

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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IN BETHLEHEM.

BY PHILLIPS BROOKS.

O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark street shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee to-night.

For Christ is born of Mary;
And gathered all above,
While mortals sleep, the angels keep
Their watch of wond'ring love.
O, morning stars together
Proclaim the holy birth,
And praises sing to God the King,
And peace to men on earth!

How silently, how silently,
The wondrous gift is given!
So God imparts to human hearts
The blessings of his heaven.
No ear may hear his coming,
But in this world of sin,
Where meek souls will receive him still,
The dear Christ enters in.

O holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us to-day!
We hear the heavenly angels
The great glad tidings tell;
O, come to us, abide with us,
Our Lord Immanuel! Amen.

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MARRIAGES.

At the home of the bride's parents, on Nov. 18, 1908, by Rev. Dr. Harkness, Thorold Rousseau to Miss Lottie May Lavale, all of Helena, N.Y.

At the Manse, Cornwall, on Nov. 20, 1908, by Rev. Dr. Harkness, Thorold Rousseau to Miss Lottie May Lavale, all of Helena, N.Y.

On Nov. 10, 1908, at the residence of the bride's parents, St. Louis Road, Quebec, by the Rev. W. C. Clarke, Esther May, eldest daughter of Mr. and Mrs. Wm. H. Hatch, to Mr. Geo. Cooke, engineer, of Ottawa.

On October 14, at Bloor Street Presbyterian Church, Toronto, by the Rev. W. G. Wallace, D.D., Reginald, son of Col. Sir Henry M. and Lady Pellatt, to Marjorie Carlyle, youngest daughter of Mr. and Mrs. James Black Perry.

At the Manse, Macleod, Alta., on Oct. 27, 1908, by Rev. Andrew Walker, Alex P. Hanley, son of Alex. Hanley, Mount Pleasant Place, Greenfield, to Christie, daughter of the late Donald McMillan of Dunvegan, Ont.

At Vankleek Hill, on Nov. 10, 1908, by Rev. A. Morrison, Kirkhill, Arthur M. Cheney to Mrs. Flora McIntosh, both of Vankleek Hill.

At Ottawa, on Nov. 10, 1908, by the bride's father, Percy M. Morrison, of Winnipeg, Man., to Ethel Miso, youngest daughter of Rev. George Edwards, of Ottawa, formerly of Cornwall.

At Morrisburg, on Nov. 11, 1908, by Rev. G. S. Anderson, S. W. Plantz to Miss Flossie May Fyke.

At Lancaster, on Nov. 18, 1908, by Rev. J. U. Tanner, B.A., Hugh W. McPherson to Miss Alice E. Munro.

At Morewood, on Nov. 18, 1908, by Rev. D. Stewart, assisted by Rev. A. E. Hagar, James Ford Steinburg to Miss Annie Weaver.

At Aylmer, P.Q., on Nov. 18, 1908, by the Rev. Geo. McGregor, of St. Andrew's Presbyterian Church, Ethel Eleanor Willis, youngest daughter of the late Archibald Lindsay, to Dr. Harold Linton Watt, of Ottawa.

At Seattle, Wash., on Wednesday, Nov. 18, 1908, by the Rev. Dr. Wilson, M. n. n. E. Holliday to Benjamin S. Cerswell, M.D., of Castle Rock, Wash.

On Nov. 17, 1908, at the home of the bride's parents, 1368 Hornby Street, Vancouver, B.C., by the Rev. W. H. Redmond, of Birtle, Man., uncle of the bride, Dr. George Goostrey, of Grandview, Vancouver, to Mary Etta, eldest daughter of Mr. and Mrs. P. P. Findlay.

On Nov. 25, 1908, at the residence of the bride's parents, 232 L'Esper Street, Ottawa, by the Rev. Dr. W. P. Herridge, Mr. A. Murray Hannah to Mary Elizabeth, eldest daughter of Mr. and Mrs. W. J. Johnstone.

On Nov. 25, 1908, by the Rev. Carl Allum, in South Sherbrooke, Miss Emma Jane Morrison, of South Sherbrooke, to Mr. David Albert Milliken, of the same place.

DEATHS.

At 203 MacNab Street South, Hamilton, on Thursday, November 26, 1908, Adam, second son of the late Hon. Adam Hope, aged 59 years.

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NOTE AND COMMENT

The Academy of St. Mary of the Woods, in Indiana, has added a department of Gaelic to its curriculum, with an accomplished Gaelic teacher at its head. Thus does the language which is said to have been spoken in Eden assert its right to survive.

Rev. Father J. L. Hand, of St. Paul's Church, Toronto, will probably be appointed Roman Catholic Bishop of London, in succession to Bishop McEvay, made Archbishop of Toronto. Father Hand is a prelate well thought of both in his own and other churches.

Crowds of unemployed bearing banners with the legend, "Work or Revolution," have been parading the streets of London. There are indications that this will be a trying winter, but there is reason to believe that many of those who take part in such demonstrations do not want work, preferring to live on charity.

Dr. Sheard, medical health officer, Toronto, at the Charities and Correction Convention in that city, urged that the laws against expectoration on the street be vigorously enforced, with a view to preventing, as far as possible, the spread of tuberculosis. Such laws, where they exist, are unfortunately too often entirely disregarded. The habit is one of the most potent means of communicating the white plague, and the safety of the public requires that it should be stopped.

A tribute to the powers of self-government possessed by the Irish is found in Benedicta, a Catholic town in Maine. This modern Utopia was settled by Bishop Fenwick, of Boston, in 1825, the settlers being all Irish Catholics. Their descendants dominate the town. The settlement is forty miles from any other and a hundred miles from a railway, yet it has electric lighting, macadamized roads, fine buildings, but no crime, no jail, no poor-house, no debt, and is, to quote an exchange, "ideally administered."

The Church of England Synod for the Diocese of Montreal made an excellent selection when it elected Dean Farthing, of Kingston, bishop in succession to the late Bishop Carmichael. He was the favorite of the laity when the Synod met recently, but did not command a majority of the clerical vote. When the Synod re-assembled last week, after several ballots had been taken, he secured a majority of both orders. He will be consecrated on January 26th, and will make a worthy successor to the late esteemed bishop.

The General Assembly's committee on evangelistic work has been in session in Toronto. It was decided to start a campaign simultaneously in four different centres of the Kootenay district of British Columbia. Rev. Dr. Zartman of the American Presbyterian Church, who had come from New York, offered assistance with workers, and the offer was accepted. It was also decided to start a campaign in twenty different centres in the Minnedosa district in Manitoba. The committee adopted a plan of sending out literature showing the best methods of working. It was estimated that \$5,000 would be necessary to carry on the work mapped out for this year. Rev. Dr. C. W. Gordon (Ralph Connor) was present, and put in a strong plea for evangelistic work.

The situation in India has not shown such a menace of serious uprising as it does to-day for many years. Attacks and attempts on the lives of Englishmen, officials and civilians, are of almost daily occurrence. The police are taking remarkable precautions to safeguard Lord Minto, and this is regarded as most significant. It is hoped England will not have to cope with another mutiny, although it is highly improbable any outbreak could reach the dimensions of the former one.

Pope Pius X. recently celebrated the fiftieth anniversary of his priesthood. Speaking of his character an exchange thus refers to him: "After all, the greatest thing on earth is the soul of man. It is higher than institutions, forms or ceremonies. Despite our beliefs, when we see a fine white spirit, true to God and his people, we hail it in whatever surroundings it appears. Such a soul is the simple, kindly, unpretentious and honest Giuseppe Sarto, son of peasants and now known to fame as Pope Pius X. We believe the comment is well deserved."

The Pope has adopted a new method of promulgating the laws and publishing the acts of the Holy See. An official bulletin to be issued by the Vatican printing press twice a month with the beginning of the new year, will be the means of promulgation of all these acts, which shall not have juridical force until they have been thus printed. Hitherto such promulgation was made only for the more important documents, and according to the ancient method of attaching copies of them to the doors of the Basilicas of St. Peter and St. John Lateran at Rome.

The Sunday law in France works and works effectively. A Paris correspondent of the London Times finds the new Sunday "almost as dull as Sunday in London." But while complaining of its "dullness" he admits that the French workman now enjoys a rest that neither he nor his fathers ever knew before. He may not go to church any more than before the law was passed, and in very many cases he spends the day in the suburbs with his family. He may, during his cessation from toil, discover that he has a soul, and will have time to look after its needs.

At the recent Conference of charities and Correction in Toronto, Hon. W. J. Hanna, provincial secretary, under whose department the control of prisons and charities in Ontario falls, told of an experiment which is to be tried. The government, about eighteen months ago, appointed a commission to investigate prisons and prison labor. "At that time," said Mr. Hanna, "there was one or two of our number who had some rather fixed ideas about jails, and thought that what was good enough fifty years ago would do to-day. We just happened to find Dr. Leonard when we were in Cleveland. We drove out to his place and found boys working on an unguarded farm close to the railroad track, where every opportunity offered for them to escape. There were no armed guards over them. They seemed as free as hired men. Yet they were so-called criminals, sent to the State Reformatory for various offences. They were boys trusted and found true. We came home convinced that if they could do things like that and redeem boys as Dr. Leonard showed us he had in Ohio, we could do it here. We are arranging to try, anyway."

The Grand Division of the Sons of Temperance has just celebrated its jubilee at Toronto. Hon. G. W. Ross, who was one of the principal speakers, grew reminiscent, and in the course of his remarks, in responding to a toast to The Grand Division, said he first became identified with the order forty-seven years ago, and had many times since attended the annual conferences. He observed that the Sons of Temperance was a continental order. The exchange of good fellowship between Canadians themselves was a grand thing, but it was still more delightful when different nationalities united together on such an occasion as marked the diamond jubilee of the order. In referring to the objects of the order, he urged that it was the first duty of the members not to forget the purpose for which the order was originally established—namely, the rescuing of men whose habits were not what they should be, and the taking hold of the young people and instilling into them a temperance sentiment with a view to guarding themselves against the temptations frequently confronting them. These two principles were kept in the foreground. There were still many men to be reformed, and it would be well to save from the fire those who were in danger of being consumed. He spoke well of the work the churches, the W.C.T.U., and the temperance societies had done, and expressed the opinion that local option would wipe the liquor traffic out of existence.

The question of compensation to those who would be driven out of the trade were prohibition enacted has perplexed many worthy souls, who would fain see temperance legislation passed but do not wish to do an injustice to those who may have vested rights through having had Government license, John G. Capers, United States inland revenue commissioner, in an article in Harper's Weekly, points a way out of the difficulty by proposing that the distilleries be utilized for the manufacture of denatured alcohol, now so much used in the arts, and which could be employed as fuel, etc. He says: "When the knowledge of what Germany and other European countries were doing with denatured alcohol began to be disseminated in this country, when its great utility for purposes of heat, lighting, motive power, and commercial manufacture were made known, the Atlas distillery stopped making whiskey. The last gallon was shipped out from its doors three years ago, and today, instead of contributing its thousands upon thousands of barrels of strong drink, its mills are grinding grain and its cookers, vats and stills are seething with the processes that go to the making of denatured alcohol. The Atlas has ceased to be a drink-maker, and is helping to turn wheels and heat houses by the new, cheap agent, and assisting the cunning works of commerce and the arts. It is no longer the Atlas distillery, but the United States Industrial Alcohol Distillery, and about its buildings there hang the pungent odor of benzine and the scents of numberless chemicals used in the formulas by which the denatured alcohol is fitted for various purposes." That there is a market for this product is shown by the fact that Germany makes 78,000,000 gallons annually from potatoes alone.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

IRISH AS ENGLAND WRONGED IRELAND?

(Golden Smith in the Nineteenth Century.)

Second Article Continued.

Since that time, it may be truly said, legislative reform and improvement have advanced in the two countries with nearly even step. Sad necessity, which it is idle to deny, made an exception in the case of the criminal law. O'Connell with his virulence did his best to keep up an estrangement between the two countries and make concession difficult. Ireland has suffered under exploitation by political adventurers such as Sadleir and Keogh, painted to the life by an Irish hand.

It is not denied, O'Connell himself testified, that in the famine England and Scotland did their best to succour Ireland, though this unfortunately did not prevent the renewal of bitter language on the Irish side. Agitation against the Union had become an Irish calling. It has made the task of the real friends of reform in Ireland very hard.

O'Connell's original object was Catholic emancipation, which, warmly supported from the beginning of British Liberalism, was presently conceded. But he had taken his place as a leader and monarch of agitation, and he was evidently determined to retain his throne. From Catholic emancipation he went on to the repeal of the Union and was defeated in the House of Commons by an overwhelming vote, followed by an address to the king pledging the House to stand by the Union. From that time everything that was or went wrong in Ireland, the sufferings of the peasantry from over-population, from unthrift, from the treacherous potato, and from evils which are the sad heritage of a disastrous history, has been charged to the account of the Union, and Repeal has been the cry. Sympathy with this crusade and contributions to it have been sought wherever hatred of England could be found. It must be owned that British faction, pandering to Irish Anglophobia for votes, has to bear a part and no small part of the blame.

The agitation for Repeal, however, made comparatively little way under the immediate successors of O'Connell. The peasantry, simple-minded as they were, must have had an inkling of the fact that the Union after all was not the source of the potato blight. The priesthood, at all events, after Catholic emancipation, had got pretty much what it wanted, and could not relish the connexion with continental revolution and scepticism into which the Repeal movement had got, and which bred 'Young Ireland.' Smith O'Brien's rising ended in widow McCormack's cabbage garden. It was when Parnell united the agrarian with the political movement that the active interest of the Irish peasantry in the political movement was revived, and that movement became formidable again.

Even so, however, a movement with no more military force than could be crushed by a policeman in a cabbage garden would not have become formidable to the Empire had it not been for the madness of British faction which angled for support in Irish discontent. Gladstone had at first not only opposed Home Rule, but anathematised it in the very strongest terms, proclaimed the arrest of Parnell to a shouting multitude at Guildhall, thrown him and his leading followers into prison. But he found that

this had cost his party and his general policy the Irish vote. He must have seen also that the Conservatives were beginning to flirt with the Irish against him. Then he suddenly turned round, took Parnell's hand, and ultimately brought in a measure of Home Rule giving Ireland virtually a Parliament of her own, and in addition to it a representation in the Imperial Parliament, to bend by intrigue its councils to her will. That the House of Commons could by a considerable majority pass such a measure as Gladstone's Home Rule Bill is surely a proof both of the character of government by party and of the need of a second Chamber to guard the nation against the tendencies of the popular House.

Gladstone's Home Rule Bill would have been virtually Repeal of the Union. After giving Ireland legislative and executive power of her own, there would have been little use in saying that these were to be exercised subject to the legislative and executive power of Great Britain. The restriction could never have been patiently endured. British supremacy would have dwindled into a form like the Royal veto. This would be worse than the grant of independence outright, since it would involve a series of quarrels, while Great Britain would not be free from Irish responsibilities. Between union and separation the choice must apparently be made. What the Home Rule party demands is nationality, which implies complete separation.

There seems to be no general forecast of the course which things would take in Ireland were she left to herself. The influence of the priesthood would at first at all events be great, and would practically be used by them as delegates of the Papacy. The Roman Catholic Church in Ireland and that in French Canada are probably about the two best things that Roman Catholicism has to show. I never heard in Ireland anything about the character and lives of the priesthood that was not favourable from an ecclesiastical point of view. In a head of Maynooth I had a friend who was as liberal-minded as he was good. But Maynooth could not fail to be very narrow. A young peasant was there kept for a series of years in intellectual seclusion, after which he would go forth into the world proof against all but Church influences, and with his mind absorbed in the objects of his profession. Progress would be hardly possible under such rule. The country would be lucky if there were no backsliding in its civilization. To be under the dominion of the Papal priesthood is of course also to be under the dominion of the Pope, whose will would be made known through his delegate. But Ultramontanism and 'Modernism' are evidently coming into collision. Quebec shows us what an Ireland ruled by the priesthood would be.

The demands of the Church upon the pockets of the people are apparently beginning to be felt.

It is the tendency of the Irish generally in both hemispheres to follow popular leaders, and it is equally the tendency of ambitious men of the upper class to furnish them with the leaders to follow. Political adventurers would probably be numerous. O'Connell and Parnell were both of them agitating for an object which lifted them out of the depths of political adventure. But the ordinary political adventurer will be found vividly painted by Mr. T. P. O'Connor in his Parnell Movement. Sadleir and Keogh were extreme specimens of a class. The people have been trained too much to look to agitation instead of looking to

self-exertion for improvement of their lot. That there would be a general settling down to steady industry and commerce cannot surely be very confidently assumed.

A more disastrous situation than that of a country with a land-owning oligarchy and a peasantry alien to it in race, language, and religion, the bitter memories of a deadly war between the two being still fresh and its wounds bleeding, the malice of fortune could not have devised. Unutterably degraded and cruel was the lot of the serf. But James the Second, Louis the Fourteenth, and Rome were not less responsible than the England even of that day. Much less can the England of this day be held answerable.

For her share in the Penal Code, England had to plead that her own rights and liberties had been attacked by a Catholic king with Jesuits as his advisers, the Catholic despot of France as his ally, and Catholic Ireland as his ardent supporter. Her escape had been narrow.

It is fair in condemning Protestant intolerance in general to remember what the attitude and practices of the Papal Church then were. The fires of the autos-de-fe were still burning. There were autos-de-fe in Mexico as late as 1815. It is not on the charge of intolerance that the liegemen of the Papacy in Ireland will put the Orangemen to shame.

In defence of the protectionist policy, excluding Irish goods and killing Irish trades, which English manufacturers and producers forced on their Government, thereby naturally estranging even Ulster and preparing her for revolution, there is not a word to be said, saving that it was the prevailing folly of the time. Pitt when he came on the scene did his best for free trade between the countries, but his offer, having been reduced by the selfishness of the English manufacturers, was rejected by the Irish Parliament, which had better have accepted the instalment and afterwards bargained for more.

After the union of Scotland with England, which proved so beneficial to Scotland, Ireland held out her hand, but was unhappily repelled, owing, it seems, to fear of the character of the Irish population, though Protectionist cupidity no doubt did its part. Thus was formed the growing element of discontent in which Swift, exiled to Ireland, found play for his own spleen.

As the Protestant gentry were politically the privileged body in Ireland, it must have been as much the tariff as any political or administrative grievance that caused the rising of the Volunteers for independence of England, whose hands were then tied by the war with the American colonies. The Castle Government was one of shameful corruption, but a misuse of Crown patronage, or official corruption of any kind, could hardly have seemed to traders in rotten boroughs a sufficient cause for a revolution. The relief which the change brought to the Catholic serf was not religious freedom and equality, or a real share in legislation and government, but merely the electoral franchise to be exercised subject to landlord influence and giving no real hold upon Parliament. The nation to which Grattan bowed in adoration was in effect still not so much a nation as a Pale; nor, when disaffection broke out, could anything be more ruthless than the Irish Parliament's treatment of the people. Repeal agitators of the present day in identifying their cause with that of the Volunteers as a body are surely astray.

After the hideous civil war of '98 between races and religions; after the al-

liance of Irish with French revolution; after the narrow escape of Ireland from French conquest, besides the proof that the Protestant oligarchy and the Catholics would not live on fair terms and happily together, could a statesman like Pitt fail to see the necessity of bringing the two islands under the same legislature and government? The Union was carried, like other contested measures in those days of loose political morality, by means more or less corrupt, especially by a lavish creation of titles. The notion that the sums paid to the owners of Irish rotten boroughs were bribes, it may be assumed, is no longer entertained. The Viceroy Cornwallis, writing from Dublin, testifies that the measure, when passed, was proclaimed without adverse demonstration of any kind. In the general election which followed in Ireland, the question of the Union was not an issue. Of the three principal opponents of Union in the Irish Parliament, all took their seats in the United Parliament: Foster accepted office, Plunkett formally withdrew his opposition to the Union, and Grattan, while he continued to move for Catholic emancipation, refused to join in agitation with O'Connell. That Pitt would have carried Catholic emancipation if he could, that he was perfectly sincere, no candid mind can doubt. He could not overcome the stolid prejudices of the king; his sincerity he proved by retiring from office. It was by national necessity the most absolute that he was afterwards recalled to power.

That three such men as Grattan, Foster, and Plunkett could come in as they did immediately after the Union seems proof in itself that patriotism might have acquiesced in it from the first, and that it was not solely the creature of corruption.

Ireland had become the scene of a faction fight the most hellish, with mutual massacres, flogging, picketing, pitch-capping, and every sort of destructive outrage. People, we are told, were at last afraid to fry bacon lest the swine might have been fed on human flesh. But these were the doings of Irish factions before the Union, and it is not to the account of the people of England that they should be set down. The Parliament of Ireland, to which Grattan had bowed as the nation impersonated, looked on, doing nothing in the interests of mercy, but letting loose martial law and passing Acts of Indemnity for all atrocities committed on the side of repression, even those of Judkin Fitzgerald. What is there to warrant the assumption that had the Union not taken place these men would have let power out of their own hands, given Ireland a really popular government, passed Catholic emancipation, and made over the land to the peasant? It was by leading English members of the United Parliament that Catholic emancipation at last was carried.

An agrarian movement of the radical kind would sweep away the landed proprietary, who might otherwise, if they would take earnestly to their duty, be the best leaders of the people in the rural districts. A landed proprietor, whether in England or Ireland, who resides constantly on his estate and does his duty to his people, giving them such guidance and help as is in his power, earns perhaps a not inconsiderable portion of his rent.

What would be the position of British and Protestant Ulster left to the political mercy of an overwhelming majority of Roman Catholics and Celts traditionally hostile? Could England, to whom Ulster has always been faithful, afford to see her wronged? Would there not be intervention on the part of England, met perhaps by appeals to foreign intervention on the other side?

The writer, when in Ireland, lived a good deal with the ex-Chancellor Lord O'Hagan, Sir Alexander McDonnell, and other men of that stamp, as heartily attached to Ireland and as thoroughly conversant with her interests as it was

possible to be. These men would have protested as strongly as any Fenian against wrong done to their country. At the same time they were wholly outside party, which surely in this distracting business has had too much to do.

The aim, however, of these few pages is, not to settle the Irish question, which is the arduous task of statesmen, but to help a little towards it, if possible, by plucking out the historic thorn.

It is to be hoped that Edward the Seventh has not made his last visit to Ireland. The frequent presence of Royalty in Ireland might do much to improve feeling. Between Henry the Second and George the Fourth, the Irish, a people much swayed by personal attachment and fond of Royalty, never saw their king except in a hostile char acter, as in the case of Richard the Second, or as an enemy of England, as in the case of James the Second.

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Mr. Knowles in his new book has woven the web with rare skill; has graphically shewn the shadow and sunshine of human life, its joys and its sorrows; its temptations and its triumphs, whilst giving an ideal picture of mother-love so akin to the divine.

The story has much of the genial fun found in his other books but there is a soberness, wanting in its predecessors, evidence that the terrible railway accident of nearly two years ago, when he was on the border-line between time and eternity, has left a never-to-be-forgotten imprint.

As a Canadian preacher Mr. Knowles has long held first rank. His books entitle him to a place as one of our best authors, and many will thank him for the good cheer and inspiration of his stories as

'They wrestle to towards heaven,
'Gainst storm and wind and tide;
Now like a weary traveller
That leathen on his guide.
Amidst the shades of evening
While sinks life's lingering sand,
They hail the glory dawning
In Immanuel's land." J. B. H.

NORTHERN ONTARIO.

The church of Sudbury, Ont., is experiencing rapid growth at the present time. The present edifice is found altogether inadequate to contain the increased attendance at public services and Sabbath school and a new church, costing about \$30,000, has been decided upon. Adult Bible classes have been organized and the young people are taking much interest in the church work. The ladies' aid has renovated the church and the Board of Managers has installed a new heating plant. The pastor and people are hopeful of future prosperity.

At the preparatory service in the Orillia church on Friday evening, last week, 161 new members united with the church. Besides this there is a class of upwards of 70, composed of younger candidates, still undergoing instruction. This ingathering is largely ascribable to the Chapman-Alexander revival. Upwards of 700 partook of communion on Sunday. For the first time in the history of the church, part of the gallery had to be set apart for communicants, as well as the whole ground floor. The service, which was conducted by the Rev. Dr. Grant, assisted by the Rev. Dr. Gray and the Rev. D. C. MacGregor, was most inspiring.

The following persons from Knox College are of interest:—J. B. Paulin, B.A., will be inducted and ordained as pastor of St. Giles', Hamilton, on November 30. Dr. D. S. Dix, who has accepted the call to St. James', Dartmouth, N.S., will also be ordained on December 15. John Currie, B.A., B.D., has received and accepted a call to Blenheim, Ont.

WESTERN ONTARIO.

"Carry on the good work and maintain the great name of Cooke's!" This was the advice of Rev. Dr. McTavish at the induction of the Rev. Dr. Andrew T. Taylor, late of Philadelphia, to the pastorate of Cooke's Church, Toronto. Dr. Taylor was presented with a new gown by the ladies of the church. Cooke's Church is one of the largest Presbyterian churches in the city, and being down town, is considered to be an important strategic point in the bulwarks of the Presbyterian cause in Toronto.

The reorganization of the Young Men's association of Knox Church, Wallaceburg, which took place on the 23rd Nov. was signalized by a well attended and very enjoyable oyster supper. The supper was served by the ladies of the church. The association elected officers for the ensuing year, Mr. Greenwood, who presided during the evening, being elected president, and Mr. McFairnie secretary treasurer. Addresses were delivered by members of the association, in addition to which Rev. A. H. MacGillivray, of First Church, Chatham, also delivered an address.

A congregational meeting of Chalmers' Church, Hamilton, in the mountain, was held for the purpose of considering a call to a minister. There was a good number of the members present, and after considerable discussion the meeting unanimously decided to give a call to Mr. Lane, who has just finished his course at Knox College, Toronto. Mr. Lane preached in the church recently and so pleased were the people with his two sermons that everybody seemed to favor extending an invitation to him to become their pastor. It is understood that Mr. Lane will accept. Barton Stone Church will meet to consider the call, as these churches are not united. It is understood that the latter church will join Chalmers' in the call to Mr. Lane.

Twenty years ago yesterday a young Knox College student was sent to the Broadview Mission of St. James' Square Church, Toronto. There were but seven present at his first meeting. On Sunday the same collegian presided at the twentieth anniversary of the congregation which he founded, and has a congregation of seven hundred and a spacious new brick church. This persistent and successful minister is Rev. J. McP. Scott, pastor of St. John's Presbyterian Church, Broadview avenue. At the morning service Rev. Principal Gandier of Knox College delivered a scholarly discourse on the duty of thankfulness. In the afternoon Rev. Lawrence E. Skeay, rector of St. Anne's Anglican Church, who was for some years resident in the eastern part of the city, addressed the young people of the congregation. Rev. Dr. Duval, Winnipeg, moderator of the general assembly, preached at night from the text, Revelation, iii., 8. "Beloved I have set before you an open door and no man can shut it." God has made His eternal promises so plain that a little child can understand them. Humanity as far back as history goes has been conscious of good and evil, and that mankind has always been unworthy of the mercy of God. In the early days of comparative religions the cry of humanity before the advent of Christ was always: Show us a way. The pagans sought in darkness for a door.

Now there is an eternal open door for all to enter. It is a door of opportunity and of hope. Despoth have tried to shut it, but neither fire nor bloodshed could shut it. The door of heaven is set open so that every wandering child of God may see that he or she will be welcome home. The one great question before humanity has ever been, "Will you enter?"

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

SOLOMON CHOOSES WISDOM.*

(By Rev. Clarence Mackinnon, B.D.,
Winnipeg.)

A thousand burnt offerings, v. 4. A gentleman advertised for a boy to help him in the store. There were many applications. Bright, clever boys came, who could do a great many wonderful things; but none of them suited, for they all lacked the one particular quality he desired. So he advertised again, and this time, as follows: "Wanted, to assist in a store, a boy who obeys his mother." He received only two answers. Obedience is better than a great many other more brilliant gifts. Clever men could make beautiful songs of praise to God, and rich men could bring, like Solomon, a thousand cattle to be slain in His courts. But these are not the things that God most desires. He says, "To obey is better than sacrifice, and to hearken than the fat of rams," 1 Sam. 15 : 22. That is why we no longer try to please God with burnt offerings, but with a willing and obedient heart. That is the sacrifice which, above all others, is pleasing to Him.

In a dream by night, v. 5. A missionary in China, being very much depressed during a season of spiritual deadness, received comfort in a dream. He fancied he was standing near a rocky boulder, trying to break it in pieces with a heavy sledge hammer. But blow after blow he struck without any visible effect. He was so disheartened that he was about to give up, when a voice said, "Never mind, go on; I will pay you all the same, whether you break it or not." He awoke determined to persevere in his missionary endeavors, whatever the immediate result might be; for he knew he was doing God's work, and that what God required of him was faith and persistence.

Ask what I shall give thee, v. 5. This doesn't mean that God will give us every foolish thing we choose to ask. But God's "Ask" does mean, that, if we pray for something that is right, and pray long enough, we shall get it. An ignorant community asked a scientific man if there was any means of getting a constant supply of water. "Certainly," he said, "there is water everywhere, water under your feet." "How shall we get it?" "By digging for it." "How far must we dig?" "Five, ten, twenty, a hundred feet; in some case a thousand feet will not reach it. But no matter if it is five thousand feet down, digging will get it." Importunate prayer will always bring down heaven's blessing on the needy soul. And the blessing will always fit the need.

A wise and an understanding heart, v. 12. Sin is the greatest folly, and the sinner the greatest fool, in the world. The uncovered man risks eternity and everlasting happiness on the uncertain chance of living another year and having another opportunity to repent. He scorns the Saviour's love, and braves the wrath of God. He rejects the immortal crown, that he may have a little more of earth's riches. Is it not all sadly foolish? "They are wise to do evil, but to do good they have no knowledge" (Jer. 4 : 22). The only truly wise heart is the one which has been converted and has learned to love God and give heavenly things their right place. This is the new heart, and to get it, we must be born again. But God will give it to every one who sin-

cerely breathes the psalmist's prayer, "Create in me a clean heart, O God; and renew a right spirit within me" (Ps. 51 : 10).

If, v. 14. The Christian Captain Hedley Vicars was wounded in one of the fights that took place around Sebastopol. His wound was not necessarily fatal. The surgeon understood it and knew that it could be cured, and was ready to do all in his power for the suffering soldier. Nevertheless Hedley Vicars died from that wound, and the reason was, that, in the medley of the terrible fight, his regiment had been carried away from the tent that held supplies. A bandage was required to tie up the bleeding artery, but the bandage was in the tent, and before it could be reached, the brave soldier had passed away. "He might have been alive today," said a friend afterwards, "if the tent had been half a mile nearer." There are so many "ifs" in human life. How many things we might have done, if—! But the "if" in this verse is one of the greatest. Obedience to God, contentment to walk in His ways, this is the divine condition of all true prosperity. Many men might have been well off, many men in good health, many men rejoicing in glory, if only they had remembered His commandments to do them."

LESSON POINTS.

(By Rev. J. M. Duncan, B.D.)

God will never let any one be the poorer for what is given to Him, v. 4.

We honor God more by our takings from Him than by our givings to Him, v. 5.

God gives blank cheques only to those who can be trusted to fill them in rightly, v. 5.

In every divine call to service there is wrapped up a pledge of divine help, v. 6.

The emptier our hands are, the more they can contain of blessings from heaven, v. 7.

No one deserves the rewards of office who shirks its responsibilities, v. 8.

"True wisdom consists not in seeing what is immediately before our eyes, but in foreseeing what is to come," v. 8.

"He who seeks wisdom first is already wise," v. 9.

When our conduct pleases God, it matters little what others think of it, v. 10.

Happiness is a fruit that comes to its highest perfection only in the soil of duty, v. 13.

We can enjoy God's favor only when our lives are ruled by His laws, v. 14.

Our gratitude to God should be as unfeeling as His goodness to us, v. 15.

A LITTLE CHINESE CHRISTIAN.

This pretty little story is told of a spelling class in China: The youngest of the children had by hard study contrived to keep his place so long that he seemed to claim it by right of possession. Growing self-confident, he missed a word, which was immediately spelled by the boy standing next to him. The face of the victor expressed the triumph he felt, yet he made no move toward taking the place, and when urged to do so firmly refused, saying: "No, me not go; me not make Ah Fun heart sorry." That little act implied great self-denial, yet it was done so thoughtfully and kindly that spontaneously came the remark: "He do all same as Jesus."—Selected.

To the reverent soul the fact of God is reflected on the earth as the heavens are mirrored in a clear mountain lake.

ENJOYING CHRIST.

Can we enjoy Him while living for ourselves, while indulging in sin, while prayerless and cold and dead? Does not God directly seek our highest happiness when he strips us of vain-glory and self-love, embitters the poisonous draught of mere human felicity, and makes us fall down before him lost in the sense of His desirableness and beauty? The connection between glorifying and enjoying Him is, to my mind, perfect—one following as the necessary sequence of the other—and facts bear me out in this. He who has let self go, and lives only for the honour of God, is the free, the happy man. He is no longer a slave, but has the liberty of the sons of God; for "him who honours me I will honour." Satan has befogged you on this point. He dreads to see you ripen into a saintly, devoted, useful man. He hopes to overwhelm and ruin you. But he will not prevail. You have solemnly given yourself to the Lord; you have chosen the work of winning and feeding souls as your lifework, and you cannot, must not, go back. These conflicts are the lot of those who are training to be the Lord's true yoke-fellows. Christ's sweetest consolations lie behind crosses, and He reserves his best things for those who have the courage to press forward fighting for them. I entreat you to turn your eyes away from self, from man, and look to Christ. Let me assure you, as a fellow-traveller, that I have been on the road, and know it well, and that by and by there won't be such a dust on it. You will meet with hindrances and trials, but will fight quietly through, and no human ear hear the din of battle, nor human eye perceive fainting, or halting, or fall. May God bless you, and become to you an ever-present, joyful reality! Indeed he will, only wait patiently.

THE BLESSEDNESS OF SIGHT.

"Blessed are the pure in heart, for they shall see God." They will not be obliged to wait until the morning breaks into perfect day before they are permitted to behold Him. With inward cleansing comes the power of sight. They look upward, and the "heavens are garnished by His Spirit." The wide seas proclaim His presence. Continents delight to own Him. He speaks to His saints from the mountain summit, and from the grassy plain. He conceals Himself from no one, not even the least. He delights in nothing so much as in this their prayer, "I beseech Thee, show me Thy glory."

He even tells them that, before they call He will answer, and while they are yet speaking He will hear. The pure in heart shall behold Him in His holiness; in His spotless admiration; in His corrective discipline; in His merciful deliverances. Because they see Him He maketh "the outgoings of the morning and the evening to rejoice" for their comfort. The atoning blood they see; the changeless covenants; the great and precious promises. God is all, and in all. Happy, indeed, is he who has the right, through the cleansing blood, to look upward, and with perfect confidence to exclaim, "The Lord is my portion, saith my soul." The Divine response is not less blessed,—"The Lord's portion is His people." Wait, therefore, O my soul! After a little while, "He will appear; Then thou shalt see Him as He is, for thou shalt be made like Him."

God's blessings are a mighty reservoir; if we would have our souls irrigated from on high we must raise the sluice gates of prayer and let the blessings in.

*S.S. Lesson, December 6, 1908—1 Kings 3 : 4-15. *Commit to memory vs. 11, 12. Read 1 Kings 2 : 12 to 4 : 34. Golden Text—The fear of the Lord is the beginning of wisdom.—Proverbs 9 : 10.

THE DOMINION PRESBYTERIAN

ARE THOSE WHO DIE IN INFANCY SAVED?

By Rev. Albert Bell.

Are we warranted in the general belief and frequent assertion that all who die in infancy are saved?

An examination of this subject may not be unprofitable, and if it lead to more scriptural views on a subject of such universal interest, and upon which there is so much warm sentiment, good will result.

Guided by sentiment and the wish of our hearts, along with some easy inferences of the Word, one could wish that the assertion were true, but are either or all these reasons satisfactory, or reliable? Do we so conclude with other weighty and important matters, especially of faith and salvation?

Naturally we would expect a "thus saith the Lord," or such inferences as leave no possible doubt in the Bible, where all such matters of faith are settled. Do we find a "thus saith the Lord?" If so, where is it found? We seek in vain for it, for the Bible contains no such positive and undoubted assertion.

It is a question upon which even inferences are very meagre and wholly insufficient upon which to base a definite conclusion. Perhaps the strongest grounds for the belief in the Old Testament are found in the case of the death of David's child, where David remarked to the servants: "Can I bring him back again? I shall go to him but he shall not return to me." The sorrowing father may here have only meant that the child could not be recalled to this life again, but David later would go into that under world where the dead dwell, and perhaps be joined with him again. But it would be a presumption to rest our faith on this mere statement of a man, in grief, when he is not positively known to have been inspired to make this as a revelation. The New Testament gives little that is fuller or clearer. Jesus says some beautiful and comforting things about children and childhood, but he nowhere leaves the impression that even every baptized child would be saved.

Jesus' interest in children and his remarks about them are impressive and should teach the value and beauty of the child mind and soul, showing how dear they are to God and how he surrounds them with angels and men and women who are to especially teach, guide and protect them while here. But nowhere does Jesus say that all infants are saved who die in infancy, nor even if baptized.

Besides these omissions in the Word, there are several weighty considerations that make it at least difficult, if not impossible, to hold and teach this view.

First, we are taught and firmly believe that heaven is a place of character and not simply of innocence. We teach and believe that it is not only a place of character but of tried and tested character, like as of gold tried in the fire seven times, so that there could be no further possibility of deterioration or dross. The infant surely has dross in its makeup, and further, has not been tried, so there can be no certainty of its entrance into that tried and purged place to dwell among tried and true servants and children of the most holy God and Lord. Character is formed, as far as we know, by choice and the exercise of faith and willing obedience. These conditions the infant has not had the opportunity to exercise and hence character cannot be predicated of them.

Mere innocence was given two well-known trials and in both cases miserably failed. The first instance was in heaven itself, and the most memorable and awful catastrophe of which we have any knowledge followed in the failure and fall and casting-out of the chiefest

of the angels along with a great host who sided with him by choice.

The second instance was that of our first parents who were sweetly and beautifully innocent, but not having formed the habit and determination to obey whatever might follow, fell and dragged along in their ruin, the whole race of which they were the head.

A third consideration makes it very unreasonable to presume that all infants who die in years of unaccountability are saved. Reasoning from analogy and from the history of mankind in general, it is highly improbable that all children even after being placed under more favorable conditions than obtain here, will prove of a teachable and submissive attitude. Even here, many who have the most favorable conditions, turn them all aside and go deliberately astray. If choice is necessary to the making of character, what moral right have we to assume that all will choose the right even after leaving this earth. We know not what change takes place at death, either in the infant or the adult, but we have the knowledge that the essentials of one's being will continue, and that the bent of the mind and the natural disposition will carry over, so that there will be the necessity to root out and overcome these natural and earthly tendencies. Is it safe to assert that all will so do? We cannot so believe and hence hesitate to so assert and do not make bold to give out this as a Bible doctrine or even comfort. The most Luther could say on this very human and all-absorbing subject was that "God would think kindly of them."

As ministers who have so much occasion to offer comfort, should we be dogmatic and make confident assertions where we have no "Thus saith the Lord" for it? Is there anything to be gained by it? Of a baptized child we can say that it is in covenant relation with God and He will deal justly and lovingly with it and we can hope for the best.

THE END OF MISSIONS.

What a blessing it will be when men stop talking about Christian missions! We ought to have put an end to missions long ago. The apostles and other early Christian missionaries would have been sick at heart if they had known that missions were to be so prominent a part of Christian activity nineteen centuries after their day. The writer of the Hebrews, when he quoted a writer of some seven centuries earlier, looked to a speedy fulfilment of God's prophecy:—

And they shall not teach every man his fellow-citizen,

And every man his brother, saying,

Know the Lord:

For all shall know me,

From the least to the greatest of them.

The fact that missionary evangelization still remains the great unfinished work of Christ's church is not a fact for Christians to be proud of. But the fact that the men of Christendom are waking up to this truth—seen long ago by the women—is a fact to rejoice over. The story of the first two years' results of the greatest missionary movement among laymen of modern times is told elsewhere in these pages. May every man who reads it do his part in hastening the end of missions!

The sunshine of God's presence, the hallowed light of His love, is the true abiding place of the soul. To tarry even for a time anywhere else is loss, and leanness, and lack of health. Here alone is fullest happiness and strength. "The Lord make His face to shine upon thee and be gracious unto thee," was the central portion of Israel's ancient benediction. And one of David's favorite prayers was: "Make Thy face to shine upon Thy servant." It should certainly be ours.

CONSISTENT LIVING.*

Some Bible Hints.

Inconsistent speech neutralizes itself, and becomes nothing, or worse than nothing (v. 10).

The only proof of wisdom is works, for wisdom is knowledge in action (v. 13).

Love sums up the gospel; envy is the opposite of love, and therefore it is the opposite of the gospel (v. 16).

There is a wisdom of this world, which counterfeits the wisdom from above; but it is selfish, contentious, war and not peace (v. 17).

Suggestive Thoughts.

Inconsistent living scatters its force, and amounts to little; consistent living is cumulative.

Our pledge calls for "whatever He would have us to do"; Christ is our consistency.

People do not judge us by our words but by our deeds, which may condemn the words, however fine our speech.

One good piece of work done for Christ is the best advertisement a Christian endeavor society can have.

A Few Illustrations.

Gold takes a thousand forms, but is still gold. So let your character take care of your consistency.

Like the red thread that runs through all the ropes of the British navy, so let the one purpose to do God's will run through all our deeds.

A fine glove over an unclean hand is the type of much living. A day is coming when all gloves must be taken off.

The pledge is the programme of our society; but a concert is known by the performance, and not by the programme.

To Think About.

Would I be willing to have my whole life judged by any part of it?

Do I seek to put the Bible into practice?

Is my life an honor to the name of Christian?

A Cluster of Quotations.

As flowers always wear their own colors and give forth their own fragrance every day alike, so should Christians maintain their character at all times and under all circumstances.—Beecher.

Without consistency there is no moral strength.—Owen.

We are always complaining that our days are few, and acting as though there would be no end of them.—Seneca.

Sincerity is the indispensable ground of all conscientiousness, and by consequence of all heartfelt religion.—Kant.

DAILY READINGS.

M., Nov. 30—Single-heartedness. Acts 2: 43-47.

T., Dec. 1—Armored saints. Eph. 6: 10-18

W., Dec. 2—All in His name. Col. 3: 16-22

T., Dec. 3—Christ's example. 1 Pet. 2: 21-24.

F., Dec. 4—Sincere service. Josh. 24: 14-18.

S., Dec. 5—"Consider your calling." 1 Cor. 1: 26-31.

Sun., Dec. 6—Topic: Commending our Society. VI. By consistent living. Jas. 3: 10-18. (Consecration meeting.)

We should not go to the performance of duty like a bond-slave to his task under the lash of his master, but as one who goes with a glad heart to the service of one beloved. The lover of truth will serve with cheerfulness, and the work of his hand will be more pleasing in the sight of the Lord.

*Y.P. Topic, Sun., Dec. 6—Commending our Society. VI. By consistent living. Jas. 3: 10-18. (Consecration meeting.)

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Manager and Editor.

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It does not seem very dignified for the British House of Lords to determine by lot which of two Irish peers shall take his seat in that House. The vote was a tie, and that method was resorted to, as provided by statute, to settle the question. The sooner the statute is amended, and some other method adopted, the better for the dignity of the Upper House.

It is stated that both Taft, the successful, and Bryan, the unsuccessful candidate for the presidency of the United States, were originally Baptists. Woman's influence, however, caused both to change their church allegiance, the former under the influence of his mother having become a Unitarian, the latter under that of his wife became a member of the Presbyterian church.

The Pacific Coast Baseball League, which includes teams in British Columbia and the coast cities of the United States, has been in the habit of playing its games on Sunday. This is against the provisions of the Lord's Day Act, but unfortunately no prosecution can be made without the fiat of the Attorney-General of the province, and this Premier McBride will not grant. It is gratifying to observe, however, that the Victoria club has decided to take no part in Sunday games. Its action will strengthen the hands of those who are endeavoring to preserve the sanctity of the Sabbath in B.C.

British Columbia, when a plebiscite was taken on the question of prohibition some years ago, was, if we recollect correctly, the only province, except Quebec, which gave a majority against it. Now a temperance movement is taking place. A convention is to be held at Vancouver, at which the question of temperance legislation for the province, along the line of local option, will be discussed. The number of places where liquor is sold under license, especially in the mining camps, is abnormally large, and there is no reason why local option should not prevail, the same as in the other provinces, if the people so desire.

THE VOICE OF LABOR.

One of the new Civil Service Commissioners for the Dominion, Prof. Shortt, formerly of Queen's in an address to the Political Science Club, of the University of Toronto, speaks highly of the value of trades unionism "as being not merely an important factor in economics, but absolutely indispensable to the political life of the democracy." As Mr. Shortt says "there is no instrument at all comparable with trades unionism for training the workman in the principles of self-government. He will not take direction from people outside of his own interest. He will get experience in his own union in running up against difficulties, in acting in large masses, and in working his ideas down until they fit into a general proposition which will cover large bodies. We agree with Prof. Shortt, and commend his views to ministers and other leaders of congregations. One of the most hopeful signs of the day is the co-operation of religious leaders and labor leaders in moral and social reforms. Let our Presbyterian people not fail to read the signs of the times and to act as becomes men of wisdom. 'The Dominion Presbyterian' would gladly see a fairly considerable number of direct representatives of labor in the Dominion Parliament and in the various provincial legislatures. It could do only good to thus afford voice on the legislative floors to those entitled to speak for Labor. Capital in all ages has been able to voice its desires. What Labor could do would be to project, in all considerable centres of population, a few men of ability and integrity into the municipal arena, from whence, after they had proved their mettle, they might graduate into Parliament, as Joseph Chamberlain graduated from the Municipal Council of Birmingham. To the extent to which Labor is a distinct entity, let it in our democratic day not fail of due sympathy from the Church of the Carpenter.

A NOTABLE CONVERT.

Twenty years ago, President Eliot, of Harvard University, fought the no liquor movement at Cambridge, the suburb of Boston where Harvard is situated, on the ground that prohibition is an interference with individual liberty. He has now changed his attitude, and is taking part in the war against the saloon, which is being so vigorously waged in the United States, and particularly in his own state. In an address before the Massachusetts No-license League he stated that he had been all his life a moderate drinker, that is, he had used wine and beer on occasions, and had never experienced any ill effects. Recent researches in medicine and physiology had however convinced him that the use of alcohol is injurious and tends to the lowering of intellectual and nervous power. Then, as to interference with individual liberty, President Eliot (or, rather, ex-president, for he has just resigned after forty years' service) says that when it comes to be a question of collective good as against individual liberty, the former must always be paramount, particularly when liberty means the use of something that is unwholesome.

President Eliot states that he has always endeavored to keep an open mind on all such subjects, and his present attitude is the result of careful consideration of the question in all its bearings. The winning over of such an influential man to the view he has adopted is a notable gain for the temperance cause.

It is interesting to note that Massachusetts—President Eliot's state—is now largely no-license. It is an important manufacturing state, and the manufacturers have taken a decided stand against intoxicants, on the ground that their use impairs the efficiency of the worker.

SLEEP VIEWED AS CRITICISM.

By Knoxonian.

The author of an essay, spring poem, or a literary effort of some kind—we forget what it was—asked a friend to listen to him read his effort, and give a criticism on its merits. While the reading was going on the friend fell soundly asleep. The reader became indignant, and lectured the sleeper for not keeping awake, and preparing his criticism. The drowsy critic blandly remarked: "Sleep is criticism." Yes, sleep IS criticism. It is much more intelligent and respectable criticism than some other kinds that we occasionally hear. It is honest criticism, which is a good deal more than can be said of all kinds. Criticism is always a revealer, and frequently it reveals much more of the character of the critic than it does of the merits of the person or thing criticised. Sometimes it shows that the critic is a candid, honest, generous, intelligent man, who can look upon all sides of a question, and do ample justice to everybody and everything. Not infrequently it proves, with painful conclusiveness, that the critic is narrow-minded, or warped, or invincibly ignorant. Sometimes it shows that he is a censorious nibbler. In other cases it proves that he is unfair, perhaps even malicious. In many cases it demonstrates, to a certainty, that the critic is nothing more than a chronic fault-finder. If you did, or said, or wrote the thing exactly as he says it should have been done, or said, or written, he would find fault all the same. Yes, criticism is a revealer, and it generally reveals quite as much about the character of the critic as it does about the merits of the person or thing criticised.

Sleep taken in church is criticism, as well as sleep taken anywhere else. This kind of sermon criticism certainly means something. It may not take a sermon to pieces, and examine all its parts carefully, as a professor of homiletics is supposed to do; but it certainly means something. It has a voice! It speaks. What does it say? What does it mean? Sometimes it means that the preacher is prosy. With all due deference to the clerical profession, we fear it must be admitted that some preachers ARE prosy. There is a lack of freshness about their modes of expression which is very apt to produce soporific effects in hot weather. The matter is often of the best, but the form in which it is presented does not strike and keep hearers awake. The fault is not always the preacher's. The fault lay chiefly in his training. He was taught, at least indirectly, that he must repress his individuality, and do everything just "so." He is not himself. He is one of a large number of excellent young men who were all run in the same collegiate mould some years ago. He is not working as nature intended he should work, and, perhaps, mainly for this reason, he is not an effective workman. Perhaps he is afraid that if he worked as the Creator made him, some of his hearers might be shocked. So he prefers the criticism of sleep to the criticism of people who cannot endure to see anything done except in the way they have been accustomed to, and proses on.

The criticism of sleep may mean that the sermon is too long. A Toronto contemporary wrestles nearly every Saturday with the burning question, "How Long Should a Sermon Be!" The writer studiously avoids fixing the time, and

shows his good sense by not coming down to particulars. All he insists on is that the sermon should not be too long. But what is "too long?" Some sermons are shorter at forty-five minutes than others are at ten. There are many things to be taken into consideration, such as the occasion, the subject, the atmosphere in the room, the wants of the people, the style of the preacher and other things. The fact that the clock-handle has come round is only one thing. If a preacher is in fine working trim, body, mind and voice at their best, he can go on much longer with edification than when he is in a poor working condition. People who attend church twice every Sabbath, and prayer meeting during the week, don't need to be preached to as long as people who seldom hear the Gospel. Who would think of putting off a Gospel-hungry crowd in a new settlement with a twenty-minute sermon? The thing for them is an old Royal George of fifty minutes' delivery, loaded to the muzzle with red-hot Gospel truth. Giving them an evening twenty-minute sermon would be like giving a man a cracker who had not eaten anything for a week. But still the fact remains that sleep in church is criticism, and sometimes means that the sermon is too long. If a hearer keeps awake as long as he can, and drops over about "thirdly" or "fourthly," the fault may not always be his.

This criticism means sometimes that the sleeping hearer has worked too late on Saturday night. For him to keep awake is a fight against nature, and in all such fights nature usually wins. There is no denying the fact that the practice of keeping stores open on Saturday night, until within a few minutes of Sabbath morning, is one of the greatest hindrances to the preaching of the Gospel that churches in towns and villages have to contend against. Some overworked in this way never come to church on Sabbath morning, and some come in a condition which makes it well-nigh impossible for them to worship. Here is a field for ladies to work in that, so far as we know, not one of them has ever touched in Ontario. Is it not a fact that a large number of ladies do their shopping on Saturday nights, and thus help to continue the practice which makes profitable worship impossible to many on Sabbath mornings?

The criticism of sleep often means that the church is poorly ventilated. In many cases it is not ventilated at all. The wonder is not that a hearer cannot keep awake, and breathe air a month old. The wonder is that he can live and do it. Those timid people who are so much afraid of an open window forget that foul air gives cold as fast as anything else.

This criticism means something that the hearer is out of his environment. Environment is a pretty big word, but we cannot think of any other that seems to suit as well. This hearer works all day in the open air without his coat, and on Sabbath he wears his Sabbath suit, closely buttoned, and breathes stuffy, asphyxiated air. Don't be too hard on this man. Of course, he should not sleep in church, but if you were in his place perhaps you would sleep yourself.

The criticism of sleep in some cases means that the sleeper's liver is torpid. One of the best men we ever knew could not keep awake in church. He tried hard. He tried everything. He almost tortured himself to keep awake. The doctor knew the reason why. His digestive apparatus was no more use than a coffee mill. It would not even grind. There are such cases. They should have our sympathy. Still it is hardly fair for a man who can keep awake every other place to blame his liver. The liver has enough to answer for. The worst form of sleeping in church is that which comes from HABIT. Like every other bad habit, this one soon conquers.

MATRIMONY AND POVERTY.

In an address at the Canadian Conference on Charities and Correction, at Toronto last week, Rev. Father Minahan, in dealing with the causes of poverty and how to prevent and reduce it, expressed the view that bad marriages are principally to blame. "If you will enforce the terms of the marriage contract, and if you insure that the contracting parties are fit to undertake that contract, you will cut the main root of poverty," said he.

Rev. Dr. R. H. Abramam, in speaking on the same topic, pointed out the great evils arising from intemperance. He blamed the early marriages of unskilled laborers for a great deal of poverty, and thought places of clean amusement other than the saloon and the cheap theatre should be provided so that the young man would not be driven to marriage by the want of some change in his monotonous life.

No doubt there is a great deal of truth in what these speakers said, but it will be difficult to remove the cause. Young people will contract matrimony without having the wherewithal to keep up a comfortable home, and you cannot legislate to prevent it.

RE-UNION IN SCOTLAND.

Lord Balfour of Burleigh, speaking on the prospects of Reunion, was full of hope. The various Churches in Scotland were taking more interest in each other. They were taking that interest in a friendly spirit. They were able, as they had never done in the past, to rejoice in each other's success. They looked for the rivalry of co-operation rather than the rivalry of hostility. In this connection Lord Balfour expressed his unqualified satisfaction with the reception accorded so far to the invitation sent out by the Church of Scotland to other Churches for conference in a friendly and generous spirit. There were critics of it, no doubt. He did not pretend it would be all plain sailing. The separations of years and generations would not be obliterated in a day. In these matters much depended on the spirit in which they were approached. Great obstacles might emerge. But he thought if they all approached the subject in the spirit he endeavored to indicate they were much more likely to get nearer an agreement.

A Federal Council of the Churches of Christ in America is to be held at Philadelphia, December 2nd to 8th. For the first time the Protestant churches of America will be practically and officially, though not organically, united in one body; for the thirty religious bodies which have approved the plan of federation recommended in 1905, have appointed the delegates. While without authority to legislate, the council's recommendations will carry a tremendous influence. As defined by the plan of federation the object of the Federal Council will be: (1) To express the fellowship and catholic unity of the Christian Church. (2) To bring the Christian bodies of America into united service for Christ and the world. (3) To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches. (4) To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life. (5) To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

THE MODERATOR'S TERM OF OFFICE.

The Belfast Witness, in an article headed "Presidents and Moderators," advocates an extension of the term of office of president of the United States, and of the moderator of the Presbyterian General Assembly. We do not see that the two cases have any direct analogy, but leaving aside the question of the President's term of office, let us see on what grounds it considers that the moderator's term should be extended. The first reason it gives is that there is every year canvassing and wire pulling for the office, which should be minimized or banished. Then the moderator is only becoming familiarized with his duties when he has to retire. He is expected to take a prominent part in public functions, and represent the Church alongside a bishop or other permanent well-known and recognized official. In grave matters, it says, there is grave difficulty, inconvenience and denominational loss, and the church's interests suffer.

We do not think our contemporary has made out a case. The moderatorship is an honor—the highest the church has to bestow—and it may well be passed round so as to include as many as possible. The duties are not, generally speaking, onerous or difficult. In the Canadian church we can always find men quite competent to fill the moderator's chair without previous experience, other than they receive in synod or presbytery. There is no occasion here to lengthen the term.

A JANUARY OPPORTUNITY.

The annual fight for reduction of licenses under the local option system will take place in nearly 100 places in Ontario at the municipal elections in January. Apart from towns and townships, contests of a somewhat spectacular character will be waged in Toronto, Hamilton and Brantford. There is no way in which the liquor traffic can be shown to do any good to any person, unless perhaps it gives a chance for some people to be kept humble by being kept poor through drink. There certainly is no way in which the drinking habit helps true religion, and we trust ministers and congregations will take care to range themselves unmistakably on the right side. A little applied religion in January next will assist greatly.

SUCCESS TO KNOX!

Rev. Dr. Alfred Gandier, has now been duly installed as Principal of Knox College, Toronto. To wish him success is the first privilege; the next, to help as opportunity offers in his work. If comparative youth, energy, experience, and large measures of common sense, are useful ingredients, Dr. Gandier ought abundantly to justify his installation, and we believe he will. Dr. Gandier is surrounded by a good teaching staff, and will contribute the necessary organization and personal impetus—Success to Knox! May it turn out, for work at home and abroad, hundreds of workers—well-furnished, well-balanced, and charged with spiritual vitality.

The action of the English House of Lords in rejecting the licensing bill, on its second reading, has caused much unfavorable comment. The Lords seem to have a habit of placing themselves in antagonism to public opinion. In advocating the bill the Lord Bishop of London, who not long ago visited Canada and gave us some insight into conditions in Britain's capital, stated that Canada drinks only one-fourth what the mother country does, and that on this side of the water a woman seldom enters a public house. His Lordship seems to have formed a favorable opinion as to the sobriety of the Canadian people. Yet there is room for improvement.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

MISS GRACE'S HAPPY THOUGHT.

By L. B. Coorwoft.

"Oh, Aunt Emily!"

It was such an eager, breathless voice that Mrs. Girton looked up in alarm as Grace Douglas came into the hall. But Nannie and Saidee Girton were behind her and Will Douglass brought up the rear; so, reassured as to the possibility of an accident, Mrs. Girton smiled at her ward's eager face, quite sure that Grace had a favor to ask, and quite sure also, that the "favor" was to be allowed to do something for somebody else.

"Well, my dear, what is it?"

But Grace's first word came as a very decided surprise.

"You know Saturday is my birthday, Auntie?"

"The most important day in the year," added Will.

"And I've been thinking that, if you didn't mind, I should like—"

"To celebrate it in a manner befitting the occasion," put in Will.

Grace slipped her pretty hand over his lips. "Now do be quiet, while I tell Auntie. I want to have a picnic, Auntie, over in Eades' woods, with all the children—all the little girls that is, that I can gather together in the village. Do say that I may."

"But there are not more than half a dozen children," said Mrs. Girton, doubtfully.

"Oh, but Auntie, I mean all the children. You know the poor little things don't have much fun, and really it's a simple affair. If you'll let Jane boil a ham and make a good supply of bread, I'll make a lot of cookies and plain cake, and buy a few pounds of candy, and that's all we'll need."

"Whereas, last year, when she was eighteen, we needed music and salad and ices and jellies and Chinese lanterns and a new gown and other things too numerous to mention," said Will persuasively. "You see, Aunt Emily, this is decidedly more economical."

Mrs. Girton laughed. "Do as you like, my dear; only leave us enough in the house to last over Sunday. Jane shall boil the ham and bake all the bread and cake you want. Only you must see how many children there are. Twenty? Fifty? I haven't the dimmest idea myself."

"About thirty; certainly not more than thirty-five," said Grace, who had made a rapid calculation. "In the first place, there are Nannie and Saidee, and I know Mrs. Merton will let her children come. Then there's the doctor's little daughter and a child who is staying at the rectory."

"Six," said Will; "and for number seven I suggest that baby at the blacksmith's."

"Four years old. Ten't that rather young?" said Mrs. Girton.

"Will and she are great friends," said Grace, smiling. "We certainly must have her, and for the rest, I'll run over and ask Mrs. Merton for a list of names. She knows everybody."

"The very thing," said Mrs. Girton. "Suppose you go over there now. You will have time before tea—only she will be sure to want you to stay."

And Mrs. Merton did. "My dear Grace, how good of you! Come in, the tea bell has just rung," she began cordially, going forward to meet the young lady, and drawing her arm through her own to lead her into the house. "On a begging expedition you say! Well, we'll discuss it at our leisure and you can lay it before Mr. Merton."

"Ah," said that gentleman, "how lucky it is that I slipped a dime into Polly's charity purse this morning! Perhaps if the cause is very deserving, I may be induced to contribute another stray penny. Let us hear what it is, Miss Grace, and let me give you some of these strawberries."

"I only want your children and some advice this time," Grace, detailing her plan.

"My children you shall have, on condition that you let me fill a corner in one of your hampers," said Mrs. Merton, promptly. "You can use corned beef sandwiches I know, and hard boiled eggs too. Then doughnuts and some cake, and, oh! by the way, what can you give them to drink? Let me send a big tin of milk over. I'll see that some ice goes with it to keep it cool. Then you can have—"

But there Grace fairly put her hands over her ears. "Dear Mrs. Merton, we have provisions enough for an army."

"You'll need them all; and, by the way, let me suggest that you tell the children to wear plain calico frocks. It puts them on something resembling equality."

"I'll remember; thank you for thinking of it. And now about the children? I told Auntie that they would number from thirty to thirty-five."

Mr. Merton stopped to think. "Yes; I'll write out a list after tea, so that we shall be sure to remember everybody. Tom, couldn't you spare one of the farm waggons to take them all to the picnic ground?"

"Let them walk over, and in the afternoon I'll send a couple of teams to bring everybody home. Don't you think, Miss Grace, that it would be well to have three or four lads to help you keep order and to fetch and carry? Your brother will help, I know, and I'll give Robert a day off. He's a young fellow who came to us in the spring, and we all think highly of him. He's just the one to help you, for nothing pleases him better than to gather a crowd of children about him. Then there's the blacksmith's eldest boy. You don't know how pleased he would be at being asked to help you."

"The very thing!" said Grace. "I'll stop there tomorrow and ask him, and no doubt he can tell me of a fourth helper."

There was no difficulty in getting the children. Perhaps their mothers found more in getting them ready, for Friday morning saw all the clotheslines in the village fluttering with faded little frocks and pinafores, which needed all that soap and water could do to make them presentable. More than one little guest was without shoes or stockings; but at least they all had clean faces and famous appetites. I don't know whether the sun was in Grace's confidence, but it really seemed as if he knew all about it, when his bright red face peeped over the hills and shot a glance upward to the clear sky, and another down to the dewy fields about five o'clock that morning. He fairly smiled all over when he looked in at Professor Girton's, until the quiet house was quite transfigured with the glow. Not only Mrs. Girton and Grace were there in the kitchen, but even Will was lending a ready hand.

"For it takes the hand of a man, or at least of a big boy, to slice bread enough for Grace's army," said the handsome young fellow of one-and-twenty, deftly plying his knife while he talked. "Auntie, leave room in that basket for a few stray oranges. I wanted some so badly last night that I got five dozen and there

are one or two of them left. It struck me that if we tucked them away, not too snugly, in the moss around our picnic ground, the children would take kindly to the new game. Something after the fashion of Easter hare you know."

"More provisions?" said the professor, looking in at the window. "Grace, I hope you've asked the doctor to join your company. Those children will certainly have dyspepsia if they eat half the good things I see in those baskets. You surely don't want to be handed down in the village annals as the New York girl who made all the children invalids during the course of her six weeks' stay in the wilderness?"

"They don't call it the wilderness," said Grace, laughing.

Will joined in the laugh. "No, indeed. A woman remarked to me only yesterday, in a doubtful tone, that perhaps New York might be bigger; she's heard tell as how it was even bigger'n Peekskill, but for her part she thought folks that wasn't satisfied with this village wouldn't never be satisfied with nothing, 'specially since we'd got a town pump, and Abe Hackett had put such an extra choice lot of notions into his new store."

"The candy came from Hackett's. I only hope it may prove only as bad as it looks," said Grace, eyeing it with evident concern. "Genuine Pa is bong-bongs, at eighteen cents a pound," she added, with such a perfect imitation of Hackett's tone that everybody laughed, though Will declared that, in his opinion, that candy was no laughing matter.

Ten o'clock was the hour chosen for starting, but by half-past nine every child was waiting on Mrs. Girton's lawn. Grace, in a pretty blue gingham gown, was flying here and there among them, and her four knights, as Will lugubriously dubbed himself and his companions, were stowing pails and baskets in the cart, and answering a ceaseless round of questions from the eager little crowd.

"March! Of course you may and sing too. What do you want to sing?"

Somebody suggested "Shoo Fly," and somebody else voted for "Barbary Allan," but the choice of the majority fell upon "Onward, Christian Soldiers," which almost everybody professed to know. It turned out that they held various ideas as to time and tune, but as they all sang with right good will, that mattered little. Then Grace and her brother sang songs in which the children came in on a stirring chorus, and time passed so quickly that there was a general cry of surprise when the picnic ground was reached. The cart was there ready to be unloaded, and Grace and two of her "knights" took the work in hand, while the other two lads and Mrs. Merton started round games among the children. They played hide-and-seek, and "here we go round the mulberry bush"; and it turned out that the doctor's little daughter had brought half a dozen bean bags, which furnished fun for twice as many children.

Four or five little girls wandered out of sight for a while, and then one of the party came back and held a whispered consultation with Mrs. Merton. It ended in her going back with the child, and then Mr. Douglass was called and let into the secret. The end of it all was, that when Grace marshalled her forces and took her place at the head of the table—or rather, the tablecloth—four little girls came forward carrying a wreath of wild flowers, which Will took and placed upon his sister's head. It proved a size too large and came down over her shoulders, but Mrs. Mer-

ton soon remedied the trouble by loosening the ends of the wreath and twining it, in a long spray, from Grace's shoulder crosswise to her waist.

After all, the professor was right; there was more than even that hungry crowd could eat; and when each little girl had at last declined another piece of cake, Will Douglas stood up and made a funny speech, drinking Miss Grace's health in a glass of iced milk, amid much laughter and clapping of hands on the part of the children.

Then Nannie and Saidee, who knew what Miss Douglas could do in the way of a story, begged for one, and Grace was led away to the foot of a large oak tree, around which all the children gathered to listen. Mrs. Merton and the "knights" meanwhile cleared away the remains of the feast, and made a little parcel for each child to take home to mamma.

There was more singing, and a few merry games, and then Will announced that he had a story to tell. It was a short one, but it scored a great success, and there were so many hints about oranges in it that presently there was much peeping into bushes and soft patches of moss, followed by merry shouts as orange after orange was found. Nobody could believe that it was four o'clock when two of Mr. Merton's farm waggon appeared, followed by their kind hearted owner and Professor Girton.

And then came the crowning surprise of the day, a cake and such a cake! It was covered with frosting, had nineteen candles around the edges and bore a pink rose in the centre.

Strange to say, it was cut into exactly thirty-seven pieces. There were thirty-seven children present, including Miss Grace," Mr. Merton said, and as he passed the cake, he warned each little girl to bite it slowly and very carefully, as he was almost sure she would find a big raisin seed or something else in her slice.

The children said, "Yes, sir; thank you sir," and bit into the slices; and at last one little girl cried out, "Oh my! it isn't a raisin seed, it's—five cents!"

Sure enough, there was a bright five cent piece in every slice. Miss Grace declared that she meant to keep hers always to remind her of her pleasant birthday party; but all the children said that they couldn't possibly forget the day, even if they tried, so that they need not need to keep the five-cent pieces very long by way of a souvenir.

Then group after group came up to bid Grace good-by, and to thank her for "the very best time I ever had in all my life, Miss Douglas," and, at last, a funny little cheer went up as the waggons rolled away with their tired but happy freight.

"Well, Grace, I think your thought was a happy one. Has the day been a success?" asked the professor, smiling down at her radiant face.

"Indeed it has! I mean to do it again next year—this, or something like it. Don't you think it's the best way to keep birthdays, Uncle John?"

"To go on a picnic?" said the professor, laughing.

"No—not exactly; but to do something to make somebody else glad that one is in the world with a birthday to keep. And then," she added, softly, "I thought about something else, when thou makest a feast!"

"Ah!" said the professor. "So that was where the 'Happy Thought' came in, was it? Yes, Grace, it's the very best way to keep a birthday. May you live to keep many and many more. I'm sure," he added, gently, "that somebody will always have cause to be glad that you are in the world with a birthday to keep."

Use the world as not abusing it; for the fashion of this world passeth away.—Bible.

WOMEN AS WRITERS OF ROMANCE.

The number of women who take to novel-writing is noteworthy, though it is not very difficult to understand it. Many women are naturally bright and clever; they have a great deal of spare time upon their hands; they want occupation, and, possibly, an income. The professions are closed to them, for, as yet, female medical practitioners are the exception; sanctuary is denied them in the churches; and, in spite of an illustrious Venetian precedent, there are no Portias at the English bar. But there have been Miss Austens and George Eliots, as there is still Mrs. Oliphant; and there seems to be no absolute reason why other ladies should not have similar success. Should they have read the books of a generation or two back, which is doubtful, they will remember how "the little Burney" wrote a novel which Burke sat up all night to devour, and on which Johnson bestowed exaggerated laudation. Possibly they may reproduce an experience of the sort in their own lives; at all events, they may do well even if they fall considerably short of it. With the smallest amount of intelligence they must know that the public of the day is far from fastidious. Now, we admit that an inexperienced feminine novelist has certain advantages over the rougher sex. Women have finer fancies than men, and are unconsciously interested in some vague analysis of the emotions. Love and marriage are what they look forward to, and a bright and warm-hearted girl, from her nursery and schoolroom days, has been building herself castles in the air and peopling them with possible tenants. She has made herself the heroine of hundreds of tales of the heart, and she has figured in innumerable imaginary roles. So far she starts with a certain stock in trade, but her ideas are limited in the first place, and theoretical in the second. What she writes may be clever and even curious as an unconscious revelation, but it is almost certain to be unreal. For, on the other hand, and it is happy for her, the girl ought to know little of the world beyond her home. She has not even had the rough and contaminating experience of the schoolboy; she has not been sent to the university, nor has she served an apprenticeship in the mess-room; she has never travelled except under a matron's wing; nor does she even know as much of business and practical life as the youngest clerk in an attorney's office. What subjects, then, can she possibly choose when she decides to present her senions with a series of imaginative or idealised pictures? Only two courses are open to her. Either she launches out in a world of which she knows as little as the early explorers knew of Central Africa before Europeans had struck into the Dark Continent, or she writes on the subjects to which she has given thought, though the thinking has necessarily been purely speculative. Any attempt she may make in the former line may be summarily dismissed as absurd and extravagant, unless, indeed, she has the Trollope-like instinct of the imagination which turns much that is fanciful into the semblance of truth, while, in the other and more probable case, we come on one of the springs of that perennial flow of the stories which seem harder reading than dictionaries or blue-books.—The Edinburgh Review.

Mother—"What did Mrs. Meanly give you for cutting her grass?"
Willie—"Nothing."

Mother—"Why, she promised you ten cents, didn't she?"

Willie—"Yes, but I used her sickle to do it with and she charged me ten cents for the use of it."

The Yule candle was used as a symbol of the Light that came into the world.

EXTRA CENTS.

Extra cents? Yes, extra cents! A great many people persuade themselves that they have no extra cents, and there are some upon whom the everyday demands of life do make it appear that they cannot have many, but we honestly believe there are very few who might not have some, and in this day of extraordinary activity in all branches of Christian work for the advancement of God's Kingdom, it seems only right that those who have extra cents, be they many or few, should cast them gladly into the Lord's treasury.

Perhaps those who have but few hold back, and think that the men who can give their hundreds and even thousands, are the ones to give; that they are already giving as much as they can,—but even if this was really so, does it ever occur to these objectors that they are depriving themselves of a great pleasure, when they spend their extra cents on some trifle, or hoard them?

In these days of multiplied organizations, and multiplied censures of them, it may seem a very audacious thing for any one, especially a woman, to suggest the formation of an "Extra Cent-a-Day of Extra Nickle-a-Week Band"—but the writer knowing whereof she speaks, would like to propose that without forming another organization, the women and children,—and even some of the men too!—might agree to adopt either one or the other plan.

To give either an extra cent a day, or an extra nickle a week.

An extra nickle a week would add \$2.60 to each year's contribution, and an extra cent a day, would add \$3.65. Let our resolve be recorded in this way: I will give an extra cent a day to my missions budget, or if we cannot honestly promise an extra cent then let it be an extra nickle a week, only write the Extra large.

No one can say she cannot adopt either one or the other plan, by some small self-denial. And who can estimate the gain to our own characters by the practice of habitual self-denial?

Suppose that twenty-five thousand—the estimated half of the women in the Southern Presbyterian church—should add \$2.60 to their regular gifts, and the other twenty-five thousand add \$3.65 to their regular yearly contributions, see how our gifts would swell!

There are not a few who could add even more than these, but we are speaking now to those who, in God's providence, must be content to give extra cents and nickles, and to these we say: Read Luke 21 : 14, and learn that our Master did not despise the day of small things.—The Presbyterian Standard.

THE LEAST OF THESE

She had little of earthly beauty;

She had less of earthly lore;

She climbed by a path so narrow.

Such wearisome burdens bore—

And she came with heart a-tremble

To the warder at heaven's door.

And said, "There were hearts of heroes;"

She said, "There were hands of might;

I had only my little children,

That called to me day and night;

I could only soothe their sorrows,

Their childish hearts make light."

And she bowed her head in silence;

She hid her face in shame;

When out from a blaze of glory

A form majestic came;

And, sweeter than all heaven's music,

Lo, someone called her name—

"Dear heart, that has self-forgotten

That never its own has sought

Who keepeth the weak from falling.

To the king hath jewels brought,

Lo, what thou hast done for the child-

ren.

For the Lord himself hast wrought!"

—Woman's Journal.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

WESTERN ONTARIO.

St. Andrew's Church, a Presbyterian mission on the York road a couple of miles west of Deseronto, was recently totally destroyed by fire.

The new organ was used for the first time at the services in Westminster Church, Toronto, on Sunday last week. The pastor, Rev. Dr. Neil, preached at both services.

Rev. Dr. Taylor of Cooke's Church, Toronto, will preach the induction sermon, while Rev. Dr. McKay, ex-pastor, will deliver the charge to the minister. Rev. J. A. Brown, who accepted a call to Fergus, was the former pastor.

After being without a regular pastor for greater part of a year, the Presbyterians of Knox Church, Agincourt, have extended a call to Rev. James Anthony of Waterdown, and the induction will take place on Thursday.

The Rev. Dr. J. L. Murray, formerly of Woodville, and for the past thirty years of Knox church, Kincardine, severed his connection with his charge on Sunday last, when he preached his farewell sermon to his congregation, and announced his intention of retiring from the active work of the ministry. He will reside in Toronto. There was some talk of calling Dr. Murray to Orillia, as Dr. Gray's ex-cessor, when Dr. Gran was chosen.

The evangelistic committee of the General Assembly of the church, has decided to start four simultaneous evangelistic campaigns in the Kootenay district, B.C., on the request of the presbytery there. In this work the committee will be assisted by the American committee. Dr. Seartman, who came from New York for this body, made the announcement. Rev. Dr. W. C. Gordon (Ralph Connor), of Winnipeg, presided at the meeting.

A meeting of the men of Knox Church Stratford, in connection with the laymen's missionary movement, was held last week. The meeting was in the form of a conference, and it was decided that a systematic canvass of the congregation would be made for the purpose of increasing the giving to the schemes of the church, and for the purpose of having the subscriptions made in a uniform way.

Rev. R. Martin acted as chairman, and Mr. D. A. McLachlan, was appointed secretary for the evening.

The formal dedication of the new First Presbyterian church, Walkerville, Ont., took place on Sunday, Nov. 22nd, Rev. Mr. Milligan of Toronto occupying the pulpit at both services. On Monday evening he delivered a most interesting lecture in the new church on educational ideas. The building of the church, which has a fine appearance, was begun in March of this year and will cost, it is expected, about \$15,000. A congregational meeting was held last Monday night to consider calling a pastor, but no action was taken in the matter.

The thankoffering meeting of the Women's Home Mission Society of St. Andrew's church, Guelph, was held in the schoolroom on Monday evening, last week. The speaker was Rev. Mr. Koffend, who has been in Latchford for a couple of years. Latchford is nine miles from Cobalt, and he gave an intensely interesting account of his work in the mines, where he preached every Sunday afternoon. He told how anxious the men were to get the reading matter that was sent to them from Ontario. A special hour was spent at the close of the meeting and a good collection realized.

The lecture room of Chalmers Church, Woodstock, was crowded on the occasion of Rev. J. C. Tolmie's lecture on Palestine. An uncommon treat it was to take a trip to the Holy Land and to wander about the ancient city of Jerusalem under the expert and kindly guidance of Mr. Tolmie, who is a fluent and, on occasion, an exceedingly humorous speaker. Mr. Tolmie said there were times when he was ashamed of the Christian peoples petty jealousies and strifes in the ancient sacred buildings of Jerusalem, occasion the guarding of these mosques and temples by armed Turkish soldiers. In Palestine one breathes the atmosphere of religion, and it is no hard task to transport oneself back to the time of Christ, when one walks the streets of the city whose name is a talisman to all peoples. As one walks the city streets, dirty, loathsome though they be, as one climbs the hills around Jerusalem and stands, overawed and thrilled with the memory of the love of Him who wept over Jerusalem, beside the walled-in garden of Gethsemane, one can feel the magic of that Personality permeating the atmosphere of this sorrowful eastern city on the green hillsides. Mr. Tolmie possesses the magic gift of making his hearers see those places and scenes which rise at his word before his own mind's eye, and it may safely be said that those who went with Mr. Tolmie last night to the Holy City, were privileged to a glimpse so clear in outline, so soft in detail that it will be long before the vision becomes blurred and indistinct. The next lecture held under the joint auspices of the Guilds of Knox and Chalmers Churches will be in February, when Dr. McCrimmon will speak.

EASTERN ONTARIO.

The new pipe organ for St. Andrew's church, Renfrew, is expected to be ready for use by Christmas. The instrument will cost \$4,000.

At the meeting of the Brockville Presbytery last week it was decided that an earnest effort be made to raise \$20,000 for the Laymen's Missionary Fund.

The Rev. John Sterling, of Detroit, occupied the pulpit of St. Andrew's church, Picton, on Sabbath morning. In the evening the pastor took as his subject, "Belchazzar's Feast."

The annual thankoffering meeting in connection with St. Andrew's W.F.M.S., Carleton Place, was held on Wednesday evening. Miss J. McLean, a returned missionary from Persia, was present and addressed the meeting.

Rev. Dr. H. N. Maclean, Ph.D., Avonmore has arrived home much improved in health, after an absence of some time in British Columbia and the West. He is feeling well and strong and is now able to take up his work with greater vigor of body and mind.

ANNIVERSARY SERVICES AT
HAVELOCK.

The first anniversary of the induction of the Rev. James A. G. Stirling to the pastorate was observed on Sunday, 22nd November, the preacher on that occasion being the Rev. Percy B. Thornton, B.A., of Colborne and Lakeport, who delivered two inspiring sermons to large congregations. Mr. Stirling was inducted at Havelock by the presbytery of Peterborough on 2nd November, 1907. Since his induction, twenty-two members have been added to the roll, and a flourishing Christian Endeavour Society has been established.

MANITOBA SYNOD CONCLUDES
SESSION.

At the opening of the synod proceedings on Friday morning, Rev. Thurlow Fraser presented the report of the committee on statistics and finance. It showed an increase in every department of the church's work, some of these being very satisfactory. The number of preaching places had increased by 8; number of families by 1,008; number of communicants by 1,508; number of communicants received 844; number of baptisms by 323; the contributions of congregations to stipends by \$12,152; for missionary purposes by \$9,302; for all purposes by \$40,944; arrears of stipends by \$359; increase of debts \$39,600.

The report made some interesting comparisons between the synod of Manitoba, with the others of the synods of the church. In proportion to the numbers of families Manitoba synod was shown to stand fourth in number of communicants, the three standing before it being Hamilton and London, Toronto and Montreal and Ottawa. In number of communicants added Manitoba synod is second, British Columbia being first. In proportionate number of Sabbath communicants added or profession of faith, Manitoba synod is first by a slight majority. In proportionate number of Sabbath schools Manitoba is decidedly first.

The financial showing of the synod is good. In contributions by congregations to stipends, the Synod of Manitoba is second, British Columbia being first, the latter contributing \$12.33 per family, and the former, \$11.37. The Synod of Montreal is third, with \$9.58. In contributions to missions Manitoba is fourth. The banner synod in missionary giving is the Synod of Montreal and Ottawa, giving \$7.20 per family. Hamilton gives \$4.69; Toronto \$4.68; Manitoba \$4.20.

In contributions for all purposes British Columbia stands first and Manitoba second, the former contributing \$32.25 per family, and Manitoba \$31.94; Montreal and Ottawa \$27.25. On the basis of families, the Presbytery of Kamloops is the banner presbytery in contributions for all purposes; Minnedosa presbytery in this synod being second. In missionary giving the presbytery of Montreal and Ottawa is first, and the presbytery of Quebec is second out of a total of 64. In contributions for all purposes the presbytery of Prince Albert is the banner presbytery; and the presbytery of Winnipeg is second.

Standing Committees.

Rev. F. J. Hartey, from the committee to strike standing committees reported the following additional committees which were confirmed:

Committee on evangelism — Revs. Clarence Mackinnon, Donald Munro, R. F. Hall Dr. Gordon, R. Boyle, George Young, G. R. Crowe, and M. C. Rumball.

Committee on church life and work — Revs. S. E. Beckett, F. J. Hartey, J. S. Davidson, A. George McKinnon and James Laidlaw.

Church law and property — Hon. C. H. Campbell, Judge Myers, J. B. McLaren, J. H. Haverson, I. Pitblado, C. Isbister, D. B. Mickle and Judge Chapple.

Home Missions — Dr. Carmichael, convener; Dr. Farquharson, Dr. Patrick, Dr. Gordon, J. W. Maemilhan, J. B. Mitchell, G. R. Crowe, K. J. Johnston and conveners of the home mission committees of presbyteries.

Sabbath schools — J. W. Little, J. A. Cormie, R. H. Fotheringham, G. W. Farvon, W. J. Higgins, W. B. Martin and conveners of presbytery committees.

Finance and statistics—A. McTaggart, convener; synod clerk, clerks of presbyteries, conveners of the committees on finance and statistics of the several presbyteries.

Moral and social reform—Dr. Patrick, convener; Dr. DuVal, J. K. Clark, R. H. Gilnour, S. E. Beckett, Dr. Gordon, Thurlow Fraser, Charles Stewart, Archibald McDonald, G. H. Greig, W. Whyte, J. B. Mitchell, Edward Brown, S. McL. Fee, R. F. Hall, and the conveners of committees in several presbyteries.

Foreign missions—Dr. Hart, Dr. Baird, Dr. Farquharson, W. W. McLaren, Dr. Carmichael, Dr. Patrick, W. W. Miller, and conveners of the foreign mission committees of the several presbyteries.

Maintenance of Manitoba college—Dr. Baird, Dr. Patrick, Dr. Bryce, Dr. Perry, G. R. Crowe, E. F. Stephenson, D. A. Fraser.

Bills and overtures—The clerk of the synod, moderator, clerks of presbyteries, and a number to be chosen by each presbytery.

Obituary notices—D. N. McLachlan, synod clerk and clerks of presbyteries.

Young people's societies—R. A. Clackson, F. J. Hartley, J. S. Muldrew, J. C. Cameron.

Synod arrangements—The minister of the church in which the synod is held, the pastors of the city, and moderator of the synod.

Equalization of expenses—M. C. Rumball, convener; and representatives to be appointed in each presbytery.

Systematic giving—H. C. Crozier, convener; W. A. McLean, and conveners of committees on systematic giving of the several presbyteries.

Synod conference—Thurlow Fraser, D. M. Solandt, Dr. DuVal, Dr. Patrick, Dr. Farquharson, W. C. Murdock.

Church offices—Dr. Patrick, Dr. Bryce, Dr. Farquharson, R. J. Hay, Dr. Hart, Dr. Carmichael.

Alliance Work.

Rev. W. M. Rochester, secretary of the Lord's Day Alliance, addressed the synod on his work. He reported substantial progress in the general work of education, in awakening the people to appreciation of the work of the institution.

Something has been done in cutting out variety theatres, and Sunday excursions, in keeping newsboys off the street, in cutting out Sunday concerts that immediately come under condemnation of the law. Not a single prosecution has been undertaken by the alliance. It was reported that 1,500 arrests had been made. The attorney-general gave his consent to 232 cases, the result of an effort of the police after, as the Irishman said of himself to a street car conductor who had charged him with smoking because he had a cigar in his mouth, they had had their "fate in their boots" for five months and never taken a step. The Attorney-general of British Columbia has taken a position—the only Attorney-general in the Dominion who has done so—making him like the Irish recruit whose mother said he was the only man in his company that was keeping step.

Rev. Dr. Farquharson presented the report of the committee on evangelism, which was adopted. It recommended that the standing committee be empowered to appoint an evangelist for the synod, the appointment to terminate not later than next synod; provided that adequate support shall be secured without drawing from the synod fund, or the home mission fund.

Moral and Social Reform.

Principal Patrick read the report of the committee on moral and social reform, recommending as follows:

The synod resolves to ask Parliament to take steps to secure such legislation as will effectively prevent race-track betting, and as will make scandalous adultery and co-habitation crimes.

The synod also declares in favor of such supplementary Dominion legisla-

tion in the temperance question as will give effect to the will of the people of any province or municipality in prohibiting the traffic in intoxicants within their bounds.

In view of recent unexpected decisions of the Manitoba courts on the question of the time of filing petitions for local option, the synod would respectfully request that legislation be passed at next session of the House, providing:

1. That it should be sufficient that the petition be lodged in due time with the clerk of the municipality.

2. That those municipalities in which petitions had been lodged with the clerk by the 1st of October, 1908, should be authorized to take a vote not later than the first of April, 1909, and to take effect for the next license year.

Further the synod asks that (1) the same conditions govern applications for veto and repeal. (2) That the decisions, whether for or against veto, hold good for two years. (3) That only resident electors be allowed to vote in local option contests.

Rev. W. M. Rochester asked a question as to a clause relating to circulation of vile literature. Principal Patrick answered that Dr. Shearer had not asked for any specific deliverance on this matter.

Friday Afternoon.

After the commencement of the closing sitting in the afternoon, Rev. W. M. Rochester presented the report of the committee on equalization of expenses. A balance of \$6.25 after paying all expenses was reported.

Rev. Thurlow Fraser presented an interim report on synod conference. Speaking of the three conferences, the report mentioned that at each there had been two biblical subjects, one devotional and one social. This year it was proposed to have one biblical subject, one historical subject along church history lines, and one literary subject. As next year would be the 400th anniversary of the birth of John Calvin, papers on his life and his contributions to theology were suggested.

Rev. H. G. Crozier presented the report of the committee on systematic beneficence. Referring particularly to what the different presbyteries had done, he showed the high standing of the presbytery of Minnedosa, its position being unique, as it stands first in the whole church contributions per family. The report asked that the synod recommend that each presbytery within its bounds release the presbytery convener on systematic beneficence to visit the various congregations with a view to persuading the congregations to adopt the improved envelope system.

Special Collections.

Rev. F. J. Hartley spoke of the system followed in his congregation of holding communions twice a year and taking special collections on these occasions for the schemes of the church. This plan had been followed with such success that the collection had increased in ten years from \$25 to nearly \$600.

Mr. Crozier asked that the evangelistic committee be requested to undertake a simultaneous evangelistic movement. Dr. C. W. Gordon supported this and it was passed.

Principal Patrick spoke briefly introducing a conference on the laymen's missionary movement.

Rev. Thurlow Fraser told what had been done in Portage la Prairie. Some of the laymen of that presbytery had already been addressing meetings at outside points. A decision had been reached to aim at increasing the average contributions per member for missions from \$2 per member, or a little less, to \$7 per member. His session had unanimously adopted the weekly offering for missions.

In several addresses which followed the importance of spreading information was recognized.

On motion of Rev. M. C. Rumball, a resolution of cordial approval of the movement was unanimously passed and it was agreed that the members of the synod would do anything they could to help it forward. It was also agreed that direct communication be entered into with the different ministers of the synod.

Immigration Chaplain's Work.

Dr. Farquharson brought in the report of the committee on the immigration chaplaincy. On motion of Dr. Gordon the synod expressed the judgment that the work of the immigration chaplain is necessary, and recommended and the appointment be continued and that the salary, \$1,000, be paid from the home mission fund. It was agreed that the immigration missionary should be under the direction of the home missionary committee, that he should give his individual attention for seven months to immigrants and that his services be at the disposal of the home mission committee for the remaining five months.

At the request of the clerk, Dr. S. C. Murray, Dr. Farquharson and Dr. Carmichael were associated with him as a committee to revise the synod roll for publication.

On motion of Rev. M. C. Rumball, votes of thanks were passed to the authorities of Manitoba college for the use of the convocation hall and class rooms and for the reception on Thursday evening; to friends in the city for generous hospitality; to the press for full reports of the synod proceedings; to the C.P.R. and C.N.R. for kindness and courtesy, and half fare permits.

"Blest be the tie that binds," was sung. Principal Patrick offered a closing prayer, and the moderator declared the synod adjourned until Tuesday, Nov. 9, 1909, at 8 p.m., to meet then in Manitoba college, Winnipeg.

MONTREAL.

Crescent street church has undertaken the support of two more medical missionaries in India—Dr. and Mrs. A. G. McPhedran, of Toronto, who have just been appointed by the Foreign Mission Board.

The doctor was a brilliant student in Toronto University and graduated in both medicine and arts with first class honors. He then commenced the practice of his chosen profession and was experiencing unusual success when the call came to consecrate his life and abilities to God for service on the foreign mission field, and the needs of Central India appealed to him most strongly. Mrs. McPhedran, who, before her marriage, was a trained nurse, was also a volunteer for the same work and arrangements were duly made for their departure.

A designation service for the missionaries was held in Crescent street church on Friday evening, presided over by the Rev. Geo. F. Kinnear. The Rev. Prof. Mackenzie offered the dedicatory prayer and appropriate and impressive addresses were delivered by the Rev. F. H. Russell, of Dhar, Central India, and the Rev. A. E. Armstrong, of Toronto. The Rev. Dr. E. Scott presented the missionaries with a Bible in the name of the Missionary Society.

Crescent street church has already undertaken the support of Dr. McClure and Dr. McMurtry, also in India.

Miss Davideon, of the Woman's Missionary Auxiliary of Crescent street church, collected from the congregation present a sufficient amount of money to make Mrs. McPhedran a life member of the auxiliary.

At the conclusion of the service a social hour was spent very pleasantly during which the members of the congregation had an opportunity of getting acquainted and conversing with Dr. and Mrs. McPhedran.

HEALTH AND HOME HINTS.

Cistern water that has become hard from long standing can be softened by adding a little borax.

An excellent antidote for burns is a wet woollen cloth, covered with bicarbonate of soda. Care should be taken to apply this external.

Oil of sweet almonds, eight ounces; white wax, three ounces; rhodium, fifty drops; mix all with white sugar candy and you have an excellent lip salve.

How to bake eggs.—Salt the whites of the eggs while beating to a stiff froth, then spread on a platter. Place the yolks at regular distances apart in cavities made in the beaten whites, and bake till brown.

Nut Cake.—One and a half cups of sugar, a half cup of butter, whites of four eggs, three-fourths of a cup of milk, one and a half teaspoonfuls of baking powder, two cups of flour, one cup of nuts and one cup of raisins chopped fine.

Rice Pudding Without Eggs.—Two quarts of milk, two-thirds of a cup of rice, same of sugar, small pieces of butter and a little salt; stir it occasionally till boiling hot, and cook in a slow oven until the consistency of cream.

Oat Griddle Cakes.—One-half pint fine oatmeal, one teaspoonful each of sugar and baking powder, half a teaspoonful of salt; mix the baking powder in with the flour; add cold water to make a thin batter; beat together thoroughly, and bake immediately.

Fruit Cake that will Last a Year.—Wash and drain well one pound of currants; chop coarsely one pound of raisins; chop or slice one-half pound citron. Beat five eggs and two cups of brown sugar together, then add to them one cup of butter, one cup of molasses, one-half-cupful of sour milk, one teaspoonful of spice to taste.

Food for an Invalid.—The following is recommended as a good dish for an invalid: Crumb crackers into a bowl—more or less, according to the size of the crackers. Pour boiling water, sufficient to soak them, over the crumbs. Break a fresh egg, and add quickly, stirring the whole rapidly. The boiling water cooks the egg. Season according to discretion, with salt, pepper, cream, or butter.

HOT WATER.—I always look upon hot water as one of the great luxuries of life that can be shared alike by rich and poor. A hot bath occasionally goes far to keep the skin in good working condition. Hot water for the basin seems to stimulate the whole system, and a good wash can be accomplished far more efficiently and in half the time than if cold be used. Hot water bottles for those who are sick or feel the cold severely are a real comfort. A year ago, a poor, infirm old man in a feeble voice told me, "I lie and shake with cold in my knees, and in my feet." "Have you tried a hot bottle?" I asked him, and added, "if you have not a stone bottle, a hot brick is a capital substitute." Months later, I happened to meet him again. "How are you?" I asked. "Well, you see, miss, I have used that hot water bottle all through the winter, and have had good nights, so I am a deal easier!" If bricks are used, they must not be too hot, and should be put in a bag.

F. M. W.

The morals of a nation, like the morals of an individual, must either advance or retrograde. The pendulum will swing to one extreme or the other. And if Christian men will lend their aid to advance civic unrighteousness under the guise of prosperity they are sending the pendulum in the wrong direction.

SPARKLES.

"That remains to be seen" is what the young lady remarked when she left something on the plate "for manners."

"How does the new girl strike you?" asked a citizen of Detroit, at dinner lately. "She hasn't struck me yet," answered his wife, meekly. "But she has done almost everything else."

Can a man lose anything he never owned. Why, certainly; people lose railroad trains every day.

An editor recently received a poem entitled, "The Oyster Stew," with the request: "Please put it on your inside." He rather regretted that he couldn't.

"Well," said an old tramp, wiping the perspiration from his brow with the back of his hand, "I wish somebody would explain why so much water comes out of my pores. I never absorb any."

"Paul," said his mamma, "will you go in the parlour and see if grandpa is asleep?" "Yes, mamma," whispered Paul on his return, "he is all asleep but his nose."

Collector: Mr. Jones, I am sorry to have to ask you to pay this little bill. Jones: Are you, my boy? Well I can sympathize with you from the bottom of my heart. I'm sorry you have to ask me.

"I deeply regret it, sir, but honour and my altered circumstances compel me to release your daughter from her engagement. I cannot enter your family a beggar. In the recent deal in the North End stocks I lost my entire fortune." "Not another word, my boy—not another word. I got it."

A commercial traveller who occupied the same apartment with a clergyman, asked him if he ever heard that in Paris, as often as a price was hanged a donkey was hanged at the same time. The victim of the joke replied in his blindest manner: "Well, then, let us both be thankful that we were not in Paris."

"Gaze upon that pure, beautiful evening star, and swear to be true while its light shall shine! Swear, my love! Swear by Venus!" exclaimed the youth in impassioned accents. "How stupid you are!" answered the Vassar girl. "That is not Venus. The right ascension of Venus this month is 15h. 9m; her declination is 17 degrees, 25 minutes south, and her diameter is 10.2."

"Will you be kind enough to tell me if it is a fact that the President has vetoed the Pension Bill?" "He has." "Well, if this country gets into another war, just count me out. I'll never risk my life again in the service of my country." "Were you hurt during the war?" "Indeed I was." "What regiment were you in?" "I wasn't in any regiment. I got the rheumatism from bathing in the St. Lawrence River during the second day of the Battle of Gettysburg. Ah, sir, those were the times that tried men's souls. Haven't got a surplus dime for an old vet., have you?"

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THE CAPITAL OF THE WORLD.

London has been, since the conquest, the real centre of government, of the thought, the growth, the culture, and the life of the nation. No other city in Europe has kept that prerogative unbroken for eight centuries until our own day. At the very utmost, Paris has possessed it for not more than four centuries, and in an incomplete manner for at least half of these four. The capitals of Prussia, Austria, Russia and Spain are merely the artificial work of recent ages, and the capitals of Italy and Greece are mere antiquarian revivals. England was centralized earlier than any other European nation, and thus the congeries of towns that we now call London has formed, from the early days of our monarchy, the essential seat of government, the military headquarters, the permanent home of the law, the connecting link between England and the Continent, and one of the great centres of the commerce of Europe. Hence it has come about that the life of England has been concentrated on the banks of the Thames more completely and for a longer period than the life of any great nation has been concentrated in any single modern city. When we add to that fact the happy circumstances that at least down to the memory of living men London retained a more complete series of public monuments, a more varied set of local associations, more noble buildings bound up with the memory of more great events and more great men than any single city in Europe, (except, perhaps, Rome itself), we come to the conclusion that London is a city unsurpassed in historic interest.—Macmillan's Magazine.

MORNING REVERIE.

Night is passed in God's safe keeping,
He, the wat h, while we were sleeping,
Wonder not to see us gather,
Round the sire to thank the Father,
E'er we scent the hay or clover,
See the cloudlets round us hover,
Or go forth amidst the rattle,
Of life's busy hum and battle.
Wonder not e'er these things mingle,
With their harsh incessant jingle,
We should claim that thanks be given
To our vigilant Guard in heaven,
That in love, with mercy blended,
Life's another day extended;
And our souls we place in keeping
Of the Guardian never sleeping;
Pray our thoughts be kept from wandering,

And our tongues from evil slandering,
That our hearts should a ways brighten,
If a burden we can lighten;
Or with love and mercy blended
Some poor broken heart we've mended,
So, when comes down the setting sun,
A day of Christian work's been done.

—Col. D. Wylie.

"NO MORE SEA."

"The sea is the symbol of separation." When our loved ones have landed on a foreign shore, what a new meaning the sea has for us, how vast its expanse, how great its distances, how sure its separation! When John was on Patmos, how far away seemed the Christians whom he loved in the land of his labors! But with the eye of faith he saw a time when "there will be no more sea," and nothing to separate us from God and God's people. The friends who have fallen asleep are now divided from us by the narrow sea of death, but one day we shall awake to find there is no more sea—no separation.—Exchange.

Small man (furiously): Who struck my friend? Large man (contemptuously): I did, what of it? Small man (timidly): N'n'nothing, but — (struck with a bright idea) didn't you hit him a daisy paste?

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12.20 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany.	5.10 a.m.
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Department of Railway and Canals,
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TRENT CANAL
LINDSAY SECTION.
NOTICE TO CONTRACTORS

SEALED TENDERS, addressed to the undersigned, and endorsed, "Tender for Trent Canal," will be received at this office until 16 o'clock on Tuesday, 17th November, 1908, for the works connected with the construction of the Lindsay Section of the Canal.

Plans, specifications, and the form of the contract to be entered into, can be seen on and after the 15th October, 1908, at the office of the Chief Engineer of the Department of Railways and Canals, Ottawa, and at the office of the Superintending Engineer, Trent Canal, Peterboro, Ont., at which places forms of tender may be obtained.

Parties tendering will be required to accept the fair wages Schedule prepared or to be prepared by the Department of Labor, which Schedule will form part of the contract.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and in the case of firms, unless the same are attached to the actual signatures, the nature of the occupation, and place of residence of each member of the firm. An accepted bank cheque for the sum of \$10,000.00 must accompany each tender, which sum will be forfeited if the party tendering declines entering into contract for the work at the rates stated in the offer submitted.

The cheque thus sent in will be returned to the respective contractors whose tenders are not accepted.

The lowest or any tender not necessarily accepted.

By Order,
L. K. JONES,
Secretary.

Department of Railways & Canals,
Ottawa, 17th October, 1908.



PENITENTIARY SUPPLIES.

FLOUR

SEALED TENDERS, addressed "Inspectors of Penitentiaries, Ottawa," and endorsed "Tender for Flour," will be received until MONDAY, 30TH NOVEMBER, inclusive, from parties desirous of contracting for the supply of flour until November 30th, 1909, for the undermentioned penitentiaries, namely:—

Kingston Penitentiary,
St. Vincent de Paul Penitentiary,

Dorchester Penitentiary,
Manitoba Penitentiary,
British Columbia Penitentiary,
Alberta Penitentiary, Edmonton,
Alberta.

Forms of tender and information as to form of contract will be furnished on application to the Wardens of the penitentiaries.

DOUGLAS STEWART,
GEO. W. DAWSON,
Inspectors of Penitentiaries,
Ottawa, October 29, 1908.

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Synopsis of Canadian North-West.

HOMESTEAD REGULATIONS

A NY even-numbered section of Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 8 and 28, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

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 situated. Entry by proxy, may, however, be made at any Agency on certain conditions by the father, mother, son, daughter, brother, or sister of an intending homesteader.

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

(2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of his homestead. He may also do so by living with father or mother, on certain conditions. Joint ownership in land will not meet this requirement.

(3) 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 notify the agent for the district of such intention.

W. W. CORY,

Deputy of the Minister of the Interior.

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



SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Residence Chief Astronomer, Royal Observatory, Ottawa, Ont.," will be received at this office until 4:00 p.m. on Saturday, November 28, 1908, for Residence Chief Astronomer, Royal Observatory, Experimental Farm, Ottawa, Ont.

Plans and specification can be seen and forms of tender obtained at this Department.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures.

Each tender must be accompanied 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 tendering declines to enter into a contract when called upon to do so, or fail 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,

NAPOLEON TESSIER,

Secretary,
Department of Public Works,

Ottawa, November 6, 1908.
Newspapers will not be paid for this advertisement if they insert it without authority from the Department.