. "I want to start over again, clean and straight," he said. "Miss Hannah has trusted me, and I'm going to be a good, honest man, for her sake, if I can. May he you won't want me any longer, but I just couldn't look you in the face with that on my mind."

"I think, my boy," said the good man, "that I can trust you as well as your friend. I am sure you will never forget this lesson, and remember God will give you strength to overcome temptation, if you ask Him. Keep close to Him, my boy, and you will be all right."

"I can't thank either of you," Roy wrote to Miss Hannah, "but if ever I can I will help some one as you have me."

"And to think that I hesitated for an instant," said that good woman to herself seeking refuge once more in the long toiled, only now her tears were tears of joy. "All the silk dresses in the world aren't to be mentioned with that letter. Dear me, here I've been wanting that silk dress all my life, and now I'm thankful that I ever was before, because I haven't got it after all!"

An ancient villager, during a serious illness, refused to see a doctor, relying instead upon a certain quack medicine. The minister urged upon the man's wife that his conduct was almost equivalent to suicide. "Yes, sir," replied the wife, "I know it; and many a time I have prayed against it in the church service." "I don't quite follow you," remarked the clergyman; "are you talking about the prayers for the sick?" "Oh, no, sir; I mean when we say in the litany, 'From all false doctoring, good Lord, deliver us.'"

A WEDDING IN THE DESERT.

(Condensed from "Studies in Oriental Social Life," by H. Clay Turnbull.)

The old governor's son, who lived in Egypt, had come down from his Delta home to take back with him a bride to whom he had been long betrothed, from one of the families living within the fortress walls. This was "the social event of the season" at Castle Nakhli and we who were encamped near the castle for a Sunday's rest, on our way from Sinai to Hebron, had a rare opportunity of witnessing the wedding processions outside of the fortress walls, without any of the hindrances to their observing to which we should have been liable in the narrow city streets.

It was on Saturday that we reached the vicinity of Castle Nakhli. The wedding festivities were already in progress. There was "music and dancing" to be heard from a distance—as at the return of the prodigal son. The dancing as well as the music could be "heard"; for dancing is a vigorous business in the East, especially the dancing of men, who, of course, always dance by themselves. And the music was of that weird and plaintive character which is never heard except in the East, and which once heard can never be forgotten. The sound of the rejoicings came over the desert into our tents by night, when the fortress itself was shrouded in darkness.

The governor of the castle had "made a marriage feast for his son." Besides providing sheep and pigeons in abundance, he had generously sacrificed a young dromedary; that is, he had had a young dromedary slaughtered for its flesh, and the slaying of an animal for food is called sacrificing to God among Orientals, its blood being poured out before God, and its flesh being eaten by those who are in covenant with God.

Animal food is a rarity in the desert, and the sacrificing of a young dromedary is a noteworthy event there. The Arabs of Nakhli were therefore doubly joyous at this wedding feast. "Can ye make the sons of the bride-chamber (the sharers in the wedding festivities) fast, while the bridegroom is with them (supplying dromedary meat without cost)? But the days will come; and when the bridegroom shall be taken away from them (going back to his Delta home), then shall they fast in those days (in their dreary desert abode)." So now they feasted and rejoiced. Everybody at Castle Nakhli, including "the poor, the maimed, the lame, the blind," of its adjoining mud village, had a share of boiled dromedary at this wedding feast. Nor were the strangers—"Christian dogs" though they were—who were in the tents outside the castle gates forgotten in the distribution.

It was on Sunday afternoon that the bridal procession set out from the fortress gates. First there came a company of Egyptian soldiers of the governor's guard, with their noisy music of metal-framed drums and ear-piercing clarionets. Then followed a number of women, two by two, all of them shrouded with the sheet like mantles, and the face-veils that leave only the eyes and forehead exposed, which are the street-dress of Egyptian women of the better class, the married women wearing black and the maidens white.

From time to time, in the intervals of the instrumental music, these women sounded those peculiar "shrill quavering cries of joy, called zugaret," which are to be heard throughout the East on

occasions of special rejoicing, and which can be produced only by those who were trained to them from early childhood.

After this advance escort came the bride herself. She was veiled, but not, like the other women, with a veil that left her eyes exposed. A red cashmere shawl or mantle covered her from head to foot. It was thrown on above the bridal crown that surmounted her head, and descended to the ground. Being fitted to its purpose, instead of hanging in folds, it gave her somewhat the appearance of a scarlet ten-pin with a shawl pattern ornamental border at top and bottom. Outside of the shawl, where it covered the bridal crown, there sparkled a jewelled band or circlet, and above all was a shield-shaped plate or cap of gold,—for there must be jewels in sight on a veiled bride, as well as those which are covered up. These more expensive bridal ornaments are sometimes hired, in the East, by families too poor to own them. Here seems to be the origin of hiring wedding presents for display, in ambitious homes of the West.

The procession moved slowly. It would do so under any circumstances, but in this instance it would gain time by losing it, for it was out only to show itself off. At every few rods of the march the procession would halt, and the soldiers in the lead would form in two lines over against the other, facing inward, at five or seven yards apart. Then one of the soldiers would execute a dance up and down between these opened lines, and beyond them, brandishing a sword meanwhile, or discharging a musket into the air or into the ground, to add to the impressiveness of his movements.

It was a little before sundown that the bridal procession re-entered the fortress gates. We were told that another procession, accompanying the bridegroom on his way to receive the bride, would move out later in the evening, and we were on the watch for that for several hours. But as, again and again, we looked toward the castle, we saw no sign of movement there. Sounds of rejoicing were heard from within, but the entrance way was seemingly closed for the night, and after a while we concluded that, as the bridegroom was already in the castle with his bride, he would know enough to stay there, so we went quietly to bed in our tents. But "at midnight there was a cry made, Behold the bridegroom cometh; go ye to meet him!" That was literally the substance of our dragoman's call to us, and we sprang up to see the sight, even though we had no lamps to fill and carry. Hurrying from our tents, we saw the procession with its flaming torches filing out from the castle gates.

The music and dancing of the bridegroom's party were kept up until the bridegroom reached the castle. Then "they that were ready went in with him to the marriage feast; and the door was shut," leaving us in "the outer darkness" of the desert night.

A PRETTY NEEDLEBOOK.

A needlebook of oak leaf design measures three inches and a quarter in length through the centre by three and a half across at the widest part. The serrated edge of the leaf is best defined by embroidery which is done in waves in long and short stitch; pretty light shades of green are used for the edge and veining. Have the four pieces of cardboard of one size. Cover two with lining silk—red will contrast well with the green used in the embroidery; one with the decorated piece, and the other with plain linen. Whip around very closely, and join at bottom of leaf in two places after having put in place the inner leaves of white flannel. Use narrow ribbons tied in bows at the bottom and top.—Ladies' Home Journal.

GRAND TRUNK AT JAMESTOWN EXPOSITION.

All the arrangements for the Grand Trunk Railway System Exhibit at the Jamestown Exposition, Norfolk, Virginia, have been completed and the company have decided to erect a handsome building for the purpose. The building will be in the form of a cottage of unique architecture and one that will not fail to attract the attention of the visitors.

It will combine in its entirety an effect colonial with a wide verandah surrounding front half of the structure. It will be situated on a plot 50x100 feet in one of the best locations on the grounds, within a stone's throw of the Manufacturers' and Liberal Arts Building and a short distance from the "War Path"—that portion of the grounds set apart for the lighter attractions and which will be on similar lines to the "Midway" of the Chicago World's Fair and "The Pike" at the St. Louis World's Fair.—The interior will be of Elizabethan design and finished in dark colors—a series of large photographic views being inserted in the panels that will form the inner sheathing of the walls. A decorative frieze in colors and executed in oils will adorn the upper portion of the walls and will consist of subjects symbolical of Canadian manufacturers, industries, summer vacation haunts, transportation, hunting in Canada, etc. A collection of mounted animals, fish and birds native to the Canadian Forest and Waters will also be shown, and a series of moving picture machines projecting scenes along the line of the Grand Trunk will form another attractive feature. This exhibit will be one of the best advertisements that Canada has ever had in the United States.

It is estimated that from eight to ten million people will visit this exhibition during its life. The exhibition opens on April 26th, 1907, and lasts until November 30th, 1907.

HONEY MADE IN THE PARLOR.

Afternoon tea in London is now enjoyed by witnessing bees make honey. Miss Baden-Powell, the sister of the hero of Mateking, has set the vogue. The hives are made of glass and fastened to the wall of the parlor, through which an aperture has been made by which the bees pass in and out, while their glass house permits their work being seen from the interior of the room, without any danger of the spectators being stung.

At present the queen who presides over Miss Baden-Powell's hive is a foreigner.—Her name has been made the other day quite safely by post in a little box. She was put in a small wire cage until the bees became accustomed to her presence, and, after consultation, decided to receive her as their queen. During the warm months about twenty-one days a full-grown bee appears from each. Their lives, however, are of only a few months' duration. When the family increases alarmingly, the order is given to the nurses to prepare more chambers. If the attendants report that there is an extra story upstairs, all is well, and the queen decided to move. Miss Baden-Powell fortunately understands bee language. "When I hear them discussing whether they will swarm, I always provide them with a larger habitation," she explains. Her car is sensitive to every gradation of their notes. In the morning they are very busy and alert and hum sharply, but as the hours roll on and they become conscious of a good day's work, well done, they get tranquil and placid.

"That fellow Darwin must have been nutty if he really believed that men are superior to us," said the monkey. "Well, aren't they?" queried the ape. "I should say not," replied the monkey.

"Why, those creatures have to use a ladder to enable them to climb trees."

Bind together your spare hours by the cord of some definite purpose.—William M. Taylor.

THE CHRISTMAS HANDKERCHIEF.

Handkerchiefs are ever prime favorites with the gift-makers, and they are usually welcomed by the receivers, and if we can invest these, the simplest and most practical gifts, with a refined and delicate personality, we will add to their attraction as gifts. One of the secrets of the pleasure afforded by simple gifts is the daintiness and novelty of their "get-up." There are a number of ways in which a handkerchief can be presented and show the personal handiwork or the characteristic taste of the giver, and which can be easily undone, laundered and remanded to their proper use.

Any pretty handkerchief can be made into a sachet. Gather a handkerchief carelessly around a ball of perfumed cotton, and tie with a pretty ribbon, making a loop for suspension. Another pretty sachet can be made with a handkerchief, edged with lace, by folding it diagonally in half over a tuft of cotton; tacking the three corners together with a handsome bow of pink ribbon. The cotton should of course be scented with some delicate perfume. A friend makes the most novel and delightful doll sachets, which are especially nice for the Christmas tree. She chooses the handkerchief most suitable for the kind of doll to be made, for she makes those that are grotesque as well as dainty. She spreads the handkerchief flat and then takes the two corners on one side between the thumb and forefinger of each hand, draws the edge straight, then begins to roll till half of the handkerchief is rolled to the center; she then turns and rolls from the other corners till "the rolls meet." She then makes a pad of cotton, about four and a half inches wide and an inch and half long and inserts some perfume into this pad, violet is usually liked by all. She places this pad between the rolls just about one-third distance from the top, then doubles the rolls over the pad; she puts the top into the shape of a head, ties a cord or ribbon tightly around to form a neck; she then spreads the shorter rolls apart, takes a stitch or two at the back and behold a doll shape is developed. Blue, brown or black beads are tacked on for eyes, and a few stitches of embroidery outline the eyes and mouth. One side will represent a girl, the other a boy. A black doll can be made of a black silk handkerchief, a Chinaman out of a yellow silk one, a fine lady doll out of a lace trimmed handkerchief or a baby doll out of an embroidered one.

If one wishes to present handkerchiefs by the pairs, half dozen or dozens, this can be done in various ways. A pretty handkerchief case is made by taking two nice silk or embroidered handkerchiefs. Lay one upon the other and tack the corners together by using dainty bows of ribbon, leaving one corner open by which to slip in the handkerchiefs to be presented. A small lace perfume sachet can be stitched on the inside.—Pre-Byterian Banner.

LIQUOR AND TOBACCO HABITS.

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75 Yonge Street, Toronto, Canada.

References as to Dr. McTaggart's professional standing and personal integrity permitted by:

Sir W. R. Meredith, Chief Justice.
Hon. G. W. Ross, ex-Premier of Ontario.
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Consultation or correspondence invited.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

WESTERN ONTARIO.

Mr. Wright, of Brantford, preached in the East Seneca Church last Sunday.

Recently Rev. R. J. M. Glassford, of Guelph, lectured in Knox Church, Acton, on the Beginning and Growth of Presbyterianism in Canada.

The pulpit of the Presbyterian church, Embro, was filled on Sunday, November 18th, by Rev. A. L. Howard, of Cayuga.

On November 27th, Rev. Mr. Robinson gave an illustrated lecture on "East to West with a Missionary Student," in Knox church, Beaverton.

Rev. Dr. Neil spoke of his experiences in the West during the past summer at a recent service in St. James Square Presbyterian church, Toronto.

The call to Rev. Wm. D. See, Toronto, from the Waterloo congregation was sustained by the Guelph Presbytery and the ordination and induction will take place on Friday, 7th December.

The tea and concert given by the ladies of St. Andrew's Church school room, Sarnia, on November 20th was largely attended and proved a very pleasant evening. The different numbers on the programme were rendered in a manner that gave entire satisfaction.

The services in the Presbyterian Church, Alma, on Sunday November 18th, were conducted by Rev. Wm. Robertson, of Morrison. In the evening Mr. Robertson gave a very interesting lecture on the Presbyterian creed, which was very much appreciated.

Anniversary services were held in Woodland Presbyterian church, last Sabbath, Rev. J. Little, of Holstein, preached at 3 and 7.30 p.m. On Monday evening a tea-meeting was held at which Revs. John Little, John Gray Reid, W. D. Masson and J. P. McInnes delivered addresses and appropriate music was rendered.

Rev. W. A. J. Martin, of Zion church, Brantford, preached anniversary services in Chalmers' Church, Guelph, last Sunday. There were large congregations especially at night, the gatherings including many members and adherents of other churches, a considerable number of whom sat under Mr. Martin's pastorate at Knox. The pulpit platform was banked in plants and flowers. Prof. Marshall had a large choir, and the music was excellent.

The regular meeting of Erskine (Hamilton) Young Men's Union took place on November 22nd and was well attended. The election of officers for the season of 1906-07 was held and resulted as follows: Hon. president, Rev. S. B. Russell; president, R. Trevasakis; vice-president, George McIsaac; secretary, James Baxter; assistant secretary, H. McCulloch; treasurer, P. M. Culloch; investigating committee, R. Trevasakis, P. McCulloch; programme committee, Ed. Montgomery, W. Mayberry, W. Derrick. After the business refreshments were served and the balance of the meeting was spent in a social manner.

Mr. and Mrs. Geo. A. Murray, of Hebron, Palestine, have been holding a series of special services in Knox Church, Cayuga. Mr. and Mrs. Murray spent twelve years in Hebron, as missionaries to the Mohammedans. They afterwards acted as missionaries to the Jews at Jerusalem for one year. They left Palestine two years ago and spent some time in Wales during the great revival, before coming to America, where they have been attending a number of large missionary conventions in the United States.

Rev. Mr. Ross, pastor of St. Andrew's church, London, delivered a very interesting lecture on November 22nd in the Knox Presbyterian church before a large audience on "Scottish Life and People." He dwelt particularly on peasant life as found in Scotland.

Anniversary services were held November 25th in College Street Presbyterian church, Toronto. Dr. Kilpatrick preached in the morning, and Rev. R. E. Welsh, M.A., author of "God's Gentlemen" and "Man to Man," in the evening.

On the 18th of November King street church, Ingersoll, held missionary services conducted by T. Egerton Shore, M. A., of Wesley Church, Hamilton, who has recently been appointed Field Secretary for Foreign Missions. Large congregations were present at both services, and the sermons were impressive and convincing in the direction of more generous support of missionary work at home and abroad to extend Christ's Kingdom and send the gospel to the heathen in every habitable part of the world.

The ladies' of St. Andrew's church, Guelph, were "at home" on November 20th to the students of the O. A. College and Macdonald Institute. The guests of the evening were received by Mrs. K. Maclean and Mrs. Beattie, and Rev. W. G. Wilson, pastor of the church. Mr. Wilson, who presided in the lecture-room, also gave a brief address of welcome. The proceedings were entirely informal; McLaren's orchestra contributed enjoyable music throughout the evening; Miss Olive Morris contributed a solo in beautiful voice which was highly appreciated. The serving of refreshments brought an enjoyable evening to a close.

The anniversary services held on November 25th in St. James' Presbyterian church, Thamesville, were in every way most successful. The weather being fine, the church was crowded at the three services. Dr. Somerville, Toronto, spoke in a very able manner in the morning, dwelling particularly on the mission work of the church. In the afternoon Rev. Mr. Dunn, pastor of Mount Zion Presbyterian church, Ridgetown, spoke to an exceedingly large congregation, and the church was overcrowded at night to hear Dr. Somerville again, and all were much impressed by the earnest words of the speaker.

Another interesting and successful meeting of the Knox church (Woodstock) Young Men's Debating Association was held on November 20th. Despite the unfavorable weather conditions thirty-five were present. It was Government night and with a safe majority two bills were discussed. The militia amendment bill to provide for the organization of city regiments in towns or cities of over 9,000 population was debated at some length, but was given its third reading without amendment. The amendment to the Chinese Immigration Act was then taken up, and the debate on the second reading was not concluded. There were a number of good maiden speeches, and the meeting was enlivened by continual cross firing. Mr. R. B. Cochrane upon the adjournment of the debate gave a helpful critic's address. The Association is making good progress with the preparations for the Mock Trial to be held on Dec. 10th at the meeting of the Young People's Guild. A charge of arson of the city hall will be the charge, and the trial while conducted with all due solemnity promises to be one of the most interesting heard in Woodstock for some years.

A public reception was given to Rev. A. Grant, of Knox Church, St. Mary's, on November 29th, to celebrate the 21st anniversary of his induction there.

Rev. Dr. King, eighteen years pastor of the United Presbyterian Church, has announced his intention of presenting his resignation to the Stratford Presbytery.

Rev. A. T. Gergie, of Parkdale, delivered his popular lecture on "Wit and Humor" in St. Andrew's church, Thamesford, under the auspices of the King's Daughters and Sons.

The anniversary services of the Presbyterian church, Erin, will be held on Sunday, Dec. 9th, when the Rev. Mr. MacVicar, of Fergus, will preach morning and evening.

A meeting of the congregation of Knox church, Woodstock, to extend to Mr. R. B. Cochrane a formal call to the pastorate of the church upon the approaching retirement of Rev. Dr. McMullen, will be held on Wednesday evening, Dec. 12.

The annual sermon to the brethren of the Hamilton St. Andrew's Benevolent Society is to be preached next Sunday by Rev. Beverley Ketchen, of McNab street church. The St. George's and Irish Protestant Benevolent Societies have been invited to be present. The MacNab Street Church has been re-decorated and this is the occasion also of the re-opening of the church.

St. Andrew's church, London, has lost its oldest member by the death of Mr. James Gillean. For over 40 years he acted as usher in the church, and he was well known by Presbyterians throughout Western Ontario as one of the most zealous members in these parts. There was probably no better known citizen in London than James Gillean, he having lived there for over 65 years. He was born in Elgin, Scotland, in 1824, and at the age of 16 came to Canada. He resided in Montreal for a year, and in 1841 decided to come west. He arrived at Hamilton by boat, and completed the journey on a wagon which was carrying goods to London. He was advertising manager of the Advertiser for nearly twenty years.

The 16th annual convention of the Beverly S. S. Association was held in the Presbyterian church, Lynden, on Tuesday, Nov. 27, afternoon and evening. The chair was occupied by the president, Peter Ottman. Rev. S. W. Fisher conducted devotional exercises. W. H. Baird gave an address of welcome which was replied to by Rev. J. W. Newberry. R. A. Thompson gave an address on "Discouraged Workers, and How to Inspire Them." Rev. T. W. Pool led in the discussion. Rev. Charles Ashdowne gave an address on "The Child's Knowledge of Christ and his Responsibilities," and Mrs. James McDonough led in the discussion. President Ottman and Vice-President Edwin McKnight gave addresses on Sunday School work in the township. Rev. R. L. Ockley and Robert McQueen addressed a mass meeting of the children. The evening session was opened by devotional services conducted by Rev. J. Culp. The following officers were elected for the ensuing year: President, W. H. Baird; vice-president, James Montgomery; secretary-treasurer, David Bell. W. H. Ross, of Dundas, gave an address on "A Look Ahead," and the Rev. Dr. Dickson, of Galt, on "The Home in Relation to the Sunday School." The attendance was large at both sessions and excellent music was furnished by the choir.

THE DOMINION PRESBYTERIAN.

EASTERN ONTARIO.

Rev. J. C. Tibb, of Elgin, preached last Sabbath in Duff's church, Morrisston.

Rev. Dr. Campbell, of Perth, preached at Douglas last Sunday.

The new Presbyterian church at Chalk River, of which Rev. G. D. Campbell is pastor, was opened on the 11th instant.

Rev. James Millar, of Watson's Corners, has received a call from White Lake and Burnstown.

Rev. E. W. Mackay will be inducted in St. Paul's church, Smith's Falls, on December 11th.

Rev. Mr. Hay, of Renfrew, gave an address at the annual Thank-offering meeting of the W. F. M. S. of the Douglas church.

Rev. H. E. Abraham, Port Hope, will conduct anniversary services in St. Paul's church, Bowmanville, on December 9th.

The Presbyterians at Gravel Hill are making an effort to raise enough money to keep a minister permanently, and are meeting with gratifying success.

Mr. Jas. S. Potter, the Sailors' Missionary, preached in the First Church, Brockville, last Sunday morning, and in the evening the sermon was given by Rev. Mr. Crossley.

Rev. S. Beaton of Moose Creek presided in the Maxville church on the 18th of November. Rev. R. McKay taking Mr. Beaton's services at Moose Creek.

Rev. Mr. Bright of St. Paul's church, Peterboro', preached preparatory services in the Millbrook church on the 23rd of November.

The Rev. A. G. Campbell, of Apple Hill, has decided to accept the call extended to him by the united congregation of Westboro' and Merivale churches. His induction will take place at the Merivale church on December 6.

The annual thanksgiving meeting of the Home Mission band of St. Andrew's church, Almonte, was held Tuesday night last. Rev. Mr. Peck of Arnprior was present to deliver an address. Refreshments were served at the close and a social hour was spent.

South Indian congregation, which can boast of only ten families, cleared some time ago with their lawn social the sum of \$20.00. Quite a few Roman Catholics were present, and the pastor was asked by one of their number to address them in their mother tongue.

Mrs. Staunton, lately from the Philippines, who has been visiting her old home in Carleton Place, addressed the young people in St. Andrew's church on the 16th of November, giving an interesting talk on the customs and habits of the people of the far east.

At the Thank-offering meeting of Zion church W. F. M. S., Carleton Place, the chair was occupied by Mrs. W. A. Paterson, and reports were read from the different mission fields of the church. The pastor, Rev. Mr. Scott, gave a brief address.

On Thursday evening, November 15, a large number of the men of St. Andrew's church, Picton, met in the lecture hall at the invitation of the pastor. The first part of the proceedings consisted of a well rendered programme of instrumental and vocal music in which Prof. Johnstone and Messrs. W. J. Palmer, Fred Geddes, Bert Tully and Charles Kelly took part. Dr. Branscombe delivered a very excellent address on the benefits to be derived in after life by young men who strictly observe the laws of physical and mental hygiene. After the programme the meeting was thrown open for a general expression of opinion and it was finally decided that all present should organize themselves into a society to be known as "The Men's Guild of St. Andrew's Church," and that they meet on the first and third Mondays of each month at 7.30 p.m. The following officers were then elected: Hon. president, Rev. William Shearer; president, D. A. Gilchrist; vice-president, Charles Kelly; secretary, Charles MacGillivray; treasurer, Bert Welsh; committee, Messrs. Dr. Knight, P. C. Macnee and Bert Tully. Before closing all present partook of refreshments, bountifully supplied by the ladies. The meeting was closed with the benediction by the pastor. The next meeting will be held on the 26th inst.

Anniversary services will be held in the Presbyterian Church, Bradford, on Sunday, Dec. 9th, and on the following Monday evening a fowl supper will be served by the ladies of the congregation.

BRITISH AND FOREIGN.

Rev. Dr. Bruce Millar, St. James' Parish church, Kirkcaldy, is to retire.

Dr. Charles Russell, editor of the Glasgow Herald, has resigned owing to ill-health.

Fiji is the only British colony in which natives pay their taxes in kind, chiefly in coconuts.

It is said that Germany has retained the mediaeval furniture of her churches more completely than any other country of Northern Europe.

The Australian House of Representatives has approved the Preferential Tariff Treaty with New Zealand, after rejecting an adverse amendment by 32 votes to 11.

The family of the late Dr. Matheson has authorized Rev. Donald Macmillan, D.D. of Kelvinhaugh Parish church, Glasgow, to write the biography of the blind poet preacher.

France will soon have a special institute for the study of cancer similar to the Imperial Cancer Research Fund in England, and corresponding institutions in Germany and the United States.

There are, it is estimated, some 150,000 Jews in London, two-thirds of whom live in the East End. The total Jewish population of the United Kingdom is given at 228,707, being an increase of 1541 during the last twelve months.

Some thirty years ago the tallow candle or "dip" industry in Liverpool was a thriving trade, the manufacturers being numbered by the score or more. Tallow candle makers in Liverpool could now be counted on one hand.

Sir Theodore Martin, the veteran lawyer and author, celebrated his 90th birthday on the 16th ult., at Bryntsilio, near Llangollen. In spite of boisterous weather, he attended church twice and read the lessons.

On the 16th ult. special services were held in the Middle U. F. church, Coatbridge, when the new minister, Rev. Fergus Ferguson, was introduced by his father, Rev. Fergus Ferguson, D.D., Queen's Park, Glasgow.

The late Mrs. Todd, widow of the Rev. Alex. Todd, who was a missionary in India of the Free Church, and died at Laurieston in March last, has bequeathed the residue of her estate to the Free Church of Scotland for the furtherance of evangelistic work in India.

The oldest building in England that has been uninterruptedly used for church purposes is St. Martin's Cathedral at Canterbury. The building was originally erected for a church, and has been regularly used as a place for religious gatherings for more than 1,500 years.

The trustees of Shakespeare's Birthplace have acquired perfect copies of very early quarto editions of "The Merchant of Venice" and "King Lear" at a cost of a little more than \$5,000. During the past summer there were 37,000 visitors to Shakespeare's birthplace, a larger number than ever before.

September 18th was the anniversary of the birth of Dr. Samuel Johnson, and it was celebrated at Lichfield, where the dominating lexicographer was born in 1709. The subject of the celebrations himself did not care about contemplating his natal day when it came round. On one occasion, he wrote: "The return of my birthday fills me with thoughts which it seems to be the general care of humanity to escape." He had no desire to die before his time.

The greatest chapters of an unfolding world-drama will probably be furnished by China. The awakening of Japan distinctly altered the relative importance of every country in the world. But the awakening of China, whose population is equal to that of five North Americans, and whose people are of the greater average ability than the Japanese—is a matter of future importance beyond the imagination of man to conceive. Christianity and English-speaking ideas will soon have an absolutely open door and a decisive test in China.

The Mission Band of St. Andrew's, Almonte, held their annual thanksgiving meeting on Tuesday evening, November 20th. In addition to a solo by Mrs. Metcalf, a reading by Miss Flora McGregor, and an anthem by the choir, a fine address was given by Rev. Mr. Peck, of Arnprior, who is a pleasant and interesting speaker. At the close of the meeting refreshments were served in the Sunday school room by the members of the Band. The thanksgiving amounted to over \$30, and will be further increased when all the members' contributions are received.

GUELPH PRESBYTERY.

On Tuesday, the 20th November, this Presbytery met, according to appointment, in Chalmers' church, Guelph, Rev. J. R. Johnston, M.A., Moderator. At his own request Mr. Mullan was permitted to change his subject in the course of lectures to be given on Presbyterianism to "Evenings with the Westminster Assembly of Divines." Dr. Pidgeon, as representative of the Foreign Mission Committee of the Synod of Toronto and Kingston, addressed the Presbytery, showing what was being done by the congregations in the bounds for Foreign Missions, and the place which the Presbytery of Guelph occupied among the other Presbyteries of the Synod in the work. At the close a vote of thanks was passed cordially for the instructive address he had given, gratification was expressed at the manifest growing interest in this part of the church's work and the promise made that this Presbytery would do all in its power to support and encourage.

A call was reported from the congregation of Waterloo to Mr. McKee, a Licentiate of the Church recently graduated. The call was signed by almost every communicant in the congregation and by twenty-one adherents, and promised a stipend of \$900 a year in monthly payments, with four weeks each year for holidays. The call having been sustained and Mr. McKee having signified his acceptance, the Presbytery agreed to meet in the church at Waterloo at four o'clock in the afternoon of Friday, the 7th December, to hear him undergo his public probationary Trials for ordination; and in the event of these proving satisfactory, to meet in the same place in the evening at eight o'clock, for his ordination and induction, Mr. Johnston to preside, Mr. Edgar to preach, Mr. Glassford to address the minister, and Mr. Bradley the people. It was left with the clerk to prescribe subjects for popular lecture and sermon.

Mr. Hamilton reported that the congregation of Chalmers' Church, Winterbourne, under his care, had built a very commodious and comfortable hall, at an expense of \$2,000, a great part of which had been paid. The Presbytery expressed its great pleasure at this sign of prosperity and progress among the people, and trust that many may enjoy, even in the days to come, the advantage of the increased accommodation thus provided.

Mr. Hall reported that his congregation at Rockwood had made extensive improvements on their place of worship, and that the opening services would fall on an early date. Lt.-Col. McCrae was appointed to convey to the office bearers and members at the opening services the congratulations of the Presbytery, and its earnest prayer for their prosperity in all that pertains to the well-being of a congregation in future years.

Next meeting was appointed to be held in St. Andrew's Church, Fergus, on Tuesday, the 15th January next, at 9 o'clock in the forenoon.

An arrangement has been come to between the Corporation of Edinburgh on the one hand and the Scottish Education Department and the Scottish Office on the other for the establishment of an art school in Edinburgh, which will be national in its aims. On condition that \$35,000 in all is spent upon the school, including the value of the site, the Scottish Education Department will contribute \$150,000 and the Scottish Office \$50,000 towards the total sum.

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WORRY AND WORK.

It is said that more die from worry than from work. This is possibly true. Most people die from something, and worry, we suspect, is not altogether innocent. But a charge so grave ought to be well sustained, and of this we have our misgivings. We all enjoy work, some at close range and others at the distance. As a spectacular entertainment, the front seats are always in demand. Yesterday we saw an illustration of the fact. A large building was being constructed. The workmen were busy, and among them were mechanics and laborers of every grade. But those men had an audience larger than the average Sunday congregation. Where they came from, no one knew or seemed to care. When the whistle blew, they dispersed, only to return at the proper signal. The most restful of occupants is looking on. But these spectators were not alone. The fellow idlers are everywhere. We have them in our churches. Spectacular religion and spectacular work are equally fascinating. Many good people enjoy seeing the collection plate go around. They follow its circulation with unflagging interest, but they are not over zealous in actual participation. That would be work. It would also involve the element of worry. Our system of voluntary contributions never loses its charm for the voluntary non-contributor. There is no music so sweet as the falling of our neighbors' nickels. It is the tinkling cymbal of apostolic days.

We have thought sometimes of suggesting a Spectator Union for the purpose of encouraging closer relations among the various churches. It would be composed of those who never worry and never work. The Presbyterian Church would probably endorse it. Our history in such matters is hopeful. It would require the adoption of an Assembly resolution, which could easily be obtained. A Standing Committee would also be indispensable. From this, as an incipient nucleus, might be evolved a secretary, after which the organization would be complete. A treasurer would be unnecessary. In this respect our society would be unique. But the secretary should not be expected to eat his bread in the sweat of other brows. In this contingency a resource must be devised somewhere. It could easily be found on that far-famed mountain known as The Assembly Expenses. But we do not wish to be misunderstood. Our purpose is not to create a new Board. The present system of chronology forbids any such project. There are more collections already than Sundays. From present appearances we must either consolidate or shorten the weeks. Consolidation is a word that has magic in it. Mr. Spurgeon used to say that when the Lord would build an ark he selected but one man to do it. More would have delayed the work. The salvation of the race is in a single person.

In every church the worrying is done by the many and the work by the few. It is easy to worry. There is a mental activity demanded that serves as a substitute for doing. We do not especially object to it, save in those cases where it never leads to work. So long as the engine moves the train, we can readily forgive all symptoms of complaint. It may smoke and scream, but these are a part of its method. We have seen engines, however, that fretted to no purpose. Their commotion resulted in nothing. That species of worry is sin. It is not the buzzing of the bee that makes the honey, and yet there is no honey made without it. Such is true of worry. It appears to be a neces-

sary infirmity that mars the very best of lives. Poor Martha has never received her due credit at the hands of history. Mary neither worried nor worked, and her sister did both. Had it not been for Mary, Jesus would have lacked an audience; but had it not been for Martha, he would have gone to bed hungry. It was a difference of natures. One was born upon a quiet day and the other amidst a storm.

It is an easy matter to advise a friend against worrying. We have all suffered and caused suffering along this line. No one has any right to criticize our judgment of a picture until he stands where we do and sees it from the angle of our vision, and even then the identity is only one of locality. The factor is the most important of all, and yet it is the one least considered. It is foolish to say what we would do in another's place, possibly better or possibly worse. The one incapable of worrying is an object of pity. He is either indifferent to results, else, which is quite as bad, shut up to himself. But why should one be concerned over the inevitable? So the philosophers ask, and not without reason. The Stoics faced the future with stolid faces; but stoicism is a falsity. It only drives the fever further inside. Worry helps to endure things. One of the most satisfactory compliments ever received came to us from an old man whom we visited in his final illness. We read to him and prayed for him, but with no perceptible impression. And still he enjoyed our visits or so said his wife, as she urged that we make them more frequent. Finally she appealed to the patient, who so far had remained reticent. A thin, piping voice came out from under the blankets, "Oh, yes, it helps to pass away the time." Some might not have felt complimented, but we did. It was the most tangible proof of our usefulness we ever received—a cup of cold water given to a poor sufferer, if nothing more. — The Westminster, Philadelphia, Pa.

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MOTHER AND CHILD.

Between parent and child there should be a close bond of friendship. Where this exists love, respect and obedience follow in the natural course of events. These qualities are not made to order or on demand, but spring to life and grow only when properly nurtured; which is not by over-indulgence, nor by paying another to assume your responsibility.

As the training of most children develops chiefly upon the mother, it rests in a great measure with her whether her children are to be a tiresome burden or a great pleasure. The whole secret of success in managing a child is to start early and right. It requires some little nerve and self-sacrifice, but only for a very little while; then the Rubicon is crossed and the way is smoothed, and as the child grows the task becomes more and more easy.

While firmness and decision are most necessary to this training, do not for a moment forget that love, sympathy and gentleness must go with it; but not with such lavishness as to prove a drawback. To be too constantly in each other's society is not good for either mother or child. Under these circumstances, from constant association the child will impose upon the mother; it becomes exacting and peevish, while the mother, from never being free from care night or day, cannot help being more or less impatient and unjust at times.

The mother who makes it a rule to devote a certain portion or portions of each day to her children, who plays, laughs, talks with them, seldom fails to secure their love and respect. She should make them feel that this time is her gift to them; it belongs to them, and nothing should interfere to take her away at this hour. The children soon learn not to expect attention at any other time, and look forward to these hours when the mother is with them as the most precious in the twenty-four, as her leisure then, and can properly attend to household and other duties as well as indulge in a necessary amount of pleasure. Everyone needs a certain amount of recreation; by managing in this way, and not giving up her whole time to the children, both parent and child derive much benefit. There is for the child the advantage that the mother comes to him fresh and young for a romp and play; he is not worried, nervous nor prematurely old from the constant care and worry of fretful children. Their noise does not annoy her; it is not a continual "stop," "no," and "don't" on her part, which is not infrequently the case where mother and child are thrown so continually together as to tire each other.—Harper's Bazar.

Many strange Indian tribes live around Hudson Bay. The Creek and Nascopie Indians are among these tribes who have a peculiar custom in regard to their dead. As soon as one of their number is dead, the surviving relatives place the dead one in a box, which they beg from the Hudson Bay company. In this box are placed, with a loaded gun, a powder horn, a tobacco pouch, a flint stone for striking fire, the snowshoes for travel and an axe.

This box is then carried to the top of the nearest hill and set there with stones upon the top of it. For ten days it is left undisturbed, and then the relatives remove the gun and other valuables, believing that by that time the dead one has reached the happy hunting grounds and has no further use for them.—Washington Star.



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VIA SHORT LINE FROM CENTRAL STATION:

a 5.00 a.m.; b 8.45 a.m.; a 8.80 p.m.; b 4.00 p.m.; c 6.25 p.m.

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

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12.58 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	5.50 a.m.
12.30 p.m.	Tupper Lake	9.25 p.m.
4.37 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.
7.39 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 24, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY.

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

HOMESTEAD DUTIES.

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

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

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

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

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land. The term "vicinity" used above is meant to indicate the same town, township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 80 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1899.

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

APPLICATION FOR PATENT

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

INFORMATION.

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

W. CORY,

Deputy Minister of the Interior.

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

PRESBYTERIAN MEETINGS

Synod of the Maritime Provinces.

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

Synod of Montreal and Ottawa.

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

Synod of Toronto and Kingston.

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

Synod of Hamilton and London.

Hamilton, Knox Church, 13th November, 10 a.m.
Paris, Paris, 11th Sept., 10.30.
London, London, Sept. 4, 10.30 a.m.
Chatham, Chatham, 11th Sept., 10 a.m.
Stratford.
Huron, Clinton, 4 Sept., 10 a.m.
Maitland, 10 Sept.
Paisley, 14 Dec., 10.30.
Sarnia, Sarnia, 11 Dec., 11 a.m.

Synod of Manitoba.

Superior.
Winnipeg, College, 2nd Tues., 11.30 a.m.
Rock Lake.
Glenboro.
Portage-la-P.
Dauphin.
Brandon.
Melfta.
Minnedosa.

Synod of Saskatchewan.

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

Synod of Alberta.

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

Synod of British Columbia.

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

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OFFICIAL ANNOUNCEMENT

Main Government Vein Uncovered on the Morrison Claim.

The following despatches were received Saturday, Dec. 1st, from Cobalt, at the offices of the Cobalt Merger Co., 43 Scott St., Toronto.

DESPATCH NO. 1 { DeBruyne has uncovered Main Government Vein two feet wide on Morrison Claim. Government Shaft ten feet deep, showing rich cobalt and other minerals four feet wide.

— ALSO —

DESPATCH NO. 2 { Engineer Gifford examined McCormack Claims, No. 7 vein over three feet wide. Considers continuation of Jacob's rich lead through Hargreave's property. Full report following.

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Further important announcements may be made before the subscription Books are closed.

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