

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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THE ROAD LEADS HOME

O pilgrim, as you journey, do you ever
gladly say,
In spite of heavy burdens and the
roughness of the way,
That it does not surely matter—all the
strange and bitter stress,
Heat and cold, and toil and sorrow—
'twill be healed with blessedness,
For the road leads home!

Home! the safe and blissful shelter
where is glad and full content,
And companionship of kindred; and the
treasures early rent
From your holding shall be given back
more precious than before,
O, you will not mind the journey with
such blessedness in store,
When the road leads home.

And often for your comfort you will read
the guide and chart,
It has wisdom for the mind and sweet
solace for the heart;
It will serve you as a mentor, it will
guide you sure and straight
All the time that you will journey, be
the ending soon or late—
And the road leads home.
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BIRTHS.

At the manse, Queensville, Ont., on Sept. 24, 1907, to the Rev. Hugh and Mrs. Ferguson, a son.

MARRIAGES.

At the residence of the bride's father, on Sept. 11, 1907, by the Rev. G. Williams, Donald McCaig to Jessie, daughter of Charles Tait, both of N. Georgetown, Que.

At Montreal, on Sept. 19, 1907, by the Rev. G. F. Kinnear, B.A., Eva May Wallace, of Kingsbury, Que., to Samuel McClelland, of Montreal.

At the manse, Lachute, Que., on Sept. 18, 1907, by the Rev. Thos. A. Mitchell, Charles R. Steele and Mary E. Falloon, both of Grenville, Que.

On Sept. 11, 1907, by the Rev. R. Drinnan, at the residence of the bride's father, Ralph J. Holmes, of Parry Harbor, to Jennie, eldest daughter of Mr. John McGary, of Humphrey.

On Sept. 18, 1907, by the Rev. Robert Eadie, at the manse, Hintonburg, Margaret Trowse, eldest daughter of Thomas Trowse, to Isaac Bradley, jr., eldest son of Isaac Bradley, both of Wakefield, Que.

At 241 Queen Street, Kingston, Ont., on Sept. 18, 1907, by the Rev. W. S. MacTavish, B.D., Ph.D., Thomas Alexander McWaters, to Catherine Sands Dobbs, both of Storrington, Ont.

At "Fieldhouse," Ormstown, on Sept. 18, 1907, by the Rev. D. W. Morrison, D.D., James Peter Cavers, Ormstown, to Janet Muir, third daughter of Mr. Charles F. Moe.

At St. Giles' Church, Toronto, on Sept. 26, by the Rev. Dr. McNair, of Oakville, Madge McKay, of Oakville, Ont., to Chas. B. Patterson, of Fort Moody, B.C.

At Bangor, Michigan, on Sept. 25, 1907, by the Rev. John Thomson, M.A., of Knox Church, Jyr. Ont., Maude Rebecca, fourth daughter of Norman Maclean, Esq., London, to Dr. Wm. N. Meldrum, New Durham.

At St. John's Church Manse, Cornwall, on Sept. 18, 1907, by the Rev. N. H. McGillivray, Samuel Cain to Mrs. Arthur Hartie.

At the home of the bride's father, Lachute, on Oct. 8, 1907, by the Rev. Thos. A. Mitchell, Andrew Arthur McQuat to Lizzie May, youngest daughter of Mr. Gavin J. Walker.

DEATHS.

On Oct. 13, 1907, in Bowmanville, Ont., Harvey W. Burk, ex-M.P., in his 88th year.

Suddenly, on Oct. 8, 1907, at Beech Ridge Manse, St. Remi, Napierville, Que., the Rev. A. Stevenson, aged 66.

On Oct. 14, 1907, at her late residence, 272 Lippincott Street, Toronto, Anne Sheehy, wife of the late Robert Blair, in her 79th year.

At St. John's, Newfoundland, on Oct. 17, 1907, the Hon. J. J. Rogerson, aged 82 years, native of Newfoundland.

In Perth, on Friday, Oct. 11, 1907, Thomas Collins, aged 94 years.

At his residence, 8 Prince Arthur Ave., Toronto, on Oct. 16, 1907, Rev. John Potts, D.D., LL.D., in his 70th year.

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NOTE AND COMMENT

At the municipal elections this autumn, Ontario will have nearly 100 local option fights. The opponents of the liquor saloons and gin mills are warming up to their work.

Persons imprisoned for debt in England and Wales numbered 11,427 in 1905. The five years' average, 1901-05, was 10,218. In 1885, according to statistics just issued, the number was only about 5,000.

The Presbyterians of the Maritime provinces evidently think a good deal of the Presbyterian Witness, now in its sixtieth volume. At the recent meeting of the Synod of the Maritime provinces an unanimous resolution was adopted recognizing the good work done by that journal and commending it to the loyal support of its constituency.

King Edward VII. has touched a deep chord in the heart of Englishmen, in making John Kirk, of the Ragged School Union, a knight. The Christian Commonwealth, in extending congratulations to Sir John and Lady Kirk upon their well-deserved honor, says "There are few nobler qualifications for such an honor than a life of devoted service to the waifs and strays of humanity."

In Hawaii there are 7,555 Koreans; in the United States some 2,000. The Christian Korean is found to be a better man and more reliable, a steadier workman than his non-Christian fellow-countryman. There are twenty-five churches among the 1,500 Christians in Hawaii. There are 200 Presbyterian Korean Christians in America. An evangelist partly supported by the Koreans is working among them under the board.

Years ago the Presbyterian Church South, amended the Confession of Faith by withdrawing the prohibition of marriage with a deceased wife's sister. It was referred to "the Presbyteries; and when a Presbytery in Missouri approved the amendment, a local paper reported that the Presbytery had resolved "that a man ought to marry his deceased wife's sister." The British Parliament has not gone quite that far, which must be a comfort to "My Lord Bishop."

A recent writer has computed that there are nineteen hundred capital cities in the world. In fifteen hundred of these, "Jesus Christ walks unknown, because there are no servants of Christ to enter." We often assume that missions have penetrated everywhere, and there is no need of special effort to open new fields. This shows us our mistake—and our responsibility. Mission work is progressing rapidly, encouragingly; but we must not forget that there are vast fields of the heathen world still untouched.

There is good prospect that many revolutions in Central America may be lessened, and possibly eliminated. Five of the Republics have agreed to send representatives to a meeting in Washington next month, at which it is hoped they will agree to refer their future international differences to the arbitration of the Presidents of the United States and Mexico. Two of the Republics, Salvador and Nicaragua, are already trying to settle their differences so they may not be a disturbing element at the Conference.

The question of the legality of the union between the Cumberland and Presbyterian Churches in the United States has been passed upon by nine separate courts. All but one have affirmed the legality of the union, and the one adverse opinion has been reversed by the Supreme Court.

Michael MacDonagh, who always writes informally and agreeably upon subjects connected with parliamentary history and procedure, is the writer of a very readable article on "The Reporters' Gallery," which The Living Age for October 19 reprints from MacMillan's Magazine. It must be that Mr. MacDonagh is planning to make a book of these articles, and a very charming book it will be.

A correspondent of "The Missionary," writing from Suchien, China, says respecting the famine relief work: "On all sides there is praise and expression of gratitude for what has been done. Thinking Chinese say that the help rendered by foreigners, and the agitation by foreigners through the press, stirred up the Chinese to do much more than they would have done, and that the government distribution was a great deal more, and was given out in a better way this year than during any previous famine. The Government did well. Altogether an immense amount of help was rendered which saved the situation and really blocked the famine. The death rate was nothing like what was anticipated by both Chinese and foreigners."

A bishop of the Methodist Episcopal Church of the United States lately gave utterance to the following weighty sentences:—"The awakening of China means, in a word, that one-half of all that is left of the heathen world, and that by far the stronger half, is now open to the gospel. It is for the churches of America and Europe to say whether this civilization shall be cast in Christian or materialistic molds. The opportunity which confronts the Christian Church in China to-day is unmatched by any opportunity which has confronted Christendom since the days of the Reformation, if not indeed since the days when the Master trod the earth." In the face of such a presentation how silly, if not insane, is the gasconading which we hear in some quarters over the alleged "yellow peril."

Reports of the absolute disregard of the religious feelings of the people by the French government continue to be heard. The success of the Separation Law—which we must recognize as wise in its general plan, if not in its detail or motives—seems to have emboldened the opponents of the Church to a degree that makes for what approaches very closely the conditions of persecution, and which, if continued, must result in Protestant and Catholic making common cause for the protection of religion and of religious rights. The French attitude toward the Protestant mission work in Madagascar is utterly indefensible, and the removal of all chaplains from the military service is working great hardships to the men. A correspondent relates an incident occurring near Casablanca, where a French soldier, mortally wounded by a Moorish bullet, could not obtain the spiritual consolation wished in his last moments. And such funeral services as were held beside his grave were conducted by a trooper, who recited one or two brief prayers.

The Michigan Presbyterian published the following paragraph written from Owendale, Michigan: "Our pastor, Rev. D. N. McPhail, preached his farewell sermon last Sabbath and goes to New Glasgow, Nova Scotia, where he will minister to a church that calls for services in both English and Gaelic. His salary will be \$1,200 a year. The people part with him with deep regret, as he has done a good work here. They wish him God-speed in his new field of labor."

The United Presbyterian reports the death of a former Canadian, John Vass, aged 60 years. He was born near Toronto, both his parents being natives of Scotland. When young he moved with his parents, two brothers and four sisters, to Vernon township, Wisconsin, where he acquired a competence, reared a happy family, and proved himself an exceedingly useful man in the community in which he lived and in the Presbyterian church of which he was an honored and active member. It is pleasing to know that so many Canadians who have gone to the United States in late years, are proving themselves worthy descendants of their British "forebears."

A lady was sent out by an American magazine to visit churches in a number of cities of different denominations and report in letters as to the welcome she received as a visitor from minister and people. We suppose it is designed as an inquiry as to the cordiality with which the churches commonly receive visitors. Beneath all this, of course, is the purpose to secure a series of somewhat sensational papers that will attract attention and advertise the publication. As a matter of fact, says the Presbyterian Standard, all the churches are glad to welcome visitors; and they who come to worship God and be profited by the service have no obstacle whatever. If people come merely to receive social recognition, or form friendships, or to obtain business patronage, it is another thing, and is unworthy and a mockery.

One of the most hopeful signs of the times in these days of temperance agitation, says the Michigan Presbyterian, is the changing attitude of the secular press toward prohibition of the liquor traffic. That paper quotes numerous extracts from daily papers condemnatory of the liquor traffic and the saloon, of which the following from a Chicago journal is a sample: "The city aroused itself as never before to curb the influence of the saloons, while in the state, as in many other commonwealths, there is a growing sentiment of hatred against them which cannot be ignored or snuffed out. The attitude of the daily newspapers toward the anti-saloon movement is a notable straw which shows which way the temperance wind is blowing. Where once the great dailies sneered at all temperance reform, they are now printing columns of news with reference to prohibition and anti-saloon efforts. They are evidently discovering that the butter upon their parsnips is to be obtained more from respectability than from the law-breaking and disintegrating saloon element." What a power the secular press of this country could wield in the interests of morality and good order if they would clean the liquor advertisements out of their columns and take their stand against the liquor saloon and the liquor traffic.

<p>SPECIAL ARTICLES</p>	<p>Our Contributors</p>	<p>BOOK REVIEWS</p>
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NEW READERS FOR ONTARIO.

Editorial.

None too soon the Ontario Government has determined on the preparation of a new series of readers for the Public schools of the province. The work is to be entrusted to Dr. D. J. Goggin, an experienced teacher, and lately superintendent of education in the Territories, and well qualified for the position, with whom will be associated a number of gentlemen as an advisory committee, composed of five Public School inspectors, a Public School principal, two Model School principals and Prof. Alexander, of the University of Toronto.

The following from a recent issue of the Toronto News gives expression to views on this important subject, which should receive attention from the proper parties. Our contemporary says:

School readers are the chief means by which pupils in the Public School form an acquaintance with English literature, and a liking for it. It would be difficult to over-estimate the importance of the reading which will find its way into the new series of Public School readers. Both Dr. Goggin and the committee which he is to consult ought to realize that these books have nothing to do, broadly speaking, with the teaching of spelling and grammar, the study of philology, analysis, or any other subjects which are well enough in their limited spheres of usefulness, but which are deadly enemies to the child's enjoyment of reading. It is sheer nonsense to talk, as an educational authority recently allowed himself to do in connection with school readers, of vowel values and the phonetic system. School readers have one object. They ought to point the way to the happiness which is to be found in books, and they should aid children to read aloud expressively. Routine, task work and dead uniformity are destructive of the very things which ought to come out of school readers.

"Those who prepare readers ought to be men of fine taste and wide reading, skilled in selecting the best that can touch and kindle a child's imagination. They should be persons who do not worship class work and school systems. Of such persons necessarily a limited number are to be found in any community. Prof. Alexander obviously possesses these qualifications. It is doubtful if any of the other named as forming the committee do. Paper, type, printing, bookbinding and other technical subjects in the making of books need expert knowledge such as Dr. Goggin possesses. But they are of secondary importance. Dr. Goggin has more, however, than merely technical knowledge. He has long familiarized himself with the contents of what ought to make an ideal text book. Still the Department of Education has been far too careful to provide for the secondary qualities of these school readers. The requisite of chief importance has not been placed beyond a peradventure. Teachers of English literature in secondary schools are unrepresented. It is to be supposed that such a thing as the appointment of a Canadian writer, such as Mr. Haultain or Mr. Duncan Campbell Scott, was undreamed of. In making selections from the writings of

living persons, as, for instance, from the work of Canadian poets, it is to be hoped that the Government will adopt a policy of paying for what they use. Publishers should be considered, but not publishers only. The man or woman whose work makes the book, if the book is good at all, should receive a recompense other than wonder and admiration."

In addition to the names mentioned above we venture to suggest at least two others, those of Rev. Professor Jordan, of Queen's University, and Mr. George Dickson, M.A., late Principal of Upper Canada College. Both could do excellent work on such a committee.

We trust that the forthcoming series of readers may prove of such high quality as will commend them for adoption by all the provinces of the Dominion.

NORTH BAY PRESBYTERY.

The first meeting of the Presbytery of North Bay, that has been held in the Temiskaming region was constituted in St. Andrews Church, New Liskeard, on Sept. 25th, with Mr. Childerhose as moderator. A large number from the extreme limits of the presbytery took advantage of the occasion to visit the northern towns of New Liskeard, Haileybury, Cobalt and Latchford, and were nothing less than amazed at the remarkable development of the north.

The Home Mission report was given by Mr. Childerhose and a most satisfactory summer's work was reported, especially by the students who had been laboring within the bounds of the Presbytery.

A resolution of condolence was passed for the widow and relatives of the Mr. C. R. Jamieson who came to such an untimely end at French River.

A call from St. Andrews, Burk's Falls, to Rev. G. A. Brown, M.A., B.D., was laid on the table and after due discussion was sustained, Mr. Brown, who is a graduate of Queen's of 1907, signified of his willingness to accept the call and ordination and induction was arranged for Oct. 8th.

The members of Presbytery presented Rev. Dr. Findlay, supt. of missions, with an illumined address on the occasion of his fortieth anniversary in the Ministry. Dr. Findlay replied in feeling and appreciative terms.

A meeting of Alumni and friends of Queen's was held in Haileybury on Friday night to form an association. Profs. Dyde and Nickle and Rev. J. J. Wright were expected to be present.

THE WEAVER'S DESIGN.

Life is a flying shuttle. But the pattern grows, the web is wrought. It takes both dark thread and golden to work out God's design. You cannot judge the purpose of the Weaver by the thrust of one shuttle or the weave of one thread, whether it be dark or bright. "All things work together for good to them that love God." We are yet on the loom. The shuttles are not yet empty. Give God time to put this and that, dark threads and bright, together, and complete the purpose of His providence. With every new day let us think less of our present desire and more concerning the divine Weaver's design.—G. B. F. Hallock, D.D.

If faith in God were a rose many a heart would be without fragrance. If faith in God were fragrant many a heart would be as a garden of spices.

DR. McLAREN AT KNOX COLLEGE OPENING.

The Globe's report of the proceedings at the opening of Knox College for the current session gives the following synopsis of the address given by Principal Maclaren on that occasion: It was formally the opening lecture of the College season and consisted of an interesting retrospect of the past sixty years of Knox College. The aged professor's opinions were mellowed by a deep spiritual experience and while unreservedly fearless, were deliberate and charitable. It was a marked evidence of the suasion of quiet conviction and patriarchal wisdom. A good audience heard the address and applause was frequent. Dr. Maclaren in turn the student, supporter, professor and principal of old Knox, has not been so markedly vigorous and trenchant, despite his years, for many a day.

"It is 63 years since Knox was founded and 61 years since I entered its doors as a young student." This was the lapse of time upon which Professor Maclaren chose to dilate. He further illuminated this long span by saying that those were the days when the main vehicle travel was a canal boat and roads were measured not only by their length but their depth. After a brief history of the establishment of Knox College in 1844 by the Free Church, the lecturer stated that the institution had turned out over 800 men for the Canadian church.

"I may claim," he said, "that Knox still touches, as it did in the past, evangelical faith and has ever held fast to the reform type of doctrine. For this neither professors or students have even felt themselves called upon to apologize. The impotence of the fallen man and the power of divine grace we still present, side by side.

Discussing questions of moment Principal Maclaren dismissed the scheme of church union with the remark that it called for careful scrutiny. Time was not allowed him, he said, to say further.

The problem of higher criticism was dealt with more extensively.

"There are a class of views in reference to Holy Scriptures" said Principal Maclaren, "that have filled intelligent Christians with dismay. What questions Holy Scripture questions Christianity in a vital part. Men to-day seem too prone to welcome anything which is calculated to militate against the power of the Bible. When Christian men acknowledge evolution as the explanation of the creation of the universe we must reconstruct our views upon the teachings of Scriptures. We shouldn't readjust our views of the Bible to accommodate scientific speculations. Before half a century runs its course these may be discredited and almost forgotten. Scientists have already begun to waver somewhat as to the theory of evolution."

Daniel was a man who dared to do right. That sort of prowess is none too common. It is comparatively easy to dare to do wrong, and not so irksome to let the right take care of itself, but personally and perpetually to engage in the battles of virtue and probity requires courage of a high order. The great need in social and political life today is that these daring Daniels should come to judgment.

When there is grace in the heart there will be love on the lips.

If God were not in His heaven it would not be possible for all to be right with the world.

CONVOCACTION AT QUEEN'S.

The first convocation of the 67th session of Queen's University was held in Grant Hall on the 16th inst, the day being the 66th anniversary of the granting of the Royal Charter to the Presbyterian seat of learning. Chancellor Sir Sandford Fleming presided, and one of the features of the proceedings was the unveiling of a splendid bust of the aged Chancellor, who has completed thirty years as head of the University. The bust was a gift of the graduates, and was presented in their behalf by Mr. D. M. McIntyre, B.A. Principal Gordon received it. The Chancellor spoke affectionately of Queen's as "my loving mother." He referred to the University of Toronto giving him a degree, and expressed the wish that "the two universities will more and more be united in sympathy, and long continue to cooperate in promoting the highest educational interests in our country."

Another feature was the inauguration of the new faculty of education established by the Ontario Government, and installing Mr. Cecil F. Lavell, M.A., as dean and Dr. O. J. Stevenson, B.A., as associate professor. Dr. John Seath, Provincial Superintendent of Education, was present, and on behalf of the Minister of Education conveyed to Queen's congratulations upon the successful inauguration of the new faculty, and wishes for its success. Dr. Seath said that the desirability and advisability of recognizing Queen's in the new education scheme of the Government was not for a moment questioned, for Queen's, he said, is a powerful factor in the educational future of the province. The Government, he stated, would be in a position for the future to contribute more largely to education. And one object in view is further assistance to the faculty of education. "There is some misunderstanding," Dr. Seath said, "as to the object of the faculty of education. It must be remembered that the educational faculty in this province is the result of evolution, and unlike conditions in the British Isles, France and Germany. The Government thought it best to bring the Ontario system into line with the systems in other countries. It was hoped to get the assistance of the heads of the new faculties at Toronto and Queen's to work out an even higher scheme of education, for it is doubtful if it has yet been realized what the science of education really is."

Mr. Morrison, of Glasgow University, was installed as professor of history, Mr. Clement as professor of botany, and Dr. Etherington as professor of anatomy.

Five honorary degrees were conferred. For the degree of doctor of divinity Rev. Professor Jordan presented Rev. Professor Ballantyne, of Knox College, Toronto; for the degree of doctor of laws Dr. Third presented Dr. Geikie, formerly Principal of Trinity Medical School, Toronto; Professor Shortt presented Hon. Geo. P. Graham, Minister of Railways and Canals, and Professor Dupuis presented High School Inspector Spotton, of Toronto. The degree of LL.D. was also conferred upon Mr. A. P. Lowe, Director of the Dominion Geological Survey, who through illness was unable to be present.

In presenting the Minister of Railways and Canals, Professor Shortt remarked that Mr. Graham was most fortunately possessed of the quality of humor, and that he would find adequate scope for this quality in administering the affairs of the Intercolonial Railway.

Mr. Graham, in a brief reply, after a splendid ovation from the audience, remarked that Queen's wonderful success was due to its coming into the world in adversity and being in the struggles ever since. Out of this adversity resulted the self-sacrifice of her founders and graduates, which has made her one of the greatest educational institutions of the continent. Unselfishness, he said, was the true foundation-stone of suc-

cess, and this was true of universities and nations as well as of individuals. He feared that in Canada we are forgetting the unselfishness that makes nations great, and neglecting to look to higher things than commercial prosperity and financial greatness.

ST. ANDREW'S COLLEGE, TORONTO

A feature of the policy of this admirably conducted educational institution was emphasized at the annual prize distribution by the Principal, D. D. Bruce Macdonald, M.A., when in an address he spoke of the "ordinary boy." He said that they had always tried to guard against neglecting the "ordinary boy" for the easier task of helping the clever ones to win laurels for the school. The "ordinary boys" gave character to the institution, he said. Dr. Macdonald further stated that they were at present 315 students enrolled, 156 of whom were boarders. Many applicants had to be turned away this year because of the lack of accommodation. In his opinion they could easily fill another residence with fifty boys. This year a larger number of boys than usual were taking the arts course, and every possible attempt was being made, he said, to keep boys from specializing at too early an age.

The event was the eighth annual distribution of prizes, and the assembly hall was filled with visitors. Among those on the platform were: Sir Mortimer Clark, Premier Whitney, Mr. J. K. Macdonald, President Falconer, Dr. Hoskin, Professor Ramsay Wright, Principal Hutton, Professor Wrong, Professor Fletcher, Rev. Dr. Fletcher (Hamilton), Mr. George R. R. Cockburn, Rev. Septimus Jones, Mr. A. M. Campbell, Dr. Hamilton, Professor Kilpatrick, Dr. Neil, Dr. McTavish, Rev. D. Bruce Macdonald.

In a brief speech Sir W. Mortimer Clark urged the boys to be loyal to British institutions. Premier Whitney emphasized the importance of a residence, as he regarded such training just as important as that of the school room. President Falconer of the University of Toronto said he believed that St. Andrew's College was destined to become a very great school, because they had a great master in Dr. Bruce Macdonald, whom he compared to Dr. Arnold of Rugby.

The special prizes granted were:—The Frederic Wyld prize for Latin, Murray Wrong, presented by Dr. Falconer. The Literary Society medals for recitation and reading, senior reading, Burns; junior recitation, Mackenzie; junior reading, Stabert, presented by Lady Clark. Lee-Ross rifle given by the St. George's Chapter of the Daughters of the Empire for the best rifle shot, Corbold, presented by Mrs. Albert Gooderham. The gold medals granted by the President of the college for highest standing at matriculation were presented Wednesday by His Excellency the Governor-General to Maurice McPhedran and Clinton Fletcher, the winners for 1906 and 1907, respectively. At the close the Principal announced that at the request of Lady Clark he was going to grant them a holiday.

Last Sunday, John Street Presbyterian Church, Belleville, celebrated its diamond jubilee, the church being crowded at both services. In the morning Rev. Dr. MacLaren, Principal of Knox College, Toronto, preached. He was one of the first ministers, from 1854 to 1870. Only two of the original members are alive to-day, Mrs. Joseph Keith and Mrs. MacInnes, both of whom sat in a front pew. In the evening Rev. T. J. Thompson, M.A., of Stratford, pastor from 1895 to 1902, was the preacher. This church was founded in the year 1844, Rev. Wm. Gregg, D.D., for many years one of the professors in Knox College, still alive, being the first minister.

SPARKS FROM OTHER ANVILS.

Herald and Presbyter: God does not need to declare His power. The painter of Raphael's "Maionnas" did not need to tell men that he was an artist. The faces of Mary and the Saviour spoke his praises. So the heavens and the earth, the sun, moon and stars, the trees and flowers and fruits, and living things, and man, unite to tell the infinite power of Him who made them all.

Brethren Evangelist: Think of the millions of horse-power of energy that has been going to waste these centuries when man did not know how to put on the electric harness. And think of the incomparably greater amount of energy that is still going to waste because men have not learned to wear the harness of the will of God instead of rushing down the precipice of self-will.

Presbyterian Standard: It is sometimes said that preachers are never so eloquent as when unfolding and insisting upon sin in their fellows. When a home is enveloping in flames and lives therein imperilled, there is no word so eloquent as the cry of fire.

New York Christian Intelligencer: Sabbath observance is a matter of vital interest to the Christian church. For Sunday to become a mere holiday, or even a day of rest only, is to rob it of the blessing God intended it to be when He set apart one-seventh of our time to be hallowed as sacred. "Remember the Sabbath day to keep it holy," is as obligatory as the other nine commandments of the decalogue. The glowing description of the Lord's day is one of the most alarming and ominous signs of the times, as both betokening and promoting a decline in religion.

Central Presbyterian: The fathers dwell much in their thought on the heavenly life and their piety was all the deeper and their whole characters were purer and stronger. Bunyan had the cross lights of the world shut out from his view, and so had wonderful visions of the Celestial City. Reflection upon the breadth and loftiness and permanence of the life to come fits us for properly estimating and using the life that now is. What can attract our better natures, our higher selves, that is not promised in the life to which we are hastening? Read the promises in Revelation "to him that overcometh," and see if there is anything left out that a triumphant soul might crave. The highest conceptions of the best intellect are to be realized in the fulfillment of the vision that is brought to us in "what the Spirit saith unto the Churches."

MONTREAL.

In Crescent Street church, Rev. Prof. MacKenzie, B.D., took the morning service; and Rev. Prof. Fraser, LL.D., preached in the evening.

Rev. J. G. Clark, M.A., of Melville church, Westmount, was the preacher in Calvin church, last Sunday morning, the evening service being taken by Rev. Thomas Drumm.

The new Fairmount church, DeLorimer Ave., an outgrowth of Taylor Church, was opened last Sunday. Rev. Dr. Johnston, of the American Presbyterian Church, preaching in the morning; and Rev. W. D. Reid, B.D., in the evening. The church presents a bright, attractive appearance, and will seat 300 people.

The new extension to Montreal West church has been completed. The extension provides an enlargement of the auditorium of the church, and a fine room for the infant department of the Sunday school and for week evening meetings. The congregation has evinced remarkable interest in the undertaking, and has provided already about half the necessary funds.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

CALEB'S FAITHFULNESS REWARDED.*

By Rev. Prof. Mackenzie, B.D.

Caleb the son of Jephunneh, v. 6. Caleb sprang from a foreign race, and was an Israelite only by adoption; and yet to few did Israel owe more than to him. He has his successors in the many converts from heathenism who put to shame those born and brought up in Christian lands. The story is told of a native woman of Ngourou, one of the Caroline Islands, in the South Pacific, that she heard and received the gospel, while living for a time in the neighboring island of Kusale. On her return she began to tell the good news to her countrymen. She persuaded them to keep the Sabbath and to build a chapel for the worship of the true God, and taught them all she knew of the Bible. By and by she found a young man whom the missionaries on Kusale undertook to train as a pastor for the people of Ngourou. While he was absent, receiving his training, the faithful woman carried on the work, and a year or two later a missionary, visiting her island, found seventy-five persons worthy of baptism.

The thing the Lord said unto Moses, v. 6. Men willingly give the produce of their farms, the goods in their shops, and the labor of their hands and brain for little pieces of stamped paper. The reason is that on those "bills" that pass from hand to hand, there is the promise of the Government, or of some bank, to pay so much gold to the holder of them. Scattered all through the Bible are God's promises, as numerous and as bright as the stars. Governments and banks may fail to make good their promises; but never since the sun began to shine did God fall short of any promise of His, and that sun will fall from the heavens before He disappoints any one who trusts in His word.

As it was in mine heart, v. 7. Milton in *Paradise Lost*, pictures Satan, and the angels over whom he ruled, planning how they might resist the authority of God's Son. With all his skill the great rebel stirred the company to revolt. His artful words and specious arguments were successful with all but one of His hearers. That one was the Seraph Abdiel, of whom the poet says: "..... Faithful found Among the faithless, faithful only be; Among innumerable false, unmoved, Unshaken, unsecluded, untempted, His loyalty he kept, his love, his zeal; Nor number, nor example with him wrought To swerve from truth, or change his constant mind, Though single."

Moral cowardice is sorely common in our day. Business men are afraid to take sides on moral questions for fear of hurting their trade. Politicians shrink from voting against measures of which they disapprove, lest they should give offence to some powerful supporter. People in society dare not raise their voices against vices which pass current in their set. Caleb's report was unpopular, but events proved that he was right; and every man who dares to maintain the right will one day be vindicated.

My brethren, made the heart of the people melt, v. 8. It is said that every individual can influence a circle of at least seven other persons, as no one else

* S. S. Lesson, October 27, 1907. Joshua 14: 6-15. Commit to memory vs. 7, 8. Read the chapter. Golden Text—Thou hast been faithful over a few things, I will make thee ruler over many things. —Matthew 25: 23.

can. We multiply ourselves by the effect our words and example have upon others. From us there is constantly going forth into the hearts of those about us encouragement that will help to win the fight against all kinds of evil or discouragement that will go far to cause defeat. With the story of the two spies against ten before us, it is not difficult to say which are worthiest of our imitation.

Wholly followed, v. 9. Moody once asked a man if he was "O and O." The man was puzzled, and Moody explained that he meant "Out and Out" for Christ. It is out and out confession and practice that count. Only by keeping our faces steadily Godward will we grow in Christian character, and have power to help others. And only so, as Christians, will we have self-respect.

Give me this mountain, v. 12. Imagine a soldier asking his leader for an easy, safe post. Why, his heart leaps and his blood tingles to the finger tips, when he is chosen for some specially difficult and dangerous duty. It should not be otherwise in the service of God. Is the work of a minister hard and its remuneration small as compared with that of other professions? Is the missionary to the heathen put in peril of his life? All the better opportunity is there for young men to prove their mettle by enduring hardness as good soldiers. Caleb undertaking his great task at eighty-five should shame every youth into great adventure for Christ.

PRAYER.

O Lord, give knowledge unto us of the value of meditation upon Thee; I make Thy goodness manifest unto us. May Thy love for us be as a beacon, shining ever before us in the gloom of our earthly lives, and as Thou didst lead Thy people of old out of bondage by the fire of Thy love, so lead us, O Lord, unto that Land of Promise where our souls shall neither hunger or thirst any more. And this we ask of Thee in the name of Thy beloved Son, Jesus Christ our Lord. Amen.

WHAT A MISSIONARY MUST KNOW

A missionary must be at least as many handed, as the Hindu dog whom he goes to combat. He must be like the bronze Livingstone of Princes Street Gardens in Edinburgh, hatchet, Bible, and all. He must know how to sew garments for heathen nakedness, as did that glorious high churchman, Bishop Selwyn. He must lead in industrial education, as did the great deceased of 1906, Dr. Stewart, of Lovedale; or be to another nation what the peerless Duff was to the educational system of the Indian Empire. He must be able to make bread pills for Africans, or to set a broken limb with nothing but the limb of a tree, a jack-knife, and part of his wife's skirt as adjuvants. He may need to speak with tongues, like our old hero, Doctor Riggs, who had a working knowledge of twenty languages and spoke fluently in twelve. He must understand the religious beliefs of his chosen people as fully and as sympathetically as he knows Christianity. He should learn what pedagogy can teach him concerning the child mind projected on into the decades following adolescence; for he, like his Master, is always the teacher, the teacher, the teacher. He must know the principles of national evolution and be prepared to guide in the transformation of races and nations. He must be in a humane way a Jesus, a Saviour to the people.—Missionary Review.

LIGHT FROM THE EAST.

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

Caleb—This is the Hebrew word for dog, which was to a Jew an expression of contempt and a synonym for an unclean abomination, such as a criminal or an idolator, and therefore no true Jew would have called his child a dog. Caleb is expressly called a Kenezite, that is, a descendant of one of the tribes of Edom, so called from Kenaz, the grandson of Esau. His enrolment in Israel is an example of what is still common among Eastern tribes, that is, men not originally of them, but following a common life, attaching themselves to a friendly clan, and finally through marriage and military service becoming entirely absorbed in it. This also serves to account for the very great increase in the number of the Israelites in a comparatively short time. They grew, not only from within, but by large accessions from without.

Anakim—"Men of Neck," not long-necked, but thick-necked, a gigantic and ferocious looking race of men in early Palestine, very likely some remnant of the aboriginal inhabitants. The Hebrews, being a slight and somewhat undersized race of men, thought the stalwart mountaineers monsters. But from the measurements of individuals here and there in the record, there must have been among them men of very unusual size and strength, whose importance in the wars of that time can well be understood.

The report of great stature of the Anakim inspired the Israelites with terror, before they began the invasion of Canaan. They were driven from their possessions by Joshua, and seem to have been extinguished as a people, save that a few families of the race continued to exist in the country of the Philistines. From amongst these doubtless sprang the afterwards famous Goliath of Gath.

LITTLE PRAYERS.

Upward float the little prayers

Day by day,

Little prayers for little cares,

In work or play.

Every moment brings its trial

Or its pleasure;

Little prayers for self-denial

Yield rich treasure.

Let this be your little prayer

Every day:

Keep me, Lord, in thy dear care

Come what may!

Lead my little feet apart

From evil things:

Daily hide my little heart

Beneath thy wings."

—Lessons for the Little Ones.

Yes, we must be watchful, especially in the beginning of the temptation, for the enemy is then more easily overcome if he be not suffered to enter the door of our hearts, but be resisted at the very gate on his first knocking.—Thomas a Kempis.

True sacrifice is unconscious. To lose one's self in another's good is the highest form of service. The loss is gain, and the gain is Christlike.

Waste of money is not necessary to a good time. The boy with his hazel fishing rod, a line of wrapping thread with a hook on the end of it can have just as good fun along the stream in the meadow as many another boy with his five-dollar pole and hook of costly flies. His joys may be simpler, but they are saner and just as real, and his whole outfit has not cost him a nickel.

UNCHANGEABLE.

By Mrs. W. McClusky, Anna, Illinois.

It is an age of disquiet and change. Each generation with its peculiar individuality emphasizes anew the idea. There is dissatisfaction with present conditions, reaching out after new things and altering the old beyond recognition. Change of place, change of scene, people rushing here and there seeking this or that. Man by his skill removes mountains, forms plains and valleys, so making the earth a reflection of his own restlessness. Nature too is in accord with this spirit disclosed by its upheavals and inundations; destroying cities and hamlets, leaving only a barren waste.

Is there then in humanity no desire for stability? Is there not rather implanted in the human heart a great longing for that which is constant, a principle of enduring steadfastness for which all are seeking and which is voiced by this never ceasing quest? Without doubt this is true, but where is there to be found an answering element? Where is that which corresponds to this great human need? The answer is found in God's word, "Jesus Christ, the same yesterday, to-day and forever." In Him are embodied the resources to meet the varying needs of the ages; someone has said that this great fact is the gospel. There are some who by experience know this to be true, while others would inquire more fully into its details. In what particulars is Christ the unchangeable One?

In righteousness. It is written of Him in the yesterday of the ages, "Thou hast loved righteousness and hated wickedness; therefore God, thy God, hath anointed Thee with the oil of gladness above Thy fellows." Is there not a great cry in all the world to-day for righteousness? Fairness in deal between man and man, a protest against double living; one standard by which to live six days in the week, with other principles and set of statutes advocated on the Lord's Day that differ as widely as darkness and light. It is not only the voice of a few individuals here and there; but nations in trumpet tones are protesting against the injustice of it all. Canada has made herself not only heard but felt in her law, making the Lord's Day a rest day through the Dominion; even excluding the one hundred thousand Sunday newspapers from our own land, that by transportation and delivery deprive thousands of their rest day, in addition to the pernicious influence exerted in the homes by these moral microbes. Our own nation cannot be grateful enough that at its head there is a man who fears nothing for the nation but unrighteousness; and who strives impartially to administer its affairs, whether international or between its great monied corporations and the people. May he more and more have implanted within from the unchangeable Christ the love of righteousness and hatred of wickedness, with the wisdom and courage to successfully overcome the evil with the good. Other nations are struggling for the right against traditions and laws that have held them captive for many years. Jesus so hates the evil that because of it, in the to-day of the ages, He died and rose again from the dead and ever liveth to work through His people against all the forces that oppose them.

Jesus the Christ is unchangeable in love. Not alone the love of the abstract principle of righteousness but a personal love, so tender, patient, and altogether so wonderful that it passeth knowledge. It is for everyone that comes to Him in need of love; not a select number of well fed, well dressed, cultured people, but "whosoever will" may share it. To realize the need and to come to Him, just taking Him at His word when He saith, "Come unto

Me, all ye that labour and are heavy laden," trusting Him absolutely, as one trusts his dearest friend, to such ones Jesus will be a never failing Friend. Mark you, not because we are good or deserving, but for His own name's sake; because of His infinite changeless love. Above all it is the constraining love of Christ that is calling the world to Him to-day; that in Him people may find rest. Not the rest of inactivity, but the peace which comes to them who are adjusted to God's great plan and are working with Him toward its completion, announcing to others by their words and lives His gracious invitation and unchangeable love, that in the "forever" of the ages there may be countless millions to participate and rejoice in the glorious beauty of Christ's kingdom.

MISSIONS IN EUROPE.

Paul was the first missionary to Europe and the greatest. From Jerusalem round about to Illyricum, he says he had fully preached the gospel of Christ, and west of Illyricum we know he preached in Italy, and have good ground for believing that he carried his mission even into Spain. A few hundred men like the first missionary to Europe would well nigh evangelize the world today.

Among the early Christian missions in Europe were those of Patrick in Ireland, in the fifth century and of Columba in Scotland, in the sixth century. Almost all visitors to Scotland go to the site of Columba's Mission to the Island of Iona. The greatest of the early missionaries to England was Augustine, who was sent forth from Rome in 597. Ulfilas was the apostle of the Goths, in the fourth century, and Boniface of the Teutons, in the eighth century.

"The conversion of Western Europe," says Dr. George Smith, "may be said to have been nominally or historically completed when, in 1066, the Normans, Christianized, became conquerors, under William, of the Saxon and ultimately the Celtic peoples, who had been the chief instruments in God's hands of turning the Northern nations from nature-worship and hero-worship, animal sacrifices, and human sacrifices and dumb idols like the colossal Irmin Saule and Thor, to the living God. First the Scots-Celt transformed the Saxons so that they should not give England back again to a demon-driven barbarism. Then Christian Celt and Saxon became the missionaries to Frank and Goth, Hun and Scandinavian, who as one historian writes, were tracked in their native deserts by a missionary Christianity.—Christianity in her simplest and most persuasive guise, as the faith of the earnest, the loving, the self-devoted; before, they found Christianity in the Empire,—Christianity refined and complex, imperious and pompous, Christianity enthroned by the side of kings, and sometime: paramount over them."

Of the churches on this continent the Presbyterians, Baptists and Methodists chiefly maintain missions in Europe. In France the McAll Mission witnesses to the evangelical faith in city and country, and the French Evangelical Churches carry on an earnest work. In Germany, of a population of approximately 60,000,000, one-third are Roman Catholics, and 95 per cent of the remaining two-thirds are included in the Lutheran Church. The Moravians, Mennonites, Baptists and Methodists, and a few smaller bodies number about 120,000, and the Jews about 750,000. There is a Free Church in Italy, and the light of the Waldenses has never been extinguished.

We have a great section of Europe here. Missionary work among these multitudes is itself a mission to Europe. Perhaps in our own community there is room and need for such a European Mission.—S.E. Times.

A MISSIONARY STATESMAN.*

"Dr. Robertson" is a name every Westerner knows, and familiar also throughout our whole church. The first Superintendent of Missions in the West, he left a standard for all who shall succeed him in like office.

The leader should begin or have some other begin, with an outline sketch of this great "Missionary statesman." Missionary Pathfinders gives details: Born in Scotland, brought up in Ontario, a public school teacher, a student at the University of Toronto, Princeton Theological Seminary, and Union Seminary, New York city; for five years minister of Norwich, Ont.; for seven, of Knox church, Winnipeg; the mother Presbyterian church of what is now a city of churches; and then in 1881, called by the General Assembly to be Superintendent of Home Missions—his diocese the whole West from Lake Superior to the Pacific. He died in 1902, full of labors, although not yet an old man.

Dr. Robertson loved Canada. He fought for her at Ridgeway against the Fenians. He came back from an American seminary to accept a humble call in Ontario. He was one of the first to heed the call of the opening West. And all his life long he was hearing

"the tread of pioneers

Of nations yet to be,

The first low wash of waves,

Where soon

Will roll a human sea."

In his public exhortations he was constantly appealing to the patriotic motive. He would tell of a stream of immigrants pouring into the prairies like grain into a mill, and would ask what sort of grinding we were going to put them through, to turn them out intelligent, sober, God-fearing Canadians. He had seen them in their sod-built shacks, a motley assortment of Slaves and Poles, Finlanders and Icelanders, Americans and Eastern Canadians. He had marked the hopeful features of each, the physical stamina of the Galician, the alert business sense of the American, the steady thrift of the Mennonite. He knew that, if the grinding were properly done, the resultant grit, the Canadian citizens of future generations, would be a blend of superb richness and strength. And he knew the power of evangelical religion to bring this chaotic heterogeneous mass into a coherent and homogeneous condition.

Some one who knows the West may describe the extraordinary difficulties of that boundless field, every mile of which Dr. Robertson came by and by to know, and many point out on the map the strategic points of which our church took possession in those early days, which have since grown to be great centres.

Ask your minister for the figures of the growth of our missions in the West; the Minutes of the General Assembly give them. They are wonderful.

The leader may close by showing—it is no difficult task—that Home Mission work is the truest patriotism.

DAILY READINGS—M.—The mixed multitude, Ex. 12: 37, 38. T.—The law for the stranger, Ex. 12: 43-50. W.—The multitude a danger, Num. 11: 4-9. T.—Rebuking wrong, Josh. 22: 11-20.

F.—Paul's receipt, 1 Cor. 15: 58; 16: 13-24.

S.—Paul's example, 2 Cor. 11: 23-28.

SUN. TOPIC—A Missionary Statesman. Neh. 2: 17-20. Ques. 96

All pains and self-denials are barren and dangerous self-deceptions if they are not prompted and inspired and imposed by love. Only love's own royal hand can meek the thorns into a crown. It is false, therefore, to say that a life is to be measured by loss or pain; it can only be measured by love. That, at least, is how it will be measured and judged one day.—Hugh Black.

*Special W. P. Topic for 27th Oct., 1907. A Missionary Statesman, Nep. 2: 17-20.

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J. BLACKETT ROBINSON,

Manager and Editor.

OTTAWA, WEDNESDAY, OCT. 23, 1907

The "light affliction," is to many people, a heavy burden and a cross; to others it is an "eternal weight of glory." It all depends on the character of the one who is under the weight.

The Living Age for October 5 reprints from the London Outlook a very sane and suggestive article upon "Canada and Japan" which treats of the general question of the competition of Asiatic labor on the Pacific coast.

It is reported from Toronto that the Knox College students are happy in the anticipation of the early revival of the college dining-hall. It is understood that it will be managed by the students. This experiment will be a matter of interest to all undergraduates of the colleges. Student management of student affairs has been strongly advocated in Toronto. The system is said to work very satisfactorily at some other universities, and during the past couple of years many students of Toronto University have urged that the experiment be tried there.

We are indebted to Messrs. Notman & Son, the eminent Photographers of Montreal, for the group picture of the General Assembly of the Presbyterian church in Canada, held in Montreal last June. Taken separately and afterwards artistically arranged, the result is a picture giving truthful likenesses of the commissioners—Ministers and Elders—who attended the Assembly. Doubtless all the commissioners and many others will desire a copy. An arranged key accompanies the plate. Orders should be sent in early. Address, Messrs. Notman & Son, Montreal. The size of the plate is 22x28 inches and the price per copy \$2.50.

A LESSENING FLOOD.

The Post Office Department of Canada reports that as a result of a new agreement as to the second class postal rates between Canada and the United States, which went into effect within the past twelve months, the flood of cheap American newspapers and magazines, used merely as advertising mediums, has practically ceased to pour into Canada. Until May last hundreds of tons of American newspapers and magazines of the cheaper and poorer class were carried weekly by the Canadian mails. Since the new rate of one cent for four ounces has been in force there is not one pound of this objectionable class of American mail matter coming into Canada for very thousand pounds that came in before. The congestion in the Canadian mail service caused by the handling of this immense mass of United States publications has been relieved, and the relations between the two countries in respect to revenue and expenditure on international mails are on a more equitable basis.

CONSIDER THE AFFLICTED.

Several of the Ontario Cabinet Ministers have been in Europe looking for pointers of improvement in connection with institutions for the care of the variously afflicted. Many of these afflicted ones need chiefly to be kept under kind restraint; but there are others who are capable of being cured, or at least of having their condition improved. For these, ample provision should be made for their recreation; for cheerful surroundings; for as much of God's out-of-doors as is practicable; and for their intellectual and moral development. It is a matter of great importance what sort of men and women are in charge, from the Superintendents down to the humblest supervisors and attendants. Those at the head of such institutions should be there not merely to enjoy well-paid jobs; but should be persons full of wise tact and of keen human interest and sympathy.

REV. DR. POTTS.

The death at Toronto of the Rev. Dr. John Potts is a loss not only to Canadian Methodism, but to the whole Christian Church. He had become in some sense an international figure, through his prominent position in the Sabbath School world and otherwise. Of commanding stature, with a resonant and persuasive voice, and strongly evangelical in sentiment, he held his large audiences with firm grip, and was as acceptable a preacher at 70 as he was at 30. When the question of Church Union first came up, Dr. Potts was rather shy of the movement, but he changed his view, and before his death expressed the hope that the Union would in due time be accomplished.

The net result is that more British publications now come into Canada, and fewer from the United States.

THE GENESIS OF CHURCHES.*

We welcome another book from the pen of our old friend, Mr. James Croil, of Montreal. In past years he gave us, among others, "The Missionary Problem," "The Noble Army of Martyrs," and "Steam Navigation," the latter, a most interesting volume of nearly 400 pages. Of his last work our author modestly says: "The writer of these pages does not aspire to enter the domain of church history. His endeavor has been only to ascertain as accurately as possible, the origin, and, in a general way, the progress, to a limited extent, of the churches and congregations herein dealt with." The illustrations are numerous and carefully selected. Of these it is said: "Most of the illustrations have been selected with a view to showing some of the best types of the various styles of architecture on the continent. A few of them, on the other hand, are deemed chiefly interesting from the historical associations with which some of the older churches are distinguished."

In his treatment of his subject, Mr. Croil is conspicuously fair, alike to Roman Catholics and Protestants. This might have been expected, as Dr. Campbell, moderator of the General Assembly, says in his discriminating introduction: "The Catholicity of the volume is one of its special charms. . . . No one could gather from the book that its author is a Presbyterian elder, and was for twenty years, editor of a denominational magazine."

"Genesis of Churches," will be read with interest. The book should have a large sale. To busy men it will prove a veritable mine of information, easily accessible, condensed, correct and carefully indexed; while its profuse illustrations, fine paper and beautiful printing, will make it an attractive volume for either the book-case or drawing-room table.

MARCH OF INVENTION.

Under the Marconi system of wireless telegraphy, it is now possible to communicate easily across the Atlantic. There seems to be no limit to discovery and invention; the marvels of the present age are but preludes to still more astonishing discoveries and inventions in the future, bringing the world closer and closer together. These discoveries are usually exploited first in the interests of Mammon, but are equally available for higher purposes. It is for those who deserve to be called the best people to employ them "in His name."

Sir John Macdonnell's summary of the gains and losses at The Hague Conference, which forms the leading article in The Living Age for October 5, is particularly timely just as the conference is concluding its rather futile labors. On the whole, Sir John's view is reassuring, though not very buoyant.

*The Genesis of the Churches in the United States, in New Foundland, and the Dominion of Canada, by James Croil 320 pp; 60 illustrations, Montreal; Foster Brown and Company, Publishers.

THE ROUNDERS' CONVENTION.

By Knoxonian.

Our readers are aware that there is a growing class of people in most cities and towns called Rounders. They derive their name from their habit of going round to the different churches. They connect themselves with no particular church and help to support none. Their presence occasionally is their only support. For this support many of them think the people who pay the money and do the work should be profoundly thankful. A convention of these excellent people was lately held in Toronto in somebody's mind. There was a good attendance and no collection. Rounders don't believe in collections.

The Hon. Itching Ears, president of the convention, took the chair and opened the proceedings with an address—not with devotional exercises. He said he was glad to see so many present and hoped they would have an enjoyable meeting. He congratulated them on the return of the season which always brought meetings of various kinds that one could attend without paying any money. He was happy to know that several new ministers had lately come to the city. It would be their duty to patronize all the new men as soon as possible. He had no doubt that there would be a number of distinguished strangers in some of the pulpits during the winter. He need not say that it would be the duty of the Rounders present to go and hear all the strangers. He hoped the pastors of the different congregations would exert themselves and secure the services of distinguished men who had a good record in the newspapers and were able to draw. There was no use in bringing ordinary gospel preachers to the city. Such preachers could not meet the wants of Rounders. He could not say that the chances were for some heretical preaching this winter; but he did hope some of the city pastors would get up a sensation by preaching a little heresy. There was a splendid opening for that kind of work. The daily newspapers could always be relied on to advertise a preacher that did his duty in that way. He would pledge his word of honor that if any of the prominent pastors of the city would get up a heresy sensation he would have the support of every Rounder in the city. (This last remark brought out hundreds of applause.)

Mr. Ananias Loose-Tongue then spoke. He said he esteemed it a very high privilege to live in a city like Toronto. A church-going man like himself could attend a different church every Sabbath, besides taking in all the special meetings. Then it was so nice to meet a few choice spirits in a corner grocery on Monday and talk about the preachers and choirs, and organs and congregations. He always did like spiritual conversation. He believed he knew every bit of gossip about every minister and congregation in the city. It was utterly impossible for a man to keep himself in that high spiritual condition if he attended one church only. He urged members of the convention to avoid the humdrum practices of these church every Sabbath. They should

improve their privileges and go around among the churches.

Brother Skinflint then addressed the convention. He said there was one aspect of the question that had not been touched. He need scarcely say he meant the financial aspect. One could save money by being a Rounder. If a man went to one church regularly the managers were sure to ask him for money sooner or later. Church managers were nearly all worldly-minded men. Some of them even went the length of asking people for a certain amount each Sabbath. He was opposed to all such practices. Let those old-fashioned people who attend one place of worship build the churches, pay the minister, find the music and provide the light and fuel. The beauty of being a Rounder was that you got all these things for nothing and had the opportunity of finding fault with everybody and everything besides. Who would not be a Rounder and save money!

Mr. Empty-Head said there was another advantage in being a Rounder which he would mention. If a man went to one church every Sabbath, few people took any notice of him. If he went to a different church every day he was likely to be treated as a distinguished stranger. The ushers made a fuss over him, showed him to a good seat and perhaps the minister waited on him on Monday and asked him to "join us." If the church officers did not show considerable attention and put one in the best seat then there was a chance to write to the newspapers and accuse the officers of want of courtesy to strangers. He was happy to say the daily papers were always willing to publish letters of that kind. It gave a flavour of piety—a kind of evangelical air—to a newspaper to publish letters scolding church people for not giving their best seats to the Rounders. He urged the members of the convention in writing to the press always to call themselves strangers—not Rounders. Strangers sounded better and reflected more on the churches. He had been a Rounder for a good many years and he believed he received far more attention than people who went to one church. Some of the church officers were beginning to look rather doubtfully at him at times; but when that occurred he always struck out for a new church or a sensation of some kind.

Mr. Itching-Ears, Jr., closed the discussion. He said the Toronto ministers were sadly behind the times; with two or three exceptions they never announced the subjects on which they intended to preach as did the advanced preachers in New York, Chicago and other American cities. As an illustration of what he meant he said that a preacher in San Francisco some years ago, announced that he would preach on the words "How is that for High!" That was the kind of subject he liked to hear discussed. He doubted very much if there was more than one preacher in Toronto who would announce that topic; and yet a subject like that, if properly advertised, would draw every healthy Rounder in Toronto and bring in a large number from the country. He thought they should bring their influence to bear on the Toronto pulpit in regard to this matter. By united energetic action they might bring about a reform.

The following resolutions were then unanimously passed and the convention adjourned:

1. Resolved that the deacons, managers and other office-bearers of the different churches in the city be informed, and are hereby informed, that they are expected to provide comfortable sitting accommodation for all the Rounders in the city free of all expense.

2. That the pastors of the city be instructed to secure the services during the present winter of as many preachers out of the ordinary line as possible, and especially of "Sam Jones," who is at present making a sensation in the

South. The expenses incurred by such services to be paid by the people who attend one church only.

3. That the pastors of the city be requested to announce in the daily papers the subjects on which they intend to preach, and to give special attention to such titles of sermons as are to be seen in some of the daily journals in New York, Chicago and other American cities.

4. That this convention desires to express its deep regret that the Christian people of the city do not see it to be their duty to provide several kinds of sensational entertainment every Sabbath for the Rounders of the day.

Rev. Professor Jordan, D.D., of Queen's University, will preach next Sunday in Brampton. On the following Wednesday evening he will be present and speak at a banquet given by the Queen's Western Alumni Association, in London, and then, on Sunday, 3rd. November, he will be the preacher in the First Presbyterian Church, in the same city. It is very gratifying to Dr. Jordan's many friends throughout the church, to learn that his health is now so completely restored as to permit him undertaking so much outside work.

The Churches Commission, having found the Frees and the United Frees dissatisfied with the allocation of Church property between the disputants, have addressed a letter gravely concerning both. They write:—"But this much they must add as their deliberate judgment that—even taking for granted the irrevocable necessity for a division in things temporal between the two branches of what has been one Church—there have been opportunities, not once, or twice, but frequently, during the course of these proceedings when some reasonable concession on one side or the other might have prevented overlapping and the consequent waste of money and human energy." It is saddening to see this deplorable dourness and divisiveness in Christian men, till recently brethren in one Church, and who must know the harm that is done thereby to the cause of Religion and the Presbyterian Communion in Scotland.

WINNIPEG AND WEST.

Rev. Dr. and Mrs. Pflabado are leaving Winnipeg to spend the winter among the orange groves of Southern California.

The Condie Presbyterian church was opened with appropriate services, conducted by Rev. S. McLean, of Moose Jaw.

On the 13th inst. our church at Fort Saskatchewan, Sask., celebrated its 13th anniversary. Rev. Mr. Gourlay, of Sturgeon, was the preacher on the interesting occasion.

At a recent meeting of the members of Knox church, Saskatoon, it was decided to build a new edifice on the west of the C. N. R. track. This has been rendered necessary by the rapid increase in the numbers of the denomination in Saskatoon.

Rev. Dr. Sinclair, acting pastor of St. Andrew's church, Winnipeg, was given a hearty welcome at a social held last week. Speaking on the occasion, Dr. Sinclair said humorously that he anticipated some difficulty in filling Mr. Macmillan's gown and he feared he would be quite unable to fill his shoes.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

THE LUCK OF ANNE.

By Frances Margaret Fox.

"It does seem as if luck were against me at last," Anne dropped her work with a sigh as she glanced at the clock.

"What's wrong?" asked her cousin Ruth, gathering up an assortment of bundles as she spoke, and moving toward the door.

"O, I forgot all about Aunt Anne."

"What's the matter with her?"

"Nothing, except that she's expecting me this morning."

"What for?"

"To read to her. I promised to go over every Saturday afternoon."

"Telephone that you can't come."

"She'd be disappointed."

"What of it? Aren't the rest of us disappointed every day of our lives? How will you ever get your dress done for Monday night if you go?"

"That's more than I know, Ruth. I have had the worst luck trying to manage something to wear ever since we began planning the concert."

"Don't find fault with your luck, Anne; I still say you are the luckiest girl I ever knew, but what have you been doing all these days? Instead of tending to your own affairs you have helped half a dozen girls design their gowns, and you have actually helped make them. Cheating the dressmakers, Anne!"

"Well, Ruth, so many of the girls have no idea what an old-fashioned dress should be; and the real thing, from the attics of this village—O, don't mention such ugliness. Ora Perkins is going to wear the dingiest brown garment you ever saw, just because it belonged to her great-grandmother! Whatever—"

"I know more about that than you do," Ruth interrupted. "Ora's going to wear the homely thing to please her grandmother. That's what I call going a step too far. Why, Anne, I believe it's more than you'd do, with all your notions of making a rug of yourself for other folks to walk over."

"I think I'd rather wear this cheese-cloth creation," Anne replied, laughing as she folded her work.

"What!" exclaimed Ruth. "Surely you are not going to leave your sewing to go over to auntie's this afternoon. Don't be so silly."

"It isn't silly, Ruth; you don't know what a responsible position a namesake holds. Besides that, maybe you don't know Aunt Anne."

"Know Aunt Anne!" repeated Ruth. "I know her well enough to realize that she makes a slave of you. Know her! Why, last Thanksgiving Day, when I couldn't think of one thing to be thankful for, I suddenly remembered that I should always be glad I didn't happen to be that woman's namesake. Does she ever do anything nice and civilized, Anne?"

"O, yes, often, I really wouldn't disappoint her for anything. She sits there alone all day with only her servants to look after her, not even friendly neighbors to run in and chat; and you know she hasn't taken a step without help since autumn, and the doctors won't let her use her eyes more than five minutes at a time."

"Well, Anne, she has loads of money, even if you never do see a cent of it; and, if she wasn't such a cross-grained, cranky old lady, she would have plenty of friends. You know that as well as I do. I can't imagine what she would do without you."

"That's why I'm determined to keep my appointments, Ruth; and, if you'll wait a minute while I get my coat and hat, I'll walk along with you."

Aunt Anne never looked more pleased to see her niece. "I began to fear you

were not coming," said she; "it is fifteen minutes later than usual."

"I know it, auntie," was the reply. "Mother was out, and I was detained by a caller. Would you have been disappointed if I hadn't come?"

"Yes, indeed, Anne. If you had failed to appear this afternoon, I never should have forgotten it. Now sit down and let us read without delay. We will begin on 'Modern Painters' this afternoon."

Anne was pleased to obey promptly. She tried to read as slowly as usual, not wishing her aunt to dream of her impatience.

"That will do for to-day, thank you," interrupted Aunt Anne at the close of an hour. "Don't be in a hurry child; I would rather talk with you the rest of the afternoon, and then you must stay to dinner with me. No, I won't listen to a refusal; I will have you. You may telephone to your mother."

"But," faltered Anne, "you see I must go; I really can't stay. I—"

"No excuses, child."

"But—Aunt Anne, I should be glad to stay if my dress would finish itself. You know I take a leading part in the old folks' concert we are giving next Monday night for the benefit of the Old Ladies' Home, and my dress isn't half done."

"You don't think you can make a dress fit to wear, do you, Annet?"

"I've got to, auntie."

"That's where you're mistaken child. I wondered why you didn't come to me for help, knowing that my attic is full of quaint, old-fashioned things. I wish you to wear a correct gown, since you're my name sake, and you'll find it all laid out in the parlor bedroom. That's the reason I watched so eagerly for you this afternoon. Do you know, Anne, maybe I'm wrong; but, if you hadn't come this afternoon, that gown would have been packed away in the attic again before this time."

Anne wished it had been. "But, auntie," she objected, "perhaps the dress won't fit." How she hoped it wouldn't! "I am making the dearest fullest, short-waisted gown of cream cheese-cloth, with puffed sleeves."

"Cheese-cloth!" sniffed Aunt Anne.

"O, it's pretty," the girl hastened to say. "I am trimming it all around the bottom and on each side of the front gore with pink rosebuds cut from cretonne."

"No use to tell me another word, child; you will wear the dress I am giving you, or I'll know why. Now run along and put it on. I've always said you resembled the picture of Grandma Ashmore, when she was a girl, and this was one of her dresses."

"Whatever shall I do?" Anne inquired of herself as she walked slowly through the hall. "I'll look like a fright!"

Grandma Ashmore's dress lay on the bed beneath a sheet. On removing the sheet Anne saw not the faded, dingy garment of her imagination, but a soft gown of shimmering pink silk trimmed with exquisite lace. For one moment she gazed spellbound, then flew to her aunt's room, trying to express the delight and gratitude that she felt.

"There, there, child, run along. Let's see how the gown fits. After the concert it must be made over. You're getting old enough now to wear some of the lovely things I've been saving for my namesake all these years. Now run along and dress. If you stay to dinner with me, you must look pretty enough to do justice to the old family silver we'll see to-night. Why, child, you've been so kind to me this winter, I can't wait until you are through the high school to give you a glimpse of what is ahead of my namesake."

A lovely maiden of long ago was soon trailing down the hall, a vision of Grandma Ashmore's girlhood. On her head was a tiny, rosebud bonnet and in her hand she carried a wondrous fan with ivory sticks.

Aunt Anne gazed silently at the picture, for a moment before she said, "Suppose you step to the telephone, if you don't mind the mention of anything so modern, and ask Ruth over to dinner. If my namesake doesn't mind—and I know she isn't selfish—we'll give Ruth Grandma Ashmore's lilac brocade. We'll have two girls instead of one at our old-fashioned dinner party to-night. What do you say?"

"Say!" echoed Anne; "why, I can't talk."

When Ruth came, Anne met her at the door.

"O, you sweet thing!" cried Ruth. "O, Anne, you are the luckiest girl!"

"Well," laughed Anne, "you have fallen heir to a corner of the luck; so come in and dress for dinner. Yes, dress, I said!"—Ex.

The whole world once to a mother came
To buy her child away;
There were rich and poor, there were
great and small,
There were wise men old and gray.

Said one, "For your child I'll give you
gold";

But the mother smiled tenderly,
"There is gold enough in my baby's
hair,"

She quietly said, "for me."

"Jewels!" a childless couple cried,
But smiling again, she said:
"My baby's eyes are my diamonds
bright,
His lips are my rubies red."

"My kingdom," offered a gray-haired
king,

But strange was the look she gave;
"This is my king, who lies asleep,
And I his adoring slave."

"The world and its treasures, all, wilt
take?

Its gold, its castles and lands?"

"The world," she replied, "could pur-
chase not

The touch of my baby's hands."

So the world returned to its wealth and
pride,

To sail its ships on the deep;
But none were happy as she who sat
Singing her babe to sleep.

MISPLACED CONFIDENCE.

Lies fall in books as they fall in
life. I know a woman who intensely
desired to have a good photograph
taken of her little son.

"But in the studio the child bawled
as though he were going to be tortured.
It was impossible to calm him, impos-
sible to keep him in the chair. For
an hour he filled the place with howls
and yells. For an hour he tore up
and down the room like an imp.

"But, darling," said the mother,
"the gentleman isn't going to hurt you.
Just smile and keep still a moment,
and it will be all over before you know
it."

"Yes," roared the youngster. "Yes,
I know. That's what you told me at
the dentist's."

Because a young man is an expert
football player we have no reason to
conclude that there is nothing good at
the other end of him. There is always
room at the top.

HOW MUCH DO ANIMALS KNOW.

By Theodore Wood, F.R.S.

"How much do animals know?" The question is not an easy one to answer, and very different replies are given. On the one hand we have the physiologists, who assert that animals are nothing more than live automata, with neither reasoning faculties nor true power of perception; and on the other hand we have the writer of zoological romance, who endows his favorite beasts and birds with every human thought and feeling and emotion. Probably the truth lies somewhere between the two extremes.

At any rate, animals can think for one another, and plan for one another, and converse with one another. A cat of my own disappeared once for exactly a week. At the end of that time I saw him returning, in excellent condition, along the top of the walls of the neighboring gardens.

He jumped down, went up to his mother, who was lying asleep in the sun, and woke her. For two or three minutes the pair appeared to be engaged in earnest conversation. The son then jumped back on to the wall, the mother followed him, and the two disappeared for another week, after which they returned as sleek and as fat as if they had been living entirely upon cream. Where they went I do not know to this day. But it is quite clear that the son hit upon some land of milk and the feline equivalent of honey, enjoyed its pleasures for a time, wished his mother to enjoy them too, and then went home in order to fetch her. And undoubtedly he had told her why he had come. Here, at any rate, we have thought and consideration, and the interchange of knowledge and ideas.

My present cat—a blue Persian—has his supper at 9 o'clock. He then goes to the door, with the utmost regularity, and requests to be let out in order that he may return to his haunts in the garden. Being a delicate animal, his petition is as invariably refused; and after a remonstrance or two he retires to an armchair and proceeds to make himself comfortable. The moment that the postman's knock is heard, however, he returns to the door, for he knows perfectly well that the maid will bring up the letters, and that it will be opened, so that he can slip out. Here we have memory and the association of ideas. A postman's knock is followed in unvarying sequence by an open study door, with a chance at any rate of an illicit return to the garden.

I have the record of a case, too, in which a retriever dog was seen to be busily collecting mouthfuls of hay and carrying them to one particular spot in a field. On investigation it proved that he was laying the hay on a hedgehog, which was lying coiled up on the ground. Having covered it up carefully, he picked it up in his mouth, hay and all, and trotted away with it, the hay being evidently intended to protect his jaws from its spines. No amount of inherited instinct will explain behavior such as this. It was a clear case of reason.

Cats and dogs are domesticated animals of course. Their mental faculties have been developed, presumably, by association with mankind through many succeeding generations. Therefore they are probably more intelligent than their wild relations. But wild animals often manifest intellectual powers of a somewhat high order. Six wolves, for instance, were seen in India by Colonel W. Campbell combining in an attack upon some antelopes which were feeding together in the middle of a large field. After an obvious colloquy, lasting for several minutes, one of the wolves remained where he was and a second made his way cautiously to a furrow near the spot where the antelopes were feeding, while the others crept along with equal caution, each to a different corner of the field.

As soon as they had taken up their position wolf No. 1 dashed at the antelopes, which immediately scampered away in the opposite direction, only to be headed off by one of the wolves which were lying in wait. This happened again and again, the different wolves springing up one after another as often as the terrified antelopes changed the direction of their flight. And by degrees they were driven back toward the furrow in which the sixth wolf was lying concealed in readiness to tear one of them to the ground as they passed by. Here we have a combined scheme of action, carefully thought out and arranged beforehand. It is almost impossible not to regret that Colonel Campbell prevented it from being carried to a conclusion by shooting one of the wolves.

An amusing instance of sagacity was recently recorded of a cat. The bird in question, somehow became aware that a nest hunter was searching for its eggs. It therefore left the little hollow in which they were lying, hurried up to a sitting gull, drove it away, and settled down in its place. Every now and then it raised its head cautiously, as though looking out for danger, and then crouched down again upon the eggs of the gull. At last, as the nest-hunter drew near, it flew away with a terrified squall. Evidently the bird knew that he was hunting for its eggs, but concluded that he would not know those of a gull from its own, and concocted its little stratagem accordingly. You cannot call this anything else but reason.

And, personally, I find it hard to attribute behavior of the thornback crab to instinct. That quaint crustacean, as every naturalist knows, is accustomed to disguise itself by planting seaweeds or sponges all over its back, carefully arranging them in position and pressing their rotters or suckers firmly down with its great claws, until they are held in place by the tiny hooks with which the surface of the carapace is covered. This practice, of course, may be purely instinctive. But what are we to say of the fact that if you take one of these crabs, whose back is covered with seaweeds, and place it in a tank of sea water, the bottom of which is covered with sponges, it will invariably strip off the seaweeds and replace them by sponges?

It is difficult to avoid the conclusion that the animal realises that it is not so well concealed as it could wish, and discovers not only reason, but the remedy—in other words, that even a crab can think.

AUTUMN.

By W. M. Mackerächer, M.A.

The Year, an aged, holy priest,
In gorgeous vestments clad,
Now celebrates the solemn feast
Of Autumn, sweet and sad.

The Sun, a contrite thrifter
After his graish days,
Through lessening arch, a wavy blur,
His burnish'd censor sways.

The Earth—an altar all afire
What hecatombs to claim!
Shoots upward many a golden spire
And crimson tongue of flame.

Like Jethro's shepherd when he turn'd
In Midian's land to view
The bush that unconsuming burn'd,
I pause—and worship too.

If a strenuous soul be sad, so much the worse for him and his cause. He is trying to shoulder more of the universe than one man can carry. Let us trust God, and right in the strain we may find our mouth filling with his gifts of laughter. Loneliness, moroseness, discontent, impatience, anxiety—leave them for the unreligious.

RESTLESS BABIES.

If your little one is restless and cross it is more than likely the trouble is due to some derangement of the stomach or bowels, and if Baby's Own Tablets is given the child will soon be bright and cheerful, and when the mother gives her child this medicine she has the guarantee of the government analyst that it contains no opiate or poisonous drug. Mrs. J. F. Loney, Allanford, Ont., says:—"I have used Baby's Own Tablets for constipation and other ailments of children and have found them more satisfactory than any other form of medicine." Sold by medicine dealers or by mail at 25c a box from The Dr. Williams Medicine Co., Brockville, Ont.

LITTLE I-DON'T-LIKE-YOU.

"I don't like you! I don't like you!" It was a little bit of a girl who saug out these naughty words and pouted her lips and frowned.

"I don't like you neither, then," said Joe, getting cross.

"And I don't like you, missy," said Frank.

"Peoples who come visitin' ought to be polite," said Mary Sue.

"I don't like you! I don't like you! I don't like you!" And the little bit of a girl frowned at each of her small cousins.

The little bit of a girl's name was Anna, and she had just begun to be cross. For a whole week she had been a dear child, so gentle that her Aunt Sophie called her Pussy.

"I don't like you." She was frowning at Aunt Sophie, and Joe and Frank and Mary Sue felt very much ashamed, for Aunt Sophie was a visitor, too.

"I-Don't-Like-You" questioned Aunt Sophie. "Oh, is that your name? I thought it was Anna!"

Now, the naughty little girl fully had expected Aunt Sophie to say, "Oh, you must like me, Pussy!" She loved to be called Pussy. But when Aunt Sophie gave her another look, she cried out again, "I don't like you!"

"If whenever I look at that little nephew he would cry out, 'Joe!' I would know for sure and certain that his name is Joe, which it is. If whenever I look at this little nephew he would scream, 'Frank!' then I would know his name is Frank; and so with Mary Sue. Therefore, sure and certain, we have here Little I-Don't-Like-You."

"It isn't a Christian name, is it?" asked Joe.

"Cause Christians like people," said Frank.

"She must be an old Chinaman," declared Mary Sue.

"Little I-Don't-Like-You," said Aunt Sophie, "didn't I hear you calling your name to a man in the public road? Is it true that you have told it to the cook?"

"I'm afraid she screamed it to the ice-man," said Joe.

"Then it is all around the place," said Aunt Sophie. "I am very sorry, for it is not a pretty name; not near as pretty as Pussy."

"I-Don't-Like-You is an old Chinaman, so she is," sobbed the little bit of a girl; "I—I—I'm Pussy now."

Aunt Sophie sat down on the porch steps, opened her arms, called "Pussy," and something soft and fluffy was in them.

"I wish that Joe and Frank and Mary Sue would tell the cook and the ice-man and everybody that I do like peoples," said the little bit of a girl, wiping her eyes.

"Cause you feel better when you like peoples, don't you?" asked Mary Sue. Then Joe and Frank as well as Mary Sue promised to tell the cook and the ice-man and everybody what Pussy said, and after that there was never again a little I-Don't-Like-You around disturbing the peace.—Selected.

CHURCH WORK	Ministers and Churches	NEWS LETTERS
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OTTAWA.

Rev. M. H. Scott, of Zion church, Hull, is seriously ill with typhoid fever. He was unable to appear in his pulpit last Sunday.

At a meeting of the Women's F. Missionary Society, of Erskine Church, at which Mrs. A. E. Mitchell presided, it was decided to hold the annual thank offering meeting on the first Wednesday of December.

After routine business, at a meeting of the Ladies' Aid, of Bank Street Church, it was decided to furnish a room in the school at Pointe aux Trembles at a cost of \$37.00—the room to be named after the society.

A meeting of the Men's Association of St. Andrew's Church was held on Wednesday evening of last week. Only routine business was transacted. The association now numbers 125 members. A Scotch concert will be held in St. Andrew's Hall under the auspices of the Society, on Hallowe'en night, when a fine programme will be presented.

Rev. A. E. Armstrong, associate secretary of F. Missions was in the city last week, and on Wednesday evening gave an interesting address in the lecture hall of Knox Church. He announced that early in November, two or three leaders in the laymen's missionary movement would be in Ottawa to organize a branch of the society in the Capital.

QUEBEC.

The charge of Sawyerville, Que., is now vacant, and Rev. Dr. Kellock, Kinross's Mills, Que., moderator of session will be glad to receive applications from any who may desire to visit the vacancy. The stipend offered is the minimum of \$800 per annum, with a new and commodious manse.

At the recent induction of Rev. Wm. P. Tanner, late of Fitzroy Harbor, Ont., into the charge of Zion church, Dundee, Que., Rev. Andrew Rowat, of Athelstane, interim moderator of session, presided; the Rev. Ephraim W. Florence, of St. Andrew's church, Huntingdon, preached the induction sermon, on "Christ, the Interpreter of Life." The Rev. D. W. Morison, D.D., of St. Paul's church, Ormstown, with characteristic dignity, delivered the charge to the newly inducted minister, and the Rev. John M. Kellock, M.A., of Riverfield, in a speech bristling with humor and counsel, gave the charge to the people. In the evening the induction reception was held, and a large number were present to meet and welcome the new pastor. After the wants of the inner man had been bountifully supplied, the Rev. Dr. Morison was asked to preside. Congratulatory speeches were made by Dr. Morison, the Rev. J. U. Tanner, of St. Andrew's, Lancaster, Ont., a brother of the new minister, and the Rev. E. W. Florence. The Rev. Mr. Tanner has already made a very favorable impression on his new congregation, and a successful pastorate is assured.

Rev. P. Nicol, who for the past twelve years has been pastor of the Presbyterian congregations, Beeton and Tottenham, handed in his resignation at a meeting of the Presbytery, held at Barrie. The Presbytery decided to leave the matter over until the next meeting, to be held December 2nd, and in the meantime the congregations of Beeton and Tottenham will be asked to appoint representatives to appear in the interests of their respective churches at the meeting.

EASTERN ONTARIO.

Rev. W. J. Knox, M.A., of Strathroy, has received a unanimous call to Calvin church, Pembroke.

Rev. W. D. Bell, of Finch, held anniversary services at Gravel Hill and Monkland last Sunday.

The next Ordinary meeting of the Lindsay Presbytery will be held in St. Andrew's church, Lindsay, on the third Tuesday in December, at 11 o'clock forenoon.

Rev. Dr. Macdonald, of Inverness, Scotland, visiting relatives at Kempsville, preached the "old, old story" to a large congregation in St. Paul's church, in that town.

Rev. J. U. Tanner, B.A., and Mrs. Tanner, of Lancaster, attended the induction of the former's brother, Rev. William Tanner, into the charge at Dundee Centre, Que.

Rev. Robert McNabb, B.A., of Powasson, has received a unanimous call to Kenmore. The Presbytery of Ottawa, at a special meeting, sustained the call. It is hoped that Mr. McNabb will accept.

The Orillia Presbyterians have decided to re-decorate the interior of their handsome church. Stairs will also be put in, leading from the gallery to the ground floor, to give quicker exit in case of fire.

The annual meeting of the Napanee W. F. M. S., at the home of Mrs. Pringle, was quite successful. The thank-offering amounted to \$30.00; and Mrs. Binnie, of Camden East, gave an instructive address.

Rev. J. A. G. Stirling, who has been supplying for the Mill street congregation, Port Hope, for the past two Sundays, has returned to Peterborough. He will likely return to be present at the church opening.

The ladies of Emmanuel church, Aultsville, are to hold a bazaar next week to aid in wiping off a debt with which that congregation has been struggling for some time back. The object is a laudable one, and the ladies should succeed.

Rev. John Gibson Inkster, B.A., financial agent for the Montreal Presbyterian College, is prosecuting the work with much vigor and success. A week ago last Sunday he preached twice in Knox church, Lancaster, to large and deeply attentive congregations.

The ladies of Knox church, Beaverton, will give an entertainment in the basement of the church on the evening of October 31st (Thanksgiving). The memories of past entertainments of this kind (always of such high excellence) will insure a large attendance on this occasion.

At the induction of Rev. D. N. Coburn, M. A., to the pastoral charge of St. Andrew's church, Smith's Falls, Rev. J. H. Monds, of Carleton Place, preached the sermon, Rev. A. H. McFarlane, of Franktown, addressed the pastor, and Rev. W. T. B. Crombie, of Oliver's Ferry, spoke to the people. Rev. Dr. Campbell, Rev. A. A. Scott and Rev. E. W. Mackay also assisted with the service.

It was with feeling of profoundest regret that the members of the Upergoove church learned of the resignation of Rev. J. H. White, M.A., as their pastor. During Mr. White's pastorate of five and a half years he has made many firm friends and has won the respect of all denominations. As "Mistress of the manse," Mrs. White will also be greatly missed, as she took a very active part in all good work in the congregation.

WESTERN ONTARIO.

Rev. Mr. McLeod, of Lucknow, has been preaching at Newmarket.

Rev. Mr. Gilchrist, of Toronto, has been preaching in Knox church, St. Mary's.

Rev. W. G. Richardson, of Wyoming, accepts the call to St. Andrew's church, Arthur.

Rev. D. A. MacLean, of Tara, preached anniversary sermons at Kemble last Sunday.

Dr. Hamilton, of Stratford, has been preaching at Tavistock in the absence of the pastor.

Rev. Mr. McNamara, of Drayton, has been conducting anniversary services in Knox Church, Clifford.

Rev. Mr. Fee, recently from the Canadian Northwest, is supplying the Terminus pulpit at present.

A Young Men's Guild has been organized in St. Paul's church, Hamilton. It starts under exceptionally bright auspices.

Rev. Mr. Pogue, Rev. Dr. Paterson's fellow-laborer in Philadelphia, has been visiting members of his former charge at Hespeler.

Rev. Mr. Stewart, of Hespeler, conducted the preparatory service in Knox church, Galt. Twenty six new members were received at the Communion.

Extensive alterations are being made to the Bond Head church, which will greatly enhance the beauty and convenience of this edifice. Meanwhile the congregation will worship in the Orange Hall.

The resignation of Rev. W. T. Allison, of Stayner, has been accepted by Barrie Presbytery. Rev. J. A. Cranston, of Collingwood, will declare the pulpit vacant on the 2nd. November, and will act as interim moderator of session.

The congregation of Westminster church, Mount Forest, in taking leave of Rev. W. G. Hanna, B.A., presented him with a kindly worded address along with a costly gold watch suitably inscribed. To Mrs. Hanna the ladies gave a handsomely chased silver fish set.

The Congregation of St. Paul's, Ingersoll, will long remember the anniversary sermons preached by Rev. W. D. Reid, of Taylor Church, Montreal. The Master's message was delivered with vigor, and found lodgment in many a heart.

Previous to Rev. P. McNabb's departure from Kilsyth he was presented with a valuable gold watch along with an address expressive of the love and respect of the people among whom he had labored for several years. Mr. McNabb replied in fitting terms.

The Fergus News-Record says:—Rev. J. B. Mullan's restoration to health is the cause of much thankfulness among a very extended circle of friends, both here and elsewhere. Mr. Mullan is able to be around again and a much-needed rest should restore him to his usual strength. Too great a demand should not be made upon him as Mr. Mullan does not know how to refuse.

Rev. Mr. Allison has received a call to Middlefield, a town in Connecticut, says the Stayner Sun. He will be near the city of New Haven, the seat of Yale University, and will have the permission of his new congregation to pursue his further studies there in English literature. In his new charge Mr. Allison will be required to preach one sermon each Sabbath. The congregation is small and the pastoral duties will therefore not be heavy. The salary is \$1,000 a year.

WESTERN ONTARIO.

The congregation of Chalmers and McBride churches, Denwick, have agreed to call Rev. Donald Mackay of Alton in the Presbytery of Orangeville.

Messrs. Fletcher, Baird, Boyd, Sutherland and Hewish have been ordained and inducted into the eldership of Sherman avenue church, Hamilton. Dr. Lyle officiated at the service.

Sabbath Observance and the Street Car agitation was the theme of most of the pulpits in the city of London on the 20th instant. Rev. Dr. Shearer and Rev. Albert Moore the L.O.A. secretary, officiated in several of the churches.

At the pre-communion service of Knox church, Acton, Rev. Wm. B. Findley, B.A., of St. Enoch's church, Toronto, preached an impressive and very appropriate sermon. Rev. J. C. Wilson, B.A., the pastor, preached at the communion service on Sunday morning. Several new members were received.

Rev. Dr. Wardrope, now of Montreal, recently completed a two weeks' visit among the people of his old church, Chalmers, of Guelph, the pastorate of which he resigned a few years ago. Before he left the city there was a great gathering of the church people at a congregational tea at which Dr. Wardrope was presented with an address from the congregation, and the hours were spent in happy reminiscences of the days of his pastorate. The address lovingly referred to Dr. Wardrope's work and to the congregation as "your own people." Addresses were also presented to the present pastor and wife, Rev. R. J. M. and Mrs. Glarsford.

Division Street Congregation, Owen Sound, vacated last year by the appointment of Dr. Somerville as Clerk of the General Assembly, is prospering under its new pastor, the Rev. George A. Woodside, M.A., formerly of Carleton Place, who was inducted in March last. On the evening of October 16th, a welcome social was held for the new members received at the recent Communion service at which a brief, but very suggestive and inspiring address was given by Mr. Woodside. Advantage was taken of the occasion to present the pastor with a fine silk gown and cassock, of which appreciative acknowledgement was made by Mr. Woodside, who paid a graceful and deserved tribute to the work of his honored predecessor, and to the heartiness of the welcome that had been accorded to him as his successor. The large congregation then retired to the spacious S. S. hall where light refreshments were served to the accompaniment of a choice programme of music and a delightful, social evening was spent.

The congregation of Argyle church, Aldboro' held a memorial service at Crinan, on the evening of the 11th inst., out of respect to their former pastor, the Revd. John Milloy, whose death took place recently near Calgary whither he had gone to reside after his retirement from the active ministry. Mr. Milloy was for some time pastor at Lingwick, Quebec. He was inducted in Argyle church, Aldboro Co., Elgin, in the Presbytery of London in November, 1871, and served that congregation continuously for 30 years, retiring in June, 1901. Throughout all that period he had the highest respect of the members of his flock. He was an agreeable and intelligent conversationalist, well read in all the recent theological literature, but never carried away with new theology. He was held in the greatest esteem and affection by his brethren in the Presbytery, and on Communion occasions enjoyed to the utmost a logically constructed sermon on any suitable theme. His widow, a bright, intelligent lady, is a sister of Sir James Grant, M.D., of Ottawa. The Rev. J. F. Scott of Rodney, conducted the memorial service, preaching from Job v: 26. "Thou shalt come to thy grave in a full age like as a shock of corn cometh in his season." The present pastor, Rev. A. J. Mann, took part in the service, adding at the close a few well chosen words:

MONTREAL PRESBYTERIAN COLLEGE.

A meeting replete with coming possibilities in Christian warfare was that held in the David Morrice Hall of the Presbyterian College, last week, when two new men were formally inducted into professorial chairs, to which they have been appointed by the Senate of the College. The new professors are the Rev. R. E. Welsh, D.D., of Toronto, and the Rev. A. R. Gordon, D. Litt. of Glasgow, the former being appointed to the Chair of Church History and Apologetics, the latter to that of Old Testament History.

There was a large audience in the hall, including a representative attendance of ministers, professors and students. Among those on the platform were the Rev. Dr. Rexford, Principal of the Diocesan College; the Rev. Principal Shaw, of the Wesleyan College; the Rev. Dr. Fleck; Dr. Clark Murray, the Rev. Dr. Campbell, Moderator of the Presbyterian Assembly; the Rev. Dr. Johnston, of the American Presbyterian Church; the Rev. Dr. James Barclay, (the Rev. Dr. Frazer); the Rev. Mr. Clark, of Westmount; and the Rev. Dr. Scott, Editor of the 'Record.' After the singing of the Doxology, Dr. Barclay opened with prayer and the reading of the second chapter of first Corinthians, after which he called upon Professor Welsh to deliver his inaugural address.

Dr. Welsh's address was on 'The Academic Ordeal in Transitional Times.'

He began by pointing out that the typical student is in the midst of the transitional years, the critical age of life, with its fervent forces of mind and body. At the same time, the religious thought of the age, in common with all knowledge, has been passing through a marked transition in the enlightened mind of our generation.

There are some things in Christianity, he claimed, of which all spiritual and enlightened Christians are entitled to judge for themselves—and these the very central truth, the spiritual verities, which are known by the direct insight of the soul, and by experience the things that really matter and last. There are other sections of our religious field relating to literary and historical problems, on which the judgment of the reliable scholar must necessarily carry more weight than that of the untrained man, however devout.

The transitional crisis through which sacred learning, in common with all knowledge has been passing, is no graver than previous crises in the history of Christianity, as when Greek and Oriental thought invaded the early church, and when the Copernican astronomy exhibited the earth as, not the centre of all, but a mere minor satellite among mighty suns. Indeed, so great an authority as Mr. Fleck has declared that the disturbance caused by scientific conceptions of to-day is not to be compared with the shock which the Copernican science created.

Who who have seen Christianity emerge out of such reconstructive periods in past time, we who have had heart searching experience of the grace of Christ, rest confidently on that power by which He is able to subdue all things to Himself. The new science or historical discovery subdues the format or background in which spiritual experience finds expression, but Christ subdues all to the further interpretation of His own person, and ultimate meaning for the world. Every decade is a time of transition in less or greater measure, since thought is all the time a living, moving, organic growth.

Conceptions which we feared at first have served, after all, to set the Biblical revelation and Christianity more firmly and convincingly than ever into the whole order of God's universe, lending them a vaster sweep of spiritual significance. "On the mountains in the mist I saw what I took to be a monster. It came a little nearer, and I

saw it was a man. Still nearer, and lo! it was—my brother.'

'When these transitions come there is first shock, confusion, as the result of the revolutionary discovery or theory. On one side there is, as has been said, the cry of old "remembered land marks" desecrated accompanied with anathemas. On another side a few vehement individuals are swept off and carried away to extremes of advanced opinion; while others make excuse of old sholters being broken to fall away into thoughtless decadence. Meanwhile, the great general body of men has been going on with the forward work of the field. Fresh minds arise, with a genius of vision, and seize the governing principal of the new, discriminate between the essential and the accidental in the old belief, gather all into some higher unity of thought, some wider synthesis which is seen to be, after all, more comprehensive and more truly spiritual than either the hoary form of the old or the raw first form of the new.

After dealing with such times of transition and their effect on student life, Dr. Welsh concluded:

Looking over the whole field of our thought we see that such experiences lie between us and the full stature of Christian manhood and Christian thought. He is most powerful who bears the brunt of the ordeal, the soar in the voice left by struggle on the way to triumph. It is through such ordeals of chance and new experience that both character and Christian truth are each welded into such firm solidity as to last and serve the will of him who abides for ever.

The inaugural address of the Rev. Dr. Gordon was postponed to a future date.

The Rev. Dr. Campbell then addressed the inducted professors, welcomed them as representing the Mother Church of the Old Land to which we look for inspiration and help. He said that the highest ideals and best traditions of the Church had come from Scotland, and he looked forward to their advent as a woman of good. Their charge was a heavy one, in that on them devolved no little share on moulding the minds of future leaders of the Church, and he paralleled their leaving parish ministry with that of the great Dr. Chalmers, who gave up a church in Glasgow to accept the chair of moral philosophy in St. Andrew's, 'because making the seed was a more important function than sowing it.' The office of professor might well enlist their utmost enthusiasm in view of the promise which Canada held out of becoming one of the foremost nations of the world. The moderator cautioned the new professors to set forth with diffidence any conclusion at which they might arrive, at variance with the accepted views of the Christian world in the past.

Addressing Dr. Welsh he said that the importance of his position could not be unduly magnified. His subjects were of first rate importance, and either of them might well occupy his entire attention, but seeing that the financial position of the college did not admit of the appointment of a professor for each, no better combination was conceivable than the joining of apologetics to church history.

Dr. Campbell then addressed Dr. Gordon. He pointed out how important was the teaching of the Old Testament, or old covenant; how the new covenant 'ratified and sealed by the blood of Jesus,' was but the evolution of the old covenant entered into with Abraham. When one noticed the attitude of our Lord towards the Old Testament it was inconceivable how any of his followers could disregard it.

In conclusion the moderator commended the new professors and their students to God.

General greetings followed, when the new professors were introduced to many of the visitors.

HEALTH AND HOME HINTS.

A small plant has been discovered—the "pinguicula candata"—which has leaves constantly covered with a sticky gum, so that all insects which alight upon it are instantly caught. It is, in fact, a natural fly-trap.

Grana Toast—Take fresh cranberries and squeeze each, putting pulp and skin together in your saucepan, place over the stove, add sugar in the proportion of two table-spoonfuls to a cupful of fruit, and scald. Cut your toast into thin slices and butter, strain the hot grapes over the buttered toast and serve.

Stuffed Fruit Tomatoes—Remove the centres from ten tomatoes. Cut up into cubes one small pineapple, one lemon, and one small green pepper. Over this pour three table-spoonfuls of olive oil, a dash of pepper and sprinkling of salt. Mix all together, fill your tomato shells with it, garnish each with a sprig of parsley. Serve on a bed of lettuce leaves.

Tomato Pickle—For this take eight pounds of skinned tomatoes and four of brown sugar. Put them in a preserving kettle, and stir often to prevent burning. Boil till thickness of molasses, then add one quart of good cider vinegar, one teaspoonful of allspice or cinnamon (as one prefers), one teaspoonful of cloves, and boil five or ten minutes longer.

Eggs with Herbs—Break and beat your eggs until light. Season with pepper and salt. Chop finely a few sprigs of parsley, the same of garden cress and one small onion. Have a piece of butter melted in your skillet, turn in the eggs, and when they are beginning to set, sprinkle liberally with chopped savory. Turn all out upon thin slices of buttered toast and serve.

Nut and Vegetable Hash—Boil together half of one small turnip, four carrots, two onions and four potatoes in just enough water to cover. When done, strain, and turn into your chopping bowl and mince finely, adding pepper and salt to season. Chop separately one large cupful of walnuts, or any variety of nuts preferred. Now mix with the minced vegetables and pour over all one-half cupful of melted butter or olive oil. Brown in your skillet and serve on a platter garnished with tiny cubes of toast.—Physical Culture.

The British Army's dirigible war balloon sailed 35 miles to London, and circled under complete control around many high buildings.

For many years the manufacture of lead-pencils was entirely in the hands of the Jews. The first we hear of a pencil of graphite (commonly called blacklead) was a description by Conrad Gesner in the year 1615.

Every year the sacred shrine of Mecca the "Caaba," is re-covered with a costly carpet sent by the Sultan. A single one of these coverings has cost \$15,000.

LIQUOR AND TOBACCO HABITS.

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SPARKLES.

A teacher asked: "Tommy, if you gave your little brother six sticks of candy and then took away five, what would that make?" And Tommy, thinking of little Joe, said: "That would make him yell."

Lady: And it was impossible for you to rescue your friend from the car-fish?

African Traveller: Unfortunately! When I arrived he had already been stricken off the menu card!

At a Southern eating station an old colored man was ringing a bell, and a little dog sat beside him howling dismally. The old man turned to him and said: "What you hollerin' for? You don't to have to eat here."

The Minister's Wife: Why, here is a safety pin in the collection!

The Minister: Yes, I fancy the man who used to put in a button is married.

"I am sick to death of everything," said the society woman. "Let's spend this evening where we've never spent one before."

"Agreed!" said her husband. "Shall we try home or church?"

"Church," she replied, sighing.

"Pa," what's the difference between an investment and a speculation?"

"When you win it's an investment. When you lose it's a speculation."

"Suppose you succeed in owning the earth," said the abrupt man, "what good will it do you?"

"Well," answered the oil magnate. "I'm naturally a man of hospitable instincts. There will be a kind of satisfaction in feeling that I am permitting other people to inhabit this globe."

An Ontario man had made his first visit to the West and was giving his impressions. "What struck me most," he said, "was that everything is on such a big scale. The country is big, the farms are big, the crops are big, men's ideas are big—and the stories—why it would take twenty Ontario men to believe one Western story."

Managing Director: Well, and what are your qualifications for the post of night watchman?

Applicant: Well, sir, for one thing the least noise wakes me up.

The very best glass eyes cost £5 apiece; a false nose can be purchased for the same money; a pair of false ears cost £6; and artificial hands, with which you can write and eat, can be bought for £25.

More than six thousand women are employed in the Russian Secret Service. Some draw two thousand a year, or even more.

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This very emphatic statement is made by Mr. R. L. Porter, of Mailand, N. S. Mr. Porter is a fisherman and naturally a hard working man, subject to much exposure. He further says: "I was in a state of debility and bloodlessness. Sometimes I could attend to my work, but often was too weak and miserable to do so. I was unable and restless at night, and could not eat in the morning. I was troubled with pains in my back and shoulders, sometimes I could hardly straighten up. Then indigestion came to add to my misery, and my condition was one that made me almost hopeless. I tried several medicines—but in vain. Then one day a friend said why don't you try Dr. Williams' Pink Pills? I tried them and I shall always be grateful for them. In a short time I began to regain my health. I could eat better, and could eat any kind of food. My strength returned. I could attend to my work. I was in fact perfectly well again, and this is actually due to Dr. Williams' Pink Pills."

Dr. Williams' Pink Pills build up the strength and drive out disease in just one way—they actually make new red blood. That is all they do, but they do it well. They don't act on the bowels—they don't curdle and weaken like common pills. They don't bother with mere symptoms, they go right to the root of the trouble in the blood. That is why they cure anaemia, with all its headaches and backaches, and dizziness and heart palpitation. That is why they cure indigestion, rheumatism, neuralgia, St. Vitus dance, general weakness and the special ailments that grow out of girls and women do not like to talk about even to their doctors. But you must insist on getting the genuine pills with the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around each box. Sold by all medicine dealers or by mail at 50¢ a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

OUT OF THE WAY NOTES.

Germany uses up 214 million tons of potatoes yearly in the manufacture of alcohol, and only 350,000 tons of grain.

Agricultural capital represents one-third of all the wealth of nations.

The average man needs 1,600 lbs. weight of food to sustain him for a year.

Cape Colony has 20,000 acres of vineyards, containing 60 millions of vines. The usual so-called temperance drink averages at least three per cent. of alcohol.

Among people of wealth the average age for marriage is now—men, 37; women, 23.

Victoria holds a curious record. There are more boys born there than in any other Australian colony; 106 boys are born to 100 girls.

Not only are locusts eaten as food, but many other insects also. Among these are the buging moth of Australia, and the "gru-gru," a fat white grub found in the palm trees in the West Indies.

It takes four years to train a lion for exhibition work, and only one animal in four is fit for training. A well-trained lion is worth five times the price of one untrained.

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12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.20 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 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.

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PRESBYTERY MEETINGS

Synod of Montreal and Ottawa.

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

Synod of Toronto and Kingston.

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

Synod of Hamilton and London.

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

Synod of the Maritime Provinces

Sydney, Sydney.
Inverness.
P. E. Island, Charlottetown,
Pictou, New Glasgow.
Wallace.
Truro, Truro, 15th Dec. 10 a.m.
Halifax.
Lun and Yar.
St. John.
Miramichi, Bathurst.
Bruce, Paisley.
Sarnia, Sarnia, 11 Dec., 11 a.m.

Synod of Manitoba.

Superior.
Winnipeg, College, 2nd Tues., 10m.
Rock Lake.
Kimbora', Cyprus River.
Portage-la P.
Dauphin.
Brandon.
Melita.
Minnedosa.

Synod of Saskatchewan.

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

Synod of Alberta.

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

Synod of British Columbia.

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

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HOMESTEAD REGULATIONS

ANY even numbered section of
Dominion Lands in Manitoba,
Saskatchewan and Alberta, ex-
cepting 8 and 20, not reserved, may
be homesteaded by any person who
is the sole head of a family, or
any male over 18 years of age, to
the extent of one-quarter section
of 160 acres, more or less.Entry must be made personally
at the local land office for the dis-
trict in which the lands situate.
Entry by proxy may, however, be
made on certain conditions by the
father, mother, son, daughter,
brother or sister of an intending
homesteader.The homesteader is required to
perform the homestead conditions
under one of the following plans:(1) At least six months' resi-
dence upon and cultivation of the
land in each year for three years.(2)—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 resi-
dence may be satisfied by such
person residing with the father or
mother.(3) If the settler has his per-
manent residence upon farming
land owned by him in the vicin-
ity of his homestead, the require-
ments as to residence may be sat-
isfied by residence upon the said
land.Six months' notice in writing
should be given to the Commis-
sioner of Dominion Lands at Ot-
tawa of intention to apply for
patent.

W. W. CORY,

Deputy of the Minister of the In-
terior.N. B.—Unauthorized publication
of this advertisement will not be
permitted.

NOTICE TO THE PUBLIC.

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

By order,

FRED. GELINAS,

Secretary.

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