

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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CONSIDER

CHRISTINA ROSSETTI

The lilies of the field whose bloom is
brief—
We are as they;
Like them we fade away,
As doth a leaf.

Consider
The sparrows of the air of small ac-
count:
Our God doth view
Whether they fall or mount—
He regards us too.

Consider
The lilies that do neither spin nor toil,
Yet are most fair—
What profit all this care
And all this toil!

Consider
The birds that have no barn nor har-
vest-weeks;
God gives them food—
Much more our Father seeks
To do us good.

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BIRTHS.

On Thursday, the 21st day of November, 1907, at Moosomin, Sask., to Mr. and Mrs. Walter A. Nisbet, a son.

On Monday, Nov. 25th, 1907, at 5, Rose-dale Road, Toronto, the wife of Robert F. Scott, of a daughter.

At the Manse, Hemmingsford, Que., on Nov. 20, 1907, a daughter to the Rev. C. and Mrs. Haughton.

MARRIAGES.

In St. Andrew's Manse, Nov. 20th, by Rev. J. J. Monds, Mr. John G. Voyce to Miss Nellie Miller, daughter of Mr. Wm. Miller, all of Carleton Place.

At Toronto, on Nov. 27th, 1907, by Rev. Alfred Gandler, Chas. E. Fortier, son of Mr. John D. Fortier, Orillia, to Adelaide McSorley, eldest daughter of the late John McSorley, Bowmanville.

On Nov. 20, 1907, at the residence of the bride's parents, 62 Gwynne Avenue, Toronto, by the Rev. A. L. Giegler, Annie Bell, youngest daughter of Mr. and Mrs. McDonald, to Frederick Calverley Wilson.

At Winnipeg, on Nov. 21, 1907, by the Rev. J. L. Gordon, Alice Gingell, late of Brockville, to P. Gordon McTavish, late of Montreal.

On Nov. 26, 1907, at St. Paul's Presbyterian Church, Brandon, Man., by the Rev. R. W. Dickie, Mr. Robert Love, of Forrest, Man., to Miss Mary Jack, of Quebec, daughter of the late Mr. James Jack, of Little River Road, Quebec.

At the Manse, Alexandria, by Rev. David MacLaren, Mr. John Kippen, of Masville, to Miss Annie Bilmer, of Williamstown.

At the home of the bride's parents, Green Valley, Mr. George Wallace, of Montreal, to Miss Gemina Jean MacKeracher.

DEATHS.

In London, Ont., on Nov. 26, 1907, Celestine Ross, aged 83 years.

At Lancaster, on Nov. 24th, 1907, Anna McKay, relict of the late Donald McPherson, of River Aux Raisin, aged 92 years.

At the residence of his daughter, Mrs. Jno. McLennan, 91 Hallett Street, Winnipeg, on Nov. 23, 1907, John McKenzie, aged 90 years.

At the home of her parents, St. Andrew's East, Que., of pernicious anaemia, Hazel, youngest daughter of Mr. and Mrs. Hugh Walsh.

At Eaton, Colorado, on Nov. 20, 1907, at the home of her son-in-law, Dr. Pelross, Ann Dickson Trenholme, daughter of the late William Dickson, of Richmond, Que.

At Komoka, on Dec. 2, 1907, John Sinclair, blacksmith, aged 54 years.

At the residence of his daughter, 286 Johnson Street, Kingston, Ont., George A. Nelson, aged 87 years and 4 months.

In Montreal, on Nov. 30, 1907, of diphtheria, Ormonde Livingstone, youngest son of the Rev. J. R. Dobson, aged 3 years and 8 months.

W. H. THICKE

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NOTE AND COMMENT

The will of Rev. Dr. John Watson ("Tan Maclaren"), who died at Mount Pleasant, Iowa, May 6th. last, leaves an estate valued at \$288,500 to his widow and family, and invests the control of all published and unpublished works in trustees for the benefit of the estate.

The postal savings' banks of Great Britain have 9,673,717 depositors, whose deposited savings amount to \$721,819,298. The depositors in Canada's postal savings' banks number 169,334, with deposits of \$47,092,514. France has 4,345,446 depositors, with deposits of \$229,158,291.

It is reported from Liverpool that negotiations had been opened between the Cunard and Grand Trunk lines for a joint handling of the Canadian passenger and freight traffic, the plan including a Cunard service from the Pacific Coast to Japan, China and Australia.

Advices from Tokio indicate that the Japanese government will take steps to curb emigration to the United States and Canada; even Count Okuma admitted the advantage of restrictions and expressed the hearty good will of the Japanese people toward Canada and the United States.

The first Chinese forestry school is soon to be opened in Mukden. The floods in China, periodically causing great loss of life and extensive famines, are due to the destruction of the forests. The destruction of the forests in Southern Russia has converted large tracts of that country into a howling wilderness.

A London physician has run the risk of losing all his women patients by coming out with a tremendous attack on the bridge whist habit. He says it makes hot rooms, late hours, excited nerves, ends in colds, fevers, pneumonia, and all sorts of things. Probably this doctor is right, but the devotees of "bridge" won't heed him.

Remarkable changes have taken place in Nyasaland, Africa, in ten years—changes which illustrate the power of Christ and the Church. The health of the people is better. The natives have changed in the matter of dress. There is a large reading and writing public. There are some 33,000 scholars in the mission schools. Evil customs have passed away.

The Rev. Dr. Straton, Anglican bishop of Sodor and Man, has been transferred to the more important see of New Castle. The significance of the change is that he is distinctly and aggressively Protestant, as opposed to the Romish tendencies in the English Church. He is the most pronounced evangelical among all the English bishops, and speaks earnestly for the maintenance of a simple gospel.

"Some are born great; some achieve greatness; and some have greatness thrust upon them." And the Philadelphia Westminster emphasizes the triplet saying, by adding: "It is the great middle class, the achievers, that has uplifted this world. General William Booth is the greatest single achiever in the religious world produced by the nineteenth century. The uniform of the Salvation Army is the badge of one of the greatest illustrations of applied Christianity the world has ever seen."

Forty million women in India are imprisoned in Zenanas, where the outside world is unknown and unseen. The physician and sometimes the missionary are admitted and give wonderful glimpses of a larger world beyond, but their souls are dark. Fifty per cent. of the women of India die prematurely or are invalided for life, and there are 27,000,000 widows—a widow means disgrace and deprivation of the pleasures of life.

The Public Ledger of Philadelphia says no other sovereign in Europe has equaled the success of William II, the German Emperor, in making a nation richer than he found it. In present wealth and on the basis of future wealth Germany is a different nation from that of Bismarck. The Kaiser has always declared himself in favor of peace. He maintains Germany as a formidable military power. "The one certainty stands in his favor—he has had no war, though there have been opportunities to gain glory and conquest a war-crazed monarch would have seized." If he were to die to-morrow, it is hard to see how historians "could avoid telling that he was a consummate master of the royal art of using war as a weapon for obtaining results without bloodshed and of concurrently using peace for the construction of national wealth."

Is the Roman Catholic church to be less Roman and more Catholic in the future? Hitherto its college of Cardinals, whose chief function is to select a pope and thus predetermine his policy, has been overwhelmingly Italian in its composition. Recently a number of English speaking prelates voiced a request for larger representation in this pope making body. They pointed out that the southern nations of Europe are falling behind Anglo-Saxon countries in power and influence. They are also falling to stand by the papacy as they formerly stood. Relatively the Catholics of England and the United States are increasingly necessary to the papacy. Unless some such modification as that asked for takes place, this attempt of one little province to rule the world will grow more ridiculous than it is now. On the other hand, those who occupy the platform now are afraid to make a move lest they lose their seats in the front row. Has the Italian had his day?

Facts recently published show that Mormonism in Mexico is flourishing and growing even more rapidly than in its palmest days in Utah. The first colony was planted there more than twenty years ago, in a district where there were neither towns nor railroads. In the heart of the wilderness, either in the mountain valleys or on the mountains themselves, the Mormon settlers established themselves, and their increase has been both rapid and steady. Polygamy is practiced without hindrance from the Mexican authorities, and it is said to be no unusual thing for a Mormon with several wives to have a family of from twenty to thirty children. "A prominent Mexican lawyer" is quoted as saying that it is very unlikely that the government will soon interfere with polygamy among them. Settlers are needed too badly, he says. "In fact, as a colonizing element the Mormons, with their large families, are eminently satisfactory, and we do not want to notice the fact that in their houses there are two or three women to one man. Some day, perhaps, public opinion will force attention to it, but not yet awhile."

The time will come when the civilized man will feel that the rights of every living creature on earth are as sacred as his own. Anything short of this cannot be perfect civilization.—

Presbyterian Witness: It is a striking and significant fact that union movements are reported from Korea, China, Japan, India, Africa and Australia, as well as from the United States and Canada. Whither are we tending? The only test we have ventured to apply to this movement is: Do they point to our Lord and Saviour Jesus Christ as the centre of union? Where such is the case we can look upon these movements most hopefully, and without fear. We would not speak lightly of doctrines, or of systems, or of forms of worship, or of government. By no means. At the basis of Christianity is Christ. The true Foundation is Christ. The King and Head is Christ.

The Sunday School Times of Nov. 16 publishes some 31 messages from prominent clergymen and others in reply to the suggestive thought: "What I An Thankful For." The following is the message from George Hodges, D.D., D.C.L., Dean of the Episcopal Theological School, Cambridge, Mass.:

"I have a hundred reasons for private gratitude; indeed, they pass all computation. But as a clergyman of the Episcopal Church, the leading note in my thanksgiving is touched by the action of the general convention in opening our pulpits to our christian brethren. Our pulpits have never been so tight shut as some have thought. But they had inconvenient doors which have created a good deal in the opening. Even now, the doors are not off, but they are open. That means a new courtesy and a new fraternity. And I am thankful for it." The barriers between Christian Evangelical denominations are being "burned away."

The recent financial panic in the United States, which had its starting point in Wall street, and which made itself felt to some extent in Canada, has elicited the following comment and warning from the Wall Street Journal: "What America needs more than railway extension and western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind mother and father used to have—piety that counted it good business to stop for daily family prayers before breakfast, right in the middle of the harvest; that quit work a half hour earlier Thursday night, so as to get the chores done and go to prayer meeting; that borrowed money to pay the preacher's salary and prayed fervently in secret for the salvation of the rich man who looked with scorn on such behavior. That's what we need now to clean this country of the filth of graft, and of greed, petty and big; of worship of fine houses and big lands and high office and grand social functions. Great wealth never made a nation substantial nor honorable. There is nothing on earth that looks good that is so dangerous for a man or a nation to handle as quick, easy, big money. If you do resist its deadly influence the chances are that it will get your son. It takes greater and finer heroism to dare to be poor in America than to charge an earthquake in Manchuria." What is wanted in Canada, as well as in the United States, is a regime of old-fashioned righteousness among the people. Then rulers and men in high places will take heed to their ways.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

TORONTO AND VICINITY.

The Students of Knox college have subscribed \$100 for the purpose of installing a pulpit and chair in the Jamieson Memorial church at French river. This church is being erected in memory of the late Rev. C. R. Jamieson, who was drowned near French River last September while attempting to save the lives of two ladies. An effort is being made by the University College Literary Society to obtain permission to erect a tablet in the main building in his memory. The project has been laid before the board of governors of the university, and the societies of the various other colleges have been asked to endorse the application.

At a meeting of laymen representing all the Presbyterian congregations of the city it was unanimously decided to raise at least \$100,000 towards the erection of new buildings for Knox College to face on the University lawn. The present situation was explained by the chairman J. K. Macdonald, Prof. Kilpatrick and the college agent, Rev. John Gray. A "Committee of Fifty" consisting of laymen will begin an energetic canvass of the city, and it is hoped that the money will be raised before the close of the present college session.

A union Methodist Presbyterian Sunday school service was held at the Presbyterian Church, Mimico, last Sunday afternoon.

The choir and musical committee of St. Andrew's Church, King street, have presented their organist, Dr. Norman Anderson, with a gown and a doctor's hood of Trinity University, his alma mater. The presentation was made in appreciation of the services of Dr. Anderson, and also partly on account of the eleventh anniversary of his marriage last Sunday, and also on the occasion of the first practice on the new organ. Mr. George McMurrich, Chairman of the Musical committee, made the presentation, and Rev. T. Crawford Brown spoke, referring to the services of Dr. Anderson, who replied fittingly. Mrs. Anderson was also presented with a bouquet of roses.

The Toronto Presbytery met at Morning-side Presbyterian Church, Swansea, on the 5th instant, to induct a new pastor into the church and to consider a call extended from Newmarket, to Rev. H. F. Thomas, formerly of Olivet Congregational Church, but received into the presbytery last June. The call was confirmed by the presbytery, and Mr. Thomas will be inducted into the pastorate on Jan. 2nd, 1908, at 2.30 o'clock. An induction service was performed by four classmates of his successor, Rev. J. T. Hall of Knox College, class 1898, who was formerly of Rockwood. Rev. W. M. McKay, of Milton, presided; Rev. R. S. Cameron, of Georgetown, preached the sermon; Rev. H. A. McPherson, Chalmers' church, delivered the charge, and Rev. G. R. Fasken, of St. Paul's Church, addressed the congregation. At the close of the service a reception was held.

Christian Guardian: There is no fatal heresy save that practical one of disobedience to the sovereignty of Jesus Christ. The man who keeps Him supreme, who strives to bring all his life, his thinking as well as his doing, into touch with Him, is worthy of the dignity of being called Christian, no matter what his system of theology may be; the man who does not, ought not to bear the name of Christ, no matter what his formal system of thought may be. The test is as keen for so-called orthodoxy as for so-called heterodoxy, yet no keener for one than for the other.

OWEN SOUND PRESBYTERY.

At the regular meeting of Owen Sound Presbytery, December 3rd., in addition to business of local interest. Rules for Annual Revision of Communion Rolls as recommended to Assembly (Pg 35L, Appx. '06 Minutes) with slight modification were adopted and will be printed and supplied to Sessions. An attempt is being made to secure regular and uniform revision so as to prevent names accumulating on Rolls, which really do not represent bona-fide membership and members of which have to be removed on the eve of a call.

A very unanimous and hearty call from Kelsey, to Mr. J. H. Laverie of Taylorville, Ont., was sustained with offer of \$900, four weeks holidays, manse, and glebe of seven acres. This call is a commendable exception to the rule of long vacancies as the congregation is not yet two months vacant.

The following suggestions for the improvement of statistical and financial reports were unanimously agreed on:

1. Restore previous plan of reporting each congregation and mission station.
2. Make headings so specific that they will be understood by all in same sense.

3. Omit cents in amounts "Received by Treasurer," so as to make room for additional desirable columns.

4. If possible, make financial returns from congregations and amounts received by treasurers cover same period of time and same items of contribution.

5. If possible, print name of minister in statistical tables, also.

6. Give, as formerly, summary of finances and percentage cost of administration.

The S. S. Com. of Presbytery was instructed to arrange for holding S. S. Institutes where considered desirable. The importance of this department of work is being emphasized.

The clerk was instructed to procure for the Presbytery Treasurer a complete list of the addresses of Congregational treasurers so that they may be corresponded with direct by the treasurer. Also, to notify representative elders direct by postal card, of meetings of Presbytery, instead of through the pastor, as hitherto, so as, if possible, to secure a larger attendance.

Notice of motion was given for appointment of Standing Committees at March meeting, so as to furnish names for publication in "Blue Book."

Conferences on Church Life and Work and of Y. P. Societies will be held at the next meeting, March 3rd., at 10 a.m.

LANARK AND RENFREW PRESBYTERY.

This court met in St. Andrew's Church, Carleton Place. Rev. E. W. McKay, moderator presided, in the chair. After the usual opening exercises the report of the Home Mission Committee was taken up, and after discussion left with the committee for further report.

Rev. Mr. Bruce, returned missionary from Honan, was present and spoke of the religious and educational work in progress there. Dr. E. D. McLaren, of Toronto, who returned recently from a trip to the west, sought to impress upon the presbytery the claims of the prairie provinces, and Dr. Armstrong of Ottawa, spoke in behalf of the Ottawa Ladies' College, telling of its prosperous condition and urging upon the presbytery the desirability of steps being taken towards raising their share of the debt

still resting upon the college.

Reports on augmentation and Sabbath schools were presented and dealt with. The question of an increase in ministers' stipends owing to the increased cost of living, was discussed, and it was decided to issue circulars to all sessions and boards of management in the presbytery urging them to lay the matter before their congregational meetings and to report results to next meeting of presbytery.

Rev. D. Currie, of Perth, convener of the committee on moral reform, presented that committee's report, calling for aggressive and self-sacrificing efforts on the part of members of presbytery in the prosecution of work along this line, and recommended that they impress often and earnestly upon the people the importance of total abstinence; that they enlist the efforts of the sessions in securing a reduction in the number of liquor licenses; that they urge upon political conventions the vital importance of choosing only men of irreproachable moral character to contest the several constituencies; and that they secure if possible joint meetings of opposing political parties in the several constituencies, who shall pledge themselves to secure the enforcement of the law regarding purity of elections.

The call from Middleville and Darline to Rev. W. J. Hewitt, of Severn Breeze, was dealt with by presbytery. Rev. Wm. Moore was granted release from Bresside mission field that he might accept a call from Pickering congregation. Thursday was fixed for the induction of Rev. Mr. Knox into the pastorate of Calvin Church, Pembroke.

Rev. Mr. Colburn, of St. Andrew's Church, Smith's Falls, was appointed to convey the greetings of the Presbytery to the W.F.M.S. Presbyterial when held in Carleton Place.

The next meeting of presbytery will be in Smith's Falls on the last Monday in February next.

ANOMALIES OF THE ASSEMBLY FUND.

There are strange anomalies to be seen in the columns of the Assembly Blue Book which reports the contributions received for schemes, and none more strange than that of the Assembly Fund.

Many congregations make only a nominal contribution. One dollar (\$1) frequently appears. The startling thing is that the congregation which contributes one dollar may have seven or eight elders who, by reason of that dollar contributed, are entitled to receive a copy of the Minutes of Assembly which cost us 51 cents each. It is hard to understand how a congregation self-sustaining in a wealthy community, could deliberately allocate \$1 to the Assembly Fund, if it knew it was going to receive in return \$5 worth of Minutes of Assembly.

The regulation of the Assembly should be changed, and minutes sent only to congregations which pay the actual cost of the copies they receive. But besides, congregations which make that merely nominal contribution, fail to pay their share in maintaining the expenses of the general administration of the Church's work. This fact would be a reason for the Assembly charging Presbyteries with the duty of collecting from their congregations their full share of this cost of administration.

RE-OPENING OF ST ANDREW'S CHURCH, TORONTO.

St. Andrew's Church, King and Simcoe streets, was re-opened on Dec. 1st, after several months, in which the church has been enlarged by the addition of a chancel, in which the choir is seated, and the already magnificent organ has been doubled in size, making it the greatest in Canada.

Very large congregations were present at both services, many standing in the aisles and passages. The moderator of the General Assembly, Dr. Campbell, St. Gabriel's, Montreal, and Principal Gordon, of Queen's University were the preachers, as they were 31 years ago, when the church was opened.

Rev. T. Crawford Brown, the minister, in announcing the offertory, stated that the purpose of the congregation was not only to make St. Andrew's a beautiful spiritual sanctuary, but also a real social centre for strangers who were coming to make their homes in the city, and for young people. Behind all their plans had been the strongest desire to serve those who needed their services.

Dr. Campbell chose his text from Rev. iii., 11, "Hold fast that which thou hast." In the course of his sermon he remarked that one antidote for socialism was to throw responsibility on the great body of the people by giving them a share in the making of the country's laws. He did not look for any new gospel, and reminded them that the 75 years of the life of the congregation was a greater period than had passed over the seven churches in Asia, when they received their messages.

He paid a tribute to the memory of the late Rev. D. J. Macdonnell, as did Principal Gordon in the evening.

The chancel presents a most dignified and impressive appearance, and the effect when the church is lighted with the handsome new electric clusters is stately and imposing. The decorations are of the most tasteful description, the absence of gaudy and tawdry ornament being very marked, while the whole design is chastely attractive. The "Good Samaritan" window, in memory of the late James Michie, has been moved from its old position, and occupies the centre of the three chancel lights. On either side are strikingly beautiful windows in memory of the late Rev. D. J. Macdonnell and his wife.

On Monday evening a memorial service was held, when the pastor formally received the windows placed in the church to the memory of the late Rev. D. J. and Mrs. Macdonnell.

Special music was rendered by the choir, and those who gave the short addresses were Revs. Robert Campbell, Geo. M. Milligan, James Carmichael, E. D. McLaren, D. R. Rummold, Mr. J. W. Langmuir and Mr. Geo. M. Macdonnell, K.C. In accepting the windows the Rev. Mr. Brown made special reference to the growth of the congregation under the guidance of the late Rev. Mr. Macdonnell.

N. Y. Christian Intelligencer: Since the Holy Child gave Himself, Christmas is marked as no other festival is by the exchange of gifts as tokens of friendship and love. And everybody knows what enjoyment one has in selecting presents for the children and dear friends, despite the perplexity of choosing suitable gifts in these days of infinite variety and superabundance. The joy of anticipation has its full fruition in realization when on Christmas Day the hidden gifts are brought forth and distributed in the household and among the children and friends in the schools.

THE SHEPHERD PSALM.

The Twenty-third Psalm is one of the masterpieces of literature. It is one of the oldest songs and one of the best. It comes down to us from those far-away days of Hebrew minstrelsy, and brings to us the very consolation needed for the troubled heart to-day. It is beautiful to think of the shepherd on those distant fields meditating on God and turning his meditations into song. Possibly in the noontide as he guarded his flocks, or watched them lying about over the green pastures, resting from the summer's heat, his soul in quiet meditation went up to God and he thought of the Good Shepherd who kindly cares for his own, and this was what he said: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures." There are noontide rests for the sheep of his fold. There are retired trying places where amid the day's glamour he may turn aside to be with God, the Good Shepherd, where their confidences will be undisturbed and where the soul will grow strong and be comforted.

As the psalmist led his sheep down to the streams where the waters lay calm and peaceful, gassed in their crystal clearness, he thought of the refreshment which his own kind Friend in heaven brought to him, and his meditation was: "He leadeth me beside still waters," or to "the waters of rest." Pleasant are the wayside blessings, the calm and restful places, which our God has made for us, "waters of stillness," waters of rest, streams of gladness and delight, where the sheep of the Good Shepherd's fold may be refreshed. It is here "he leadeth me." We do not stumble on such oases in life's parched desert. God "leads" us there. He knows what we want, and He kindly brings us where the waters of stillness are. And there "He restoreth my soul." It is "He" who does it all! He builds us up. He strengthens, He gladdens, the soul is brought back, it is "restored;" it is confident, restful in His protection.

My feet may err, the psalmist mused; but would I not guide my sheep if it wandered from the path? And will not God be as kind to me? And this is the strain that came from his flute: "He guideth me in paths of righteousness for His name's sake." He does it because He loves me, because He delighteth in me. I am only a sheep, one of His great fold, but I am one, and for His own dear sake He will not permit me to fall away. There may be chasms and precipices, trails that would lead me far from the fold; but He loves me too well to permit me to wander away or perish. He does not drive; He "leadeth." He does not beat me back into the path with His crook, the shepherd leads by showing me the way and guiding me therein.

Then the young minstrel, as he paused in his song, thought of the dark places, the somber valleys where the shadows lie deep, and where robbers lurk and wild beasts prowl, and a wonderful thought came to his soul—beautiful as it was wonderful: "Yea, though I walk," and I think he placed considerable emphasis on the "I", "through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff, they comfort me." There was no reason why he should fear in such a contingency; for, did not the Good Shepherd lead through the darkness? Were not His rod and staff there to protect him, yes, to "comfort" him, even when the shadows were the deepest and the path seemed wholly hidden?

And though his enemies threaten the flock; though the sheep may be in danger; though serpent's in their hiding places ready to destroy them; yet the shepherd is there to feed them. Though the wild beasts may glower upon him from their secret places, even there the shepherd feeds his flock, and the flock does not fear. Blessed Jesus! "Thou preparest a table before me in the presence of mine enemies." God cares for His own when dangers are near.

And when the shepherd brings his sheep to the fold in the evening time the faces of the weary ones are anointed with oil to refresh them. They are given a refreshing drink. The vessel is running over. There is plenty to satisfy the thirsty after the long day of heat. And then they are turned into the sheep-fold for the night. Only for a night? Ah, says the psalmist, as he adds a final note to his song, it will not be "only for a night" with me. "Surely," and if you will listen, you may hear the triumphant notes on his reed: "Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord forever."—United Presbyterian.

NEW PASSENGER COACHES FOR GRAND TRUNK.

The Grand Trunk Railway System have added to their equipment twenty beautiful new passenger coaches of the most modern construction and conveniences. The company are being commended by the travelling public for the exquisite workmanship and the superior accommodations they afford the public.

The cars are exceedingly neat, spacious, and in every respect and detail modern and first-class. The merest detail has been given the most careful consideration by the mechanical department of the Grand Trunk Railway System. The management had in view the accommodations of the patrons of the road, and wanted to afford them the best possible.

Description of Cars.

The cars are 67 feet 6 inches long over end sills, 9 feet 6 inches wide over side sills, affording a total seating capacity of 75 passengers. They are designed so as to afford the greatest possible strength, having steel platform, wide vestibules, bottom end construction being welded iron throughout, and mounted on Grand Trunk standard six-wheel trucks equipped with steel-tired wheels. They are provided with windows having double sash of latest design and semi-elliptic Gothic sash set with opalescent glass of neat pattern.

The interior of the car is a model of beauty. It is made of selected mahogany, being a flush design, provided with inlay lines and ornaments. The ceiling is of the Empire design, neatly decorated in gold, the interior Gothics being semi-elliptic set with opalescent art glass. Dainty pattern silk-face pantasote curtains are used.

The coaches are equipped with patent high-back seats upholstered in the best quality green frieze plush, while the commodious smoking room, which affords room for 14 passengers, is fitted up with leather-covered seats.

The cars are heated with direct system of steam heat, lighted with gas, equipped with statuary bronze trimmings and white metal lavatories, and water flushing toilets.

British Weekly: True Christian union can only be effected between Christians, between those who hold that the Church is the body of Christ, the company of believers who profess faith in the Lord Jesus Christ and obedience to Him; who hold the fundamental doctrines of Christianity.

Herald and Presbyter: For one to possess a will and employ it in antagonism to God, in warfare against Him, is madness. To train that will into willingness is highest wisdom, and evidence that the divine grace dwells richly in the soul.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE BOY SAMUEL.*

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

Samuel ministered before Eli, v. 1. When Booker Washington, the head of the famous Tuskegee Institute, for the education of colored people, first sought admission to school, as a poor boy just freed from slavery, a teacher gave him a broom and dusting cloth, and left him alone to sweep and dust the waiting room. He did his work so thoroughly, going over it three or four times, that when the teacher returned and rubbed a handkerchief over all the places where dust might be expected, she found no speck left. She said to the boy, "You may enter to-morrow." Our duties may be as trivial as those of Samuel in running messages for Eli, lighting the lamps at sunset, and putting them out at sunrise, and other small duties. But as surely as in the case of Samuel, faithfulness in little things will bring us the reward of promotion to larger service.

No open vision, v. 1. "Unprayed for," once said a missionary in a new and difficult field, "I feel like a diver at the bottom of the sea, cut off from his air supply; or a fireman on a burning building, with an empty hose." Unless the channel is kept open, so that the grace of God may send its continual supplies into our lives, we are sure to be overcome by the temptations of an evil world. We need to be on our guard, lest, like Israel in Eli's day, we forsake God and lose the blessed influence of His word and Spirit.

The Lord called Samuel, v. 4. A veteran missionary of our own church thus describes the way in which a foreign missionary receives his call. First he hears the words of Jesus. "Come ye after Me, and I will make you to become fishers of men." He begins and completes his studies for the ministry, the command of the Master all the while ringing in his ears, "Go ye into all the world, and preach the gospel to every creature." Through many changes the cry of the needy millions of heathendom reaches and moves his heart. His church asks for his services, and he cannot refuse. Obedient to the call, he gives his life to spread the gospel in heathen lands. It may be that the Lord is today calling some boy or girl to become a missionary, as really as He called Samuel. True joy will always be found in obedience to such a call.

Eli perceived that the Lord had called the child, v. 8. In his Pedagogical School, Dr. Harlatt says, that out of 6,641 cases of conversion reported, 6,654 occurred between the ages of 16 and 20; while only 187 occurred after the age of 25. These figures give emphasis to the truth, that, from the very beginning, God has been calling the young to salvation and service. It is surely true, that, if they refuse to heed this call, their ears become less quick to hear, their hearts less ready to obey, as the years go on. For the young, in a very special sense, "now is the accepted time; now is the day of salvation." Speak, Lord; for thy servant heareth, v. 9. Think of the reasons why we should obey God, whatever his commands may be. It was He who made us, with all our powers of mind and body. He preserves us and provides food and clothing for our bodies; the occupations and enjoyments for our

minds are all His gifts. Most wonderful of all, He has redeemed us, delivering us from the bondage of sin and giving us a place as His own children; and all this, through the costly sacrifice of His only and well beloved Son. Surely it is the most reasonable thing in the world that we should yield to him freely and gladly the obedience of our lives.

The Lord did let none of his words fall to the ground, v. 19. "How can I hear what you say," wrote Emerson "when what you are is forever thundering in my ears!" The words of Samuel carried force and weight with his countrymen, because they were backed up by his consistent, God-fearing life. It is character that counts. There is no nobler ambition than to be able to influence others for good by our words. But we cannot have such influence, unless we pay the price of earnest and upright living. There is no royal road to real power with men, but only the way open to all, of steadfast striving after what is good and true.

PRAYER.

Merciful Lord, maker of heaven and earth, vouchsafe to us a happy and comforting day this Sabbath season. Keep from us during this sacred space all the ills which surround us during the week. May we more and more come to regard the Sabbath Day as a period of true spiritual uplifting, and may all races of men who dwell on this earth of Thine in time to be come to regard it as a universal day of peace, rest, and divine fellowship with Thee. Amen.

LIGHT FROM THE EAST.

LAMP WENT OUT—Some doubt exists whether the lamps in the Holy Place burned continually or only during the night. In favor of the continual burning, there was no provision for lighting the tabernacle from the outside, and unless the lamps were kept burning, it would be dark in the day time. The phrase "a continual light" is frequently used. Besides, it was a custom from time immemorial in the East to keep one of the house lamps burning all the time, and this seems to have been the origin of the ceremonial use of lights in worship. The practice of a later period is mentioned by Josephus, when he says that three of the lights were kept burning during the day, and the other four were lighted at sunset. This was evidently a compromise, and indicated that the priests of that time found difficulty in harmonizing the allusions. The truth was, the framer of the tabernacle service intended that the lamps should burn always, but it was necessary that they should be cleaned and replenished with oil morning and evening, and for that purpose they were extinguished (Ex. 30: 7, 8). The allusion here would lead us to believe that the oil was so carefully graduated, that the lamp went out at a certain time, and this marked the transition from the night service to the day ritual.

It is the duty of every one to seek the salvation of all. Certainly we cannot have close fellowship with Jesus unless we cultivate an intense interest in the salvation of those for whom He laid down His life.

The majesty of man can not be measured until he is seen standing in a magnificent minority.

A Christian should not remember injuries, but forgive them.

CHRIST'S LIFE AND HIS TEACHINGS.

The facts of Christ's life are recounted in the Gospels with as much careful detail as are the words He spoke. Some of these facts are of such nature that they are to be accepted or rejected along with His teachings. Many of these lessons are well nigh meaningless unless it is true as represented that they sprang out of some miracle He wrought or deed of benevolence He performed. If all that Jesus claimed for Himself is true there is no reason for rejecting any account of what He did or endured. Even those who sought to entrap Him came back and reported "Never man spake like this man." Why then shall we not expect Him to do as never man did? His lips were not more divine than His hands. Let it be granted that His words are more important than His miracles since His words are to make a universal appeal that His miracles cannot. Still the credibility of a record is not dependent upon the relative importance of the thing recorded. Those who have found it in their hearts to discredit Christ's miracles, have found it easy also to raise the question whether or not Jesus said the things attributed to Him in the Gospels. We must accord Him as high a place in His actions as we grant Him in His speech—Central Baptist.

FRAGRANT LIVES.

By George W. Armstrong.

Choicest flowers their fragrance shed,
From their little garden bed,—
Filling with their breath the air,
Soft and fragrant,—sweet and fair.
And they cannot hide within
Their wily petals, long and thin,
Scents and fragrance all their own,
They must make their presence known.

So our lives should be like flowers
Blooming bright 'midst living bowers,
And by words and deeds of love
Make this earth like heaven above—
Where the care-worn and the tired,
'Midst sweet perfume may abide,
Thus our lives as incense given
Waft their fragrance up to heaven.

London, Ont.

INFANT BAPTISM.

Why do we, with nine-tenths of all Christian people, believe in infant baptism?

Because we believe:

1. That the Abrahamic and the Christian Church are one and the same; built on the same covenant; saved with the same faith; and considered in the word of God as one and the same church.

2. That circumcision and baptism are alike, seals of the same covenant and signs of the same thing.

3. That the children of believers as they were connected with Abrahamic Church, are recognized in the New Testament as sustaining the same relation to the Christian Church.

4. That the whole Church receives infant baptism—as several of the early fathers declare, and as the Church at large believed—from the apostles; and that the whole church, together with all sects, practiced it, with not a man to raise his voice against its divine warrant for more than thirty generations after Christ. The baptism of the infant children of believing parents rests for its foundation upon no less a basis than the authority of God.—The Messenger.

December 15, 1907. 1 Samuel 3: 1-21. Commit to memory vs. 8-10. Read 1 Samuel heareth.—1 Samuel 3:9.

Golden Text—Speak, Lord; for thy servant heareth.—1 Samuel 3:9.

NOVEMBER DAYS.

We do not wish to slander November, but in the popular mind it is usually the dreary month, flowerless, cloudy, a month of bare forests and barren fields, when the winds forget to whistle, and only sigh and scream, when the sun forgets to shine, and the days are "cold, and dark, and dreary." Why is it so? What has come over old earth? Is this the gloomy prelude to cosmic dissolution, or a sure sign that the end of all things is near? We smile and say, "Oh, no." This is but a short season of the year, gloomy enough, dreary enough, but just as useful and just as necessary as the cheery, bracing, winter brightness, or the fruitful, mild and pleasant summer; and as it was preceded, so it will be followed, by sunlit days and starlit nights.

There are Christians who seem to have been born in November; that belong to the month of sighs. These are the Cassandras of the church, always foretelling trouble; the chill of November is in their blood, and their spiritual vision is always clouded. Their testimony is full of sighs, and their songs are always minors. Woe to the prayer-meeting when such a type holds sway! They see—but always the dark side. They hear—but always the sigh and the sob. They have no eyes for the sunlight, and no ears for the hosannas. They may be good people, but they make very dreary company, and sadly need a double dose of sunlight. Thank God there are few that are always thus; but perhaps there are fewer still whose experience does not sometimes touch this level.

We will not ask why this is, for it may have many sources; habit, ill-health, disappointment, temptation, may all contribute. But the question is: "Are spiritual Novembers a necessity?" After all, in nature November is just as natural as May or June. Is the spiritual November also natural? We think, in many cases, it is. There are sometimes periods when we are in "heaviness through manifold temptation." And there are men and women who are constitutionally inclined to look upon the darker side of life. But there is this difference: the grey skies, the chill winds, the snow and sleet of November days are useful, not harmful; but the clouded spiritual outlook, and the dreariness of faith's eclipse are rather an injury than a help. They are foes to be conquered; not friends to be fondled.

How shall we conquer them? This is a question some find it hard to answer. In the physical world, however, we meet November's chill and gloom wisely and effectively. The darker it grows outside the house, the brighter we make it within. The wilder the blasts blow, the fiercer burns the fire. Man does not yield to November gloom, but defies and conquers it. So our spiritual Novembers must be met by trimming the lamps of faith and hope and love, until they master the gloom. The light must shine in the darkness as of old, and the darkness shall not overcome it.

We said that November was as natural as May. It is well to remember, also, that only one-twelfth of the year is November, and even November is not wholly cheerless. May has its spring flowers, and June its roses; but it is the dreary November days that bring us the vivid glory of the chrysanthemum. There is this difficulty, however, that while May and June may bring us flowers, in November we must grow our own, if we wish any. So it is in the spiritual world. We must sometimes manufacture our own sunshine, and raise our own flowers. This is where human will-power and the grace of God come in. The will of man and the love of God can turn dreariness into delight, and sighing into song. What we need is not to pray our Father to change our surroundings, so much as to transfigure them. Hope

and joy and faith may make even November gloom glow with beauty and may flood its deariness with celestial light.

EVIDENCE OF GOD.

The Bishop of London preached in Wall street, before leaving for England, to an immense throng. Among other things he said:

"In London we occasionally have a fog," he began, "although we have as good weather there as in New York. In one of these famous London fogs I saw a little boy once, holding on to a cord.

"What have you got at the end of that string, my lad?" I asked him.

"A kite," came the response.

"How do you know you have a kite there; you can't see it?"

"Ah, but I can feel it pull," replied the little fellow.

"You who want an argument as to the existence of a God you can't see, remember this boy's answer. He could not see the kite, but could feel it tugging at his hand."

"You can't see God, but you can feel Him pull at your heartstrings. What intelligent explanation can you offer for the existence of this old earth of ours, of the tides, the winds, the mountains and roaring ocean?"—Select-ed.

STRENGTH NEVER A BARRIER.

Strength of conviction is never a barrier between two persons. It is often mistakenly supposed to be so. Two men agree to work together for a common cause; little by little they find it difficult to co-operate on certain details of the work, as both have positive and differing convictions; finally one or the other decides that he will have to abandon the attempt at co-operation, though the cause is in every way admirable. And he complacently accepts, as the necessity for this abandoning of a good cause, the fact that he is such a strong man and has such strong convictions! He may be a strong man; but he misses the fact that, in his peculiar case, it is his weakness, not his strength, that separates him from a man with whom he ought to be a co-worker. The strongest men are always the easiest to work with, and the readiest to work with others. For they are big enough, and strong enough, to sink personal feeling and unimportant details in their indomitable purpose to bring about right ends by co-work with others who may have widely different views from their own. It takes great strength to work successfully with our eccentric fellow-beings. It is a humiliating confession of our weakness when we cannot work with them.

BIBLE READINGS.

Monday—Testimony through the Spirit (I Cor. 12: 1-3).

Tuesday—A test of saintship (I John 4: 1-6).

Wednesday—Union with God (I John 4: 13-16).

Thursday—Confession and salvation (Rom. 10: 8-11).

Friday—Confession and courage (Mark 8: 34-38).

Saturday—A good confession (Acts 7: 51-60).

There is nothing more emphasized in the Gospel than that "Whosoever shall confess me before men, him will I confess before my Father, and the holy angels. But if any man deny me before men, him will I deny." "Ye are my witnesses," said Christ, and that means, literally, "my martyrs." The words are the same. Every Christian is a potential martyr, that is to say, may find himself in circumstances when he must choose between the faith he professes and death; and this world is not so changed yet but that they may who really confess Christ have to suffer for it.—James Stalker.

CONFIDENT TESTIMONY FOR CHRIST.*

When it costs nothing to be a Christian, when being a Christian is proper and popular, no boldness is required. But there have been days in the history of the church when courage was needed to confess Christ. It is told of a certain Marcellus, in one of the early centuries, who belonged to the centurions of the Trojan legion, that he "put aside the military belt in front of the regimental standards, and testified, in clear tones, that he was a soldier of Jesus Christ, the King Eternal." He also put away the centurion staff and arms, adding, "Henceforth I cease to be a soldier of your emperor. I scorn to worship your gods of wood and stone. If it is a condition of military service to be obliged to do sacrifice to your gods and emperor, then hereby I throw off my staff and arms. I give up the colors; I refuse to be a soldier!" He was too good a soldier of Jesus Christ to be a traitor to him for the sake of being a soldier of Rome.

In the persecution under Diocletian, throughout the domain of Maximianus Daza in the East and Southeast, Christians were treated with especial fierceness. Books were fabricated to misrepresent Jesus, and they were taught to children in the schools. Terrible slanders were spread abroad against the Christians, and men and women alike died as martyrs. Many Christians did not have the courage to be faithful, and saved their lives by denying Christ, or compromising their faith, but many others were bold to be true whether in life or in death.

And there are lands still where it requires courage to confess Christ. In the Moslem countries apostasy is looked upon as a crime, and the open confession of Christ by Mohammedans means persecution and often death. In India it means to be cast out of one's social relationship, to be boycotted in one's business, to be denied access to the village well, to be disowned by one's family. In China it has meant the charge of unpatriotism and of contempt for one's ancestors, petty trials, and persecution, and only seven years ago death for thousands who would not renounce Christ.

And there are homes in our own land where it requires courage, where to be true to Christ will expose us to ridicule and contempt. And there are schools and colleges and hundreds of communities where a quiet and inactive Christian will be at perfect peace, but where it takes courage to be an out-spoken and earnest Christian. "Yea," says St. Paul, "all who will live godly in this present world shall suffer persecution." That is not always true in our world as it was in Paul's. If we are wise and loving, we can be as active Christians as we ought, and no hard persecution will assail us; but we shall need boldness just the same.

Always to tell the truth, always to do what is right, always to hate and disapprove what is false and wrong, always to be courteous and polite and unselfish, always to do our duty, are things that require courage as truly as to face a cannon or stand at a stake. Indeed, they are the harder and the truer test of Christian character. Whoever meets these tests need not be afraid as to how he would meet the test of martyrdom if it were to come to him, as it probably never will.

Why is confidence more attractive than doubt?

How does the Spirit give confidence? What is lost to the world through our silence?

—S. S. Times.

Sunday, December 15, 1907—Luke 12: 11, 12; Acts 4: 13-35.

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C. BLACKETT ROBINSON,
 Manager and Editor.

OTTAWA, WEDNESDAY, DEC. 11, 1907

The charge of Braeside, etc., in the Presbytery of Lanark and Renfrew, having become vacant, ministers desiring a hearing should write to the moderator, Rev. W. W. Peck, Arnprior. Being a compact charge, with about 90 families, on the main line of the C.P.R., Braeside offers a splendid opening for a live man.

Central Presbyterian: It is just as it was promised, "And it shall come to pass in that day, before they call I will answer; and while they are yet speaking, I will hear." So immediate is the communication from earth to heaven, from man in his weakness and need to the infinite and all gracious heavenly Father, that the prayer is heard and answered ere it passes from the heart to the lips.

OUR PARLIAMENT MEN.

The Dominion Parliament differs from the Russian Duma in one thing. The members of our Canadian Houses of Parliament can speak right out in meeting, none daring to make them afraid. If a man were unhappily to have to spend a few months in jail, he would thenceforward enjoy his liberty all the more for his unpleasant experience; and if our parliamentarians are not thankful for their privileges, they might think differently if they could be dumped for a while into the legislative atmosphere of Russia.

Let us say we do not agree with certain atrabilious people who can see nothing good in our Dominion Parliament men. On the contrary, Canada should be grateful that among her M. P.'s on both sides of the Speaker's chair are so many men of fine ability and high character anxious to see the Dominion advance. If the development of our natural resources is not overlooked, neither is the moral development of the Dominion. It is something to have had placed on the statue book of Canada what is admitted to be the best Lord's Day Act in the world.

FIELD FOR MEN'S MOVEMENTS.

There is abroad an instinctive feeling that within the next generation China will be heard from in a manner to compel the world to sit up and take notice. That being so, one is alert for authoritative information respecting so large a section of the human race. One of the most striking recent utterances is that of Dr. Morrison, for many years Peking correspondent of the London "Times." It was made at London, England, at the annual dinner of the China Association. Dr. Morrison suggested there was a Chinese point of view too often contemptuously disregarded by Europe. He said: "Let them think for a moment how unjust they often were. England for the English and exclusion for foreign manufactures; Australia for the Australians; Canada for the Canadians—these were loyal, admirable, and patriotic aspirations. But China for the Chinese, China to build her own railways, China to develop her own mines, China to take an interest in the administration of her own maritime Customs—these were manifestations of an anti-foreign and reactionary spirit!"

Dr. Morrison, who with full knowledge has a high opinion of the Chinese, considers modern China full of promise for the future. We must confess we were unprepared to hear to how great an extent the Chinese native Press had developed. Mr. Morrison says:

"No feature of modern China was more remarkable than the growth of the native Press. Every city of any importance now had its own newspapers; there were, he believed, more than 200 newspapers in China, and the courage and outspokenness they displayed was worthy of all praise. Their leaders showed a constant increase in political knowledge and insight. They published the Reuter telegrams and other messages from the European agencies, so that thousands and tens of thousands of Chinese could now read every day of the progress and reforms of Europe, of piracy in the Black Sea, of mutiny and riots in the vine districts in France, riots and incendiarism in Antwerp, strike riots in Italy, racial conflicts in Austria, revolution and bombs in Russia or unmentionable barbarities in high circles in Berlin. (Laughter). To come nearer home, they read of riots and bloodshed in Belfast, and of the ever increasing difficulty in restoring order and tranquillity in Ireland. Many of these native papers also publish political cartoons, whose ingenuity and invention compared not unfavorably with those political cartoons which had done service at English elections. (Laughter). A healthy public spirit was being created by these papers, and at least noteworthy was the unanimity with which they all supported the Chinese Government in its attempt to deal with the opium evil. It was yet too early to dogmatize, but he ventured to express the opinion that what had already been done in endeavoring to give effect to the Imperial decree and in extending throughout the empire the anti-opium movement was both hopeful and encouraging. (Cheers). Encouraging, too, was the spread of Western education. Schools and colleges were being multiplied all over the empire, and the spread of English in China was quite extraordinary. Thousands and thousands of men were learning English, and correct English, not "gibberish." **English. Remarkable, too, was the large number of students who were now going to foreign Universities, in Europe and**

America. There were 420 Chinese students at the great colleges of America, and the traveller in China constantly met with obscure Chinese officials and merchants who told with pride of the success of their sons at Yale or Harvard."

Dr. Morrison, than whom there is no greater living authority on China, said those who lived among the Chinese were reluctant to leave them, and the more they saw of them the more they admired their sterling qualities, and the more charitably they regarded their national idiosyncrasies. Nothing, in his opinion, could now stay the progress of the people. It is for the Christian men and women of the world to see that the Gospel is preached in every part of China within the next few years. The signs are that it will be done.

NOTES ON Y.P. SOCIETIES.

During the past few weeks a good deal of activity has been witnessed in the work of organizing Young People's Societies. The following are a few of the places in which societies have been organized: Kawendé, Man., Westward Ho, Alta, Tillsonburg, Ont., Allausville, Ont., Depot Harbor, Ont., Warsaw, Ont.

Last week a copy of the Manual for 1908 was sent to each pastor whose name appears upon the roll in the minutes of Assembly. A few of the Manuals have been returned, evidently because some pastors have changed their address, and did not leave instructions with the postmasters as to where to forward mail. Those who failed to receive the Manual through change of address, and others who have been ordained since Assembly minutes were printed, can have a copy on application.

The Guild topic card is growing in popularity. Two years ago 1,000 copies were printed, but they were not all sold. Last year 1,000 copies were issued, but the supply was soon exhausted, and as the demand continued it was deemed necessary to print another thousand. These, too, were disposed of, and still the demand continued. This year 3,000 copies have been printed, and the likelihood is that they will all be sold. The topics for 1908 are particularly good and practical. They can be handled by any society of ordinary intelligence and yet they furnish scope enough to those who desire to range widely or dig deeply.

At the last meeting of the General Assembly an overture was presented, recommending the amalgamation of the committees on Sabbath schools and Young People's Societies. The Assembly took no action except to refer the matter to the committees concerned. It may be interesting to know what action was taken by the committee on Young People's Societies when the subject was before it at its meeting in September. After the whole matter had been thoroughly discussed the following motion was carried unanimously: "The Assembly's committee on Y. P. Societies, having considered the remit on amalgamation, begs to say that while opposed to amalgamation it is of the decided opinion that the time is come when a conference should be held of those committees that have to do with young people and their work, with a view to framing a general, co-operative policy, and for the initiating of a much-needed forward movement, and respectfully request that the Assembly arrange for such a conference."

W. S. MacTAVISH,

Convener of Committee.

Kingston, Ont.

Lutheran Observer: A church that demands nothing, that acquiesces in the lives of its members as they are, will soon be despised by those whom it would seek to please. A complaisant, smooth-spoken church is a declining church: let us be sure of that. It is a confession almost of its uselessness.

THE CAPITAL AND LABOR FUND.

Where the Principles of the Golden Rule Should Come in.

(By Rev. David James Burrell, D.D.)

"I wish you would preach on Labor and Capital," said my Wall Street friend. "What with strikes and Standard Oil fines and Railroad limitations and Presidential interference, things are getting into a frightful tangle. Why not help straighten it out?"

"I would if I were younger," said I; "but the longer I live the less inclination I feel to rush in where angels fear to tread. It's true, the situation is complicated; but I'm not sure, not absolutely sure, that I am wise enough to better it. Do you happen to remember the name of the old philosopher who wrote

"All things I thought I knew, but now confess
The more I know I know, I know the less!"

But though a sermon may not be forthcoming, the preacher has his thoughts.

On the one hand, it looks as if the Capitalists were to blame. Trusts and Combinations involving oftentimes the ruthless slaughter of small operators and defiance of just laws cannot always go unwhipt. The right of Capitalists to combine for mutual advantage is not questioned; but when they presume upon that right to wrong the people it is for the Government to say "Thus far and no further." The Government has thus spoken, once and again, in the enactment of legal restraints; and once and again those laws have been broken. The penalty must be paid sooner or later; sooner, the people are saying. It is vain to reply "You will destroy the commercial prosperity of the country," et cetera. The people rule and they are beginning to insist that equal justice, a justice that cannot always be measured by mulcting in dollars and cents, shall be measured out to great and small law breakers.

On the other hand, the Labor Unions seem determined on their own rule. "Whom the gods destroy they first make mad." It is scarcely necessary to enumerate the evils for which Labor-Unionism stands, evils that militate less Capital than against labor itself. Everybody knows them. A householder cannot have his door painted without running up against them. They are "rank and smell to heaven." A man indicted for murder, perpetrated in the sacred name of labor, may be cleared of the charge and exploited as a hero; the evidence adduced in the case, however, stands as in letters of fire. That cannot be blotted out. The right of combination in the Third Estate is not denied; but the right to use that combination against the laws or to the injury of any man is a proposition that must be fought to a finish before we are through with it.

So there is wrong on both sides; and what will come of it? No near settlement need be looked for. The controversy is as old as sin, and will go on until by the influence of the Golden Rule, sin is shaken out of the world, and the selfishness of the old maxim "Look out for Number One" is supplanted by the magnanimous precept of the Gospel, "Bear ye one another's burdens."

In the meantime what is to be gained by saying platitudes in the pulpit about it? But it is good to reflect that God is in command of human affairs. We are perplexed; but he knows the end from the beginning. The same wisdom that brought order out of chaos, is calmly solving all problems and rolling the world on toward the Golden Age.

"Oh, right is right, since God is God,
And right the day must win;

To doubt would be disloyalty,

To falter would be sin."

GOOD IN QUALITY, BUT SMALL IN QUANTITY.

By Knoxonian.

The potato crop of a Highland farmer was good in quality, but there were few in a hill. Somebody asked the good man how his potatoes were progressing. Sandy's reply was characteristic—She be very good, but very seldom.

Sandy's description of his potatoes would apply nicely to a great many persons and things.

Here is a parishioner who comes to church very irregularly. He attends one Sabbath, and remains away two. Then he astonishes everybody by coming two Sabbaths in succession, but immediately afterward he remains away three. He is apparently a respectful hearer when in church. Nobody can say anything against his demeanor. He seems quite devout, and appears to enjoy the service. His only fault is that he never attends regularly. He has the same defect as the Highland man's potatoes—She is very good, but very seldom.

Here is a well-to-do man who pays just \$5 a year for the support of the Gospel. He expects heaven and all that leads to heaven at the moderate outlay of 10 cents per Sabbath for himself and his family. Ten cents per Sabbath probably means in this case 1 cent apiece each Sabbath. Now this estimable, self-denying, self-sacrificing man's expenditure is good as far as it goes. His dollar has 100 cents in it as well as any other man's dollar. No doubt it would be much better for himself and his family and his Church if he gave \$50 a year instead of \$10, but still his money is good. The only trouble is that there is not enough of it. His contribution has the same fault as the Highlander's potatoes—She is very good, but very seldom.

See this minister who has just dropped into a meeting of his Presbytery, and taken his seat with the air of a man who thinks he is discharging a disagreeable duty. He has not been at the last two meetings. He does not like Presbytery meetings, and takes little interest in the business. Perhaps he fancies he is a literary man, and considers Church business too vulgar for his refined taste. Perhaps he imagines he is too dignified to associate with the common herd who are doing the Church's work. Perhaps he has a little "Plym" poison in his system, and thinks Church business is not spiritual enough for him. Perchance he feels a trifle sore because his motions never carry. Possibly he suffers from inertia, and does not like the exertion of attending Presbytery meetings. Inertia in the laity means laziness. This brother has never discovered that lack of interest in Church work and irregular attendance at Presbytery are two of the never-failing symptoms of a failing ministry. He never found these facts out for himself, and nobody ever told him. Perhaps he would not have thanked them for telling him. Now, no one can say that this brother does not conduct himself with propriety in his Presbytery. He may indeed have a vacant or languid air which seems to say "this is a bore," but his demeanor is fairly proper. His speeches are not too long or too numerous. He never "rises to a point of order" when there is neither order nor point. Negatively he is a good presbyter. He would be a much better one

if he came regularly, and took more interest in the work of the Church. As matters stand he suffers from the same defect as the Highlander's potatoes—She is very good, but very seldom.

Now look at this Sabbath school teacher who comes in and sits down beside his class; of course we say his, because no lady teacher ever attends irregularly. He is on the whole a good teacher. He studies the lessons well, and knows how to present the truth. He feels a fair degree of interest in his class. He would like to see them do well, and is grieved when they do not take an interest in their lessons. But this teacher, otherwise a good one, has one serious defect. His attendance is irregular. This one defect neutralizes to a considerable extent all his good qualities. He is a good man when at his work, but he does not go at it often enough. You might truthfully say of him what Sandy said of his potatoes—She be very good, but very seldom.

This customer coming into the store pays his bills about once in two or three years. He is honest, but slow. He likes to keep a snug little pile in the stocking or a good balance at the bank, and lets the store bills run on a long time. That is his style. Nothing would please him so much as to invest a few cool hundreds in a mortgage, and allow his merchant to wait. He admires that style of doing business a good deal better than his merchant admires it. Now there are worse customers in the world than this man. He is a much better customer than the one who never pays at all. His only fault is that he does not pay often enough. He suffers from the same defect as the Highlander's potatoes—She be very good, but very seldom.

Before ending this discussion let us take a look at this man who refuses to pay anything to the building fund of the new church. Forty years ago he helped to build the old one. Money was scarce at that time; he was a struggling new settler, and all things considered, his subscription was very liberal. He was a better man then than he is now, and that was the principal reason why he gave a good subscription. Since then he has learned the art of salting down money, and the art of giving sometimes declines as the art of salting down advances. He makes that forty-year-old subscription a reason why he should not pay anything for the new building. He does not deny that a new church was needed, nor say that it ought not to be paid for. He simply says he helped to build the old one. Now that man did a good thing forty years ago. Perhaps he and his good wife had to deny themselves something to help to build the old church. They have lost the spirit of self-denial. The trouble with them is that they did not keep on giving. Their giving for new churches had the same fault as Sandy's potatoes—She be very good, but very seldom.

AN OBJECT LESSON.

Many church members need a pointed reminder of their duty to be regular attendants on the services of God's house. Not only are they the losers by their absence, but the church suffers loss as well. It may help some if they will recall the old story of a pastor who visited a member whose pew was more often vacant than occupied. He found him seated in his home before a cheerful fire. Without saying a word he took the tongs and removed a live coal from the fire and placed it alone on the hearth, and watched it as it turned from the red glow of heat to a black charred mass. The member watched the proceedings with interest, and finally said: "Sir, you need not say a single word, I will be there hereafter."—Herald and Presbyterian.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

DICKENS AND THE DARLINGTONS

By Mabel Nelson Thurston.

The Darlings had, as they declared, "grown up on Dickens." This statement, it was sometimes necessary to explain, did not include Mr. Darlington nor his mother, although they were important members of the family. Mr. Darlington caring nothing for any novels, and Grandmother Darlington sitting unmoved while her daughter-in-law and the girls, taking turns reading aloud, were wiping tears of laughter from their eyes. Grandma Darlington could see nothing to laugh at in "such foolish-looking persons."

There was a time, before the girls were old enough to be brought up on anybody except Mother Goose, when Mrs. Darlington worked long and patiently with her husband and her husband's mother.

She would leave "David Copperfield" lying about on rainy afternoons when old Mrs. Darlington, who was a great reader in her way, had finished her library book and could not get down to the village to exchange it; or she would artfully introduce Mr. Pickwick after her husband had finished his newspaper, or quote from "Our Mutual Friend." All in vain—or so at least after seven years of persistent effort, in which Dickens had apparently gained no foothold in the family circle, she was constrained to believe. She was at last thoroughly disheartened—she had so longed for some one to enjoy him with her.

Then she became conscious that the eldest of her small daughters, aged six, was preferring a petition.

"What is it, Ruth?" she asked.

Ruth's blue eyes, under a bewitching floss of baby curls, looked at her mother with calm decision.

"I want to read Dickens," she announced.

"You—what?" her mother gasped.

"I want to read Dickens," the small aspirant repeated, patiently.

Mrs. Darlington, with a rush, gathered her daughter in her arms.

"O Ruth, you beloved! What a blind, stupid mother you have! Of course you shall read Dickens. What are daughters for if not to read Dickens with their mothers? But not quite yet, sweetheart. Wait till you are—say, fourteen. Then won't we have good times—you and Bab and Phyl and I! Ruth Darlington, you blessing, you have actually shown your mother the first gleam of compensation in the law of nature which decrees that you've got to grow up."

"Can I," Ruth persisted, gently, "can I look at the pictures now?"

"I should say you could!" her mother returned. "And when you're fourteen—!" The sentence ended with an ecstatic hug.

Ruth, however, did not wait until she was fourteen. She was a shy, quiet little thing, but she had a way of making life conform to her purposes. Not, Mrs. Darlington conceded, not, of course, that she deliberately caught the measles, only they happened along so very opportunely. Things always came so for Ruth.

Ruth was "going on eleven" when the measles happened along, and of course Barbara and Phyllis, who always copied her, had them, too. For a week Ruth and Phyllis were too sick to want amusement, but after they began to get better, while their eyes were still weak, the problem of entertainment was a large one.

Toys palled, books and pencils were of course forbidden; even additions to their button-strings, sent by friends, and judiciously presented one at a time,

could not fill all the long hours. But one resort remained—reading aloud. Even this had its difficulties, since Ruth, who was a book-worm, had read everything in the house that her mother had allowed her. So one dull, gray afternoon, Mrs. Darlington began "The Old Curiosity Shop."

It was the beginning of the end. Long before she was fifteen Ruth had read through the set of green volumes, and many of them over and over. Little Nell, Florence Dombey, Betsy Trotwood, the whole long procession of characters, possible and impossible, were as familiar to the Darlington girls as their next-door neighbors.

They nicknamed each other, the names changing according to mood and circumstance; they even, to Grandma Darlington's horror, nicknamed her, till they saw that it genuinely distressed her, when they kissed her and petted her and promised never to do it again. But, curiously enough, it was not until Ruth was eighteen that Mrs. Darlington had a name that "stuck."

Mr. Darlington's business was not going well that winter,—Phyllis declared that they all belonged to the Pinch family,—and there were many serious discussions over the family wardrobe. They all took it very bravely, even Barbara, to whom "made-overs" came hardest; Ruth would have gone actually shabby had not her mother made very firm decrees.

"How about yourself, mother?" Ruth retorted, at last, one day when she had been defeated in a long discussion. "You say I must have something new in the way of finery because I'm the oldest, but you aren't planning a single thing for yourself except a pair of shoes."

"Oh, I!" Mrs. Darlington laughed. "That's a very different thing. People didn't dress so much when I was young, and I never had a whole new suit in my life. I didn't even when I was married, for three weeks before the wedding-day your father was ordered West on business, and he wanted me to go, too, so we got married in a hurry, and my travelling-dress wasn't done; and by the time I came home and could have my dress, my new bonnet had been spoiled in a storm."

"Now I know exactly who mother is!" Phyllis suddenly exclaimed.

"Who?" cried Ruth and Barbara, for they had all agreed that Dickens had everybody else in his books, but by some lamentable oversight he had no one like mother.

Phyllis's eyes danced. "Pa Wilfer!"

"Phyllis!" Ruth cried in horror.

But the next moment she had to yield to the laughter to which the others had succumbed—mother most merrily of all. She was such a little, plump, dimpled, absurdly young mother, and her soft hair had such rebellious locks that never would stay in order! Phyllis's protest that the resemblance was simply and solely in mother's wardrobe was hardly noticed.

"Poor little Pa Wilfer!" Barbara murmured.

"Happy Pa Wilfer," mother retorted. Ruth alone said nothing, but she was thinking.

Christmas at the Darlings' that year passed with a great deal of celebration in the way of fun and laughter and very few gifts. Mother had made everybody promise not to spend more than fifty cents for her, and Ruth insisted upon the same agreement. Barbara declared that she belonged in the conspiracy, too, but she did not insist, and everybody knew that she wanted a piece of fur, and so somehow—no one knew just how it happened—they combined resources and

bought her one. It was hard to deny Barbara pretty things when she looked so pretty in them. And besides, as Ruth pointed out, Barbara never could be seventeen again. Ruth, having so recently been seventeen herself, was in a position to know.

But when mother saw Barbara's light-hearted acceptance a shadow crept into her eyes. Was it possible—could it be possible that they were helping Barbara to be selfish? Mother crowded the thought back at once; of course Barbara saw that she would hurt them all if she let the expense of the gift hurt her, and yet—the tiny haunting fear would not go.

It was ten days after Christmas that something wonderful happened—an invitation from an old school friend of mother's to spend a month with her in Washington. The great dream of mother's life had always been to see Washington, and when the letter came, the whole family was in a tumult of excitement.

"She'll go to Mount Vernon!" Ruth cried, with shining eyes.

"She'll be there while Congress is in session." Grandma Darlington calculated. Grandma Darlington was always interested in Congress.

"She'll see the White House," asserted Barbara.

"And perhaps shake hands with the President!" Phyllis added, rapturously.

Mother smiled brightly round the circle.

"You dear day-dreamers," she said, "did you suppose for one moment I thought of going? I couldn't, of course. But a hundred trips to Washington wouldn't compare with having you all care—so much to have me go."

The girls looked at each other with blank faces. Not so! Oddly enough, it was Phyllis who understood first.

"It's—Pa Wilfer," she said, in a voice that choked in spite of herself; and she rushed hastily out of the room. Phyllis always hated to be seen crying.

The others talked for a long time. When the council finally broke up, it was sorrowfully agreed that the thing seemed impossible. But, well as they all knew her, nobody guessed that up in her own room, Mrs. Darlington, for the first time in her life, was almost rebellious.

"It does seem as if a woman might have a whole new suit of clothes once in her life!" she sighed.

The next moment she had thrust the thought passionately away. "As if anything in the whole world could compare with having such daughters!" she rebuked herself. "Mary Darlington, I didn't know you could be so selfish. And Ruth urging me to take her new winter suit because it would 'just fit'! You don't deserve to have a Ruth or anybody else. I am ashamed of you through and through! Think of the people who haven't a single daughter—much less three—to say nothing of my three! I wouldn't change with the Queen of England!" And before she went downstairs to supper she had discovered a score of most excellent reasons why she would not have gone if she could.

One afternoon a week later, Mrs. Darlington, coming in from a neighborhood call, found the house deserted. Wondering a little where all the girls were, she went up to her room. At the door she stopped, an excited color leaping to her face. On the bed were a suitcase, a bandbox, an envelope and half a dozen packages.

With trembling fingers she opened them—a new blue suit with hat and silk waist to match, a lace waist, handkerchiefs, gloves, collars, shoes, and a ticket to Washington.

The color had gone now, and she dropped into a chair, white and trembling. The ticket and shoes were marked from Mr. Darlington, the gloves and collars from his mother. Besides these, there were three notes. Mother opened them slowly, Ruth's first.

"Mother dear, you are going. Ever since Phyllis called you 'Pa Wilfer' and you told us of your wedding trip, I've meant that the rest of it should come true, but I didn't think it could so soon. It's only a little I did—most of it was Barbara; but I know the weists will fit! I never realized before how convenient it was to be just your mother's size. Mother—if I could tell you how perfectly dear Barbara has been! Once I was afraid—I'm so ashamed of it now—that she was Bella Wilfer, beautiful and spoiled. But she isn't. Dear, we are so happy over this! Your loving Ruth."

The next one read:

"Dear Little Pa Wilfer.—If you dare make a fuss! You can't because I'm so much happier. I knew I was selfish and horrid, and every individual hair in that lovely fur pricked me every time I put it on. I wore it only three times, and I went to the head of the department and explained matters and got it changed for—something better. Ruth was shocked. Ruth is such a selfish dear—she wants to have all the fun of being unselfish herself. Mother, truly that fur weighed fifty pounds and was growing heavier every minute and I never was so happy in my life as when I traded it off for the suit. So please, please take it from your selfish, but repentant

"Bella W."

The last one of the notes was Phyllis's and that broke the strain with laughter:

"Dearest, Belovedest Pa Wilfer.—This hat is for your lovely ruffled hair in Washington. We're all dreadfully scared for fear you won't behave, and we're going to stay over at Mrs. Coniston's till you hang my red scarf out of the window in token of surrender. I left it on your chair.

"With love, Bella W."

"P.S.—I call myself Belle because I'm so beautiful!"

For a long time Mrs. Darlington sat there, the letters in her lap, fighting her battle. She could not take so much from the girls—oh, she could not! She never could enjoy the things a moment when they cost so much. The suit could easily be fitted over for Barbara, and Ruth needed a party waist, and—"Dear, we are so happy," Ruth's letter said, softly.

"I never was so happy in my life," Barbara sang.

Slowly the mother opened the window, and the scarlet silk rustled in the winter air.—*YOUTH'S COMPANION.*

WILLING TO COMPROMISE.

The mother had been having a strenuous day with Her Offspring, as Mrs. Anna Garlin Spencer calls the story of a little cousin of hers. The small boy had even more than usually been a peripatetic interrogation point. There were a few things concerning the construction of the world and all things in it, with asides upon various theological, philosophical and scientific questions, which the mother had not tried to answer. She was exhausted and welcomed the night as she undressed her little son and prepared him for bed. But he had not finished his questions.

"Mamma," he asked, "where is my soul?"

"Now, dear," replied the weary mamma, "I am very tired, and I can't answer another question to-night."

"Well, then, you needn't answer it to-night," said the child, "but please put your finger on the very spot."

CONCERNING THE OVERCOAT.

The season of overcoats is approaching, says the London *Lancet*, and probably in no other department sartorial is there exhibited so much indifference to hygienic considerations. The greatest fallacy of all, perhaps, in regard to the choice of an overcoat is that the terms "weight" and "warmth" are synonymous. As a matter of fact they are nearly always diametrically opposed. Heavy materials are often good conductors of heat and are calculated therefore to allow the heat of the body to escape, while light materials are bad conductors and so preserve the heat and energies of the body. Moreover, the heavy overcoat is a tax on the resources of the organism and destroys the economy which a good insulating cloth is intended to secure. Further, heavy material encourages an uncleanly and unhealthy state of the body chiefly by imprisoning the exhalation of the skin. That cloth is best, therefore, which gives the minimum of weight and the maximum of warmth while being porous enough to admit of ventilation. It is not generally realized that in protecting the body from the dissipation of its own heat—i. e., from cold—clothing really serves as an economizer of fuel—that is, food. Could we accustom ourselves to wearing no clothing at all under cold climatic conditions we should have to consume more food than we do in order to compensate for the rapid loss of heat which would happen if the body were not wrapped in non-conducting materials. This point needs to be borne in mind by those who advocate the banishment of the overcoat. It is, of course, possible to dispense with an overcoat, provided that the clothes worn are particularly warm. The overcoat, however, offers the decided advantage that it can be superimposed over a comparatively light suit of clothes and thus, while preventing the escape of heat provides also an air space between the ordinary clothes and itself—an air space which is open to ventilation. There seems to be little doubt that a well-chosen overcoat surrounding a warm, but light suit of clothes, is for the reasons just given, much more comfortable than a heavy suit of ordinary clothes. There is another important point about the qualities of an overcoat, and that is in regard to the color of the material. The choice of a sombre hue—black, dark gray, dark brown, or dark blue—is totally opposed to scientific indications. The polar bear is not provided with black fur; if he were, he would not be able to defy the cold with that impunity which he does. Light colored material, as a matter of fact, does not so easily give up its heat as does dark material, and this would appear to teach that our notions as to the suitability of color of garments for winter wear are illogical. Fashion and custom bind us hard and are seldom on all fours with reasonable ideas. If he would follow the dictates of science and common sense, the purchaser of winter clothing would choose, if he were able to do so, garments of a light, rather than a dark hue. And why should everyone be clothed in a funeral type of material just when winter sets in, when every effort is necessary to compensate for the dreariness and darkness of its days?

The church was packed, even the aisles being lined with chairs. Just before the benediction, the thoughtful clergyman, who loved order, made this request:—

"In passing out, please remain seated until the ushers have removed the chairs from the aisles."—*Lippinott's Magazine.*

"Edgar is a splendid talker, isn't he?" "One of the finest I ever escaped from."—*Life.*

THE PICTURE SCRAPBOOK.

A child's picture scrapbook is capable of variations which add to its interest; for while a hodge-podge of pictures, however gay and pretty, delights only the very young child, when a special subject is chosen for illustration the interest is longer-lived. For instance, a little city boy will enjoy making a farm book. The picture of the house, of the barns, the fields, the cows, the horses, and all the other animals will form a pictured story; a story with the additional charm of indefinite continuation, for he may add to his stock and poultry or put up a new barn whenever a fine picture presents itself. A garden book is easily made from seed catalogues. A sea book has possibilities in the way of boats on top of the waves, fish beneath, and shells and seaweeds on the shores. A bird book gives acquaintance with the tree folk. An older boy may enjoy collecting pictures of means of travel; trains, old-fashioned and modern, different kinds of ships, balloons, airships, old velocipedes, automobiles, and so forth. As a special Sunday occupation for children a scrapbook may be made illustrating Bible stories, or filled with pictures of famous men. In fact, any special interest on the part of the child may be utilized as the motive for the book.—*Congregationalist.*

WHISKERS.

The teacher of the Sunday school class was telling the little boys about temptation, and showing how it sometimes came in the most attractive form. She used as an illustration the paw of a cat.

"Now," said she, "you have all seen the paw of a cat. It is as soft as velvet, isn't it?"

"Yesem," from the class.

"And you have seen the paw of a dog?"

"Yesem."

"Well, although the cat's paw seems like velvet, there is never-his concealed in it something that hurts. What is it?"

No answer.

"The dog bites," said the teacher, "when he is in anger, but what does the cat do?"

"Scratches," said a boy.

"Correct," said the teacher, nodding her head approvingly. "Now, what has the cat got that the dog hasn't?"

"Whiskers!" said a boy on the back seat.

THE CURIOUS TORCH FISH.

There is a strange fish that swims in the deeper parts of the sea that is commonly called the torch fish, though in the scientific books he has a Latin name which is much too long and difficult for everyday use.

The most remarkable thing about this fish is the queer, egg-shaped growth on the end of his long, thin nose. This looks very much like an electric light bulb, and it answers much the same purpose, for the fish can light it up whenever he wants to, which is whenever he happens to be hungry. For the oddest thing about this ocean lantern is that it is not intended to light the fish about in the deep gloom under water (but as a trap for the smaller fish that he likes to eat. So when the little fish that are swimming by happen to see the light they mistake it for a certain deep-sea firefly that they are very fond of, and in their eagerness to scramble for this dainty they sail right into the torch fish's big mouth, which is, of course, wide open ready to receive them. Then, when the fish has eaten all he needs to make him comfortable, he puts out his light and goes off to amuse himself in other ways.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

WESTERN ONTARIO.

Rev. M. C. Cameron, who has been pastor of Knox church, Harriston, for twenty years, has resigned and will take a much earned rest.

A "Service of Song" took the place of the ordinary Sabbath evening service in Knox Church, London, on the 24th ult.

Rev. T. J. Thompson preached on the subject of St. Andrew at St. Andrew's Church, Stratford, on Sunday evening, Dec. 1st.

A very enjoyable entertainment was given in the Hespeler Church recently by the Manchester Male Quartette, assisted by Miss Bonnar. The proceeds went to the Sunday school funds.

On the first Sunday of the month the following were ordained as elders in Knox Church, Wallaceburg: David McArthur, David Logan, A. J. Hawken, Peter Forbes and W. H. Colwell.

The King's Daughters of St. Andrew's church, Guelph, held a Talent Test last week, at which they realized about \$100 for the improvement fund of the church.

Rev. H. W. Crews delivered a lecture on "A Ramble Through Europe" in the Berlin Presbyterian church last Friday evening, illustrated by 75 lime-light views.

Rev. Mr. Finlay, of Toronto, delivered an instructive and amusing address on the West and its customs at the meeting of Knox church Young People's Guild, Acton, last Thursday evening.

The congregation of Duff church (Dunwick), and Tait's Corners, have called Rev. Walter L. Nichol, B.A., Licentiate, to be their minister, succeeding Rev. D. I. Ellison, now of Ayr.

Rev. Harvey Grant, B.A., of Honan, China, son of the late Rev. Alex. Grant, M.A., of St. Mary's, preached at both services in St. Andrew's church, Thamesford, last Sunday.

Rev. David James, of San Rafael, California, lectured last week in the school-room of the First Presbyterian Church, London, on "Chinatown of San Francisco."

The Ladies' Aid of Knox church, Galt, have just held a most successful bazaar, the object being to render some financial assistance toward the building of the new Sunday school building. The proceeds amounted to nearly \$400.

Rev. J. W. Woodside, for the past year and a half assistant of the Rev. Dr. Campbell in Montreal, conducted the services in Westminster Church, Mount Forest, on the 1st of December. Rev. R. A. Lundy, of Williamsburg, preached there last Sunday.

The Rev. J. H. Hamilton, of Weston, preached anniversary sermons in Alexandra Church, Brantford, on Sunday last to the delight of large and appreciative audiences. It was a real pleasure to many of his friends to hear his voice once more.

The pulpit of Alexandra Church, Brantford, is to be declared vacant next Sabbath by the Rev. F. J. Maxwell, Moderator of the vacancy. This church has made very rapid progress since its organization and is now considered to be the most rapidly growing charge of our denomination in that city.

The improvements to the driving sheds at Knox church, Acton, are now about completed. The iron rods supporting the walls are in position, the drains have been put down the length of the sheds, and fifty or seventy-five loads of gravel filling have been teamed in.

The annual thank-offering meeting of the Gordon Mission Band of Knox Church, Stratford, was held last Tuesday night in the ladies' parlors. Mrs. W. Harvey Grant, wife of Rev. W. H. Grant, returned missionary from China, was the speaker of the evening, and gave a most interesting address.

Arrangements are being made for the anniversary services of Knox church Tavistock, on Dec. 15th and 16th. Rev. Mr. Morden of St. Marye will preach both morning and evening on Sunday, and on Monday evening there will be an entertainment of singing and speeches.

The first annual banquet of the Men's Association of Knox Church, Guelph, held in the basement of the church, was a triumphant success. About 300 men were present and enjoyed thoroughly the dainty repast provided, after which a number of excellent speeches were made in proposing and replying to the several toasts of the evening.

The annual meeting of the St. Andrew's Auxiliary to the W. F. M. S., Thamesford, held on Monday afternoon, December 2nd, was well attended. The meeting was led by Miss Sutherland. The financial statement showed that \$110 had been raised during the year. Mrs. T. A. Watson was elected president for the ensuing year.

Rev. J. H. MacVicar, formerly of Fergus, in a pleasant letter written from Edinburgh, says of their arrival: "We put up for the night at Darling's Temperance Hotel on Princess street—the most home-like place of public entertainment we have ever been in and the only one in all the world in the prior of which to my knowledge family worship is regularly conducted every evening."

On Sunday evening, December 1st., the members of St. Andrew's Society, Hamilton, attended St. Paul's church, where the annual sermon was preached by Rev. T. MacLachlan, B.A., pastor of St. James' church. They occupied the centre pews, and heard a discourse that contained many thoughtful and helpful suggestions. Representatives of the other benevolent societies were also present.

The Stratford Ministerial Association met last week. The attention of the association was called to certain posters on billboards in the city, which were characterized as "shameless and demoralizing." An excellent paper on the prophet Amos was read by Rev. R. Martin. At the first meeting of the association in 1908, to be held on January 6, lunch will be served to the ministers and their wives.

The congregation of First Church, London, held an informal social gathering in the lecture hall of their church last week. It was well attended. Every one seemed in the best of spirits and freely mingled with each other in conversation. Refreshments were served by the ladies and members of the choir rendered some choice selections of music. Rev. D. James gave a short address, as did also one or two of the members.

The annual sermon to the local lodge of the Sons of Scotland was preached in Knox church, St. Mary's, on Sabbath morning by Rev. W. Nichol, B.A., pastor of the church. The front seats of the body of the church were reserved for the members of the order, who presented a fine appearance, the officers appearing in regalia. The sermon was a vigorous exposition of God's goodness and faithfulness to his chosen people, as revealed in a retrospect of the history of the people of Israel.

On Tuesday, Nov. 26th, the Rev. D. G. McPhail was inducted into the Presbyterian church of Cayuga. A reception was tendered Mr. and Mrs. McPhail in the evening. Mr. McPhail received a unanimous call from this church, and was, with his wife heartily welcomed. Mr. McPhail has been canvassing for Queen's University since returning from the Northwest and has reaped a harvest for his old Alma Mater.

A congregational valedictory meeting was held in the Presbyterian church, Rockwood, in honor of the Rev. J. T. Hall and Mrs. Hall on the occasion of their leaving Rockwood for Swansea. The feature of the gathering was the presentation of addresses to Mr. Hall by Mr. James Gray, member of session, and to Mrs. Hall by Miss Jean McNab, representing the ladies of the congregation. In addition they received a purse of gold, Mrs. Alex. Burns making the presentation. Mr. and Mrs. Hall leave Rockwood with the good will and best wishes of all in the village.

The fiftieth anniversary of the formation of St. Andrew's Presbyterian Church, Windsor, was celebrated on the first Sunday of this month. The services were conducted by Rev. Dr. John Grey, who for nearly twenty years prior to the coming of the present pastor, Rev. J. C. Tolmie, had charge of the church. A feature of the morning service was the reading of a letter from Rev. Wm. Bennett, of Peterboro', who fifty years ago, in the prime of his life became the first pastor of St. Andrew's. Ill health prevented Mr. Bennett's attendance. Of the twenty-nine charter members of the church only one is living, Police Magistrate Bartlett, now nearly 85 years of age. The jubilee was continued throughout last week, closing on Sunday, when Rev. Dr. Kilpatrick, of Toronto officiated.

A meeting of the congregation of Knox Church, Hamilton, was held last Wednesday evening to consider the resignation of Rev. Dr. Nelson, who has received a call to a large Presbyterian Church in Minneapolis. Knox Church has been paying Dr. Nelson \$2,500 a year, but the Minneapolis congregation offered him \$4,000 a year and a free manse. He intimated his willingness to remain in Hamilton if his salary were raised to \$3,500, and at the meeting there was a long discussion on the ability of the congregation to pay that amount. All were agreed that Dr. Nelson was a good man, and was worth much more than he was getting, but the majority could not see their way clear to vote for a \$1,000 increase. After a long discussion it was decided to ask Dr. Nelson to remain in Hamilton at a salary of \$3,000 a year.

The Rev. Donald Mackay, B.A., late of Alton, in the Presbytery of Orangeville, was inducted on Thursday, 28th November, into the pastoral charge of Chalmers and McBride congregations in the Presbytery of London, vacated about nine months ago by the translation of Rev. S. Lawrence, to Puslinch. There was a splendid turn out of both congregations to the induction service, at which Rev. Isaac Macdonald, Ph.D., presided. Rev. J. C. MacConachie, of Aylmer, preached from Ezekiel II., 1, "Son of man, stand upon thy feet and I will speak unto thee." Rev. E. L. Pidgeon addressed the minister, and Rev. R. C. McDermid, the congregation. A pleasant social reception was tendered the newly inducted minister, in the course of which a pocket-book containing a liberal present of money was presented to Rev. Mr. McDermid, the Moderator during the vacancy.

WESTERN ONTARIO.

It is reported that Rev. G. F. N. Atkinson's state of health has compelled him to leave his charge of Appin and North Ekfrid for a short period of rest and recuperation.

At the recent meeting of the London Presbytery, permission was given the First Presbyterian church to moderate in a call to a minister as soon as it is ready to do so, and a special meeting will be held in the First church on the 21st of January, when it is expected a pastor will have been decided upon. The resignation of Rev. W. Leitch, of Delaware, was accepted. Mr. Leitch tendered his resignation on account of ill health, and wished to be relieved, if possible, by the end of December. Mr. Leitch has been in the ministry for 34 years, and the last 12 of these have been spent in labors at Delaware, where his efforts have met with great success. The news that he is about to retire will cause widespread regret. Rev. Mr. Argo was appointed moderator of the session to declare the pulpit vacant. Mr. Malcolm, of Dutton, presented a call from the congregation of Duff's church, Dunwich, and Tail's Corners, in favor of Mr. W. L. Nichol, B. A., of Westminster. The call which was unanimous, and hearty, was supported by commissioners from the congregations, among whom were Mr. J. G. Lethbridge, and Mr. J. J. McMillan. It was unanimously agreed that in the event of Mr. Nichol accepting the call, his ordination and induction take place in Duff's church on Thursday, Dec. 19, at 2 p.m. The moderator will preside. Rev. Dr. MacKay, of Cowal, will preach the sermon. Dr. McCrae will address the minister, and Dr. Barnett, the people.

The twenty-first annual meeting of Barrie Presbyterian W.P.M.S., held in Bradford, was well attended and the reports presented indicated progress in every direction. In the absence of the president, Mrs. R. N. Grant, of Orillia, Mrs. Cameron, of Allandale, took the chair, and gave the opening address. She spoke of what the society had been able to accomplish in the past twenty-one years, expressing gratitude to Him through whom they had been able to accomplish so much. Then pointed to the great work still to be done, and asking that prayer be made a stronger link in the chain, bade all resolve to do yet more in the coming years. The treasurer's report by Miss Thompson, Bradford, showed that Auxiliaries this year sent in \$2,119.37; Mission Bands, \$644.24; total, \$2,763.61; an increase over last year of \$90.86. The value of the articles sent to the Regina school amounted to \$578.98. The addresses of Miss Duncan, of Madore, India, Mrs. Copeland, of Collingwood, Mrs. Stevenson, Barrie, and Mrs. Dow, of Gravenhurst, were most helpful. Mrs. R. N. Grant took the chair at the Friday meeting and delivered an address. An invitation to hold the next annual meeting at Gravenhurst was accepted. The following officers were elected; honorary presidents, Mrs. Cameron, Allandale; Mrs. R. N. Grant, Orillia, president; Mrs. Copeland, Collingwood, vice-presidents; Mrs. Elliot, Midland; Mrs. Dow, Gravenhurst; Mrs. Campbell, Oro; Mrs. Bell, Stayner; Mrs. Morris, Bond Head; Treasurer, Miss B. Thompson, Bradford; recording-secretary, Miss Paris, Bradford; corresponding-secretary, Mrs. Garrett, Bradford; Mission Band secretaries, Mrs. Stevenson, Barrie.

A standing vote of thanks was given the retiring officers, after which Mrs. Elliot, moved, seconded by Mrs. Alexander, of North Bay, a hearty vote of thanks to the Bradford people, the choir, and all who assisted (Mr. Garrett, editor of the Witness, being particularly mentioned) for their warm hospitality and kindness to the delegates.

EASTERN ONTARIO.

Rev. Mr. Dixon preached last Sunday afternoon at St. Andrew's Church, Tamworth.

The Avenue-road Presbyterians have commenced their regular services in the new church edifice.

Rev. Wm. Moore, B.A., of Braeside, will be inducted into the pastoral charge of Pickering and Brougham on Dec. 12th.

Rev. A. H. Scott addressed the Perth Model school last Friday afternoon on The Significance of the Imperial Ensign.

The W. F. M. S. of the Appleton church held their annual thank-offering service last Sunday morning, when Rev. Mr. Monds, of Carleton Place, occupied the pulpit.

Rev. J. C. Wilson, B.A., has been appointed moderator of the Rockwood and Eden Mills churches during the vacancy caused by the resignation of Rev. J. T. Hall.

The anniversary services in connection with the Franktown Presbyterian church are fixed for the 15th and 16th instants. Rev. W. A. McIlroy, of Ottawa, is to be the preacher on this occasion.

Special services were held in the Presbyterian church, Millbrook. Rev. Wm. Cooper, B.A., Port Perry, preached Monday evening an entertainment was held in connection with the burning of the mortgage.

Anniversary services in St. Paul's church, Bowmanville, were held Sunday, Dec. 8th. The Rev. Wm. Beattie, Cobourg, preached. The choir was assisted by Mrs. C. A. Cawker and Mr. Henry J. Knight.

Rev. Dr. M. P. Talling, B.A., Toronto, who has been supplying St. Paul's Presbyterian pulpit in Peterboro for several weeks, lectured in that city on the Destiny of Japan the other evening, and the lecture was highly praised.

Rev. J. H. Bruce, returned missionary from Honan, China, preached both morning and evening in Knox church, Perth, last Sunday. Mr. Bruce is making a strong appeal for more men to join the mission staff to which he belongs.

Rev. Norman MacLeod has been granted six months' leave of absence by the congregation of the First Presbyterian Church, Brockville, to permit of his taking an extended and much needed holiday trip. He expects to leave early in February for points in Europe, the British Isles, Egypt and the Holy Lands.

The children of the Presbyterian Sunday school, Monkland, will present the cantata, "Getting Ahead of Santa Claus," in McGillivray's Hall, Monkland, on Monday evening, Dec. 23. There will also be a Christmas tree, with well loaded branches. The Presbyterian Sunday School of Gravel Hill will hold their Christmas entertainment a week later, on Monday evening, Dec. 30. Their cantata is entitled "Santa Has the Grip," and their Christmas tree will not have empty branches either.

Rev. Dr. MacLaren, formerly of Vancouver and now General Secretary of Home Missions, preached in St. John's church, Brockville, on the 1st instant, taking as his subject the question of how to assimilate the flood of immigration coming to our land and how the churches are trying to do it. In the evening Dr. MacLaren preached in First church, and in the afternoon addressed the Men's Bible class of St. John's church.

The first Sunday of the month was Children's Day at St. Paul's church. Port Hope, and Rev. Mr. Abraham addressed his sermon in the morning especially to children. Children from the Sabbath school, under Miss Clark's efficient leadership, took the place of the choir and led the service of praise. A very pretty

duet, "Rock of Ages," was sung by Misses Jean Clark and Palma Cochrane, and the hymn and chorus, "There's a Friend for Little Children," by S. S. choir.

On the 5th December, Rev. Robert Pogue, late assistant pastor of Bethany Tabernacle, Philadelphia, was inducted into the pastorate of St. Paul's Presbyterian Church, Peterboro', in succession to Dr. Torrance, pastor for thirty-one years. Rev. Dr. Marsh, Springfield, was Moderator. Rev. D. A. Thomson, Secretary of the Presbytery, preached the induction sermon; Rev. Wm. Johnston, Millbrook, charged the minister, and Rev. Dr. Talling, Toronto, by invitation, addressed the congregation. Rev. Mr. Pogue will be only the third pastor of St. Paul's since its building in 1859.

The sixty-first anniversary of the founding of Cooke's church, Kingston, was observed on Sabbath, Dec. 1st. The preacher on the occasion was the Rev. Alex. Esler, M.A., of Cooke's church, Toronto, and his clear and forcible expositions of Bible truth were much enjoyed by the large congregations which listened to him. The managers had asked for \$100, and over \$150 was placed upon the plates. The congregation, under the leadership of Rev. Dr. MacLachlan, is well organized and is becoming more and more a centre of religious activity. Students and other young people constitute an increasing element in the congregation, and their talents are not allowed to lie dormant.

On Thursday evening, November 28th, Rev. W. J. Knox was inducted into the pastorate of Calvin church, Pembroke. Rev. D. N. Coburn conducted the opening devotional exercises and preached the sermon. Rev. Dr. Campbell, clerk of the Presbytery of Lanark and Renfrew, gave a brief statement of the steps taken by the Presbytery and congregation which led up to the call being extended to and accepted by Rev. Mr. Knox. The moderator of the Presbytery, Rev. Dr. Hay, then put the customary questions to Rev. Mr. Knox, who answered them in a satisfactory manner, and, after a few seconds spent in silent prayer, he duly inducted Mr. Knox as the minister of Calvin church, and the new minister was extended the right hand of fellowship by the members of the Presbytery. Rev. T. W. Goodwill, of Cobden, delivered the charge to the newly inducted minister, and Rev. John Hay, of Renfrew, the charge to the congregation. A purse and address were then presented to Dr. Campbell as a token of the congregation's appreciation of his services as interim moderator since the vacancy occurred by the translation of Dr. Bayne to Sudbury. A reception is to be given by the church to their new pastor and his wife on Monday evening, December 16th.

A CORRECTION.

Rev. James Taylor, of Chelsea, Que., sends us the following correction:—

Editor Dominion Presbyterian: In your issue of the 13th inst., under "Church Work," you give a report of an address delivered by me upon our Church's work in the Gatineau Valley. You make me say, "In the counties of Wright, Labelle and Pontiac there are 1,370 Presbyterians." This is not correct.

According to the census of 1901, the number of Presbyterians in these three counties is 6,614, made up as follows:—
1,370 in Labelle.
2,261 in Pontiac.
2,983 in Wright.

The total population of these three counties,—the northern portion of the Presbytery of Ottawa,—is 101,453, of which 21,834 are Protestants and 79,619 are Romanists.

November 22, 1907.

HEALTH AND HOME HINTS.

Both children's and ladies' garments can be quickly yet attractively decorated by feather-stitched circles. A silver quarter furnishes a good size, though a spool is perhaps easier to mark around with a sharply-pointed pencil.

PINEAPPLE PIE.—Peel and grate one large pineapple, add to it a cup of granulated sugar, that has been worked to a cream with a half-cup of butter, and five beaten eggs, and a little nutmeg. Mix well, line a deep tin with good puff-paste and turn in the pineapple mixture. Bake and eat cold.

LEMON COOKIES.—Cream of tartar, pound of butter with one pound of powdered sugar, and add the juice of two lemons and the grated peel of one, then beat very light. Whip in, gradually the beaten yolks of five eggs, then fold in the stiffened whites alternately with about a pound of prepared flour, or enough to make a stiff dough. Cut into rounds and bake.

LYONNAISE POTATOES.—Parboil white potatoes and cut them into dice; chop a small onion and mince enough parsley to make a heaping tablespoonful. Pour into a frying pan with two tablespoonfuls of butter and when hot, stir in the potatoes, onions and parsley. Shake and turn until very hot, but do not allow the potatoes to brown. Drain in a heated colander and serve.

APPLE SNOW.—One pint of well-sweetened apple sauce, one pint of milk, four eggs. Make a custard of the eggs, a half-cup of sugar and the milk. Cook until it coats the spoon, then set aside to cool. When cold whip the whites of the eggs to a slight meringue, adding gradually the apple sauce. Put the custard in the bottom of a chilled bowl and pour the meringue on top. Serve with sponge cake.

RICH MOLASSES FRUIT CAKE.—Cream three-quarters of a pound of butter with one pound of powdered sugar, add a cup of molasses slightly warmed, a half grated nutmeg and a half-teaspoonful of ginger. Beat hard, whip in the yolks of five eggs, one cup of sour cream, one and a half pounds of flour, the stiffened whites of the eggs and, lastly, one pound of seeded and chopped raisins plentifully dredged with flour. Bake in a loaf tin, watching carefully that it does not burn.

CHICKEN CROQUETTES.—Chop cooked chicken fine, season with a little pepper, salt and butter mixed with one egg and a little cream. Roll the croquettes on a bread board sprinkled with cracked dust until they are shaped like little cylinders. Beat one egg light and dip them in it, then roll again in the cracker dust. Fry in a croquette basket in boiling fat until a light brown. The stock of chicken, veal, lamb or mutton may be used instead of cream to mix them with.

"Does your wife do much fancy work?"
"Fancy work? She won't even let a porous plaster come into the house without crocheting a red border around it and running a yellow ribbon through the holes."

Nurse—"Bridget, come here and see a French baby in Dublin."

Bridget—"Poor little darlint! It's a great perplexity you'll be to yourself, I'm thinkin', when you begin speakin'!"—Punch.

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SPARKLES.

A certain childless woman moved to the suburbs and devoted herself to the raising of poultry. A witty friend went out to spend the day, and was shown a fine lot of young chickens. "These," said the mistress of the place (a la Cornelle), "these are my jewels." "And I suppose some day you'll have them set," responded the visitor, quickly.

"How savagely that cow looks at me," said a young woman—a summer boarder—to a farmer.

"It's your red parasol, ma'am," he answered.

"Dear me!" said the maiden. "I knew it was a little out of fashion, but I didn't suppose a country cow would notice it."

A lawyer tells of a client who came joyfully one day declaring that he had found oil flowing from a spring on his land, and bringing a sample.

The bottle was one which he had picked up in a hurry somewhere about the house.

The lawyer forwarded it to an expert chemist, and they waited with interest for his report of the analysis.

In a day or two came this telegram: "Find no trace of oil. Your friend has struck pargonic."

"What are pauses?" the teacher asked the first class in grammar.

"Things that grow on cats and dogs," answered the smallest girl.

Charley was puzzled. Ordinarily he was willing to believe what he was told, but when told that that article of furniture was a folding-bed his profound experience of six years was unequal to the test; he became skeptical and blurted out: "Auntie, do you sleep standing up?"

"Do you play any instrument, Mr. Jimp?" "Yes, I'm a competist." "And your sister?" "She's a pianist." "Does your mother play?" "She's a zitherist." "And your father?" "He's a pessimist."

The church choir soprano stepped forward and sang as follows, in her much-admired operatic style: "A-a-w-a-a-a-ake, my so-o-o-o-ul, and wi-i-i-ith the su-u-u-u-u. Thy-y-y da-a-a-a-a-a-a-ily sta-a-age of du-u-u-ty ru-u-u-u. Sha-a-a-a-ake off dull slo-o-o-o-th and ea-a-a-ly ri-i-i-ise. To pa-a-a-ay thy maw-aw-aw-arming sacrific-i-i-i-ice!"

"I think they ort to heat up the church buildin'," indignantly whispered Aunt Nancy Rosinward to her city niece, "when the cold makes the poor thing shiver like that!"

ALCOHOL: POISON.

Dr. T. D. Cjothers, an expert on the effect of alcohol and drugs, concludes a recent article with a statement of the necessity of recognizing the poisonous action of spirits, whether taken in moderation or excess:

1. Alcohol in any form, taken into the body as a beverage, is not only a poison but produces other poisons, and associated with other substances it may develop toxins. Alcohol is also an anesthetic and not a tonic or so-called stimulant. It increases the waste products of the body and diminishes the power of elimination. It also destroys the phagocytes of the blood, and thus removes and lessens the protective power of the blood.

2. Whenever alcohol is used continuously as a beverage, for its medicinal effects, favorable conditions and soils for the cultivation and growth of poisonous compounds are created. These may be neutralized by other conditions and not be apparent in the derangements of the functional activities which follow. Where disturbances and derangements of the body are associated with the use of alcohol, their transient character and disappearance by the removal of spirits suggests the cause.

3. The functional and organic symptoms of derangement appearing in those who use spirits in moderation or excess, which quickly disappear by abstinence and eliminative measures, are clear indications of auto-intoxications from this source. Obscure symptoms of the nervous system in persons who use spirits should always be examined in relation to the toxic origin from this source. Also grave nutrition disturbances should suggest the same cause with, of course, the same treatment.

4. The treatment of all such cases in which alcohol is used in any form should be by antiseptic and eliminative measures, and the supposition should always include the possibility of poison by chemical products formed in the body.—(Clinical Medicine.

A BOND OF SYMPATHY.

While the new maid tidied the room the busy woman kept on writing.

"Do you make that all out of your own head?" asked Jane.

"Yes," said the busy woman.

"My," said Jane admiringly, "you must have brains."

"Brains," sighed the woman despondently. "Oh, Jane, I haven't an ounce of brains."

For a moment Jane regarded her with sincere consideration.

"Oh, well," she said presently, "don't mind what I say. I ain't very smart myself."

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12.20 p.m.	Tupper Lake	9.25 a.m.
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10.00 p.m.	New York City	3.55 a.m.
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PRESBYTERY MEETINGS

Synod of Montreal and Ottawa.

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

Synod of Toronto and Kingston.

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

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.
Mattand, Teeswater.
Bruce, Paisley.

Synod of the Maritime Provinces

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

Synod of Manitoba.

Superior.
Winnipeg, College, 2nd Tues., 11mo
Rock Lake.
Glenboro', Cyprus River.
Portage-la P.
Dauphin.
Brandon.
Melita.
Minnedosa.

Synod of Saskatchewan.

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

Synod of Alberta.

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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panied by an accepted cheque on a
chartered bank, made payable to
the order of the Honorable the
Minister of Public Works, equal
to ten per cent. (10 p.c.) of the
amount of the tender, which will
be forfeited if the person tender-
ing declines to enter into a con-
tract when called upon to do so,
or if he fails to complete the work
contracted for. If the tender be
not accepted the cheque will be
returned.

The Department does not bind
itself to accept the lowest or any
tender.

By Order,

FRED GELINAR,

Secretary.

Department of Public Works,

Ottawa, November 18, 1907.

Newspapers will not be paid for
this advertisement if they insert
it without authority from the
Department.

WHY A TRUST COMPANY

is the most desirable Executor, Admin-
istrator, Guardian and Trustee:

"It is perpetual and responsible
and saves the trouble, risk and
expense of frequent changes in
administration."

The Imperial Trusts

COMPANY OF CANADA

Head Office, 17 Richmond St. West

4%

Capital Paid Up, \$2,500,000
Reserve 400,000

4%

Money Deposited with us earns Four
Per Cent. on your balances and is
subject to cheque.

THE INTEREST IS COMPOUNDED QUARTERLY

The Union Trust Co., Limited.

TEMPLE BLDG., 174-176 BAY ST., TORONTO, ONT.

4%

Money to Loan
Safety Deposit Vaults
For Rent

4%

COPLAND & LYE'S

"CALEDONIAN"

Scotch Tweed Skirts

21/- IN STOCK SIZES CARRIAGE PAID IN THE U.K. 21/-

Made to measure, 2/- extra. Handsome Color
"Rainy Day" SKIRT in Stylish Checks
and Plain TWEEDS.

COPLAND and LYE'S FAMOUS

SCOTCH TARTAN SKIRTS

In the principal Clan Tartans. Price 42/-
Carriage paid

SCOTCH WINCEYS from 1/- per yd.

COPLAND & LYE.

THE LEADING SPECIALISTS IN SCOTCH TEXTILES

Caledonian House, 166 Sauchiehall Street, Glasgow.

Patterns and Illustrated Catalogues post free.

IT IS SO NICE TO DO
THE NECESSARY
CLEANING WITH

CALVERT'S Carbolic Tooth Powder

That is obvious at once from
its pleasant flavour and the
feeling of freshness left in the
mouth, and, of course, you
will soon see how splendidly,
how easily, and how thoro-
ughly it cleans.

Of all chemists, in tins, 6d., 1s., and 1s. 6d.
New glass jar with sprinkler stopper, 1s. nett

THE QUEBEC BANK

Founded 1818. Incorporated 1822.

HEAD OFFICE, QUEBEC

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

BOARD OF DIRECTORS:

John Breakey, Esq., President. John T. Ross, Esq., Vice-Pres.
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THOS. McDUGALL, General Manager.

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geon Falls, Ont.

AGENTS—London, England, Bank of Scotland, New
York, U. S. A. Agents' Bank of British North America,
Hanover National Bank of the Republic



Synopsis of Canadian North- West.

HOMESTEAD REGULATIONS

ANY even numbered section of
Dominion Lands in Manitoba,
Saskatchewan, and Alberta, ex-
cepting 8 and 26, not reserved,
may be homesteaded by any per-
son who is the sole head of a
family, or any male over 18 years
of age, to the extent of one-
quarter section of 160 acres, more
or less.

Application for entry must be
made in person by the applicant
at a Dominion Lands Agency or
Sub-agency for the district in
which the land is situate. Entry
by proxy may, however, be
made at an Agency on certain
conditions by the father, mother,
son, daughter, brother or sister
of an intending homesteader.

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

(1) At least six months' resi-
dence upon and cultivation of the
land in each year for three years.

(2) A homesteader may, if he so
desires, perform the required re-
sidence duties by living on farm-
ing land owned solely by him,
not less than eighty (80) acres in
extent, in the vicinity of his
homestead. Joint ownership in
land will not meet this require-
ment.

(3) If the father (or mother, if
the father is deceased) of a
homesteader has permanent resi-
dence on farming land owned
solely by him, not less than eighty
(80) acres in extent, in the vicinity
of the homestead, or upon a
homestead entered for by him
in the vicinity, such home-
steader may perform his own
residence duties by living with the
father (or mother).

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

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

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

W. W. CORY,

Deputy of the Minister of the
Interior.

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

"ST. AUGUSTINE"

(REGISTERED)

The Perfect Communion Wine.

Cases, 12 Quarts, \$4.50

Cases, 24 Pints, - \$5.50

F. O. B. BRANTFORD

J. S. HAMILTON & CO.,

BRANTFORD, ONT.

Manufacturers and Proprietors