

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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OTTAWA, MONTREAL, WINNIPEG.

WEDNESDAY, OCT. 17, 1906.

Single Copies, 5 cents.

## A SONG OF HARVEST

John Greenleaf Whittier.

This day, two hundred years ago,  
The wild grape by the river's side,  
And tasteless groundnut trailing low,  
The table of the woods supplied.

Unknown the apple's red and gold,  
The blushing tint of peach and pear;  
The mirror of the Powow told  
No tale of orchards ripe and rare.

Wild as the fruits he scorned to till,  
These vales the idle Indian trod;  
Nor knew the glad creative skill,  
The joy of him who toils with God.

O Painter of the fruits and flowers!  
We thank Thee for Thy wise design  
Whereby these human hands of ours  
In Nature's garden work with Thine.

And thanks that from our daily need  
The joy of simple faith is born;  
That he who smites the summer weed,  
May trust Thee for the autumn corn.

Give fools their gold, and knaves their  
power;  
Let fortune's bubbles rise and fall;  
Who sows a field, or trains a flower,  
Or plants a tree, is more than all.

For he who blesses most is blest;  
And God and man shall own his  
worth  
Who toils to leave as his bequest  
An added beauty to the earth.

And soon, or late, to all that sow,  
The time of harvest shall be given;  
The flower shall bloom, the fruit shall  
grow,  
If not on earth, at last in heaven.

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**BIRTHS.**

At Wales, on Sept. 26, 1906, the wife of D. H. Melick, of a son.  
At 141 Richmond Road, Hintonburg, on Sept. 19th to Mr. and Mrs. Alexander Findlay Jr., a son.  
At the Manse, Havelock, Ont. on Sept. 4, 1906, the wife of the Rev. John D. Morrow, of a son.  
On Sept. 26, 1906, the wife of Mr. W. M. Mackenzie, B.A., of a son.

**MARRIAGES.**

At Ormstown, on Sept. 19, 1906, by the Rev. D. W. Morrison, D.D., John Peddie, Howick, to Margaret Todd, daughter of the late Mr. John Saylor.

On Sept. 26, 1906, at the residence of the bride's parents, Brantford, Ontario, by the Rev. John McF. Collock, B.A., assisted by the Rev. D. W. Morrison, D.D., Donald Alexander McCormick to Rose Ann, daughter of Mr. William Greig.

At the home of the bride's mother, Arr. Ont., on Oct. 2nd, 1906, by the Rev. John Thompson, Agnes Allison Edgar, daughter of the late Thos. Edgar, of Dumfries, Scotland, to Edwin Joseph Deane, youngest son of the late Thos. Deane, of Toronto.

At Knox Church, St. Catharines, on Oct. 6th 1906, by the Rev. G. H. Smith, D.D., Charles Reginald Fitzgerald of Worcester, Mass., son of Mr. Wm. Fitzgerald, Ottawa, to Agnes Helen Fulton, eldest daughter of Mr. John McClure of St. Catharines.

At Grafton, Oct. 4th 1906 by the Rev. Mr. Lord, Annie G., daughter of Mrs. John Johnstone, to John Malcolm Gray of Port Credit.  
At Collingwood, on Wednesday October 10th, Clara Playfair, eldest daughter of Mr. H. Y. Tolfer, to Mr. J. Thorbert Porter of Toronto.

On Sept. 19, 1906, at the residence of the bride's father, 475 Somerset street, Ottawa, by the Rev. George Whillans, Isabel Mand, daughter of Mr. and Mrs. M. C. Eddy to R. Milton Armstrong, D.D.S., both of Ottawa.

On Wednesday, Oct. 3, 1906, by the Rev. J. G. Stuart, at the home of the bride, 141 Wortley road, Sara C. McLaughlin was united in marriage to Alexander MacArthur, of London, Ont.

At the residence of Mr. George Stevens, Russell, on Oct. 3, 1906, by the Rev. S. A. Woods, B.A., of Metcalfe, Adelan T. J. Hoeschelt, late of Zeevohengen, Holland, to Dirlke F. Wouterlood van Doesburg, late of Breda, Holland.

**DEATHS.**

At Lachute, Sept. 26, 1906, of paralysis, in the seventy-eight year of his age, Archibald Galt, a native of Pollock Shaws, Scotland.

At Toronto Island, on Tuesday, the 2nd October, 1906, Alexander Leslie, in his 81st year.

At Kildonan, Manitoba, on Sept. 26, 1906, Adam Weizht, formerly of Little River, and father of Mrs. W. B. Jack, and of the Misses Maggie and Jessie Wright, of Quebec.

At Grenville, Que., on Sept. 30, 1906, Mr. Joseph Davidson, in his 84th year.

On Oct. 1, 1906, at Thornhill, Ont., Mary Lepper, widow of the late Thomas Holton, of Toronto, and formerly of Claremont, Co. Donegal, Ireland, in her 81st year.

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## NOTE AND COMMENT.

The first recorded Thanksgiving was the Hebrew Feast of the Tabernacles.

The first national English Thanksgiving was on September 8, 1858, for the defeat of the Spanish Armada.

There were but two English Thanksgivings in the last century. One was on February 27, 1872, for the recovery of the Prince of Wales from illness; the other, June 21, 1897, for the Jubilee of "Victoria the Good."

Twenty more bodies have been found recently by the searchers among the San Francisco ruins. They were all found in the debris of one house, in which fifty persons were known to have been, and of whom only seven had been accounted for.

In one unbroken nocturnal flight the European bird known as the northern blue throat has been proved to travel from Central Africa to the German Ocean, a distance of 1,690 miles, making the journey in nine hours.

The Pope has made public and approved the report of a commission appointed by him to consider questions raised by higher critics respecting the books whose authorship is commonly attributed to Moses. The report is conservative and judicious in its brief replies to the questions submitted to it.

The Government of Victoria, Australia, proposes to purchase a million acres in the western district of Victoria for closer settlement. The House of Representatives last week passed a bill authorizing an amendment to the constitution for the payment of old age pensions from special customs duties.

The Pope is urged, in a widely circulated letter, to authorize, in the interest of the archaeological investigation, the opening of the tomb of the Apostle Peter, in the Cathedral of St. Peter, Rome. According to Roman Catholic tradition, the body of the apostle was interred in this tomb. It is hoped the Pope will authorize the opening of the sepulchre.

"A new substitute for nickel, called 'Patrick metal,' is being placed upon the English market," says "The Scientific American." "The feature of this metal is that it is silver-white right through, and retains its bright appearance permanently. The lustre does not tarnish with use—in fact, it becomes brighter. It retains a high degree of polish, and will not rust even under the most unfavorable conditions, nor oxidize easily. It is malleable when cold and can be easily moldered or brazed."

In France scientific temperance is regularly taught and examined in all the State schools. In Belgium temperance lectures are ordered to be given from time to time, in all State schools occasional temperance lectures must be given from time to time by order of the government, and it is intended shortly to introduce systematic temperance teaching as an ordinary school subject. In Austria the Education Department of Vienna have directed temperance lectures to be given from time to time in all State schools, and, further, that all libraries maintained for the use of teachers shall contain a certain number of books treating scientifically of the injurious effects of alcohol.

The Sunday School Chronicle and other publications are vigorously discussing a volume recently published by an English clergyman, entitled, "Should Christians Make Fortunes?" Such men as the millionaire, George Cadbury, and the eminent non-conformist leader, Dr. John Clifford, have taken part in the discussion.

A railway disaster occurred at Grant-ham, England, last week very similar to the Salisbury horror. The engineer of the Scotch express ran his engine through the station against signals, and took the curve at forty miles an hour instead of ten. The engine dashed over an embankment and turned turtle, the coaches piled on top, and the whole took fire. Ten persons were killed and many injured.

Mr. William T. Ellis, the religious editor of the Philadelphia Press, who left last May for a tour of the world to investigate the work of missions, is now in the mountains of Japan, where he is recovering from a serious illness. Mr. Ellis is rapidly recovering and hopes soon to begin his series of articles treating the missionary aspects in Hawaii, Japan, Korea, China, Philippines, Singapore, Ceylon, Siam, India, Egypt, Palestine, Turkey and Persia.

Cairo in Egypt is now practically the centre of the Mohammedan religion. Here for nearly one thousand years has been the chief theological seminary where ten thousand students are now studying the religion of Islam and its laws, ritual, apologetics, etc., and from this place they go forth to spread that religion into other lands. The English Church Missionary Society has here a mission station and publishes "The Orient and Occident" in Arabic, which has a large circulation and is an effective missionary agency.

Rev. F. S. Collier, the Manchester clergyman who is in this country on a visit, declared in a public address that he was shocked at the profanity he heard in Canada. "We have men in England who can swear," he said, "but for obscenity of language you beat us. You are foul-mouthed in Canada. We have foul language in England, but you are obscene. I say this because it ought to be said." The worst of it is that we cannot deny the charge. No one can walk the streets without hearing the worst kind of language possible.

The Liberal party in England is negotiating with Russia for an understanding with respect to Tibet, Persia and Afghanistan. The difficulty is that Russia never keeps her agreements when she finds it convenient to ignore them. Great Britain might now settle the boundary questions in her own way, and Russia would be powerless to prevent it. But she can negotiate, and by fair promises prevent Great Britain from fixing the boundaries itself, and then ignore the settlement when convenient. Compromise and settlement are always desirable when dealing with an honorable opponent who will keep his word. In the present case, however, Great Britain will probably find herself bound by inconvenient stipulations, while Russia will not be impeded in her advance southward. Since she cannot push southward in her present political condition, she is ready to agree not to do so, and when she recovers will throw the agreement to the winds.

The celebration at Shanghai, next April of the centenary of Protestant missions in China, will be one of the greatest events from a Christian standpoint that will take place in any land during 1907. It will call together missionaries, evangelists and teachers from all parts of the empire, bear testimony to unity in the midst of diversity and weld still closer the Christian forces, Canada, United States and Great Britain will be represented at the anniversary.

In the "Contemporary Review" Sir Alfred Pease, Administrator in South Africa, publishes an important article in reference to the Natives, which ought to be well considered by the home churches on account of some strictures on missionaries and their methods. What applies to Africa applies to India and China. Sir Alfred writes in sympathy with missions, and acknowledges the good done in South Africa, especially by such men as Livingstone. But he refers to the matter so often alluded to the native Kaffir untouched by missions, is a good-natured, trust-worthy fellow, while the so-called Christian Kaffir is insolent and unreliable; he has learned not the virtues of Christianity but some of the faults of nominal Christian civilization. (Sir Alfred says many missionaries are narrow, ignorant of the native's feelings and point of view; they do not see that the Kaffir is a crown-on child, and must be treated much as children are, with kindness, mixed with firmness and discipline. Sir Alfred is severe on the folly of dressing the natives in British clothing, which is to them most unwholesome and unclean. The importance of this subject is enhanced by the fact which the writer states that the Kaffirs are a virile race, fruitful and capable of great advances, so as to be a menace to our colonists and our rule, unless they are wisely handled. These are no globe-trotter's rash remarks, but the serious opinions of a competent man.

The first Continental (European) Conference of the Presbyterian and Reformed Churches, held at Prague, Bohemia, August 14-16, was attended by nearly 120 delegates, of whom about 120 were from the churches of Bohemia and Moravia, and fifteen or twenty from other lands. The American churches were represented by two delegates of the Western section of the Presbyterian-Reformed Alliance, one of the United Presbyterian Church and one of the Presbyterian Church in Canada. Most of the considerable number of papers read related to Bohemian subjects. An account of the great Welsh revival was sent by the Welsh Calvinistic delegate, two could not be present; a Scotch delegate, two English delegates and the Rev. Dr. James I. (10-1) of the Reformed Church in America, read papers, and the cause of the General Presbyterian Alliance was presented by Dr. Matthews, its secretary. Dr. Good hopes for much good to accrue both to the Bohemian churches and the Reformed Presbyterian Alliance from the influence of this conference. It will encourage the Reformed church of Bohemia and Moravia in its struggle against Roman Catholic supremacy, and it will aid the Alliance in reaching its aim of getting into closer touch with the churches in Europe. Dr. Good regards it as a very hopeful sign that the Bohemian Reformed Church has no nationalism in it. What nationalism there was has died out, and the rising generation of preachers are active, earnest and evangelical.

Truth assimilated will lead a man Godward; but truth diddained will drive him to destruction.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWSSABBATH SERVICES IN CAPE  
BRETON.

A summer visitor to the beautiful scenery of the Bras D'or lakes contributes to the United Presbyterian, of Pittsburg, Pa., the following account of Sabbath services among Gaelic-speaking people in that romantic district:

The place is the Little Narrows of Bras D'or, Cape Breton, N. S., and the time, August 19, 1906. The edifice of the Presbyterian church is on a point of land extending into the Bras D'or waters. The day is exceedingly calm and bright. The little coves and inlets beyond the church, fringed with thickets of spruce and pine, lie peaceful in the sunshine. There is a solemn stillness of the day and an enchanting quiet about the church, the manse and the churchyard.

On the opposite side of the water, at an early hour, the rumble of bugles is heard. The people begin to come in numbers to fill the scow which carries them across 570 feet of water, one hundred at a time, to the white church standing so gracefully on the point partially covered with evergreens. More than one crossing takes place, for two-thirds of a large congregation live on that side of the Bras D'or. Some come hastening in private boats, and some come from the green mountain on the other side, five miles away. By the time the service is to begin a large congregation has poured in and filled the spacious church, except the broad gallery on its three sides. We enter with the throng and are seated.

We survey the congregation and find an earnest, intelligent looking people quietly waiting for the service to begin. Almost to a man, they are the sturdy descendants of Scotch Highlanders, from the islands west of Scotland, Uist, Skye and Lewis, as well as from the mainland. They retain, to a large extent, their old church customs and habits. Almost all can read and speak the Gaelic language, and the older members, as largely throughout Cape Breton, prefer a Gaelic service, and secure, if possible, a man who can speak it.

The officiating minister of the day is Rev. C. C. Mackintosh, of Reserve, C.B., a man of about forty years of age, and of ready tongue in both languages. He ascends the high pulpit at the side of the church between the galleries, and, at the appointed time, announces the psalm from Rouse's version, even unversed. Three preceptors who have an elevated seat in front of the pulpit, and look down on the box of pews containing the elders, rise and start some old tune like Balerma, in which the whole congregation, young and old, join with a will, and sing without lining out. Then a portion of Scripture is well and reverently read, two-thirds, at least, of the congregation, with open Bibles, following carefully the reading. Then, the congregation remaining seated, but with heads reverently bowed, the minister leads in a beautiful and fervent prayer. Another psalm is sung, the text announced, and a most excellent practical sermon preached from Matt. 15:41, "Whoever shall compel thee to go a mile go with him twain." The law of love was illustrated and enforced from the second mile. The whole service lasted no longer than half an hour. The benediction was pronounced and an opportunity given for any to retire who did not wish to remain. A very small portion of the congregation went out, and even they could understand the Gaelic service.

A psalm in Gaelic was then announced and the three preceptors rose and started a tune in the minor key, which seemed

to make the music plaintive and mournful. One of the three chanted or intoned one line at a time, always coming to the first note, on which the fathers would fall in with a peculiar force and unctio which was very striking to a stranger. After prayer another psalm and the reading of the Scripture, all in Gaelic, the text was announced, Heb. 13:8. As it was not intelligible to the writer he borrowed an English Bible and found it to be "Jesus Christ the same yesterday, today and forever." I shall be excused from telling what the excellent preacher presented on that occasion. The sermon was most earnestly delivered and sometimes toned to the liking of the fathers. All listened intently and no sleepers or sleepy-heads were seen. The service over and the benediction pronounced the people thronged out of the two doors in the ends of the building, some hastening to their private boats but the majority to fill the scow in which one hundred people, on foot, conversing with one another were ferried by a cable to their buggies. The writer waited for the second instalment to go over and soon the scene became as peaceful as in the morning.

The two services, which some has called "double-barreled," were little longer than an ordinary English service. They were solemn and impressive and led the writer to think of the olden time in the psalm-singing churches of Pennsylvania, Guinston and Lower Chancetford, where the Scotch-Irish, so much akin to these Gaelic Highlanders, had habits and customs somewhat similar. Here at some seasons of the year several congregations gather from far and near to one place and in the open air celebrate the Lord's Supper, the members being admitted by token or card.

## IN EVERYTHING GIVE THANKS.

By William Norton.

In everything give thanks!  
When bread in fulness is thy daily store,  
When near thy dwelling comes no plague nor blight,  
When boding ills forecast no coming night,  
When to thy riches each day addeth more,  
Say not, "My hand hath gotten me this wealth."  
Remember who it is that gives thee power.  
The cunning hand and brain, the glow of health,—  
Receive them humbly as God's freewill dower.  
To boast give no place!  
Thine own is all of grace.  
In everything give thanks!  
In everything give thanks!  
When fail the flocks and herds, and fields are bare,  
When lips needs press the bitter cup of pain,  
When each day's close marks loss where once was gain,  
O troubled soul! remember, in thy care,  
The Master took the symbols of his death,—  
With thanks he broke the bread and poured the wine,  
Scourged Paul and Silas praised with every breath;  
Habakkuk's field more barren was then thine.  
Despair not! Trust and pray!  
Commit to God thy way!  
In everything give thanks!

If God were not just we could not trust him; if he were not merciful he could not trust us.

## GRATITUDE OF HEART.

The whole Christian life centres in love. It has its spring in the infinite love of God, it seeks its outlet in praise, thanksgiving and service. "There is no fear in love; but perfect love casteth out fear." Love draws us close together and binds us in one. As we love God we take Him into the heart and He enters into the life, and to praise and serve Him becomes the great object in our thoughts, plans, and aspirations. The joy of the Lord bursts forth in song. He is the author of all blessings, all that is good is the expression of His love, and grateful outpourings of the heart are our return. Herein the Christian religion stands alone, for it alone reveals God in His true relation to us and in the knowledge of Him we attain that element of His own nature in which gratitude rules every emotion and directs the whole course of life. Thus "He hath put a new song in my mouth." He himself is its theme: "The Lord is my strength and song, and He is become my salvation."

Thanksgiving is the necessary outflow of the experience of God's grace. One saved without thankfulness in his heart is unthinkable. To be conscious of God's love and daffly goodness without gratitude of heart and thanksgiving is not possible. In our selfishness we may undervalue His grace, we may fail to recognize His goodness, and so stifle the sweetest outgoings of the heart, but this cannot always be. The heart cannot always remain frozen and hard under the breath of God, and as it softens the springs of joy and praise begins to flow. "I will magnify the Lord with thanksgiving" becomes the joyful thought and resolution. And this speaks out to others in an invitation to join in the songs of praise: "O come, let us sing unto the Lord, . . . let us come before his presence with thanksgiving."

The Churchman says that on an ocean liner during a recent trip "a Jew sun-moned Christians to prayer, read to them, with a few changes, a Christian ritual, and spoke, what seemed to them, words of Christian truth." On the first Sabbath out there was no service. When the second came, Dr. Sigmond, a physician of New York, unwilling to spend another Sabbath thus, asked and obtained of the captain permission to conduct a service from the Prayer Book, substituting the words "through the Merciful Father of the Universe," for "through our Lord Jesus Christ." Christian hymn-books were used. The address was on the words of Paul, "Be ye all of one mind, having compassion one for another." Brotherly love, he said, was fundamental to both Jewish and Christian teaching. Very tenderly he asked the audience if opportunity offered, to kneel with his persecuted people fleeing from Russia, and pray for them. The service was very impressive.

"We should remember past mercies and blessings. If we do, our past will shine down upon us like a clear sky full of stars. Such remembering will keep the gratitude ever fresh in our hearts and the incense ever burning on the altar. Such a house of memory becomes a refuge to which we may flee in trouble. When sorrows rather thickly, when trials come, when the sun goes down and every star is quenched and there seems nothing left to our hearts in all the present, then the memory of a past full of goodness becomes a holy refuge for our souls."

Pride wants to do something to win salvation. Salvation wants to do something to win pride. Doing good to win salvation is putting the cart before the horse. Doing good after salvation is putting the horse where it belongs.

## THE SYNOD OF THE MARITIME PROVINCES.

(Dominion Presbyterian Special.)

A fitting prelude to the business meetings of the Synod which opened at Moncton on Tuesday evening, October 2nd, was the conference for deepening spiritual life and promoting an evangelistic spirit which began on the previous evening and was continued during the morning and afternoon following. The convener of the committee in charge, Rev. Anderson Rogers, presided throughout and did much, by his earnest words at fitting times, to maintain the fervent tone of the meeting. The large attendance of ministers and elders and the heartiness with which so many took part was evidence of the interest taken in this, for us, new departure. The first address was delivered by Rev. Jas. Falconer of Halifax, on "God's Willingness to Bless." It was most eloquent and inspiring. He took as his theme the three Crosses as illustrating a pastor's dealing with the impenitent and the penitent and presenting Christ as the Saviour. A fine discussion followed interspersed with hymns and prayers. The emotional fervor would have convinced a Methodist that Presbyterians had been much maligned when termed cold or undemonstrative.

The conference was resumed on Tuesday morning, when addresses were delivered by Rev. Dr. Fotheringham, St. John, on "God's Compassion for Perishing Men," Rev. Dr. Tufts, Stellarton, on "The Power of Christ's Name," Rev. A. D. Sterling, Kensington, on "Recollections of how God Impressed Sinners," and Principal Falconer, Halifax, on "Bubble Study as a Source for a Revival of Religion." No time was allowed for discussion, which was felt to be a mistake, so the conference reassembled in the afternoon, an extra session not down on the programme. At this meeting the questions of revival services and gathering results of preaching were exploited and many hopeful, practical methods, illustrated by facts, were suggested. A similar conference is to be held next year at Halifax.

The sermon of the retiring moderator, Rev. Dr. Miller, Yarmouth, was intensely interesting. Although we confess a prejudice in favor of the old-fashioned "gospel sermon," yet such discourses as that of Dr. Miller, who, indeed, follows the example set by the late Dr. Warden in 1902, are very stimulating. Dr. Miller's text is doubtless forgotten, but not a few will paste his sermon in their scrapbooks. Presbyterianism in Nova Scotia received little nursing in its infancy from the mother church or from missionary enthusiasm. But it came of a sturdy stock and grew in organization and strength. Dr. Miller confined his review to the period since the union of 1875 and brought out the following encouraging facts. During the last thirty years the numerical strength of Presbyterianism in the Maritime Provinces has increased twelve per cent.; the number of congregations, over forty per cent. Home mission fields have increased from seventeen to forty-one, and the preaching stations from forty-seven to one hundred and ten. The ministers in active service have risen from a hundred and fifty-two to two hundred and thirty-two. Families have increased hundred and thirty-one per cent. and fifty-eight per cent; and communicants ninety-three per cent; Sabbath schools a scholars eighty-one per cent. In 1878 we had two foreign mission fields, New Hebrides and Trinidad, on which there was a total expenditure of \$12,000; today we have four fields, Demara and Corea being added, with sixteen ordained missionaries, seven lady missionaries, three ordained native pastors, besides native teachers and catechists. The total expenditure last year was about \$42,000, in addition to \$46,000 contributed in Trinidad by native Christians, proprietors of estates, and government grant. Twenty-three years ago,

when the augmentation scheme was launched, only one congregation out of three came up to the minimum standard of stipend, now the number of those which reach, or exceed, that standard, has increased two hundred and sixty per cent. There are also fifty-eight augmented congregations and twenty-seven mission charges whose ministers receive \$700. The total contributions towards pastors' salaries has almost exactly doubled in the thirty years. Contributions for congregational purposes have more than doubled, as have those for the schemes of the church.

The Rev. Joseph Annand, D.D., missionary in the island of Santo, New Hebrides, was unanimously and enthusiastically elected moderator. Dr. Annand was born at Gay's River, Halifax County, N. S. He graduated in 1872 and went immediately to his life's work in the New Hebrides. For two years he labored on Efate, when he removed to Aneitum, making a third removal later to Santo. One can hardly realize that in the gentle, diffident man, with the happy, smiling face, he is looking at a hero who has three times mastered a barbarous tongue that he might tell in it the message of salvation and has on countless occasions faced death in its most horrid forms, not for gain or glory, but in order to save a dying race from death eternal. He is now principal of the seminary at Tangona, near Santo, where native converts are trained for missionary work. The Synod is honored in having such a moderator. This is Dr. Annand's second furlough in thirty-four years. The last was twenty-one years ago. He is still in the maturity and strength of his powers, both of mind and body.

Last year the Halifax Presbyterian Ladies' College was subjected to severe criticism and a strong committee was appointed to enquire thoroughly into the matters complained of and the general character of the work done. The investigation was very thorough and the report gives the college a high commendation. The Board of Directors requested the continuance of the committee for the purpose of co-operating with them and bringing the college into close touch with the church. The attendance from nearly the beginning has averaged between four and five hundred. The value of the educational "plant" is set at \$102,531 with a mortgage of \$25,000.

Rev. Dr. Mowatt, chairman of the Board of French Evangelization, was present. His clear, vigorous and trenchant address was much enjoyed and the funds of the board should be benefited by his able advocacy. Dr. Mowatt's statement that Protestantism is dying out in Quebec has been contradicted by a Montreal gentleman. We would like to believe the latter, but we fear Dr. Mowatt is right, and if that be so, the only hope of liberty and truth for that province lies in the success of one board and similar Protestant agencies.

Dr. E. Smith, Musquodboit, presented the report on Augmentation. During the past year 59 congregations were assisted. The receipts for the year totalled \$10,297.06. The committee asked the church for \$11,000 for the current year. The proposal to increase the minimum stipend from \$750 to \$800 was heartily adopted. The cost of living has increased, during the past ten years, in some places from fifteen to twenty-five per cent.

The Synod availed itself of the power delegated to it by the Assembly and added a slight increase to the salaries of the professors in Pine Hill. Principal Falconer now will receive \$2,100 and Prof. Currie and Magill \$2,000, with free house in each case. A vigorous debate took place regarding the state of secular education. It was stated, amid applause, that if there was no public school and no one else can be procured, the minister

must teach the children to read and write. There are sections where schools are closed and the young are growing up in ignorance. Presbyteries were instructed to collect information regarding the condition of education within their bounds and forward the same to the convener of the committee on education.

## WE THANK THEE.

For flowers that bloom about our feet;  
For tender grass, so fresh and sweet,  
For song of bird and hum of bee;  
For all things fair we hear and see,  
Father in heaven, we thank Thee!  
For blue of stream and blue of sky;  
For pleasant shade of branches high;  
For fragrant air and cooling breeze,  
For beauty of the blooming trees,  
Father in heaven, we thank Thee!

—Ralph Waldo Emerson.

## CAUSES OF RITUALISM.

Dealing with the recent report of the commission on the Church of England, the Belfast Witness says:

The causes of Ritualism are deep-seated, and we do not expect that these causes are seriously dealt with by the Commissioners. At all times it has been the tendency of Churches to substitute external religious forms for internal spiritual life. In a materialistic and irreligious age this tendency becomes most marked. Just as in the autumn, when life is on the wane, the forest clothes itself in the golden tints and rich colors of decay, so it is with Churches when they are weary of the Gospel, and are poor in the power of the Spirit. They enter upon a period of religious ornamentation, and develop the pomp and ceremony of religious forms. Rich vestments, elaborate services, sensuous ritual take the place of the Word of God and of the Holy Spirit. Worshipers are taught to attach more importance to the rules of ecclesiastical life than to the weightier matters of the Gospel, faith in Christ, obedience to God, and a sanctified and humble character. All that a Commission can do is to inquire into excesses and irregularities, and pronounce upon them. The causes which produce these lie outside their purview, and can only be dealt with in another way. We fervently hope that the Ritualistic scandals will be removed. But we still more fervently hope that a revival of pure and undefiled religion will speedily supervene. All the Churches need a baptism of faith and spiritual power. Such a baptism will bring about a return to the simplicity that is in Christ. Then congregations will turn away from the pomp of religious art and hunger for the realities of the Christian life. "Sirs, we would see Jesus," will be the cry of congregations to their clergy, and Christ will cleanse the temple again of all the tricks and merchandise that have invaded and degraded the house of prayer. The English Church has had a great history, and in many a dark day has been one of the most powerful bulwarks of the Protestant Reformation. We are not disposed as yet to despair of it, although so much has happened to shake our confidence and chill our love. Perhaps the report of this Commission will mark the dawn of a better and brighter day, and if it do, none will rejoice more than ourselves.

An eminent scholar, and a popular teacher of the Bible, says the Herald and Presbyter, has written notes on the Sabbath school lessons for a weekly journal for sixteen years. He says he has never during that time received one letter expressing appreciation of his work or gratitude for any service he has rendered in that work. No doubt there are Sabbath school teachers who could match that statement, and yet who believe their work has not been in vain.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## THE PARABLE OF THE TALENTS\*

By Rev. Clarence McKinnon.

His goods, v. 14. We are not to think that money is the most useful talent. They are often the richest capitalists who possess least money. "Capital?" exclaims the young lad, "I wish I possessed some of it. But, alas, this pocket is emptier than the other, and the other has nothing in it." And yet that same young lad has the best of all capitals: he has time. While the multi-millionaire, overloaded with his gold, is tottering with one foot over the grave, this lad with the rich warm blood of youth coursing in his veins has before him thirty, forty, fifty years of opportunity and possibility. The boys and girls are the greatest capitalists in this respect; and theirs is the great responsibility of making the best investments.

To another one, v. 15. The man whoceived but one talent is neither to be despised nor commiserated. The great forces of nature are operated through apparently insignificant agents. Under the microscope the yeast plant reveals neither grandeur nor beauty. But it makes two products. One of these makes the dough rise, and renders bread light and digestible. It is an insignificant agent, but it can convert the flour of the Western prairies into wholesome food. Its other product is alcohol. The yeast germ is the original manufacturer of this. Without the yeast germ it would not exist. And when one recollects how many great men have been ruined, how many wise men have been made foolish, and how many happy homes have been blighted by drink, he cannot but shudder at the awful possibilities that reside in the microscopic, one-talented yeast plant. Infinitely greater for good or evil are the possibilities in every life. How much we need the grace freely offered, to turn our powers, however small they be, in the right direction and cause them to bring good to men and glory to God: for it is only the grace of God that can accomplish this.

His lord's money, v. 18. According to an Eastern allegory, a merchant on going abroad gave two friends two sacks of wheat each, to take care of until he came. When he came back, one took him into the storehouse and showed him the two identical sacks and the very same grains of wheat, but, as years had passed, the wheat had become mildewed and worthless. The other led him to the open country and pointed out field after field of waving grain which had grown from the two sacks of seed. The merchant said to him, "You have been a faithful friend to me. Give me two sacks of that wheat; the rest shall be yours." Some people think that, if they do not overt wrong in their lives, if they do not rob, or lie, or strike any one, they are keeping their talents all right; and that God must be pleased with them. But it is not possible to keep our talents without using them. Our hearts and minds will become all mildewed with selfishness and sin, if we do not employ them constantly in the Lord's service. Only the key that is used will remain bright.

Enter the joy of thy lord, v. 21. As

S.S. Lesson—October 21, 1906.—Matthew 25: 14-30. Commit to memory v. 21. Read Luke 19: 11-27. Golden Text—A faithful man shall abound with blessings.—Proverbs 28: 20.

the good Leighton beautifully says, "It is but little we can receive here, some drops of joy that enter into us; but there we shall enter into joy, as vessels into a sea of happiness; how glorious that entering, we know from the delights of the 'few drops' we receive now.

Well done, v. 23. This approbation was not given only to the one who had earned most. This would be manifestly unfair; for the man who had received five talents, had in that respect a great advantage over his less highly endowed fellow. But it was given to the man whatever his capacity was, who had done his best. The lake with its broad surface of water laughed at the narrow limits of the raindrop. But the raindrop replied, "I reflect in my bosom all of heaven that I can hold; and you with all your vastness can do no more." So the reward of the Lord's joy will not be estimated according to the recipient's greatness. It will be the same for all; for it will fill all to overflowing.

Put my money to the exchangers, v. 27. "What are these?" sternly demanded Oliver Cromwell, as he entered an English cathedral and noticed some silver images still lingering in its niches. "Please your Highness," replied the trembling dean, "they are the twelve apostles." "Well, take them away," ordered the grim dictator, "melt them down, and coin them into good money, that, like their Master, they may go about doing good." Let not our religious ideas be cherished for their mere sublimity, nor our worship for its outward grandeur, nor our theology because of a traditional loyalty. Let them not be idols in our souls, but let us put them out to use.

Unto every one that hath shall be given, v. 29. "I do not see the effects in nature which you depict upon the canvas," a critic once remarked to Turner. "Do you not wish you could?" was the sage reply. The great painter had spent years in the observation of these effects, and to him in reward was given the power to see. A similar criticism has been passed on the color of the sky in Holman Hunt's famous painting, "The Light of the World." But it is a color observed in the London air at a very early hour in the morning, and few have taken the trouble to rise and see it. To the artist has been given the eleventh talent, because he had the energy to convert his original five into ten.

## LIGHT FROM THE EAST.

By Rev. James Ross, D. D.

Exchangers. — The money-changers of the old world were also the bankers of that time. They received money on deposit and paid a fixed rate of interest on it. They also loaned it out at higher rates and negotiated drafts on their correspondents abroad. Interest was charged on loans in Babylonia as far back as the twenty-third century B. C., and was then as high as twenty per cent. per annum in some cases. In Rome the legal rate was 1 per cent. per month, that is, twelve per cent. per annum, but the rate on loans on special risks, as on ship's cargoes, rose with the advances of the season, until it might be thirty per cent. Justinian afterwards fixed the rate at six per cent. In the East, grain, roots, and seeds were loaned as well as money. A slave was sometimes given as security, and his services, during the period of the loan, took the place of interest.

## THANKSGIVING SENTIMENTS.

Has it never struck you as a remarkable thing that there should be such regular proportion between what is produced and what is needed for consumption in a given year? This might not excite our wonder if there were some world-wide regulation setting apart so many of the human family for directly productive labor. But when we think that the whole thing is left to individual choice, is it not evident that there must be some power at work to preserve the necessary equilibrium? There is, indeed, the law of demand and supply to regulate this. When the number of persons engaged in any particular business is too small, profits in that business rise, and thus others are attracted to it, until demand and supply are equalized, and profits reach the ordinary level. But, besides that this law is not sufficient of itself to keep the equilibrium as constant as it is, we must remember that this law is just like other laws. It implies a lawgiver. It implies a power above ourselves: The law of demand and supply is not found, any more than is the law of gravitation, in any earthly statute-book. It is a law of God. And we have him to thank that we do not find ourselves, some of these winters, in our fine houses, with our rich furniture about us, libraries well supplied with books, walls with pictures and mantle-pieces with ornaments, and nothing to eat. There is such a calamity as famine, and we have to thank God that it has not come to our doors. After all, however, any famine we ever read of or witness is only partial, and can be relieved by the transference of food from those places where it is in abundance. But what if there were a universal famine some year?—J. Munro Gibson, D.D.

## A THANKSGIVING.

I thank Thee, Lord, for cloudy weather,  
We soon would tire of blue;  
I thank Thee, Lord, for Pain, our brother,  
Whose rude care holds us true.

I thank Thee for the weary morrow,  
That makes the past more sweet;  
I thank Thee for our sister, Sorrow,  
Who leads us to Thy feet.

## WHAT WE HAVE TO BE THANKFUL FOR.

For life that has been spared unto this day of praise; for health that courses through our veins; even for the sickness and the pain that taught us patience; for food and covering; for shelter from the cold and from the heat and from the storm; for simple comforts of this earthly life.

For love that is the joy and crown of life; for homes of purity and happiness and peace; for loved ones spared yet to our love and care; for loved ones gone away and waiting us.

For work that can be done with joy and service that is helpful to the world; for rest restoring tired limbs and brain and changing weariness to energy; for hope of higher service and of rest that evermore remaineth.

For His loving favor; for His guarding care; for shielding us and giving us the victory; for patience and forgiveness when we fell; for sorrows that were fewer than our sins; for chastening that was lighter than our fault.

For hope of life eternal.—Presbyterian Standard.

**THE INVALID'S THANKSGIVING.**

For the sweet peace Thou givest day by day,  
 For the calm faith with which I kneel and pray,  
 For Thy blest presence leading me along,  
 I thank Thee, Lord!  
 For the void filled by Thee within my heart,  
 For the sweet peace Thy promises impart,  
 For the strong will to follow where Thou art,  
 I thank Thee, Lord!  
 Up the steep hill I climb at Thy command,  
 Through the lone vale I feel Thy guiding hand,  
 In the hot desert 'neath Thy shade I stand,  
 I thank Thee, Lord!  
 Soon the deep water I shall cross to Thee;  
 Then, the long journey o'er, Thy face I'll see,  
 And the sweet voices join eternally  
 To thank Thee, Lord!  
 —New York Sun.

**CAUSE FOR THANKFULNESS.**

Look at the different homes with which we are surrounded on Thanksgiving Day. Into many of these family circles the grim monster death has made his entrance. There was one child which gave promise of future brilliancy, and the time was looked forward to with great delight, but in one sad moment this promise was blasted. But it is yours, my brother, to rejoice today that your little circle is unbroken. Your sons and daughters are still with you, your little treasures are untouched, and for these there is cause for gratitude. But notice again. Into many of these homes pinching poverty has come, and with some come to stay. The daily toil has not been sufficient to earn a competency for the daily wants, and as a result the coarsest fare and the humblest articles can be seen. How many go by us on the streets thinly clad, shivering with the winter's blast wishing for the crumbs from our bountiful tables. Have you clothing for your children and a sufficient supply of food in the cellar? Then thank Him for the temporal blessings of life.

But notice once more. In many of these homes children are growing up untaught, wayward and wicked. Over many of these baby faces hot tears have fallen, and these children have been the fond hopes of praying parents. Through the over-indulgence of father or mother or wicked associations they have plunged into a whirlpool of iniquity. Some of them by their waywardness and wickedness have sent parents to untimely graves, while others have brought the most burning disgrace. Beloved, have you obedient children? Are they kind and affectionate? Do they love the home ties stronger than anything else? If such be the case, your home is a paradise today to that of many in our land.

One of the individual blessings for which the heart should be truly grateful is the blessing of life. We are still in existence. Many of our race have passed from the stage of activity to the great beyond, but we are still here. Sickness and death, pain and sorrow have been the common lot of many, but we have stood unharmed amidst them all. A thousand perils have fallen at our feet and many miraculous escapes are related, yet the Almighty placed His shield about us and His defense was sure. How ill-deserving, too, have we been of such fatherly care. Our motives have been selfish, our objects have been worldly, and yet, with the little we have done for Him, He spread His mantle of protection over us. Has your lot been a hard one? It might have been harder. We have excellent memories for all our trials; but, oh, how short when we begin to count the abundance of God's favors.

**RECRUITS FOR THE FIGHTING LINE.**

By Rev. A. E. Armstrong in East and West.

This month the largest party of new missionaries ever sent out by our church at one time sail for the foreign field. There are fifteen in all—ten for China, four for India, and one for Formosa. The China party will sail from Seattle, October 11th, and will be accompanied by Rev. John Griffith and family, who are returning from furlough. The India party will sail in November from Quebec, with the exception of Mr. K. G. MacKay, who has already sailed with Rev. Dr. R. P. Mackay.

To Honan go eight new missionaries:—Rev. Gillies Eadie, B.A., and Mrs. Eadie; Rev. Andrew Thomson, B.A.; Dr. Shirley, O. McMurtry, B.A.; Miss Edith McGill and Miss Mary Thompson.

Mr. Eadie is a son of the manse, his father being the Rev. John Eadie, minister of our church at Point Edward, Ont. After graduating with first class honors in the Oriental Department of Toronto University, Mr. Eadie distinguished himself by winning a number of scholarships in Knox College, completing his course there in 1904. Spending the following winter in post-graduate study in Glasgow, he returned to enter upon Home Mission work at Elkhorn, Man. During his ten months in this field he did splendid work, and the people were very loath to part with him. Throughout his college course, Mr. Eadie took a prominent place in college activities, being captain of the Knox Senior Football Team, and serving in various offices in the different college societies. His genial nature made him very popular among the students, as also among the people of the Elkhorn field, evidence of which was shown in their presenting him with a handsome gold watch and chain on the occasion of his departure. Mrs. Eadie, nee Miss Jean McIntyre, of Point Edward, is a graduate of the Ewart Training Home, Toronto.

Mr. Thomson is a native of Owen Sound. He is a first-class honor graduate in the Oriental Department of Toronto University. His course at Knox College was marked with great distinction. He carried off many scholarships, and won first place in the graduating class of 1906. Mr. Thomson took a leading part in college life, and like his fellow student, Mr. Eadie, was captain of the football team, and active as an officer in the Students' Missionary Society and other organizations. Both Mr. Eadie and Mr. Thomson traveled for a summer under the Presbyterian Volunteer Union for Foreign Missions, and served the Home Mission work on student fields. Mrs. Thomson is the only daughter of the Rev. R. P. Mackay, D.D., and has therefore, the missionary spirit in an unusual degree.

Dr. Scott is another minister's son, his father being the Rev. Dr. Scott, editor of the Presbyterian Record. His equipment for foreign medical mission work is very thorough, consisting of an honor course in arts, followed by the same in medicine, both taken in McGill University. The Athletic Association of McGill conferred a signal honor upon him in electing him a life-member; a distinction that has been accorded to only five students in the association's history. Dr. Scott was an active promoter of the interests of the McGill Y.M.C.A.

Dr. McMurtry comes from Montreal, and is an honor graduate both in arts and medicine of McGill University. He is endowed with those personal qualities which have won for him the warm friendship of his fellow students. It is an interesting fact that Drs. McMurtry and Scott were companions throughout the whole of their college course, and are to continue their friendship in the same section of the foreign field.

Miss Edith McGill's connection with the Honan party is substantial evidence of Manitoba's interest in our foreign mission work, as her home is in Neepawa.

She acquired excellent training for her life work as a teacher in the public schools of the West, supplemented by a course in the Ewart Training Home.

Miss Mary Thompson's home is in Lanark, Ontario. She, too, is a graduate of the Ewart Training Home, a public school teacher, and a faithful worker in the Sabbath School and Mission Band.

The Chinese in Canada are now contributing about \$3,000 yearly to the support of our mission in Macao. To this, the youngest of our fields, goes Dr. John Alexander McDonald, B.A., of Valleyfield, Que., as a medical missionary. Dr. McDonald is a graduate in arts and medicine of McGill University, and gives promise of great usefulness.

Four new missionaries sail for India this fall: Rev. David F. Smith, B.A., and Mrs. Smith; Mr. K. G. MacKay, B.S.A., and Miss Florence E. Clearihue.

Mr. Smith is a graduate in Arts and Theology of Manitoba College. He has served efficiently on several student mission fields, and has a splendid athletic physique. Of cheerful disposition and sociable temperament, he will make a strong addition to our workers in India. Mrs. Smith comes from the far West, her home being in Crowsfoot, B.C.

Mr. MacKay goes out as the first "farmer missionary," being neither medical nor theological, but agricultural, for he is a graduate of the Ontario Agricultural College at Guelph. Before taking the four years' course in the O.A.C., Mr. MacKay took a partial University course in Halifax. He is a Nova Scotian from Heath Bell, Pietou County.

Miss Clearihue is a member of St. John's Church, Toronto, a congregation that stands in the front rank for missionary zeal, and has therefore lived in a missionary atmosphere, and entered the foreign field, with preparation secured from years of practical Christian work, rounded off by a course in the Ewart Training Home.

In addition to those above named, two other young ladies of talent, Miss C. Winnifred Bennet, B.A., of Montreal, and Miss Lilian O'Donnell, of Doaktown, N.B., are sailing this fall to become the wives of two of our missionaries.

It is a cause of deep gratitude to God that the support of all these new men is undertaken willingly by congregations and individuals in the Home Church. Mr. and Mrs. Eadie will be supported in part by Mr. Thomas Ryans of Westminster Church, Winnipeg; Mr. and Mrs. Thomson by the American Presbyterian Church, Montreal; Dr. McDonald, by the young people of the same congregation; Dr. McMurtry, by Crescent St. Church, Montreal; Mr. and Mrs. Smith, by St. Andrew's, Winnipeg, and Mr. MacKay, by Mr. and Mrs. W. L. Hamilton, of Taber, Alberta.

Thus we see how the Foreign Mission work of our church claims workers and support from all parts of the great Dominion. Some of this outgoing group of missionaries come from the extreme West of our country to cross the Atlantic on their way to India; others come from the extreme East to cross the Pacific on their way to China and Formosa. Both East and West in the Occident must bear the responsibility of telling the glad tidings to both West and East in the Orient.

—"Perhaps we all think too little of the joy of gratitude and the chill and starvation of heart that comes from a spirit of ingratitude. Thanksgiving Day is the home day, and the dearest things this world gives us are the home love, the home ties, the home fireside."

"I have told you," said Southey, in one of his letters, "of the Spaniard who always put on his spectacles when about to eat cherries, that they might look bigger and more tempting. In like manner, I make the most of my enjoyments, and pack away my troubles in as small a compass as I can." Not a bad thought for Thanksgiving.

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A Thanksgiving Day with God left out is like an unlighted candle—an opportunity without a blessing.

Thanksgiving has missed its place in our lives if we have not made another more cheerful to-day than he was yesterday.

Rev. J. G. Shearer, the General Secretary of the Lord's Day Alliance, has just returned to Toronto from a two-months' trip through the West. He says the new Lord's Day Act is popular out there, that the United States settlers appreciate the quiet Canadian Sabbath, and the way in which Canadian law is enforced. They are especially pleased with the Northwest Mounted Police. Mr. Shearer thinks so much of them himself that he would like to see them introduced into all the rural districts of Canada. Apparently Mr. Shearer sees no symptoms of the Americanizing of the Northwest.

A few weeks ago we noted the closing of the Opera house in Malta, in which Rev. John McNeil, was holding evangelistic services, at the instance of the Roman Catholic bishop, who, in his correspondence with the Governor on the subject, adopted a tone most offensively dictatorial. Lord Elgin, the Colonial Secretary, as a result of the recent discussion in Parliament of the Romish demands, has informed the governor of Malta that all religious denominations must be treated with perfect equality, and that no objection must be taken to the holding in public of the religious ceremonies of any denomination, provided they are not demonstrations intended to give offence. While hoping that the people of Malta will recognize the principle of toleration, he adds: If, however, disturbances should be caused by evil-disposed persons, they must, of course, be repressed, if necessary, by the whole power of the government, and the persons causing them dealt with in accordance with law.

## THE DOMINION PRESBYTERIAN.

### THANKSGIVING: THEN AND NOW.

The story of the shepherd sheiks, the patriarchs, has unfailing charm. All have felt the fascination of the Scripture narrative. One characteristic of that truly simple life was the habit of considering God as the immediate author of prosperity. If their flocks multiplied, it was God who had given increase. If there was pasture, it was God who had caused the grass to grow. If rain filled the pits, it was God who had given water. Each good was ascribed to God. They were correspondingly thankful and dependent.

Certain circumstances of patriarchal life were favorable to this habit. For example, in those early days and in localities where the necessities of their herds led them, they were brought into contact with nature in its primeval form. Such contact is favorable to devotion. The American Indian, in solitude of forest, in shadow of canyon or spray of cataract, was sensitive to the immanence of the Great Spirit. So the patriarch, as he pitched his tent on primeval plain, under starry canopy, was filled with thoughts of God different only in that they were more distinct. He had no ghostly concept. His idea of Deity was that of Father and Friend.

The migratory life also contributed to the spirit of dependence. These shepherds relied upon the spontaneous production of the earth. God must guide to pasture and water. So immanent was God to the patriarchal mind that it was as if God spoke in very articulate words, and his communications were transmitted orally from generation to generation.

These were the conditions which contributed to the grateful and trustful spirit of the patriarch. He considered God as the direct Author of his good. He was happily ignorant of second causes. "It is God who hath done it. Praise his name!" was his devout exclamation. In sacrifice and oblation he further showed his thankfulness.

Current life is in violent contrast to patriarchal life. This is not an age of sparse population, leaving vast areas of solitude. The shepherd's tent has given place to the permanent dwelling, the roving tribe to the settled community. Contact with primeval nature is rare. Again, in the settled life the equal and universal application of law is more apparent. Success seems resultant upon obedience to law. Under these changed conditions the age is of realistic and self-reliant. The patriarchal spirit of dependence upon God, the habit of tracing prosperity to him as the Source, is in danger of being obliterated.

One of the surprises of the Bible is the deliberation with which it ignores second causes. It uniformly ascribes things to God as their immediate Author. "God created" is the initial declaration. No allusion is made to the primordial forces which co-operated in the building of the world. God causes the familiar phenomena of nature. He makes rain, gives dew, sends frost, hail and snow. He sets his bow in the cloud. He causes change of season. In the sphere of human affairs also the Bible represents God's influence as direct. He exalts one, abases another, overrules human designs, re-

strains wrath, delivers from affliction, sends changes of fortune.

Though the Bible thus ignores second causes, it does not deny them. Many of them are incidentally referred to and figuratively described. Yet as a rule it must be conceded that the Bible ignores second causes and ascribes things to God as Author and Source. And the Bible is right! For example, we have in common speech personified the human hand. You say a man is a "good hand" at such and such a thing. But the hand is nothing if there is not a will and a mind back of it to direct it. In the final analysis it is not the hand that does anything, but the living spirit back of and through the hand. Now, second causes and natural laws are God's hands. They would be nothing if His will and Spirit were not in them. Natural law is God's way of doing things. Is it universal? It should be, for he is everywhere. Is it unalterable? It must needs be, for he is without variability. To stop with law and attribute success to it is a species of refined idolatry. It is worship of a creature, not Creator.

Again, to change the figure. Second causes are God's paymasters. In a well-regulated establishment a date is designated as pay-day. Employee steps to cashier's desk and receives his envelope. Is there any confusion in his mind? Does he not know that the money comes from his employer—that the cashier is only an intermediary? So the farmer sows his seed. Through second power causes, viz., germinating power of the grain, fructifying power of soil and sun, he gets his increase. He ought to know that it is not by natural laws, but God through them, that he gets his harvest. The same is true in every line of business and every human pursuit. Success comes in our obedience to law, but God is none the less the author of it. The patriarchs were right therefore when they traced temporal prosperity directly to God, thanked him as the author of their good, and expressed their dependence upon him. What this age needs is a revival of the spirit of the patriarchs. The current materialistic spirit needs to feel that God is near and is a rewarder. With this sense of the immanence of God a national Thanksgiving Day has use and advantage.

A Buddhist writer in Peking publishes a remarkable letter in a Peking paper advocating the establishing of the "Jesus Religion" in China, so as to secure to that great Empire all the good there is in that religion. A Chinese Christian minister in San Francisco publishes a letter in Shanghai advocating that a Church of Christ be established in China in which the Chinese Christians would have full control. It is a circumstance that indicates progress in China that a Buddhist, and a converted Chinese should advocate so great a change.

Mr. Thomas McJanet is the unanimous choice of the Ottawa teaching staff as a candidate for the Advisory Council of Education. It is to be hoped that he may be elected. His ability, excellent judgment and long experience well fit Mr. McJanet for the position.



## WANTED—A ROYAL COMMISSION

By Knoxonian.

Two members of the Royal Commission at present probing Life Insurance and other companies are stalwart shorter catechism men. For anything we know to the contrary the third member may have learned the catechism, too, but his name does not suggest attainments in that direction. How would it do to appoint Judge MacTavish, Mr. Langmuir and Mr. John Charlton a royal commission to enquire into and if possible solve some Presbyterian questions. The judge and Mr. Langmuir are getting a good deal of experience in their present enquiry, and John Charlton has enough of experience already to fit him for any kind of investigation.

Our commissioners might usefully enquire about the genesis of the Union Question. Some people say it originated solely with the Higher Powers, who moved certain men to give the question a start. Others hold that it is of earthly origin and is part of the modern universal trend in favor of uniting almost everything. Consolidation into huge trusts, combines and monopolies of one kind and another is the order of the day and the churches have fallen in with public opinion.

We know a few people who say the movement is part of the worship of the Big, which prevails everywhere on this continent. Bigness being the main thing, why not have the Biggest Church we can get. The commission might do some useful work on this question.

There is room also for enquiry as to whether the General Assembly is a deliberative body or a public meeting held annually to listen to speeches from ten or a dozen men who speak most of the time.

Enquiry might be made as to whether "this great church" is growing in the grace of liberality. The total amount given is larger than it ever was, but that proves nothing. The real test of liberality is the proportion the gift bears to the pile from which it is taken.

Our Royal Commission might also try and find out if there is any Presbyterianism in Canada east of Winnipeg. If they find any they might enquire whether a small eastern rural congregation, depleted by emigration to the Northwest, is not deserving of as much consideration as a growing western congregation. They might also enquire whether people who raise about one hundred million bushels of wheat annually, with other grains in proportion, can be truthfully described as "struggling pioneers," etc.

A wrestle with this question would not do the commissioners or the church any harm: Why is overlapping a sin in New Ontario and praiseworthy church extension in Toronto.

Concerning the clergy there are a few questions which the commissioners might very profitably investigate. "Does clerical puffing pay?" is a live practical question. That a considerable and ever increasing number of

ministers do habitually advertise and puff themselves directly or indirectly, is an undoubted fact. The only question is, does the puffing help the puffer. Perhaps the commissioners would find that in some communities puffing pays, and in others it does not.

The commissioners might very rigidly enquire why it is that the standard of professional honor is lower in the ministerial profession than in any other.

Here is an interesting problem that loomed up at the last meeting of the General Assembly. Why do some of the principals and professors of our colleges, sitting up stairs in the committee on students, insist on successful examinations in every subject of the theological course and then go down stairs and advocate a union that would bring in perhaps two or three hundred ministers who have received no academic training at all?

O, yes, we need a commission badly enough to probe a lot of questions, but we doubt very much if one can be had. Church courts do no probing on difficult questions. They have not the right kind of machinery to probe with and they do not like the probing business.

The Presbytery of Guelph has arranged for a useful course of lectures on Presbyterianism, to be given at various places throughout the bounds of the Presbytery, during the coming winter. The subjects to be dealt with are as follows: The Presbyterian church in Ireland, by Rev. R. E. Knowles; the Presbyterian church in the U. S. A., by Rev. J. C. Wilson; the Presbyterian church in Canada, by Rev. R. J. M. Glassford; Revivals in the Presbyterian church, by Rev. J. M. Mullan; Great Missionaries of the Presbyterian Church, by Rev. A. M. Hamilton; What is Presbyterianism? by Rev. J. R. Johnston. We miss from the list Presbyterianism in Scotland, a theme that Rev. Dr. Dickson could have handled in a masterly manner. And, then, the Music of the Presbyterian Church might have been entrusted to Rev. John Thomson, of Ayr, who could have said something worth listening to on this important subject. Perhaps it is not too late for the Presbytery to add to the published list the topics and lecturers suggested above.

The Central Presbyterian, published in Richmond, Va., reaches us greatly enlarged and improved in appearance. Although in its forty-first year our contemporary displays all the enterprise and vigor we usually associate with early manhood. The Central Presbyterian is ably conducted, and is always welcome to our table.

Dr. E. F. Torrance, pastor of St. Paul's Church, Peterboro, says: "There is in my opinion, no class more severely criticized than the ministers. Some of us would be delighted if those laymen who have been telling us how to preach would take the pulpit."

## TORONTO.

The "thirtieth anniversary" of the pastorate of the Rev. G. M. Milligan, D.D., LL.D., will be held in Old St. Andrew's church on Monday, October 19, at 6.30 p.m.

In his sermon last Sunday morning, Rev. W. G. Wallace, D.D., at Bloor street church, attributed much of the dishonesty in business and corruption in public affairs to a decadence in the sense of a personal God, who requires truth at all times from all men.

In a cold drizzling rain His Honor Lieut. Governor Clark, on the 6th inst., laid the corner stone of the Avenue road Presbyterian church, Rev. J. W. Steven pastor. The ceremonies were brief owing to the inclement weather. The new edifice will be of Gothic style in white stone, and will cost \$50,000.

Rev. Dr. James Carmichael, one of the grand old men of the Presbyterian church in Canada, celebrated the 46th anniversary of his induction as minister of St. Andrew's church, King, Ont., last Sunday. The services in that church were conducted morning and evening by Rev. Dr. Alex. Gilray, of this city, whose pulpit in College street church was supplied by Dr. Carmichael.

The young people of St. Paul's church are to have a literary feast the coming winter. Mr. Wm. Houston, M.A., has arranged an inviting programme. Twelve meetings are to be devoted to a systematic study of Tennyson's lyric poems, and a thirteenth to an evening of Tennysonian songs and readings. Six are to be given up to a series of discussions of the oral use of the English language, covering the whole ground from simple vocalization to the delivery of a prepared speech. Five are set apart for lectures by eminent speakers, and several for debates and symposiums in which the participants will be the members of the society.

## BOTH-GOOD.

By H. Isabel Graham.

Men talk of joy, appraise its worth,  
The gods best benison to earth,  
But those amid the furnace heat  
Who taste the bitter with the sweet  
And prove both good  
Have greatest cause for thanksgiving.

## HAMILTON.

Once again it is the season for communion services, and substantial increases are being reported.

Mr. J. W. Gordon, of Knox College, Toronto, preached in Knox church on Sabbath last, the 14th inst.

Rev. Dr. Milligan's lecture on "Sermons in Sunbeams," given in connection with the anniversary of Chalmers' church was much enjoyed.

Rev. J. E. Duclos, of Valleyfield, Que., is visiting this Presbytery in the interests of the French Evangelization Building Fund.

Arrangements have been made for the ordination and induction of Mr. S. H. Sarkissian into the pastoral charge of Binbrook and Saltfleet early in November. Mr. Sarkissian is at present assistant to Rev. Dr. Neil, of Westminster church, Toronto.

The chief events of last week were the induction of Rev. W. H. Sedgwick as colleague and successor to Rev. Dr. Lyle, of Central church, and the sustaining by Presbytery of the call from Knox church to Rev. Dr. Nelson, of St. Peter's church, Rochester, N.Y.

"Look not every man on his own things, but every man also on the things of others." That is why God has given man two eyes instead of one, a discerning mind, a sympathetic heart and a helping hand. That is why he made us men and women and not cuttlefish.

STORIES  
POETRY

# The Inglenook

SKETCHES  
TRAVEL

## THANKSGIVING SONG.

Summer is gone, autumn is here,  
This is the harvest for all the year.  
Corn in the crib, oats in the bin,  
The wheat is all threshed, barley drawn in.

Carrots in cellars, beets by their side,  
Full is the hayloft, what fun to get;  
Apples are barreled, nuts laid to dry,  
Frost on the garden, winter is nigh.

Father in heaven, thank thee for all,  
Winter and springtime, summer and fall.  
All thine own gifts to thee we bring,  
Help us to praise thee, our heavenly King.

## THE PREACHER'S THANKSGIVING TURKEY.

By Edith Clark.

There was a storm in the kitchen on Thanksgiving morning. When the little housekeeper came down to get breakfast she couldn't forbear taking just one peep at the precious turkey. The purchase of turkey had involved countless sacrifices. On the preacher's slender salary turkey could not be included in the bill of fare, but the little mistress of the manse had decided that there must be turkey for their first Thanksgiving Day in the new home, and she had proceeded to save for it out of her small housekeeping allowance.

The preacher had laughingly tried to dissuade her, when it came to going without desserts for a week, by reminding her that in former years turkeys had been given to him by the country parishioners, but this was risking too much to chance.

"You know if it didn't come, Jack, how bad we should feel, with father and mother and Eleanor coming to dinner; and besides," she added, "turkeys are so high and so scarce this year I don't know who could afford to give us one."

"I've heard that the Wineberry boys always gave Mr. John his turkey—a big one it must have been, too—for his family."

"Well, they won't give us one, anyway, for they never speak to me unless you're 'round."

"'Fraid of you, Madame Preacher," he retorted, whereat she closed the study door and walked away to count her little hoard.

In due time the turkey had been purchased, and Thanksgiving Eve it had come home, plump and good to look upon, and all ready for the oven, thanks to the kindness of the country storekeeper's wife. For a perplexity had confronted Mrs. Jack after the turkey had been selected.

"I never dressed a chicken or a turkey in my life, and I simply couldn't do it if we never had turkey in this world."

So the kind-hearted woman had contributed her share towards the preacher's Thanksgiving dinner by dressing the turkey.

The preacher had driven to the station for his guests when the turkey arrived, and madame was at a loss where to put it. She tried various places, and had just disposed of it in safety when the sound of gay voices called her to greet her arriving family.

She had slipped into bed that night before she thought of the turkey again.

"Do you suppose the turkey is all right, Jack? I put it—" but the sleepy minister was not to be roused, and so the household slept. Meanwhile, on the

back porch the turkey, with legs neatly tied, reposed on his back in the security of the washtub, with another tub above him as a cover.

Since the turkey meant so much to the young housekeeper it was no wonder she hurried to look at it as soon as she was down stairs on Thanksgiving morning. At the sound of the opening door a small white cat jumped from between those two tubs—such a small space it was for a cat to crawl through, but large enough to admit so much mischief.

Then the storm broke. All in a minute a kick sent the cat flying across the yard, a hand lifted the tub, and as the scene of desolation lay revealed, a turkey minus a breast, a wail of despair arose, and the unhappy housekeeper dropped into a chair and bowed her head on the kitchen table.

There the preacher found her a few minutes later, crying as if her heart would break.

"Why, Betty, what in the world—!"  
"That wretched cat has eaten up our turkey."

Sobs punctuated the sentence.  
"The cat—how? Where was it? The turkey, I mean?"

He stepped out on the porch, and, taking in the situation at a glance, had much ado to keep from laughing, and hopelessly wounding his wife's feelings.

"Come, cheer up, little girl; the turkey isn't worth all those tears," he said, gently stroking the bowed head.

"But I worked so hard to get it, and I didn't eat a bit of butter all last week trying to save money, and now it's all gone, and what will mother think? Oh, but I hate the cat!"

At that she roused up.

"I never wanted it, anyway."  
"But tell me, dear," Jack asked, "why did you put it in the washtub?"

"I didn't know where else. The cellar is too warm, and I tried to hang it from the porch roof, and it fell down. If we only had an icebox! You see, I was only thinking of dogs and I knew they couldn't get it, even if the tubs aren't fit tight."

Renewed sobs followed this admission of possible carelessness.

"Come, Betty, brace up. The folks will be down to breakfast soon, and nothing is ready. We'll get another turkey, if I have to pawn my watch to do it," and Jack poked the fire vigorously.

Pride came to the rescue—the cook braced up—and when the family came down to breakfast a little later she was apparently serene and cheerful.

They were still lingering over their breakfast when the door-bell rang. The minister responded to its summons and returned a moment later to say:

"Betty, it's up to you to come and thank some friends of ours for a splendid turkey they've brought us."

Betty gasped as she followed her husband to the front door. A huge basket had been set down in the doorway, and back of it stood the shy, deprecating figures of the two Wineberry boys. The boys, they were always called, though they were well up in the fifties. They spoke in mild, apologetic voice, repeating to her the message they had already given the preacher.

"We didn't know as you'd care for us to give you a turkey. You seem to have everything fixed up so nice yourselves, and sometimes city folks don't care much for having things given them. But last night maw says, 'It'll be the first time in thirty years that we have not give the preacher's folks a turkey, and it don't seem right.' So

this morning Henry and I killed the finest turkey we had, and Anna and Eliza got it ready for you, and here it is, wishing you may eat it and enjoy it, with maw's compliments. Good day, ma'am."

Quite overcome after the delivery of this little speech, they hurried away, leaving the two young people staring speechless at the turkey in the basket at their feet.

"Providential, wasn't it?" whispered Betty.

"Which, the arrival of this one, or the destruction of the other?" Jack whispered back, as he lifted the basket weighing it in his hands. "Twelve pounds, sure!"

"Well, you know we couldn't have managed two," Betty rejoined, as they triumphantly displayed to their waiting guests the Thanksgiving turkey.—Selected.

## THANKSGIVING OF LOVE.

While Elizabeth was very ill she was so patient that Norah, the cook, wiped her eyes more than once and said: "Dade, ma'am, it breaks th' heart av me to till ye, ma'am; but ye'll never be after raisin' th' choild, ma'am. She be a saint already, shure; an' th' angels is jest outside th' door, awaitin' wid her wings!"

The trouble came after the doctors said that the little girl was quite well; after the nurse had gone and matters had settled back into the old way of living. Then it was that Elizabeth grew to be quite another child than the one they had all loved to do things for. There was a whine in the voice of this new Elizabeth; she made everyone in the house pay attention to her small self; she talked while others were speaking, and took the best chair in the room, quite as a matter of course.

Mr. and Mrs. Payne were so glad to have her running about again that they did not notice all this at first. And there was nothing that brother Wilbur would not gladly give up to "little sister."

But after a time those who loved her so could not help noticing that she fretted at everything, that nothing was fitted and that nobody could please her. Mr. Payne feared that his little girl was not really well; the doctors assured him that she was; yet matters grew worse every day.

Mrs. Payne took her away for a week's visit with Aunt Elizabeth, who dearly loved the child, but brought her back at the end of the second day. Everyone was most unhappy.

"I declare, sis!" said Wilbur, one morning after the breakfast hour had been made unpleasant by the complaints of the child, "you make me think of the Golden Text: 'Behold how great a matter a little fire kindleth.' Maybe I haven't got that right, but you are making an awful blaze of—of uncomfort. It's going to freeze today. You'd better pick that snarl out of your face. And do stop talking in that sick voice!"

At this Elizabeth began to cry aloud. "I wish I could go somewhere else to live," she said. "Nobody cares for me, I'd like to be some other bodies' little girl—so I would!"

"Well, you're worrying pop and you're makin' mama ill. And I don't like to come home after school, as I used to—so there!"

When Mr. Payne came home at night he found things the same. Elizabeth had taken her prettiest dollie to call

upon a little friend, had quarreled during the first ten minutes, and made everyone in the house so uncomfortable that they were glad when she went away.

"Shure, an' th' choild's timper has got turned over," said Norah the cook. "She went to bed wid it roight side up; an' she gits out av th' bed wid her timper wrong side up. Timpers is loike fried eggs. They musn't be turned as if they wuz flapjacks, shure!"

"Does my little girl still want to be some other bodies' child?" Mr. Payne asked, when he heard the whining voice. "She wants to be nobody's little girl," said Elizabeth.

"Well, you may go away in half an hour. Ask mama to pack your trunk, for a carriage is coming. I am going to take you to Mrs. Ingram's, where you will be nobody's little girl. You must obey Mrs. Ingram or she will not let you stay, and you cannot come back here. You will have a sunshiny room and the maid will do what you need. You must eat at the table with the children of the people who board there.

Mama and Wilbur will come to call upon you after a few days, and you may come here to dinner once a week—just as long as you want to do so and will behave properly. Let me see, one week from tomorrow is Thanksgiving. Shall we invite this nobody's little girl to our Thanksgiving dinner?"

Mrs. Payne's heart was aching, but she answered brightly: "I think so. You know that we always have somebody with us then who has no home to go to."

Elizabeth tried to be pleased at all this, but she had got out of the habit of being pleased with things. Still, it was better than staying where she was. Her trunk was packed with clothes, books and toys; then the carriage came, and Mr. Payne took his little girl away.

Her mother went into her room, fell upon her knees, and sobbed, while Wilbur found that crowding his hands into his pockets did not take that miserable clogging feeling out of his throat.

Mr. Payne had only told Mrs. Ingram, of the boarding house, that his little girl had been very ill and needed a change; that they did not like to have her far away, and hoped that a few days in a strange place would be good for her; that she was to be her own mistress—as far as could be—and that he would pay for all the extra trouble. He slipped a bright half dollar into the maid's hands as he charged her to be very patient with the child.

Elizabeth got through with the first meal very well. Everything was new. When the other children went to bed she went to her room, but would not go to bed. She got out her books, sat down under the gas, and was going to be very grown up—was this nobody's little girl. By and by she dropped asleep. The maid came in, covered an Afghan over her, turned the light down, opened the door into Mrs. Ingram's room, and went out again.

By and by, when the house was very still, when the lights were out in the hall and a lonesome dog was howling in the street, Elizabeth awakened. Oh, how dreary it was! She began to sob, then remembered that sobs would not bring anyone to comfort a nobody's little girl, smothered them as well as she could, got out of her clothes into her night-dress, crept into bed, and wished she were home again. It was very lonesome being nobody's child.

The next day she had many trials. The grown people paid very little attention, and after two quarrels with the other children she was left to amuse herself alone. How long the day was!

When night came again Elizabeth was the first child in bed. As she crept under the covers she heard that lonesome dog again and shivered. Poor thing! he must be a nobody's dog.

The next day Elizabeth wanted to go home, but remembered that her papa had said that she could only go there once a week. Six whole days more! She began to wonder if she would live six more days, when—O joy!—her mama came to make a little call.

But mama did not stay long, and the place seemed to have lost its sunshine when she went away.

The next day nothing was good on the table. Elizabeth fretted about the food, fussed and cried all day, and went to bed at night more hungry than she thought it possible for anybody to be and live. After the lights were out that lonesome dog came and howled again. Probably he was hungry, too.

When morning came she was ready to eat such burned toast and underdone eggs as had never gone into her mouth before. She thought of the dainty breakfasts at home, while big tears rolled down and did their best to soften the burned toast.

Wilbur called that day. It was like seeing an angel. Elizabeth didn't know before that he brother was such a handsome boy.

"Say, Sis!" he said, "aren't you getting tired of this? It's mighty lonesome at home. Mama's crying herself ill, and papa has forgotten how to smile."

Then Elizabeth got closer to Wilbur and cried a little, very softly, and they talked it all over.

"You were so nice before; being sick spoiled you—can't you see it yourself?"

Elizabeth nodded. "Oh I want to go home! I want to go home with you!"

"If you do papa'll send you back. You must stick it out for a week. You were using us all up, Sis—even spoiling the temper of poor old Tabby. She humped up her back and spit every time any one went near her."

Wilbur's hour was up. He had to go.

It seemed as if the week would never pass, but it did at last. Mrs. Payne and Wilbur brought the little girl home; Mr. Payne met them at the door.

"O, papa! papa! I'm your own old little girl back again! And I love everybody so! I want a Thanksgiving cause I'm somebody's child again!"

And as papa took her in his arms he said, "We will have a Thanksgiving of Love!"—The Christian Advocate.

#### TOMMY'S THANKSGIVING.

I'm thankful for a lot of things:

I'm thankful I'm alive,  
I'm thankful that I'm six years old  
Instead of only five.

I'm thankful for my tops and toys

And for my Kitty Gray;

I'm thankful for the big outdoors,

Where I can run and play.

I'm thankful for the things that grow,

The apples, aren't they good?

The corn whgre we played hide and seek,

As in a little wood.

I'm thankful for the pumpkins round,

Just like a golden ball,

And jack-o'-lanterns, big and queer,

They don't scare me at all.

I'm thankful for Thanksgiving Day,

For pies all in a row;

I'm thankful grandma made them sweet,

She knows I like them so.

I'm thankful for the turkey, too,

How brown it is and nice!

And I'd be very thankful, please,

For only one more slice.

Four Alpine climbers returning from ascending the Aiguilles d'Arves, on Sunday, were suddenly overwhelmed by an avalanche. All but one were rendered helpless. Questo, a writer on Alpine subjects, was found, with arms and legs broken, dangling by the rope over a crevasse of unknown depth. He hung there for nine hours before help came, and died just as he was lifted up.

#### A THANKFUL MOTHER.

"I thank you with all my heart for what Baby's Own Tablets have done for my little girl," says Mrs. Antoine Charrette, Jr., of St. Boniface, Que. "When I began giving her the Tablets she seemed to be going away, but after using less than a box she was rapidly gaining and she is now a fine, fat, healthy little one, and I write you this as the acknowledgement of a mother who will never forget what Baby's Own Tablets have done for her child." Letters like this must bring hope and comfort to all mothers who have feeble or sickly children. Baby's Own Tablets will cure all the minor ailments and can be given just as safely to a new born baby as to a well grown child. If you cannot get these Tablets from your dealer write The Dr. Williams' Medicine Co., Brockville, Ont., and get them at 25c a box.

#### CHOOSING "IT" IN CHINA.

The Chinese have a funny way of choosing who shall be "it" in a game. One of them holds her hand out with the open palm downward, then all the others stand round with the tips of their first fingers touching her palm; then, after repeating a few words, she suddenly closes her fingers and tries to catch them. Sometimes she fails to catch one, and then it has to be done again; but it she does manage to imprison one finger, the owner of that finger has to be "it."

#### OUT OF THE WAY NOTES.

A penny is estimated to change hands about 125,000 times in the course of its life.

The sentries in the army of the Haytian Republic are provided with chairs when on duty.

Organ-grinders in Vienna may not play in the morning or evening—only between midday and sunset.

St. Paul's Cathedral, London, has a fine library of between ten and eleven thousand books.

It is not generally known that the sender of an unstamped letter can be proceeded against for the postage.

Many persons do not know that in South Carolina it needs neither a clergyman, a magistrate nor a license to marry; simply the agreement of the two parties. No divorce is permitted for any cause.

The famous vine at Hampton Court Palace, London, 138 years old, is now bearing upwards of 400 bunches of grapes. Some thousands of bunches were thinned out early in the year to keep the fruit of good quality.

A singular birth custom prevails in Yorkshire. In parts of the West Riding it is quite common for visitors to a house in which a new baby has appeared to carry with them as an offering to the infant a new-laid egg, some salt, a piece of bread, and, in some cases, a penny.

A blind man possessing a watch can, by a certain amount of calculation, always ascertain the time. For instance, he asks the time of someone who is not afflicted by the loss of eyesight, and finding that it is twenty minutes past three, he immediately winds his watch up as far as it will go. In the evening, wishing to know the time, he re-winds, counting the "clicks" as he turns the key. There are forty-five "clicks" for example. Calculating the nine "clicks" correspond to 100 minutes, he may easily reckon that 500 minutes, or eight hours twenty minutes, have elapsed since the time he asked, and that consequently it was 3.20 added to 8.20, or twenty minutes to twelve. In the morning, again, in counting the "clicks" when re-winding, he finds there are twenty-seven, or that 300 minutes have passed, which added to the time last ascertained, gives the hour as 4.40 a.m.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

The Sacrament of the Lord's supper was administered in Stewarton Presbyterian church on Sabbath, when twenty-four new members were received, four by profession of faith, and twenty by certificate from other churches. The attendance at the communion service was unusually large. In the evening the service was conducted by Mr. Thomas Graham, catechist, who preached an admirable sermon to a crowded and exceedingly attentive audience.

At the Thanksgiving service in Erskine church last week, the subject of the address, which was given by the pastor, Rev. Mr. Mitchell, was the message of the non-Christian world to the church of the 20th century. The first message was that we are accessible to the Gospel now; yesterday Africa was a continent of mystery and tragedy; today it is one of opportunity. This has been brought about first by the improved means of communication, and secondly by the sway of Christian nations. The forces against Christianity are weakening. The last census reveals that while Mohammedism during the last ten years has increased 8 per cent., Protestantism has increased 40 per cent. The weakening is brought about by the influence of Christianity, education and the study of religion.

## WINNIPEG AND WEST.

Rev. E. W. Panton, M.A., lately of St. Andrew's church, Stratford, has accepted the charge of Radison and Borden, on the line of the Canadian North ern, in Saskatchewan.

Rev. J. H. Wallis, on leaving Humes, the pastorate of which he has held for four years, was presented with a purse of \$142 and Mrs. Wallis was given an address along with a handsome silver tea service by the ladies of the congregation and the choir.

Alderman Armstrong of London, Ont., accompanied the Canadian Manufacturers' Association in their itinerary to the Pacific Coast. At the request of our missionary, Miss Carrie Gunn, he visited the Presbyterian Mission at Victoria, B.C., and delivered an address to the Chinese members of the mission (interpreted by Mr. Ma, the Chinese Missionary). The mission is certainly doing a useful work and laying the foundation for future advancement.

At the little church of St. John the second anniversary of the opening was celebrated Sunday by special services. The pulpit was nicely decorated with flowers, and the accommodation of the church was taxed to its utmost capacity. The morning sermon was preached by Rev. J. W. Macmillan, of St. Andrew's church. He chose for his text the parable of the Pharisee and the publican, St. Luke XVIII 9-14, from which he drew many practical lessons for everyday conduct. The evening service was taken by the Rev. Principal Patrick, who took his text from St. Mark 5, 34 "Daughter, thy faith hath made thee whole, go in peace and be whole of thy plague." Few miracles, said the preacher, had stirred mankind more strongly than had this one, for faith was the keynote, the touch stone, of the Christian life. In the last analysis our faith depended on the cross which was the core of the new testament. Faith was not to be measured by the compass of the intellect but by its incentive to the practise of the Christian virtues.

Rev. S. Banks Nelson, D.D., minister of Knox church, Hamilton, was the preacher in St. Andrew's church, Westmount, last Sunday.

## EASTERN ONTARIO.

The Springville congregation will call Rev. Dr. Marsh, of Hamilton.

Rev. John D. Boyd, B.A., pastor of Zion Church, Kingston, has resigned on account of ill-health.

The next meeting of Lanark and Renfrew Presbytery will be held at Carleton Place on 30th Nov. at 10.30 a.m.

The resignation of Beauburg and West Meath by Rev. A. D. Menzies, who is to become agent for the Pte Aux Trembles schosis, has been accepted.

Mr. A. E. Redsell, of Toronto, has been appointed organist and choir-master of St. Andrew's church, Cobourg.

Rev. J. B. MacLeod, M.A., late of Kingsbury, Que., has been inducted to the charge of St. Andrew's church, Martintown. A most enjoyable tea-meeting followed the induction services.

Rev. R. Young, B.A., of Pakenham, has returned home from his wedding trip and has resumed his pastoral duties. Both Mr. and Mrs. Young received a very hearty welcome from the congregation.

The tea meeting, following the anniversary services in the Balderson church, realized the sum of \$70.00. The programme of speech making and music was of a high order. The pastor, Rev. J. S. McIlraith, discharged the duties of the chair in his usual happy manner.

The induction of Rev. Mr. Pocock into the pastoral charge of Caintown, Mallorytown and Lyn, took place in St. Paul's church, Caintown, on Tuesday evening. Rev. Norman MacLeod, Moderator of Presbytery, presided. The preacher was Rev. D. O. McArthur, of Iroquois. Rev. Dr. Stuart, of Prescott, addressed the minister, and Rev. D. Strachan, of Brockville, the people. The social meeting, arranged for by the ladies, enabled Mr. Pocock to make the acquaintance of a large number of the people under pleasant circumstances.

The managers of St. Andrew's church, Peterboro, do a wise thing in taking the congregation into their confidence, by placing the requirements of the church before the membership in a clearly worded circular. It is stated that to accommodate the growing attendance a gallery is required at a cost of \$4,000, this with \$3,000 for rebuilding organ, and a floating indebtedness of \$1,500, renders necessary a sum of about \$8,500. The circular indicates how the money can be easily provided; and there is little doubt that the liberal and well-to-do people of St. Andrews will see that the money required is speedily forthcoming. Rev. J. G. Potter, the indefatigable pastor, is sustained by a board of faithful office-bearers, who are backed up by a loyal membership.

The Rev. James Fleck, D.D., minister of Knox church, Montreal, has been unanimously nominated by the Brockville Presbytery for the moderatorship of next General Assembly, which meets in Erskine Church, Montreal, in June.

Rev. John Cameron, of Bridgetown, N.S., celebrated his 89th birthday on the 21st ult. He has been in the ministry of the Presbyterian church 62 years. He was present at the union of the Presbyterian church of Nova Scotia with the Free church, Oct. 4, 1860. Of the sixty-five ministers present on that occasion only eleven now survive and Mr. Cameron is the oldest of the eleven.

## WESTERN ONTARIO.

The next meeting of Hamilton Presbytery will be held in Knox Church, Hamilton, on 6th Nov. at 10 a.m.

London Presbytery will meet in the First Presbyterian church, London, on 4th December, at 10.30 a.m.

Mr. L. H. Currie, of Toronto, is called to Forest, Ont., in succession to Rev. K. J. MacDonald, recently inducted to St. Matthew's church, Montreal.

Rev. Dr. Herridge, of St. Andrew's, Ottawa, is announced to preach the anniversary sermons in Knox church, Woodstock, on next Sunday, 21st inst.

At the last communion service in Erskine church, Hamilton, thirty new members were added to the roll—seven by certificate and twenty-three on profession of faith.

Mr. M. K. Richardson, ex-M.P., supplied Rev. L. W. Thom's pulpits at Flesherton and Engenia on the 7th instant, and his thoughtful addresses were much appreciated.

Rev. W. Robertson preached his farewell sermon in Duff's church, Morriston, and in Knox church, Crief, and has removed to Toronto. Before leaving he was made the recipient of purses from both congregations; and Mrs. Robertson was presented with a gold watch and chain.

The call from Knox church, Hamilton, to Rev. S. B. Nelson, of Rochester, N.Y., has been sustained by the Presbytery, and arrangements were made for his induction should he accept. The call was signed by 770 members, also by a large number of adherents. The salary is \$2,500, with six weeks holidays.

Rev. James Buchanan, of Dundalk, exchanged pulpits with Rev. L. W. Thom, on Sabbath week, and conducted successful anniversary services at Peaton station. The "social" on Monday evening was addressed by Revs. Buchanan, Ferguson and Thom. The assistance given by the Dundalk Methodist choir was greatly appreciated.

No man can fill another's place, or do another's work, in the plan of God. God wants no man to be just like another man. No one of the Bible heroes could do as well, in the sphere assigned to one of us, as the one who is now in that sphere. We are called to have the best traits, of those men, and to be ourselves in the exhibit of those traits.

Successful anniversary services were held in the Princeton church, conducted by Rev. H. Dickie, M.A., of Chalmers' church, Woodstock. The proceeds of the tea meetings on Monday evening, amounted to nearly one hundred dollars. This is the sixteenth year of Rev. Mr. Shearer's fruitful pastorate in Princeton and Drumbo, and it is the sincere wish of his own people and those of the other denominations that he may long continue to go in and out amongst them.

The services of St. Paul's church, Brookholm, was recently strengthened by the ordination and induction of four additional elders, viz., Thomas McClelland, John Brownlee, Robert Greig and Thomas Edmonston. Rev. Dr. Fraser, of Annapolis, conducted the services and administered the sacrament of the Lord's Supper. Eighteen new members were received on profession of faith, and six by certificate, making the total membership 108. Excellent work done during the summer by Mr. G. L. MacKay, the student in charge.

The young people of Knox church, Stratford, held a successful "At Home" a few evenings ago, with the laudable object of giving the pupils of the various educational institutions in the city an opportunity of becoming ac-

quainted with the members. Games were provided for this purpose, and the evening was thoroughly enjoyable. Rev. R. Martin performed the duties of chairman in his usual acceptable manner, and introduced a short musical programme. Dainty refreshments were served.

Mr. James Barr, who for sixty years has been a respected resident of Norwich, and an active member of the church there, along with his daughter, was entertained at tea by the congregation. The pastor of the church, Rev. J. A. McConnell, genially presided. Speeches were made very complementary to Mr. and Miss Barr, and both were made recipients of presentations from the congregation. Regrets were freely expressed at the loss sustained by the congregation and community by their removal from the town.

Anniversary services of a specially interesting nature were held in Knox church, Owen Sound, on the 7th inst., when large congregations were present to hear a former pastor, Rev. A. H. Scott, M.A., of Perth, who preached very edifying sermons morning and evening. On Monday evening a re-union was held when with suitable addresses, music, etc., a pleasant time was spent. A warm welcome was extended to Mr. Scott, who, after the lapse of several years, still retains to a marked degree the esteem and affection of his former charge.

Rev. W. H. Sedgewick, late of Charlotte-town, P.E.I., has been inducted as colleague and successor to Rev. Dr. Lyle, of Central church, Hamilton. The Central church people have evidently made a wise selection. The Patriot says:

As a preacher, Mr. Sedgewick, during his ministry in Zion church, displayed more than ordinary power, and during his two years' pastorate here he has shown a steady development. His discourses were not of the kind that appeal merely to the reason; they appeal also to the heart; they combined the intellectual power that appeals to the mind—the power that convinces, with the feeling that appeals to the emotions—the feeling that persuades. Always apparently prepared with great care, his sermons and addresses were phrased in the choicest diction—but at the same time diction which in its simplicity was suited to the understanding even of the child. He showed too that he possessed the rare faculty of happy and suitable illustration from every day life, a faculty which gave to his pulpit efforts a peculiar force. Throughout his ministry in this city, he displayed none of the tendencies towards sensational preaching—tendencies which too often find their way into pulpits of to-day. His theme was always the old but ever new theme—the gospel of Christ for an age of sin, and an age of doubt, and an age of conflict. The true presentation of the simple gospel to a world of suffering humanity—the gospel of Christ and Him crucified—the gospel of love—is after all the secret of a great preacher's power; this was the secret of Mr. Sedgewick's power during his stay in this province.

#### BRITISH AND FOREIGN.

Rev. J. MacLeod, Wardie U. F. church, has won the first prize for the Temperance League story.

Rev. George Wauchone Stewart, Rosemount, Aberdeen, has been elected minister of Fvvie Parish church.

At the Established Church, Tillicoultry, on the 16th ult., the Rev. Joseph Conn gave a very interesting resume of his 25 years' ministry there.

Mr. S. R. Crockett, the popular novelist, was entertained at a complimentary dinner by his fellow-Gallovidians at Dalbeattie on the 28th ult.

The Free Church having established their title to church buildings at Glen Lyon took possession on the 23d ult. The United Free congregation worshipped in the open air.

#### BROCKVILLE PRESBYTERY.

On Monday evening the presbytery convened and adjourned immediately to take part in a conference on Sabbath School work. Rev. John A. Macdonald, of Morton, Presbytery's indefatigable convener on Sabbath Schools, occupied the chair and directed the conference.

Mr. Robertson, of Toronto, General S. S. Secretary, was introduced to the audience, and a calm, clear and exceedingly able address carried his audience with him from first to last. He pled for trained men in Sabbath School work and argued that if our forefathers did so much untrained how much more might we hope to do with skilled laborers. And then this was a day when great responsibility rested upon the teachers. Many children had no other religious training except what they got from the Sabbath School teacher, and only thirty minutes in the week in which to do it. In order to do this surely there was need of training. As to the form the teaching should take the pastor was to be the judge of that. He knows the condition better than any other. At the same time there were certain principles which must be followed, as in the training of ministers or doctors. He illustrated this by a reference to the experimental farm at Indian Head where the superintendent told him they did three things: (1) They help the farmers to choose the best kind of seed; (2) To show the kind of soil for certain seeds; (3) The best way of applying the seed to the soil. That is what the teacher is doing. The seed is the word of God. We must know the seed, the soil and how to apply it. Then the teacher must know the faith or creed of his own church and be certain that it is founded upon the word of God. Thus only would he be able to refute error. Teaching was an art and it should be studied. The child's mind was daily developing and it was only by closely watching its growth that the seed could be properly applied. Mr. Robertson received the thanks of the Union for his able address. A very lively and truly interesting conference was then held on the recommendation of the general assembly on Sunday School work. The number of delegates present, besides ministers and elders, was forty-three. There were 38 schools reported besides 13 union schools.

The Presbytery convened on Tuesday morning. Messrs. McMullen, McDougall and MacLaren were appointed a committee to strike standing committees.

The Home Mission report was presented by Mr. MacLeod. It showed that we had only one mission field, that of North Augusta, Fairfield and Stoner's Corners; that it is in good condition under the care of Mr. Robertson; and that a grant of \$200 would be required for this year.

In the absence of Mr. Strachan, Mr. MacLeod reported on augmentation. The augmented charges are Athens and Toledo, Oxford and Bishop's Mills, Chesterville, Merrickville and Jasper Morton and Lyndhurst, Westport and Newboro. These will require grants of \$200, \$200, \$250, \$225, \$275, \$200 respectively. These fields are to be visited as follows: Morton, by Mr. Pocock; Athens, by Mr. Strachan; Bishop's Mills, by Mr. Yule; Merrickville, by Mr. Wilson; Chesterville, by Mr. D. O. MacArthur; Westport, by Messrs. MacLeod and Strachan.

Mr. John MacDonald presented a very able and encouraging report on Sabbath Schools, showing gains in every department. The report was adopted.

At the hour of 10 o'clock on Tuesday morning the Moderator of Presbytery

vacated the chair and Mr. James Lindsay, of Oxford Mills, was appointed to preside at a conference to be held on Young People Societies. The chairman called upon Mr. J. A. McDonald to conduct devotional exercises. This ended, Mr. Macdonald, the convener of committee for Young People's Societies called for reports from all the congregations within the bounds of the Presbytery, and it was ascertained that every congregation but three had a Young People's Society, and even these three are now under promise to organize. Some doubt was entertained as to the liability of the union for the support of four Galician boys at Manitoba College, and the secretary was instructed to write Dr. MacLaren with the understanding that if the Union were committed to it, it must be done. The following officers were elected for the ensuing year: President, Mr. E. C. Pelton; secretary, Mr. Donald Stewart; treasurer, Mr. Fred Gambol. Executive committee—Miss McDonald, of Brockville, and the delegate from St. Paul's, Winchester, and from Knox Church, Morrisburg.

The Presbytery resumed at two o'clock in the afternoon. The committees with the following conveners reported the several committees with the following conveners: Home Missions, N. A. MacLeod; Augmentation, D. Strachan; Church Life and Work, Yule; Sabbath Schools, C. A. Ferguson; Statistics, Donald Stewart; Examination of Students, Dr. Stuart; Y. P. Societies, W. A. Crawford; Foreign Missions, D. O. MacArthur; French Evangelization, N. MacLaren; Remits, I. N. Beckstedt.

A committee consisting of Mr. McDougall, George Yule, Chas. A. Ferguson and Andrew Rely was appointed to arrange for evangelistic work.

The clerk presented his report as treasurer for the Presbytery. Messrs. Alexander Ross and Andrew Rely were appointed to audit the treasurer's accounts and reported that they had found them correct, with a small balance on the right side. The clerk tendered his resignation of treasurer-ship, but the Presbytery refused to accept the same.

Rev. Dr. Fleck, of Montreal, was nominated moderator of the next general assembly.

Mr. Wilson gave notice that at the next regular meeting he would move that we go back to our former method of holding four regular meetings in the year.

The matter of the union of Pleasant Valley in the Presbytery of Glengarry with Dunbar and Colquhoun in this Presbytery was taken up, and after reasoning, it was agreed to sist proceedings.

Mr. C. A. Ferguson reported a system of visiting all Sabbath Schools within the bounds during this year by means of an exchange of pulpits. The report was adopted, but afterwards the question of appointing one of the members of Presbytery for three months in the summer time to do this work was taken up, it being understood that his pulpit should be supplied during that time. A committee consisting of the Sabbath School committee with the clerk of Presbytery, and Messrs. Macdougall, Wilson and MacLeod to consider the feasibility of this scheme.

Dr. MacTavish, of Kingston, the General Assembly Convener on Y. P. S., addressed the Presbytery in a very able and convincing manner on missions, pointing out how it pays to support missions even from a commercial standpoint; and how it broadens the out-look of the church to be engaged in uplifting the fallen.

Dr. MacTavish in the evening addressed a large audience on Y. P. S.

## HEALTH AND HOME HINTS.

Never fail to keep the back covered, especially between the shoulder-blades; also the chest protected.

Never breathe with the mouth open in sleeping in a cold room, but establish a habit of breathing through the nose.

Milk put into a stone jar, tied down and put into an oven and baked for several hours is very nourishing for invalids and delicate children, and tastes almost equal to cream.

Hard water is softened by having a little powder lime put in, which at once throws down the chalk in it. The clear fluid can then be boiled without risk of furring pot or kettle.

Life of today is easier, safer, and smoother than life 100 years ago, says an eminent physician; and people are much healthier, as well as stronger and better grown, than their ancestors.

Bags to protect clothes hanging in the wardrobe or closet are made by a few artistic souls of flowered stuffs instead of the usual white muslin which produces such a white-washed effect when the closet door is opened. Some of these covers are in the form of sheets to be folded around the hanging dress.

In one modern kitchen a number of shelves on the order of these of an old fashioned table, hang flat against the wall when not in use. They are covered with white oilcloth, tacked on by brass headed tacks, and when needed are held up by a swinging bracket. They come in exceptionally handy when extra cooking and serving have to be done.

Creamy scrambled eggs.—One egg, salt and pepper, one-quarter cup milk (cold), one teaspoon butter, slice of toast. Beat the whole egg together. Add salt, pepper, cold milk, and butter. Place in a double boiler, and cook slowly, lifting the mixture from the bottom of the boiler as it cooks, to allow the liquid to run through and cook. When all is firm, pour over the toast and serve.

Lemon Pie—Beat three eggs slightly, add two-thirds cup sugar, one-fourth cup lemon juice, grated rind, one-half lemon, and two tablespoons cold water. Line a pie plate with paste as for custard pie. Pour in mixture and bake in a moderate oven until set. Remove from oven, cool slightly, cover with meringue, and bake meringue about eight minutes. If taken from oven before thoroughly cooked, the eggs will liquefy and meringue settle; if cooked too long, meringue will be tough.

Chicken Pie—Select a good-sized fowl, joint it, cover well with boiling water, so as to have plenty of liquor for the gravy; season with salt and pepper; cook until tender; lift out of the liquor into a good-sized dripping pan; sprinkle a little more salt and pepper and a few bits of butter over it. Put enough flour to thicken the liquor—about two tablespoonsful—into a bowl; add a cup of rich milk, the beaten yolk of an egg, a lump of butter; stir into the boiling liquor, pour over the chicken enough liquor to cover it. Reserve enough gravy for the pie absorbs some. To make the dumplings, sift one pint of flour, with a teaspoonful of baking powder; add a pinch of salt, a piece of lard size of a walnut, rub together, mix with butter-milk, to which has been added a pinch of soda. Knead lightly, roll to one-half inch thickness, cut into small diamond shapes, lay over the chicken. Bake in a hot oven until nicely brown. Then serve.

"Fool's gold" is so-called because of its likeness to the precious metal, but it is of little or no commercial value. When the true gold and false are placed side by side not even a fool would mistake the genuine from the spurious. Nine-tenths of the political reform of our day is only "fool's gold."

## SPARKLES

Housewife (to tramp)—"But surely you are the man I gave some pie to a fortnight ago?" "Yes, lidy, I thought p'h'aps you'd like to know I am able to get about again."

She (superstitious)—"I should never propose to a girl on Friday. It's unlucky." He (cynical)—"Not always. I once knew a fellow who did it, and the girl refused him."

A well known Scotch horsecouper, who was considered a respectable member of a congregation, was frequently pressed by the minister to allow himself to be nominated for the eldership. He always put the matter off with elusive answers, but at length the minister demanded the reason for his refusal. Thus driven into a corner, the worthy replied: "Man, I wonder to hear you! Mr. McNab, hoo can a man be an elder and sell a horse?"

Mamma had made some very good mince-meat, and little Ella, who was very fond of it, had worried her a great deal for "just a taste." Wishing to put a stop to this, mamma said the mince-meat was made from the old tabby cat.

Several days later they were taking dinner with some friends, and as mince-pie was served, little Ella started the company by saying to the hostess:

"Oh, Mrs. Fox, did you kill your old cat, too? Mamma did, and it made awful good mince-meat."

Sandy—"I say, Jock, mon, did ye ever get yer hair brooshed by machinery?" Jock—"Naw! What like is't?" Sandy—"Eh, man, it's awful nice. It's near as good as scartin' yer head!"

A Japanese laundry has issued the following advertisement:

"Contrary to our opposite company, we will most cleanly and carefully wash our customers with possible cheap prices as follows: Ladies, 2 dols, per hundred; gentlemen, 1 1/2 dol, per hundred."

Smart Lawyer.—A gentleman dying left all his estate to a monastery on condition that, on the return of his only son, who was then abroad, the worthy fathers should give him whatever "they should choose." When the son came home he went to the monastery, and received but a small share, the wise monks choosing to keep the greater part for themselves. The young man consulted his friends, and all agreed that there was no remedy. At last a barrister, to whom he happened to mention the facts, advised him to sue the monastery, and promised to gain the case. The gentleman followed this advice, and the suit terminated in his favor through the management of the advocate, who grounded the plea upon this reasoning:

The smooth voice of the deceiver may lead many astray, but a just God will avenge the evil.

## COULD SCARCELY WALK.

## A Rheumatic Sufferer Cured by Dr. Williams' Pink Pills.

Rheumatism is rooted in the blood—that is a medical fact every poor rheumatic sufferer should know. Liniments and outward applications cannot possibly cure rheumatism. They are a waste of money, and while the sufferer is using them the disease is steadily growing worse—is slowly but surely taking a firmer grasp upon the entire system. Rheumatism must be treated through the blood. That is the only way in which the poisonous acid can be driven out. Dr. Williams' Pink Pills actually make new blood and thus always cure rheumatism. Every dose of those pills helps to make new rich red blood which sweeps the poisonous acid from the system, loosens the aching joints and muscles and gives the rheumatic new health free from pain. Among those who can bear witness to the truth of these statements is Miss Dorina Langlois, of St. Jerome, Que., for weary months she suffered from rheumatism and had begun to think she was incurable. "I could not straighten up" says Miss Langlois. "My limbs were almost useless, so stiff were they. For many months I endured such pains as only rheumatic sufferers can understand. Although only thirty years of age the suffering I endured actually made me look like an old woman. I used liniments and tried several medicines but got not the slightest help until almost by chance my attention was directed to Dr. Williams' Pink Pills. I began taking them and in the course of a few weeks I could see they were helping me. Little by little the pain began to go, and the stiffness to leave my joints. I continued taking the pills for several months when every symptom of the trouble had disappeared. I have not felt a twinge of rheumatism since, and I bless the day Dr. Williams' Pink Pills came to my notice."

Dr. Williams' Pink Pills never fail to cure rheumatism because they go right to the root of the trouble in the blood. That is why these pills cure all the common ailments due to poor and watery blood, such as anaemia, headaches, indigestion, neuralgia, St. Vitus dance, general weakness, and the distressing irregularities that afflict women and growing girls. If you need a medicine you will save money by taking Dr. Williams' Pink Pills at once. See that the full name, Dr. Williams' Pink Pills for Pale People is printed on the wrapper around every box. Sold by all medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

Condors are said to be able to soar to as great a height as twenty-two thousand feet.

Of all earthly music, that which reaches farthest into heaven is the beating of a loving heart.—Becher.

Sharp stones and briars are in the path of wicked men; but the way of the good man is one of pleasantness.

UNLIKE EVERY OTHER SYSTEM

**KELSEY**

WARMING & VENTILATING

IS THE MOST

HEALTHFUL, EFFICIENT, ECONOMICAL.

For the Home, Church, or School.

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50,000 PLEASED KELSEY USERS

## CANADIAN PACIFIC

TRAIN SERVICE BETWEEN OTTAWA AND MONTREAL, VIA NORTH SHORE FROM UNION STATION:

b 8.15 a.m.; b 6.20 p.m.

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:

a 1.40 a.m.; b 8.40 a.m.; a 1.15 p.m.; b 8.00 p.m.

a Daily; b Daily except Sunday; c Sunday only.

GEO. DUNCAN,

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

## GRAND TRUNK RAILWAY SYSTEM

MONTREAL TRAINS

Trains leave Ottawa for Montreal 8.20 a.m. daily, and 4.25 p.m. daily, except Sunday.

Trains leave Ottawa for New York, Boston and Eastern points at 4.25 p.m., except Sunday. Through sleepers.

Trains leave Montreal for Ottawa: 8.40 a.m. daily, except Sunday, and 4.10 p.m. daily.

All trains 3 hours only between Montreal and Ottawa.

For Arnprior, Renfrew, Eganville and Pembroke:

8.20 a.m. Express.  
11.50 a.m. Express.  
6.00 p.m. Express.

For Muskoka, North Bay, Georgian Bay and Barry Sound, 11.50 a.m. daily, except Sunday.

All trains from Ottawa leave Central Depot.

The shortest and quickest route to Quebec via Intercolonial Railway.

Close connections made at Montreal with Intercolonial Railway for Maritime Provinces.

PERCY M. BUTTLER,

City Passenger and Ticket Agent, Russell House Block.

Cook's Tours, General Steamship Agency.

## New York and Ottawa Line.

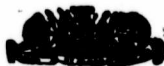
Trains Leave Central Station 7.50 a.m. and 4.35 p.m.

And Arrive at the following Stations Daily except Sunday:

8.50 a.m.	Flack	8.47 p.m.
9.38 a.m.	Cornwall	6.24 p.m.
10.25 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.50 p.m.	Tupper Lake	9.25 p.m.
6.37 p.m.	Albany	8.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
8.55 p.m.	Syracuse	4.45 a.m.
7.50 p.m.	Rochester	8.45 a.m.
9.50 p.m.	Buffalo	6.55 a.m.

Trains arrive at Central Station 11.00 a.m. and 6.35 p.m. Mixed train from Ann and Nicholas St. daily except Sunday. Leaves 6.00 a.m., arrives 1.05 p.m.

Ticket Office, 55 Sparks St. and Central Station. Phone 16 or 1200.



## THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any open 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.

NOTE.

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 Clause (2), (3) or (4) must cultivate 20 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, 1880.

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. COBY,

Deputy Minister of the Interior.

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

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## LARGE PAY

## PRESBYTERY MEETINGS

Synod of the Maritime Provinces.

Sydney, Sydney.  
Inverness.  
P. E. Island, Charlottetown.  
Pictou, New Glasgow.  
Wallace.  
Truro, Truro.  
Halifax.  
Lun and Yar.  
St. John.  
Miramichi.

Synod of Montreal and Ottawa.

Quebec, Sherbrooke, Dec. 4.  
Montreal, Knox, 11 Sept., 9.30.  
Glengarry, Van Kleckhill, Nov. 13.  
Ottawa, Ottawa Bank St. Ch. Nov. 6th.  
Lan. and Ren., Carl. Pl. 4 Sept., 10.30.  
Brockville.

Synod of Toronto and Kingston.

Kingston, Belleville, Sept. 18, 11 a.m.  
Peterboro.  
Lindsay.  
Whitby, Whitby, Oct. 16, 10.30.  
Toronto, Toronto, Monthly, 1st Tues.

Orangeville, Orangeville, 11 Sept.

North Bay, Sundridge, Oct., 9, 2 p.m.  
Algoma, Bruce Mines, 20 Sept., 8 p.m.

Owen Sound, O. Sid., Dec. 4.  
Saugeen, Arthur, 18 Sept., 10 a.m.  
Guelph, in Chalmers' Ch Guelph, Nov. 20 at 10.30.

Synod of Harnilton and London.

Hamilton, St. Paul's Ch. Simcoe, Sept. 11, 10.30 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.  
Sarnia, Sarnia, 11 Sept., 11 a.m.

Synod of Manitoba.

Superior, Winnipeg, College, 2nd Tues., 11 a.m.

Rock Lake, Glenboro.  
Portage-la-P.  
Dauphin.

Brandon, Melita.  
Minnedosa.

Synod of Saskatchewan.

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

Synod of Alberta.

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

Synod of British Columbia.

Kamloops, Vernon, at call of Mod.  
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