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OTTAWA, MONTREAL, WINNIPEG.

WEDNESDAY, NOV. 28, 1906.

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OUR LITTLE LIVES

O patient Christ! when long ago
O'er old Judea's rugged hills
Thy willing feet went to and fro,
To find and comfort human ills—
Did once thy tender, earnest eyes
Look down the solemn centuries,
And see the smallness of our lives?

Souls struggling for the victory,
And martyrs finding death was gain;
Souls turning from the truth and thee,
And falling deep in sin and pain—
Great heights and depths were surely seen;
But O the dreary waste between—
Small lives; not base, perhaps, but mean.

Lord, let this thought awake our shame,
That blessed shame that stings to life;
Rouse us to live for thy dear name,
Arm us with courage for the strife.
O Christ! be patient with us still;
Dear Christ, remember Calvary's hill;
Our little lives with purpose fill!
—Margaret Deland.

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MARRIAGES.

At the residence of Mr. Henry Winnett, 198 Beverley Street, Toronto, father of the bride, by Rev. Geo. M. Milligan, D.D., Martha Barnes Winnett to Boyd Alexander Cunningham Caldwell, of Lanark, Ont.

At St. Paul's Church, Hamilton, Ont., on Nov. 15, 1906, by the Rev. D. R. Drummond, Eleanor Elizabeth, eldest daughter of Dr. Archibald Malloch, Hamilton, to Dilexa Dexter, eldest son of Hiram A. Calvin, of Kingston, Ont.

On Nov. 14, 1906, at the home of the bride's parents, Graham street, Woodstock, Ont., by the Rev. Dr. McMullen, Nenetzen Elizabeth, second daughter of Captain and Mrs. Andison, to Dr. Chas. E. Pearson, of Toronto.

At St. Andrew's Church, Toronto, Tuesday, Nov. 20th, by the Rev. T. C. Brown, Anne, youngest daughter of Mrs. Michie, St. George St., Toronto, to James A. Cantlie, Jr., son of James A. Cantlie, Esq., Montreal.

At the home of the bride's uncle, Mr. T. C. Hodgkinson, "Simeoe Lodge," Thorah, Wednesday, Nov. 14th, by Rev. W. T. Hallam, rector of St. Paul's church, Beaverton, Mand M., only daughter of the late Edward Tisdale, to Harry S. Cameron, of Beaverton.

On Nov. 14, 1906, at the home of the bride's father, Finch, Ont., by the Rev. Dr. Maclean, Avonmore, Alice Maclean, youngest daughter of John Maclean, Esq., to Duncan Cameron, both of Finch, Ont.

At the residence of the bride's brother, Cavan, Sask., on Oct. 24, 1906, by the Rev. A. D. MacIntyre, William McGeorge Crosbie, to Agnes Miller.

On Wednesday, Nov. 14, 1906, at the residence of the bride's parents, 130 Lewis avenue, Westmont, by the Rev. E. A. Mackenzie, Edward Charles Baker, son of Edward Baker, to Mabel Sarah, daughter of Arthur Ahern, both of this city.

At the residence of the bride's parents, Cavan, Sask., on Oct. 24, 1906, by the Rev. A. D. MacIntyre, Samuel Maurice McBride to Elizabeth Sophia Turnbull.

DEATHS.

At Sarnia, Ont., on Nov. 18, 1906, the Hon. Alexander Vidal, in his 88th year.

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NOTE AND COMMENT.

One of the daughters of Garibaldi is a teacher in a Methodist Sunday School in Italy, and one of his grandsons is preparing to be a foreign missionary.

There are now fifteen Protestant churches in the city of Rome, while before 1870 there were none. Protestantism is on the increase in the home of the Pope.

The good news comes from Ireland that the wealth and prosperity of the people are rapidly increasing, and that the bill for drink is growing less every year.

Dr. Wilfrid T. Grenfell, the medical missionary who founded and conducted the Labrador Deep Sea Mission has been created a companion of the Order of St. Michael and St. George.

Syracuse, N. Y., has an Italian Methodist Episcopal church with 150 members and 150 probationers. The congregation is growing so vigorously that a suitable church has become a necessity.

A lord chief justice of England says: "Judges weary with calling attention to drink as the principal cause of crime. But I cannot refrain from saying that if they could make England sober they would shut up nine-tenths of the prisons."

Thirty thousand men paraded in Newark and Jersey City one day recently. They were members of the Holy Name Society of the Roman Catholic Church. The aim of these societies is to promote reverence, and especially to oppose the use of profane language.

Mrs. Mary Baker Eddy, the mother and head of the Christian Science Movement, has accumulated \$15,000,000 of fortune. The society may be lean in numbers and influence, but the motherly head has managed to feather her own nest pretty well.

Southern papers report a very gracious revival in the city of Mexico, where the different Protestant churches united in special services. All parts of the earth are being visited, and the Gospel of God's grace is winning its way among the sons of men. Let us give Him praise that it has not lost its power and adaptability.

A St. Louis judge has a new cure for drunkenness. His method is to give the person convicted of drunkenness the option of taking the pledge for total abstinence for a definite period instead of a penalty. His experiment is said to be working well. Judge Keeffe might make a note of this.

It is perhaps not common knowledge that the British Government looks after the graves of soldiers who have fallen in foreign wars, and that £200 is paid yearly for maintaining the cemetery in the Crimea. The sum of £7 is also spent for keeping the English graves in order at Skuim.

Mrs. Mary Baker Eddy, the mother and a Congregational missionary when Hawaii was foreign territory, has celebrated the centennial of her birth. She has been seventy-two years on mission ground. Mrs. Parker and her husband, Rev. Benjamin W. Parker, went to the Sandwich Islands as missionaries in 1832. "Mother Parker," as she has long been called, was born at Bradford, Conn., December 9, 1805.

An interesting celebration took place in St. Andrew's Parish Church, Glasgow, on Sunday, the 28th ult., when the Lord Provost and Magistrates were present on the hundred and fiftieth anniversary of the dedication of the church. The building of the church was begun in 1740, but it was not completed till sixteen years later.

The most beautiful surroundings will not keep sin out of the heart. Grace and refinement are things which every one should covet. The beauty and adornment of home should be made a part of our religion; but all the delight which art can give to the fireside or the landscape, all the elegancies of wealth cannot keep the heart pure. The serpent may lie under the rose-bush as well as upon the barren rock. "Sin did not begin in a slum, it began in a garden."

The Lutheran World believes that "the absence of the catechism has left this generation at least unprepared to listen to doctrinal sermons intelligently. Could there be a stronger justification and plea for the restoration of the catechism?" Let Presbyterians once more enthroned the Shorter Catechism in the position it so long held in our denomination, not forgetting the uniqueness of the "otmeal and the Shorter Catechism" joke.

"During my travels through Europe recently," says Archbishop Ireland, "I have discovered that the war against alcohol is spreading through every country on that continent. There is not a single country in Europe to-day that does not have its annual congress of anti-alcoholic workers, and these congresses are made up of the best physicians and the leading thinkers of each and every country."

An interesting meeting was held recently in Westminster Cathedral, at the call of the Archbishop of Canterbury to plan for the preservation and defence of Sunday as a day of rest and worship. Its greatest significance lay in the fact that it brought together representative Non-Conformists, Anglican Churchmen, and Roman Catholics for practical co-operation in Christian work. It is well worthy of note.

It is not work that kills; it is worry. It is not toil that burdens yourself and others half so much as temper, undisciplined and uncontrolled. Sorrow and struggle destroy the soul only when there is rebellion within. The stress and strain of life is manifest in your face because of the fret and anxiety in your heart. The wrinkles on the brow are often the result of acrimony, not age. What a difference it would make in the lives of men and women if, by the grace of God, they would truly take the yoke of Jesus and live their lives under His guidance and control.

Probably the best indicators of the spiritual condition of a church are its prayer meetings and its contribution boxes, says the New York Christian Intelligencer. The first one denotes the condition of the reservoir which supplies the spiritual force, and the second indicates the outflow of Christian benevolence and of Christian activities. The church that has not the heart to give a fair percentage of its income is not likely to labor very effectively for the Master. If what is said about the prayer meeting be true, then the "reservoirs" of a good many churches must be very dry or very stagnant.

According to the recent investigations of a Scotchman one-half of the children born in the British Isles come from one-fourth of the families, and that fourth is made up, in a large degree, of the class in every sense the poorest in the land. The number of births is inversely small among the well-to-do and educated classes. This is an aspect of our modern civilization, showing itself in nearly all Anglo-Saxon countries.

At Kouchibouguac, N.B., there lives a "mother in Israel"—Mrs. Patterson, who has passed the 105th year of her age, and who is still well and active. Till after her 105th year her eyesight was good and she could read, and did read, almost all day; but last Spring she had an attack of grip which has impaired her sight. She is not now able to attend public worship, but she greatly enjoys the privilege of a Cottage Prayer Meeting every second week.

The Minister of Public Instruction and Worship said in an authorized interview that the Government did not regard the Catholic church as being in revolt against the law providing for the separation of church from State. There would be neither martyrdom nor persecutions of the faithful. The object for which the Republican party in France has struggled for thirty years was achieved. The concordat was at an end, the State would no longer be a support to religion, and priests would no longer enjoy privileges. In both their duties and obligations they would be on an equality with other citizens. In other words the State was neutral towards all religions, and would permit the exercise of all of them, with special favors to none.

An Admiral in the British Navy, says that while commanding a naval vessel at Honz Kone, after divine service had been performed one Sunday on his ship and the sailors were at rest, his intelligent Chinese pilot called his attention to the fact that work was going on on shore as usual, and said: "Your Joss (God) is better than our Joss, for He gives you holiday and rest one day in seven, and we have only one day in the year, on New Year's day." The admiral, in a recent address to working men, clinched the striking fact by adding, "And this is the case. Just picture working hard from morning till night for 364 days and only one day of rest, and then prize the Sabbath!" They who use the day of rest as a day of pleasure, forget that when it ceases to be a day of rest it will soon become a day of toil; and then comes the ceaseless grind of care and labor which weakens the body and starves the soul.

The wonders of grace in Uganda continue to excite joy and admiration. It was while on his way to that country that Bishop Hannington was murdered in 1885. The deed was committed by a native chief named Luba at the command of King Mwanza. Luba still lives, is an attendant at the Mwanza mission, and his son was recently received to the church, being baptised by a son of the man his father slew. Meanwhile a remarkable revival has been carried on at Mengo, the capital of Uganda,—the cathedral, which seats 4,000 persons, being crowded for eight consecutive days. Overflow meetings, some for men and others for women, did not appear to decrease in the least the regular congregations. The aggregate attendance for the week is estimated at 50,000 persons. Many conversions occurred, and a new spiritual uplift was given to the whole chain of Central Africa missions.

THE LORD'S PRAYER III.

"The Kingdom of God, I."

By Rev. Professor Jordan, D.D.

Thy Kingdom Come: Matth. VI. 10.

What this petition means to us depends upon our conception of the Kingdom of God, so that we can only understand the prayer and enter into full sympathy with it by gaining something like a clear idea of our Saviour's teaching on this sublime subject. Very often in the first three Gospels do we meet the phrases "Kingdom of God" and "Kingdom of Heaven." But St. John never mentions the "Kingdom of Heaven" and the words "Kingdom of God" only occur twice in his Gospel, that is in the memorable conversation between our Lord and Nicodemus. Yet it seems to me that the beloved disciple teaches us very simply and clearly the spiritual truth which we ought to realize when we speak of "the Kingdom of God." If this is so the explanation is not far to seek. John had passed through many years of changeful experience and intense thought. His outer life had been varied and his inner life had been progressive, so that he had gradually come to have a clear spiritual comprehension of the Master's sayings. The words "Kingdom of God" always meant the same to the Teacher, but the thoughts of the disciples on this central theme were at first confused and only became clear through many spiritual struggles. But is this statement correct? There are those who say that Jesus when he began his life hoped to set up a Kingdom in Palestine and become on earth a ruler of the Jews, but that when he saw himself rejected he turned His sorrowful gaze upon the unseen and proclaimed the need of a new spiritual life. A man who can believe this prefers fancies to facts. He clings to a theory that explains nothing and is quite out of harmony with the real state of the case. We know that our Lord Jesus Christ was a man of vigorous intellect, capable of viewing a great truth in all its bearings and of presenting it to others in an astonishing variety of forms, but we are assured that he was the Son of God and that he had ever before him the same grand truth of a Divine Kingdom which He had come to reveal more clearly and establish more firmly. Look at the wonderful discourse out of which our text is taken; whether it is one sermon or many is not of present importance; sufficient for us to know that these creative words were uttered at a time when the popularity of Jesus was growing and the people were looking eagerly to Him that they might learn the nature of this new kingdom. "Blessed are the pure in heart for they shall see God"; "Blessed are the poor in spirit for theirs is the Kingdom of Heaven"; "Blessed are they which hunger and thirst after righteousness for they shall be filled." Is there any hankering after worldly dominion, is there even the hope of regenerating the world by setting up a visible kingdom in Palestine? No! Our Master dealt with these questions when he passed through the forty days of terrible struggle in the wilderness solitude. He has now come to his work fully prepared as Son of God and Son of Man. His work was not to provide the pomp which panders to human passion and pride. It was not to set up again the Jewish system which had had its day and was ceasing to be. It was rather to mark a new departure in Divine Providence, to carry the world's education to a higher stage by revealing in clearer light the Kingdom of the Father. Only from this position can we gain a consistent view of our Saviour's ministry. His life and his death reveal that heavenly kingdom which our beclouded senses fail to find. Those who think that Jesus Christ went about not knowing what to do, that there was no constant purpose running through his life, fail to grasp the greatest revelation that has been given to

the world. When once a humble soul has caught even a passing glimpse of the high and holy purpose which transforms the life of Jesus, making it resplendent with Divine glory, that soul bows in adoration and marvels at its own spiritual blindness.

* * *

The Apostle Paul tells us that the Kingdom of God is not meat or drink but righteousness and peace and joy in the "Holy Ghost," and if someone would interpret that text fully and wisely for us he would help us to a clearer faith. Our purpose is to discuss the meaning of this short prayer and realize what feelings ought to stir our hearts when these words tremble upon our lips. Hence we cannot follow out all the Apostle's suggestions, but we can adopt his method of looking at the subject; that is, we can begin by showing what the Kingdom of God is not. To deal with this side in a superficial manner is all that the brief time at our disposal will allow. This may serve a practical purpose, for we often cling to false ideas concerning God's kingdom and cherish vain hopes in the name of God. To consider the negative side of God's kingdom may have a very direct bearing on our spiritual life, for if we are real seekers after God we shall be willing to lay aside those prejudices which dim his pure truth.

* * *

1. The kingdom which Jesus Christ came to reveal is not a worldly kingdom. To many of the first disciples it was a very difficult matter to grasp the thought of a spiritual kingdom, a kingdom which should be real but invisible. All their early education had run in a different direction; they had been taught to look for a second David who would rule the world and have the centre of his government at Jerusalem. We can never realize how real this belief was to many of the simple Jewish people. In Galilee especially this faith was fresh and strong. The people there did not know so much about legal technicalities and trivial traditions, but they were familiar with Moses and the prophets. Their souls were inspired with a living expectation of the coming Christ. A certain class of these people were called Zealots. We find one of them among the faithful band of Apostles—Simon called Zealotes. They were called Zealots because they were red-hot men, chafing under the Roman yoke and longing for a new Kingdom of God. The cold time-serving priests of Jerusalem could come fawning into the presence of Pilate and say, "We have no king but Caesar." These fiery men would have scorned to utter such a lie. They inscribed upon their banners the heart-stirring words "No Lord and Master but God." We cannot help admiring these enthusiastic men who hated idolatry, longing to be a free and peculiar people, serving the Lord in the land he had chosen; but we are compelled to believe that there was much raging zeal with little clear knowledge. All they knew was that they wanted a kingdom, and they were willing in mad despair to dash themselves against the Roman spears if only some Christ would offer to lead them to victory. Our Lord dealt tenderly with them, but he must be faithful even when it meant destroying their most fondly cherished hopes. While giving his life for them he must find sharp, striking words which would carry home the unwelcome truth. Their conception of the kingdom was radically wrong. In their moments of heated passion they had dreamed a dream of worldly dominion; revenge upon their enemies and pride in themselves were mingled with the fire of patriotism and the aspirations of piety. This they baptized with a sacred name—they called it the Kingdom of God. To these people after the first wonder of

the miracles had died away Our Saviour's spiritual teaching seemed tame. He made no movement towards founding a national kingdom, and the thought of a silent, unseen realm was too fine for their perception. Some of them, however, were won to the new faith; their zeal was purified and their knowledge enlarged so that bigoted, intolerant fanatics were transformed into intelligent, loving martyrs. Others, enraged at the disappointment of worldly hopes, became the easy dupes of cunning priests and helped to swell the cry "Crucify him, crucify him." Men of this class might pray and doubtless did pray to the God of Israel saying, "Thy Kingdom come," but the coming of Christ showed that with all their eager anticipations and enthusiastic hopes they did not desire that God's kingdom should come in spiritual power, turning every one of them from His iniquities. Their prayer might more appropriately have been, "O Lord of Heaven, who didst scatter the heathen and exalt our fathers, let our kingdom come." Someone spoke to President Lincoln about God being on their side. He replied, what we have to do is to take care to be on the side of God. That is a practical saying; it goes to the root of the matter. It meets the case of the ancient Zealots and it comes right home to us. Let us beware of thinking that God's Kingdom is manifest in worldly pomp or human pride. Our desire should be to see the Heavenly Kingdom and enter into it as faithful, loving subjects. We must not imagine that the Eternal God will become the patron of our selfish little schemes. We must rather seek to know His will so that we may be found on the side of everlasting right.

* * *

Let us learn a lesson from the history of England. In that country about two hundred and fifty years ago there was an attempt to set up a kingdom of Heaven by military force. It failed as every such attempt must fail, and the failure was a great blessing. We ought to speak well of the Puritans. They are in a sense our forefathers; to them we owe our religious liberty and many blessings which we now enjoy. If then we have to speak of their mistakes it will not be in any harsh, carping spirit, but with reverential, kindly sympathy. They were goaded into rebellion; they rose against tyranny; they vindicated the right of English men to live and think and speak; their virtues were not of the aesthetic sort but were characterized by strength and manliness. Some of the best of them, disgusted with the tyranny and corruption of the old country, crossed the Atlantic Ocean to begin a new life in an unknown land. America today can trace much of its best blood, its purest life to those godly, patriotic souls. "They left unstained what there they found, freedom to worship God." Those who stayed at home were not men to be easily crushed, they set to work and played the grandest drama of English history. Cromwell was a great man, no sane man can deny that. As to his goodness there may be difference of opinion. Some think that he was an ignorant fanatic; others that he was a consummate hypocrite. I believe that with all his rudeness and imperfection he was a man of God. He tried to form an army of men where there should be psalms and hymns instead of oaths and curses, and promotion should go according to depth of spiritual experience. To some extent he was successful; he brought together the most sober and orderly body of soldiers the world has ever seen, men who were fighting not for money but for "the good cause." Tennyson makes the knight (Sir Galahad) say:

"My strength is as the strength of ten
Because my heart is pure."
Cromwell's soldiers proved this. With all the hypocrisy that crept into their ranks they were sound at the core. They showed that there is a close connection between a clean conscience, a quick eye and a steady arm. They showed how godly men can fight when the time comes; and

thus in the language of the Royalist poet: "They proved the doctrine orthodox By apostolic blow and knocks."

There is truth even in this bitter sarcasm. Cromwell and his soldiers carried all before them. Then came the reign of the Saints, the new kingdom of God. It is easy to be wise two hundred years after the event; we can see that these men were inspired by the spirit of the Old Testament rather than that of the New; that they thought more about Samuel heaving Agag in pieces than of Christ praying for his enemies. We can see that it was much easier to destroy an old kingdom than to build a new one, and corruption and confusion soon spread among the Saints. The men who rose to fight for 'righteousness' sake ended by setting up a kingdom of their own. But after all they were noble men. These men, when their leader had gone, went quietly back to their ordinary life of godly service, and Milton, one of the most faithful, passed into darkness to sing his immortal song and "justify the ways of God to men." Their influence lives today. Being dead they speak, and their silence is full of spiritual power. Once more we come to the conclusion that Christ's kingdom is not of this world, that military power may produce hypocrites, but some other power must create the Saints. The kingdom of God cometh not with "the holy test of pike and gun." It is an unseen kingdom in which love is the ruling force.

11. Turning to another aspect of the subject we may ask: Does the "kingdom of God" mean the visible Church of Christ? There are some who say that this is at any rate one meaning of this phrase, and there are some churches which claim to be the kingdom; so we must consider the statement and compare it with the Saviour's teaching. The Pharisees of our Lord's day held a similar opinion. Go to one of these men who wear broad phylacteries and are learned in the law of Moses and the tradition of the elders, and say to him: The kingdom of Alexander, the kingdom of Caesar, the kingdom of Herod. I know what these words have meant and do mean, but tell me if you can the deep meaning that lies in the words "the kingdom of God." His reply is ready and doubtless it is plausible. He says that in an ordinary sense the people of Israel constitute the kingdom of God, but that even within the holy kingdom the common people who do not know the law are accursed; therefore there is a kingdom within a kingdom and that in the truest sense the men who give up their lives to the study of the law and the performance of religious ceremonies are the members of the inner kingdom. I think this is a fair statement of their case, and yet it is not clear that such teachers glorify the letter at the expense of the spirit. It was the established church of which these men formed a part that rejected the Christ and crucified Him. They boasted in the exclusive possession of the kingdom and yet they were so blind that they could not recognize the true king. No doubt many of these men were devout, sincere worshippers of the living God, but that was not sufficient to make their party the only kingdom of the Most High. But some may say, this is evading the question; it is too late to talk about the Jewish church, and surely the visible Church of Christ is a divine kingdom on earth. To this the reply is not difficult, for the spiritual principles which were revealed in our Lord's conflict with Judaism are the same in all ages. It is still true that the heavenly kingdom is in the spirit and not in the machinery of the church; its essence is life, not organization. When we pray, "Thy kingdom come," we do not speak of that which can be made the watchword of a religious party or the special property of a sect. The kingdom of God is free as the air, pure as the light

and broad as the heavens. I do not think there is anything in the New Testament to warrant the belief that the visible church contains and circumscribes the kingdom of God on earth. I cannot imagine the early disciples saying in the tone which some now adopt "We are the kingdom of God," although they rejoiced that they had been translated into that kingdom through the redemption of Jesus Christ.

• • •

If we were to say that the church is the kingdom of God then would arise another question, which church? Here is a stirring question, a question which can never be satisfactorily answered, a question that only brings heart-burnings, a question which does more to advance the kingdom of the devil than any other question upon which men are divided. "He that is not against you is for you," says our Master when the disciples wish to thunder out the anathema of excommunication. Therefore we must have no narrow definition, no small conception; the boundary lines of this realm make a tremendous sweep, taking in all that is honest, pure, lovely, and of good report. "They shall come from the east and the west and the north and the south and shall sit down with Abraham, Isaac and Jacob in the kingdom of God." There is no single community that can manifest the perfect truth, the fulfilled life, the ever radiant life of the Divine Kingdom.

Canon Wescott says: "The visible church is a type of the future reign of Christ, and the spiritual church is a type of the consummation of Christ's reign in heaven." In this very fair statement and in that word type we may find a clue to help us out of our difficulties. The Israelites of old were called and consecrated to a special service; they were a peculiar people set apart, but a glorious mission in the world, but in the pride of bigotry and intolerance they began to think that God's kingdom was and must ever be confined to them, and when they were completely given over to this spirit they shut themselves out of the true spiritual kingdom. They were meant to be a type of what every nation ought to be, and notwithstanding their failure through them a glorious spiritual heritage has been given to the world. The law-givers of Israel denouncing all uncleanness, the prophets making known the glory of righteousness, the poets echoing the melody of heaven, these are types of the highest national life; these spiritual forces we need to purify the society of to-day. So to-day wherever there is a band of men whose hearts God has touched, who are united in the name of Christ and rest their minds upon his truth and their hearts upon his life, there is a type imperfect but real of God's true kingdom. The community on earth with all its frailties may be a symbol of the everlasting kingdom. Christian churches have sometimes disgraced their name by manifesting an un-Christian spirit. They have sometimes obscured the heavenly light and hindered the free, healthful movements of the Divine Spirit. This has often sprung from the love of worldly power and from the desire to exalt the Church into a powerful, earthly corporation. The church must realize her spiritual nature if she would be "bright as the sun, fair as the moon and terrible as an army with banners."

When we say "Thy kingdom come" we do not simply ask that our church may be enlarged, though we trust that every increase of power which comes to us may be a means of bringing souls into the kingdom. Our petition is deeper in its meaning and larger in its scope. We pray that all visible things that are ruled by the invisible spirit, that our hearts may be cleansed from selfishness and we may see God, that sweep away our errors and prejudices,

that love may reign and place all bitter hatred under her feet, that God may be "all in all." Are we then prepared to offer this prayer in deep sincerity, being willing first of all to surrender our personal life to our crucified Lord?

OUR NORTH WEST MONDAY LETTER.

The anniversary services of Southlands Church were held on Sabbath, the 4th November. Rev. F. J. Hartley, Roland, conducted the services and lectured on Monday evening. The attendance was good and the pastor, Rev. R. B. Ledingham, was greatly cheered and encouraged. The Sperting anniversary was held on the 11th inst. Rev. Jos. Hogg, of Winnipeg, was the preacher for the day. On Wednesday the annual dinner and entertainment were to be given.

The induction of Rev. J. W. Little, B. D., late of Keewatin, to the pastoral charge of Elgin took place last Friday, when, under auspicious circumstances, the new pastorate began. The induction of the Rev. Chas. McKay, late of Belmont, to the Thornhill congregation, took place at Darlingford last week. May these be lasting and felicitous unions.

Rev. Dr. Wilson, of Augustin, goes to Morden for Sabbath, and Rev. Dr. Farquharson goes to take the anniversary services at Pilot Mound, his former place of abode. The conference held at the beginning of the Synod was fairly well attended to-night and Rev. Mr. Bennet gave a very interesting and instructive paper on Professor James' book, "Varieties of Christian Experience." After a resume of the work which he rightly took for granted that many had not read, he undertook a criticism of some of the positions maintained by Professor James. One particularly striking statement was, that the author cast sin behind his back altogether. Dr. Gilbert Wilson, in leading the discussion claimed that Mr. Bennet had not caught the author's meaning on this particular point. President Patrick presided. One thing may be said in regard to a conference of this nature that it shows us our own ignorance of the literature of the day, but after all it may be a pardonable stupidity, for when men such as Mr. Bennet and Dr. Wilson disagree as to what a man means, the rest of the country ministry may be quite content to wait. Professor James, however, evidently stimulates thought.

Barnabus MacMan.

TORONTO.

The new Reid avenue Presbyterian church, Norway, was formally opened on November 25th. Dedicatory services were held morning, afternoon and evening, Rev. Dr. W. G. Wallace taking the morning service, R. S. Gourlay the afternoon and Rev. Dr. Pidgeon in the evening.

The Presbyterian Church Extension Union of Toronto has bought for \$1,000 the three lots at the north west corner of Pope and Harcourt avenue. The lots have a frontage of 120 feet, and are assessed at \$480, and the taxes against them amount to \$821. The Union will use the land for a church building.

A successful concert was given in the Kew Beach Presbyterian Church by the choir of Annette street church, Toronto Junction, under the leadership of Wilbur Horner. A bright program was rendered, consisting of choruses by the choir, solos by Mr. Arnold (violin), W. Horner (vocal), Miss Bond, readings, and piano duets by Miss Edgar and Mr. Leslie Horner. The choir work was of exceptional merit, the attacks, phrasing and enunciation showing careful preparation. After the concert refreshments were tendered to the visitors by the Kew Beach ladies.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

JESUS BEFORE PILATE*

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

I have found no fault in this man, v. 14. Hercules manifested his strength, not by sitting at home, at the fireside and spending his days in effeminate ease, but by overcoming the lion, the hydra, the boar and all the evil monsters whom he combated. Otherwise, men would not have been convinced of Hercules' superior strength. So Christ is acknowledged sinless, not because He was free from temptation, but because He conquered it. When Pilate examined Him and proclaimed Him free from fault, it was at the close of a lifetime of strenuous conflict. Every assault of the wicked one had been repelled, every subtle form of sin had been resisted, and on Christ's very features and in His very tone of voice is expressed triumphant innocence so clearly, that Pilate cannot mistake it.

Away with this man, v. 18. "I'll put Jesus Christ by for a while till I have made my fortune, and then bring Him out again." This was the resolution of a physician, who changed his religion in order that he might secure the patronage of the great. But how little he gained by the foolish choice of the world in the place of Christ, Martin Luther tells us. For next day Luther found the poor man, his face black as coal, and his neck twisted half around. He had been the victim of a sudden death, in which the great reformer saw the merited chastisement of his impiety. But whether the result of the choice is so swiftly and terribly obvious or not, it is the saddest of all mistakes to exit anybody or anything in the place of Jesus Christ.

Release unto us Barabbas, v. 18. Sometimes a dangerous criminal escapes from one of our prisons. Immediately a hue and cry is raised, the police get on the track of the fugitive, and pursue him till he has been captured and put behind the bars again. But, all the while, one of the chief makers of criminals is left at liberty. The saloon is allowed to sell men the cursed drink that fits them for any crime. If we were only wise enough to stop the making of criminals, we should save ourselves a great deal of trouble in keeping them from doing evil.

Crucify Him, v. 21. One of Michel Angelo's most striking works is, The Triumphant Christ. It is intended to represent the Saviour after His resurrection. The figure is strong and vigorous, though the marks of the nails in the hands and the spear thrust in the side are still visible. But the unique thing in the work is, that the risen Christ still carries with Him a cross. He comes back to be crucified again. The great sculptor was not mistaken in the sad truth he sought to depict. Too true it is, that in every denial of Him, in every choice of another in His place, we crucify Him afresh and put Him to an open shame.

Why, what evil hath he done? v. 22. Polycarp was one of the most famous among the fathers of the early Christian Church. When he was an old man he was brought before a heathen magistrate because of his religion. He was offered his life and freedom, if he would only curse Christ. Listen to this answer: "Eighty and six years have I served Him, and He has done me nothing but

good; and how could I curse Him, my Lord and Saviour?" And he died in the flames, rather than speak a word against the Master whom he had served during a long life. Thousands upon thousands have given themselves to the service of Christ, and to no one of them has He ever done anything but good. Come what may, we shall never have reason to be sorry, if we choose Him as our Lord and Master.

They were instant with loud voices, v. 23. Some one tells us that in the days of the old anti-slavery movement, when he visited a town where he was the object of particular hatred, he took the pains to stop first for a brief moment at one house, and then to move on to another. In the middle of the night, he heard a fierce clamor on the street, and he knew that the first house at which he stopped had become the object of the filth and mud thrown by the mob. People when carried away by the passion of the moment are almost always mistaken in their man. Let us never be stampeded into wrong decisions by a multitude of voices, but use that calm reason which is among our highest human prerogatives.

It should be as they required, v. 24. Pilate tried in this cowardly fashion to shift the blame to other shoulders. His excuse was, that he only carried out the people's wish, and that the people's will must be obeyed. We are ingenious in finding ways of getting rid of our responsibility. The fault lies with our ancestors, our companions, our circumstances. "It was the way I was brought up," says one. "You see I was led to it," says another. "A man in my position must do such things," says a third. "It is the fashion"; "Circumstances compelled me". These, and innumerable others, are the vain excuses daily given for conduct men know to be wrong.

PRAYER.

Almighty and ever blessed God, we adore Thee for the gift of Jesus Christ thy Son to be our Saviour and our friend. None need pass out of this earthly life unsaved. None need live here or hereafter without a friend, for Christ hath loved us, and purchased us for himself with his own precious blood. And all that was in thy gift to the world of him, that was in thy gift to me. For this we bless Thee. For this we pray to Thee give us part in that salvation, through thine own power calling us with an effectual calling. Help us to evermore love Thee, and worthily serve Thee, and grant to us the leading of Jesus Christ until we rest with Thee. Amen.

THANKSGIVING.

By R. T. Weyburn.

'Tis written: To the shah a dervish went
To voice his plea for justice; malcontent,
Yet prefacing complaint with artful praise
For certain benefits of former days.
When lo! that list to such proportions
grew

As put a period to the interview,
Sending the dervish forth at last appeas-
ed,
And half-forgetful he had been displeas-

So let me come, O Lord, before thy
throne,

When discontent would claim me for her
own;

Prelude complaint with note of praise so
long

There were no room for discord in the
song.

THE IMPRESS OF PRAYER.

By Rev. J. S. Sutherland, B.A.

Like everything of real worth, prayer leaves its impress upon that with which it is closely associated. It influences character. It gives a distinctive tone to work.

Look at the face of Hosea in Sargent's frieze of the prophets, or at the countenance of many an one to whom religion has become the great reality of life. What is the meaning of that spiritual beauty that haunts you? Is it not one grace that art and nature both bestow upon those whose eyes are homes of silent prayer?

The face of Moses shone when he came down from the top of Sinai. As our Saviour prayed, the fashion of his countenance was altered, and He was transfigured before the disciples. Francis of Assisi is said to have borne in hands, feet, and side, the print of the nails and spear that wounded our Lord. The human body is in fact often profoundly influenced by religious emotion. But if so, must not the effect of prayer upon character be much more powerful? A moment's exposure prints a landscape upon the photographic plate. How much greater must be the spiritual effect of life in an atmosphere which prayer has filled with the sunlight of divine holiness and love. "Behold he prayeth"; for Saul, and many another, that fact has meant a new nature and a new life.

On work, as well as character, prayer leaves its mark. Work is the outcome of life, the expression of personality. Everything that influences the man must affect what he does. What enters the fountain will be found in the stream that flows from it. Since prayer influences character, it must leave an indelible impress upon work.

This impress is often sadly lacking where we might expect to find it. Too much of our Christian work to-day is the result of habit, rather than of inspiration. It seems to be made to order. It lacks the intangible something that would give it spiritual distinction. Such distinction is never found apart from prayer. Fra Angelico's angels are the work of one who hallowed his art by daily fellowship with God. It has been well said that Moule's commentary on Romans reads as if its author had written it upon his knees; and this is the secret of its inspirational value. Not long ago one of our congregations secured a minister whose work impressed the people with the fact that he believed in the power of prayer. Within a year these were a quiet, thorough-going revival of religion in that congregation; and fifty per cent. of the new communicants were men.

Let us learn the lesson of the Transfiguration. Down in the valley, the disciples try in vain to cast out the evil spirit from the demonic boy; life seemed sordid, their faith is put to shame. But in the Mountain, Peter, James and John, are receiving ineffaceable impressions from their Master's glory; and from it Jesus descends to cast out by a word the demon that will yield to nothing but prayer. To that mount of communion with God, we, too, must find the way. From it we may hope to return with a new power in our message and fresh hope and inspiration for the work of life.

Halifax, N.S.

We must pass the altar of sacrifice before we can offer our incense before the mercy seat.

*Sunday school lesson, December 2 1906—
Luke 23: 13-25; Commit to memory vs.
20, 21.* Read Matthew 27:3-30; Mark 15:
2-19; Luke 23: 1-12. Golden Text—Then
said Pilate. . . I find no fault in this
man.—Luke 23:4.

PRAYER ENCOURAGEMENT.

By C. H. Wetherbe.

A great deal of able argument has been made for many years to show that God answers human prayer, and also to set forth the utility of prayer. But it is worthy of note that there is no set argument in the Bible in favor of prayer. There is, however, very much encouragement given in the Bible to all people to pray, and to pray continually. This is a great deal better than mere argument. One answer to prayer does more to encourage a person of weak faith to pray than all argument can do. When one person goes to another one and asks him for a much-needed favor, and promptly receives it, he is thereby encouraged to again go to that one for some benefit, and the second successful asking gives a still greater encouragement. It is very much so in reference to the examples of successful praying which the Bible gives. In the New Testament are examples of answered prayer which are quoted from the Old Testament, and one reason for it seems to be for the encouragement of the readers to keep on praying, even under the most discouraging conditions. It is stated that Elijah was of the same nature that believers in New Testament times were, and he prayed that it might not rain, and for three and a half years it did not rain; then he prayed for rain, and it came. That fact was quoted as a mighty encouragement to the praying ones, not only in apostolic times, but in all succeeding times. And call to mind how often Christ, by exhortation, by parable, and by His own example, encouraged His followers to pray. Think of His picture of the widow and the unjust judge. It is especially adapted to the cases of great discouragement, because answers to prayer seem to be long delayed. It applies to those who think that it is useless for them to longer pray for a certain thing, or for anything. Christ encourages such ones by saying that some things will not be received by the praying ones until they have persistently besought God when everything seems to be against them. Remember the fact that Satan does all that he can to discourage Christians from praying, and Christ does all that He can do to give them the greatest encouragement to pray.

MAKING GOOD USE OF THE ENEMY.

Overcoming is the keenest joy in life. Shall we, then, dread, or welcome, the opportunity to overcome? The man who has fallen so many times before his worst sin-foe that he has given up counting his failures, yet who desperately, blindly fights on, groping for the light through the tears of his bitter discouragement, hoping against hope, in agony of soul, that he may yet win,—it is no wonder that he dreads in shrinking terror the next onslaught of the enemy. He knows that the enemy knows the well-worn track through broken will and shattered resolutions into the citadel of his life. But why may he not gain strength, after all, by recognizing that that very attack is his opportunity, permitted of God, to taste the keen joy of overcoming? Without the renewal of the fight, there would be no chance to regain the lost character, the lost will. The enemy can be made the stepping-stone to all that one longs for; and without the enemy, now, there would be no such restoration. Half the force of the attack will be gone when the enemy finds that he is welcomed! But only in Christ's strength may we safely do this.—Sunday School Times.

Leave Christ out of your sermons, and you blot the sun out of the firmament. To make a sermon, and Christ not the main thing in it, you may call it discouraging, it is not preaching.—R. HALL, of Kelso.

WORDS FROM THE CROSS.

"Father, Forgive Them."

This is the climax of love, and so the climax of Christ.

Christ considers not what is done but what is willed; if we "know not," God punishes not.

"To-day shalt thou be with me."

No one of us can be in a worse case than the thief on the cross; he has shown us how any man may be saved. The cross the gateway to paradise! Do we find it so?

"Why hast Thou forsaken me?"

This only was needed to complete Christ's union with mankind—that He should doubt His Father!

We can never be so far forsaken of God as Christ seemed to be, and yet how near God was to Him!

"Behold thy Mother."

Christ on the Cross took thought for the lowest sinner, and pardoned him; and for the highest of His creation, a loving mother.

This word was also a blessing to John; there is no comfort of grief equal to a task.

"I thirst."

Not only the most bitter pangs of the spirit broke the heart of Jesus, but the most intense anguish of body. He can sympathize with all our aches.

Remember that if Christ had not come, such cruel deaths would still be inflicted.

"Father, into Thy hands."

Christ has used His life all through as a steward of life for another; now He returns it,—how gloriously enlarged!

The clouds had passed away; there is no more thought of being forsaken.

"It is Finished."

And yet it was only begun, as Luke rightly said in the first verse of the Acts.

There is no "finished," complete life outside of Christ.

A Cluster of Quotations.

Christ's cross is the Jacob's ladder by which we mount up to heaven.—C. H. Spurgeon.

Christ's faith, as a man, reached its climax in that supreme hour when, loaded with the mysterious burden of God's abandonment, he yet cried in His agony, "My God!"—Alexander Mac-laren.

The seven sentences from the cross are seven windows by which we can still look into Christ's very mind and heart.—James Stalker.

Yes! if the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God.—Rouseau.

Our Reasonable Pledge.

Our pledge promises Bible-reading, prayer, testimony, service, church-support, church-attendance, a Christian life.

It does not promise these absolutely, but it agrees to strive for them.

It agrees in regard to them to be governed, not by whim or chance, but by Christ's will, discovered by an enlightened conscience.

It assumes that usually Christ will have these things done regularly, but that sometimes He will have other duties for us.

It is binding, but only so far as Christ's will is binding on the Christian, for it seeks His will alone.

If any pastor wishes to change the pledge for any reason, and write an entirely new one for his young people, he may do so. He may make it harder

or easier, change it little or much. He need not submit the changed pledge to any one outside his own church. His society will be in just as good standing as a Christian Endeavor Society after the changes are made as before.

If there is anything unreasonable in this, what is it, pray?

DAILY READINGS.

- M., Dec. 3.—Honoring a mother. Prov. 23:22-25.
- T., Dec. 4.—Our Great High Priest. Heb. 2:14-18.
- W., Dec. 5.—Paul's finished life. 2 Tim. 4:1-8.
- T., Dec. 6.—Forgiving enemies. Mark 11:20-26.
- F., Dec. 7.—"Save to the uttermost." Heb. 7:22-28.
- S., Dec. 8.—"Into thy hands." Ps. 31:1-8.
- S., Dec. 9.—Topic—Christ's life. XII. Lessons from the "seven words from the cross." John 19:25-30; Luke 23: 23-46; Mark 15:34.

THE TRUE EDUCATION.

In religious education the implanting of a firm faith in the Bible, as the word of God, a sense of the need of regeneration, the principles of morality, an appreciation of the love, mercy and justice of God, the voluntary sacrifice of Christ, the influence of the Spirit, the promise of help for the life that now is, and the promise of salvation to all who truly repent of their sins and believe the Gospel, are what each soul of man needs. These truths will produce conviction in most youths if they see the witness in the life of parents and teachers. Those who can not be reached by them may be led by and to men, but not to Christ. The only philosophy of revivals is that which aims to create in men an intense sense of the need of Christ now.—New York Christian Advocate.

ANGER'S STING.

No word spoken in anger against a person is ever justified. It matters not how wrong, or unjust, or cutting, or ill-mannered, or wilfully untruthful, that person may be; to give vent to one's anger in return only lowers one to the level of the other, accomplishes no good, and leaves one with a rankling sense of defeat. Most of us have put this to the test,—and then have wished we had not. The times of stress upon which all look back with most lasting satisfaction are those times when they have kept their self-control, not when they have lost it. The reason why an outburst of anger leaves such a sting with the one who gives way to it, is because it is a defeat self-inflicted. It hurts more than any wound from another.

THE LIGHTNESS OF HEAVY SORROW.

Sorrow's burden is going to be outweighed, some day, by the joy for which it is making us ready. We cannot understand this while sorrow is heavy upon us, but the loving Father will help us to believe it even now. "For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory." Our present affliction seems heavy beyond endurance; it is heavy with an oppression that God must help us bear up under; yet even its terrible weight is as lightness to the "weight of glory" which God has in store for us, and which, for reasons that we cannot know, he could not give us save by the "lightness" of present affliction. Times will come, and is near at hand, when we shall see to rejoice in all that now looks dark and unloving. Let us keep faith while we cannot see.

It has been observed by some eminent divines, that ministers are seldom honored with much success, unless they are continually aiming at the conversion of sinners.—DR. OWEN.

The Dominion Presbyterian

IS PUBLISHED AT

323 FRANK ST., - OTTAWA
AND AT

MONTREAL AND WINNIPEG

TERMS: One year (50 issues) in advance \$1.50
Six Months75
CLUBS of Five, at same time . . . \$5.00

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mistake on label.

Paper is continued until an order is sent for discontinuance, and with it, payment of arrearages.

When the address of your paper is to be changed, send the old as well as new address.

Sample copies sent upon application.

Send all remittances by check, money order or registered letter, made payable to The Dominion Presbyterian.

Advertising Rates. — 15 cents per agate line each insertion, 14 lines to the inch, 121.2 inches to the column.

Letters should be addressed:

THE DOMINION PRESBYTERIAN,
P. O. Drawer 1070, Ottawa.

C. BLACKETT ROBINSON,
Manager and Editor.

OTTAWA, WEDNESDAY, NOV. 28, 1906.

SUNDAY REST.

Canada is not alone in legislative advance in regard to labor on the Sabbath. In a line with the new legislation in France requiring absolutely one day's rest in seven for all laborers, we have a report of the English select committee inquiring into Sunday labor in the United Kingdom. Without exception the eminent physicians of England declare a rest day to be a physical necessity. The committee found the mayors of all the great English cities in favor of restrictive legislation; and most of the traders, barbers and dairymen desired a Sunday rest and looked to the government to secure it for them. It seems as though the reform which has assumed such marked proportions in France might be followed by a much needed repression of trade in the old home of the so-called "Puritan Sabbath."

DR. PATON.

Dr. John G. Paton, writing from Victoria, Australia, where he is spending his old age in sending forward men and money to his beloved work among the islands, tells us that three natives of Tana, members of the Christian community, were recently killed by the heathen of the interior among whom they had gone as peace-makers. The natives in remote districts are constantly supplied by French traders with rum and rifles. The result is incessant inter-tribal war. These three native Christians volunteer their influence in restoring peace. But they were killed before they could enter upon their work. Nevertheless the Christians of Tana have not renounced the task.

THE DOMINION PRESBYTERIAN.

NOTICE.

Will ministers of the Presbyterian church take notice that the Emergencies Committee has accepted the resignation of Mr. Alexander Warden as Treasurer of the church and appointed Rev. Dr. Somerville in his place. Communications should, therefore, be sent to Dr. Somerville, Confederation Life Building, Toronto, and all contributions sent by congregational treasurers and others to the schemes of the church should be made payable to the Presbyterian church in Canada. This direction is of special importance and it is hoped that all parties concerned will make them so payable.

JOHN SOMERVILLE

A NEW BOOK.

The Orbit of Life: Studies in Human Experience, by Rev. W. T. Herridge, D. D., Minister of St. Andrew's Church, Ottawa. (Fleming H. Revell Company, Toronto).

The minister of St. Andrew's church, Ottawa, has long been known as a bright, attractive preacher, who sets forth Christian principles in a winsome manner, with well balanced sentences and choice illustrations; consequently many will be glad to have a specimen of his thoughts and style such as is furnished in this small volume. The book is a modest volume of about 150 pages, well printed and neatly bound. It comes opportunely at the Christmas season and is suitable as a gift to those who can appreciate a dainty bit of literature. Dr. Herridge does not attempt in such brief space to give a complete philosophy of life, but the ideas that he has selected for treatment are an important part of any such philosophy; for example, the need of repose; the importance of harmonious home life; the nobility of self-mastery; the call to appreciate the significance of other lives, etc.

However, in noticing a volume of this nature, it is as well to let the author speak for himself in one or two typical passages which set forth the sentiments of one who as a preacher is also something of a poet.

"And yet, the contrary wind may often be accentuated by a contrary spirit in ourselves. Any sailor prefers a forward breeze; but if he is of the right sort, he will yoke adverse forces to his resolute will, and make what headway he can even against the storm. There is no virtue bound up of necessity in the hardships of life. All depends upon the way in which we view them. We may manufacture an east wind out of almost anything and revel in a luxury of gratuitous wretchedness, yet be further from truly noble living than those upon whom the sun seems to shine all the time. The same circumstances affect different people in wholly different ways. While this man delights in a difficult task, and keys up his nature to the utmost requirements of the situation, that man folds his hands in absolute despair. Some patiently endure the fret of sickness, and learn the rich lessons which it brings; others keep chafing against it, and resume customary duties neither wiser nor better for the interruption of them. There are those

who, after the blow which has shattered their hopes and well nigh broken their hearts, still find a sweet, consoling peace creeps in like sunshine through the thick darkness of grief; and there are those who curse a cruel fate, and discern no large and kindly master-hand at work amid the tangled threads of human history."

The following forms an appropriate conclusion to a volume which everywhere breathes a hopeful spirit:—

"We are prone to lay too much emphasis on the episode called Death. No doubt it marks a boundary of vision, and puts an end to the familiar setting of things. But it destroys no truth. It shakes nothing that is permanent. If life was there before, life will be there after. It is an introduction rather than a finale, and prepares the way for perfecting the equation between surroundings and character. Even in its powers of severance it is distinctly limited. The brave and true of every age are the world's perpetual inheritance. The more we have loved our dear ones, the less are they lost altogether. Their memory and influence remain. The subtle persuasion that they are still alive cannot be got rid of; and possibly if we had keener vision, we might catch a glimpse now of the spiritual body, as Christ's first disciples did, and thus, in some hour of deep gloom, perhaps be able to anticipate the time when we shall see them without a veil between."

CONFERENCE ON WOMEN'S WORK

A very important conference was held on Thursday last in Toronto in connection with the proposal to amalgamate the W. F. M. S. and the W. H. M. S. into one society for the women of the church. The conference resulted from an overture proposed by the Rev. R. G. MacBeth, of Paris, and the assembly noting the importance of it appointed a conference with all the parties interested. The special committee consisted of Rev. Dr. Armstrong of Ottawa, chairman, Rev. R. G. MacBeth, Sir Thomas W. Taylor and John A. Paterson, K.C. There was a large attendance at the conference of ladies from both societies, besides representatives from the Foreign Mission Committee and the Home Mission Committee. The conference was marked by a very great spirit of earnestness, by a courteous and frank discussion of the whole situation, and by an evident intention to do what is best in the interests of the work, both at home and abroad. At the opening the chairman asked Mr. MacBeth to make a statement on the question, and he accordingly rehearsed the steps that had been taken and gave special reasons to indicate that the church was decidedly in favor of consolidating the work in the interests of the cause of missions, the work of congregations and the welfare of the home. Addresses were made by ladies from both societies, by the travelling secretaries, by Revs. W. A. J. Martin, Dr. Somerville, Principal McLaren, Rev. Dr. Smith (formerly of Hawaii, Rev. E. D. McLaren, Rev. G. R. Faeken and others, and there were many questions asked and answered. All frankly allowed that local surroundings and the size of congregations must have great influence on the methods followed in each case and every one seemed to feel that the present situation in Canada and the world demanded much thought. The ladies from both societies expressed a full sympathy with the whole work and realized the claims which both Home and Foreign Missions must have upon us all. At the conclusion of the conference the chairman said that the special committee would take all the facts into consideration and would, as instructed, report with recommendations to the next assembly. Any further suggestions or statements by those interested may be sent to Mr. MacBeth.

CANADA'S DANGER.

The unexampled prosperity which Canada is enjoying at the present time has become the theme for pardonable congratulations in many quarters—among public and business men, in the press, on the public platform, and in the pulpit. It is well that the people should be reminded of, should take note of, the great prosperity which our country is enjoying, and the halcyon days through which we are passing should evoke recognition of the fact that for these blessings we are dependant upon a beneficent Providence, the Creator and Preserver of the universe; and while sincerely thankful for the blessings of prosperity, we must not forget that prosperity has its dangers as well as its blessings.

We are pleased to note that this view is being noted not only by the religious but also by the secular press. In times of prosperity we are apt to forget the Doer and Giver of All Good and act as if the intelligence, enterprise and energy of our people, displayed in utilizing the magnificent resources with which our country is endowed, were the chief factors in bringing about our prosperity. We must not forget that the hand of God is in these things and that He is the author and bestower of these blessings, and this recollection should awaken genuine thankfulness in our hearts and evoke corresponding evidences of gratitude in our lives.

There is also the danger that our prosperity may become a snare to us, giving encouragement to habits of prodigality, extravagance and waste among the people and their rulers, leading to luxury, licentiousness and corruption in the body politic, and creating conditions which may ere long eventuate in national disaster. The people of Canada must make no mistake on this point. Gibbon's "Decline and Fall of the Roman Empire" illustrates what we mean. In the case of that once great world power a long period of national expansion and material prosperity, accompanied by a defiant ignoring of the power and requirements of the great ruler of the nations, resulted in the body politic being honey-combed by corruption and licentiousness growing out of luxury and extravagance, and the great empire disintegrated and fell to pieces. We would do well to take note of the fate of this and some others of the great nations of antiquity.

Then we must not forget that if Canada is to expand in true national greatness, our rulers and people must maintain that righteousness which exalteth a nation. This we must never forget. As was pointed out in these columns recently, increase of population, development of great national resources, acquisition of wealth and sturdy independence among the people, are all important factors in creating national greatness, but they are not sufficient of themselves. Unless they are based upon that "righteousness which exalteth a nation," moulding the aims and character of rulers and people, we cannot attain to true national greatness. It was England's great historian Froude

who once said: "No nation ever became great without the fear of God"; and the Halifax Recorder emphasizes what the great historian uttered by saying, "Nothing is more certain than this, that upon only one foundation can national greatness be built, and that is Christian manhood."

We quote the following paragraphs from the Halifax Recorder's article:

"We have had our times of adversity and have triumphantly surmounted them. They have simply acted as a tonic, and we are all the better and stronger for them. What of the golden days that lie before, which will test the moral fibre and stamina of our young nation as it has never before been tested. This, it seems to us, is the great predominating problem of the hour.

"The world is littered with the mouldering fragments of magnificent civilizations, which apparently immovably compacted, once stood four square to every wind that blew, and which miserably perished, not by any outward shock, but wholly by their own inward corruption, and the same fate will overtake our own much vaunted Anglo-Saxon civilization, if we forget God and become the devotees and slaves of Materialism. Never had a nation to-day greater reason to rejoice with trembling than our own. For our day of real trial has begun."

We hope the press of Canada will press these things upon the attention of our people.

S. S. CONVENTION AT ROME.

The magnificent progress of S.S. work is indicated by announcement of preparations for the fifth world's Sunday school convention to be held in Rome, May 23 to 25, 1937. The U. S. delegation will sail from Boston aboard the steamship *Romanic*, April 27, and will land at Naples. En route the delegation will conduct missionary meetings for the promotion of Sunday-school work, at Funchal, on the island of Madeira, and at Gibraltar, Algiers, Genoa and Naples. British delegates will travel in a company overland, holding Sunday-school rallies in prominent cities of France, Switzerland and northern Italy. In Rome on Saturday evening before the assembling of the convention, a great fellowship service will be held for mutual acquaintance among the visitors. The following morning the communion of the Lord's supper will be observed in all the Protestant churches of the city. That afternoon Dr. Campbell Morgan will preach the opening convention sermon. General sessions will be held afternoons and evenings; mornings will be given to special conferences conducted in four languages—Italian, German, French and English. Prominent speakers will be Rev. F. B. Meyer, Hon. F. F. Belsey, and Rev. Frank Johnson, of England; Dr. John Potts, of Canada; Messrs. E. K. Warren and Marion Lawrence, of the United States, and Bishop Hartzell, of Africa.

He who is willing to preach on the street corner will find his pulpit grow into a tabernacle.

LITERARY NOTES.

In the November Blackwood's (Leonard Scott Publication Co., New York), we find an interesting criticism on Sir Henry Irving called forth by the publication of two works having for their subject this great actor. Another most readable article is Charles Whibley's on New York: Gotham from the Englishman's point of view: "Thus you carry away from New York a memory of a lively air, gigantic buildings, incessant movement, sporadic elegance, and ingenious patronage. But when you have separated your impressions, the most vivid and constant impression that remains is of a city where the means of life conquest life itself, whose citizens die hourly of the rage to live." "Musings Without Method" is entirely taken up with a discussion of "The Times" as a champion of cheap literature. It is impossible to go into details of the struggle going on between "The Times" and the publishers in England. We quote the concluding paragraph of the article: "Much has been said during the present controversy concerning the declining sale of books. This decline has been attributed, with great recklessness, to the high prices which authors and publishers put upon their wares. The attribution we believe to be wholly false. During the last fifty years the price of books has steadily decreased. Even in the last decade the novel, in the general eye the only form of literature, has dropped from 3s. 6d. to 6s., and drops after a decent interval, from 6s. to 6d. And if we would explain the ruin which is said to stare authors, publishers, and booksellers in the face, we must look elsewhere. Nor have we far to look. Over-production has been the curse of literature, as of many other industries. There are too many publishers and too many authors. Everybody writes a book nowadays who can hold a pen, and, as the cost of paper and ink is light enough, publication is not difficult. But this is an evil only to be cured by a change of fashion and a higher standard of merit. "The Times" neither could nor would bring about a better state of things, and we look to the issue of the present struggle, confident that dignity and sobriety will win an easy victory over the wiles of the advertiser and the methods of the cheap-jack."

A huge number of illustrious names among the writers in the November Fortnightly (Leonard Scott Publication Co., New York) give a promise of a literary treat—a promise which is not broken. Among others we have Dr. E. J. Dillon on The Russian Problem; Maurice Maeterlinck on The Measure of the Hours; H. G. Wells, Socialism and the Middle Classes; Flora Annie Steel, Picturesque India; and Henry James, Richmond, Virginia.

We may go up to the mountain top for transfiguration, but we must come down to the valley for the common-places of life. Meditation may be in the highlands, but duty lies for the most part in the lowlands. But if we would do our work aright on the plain we must not forget the preliminary fellowship with God.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

REEBIE'S CALL.

"O Dearest, can't I please!"

"Why, Reebie, girl!"

Dearest stopped arranging the freshly ironed white dress on the clothes horse. The "washer-lady" was sick and Dearest was ironing just what was most necessary, though she was still white and weak from a long illness.

"Dearest, I'll be so, so careful!"

"But to-morrow is Children's Day, girlie, and if you should get it mussed or soiled—"

"No, I really and truly won't! I'll sit just as still, like you and Tante."

Dearest still hesitated. Sending a little girl to visit a playmate in a crisp white gown which she must have smooth and clean next day, was not the kindest thing—to the gown. But as Reebie had explained, this was "such a very special occasion" and she had promised to be careful.

"And my blue ribbons?" she pleaded as she danced upstairs behind her mother. "I s'pose I ought to have a card case, too. I wrote me some cards." She brought out a half dozen squares of white card board on which she had written in a careful jiggly hand:

MISS REEBIE MORRIS,

891 Walnut Street.

Any day.

"You see," she explained, "I couldn't put on it 'Thursday' or any other 'special day, because there might be a picnic or a party and I shouldn't like to have to stay at home. Do you think this will do?"

"Very nicely," Dearest answered heartily, "and the little blue velvet hand-bag which Tante gave you at Christmas time will make a beautiful card case. See, it matches your ribbons. There," she slipped the elastic band of the "Rosie" hat under Reebie's plump chin and took down the blue, pink-edged parasol. "Now, you won't forget, Reebie? I know I ought not to allow you to wear that dress to-day, and you must be careful."

"Dearest, I am sure I can keep it as fresh as it is now," Reebie said earnestly, as holding herself and her parasol very straight, she turned down Elm-road to the home of Mary Bowman, her "very best friend."

Mary lived at the edge of the village on a big farmlike place. Reebie usually ran every step of the way over there so as not to waste any unnecessary minute of the two short play hours. But to-day, she walked up the steps most sedately.

"Is Miss Mary at home?" she asked politely, as Mrs. Bowman came to the door.

Mrs. Bowman smiled; "Yes, I think so, won't you come in?"

Reebie spread her stiffly starched short skirts carefully from under her and sat down on the edge of the hair-cloth sofa, looking very like a great white toad stool. Hair cloth sofas and cotton skirts are both slippery, so she braced her feet against the bright green castle tower in the carpet.

Mary was slow about coming; Reebie felt that this was not wholly polite. Dearest and Tante always hurried in when anyone called. But then, they did not have all the wonderful creatures of the barn and meadow to leave. At the thought of them, Reebie sighed and began to wish that she had come over to play instead of call. She did not dare even get up and look at the curious shells and cups, because she felt that Dearest would not do such a thing when she went calling.

When Mary appeared at last, she seemed unhappy, but she shook hands gravely and then both sat down.

"I've come to call on you," Reebie finally explained. It was strange how one forgets all the interesting and important things which fairly said themselves when you were playing.

"Mother told me I'd better change my dress," Mary answered in the kind of voice her mother used with strangers; "and put on shoes and stockings; but I never guessed you'd come this way."

There was a touch of disgust in her tone.

Reebie was troubled. Calling was not such very good fun after all and grown people must be very dull to enjoy it as they seemed to be. But now that she had begun she would not give up. "You look very nice," she said politely, remembering what Tante had said when Mrs. Jameson apologized for her dress.

"It's more fun," Mary said a little crossly, for she thought Reebie's new play stupid.

Just then a bright idea occurred to her. "Wouldn't you like to see my kittens?" she asked eagerly. "They are in the barn. John found them yesterday."

Reebie's eyes brightened. Her heels ached dreadfully, and the green tower seemed to get further and further away, while the Bowman barn was the most fascinating place that Reebie knew, with the hidden nests in the hay and the white grunting pigs which stuck funny wiggly noses between the bars, for the bit of sorrel or pig weed you offered them. To these was now added the superlative charm of four kittens. But Reebie was not easily turned aside from what she had set out to do. She pushed herself back on the sofa with weary determination.

"But I'm calling on you, Mary." There was reproach in her voice.

"Miss Richards called on mamma, Wednesday, and she went to see the new well-house," Mary argued.

Reebie took a long breath. "Well, if Miss Richards did that I s'pose it must be polite. But I guess I'd better leave my card first."

O those sprawly, pink-nosed, blind mites! Reebie hung her bag, parasol and hat on the apple tree bough and cuddled the babies, forgetful of social duties, until Mamma Rosananti put an impatient paw on her knee.

"She thinks they are huns—" Mary interpreted. "We'll have to carry them back. Then we'll go down to the swamp."

"Oh, Mary! Reebie cried, then she looked down at her dress.

"It won't hurt that," Mary said, "any more than walking home would. You could take it off and put on one of my aprons, but it will be just as well to pin it up when we get into the meadow if we need to. And if it does get mussed a bit, you can iron it out. Mother always does mine. You can leave your slippers and stockings in the hollow oak at the end of the cow lane."

Reebie's eyes were like stars with excitement. She had never been down in a swamp and it was just like a story book to go down alone with Mary—and Reebie loved to do things like a story book. Still she hesitated, for Dearest had asked her to be careful.

Mary grew impatient. "I should think you might trust me," she said, "especially when I have been down there so many times. We'll come back whenever you want to. Come."

Reebie followed slowly. Of course a promise was a promise, but how could she muss her dress if she just walked along?

When they reached the bars, Reebie

took off her shoes and stockings, stuck a stocking into each shoe just as story boys do when they go fishing or swimming, then, spreading her skirts smoothly down around her as Mary directed, she rolled under the fence after her.

Poor Reebie's punishment, however, began before she had taken a half dozen steps, for though the first field was a fairly smooth sheep pasture over which Mary ran easily enough, to Reebie's soft feet which had never felt anything rougher than a carpet before, it was covered with a hundred prickly things which grew to knives when they rolled under a second fence into an old corn field.

Reebie shut her lips to a little red line and ran first on her heels and then on her toes. When, however, they started to climb a rough log, "horse and rider" fence, a groan escaped her in spite of herself, as the bark scratched her already blistered legs and feet.

Mary stopped astride the top log. "It's just because you aren't used to it," she explained. "It always hurts me the first time in the spring. But we'll come to a brook as soon as we are across this field and then you'll be all right."

That next field. It was full of stubble and cut Reebie's bleeding feet. Fortunately, the broadest pasture has its fence and presently they rolled under it and almost into a cold little stream.

Reebie could never forget how good that cold water felt if she lived to be a hundred years old. But Mary did not let her stay there long for a moment she was racing down the hill.

"There's the loveliest big mud hole there, next to the river, that'll be ever so much better for your feet than that," she called back.

So Reebie stumbled out across the swamp bottom, rough with the great snaky roots of the tamarack, from which the flood had washed away the earth.

"But my dress, Mary?" She stuck a toe into the mud and then drew back.

Mary laughed. "Why, you goosie, the bottom of it is a foot and a half above the mud. See, I'll pin it clear up. Now you can't get on a single bit, possibly."

Um! that mud did feel good to Reebie's hot, aching feet. Besides it was great fun to sink the foot clear in and then draw it out with a smacking sound.

"What a lot of nice things you know, Mary," Reebie exclaimed admiringly, as she followed her further and further in. The mud was at last half way up to their knees. Then they stood still listening to the river and watching a scarlet tanager and his wife bathe in a tiny pool under some ferns. Reebie felt sure it was the most beautiful, romantic thing she had ever done.

All at once, however, Mary gave a little scream, "It's a crawfish. He's pinched my toe. Oo-oo-oo!"

Reebie turned pale, for suddenly the whole ground seemed the hiding place of dreadful squirming, pinching creatures. She turned to get out, but the mud had been busy sucking her feet further down than she had realized and she could not draw them out. She pulled once, twice,—

"Oh!" Down she sat with a great splash. Mary, more used to the mud, was almost not, but when she saw Reebie, she too, lost her balance. Fortunately the crawfish had loosened his grip in the pull through the mud and now

dropped off.

The girls looked at each other. "Well, now you are muddy, you might as well have your fun out," Mary said at last.

Reebie shook her head. "I've got to go home."

The getting out was worse than the first splash, and even the blue ribbons, which Mary thought she had tucked in well, were spotted. When Reebie was finally on firm ground, she turned without a word and ran up the hill, stopping only just long enough to rinse off her feet in the brook and snatch her stockings from the oak.

Mary followed as fast as she could, but she was not able to catch her even when she took her hat, parasol and bag from the apple tree branch.

Reebie found the house quiet and dark, for the ironing had given Dearest a headache. She tiptoed in and started upstairs, but Dearest heard her. "Did you have a good time, girlie?" she asked in a weak, sick voice.

Reebie gave a sob. Dearest sat up and looked at her and then fell back on the pillow. "Why, Rebecca!"

At that dreadful word, poor Reebie fled up stairs and, taking off her things, went to bed.

The next morning she longed to stay at home. Her feet were still so swollen for her slippers and the muddy little pile of skirts looked at her accusingly.

But after breakfast Dearest brought out the big school shoes and Reebie's old white dress with the patch on the front of the skirt where she had burned it. The muddy ends of the blue sash had to be cut off so that there was only a little square bow left behind.

"O please, Dearest, I just can't!" Reebie sobbed suddenly when she saw that.

"Rebecca, would you spoil the whole exercise of your class?" Dearest's soft, low voice had the note which Rebecca never disobeyed.

Of course the girls at the church giggled and wondered and nudged each other. But Reebie sat up stiff and proud, even when conscious-stricken Mary tried to slip a rose into her hand. She recited her part with a flushed face but a clear high voice, and when it was all over she went out of the church with her hand tightly clasped in Dearest's, and somehow she remembered promises better after that day.—The Interior.

THE MAN OF CHEER.

We love the man with a smile, the man with the roses on his tongue, the man who sees your boy's dirty face but mentions his bright eyes, who notices your shabby coat but praises your studious habits, the man who sees all the faults but whose tongue is quick to praise and slow to blame. We like to meet a man whose smile will light up dreariness, whose voice is full of the music of the birds, whose hand-shake is an inspiration, and his "God bless you" a benediction. He makes us forget our troubles as the raven's dismal croak is forgotten when the wood thrush or the brown thrasher sings God bless the men of cheer!

There is plenty of trouble here, but we need not increase it. There is a lot of dying done ahead of time. There are living men who have already crossed Jordan two or three times, and, unfortunately, they are not of the type who "cross the river of Jordan happy in the Lord," but who sing, if they sing at all, dismallest, dreariest, deadliest music. The very tone is fatal to happiness. If you have faith, preach it; if you have doubts, bury them. If you have joy, share it; if you have sorrow, bear it. Find the bright side of things—God's side—and help others to get sight of it also.—Zion's Herald.

If there is a shadow anywhere it is because there is a light somewhere.

IMMIGRANT MOTHER'S PLIGHT.

Writing of Ellis Island scenes Ernest Poole says:—

"In this same hall an old Austrian mother was kept five days. She had lost the railroad ticket her son had sent her. Again and again they telegraphed to the small town where she said he lived, but no reply came.

"He is so fine, so strong, so rich—my Fritz!" she kept saying. "This fine dress and this bonnet he sent me. To Austria he wrote me every week. Surely—surely he will come!"

"She grew worse and worse. She could not sleep at night, and all day she sat by the window watching the Manhattan skyscrapers. Her face grew haggard and lined with tears. She was so bewildered she could no longer answer questions. The name of the town was all she could give. There were eighteen towns of this name in various states; but the name of her son's state she had forgotten. All she knew was that Fritz lived in a town 'quite near New York.' Town after town was telegraphed to. Still no reply. At last it seemed hopeless; and the old lady was about to be deported.

"Suddenly came a telegram. "Hold mother! Am coming!" And four hours later another: "Don't deport my mother. I have plenty to support her. Am coming by fast train. Hold her!"

"And late that afternoon a young man, sleepless and wild-eyed, arrived—from Kansas!" Quite near New York."—Everybody's.

A SONG IN THE NIGHT.

Sing, oh sing, for the night is dark, and the dawning tarries long, And the woe of the land of shadowing wing is stilled by the round of song.

There is never a light on the land to-night, there is never a star in the sky, Only the glance of the lightning's lance, and the white waves leaping high.

The seabirds swing on tireless wing, The waves, with rhythmic beat, Forevermore along the shore Their world-old song repeat, And borne on winds afar, The silver echoes fill The vault of heaven from star to star, The earth from hill to hill.

Sing, oh sing, for the night is past, the sun shines over the sea, And the heart of the world is a song of love and hope for the days to be; The terror that flies thru the midnight skies and the powers of the dark are gone; Till the music fills the echoing hills, heart of my heart, sing on! —Longman's Magazine.

A lady in a small Alabama town had occasion to call at the cabin of her washerwoman, Aunt Betsy. While waiting for the article she sought to be found she observed a woolly head which appeared from under the edge of the bed, and asked, "Is that one of your children, Aunt Betsy?"

"Deed, an' 'tis, honey," was the reply. "What is its name?" "Dat chile ain't got no name yet, Miss Rosa," Aunt Betsy said. "Why, it must be five or six years old; surely it ought to have a name at that age," the lady said.

Aunt Betsy nodded. "Dat done worried me a whole lot, honey, hit sho' has," she said; "but what Ah gwine do? My ole man, he done used up all de good names on de dawgs, an' now dat chile des hatter wait till one of dem die, so he git his name."

The recording angel is walking in your footsteps. What has he seen to-day!

LITTLE LIVES SAVED.

Many a little life is lost because the mother does not have the means at hand to aid her little one at the first signs of illness. In homes where Baby's Own Tablets are kept the mother always feels a sense of security. These Tablets cure colic, indigestion, constipation, simple fever, diarrhoea, teething troubles and other minor ailments of babyhood and childhood. Baby's Own Tablets always do good — they cannot possibly do harm. Thousands of mothers keep these Tablets in the house and use no other medicine for their children. Mrs. Wm. Brown, Deer Park, Toronto, says: "I find Baby's Own Tablets of the greatest help to my little ones and would not be without them." Sold by all medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

NESTING HABIT OF BIRDS.

Why do all those birds which pair for life always return to their old nesting places? This is one of those curiosities of natural history which no one has yet explained satisfactorily. Our wild birds are divided into three classes so far as matrimonial arrangements are concerned. Those which become partners for life form much the smallest of these three classes, and there are several of them whose constancy to their spouses is open to grave doubt. Then we have those birds which marry in the spring and remain constant to each other so long as their young are dependent upon them. When these young have gone off to get their own living their parents separate, and do not mate again next year. They have had enough of each other's society, and prefer the charm of novelty. Three-fourths of our wild birds belong to this class, who make promiscuous marriages every spring. Then we have the Brigham Youngs of the bird world, as represented by the house sparrow, who keeps up various branch establishments in addition to the ancestral home. This polygamous class is a small one, but it is more numerous than the casual observer would suppose.

According to tradition, our wild birds pair on Feb. 14—St. Valentine's Day. In my locality some of them did not wait for the opening day before beginning their domestic arrangements. Starlings are always among the earliest to start housekeeping, and at least two pairs of my acquaintance had eggs in their nests during the first week of this month. Hedge sparrows and wrens have been paired equally early, and many flirtations among house sparrows began with the first week of February. As yet we have had none of those big social gatherings of the sparrows, when they fill a tree, and amorous suitors chase their selected mates and rivals fight for the possession of the chosen fair ones.—Selected.

Chocolate Brittle.—Boil one pound and a half of brown sugar, one cup of New Orleans molasses, one cup of water, and a level teaspoonful of cream of tartar to the hard crack stage. Test by dipping a skewer in the water, then in the boiling candy and again in the water. After ten seconds push the candy off the skewer, form into a ball, let stand in water a few seconds, then press between the teeth, and if it leaves them without clinging add half a cup of butter and let it boil in; remove from the fire, and stir in two level teaspoons of bicarbonate of soda dissolved in a little water. As soon as it begins to foam pour it upon large platters, and spread very thin. When cool, pour melted chocolate over the top, and when the chocolate is firm, cut or break into pieces.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

HAMILTON.

Rev. Jno. Young of St. John's church, preached on a recent Sabbath in Indianapolis, U.S.A., for Rev. Neil McPherson, a former Hamilton minister.

Rev. S. B. Nelson, late of Rochester, N.J., has entered upon his duties as pastor of Knox church, and is already proving himself to be a worthy successor of Rev. E. A. Henry.

MacNab Presbyterian church Senior and Junior Mission bands opened their annual sale of work in the school-room of the church on November 23rd.

Rev. J. Wilson and his people of St. Andrew's church are looking forward to the opening of their handsome new church building on Sunday December 9, and Sunday, December 16.

Rev. J. R. Vanwyck of Shannon Ave. church is giving a series of evening sermons on "The Leading Teachings of the Bible."

The new chimes in the spire of St. Paul's church are quite an acquisition to the city. Their sweet music is eagerly listened to.

During certain alterations that are being made to MacNab street church, services are being held in Association Hall. Mr. Ketchen is preaching a Sabbath morning series of sermons on the Beatitudes.

Rev. S.H. Sarkissian, the newly inducted pastor of Binbrook and Saltcote, has entered upon his duties at Chalmers church on the Mountain Top. Mr. Sarkissian is no stranger to the Hamilton people.

The congregation of Knox church, Hamilton, held a reception for the new pastor, Rev. Dr. Nelson, November 22nd. Rev. Dr. Fletcher presided, and there was a large attendance. Tea was served by the ladies of the church, after which a programme of music and addresses was given. A number of clergymen of the different denominations were present and extended a hearty welcome to Rev. Dr. Nelson. Ald. W. T. Evans, on behalf of the Board of Managers, presented Rev. Dr. Fletcher with a check for his services in moderating the call to Rev. Dr. Nelson.

The annual social of Erskine church, Hamilton, was held November 19th, in the school room of the church, and was a great success. The attendance was good. Refreshments were served by the ladies of the congregation. Among those who contributed to the musical part of the programme were: Miss White, Robt. Symmers, Miss S. Clegg, Miss A. Macdonald, Ed. Warwick, R. P. Anderson, Miss Jennie Clunas, and Dr. C. L. M. Harris. Speeches were made by Messrs. R. P. Anderson, George Richardson, E. Maorwick, and Rev. S. B. Russell, Mr. Morwick was chairman.

A largely attended and pleasing reception was held at the residence of Mr. and Mrs. Kartzmark, on the mountain, on November 19, to welcome Rev. S. Sarkissian to Chalmers' church, Hamilton, the pulpit of which he will occupy for the coming year. Rev. John Young, of St. John Presbyterian church, occupied the chair, and made a neat Bible speech, to which Mr. Sarkissian replied, expressing the belief that Chalmers would soon be able to have a pastor of its own. The following excellent programme was then carried out: Solo, Miss Devine; solo, Mrs. Inch; duet, Mrs. Hunt and Miss Taylor; instrumental, Gladys Appleby; solo, Marjorie Pilgrim; solo, Miss Bryant; solo, Miss Devine; solo, Miss E. Taylor; instrumental, Gladys Appleby; solo, Marjorie Pilgrim; Miss Bryant; instrumental solo, Master Robert Inch; solo, Marjorie Pilgrim; solo, Mrs. Inch; instrumental, Miss MeVittie. During the evening the company of about a hundred sat down to a supper provided by Mrs. Kartzmark, in the large basement of her house.

NORTHERN ONTARIO.

Rev. R. N. Grant lectured last Tuesday evening in the Presbyterian church lecture hall, under the auspices of the Young Women's Missionary Society, on "Ireland and the Irish."

At a meeting of the Orillia Presbyterian congregation, held on the 21st instant, the recommendation of the office-bearers that an assistant for the pastor should be engaged, was unanimously approved, and the session was empowered to take steps to that end.

Rev. J. H. MacVicar, of Fergus, conducted the services in Division street church, Owen Sound, morning and evening on Sunday, 25th, and also delivered a lecture on the Scottish Covenanters on Monday evening in the hall of the church.

The first anniversary of St. Paul's Presbyterian church, Brookholm, was held on Sabbath evening, November 13. The Rev. D. A. McLean, of Tara, occupied the pulpit morning and evening. The offerings of the day were unusually large. On the following Tuesday evening the ladies of the congregation held a supper. Tea was served from 6 to 8 p.m., and a strong and interesting programme was provided. Prominent speakers delivered brief addresses, the event being very successful.

At a special meeting of the Owen Sound Presbytery held on Tuesday afternoon, November 20th, it was agreed to approve the transfer of Rev. Dr. McRobbie from Kenbie to Nelson in Presbytery of Hamilton, although representatives of his congregation testified to the general application felt for the Doctor and his work. Rev. Mr. McAlpine was appointed moderator of Kenbie congregation during the vacancy, and Rev. Mr. Boyle of Shallow Lake, moderator of the St. Paul's Warton congregation instead of Dr. McRobbie. It is hoped before long to have both vacancies filled.

Miss Matilda Robinson, organizer for the Woman's Home Missionary Society of the Presbyterian Church, on her way back from the West, stopped off at Orillia and addressed a meeting of the ladies, at the home of her sister, Mrs. R. A. Robinson. She spoke mostly of the hospital work, as started and carried on under the W. H. M. S. Miss Robinson was greatly impressed with the need of just such work, of healing the sick and then preaching the Gospel. She spoke of Mr. Scott, of Sifton, who at present is taking his medical degree at Manitoba College—a nurse having been provided to assist his wife in his absence. There being no hospital at Sifton, the Scotts have given up their one and only room downstairs for hospital purposes, it being just large enough to accommodate three beds. Dr. Arthur, of Wakaw, who started by buying a grist mill and himself teaching the Galicians how to grind their own corn, was also their adviser at law when such was necessary, then in his overalls painting, and lastly in the hospital tending the sick, a man equal to any emergency and a tower of strength to the people in his vicinity. The Vegreville hospital is well under way, and will soon be busy like the rest. This hospital is being erected by Mrs. Boswell, of Elora, who gave \$4,000 for its construction. The other hospital, the work there being like that at Teulon, in the hands of competent and earnest nurses. There was a splendid attendance, and the collection, for hospital work in the West, amounted

EASTERN ONTARIO.

At a meeting of the congregation of St. Paul's church, Smith's Falls, a unanimous call was extended to the Rev. E. W. Mackay of Madoc.

The Presbyterian congregation of Avonmore and Gravel Hill have been separated, Avonmore allowing Rev. Dr. McLean \$1,000 per year, while Gravel Hill will be attached to the Home Mission.

On Tuesday evening, November 20th, the Young People's Society of Christian Endeavour of Knox church, Cornwall, spent a very pleasant social evening in the church parlors. In the absence of Dr. Alquire, Rev. Dr. Harkness occupied the chair. There was a short programme consisting of solos by Miss Atchison and Mr. Birchard and a reading by Mrs. Alex. L. McNaughton. An interesting feature of the evening was a guessing contest. Refreshments were served at the close.

Rev. Dr. Bayne of Pembroke was last week up at New Liskeard preaching the anniversary sermons of the Presbyterian church there, and he also preached to the Masons in the afternoon of the same Sunday. On the following evening he delivered his lecture on "Science and Immortality," at the anniversary tea meeting. On Tuesday evening he gave an interesting address on "Faith" at an entertainment in the Presbyterian church, North Bay. Evidently the services of Dr. Bayne are in much demand for church anniversaries.

The anniversary services in connection with Knox church, Beckwith, were held on November 11th., concluding with a social entertainment the following evening. The weather was most unfavorable, still there was a good attendance, especially on Sunday morning, when the church was filled to the limit. The preacher of the day was Rev. Dr. McTavish, of Toronto, who delivered two very able sermons, and on Monday evening gave a very interesting lecture on the early settlers from Scotland. There was special music by the church choir on Sunday, but on Monday the musical programme was given by the choir of the Methodist church. Rev. A. A. Scott and G. T. Bayne were also present and gave short addresses. The offerings throughout were generous, and the congregation will have a neat surplus from the receipts. The pastor, Rev. A. H. Macfarlane, presided at the services.

On Sunday, the 11th inst., Knox church, Edwards, was formally opened as a Presbyterian church in connection with the Metcalfe Pastoral charge. The work on this charge has advanced very satisfactorily during the last two years, the expansion taking place in the direction of Edwards. A Baptist church in that locality was purchased and renovated. The opening services were conducted by the Rev. A. E. Mitchell, of Erskine church, Ottawa. The forceful, practical sermons were very much enjoyed by large congregations and the genial happy manner of the preacher endeared him to the whole community. The service of praise was conducted by the Metcalfe choir and the excellence of the music was, in no small degree, accountable for the enjoyment of those services by the worshippers. The social function on Monday night was also a splendid success. The heavy snowstorm did not prevent the people from enjoying this concert. At 8 o'clock the church was crowded to the doors and after a social hour in which refreshments were served, an excellent programme was rendered. The pastor, Rev. S. A. Woods, presided. The address of the evening was given by Rev. Mr. Mitchell of Ottawa, and Rev. T. A. Sadler, a former pastor, also delivered an address which was most heartily received. The music of the evening was rendered by the Metcalfe choir.

The W.F.M.S. of Knox church, Lancaster, held their annual thanksgiving meeting in the church Sunday evening, November 18th. The attendance was good, and the meeting was addressed by Mrs. R. Harkness of Cornwall, who spoke on the Honan Missions, in connection with the Presbyterian Church. The speaker proved to be thoroughly conversant with her subject, and gave an interesting, instructive and practical talk on the same. The collection amounted to \$45.

A hearty and unanimous call from Valleyfield, P.E.I., in favor of Rev. L. Beaton, of Moose Creek, was before the Presbytery of Glengarry, which met recently at Maxville. The call was signed by 244 communicants and 68 adherents. The congregation of Roxborough, having learned of this call, asked Mr. Beaton the privilege of showing their appreciation of his work among them, and their attachment to him, by getting up new lists and giving the opportunity to the congregation to express their minds as if calling him anew. This privilege was granted, with the understanding that all would be given the opportunity of adding or subtracting or removing their names, if desired. The result of this was that many new names were added, and none subtracted or removed, and an addition of nearly \$200 was added to the former lists. At a meeting of the congregation, called for the purpose of appointing delegates to go before the Presbytery to defend the interests of the congregation by a unanimous vote \$100 was added to the salary of the pastor, and the delegates appointed were asked to put forth every effort to retain Mr. Beaton. The latter, on reviewing the position in which he was placed—on the one hand the voice of over 330 people in Valleyfield, a large congregation of pure Scotch blood, furnishing excellent material for good work; on the other hand the claims and attachment of his present people, said their action now was no new attachment and appreciation of his work among them, but it was confirmation of his opinion. Taking both sides into careful consideration, he deemed it was his duty to stay at Roxborough.

WESTERN ONTARIO.

On November 7th the first Saskatchewan Synod opened at Regina, and a large amount of business was despatched.

Rev. Mr. Woodside, of Carleton Place, is reported better after his long illness. He hopes to be able to resume his pastoral work by the New Year.

The Box Social held by the Ladies' Aid of the Mitchell church, was quite a success. Mr. Wm. Elliott, B.A., acted as chairman, and there were songs and recitations. The proceeds amounted to \$33.

The Rev. D. Robertson, Presbyterian minister at Stettler, Alta. is busy building himself a house. The reverend gentlemen, before he studied for the ministry, learned the carpenter trade, and finds his early experiences in that direction a great help in a new country, where everybody works—not even excepting father, says the Independent.

The anniversary services of the Norwich church were held Sunday and Monday, 4th and 5th. The attendance showed their appreciation of the fact. On Sunday Rev. Mr. Brown, of Tilsonburg, preached two excellent sermons and the choir of the church rendered suitable music. On Monday evening the anniversary supper and entertainment were held. After the bountiful repast, those who had fully enjoyed it, went upstairs to listen to a splendid programme, Rev. J. A. McConnell presiding with ease and ability. Addresses were given by Rev. Mr. Ward, Mr. Robinson and Mr. Bowyer and Dr. Sutherland, both humorous and instructive. The musical part of the programme was good, the selections being well rendered.

At the afternoon session of the Stratford Presbytery meeting most of the time was taken up with a discussion on Church Union, led by Rev. Mr. McIntosh. A committee was appointed to take action in reference to supplying the pulpit of Knox church, St. Marys, during the illness of the pastor, Rev. A. Grant. At the morning session, Rev. R. Martin presented the report of the committee on home mission work in Godhill and territory, and the recommendations were adopted as follows:—That an organization be attempted for the present; that the services at God-hill be continued under present arrangements and an effort made to organize a Sabbath school; that the session of North Easthore have oversight over their services; that the district lying north of the 12th concession of Elnie be regarded as under the pastoral oversight of Milverton, Millbrook and Hampstead, and that occasional prayer meetings be held in the vicinity.

Under the title, "Presbyterianism in Canada," Rev. R. J. M. Glassford, of Guelph, gave a highly interesting outline of the history of the establishment and growth of the Presbyterian church in this country, in the Knox church lecture room, Acton, on Tuesday evening, November 13th. In vivid detail Mr. Glassford traced this splendid movement from the landing of the Hugenots on our shores, the subsequent organization of the old St. Matthew's church at Halifax and the rapid advance of the church's operations into all the provinces of the Dominion. Reference was made to the various unions and the final consummation of the great united Presbyterian church of Canada. Rev. J. C. Wilson, B.A., presided and there was a good attendance. Miss Margaret Thompson sang with good effect a solo during the evening.

A very interesting service took place recently in St. Andrew's church, Wlnitng, when on the third day of the celebration of their silver jubilee, D. F. Smith was ordained and designated as a missionary to India. Dr. Wilson occupied the pulpit, supported by Rev. Dr. Baird, Rev. John MacKay, of Montreal, and Rev. J. W. Macmillan. There were also present Revs. Dr. Duval, Dr. Patrick, Dr. Pithlado, J. Hoag, D. McLachlan, and other ministers of the Presbyterian church in the city. Rev. J. W. Macmillan addressed the candidate and congregation. J. Fleming, on behalf of the session and congregation, next addressed Mr. Smith, congratulating him on the gratification of the hopes he had so long cherished. On behalf of the church he took the opportunity of giving him a small token of regard, presenting to Mr. Smith a purse containing ten sovereigns. Miss Connelly and Mr. M. McLeod, on behalf of the Christian Endeavor society, presented Mr. Smith with a handsome writing case. Mr. Baird followed and said that the Presbyterian church throughout the Foreign Mission Society was in the habit of presenting those going to labor in foreign fields with Bible. It was entrusted to him to present the volume, which would be the warrant of the missionary's authority, and above all the source of strength. In the name of the committee he presented Rev. Mr. Smith with the Bible. Rev. John McKay, of Montreal, was the next to speak, and in the course of a short and powerful address pointed out that today distance had been annihilated and that the world was the Christian parish.

Before Mr. Smith left for India, he gave a farewell address in the church, which took the form of a union meeting of the mother and her four daughter churches, St. Giles, Point Douglas, Westminster and Sherman street. Addresses were also given by the ministers of the churches.

MONTREAL.

Last Sabbath anniversary services were held in Melville church, Rev. Robt. Johnston of the American Presbyterian Church preaching in the morning and Rev. W. D. Reid of Taylor church in the evening.

Large congregations assembled in Zion church last Sunday on the occasion of its seventy-fourth anniversary. At the morning service Rev. W. D. Reid, of Taylor Presbyterian church preached. He congratulated the church upon its long service and said no church could live in a city like Montreal for 74 years without having materially influenced the life of the city. In the evening Rev. H. Voutz, Ph.D., preached on the subject "Faith." Both discourses were listened to with great interest. In connection with the anniversary, Rev. W. R. Young, D.D., of St. James' Methodist church, will lecture on Thursday evening, his subject being "Patriotism."

The Presbytery of Montreal met at Huntington on the 16th of November for the induction of Rev. E. W. Florence to the pastorate of St. Andrew's church, Rev. D. W. Morrison, D.D., of Orunston, was interim moderator, with Rev. James Patterson as clerk. After some preliminary business, divine service was conducted by Rev. James Steyens, of Cote des Neiges. At the conclusion of the service Rev. Dr. Morrison put the usual questions to the pastor-elect, and receiving satisfactory answers, he formally inducted him into the pastoral charge of the church in the name of Christ, the only King and Head of the Church. He then engaged in prayer, and the members of the presbytery extended to the Rev. Mr. Florence the right hand of fellowship. Rev. W. R. Cruikshank, B.A., then addressed the new pastor in suitable terms, urging him to study closely his spiritual life, and teach the things he was confident of—teach with power and teach positively. Hold daily communion with God, and cultivate conscience and keep without stain. Study the individual members of your congregation, and keep in touch with their different phases of life. Rev. W. D. Reid, B.D., of Taylor church, Montreal, addressed the congregation in relation to its duties, giving them some valuable and practical hints, amongst which might be noted, endeavor to look after church work from a spiritual standpoint; do not look upon the pastor as a drawing card, whose popularity would fill the church, but one that will do the most amount of good in the community. At the conclusion of the address, Mr. John Cunningham, senior elder, presented Rev. Dr. Morrison with an address and a suitable gift from the congregation for the manner in which he had discharged the duties of moderator, to which Dr. Morrison replied in feeling terms.

The twenty-fifth anniversary of the induction of the Rev. G. Colborne Heine, B.A., to the pastorate of Chalmers church, was celebrated last Sabbath by special services, which, notwithstanding unfavorable weather, were largely attended. Rev. Principal Seringer, D.D., who preached in the evening, said that in these days there were many gospels abroad in the world, many messages that were proclaimed loudly as means of lifting up mankind—sanitation, education, a change in the constitution of society, socialism. These were all external, helpful if you will. But there was something more fundamental; we must have better men and women, and the one thing all history had revealed as capable of accomplishing that was the Gospel of Jesus Christ. The success and progress observable in the work of the Christian Church, Dr. Seringer remarked, was a matter for rejoicing. That congregation was to be congratulated upon the good work done among the people for years, and the pastor was to be congratulated that God had bestowed upon him health and strength, in some measure, to continue so long in it, and they trusted that he might be spared for many years of active and useful service. And as he went forward again in the work, should he not be able to count, even more heartily than before, upon their support, sympathy and assistance. Only in the measure in which he received that would he be able to feel that his work was truly successful, and be able to take courage and go forward. Rev. Dr. Mowatt, presided in the morning and in the afternoon there was a service in the Sunday school, at which addresses were delivered by Rev. W. R. Cruikshank and others. At a congregational gathering held in Chalmers church on Friday evening Mr. Heine was presented, on behalf of the members, with a beautiful and a beautiful cut glass salad dish, in a silver-mounted case, and Mrs. Heine with a magnificent bouquet of roses.

HEALTH AND HOME HINTS.

Home-Made Candies.

Peanut Brittle.—Put one cupful of molasses, six cupfuls of brown sugar, and one cupful of water in a deep kettle, and boil until, when dropped in cold water, it can be rolled to a hard ball between the thumb and fingers. Add three pints of shelled and broken peanuts, boil five minutes more, then add two heaping tablespoonsful of butter, take from the fire and stir till the butter is melted. Add one teaspoonful of baking soda, and stir quickly. As the candy begins to rise, pour at once on well-greased pans, spreading as thin as possible.

Cocoanut Candy.—Use a good-sized thick bottomed kettle or saucepan. Put in it one cupful of sugar, one cupful of molasses and a piece of butter the size of an egg, and boil until a little dropped into cold water can be rolled into a firm ball. Take from the fire, and stir into it as much grated cocoanut as possible. Mould into balls or cones, and stand on a buttered plate till cold.

Chocolate Carmels.—Boil slowly together one pound of brown sugar, one-half cupful of molasses, one-quarter of a pound of grated chocolate, one-half cupful of cream, and one tablespoonful of butter until it is like very thick molasses. Take from the fire, add one teaspoonful of vanilla, and pour into straight-sided buttered pans, marking in squares when partly cold.

Peppermints.—Boil one pint of granulated sugar and one cupful of water, without stirring, until a little dropped into cold water can be rolled into a very soft ball. Take from the fire, add ten drops of essence of oil of peppermint and stir slowly till the syrup becomes cloudy, then drop from a spoon on paraffine or buttered paper.

Butterscotch.—Boil together two cupfuls of granulated sugar, one-half cupful of molasses, one cupful of butter, one-third of a cupful each of vinegar and water. Cook steadily until, when a little is dropped in cold water, it will snap. Pour at once into shallow pans; do not have it more than a quarter of an inch thick. Mark into squares before it hardens.—Table Talk.

LIGHT GINGERBREAD.

Put one cupful of sugar, one cupful of molasses, one-quarter cupful of butter, one level teaspoonful of cinnamon and two level teaspoonfuls of ginger together in a saucepan, and heat slowly until the butter melts; then beat hard. Add one cupful of sour milk with a level teaspoonful of soda dissolved in it, and last five cupfuls of flour. Beat, turn into shallow pans, bake in a moderate oven, and serve fresh, or while slightly warm. Do not cut this gingerbread, but break it apart.

A MORNING STIMULANT.

An egg beaten in a cup and the cup filled with coffee should be given to one with a jaded appetite before breakfast. Stir the egg rapidly while pouring the coffee over it to prevent its curdling. Cream or milk and sugar should then be added as usual. Do not wait until the person becomes really ill before using strengtheners. They are for the anemic person, those who are recovering from an illness and those who are in condition, which, if long continued will result in serious illness.

Christ may go to the sepulcher and all hope that he was to be the restorer of Israel may lie buried with him in the tomb. "We trusted that it had been he!" But love will come with its spices and anoint his body. Whatever eclipses the grave may have for tomorrow it has none for yesterday. But even the grave may bring a resurrection of faith.

AFTERNOON RECEPTIONS.

The following hints for these functions, taken from Table Talk, will be appreciated:—

Invitations for afternoon receptions are on cards the size of an ordinary visiting card and contain simply the name of the hostess, her street address, if necessary, and in the lower left-hand corner "Tea from four to six," or whatever may be the hour; indeed, unless the reception is a large and very formal one the ordinary visiting card may be used, the hour being written on it. The parlors, hall and the room in which refreshments are served are in their best attire; if in cold weather a side or upper room should be open in which guests may leave their wraps. The hostess wears a handsome afternoon gown; those who assist her—if young girls—may wear simple white gowns, but evening toilet is tabooed. The refreshments are more or less simple according to the ideas of the hostess and the number of guests invited; if a large number are expected they are usually of simple character. Sandwiches, finger rolls or perhaps tiny bread and butter folds; cut or fancy cakes such as macaroons and tiny iced cakes; bonbons; tea, coffee, cocoa or chocolate and whipped cream—these are all that society requires. Being simple, each should be the best of its kind. The sandwiches should be tiny and so carefully put together that they will not soil gloved fingers; the rolls should not be greasy; if biscuits are chosen they should be tiny and crisp. The beverages should be piping hot, the cups should never be more than three-quarters full. Guests do not sit down to a table. If friends are asked to assist the hostess several small tables may be set, a lady pouring tea at one, while coffee is found at a second table and cocoa at a third. In this case small plates containing some of the sandwiches and cakes may be on each table. The guests go to the table containing the beverage she prefers, chats with the friend in charge, and when finished a maid takes cup and saucer. Napkins are not generally provided. If the reception is of a less informal character the hostess will ask the preferences of her guest and a maid will bring the filled cup.

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ACHING KIDNEYS.

Made Sound and Strong by Dr. Williams' Pink Pills.

There is probably no one in the town of Paris, Ont., who does not know Mr. Samuel G. Robinson, and who will not readily accept his word when he says that Dr. Williams' Pink Pills cured him of an obstinate case of kidney trouble after other treatment had failed to give him more than temporary relief. To a reporter of the Star-Transcript Mr. Robinson freely gave permission to publish a statement of his case in the hope that his experience might benefit some other sufferer. He said: "I have suffered from kidney trouble for about three years. Sometimes my back ached so severely that I was unable to work, and at times it was almost impossible for me to straighten up. I had to urinate very frequently and often had to get up several times during the night. At different times I was under the care of doctors, but I only got relief for a time. I also tried a number of medicines and backache plasters, but none of them helped me and I began to think the trouble could not be cured. One day during a conversation with a friend he asked me why did I not try Dr. Williams' Pink Pills, saying that he had used them and they had done him much good. I decided to try the pills and it was not long before I felt greatly benefited. I continued using the pills for some time longer and I am glad to say that every vestige of the trouble has disappeared and I am now as well as ever. Dr. Williams' Pink Pills have proved a blessing to me and I gladly recommend them to anyone similarly afflicted."

Dr. Williams' Pink Pills are the greatest cure in the world for all the common ailments of men and women—for all weakness and weariness, and backaches and headaches of anaemia; all the heaviness and distress of indigestion; all the pains and aches of rheumatism, sciatica and neuralgia, and all the ill health that follows the disturbance of regularity in the blood supply. All these ailments are caused by bad blood and Dr. Williams' Pink Pills actually make new, rich, red blood. They strike straight at the common root of disease. But you must get the genuine pills with the full name Dr. Williams' Pink Pills for Pale People on the wrapper around each box. Sold at 50 cents a box or six boxes for \$2.50 by all dealers or the Dr. Williams' Medicine Co., Brockville, Ont.

The electrician cannot charge your body with electricity while a single thread connects you with the ground and breaks the completeness of your insulation. The Lord Jesus cannot fully save you while there is one point of controversy between you and him. Let him have that one last thing, the last barrier and film to a life of blessedness, and glory will come, filling your soul.—



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b 8.15 a.m.; b 8.20 p.m.

VIA SHORT LINE FROM CENTRAL STATION:

a 5.00 a.m.; b 8.45 a.m.; a 8.80 p.m.; b 4.00 p.m.; c 8.25 p.m.

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

a 1.40 a.m.; b 8.40 a.m.; a 1.15 p.m.; b 5.00 p.m.

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

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12.55 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 p.m.
6.37 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.25 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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

ENTRY.

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

HOMESTEAD DUTIES.

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

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

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

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

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same town, township or an adjoining or cornering township.

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

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1888.

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

APPLICATION FOR PATENT

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

INFORMATION.

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

W. COBY,

Deputy Minister of the Interior.

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

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PREBYTERY MEETINGS

Synod of the Maritime Provinces.

Sydney, Sydney.

Inverness.

P. E. Island, Charlottetown.

Pictou, New Glasgow.

Wallace.

Truro, Truro, 18th Dec., 10 a.m.

Hallfax.

Lun and Yar.

St. John.

Miramichi.

Synod of Montreal and Ottawa.

Quebec, Sherbrooke, Dec. 4.

Montreal, Knox, 11 Dec., 9.30.

Glengarry, Van Kleekhill, Nov. 13.

Ottawa, Ottawa Bank St. Ch. Nov. 8th.

Lan. and Ren., Carl. Pl., 27 Nov. Brockville.

Synod of Toronto and Kingston.

Kingston, Belleville, Sept. 13, 11 a.m.

Peterboro.

Lindsay.

Whitby, Whitby, Oct. 16, 10.30.

Toronto, Toronto, Monthly, 1st Tues.

Orangeville, Orangeville, 13 Nov.

North Bay, Sandridge, Oct. 9, 2 p.m.

Algoma, Bruce Mines, 20 Sept., 8 p.m.

Oven Sound, O. S. B. Dec. 4.

Saugene, Arthur, 18 Sept., 10 a.m.

Guelph, in Chalmers' Ch Guelph, Nov. 20 at 10.30.

Synod of Hamilton and London.

Hamilton, Knox Church, 6th November, 10 a.m.

Paris, Paris, 11th Sept., 10.30.

London, London, Sept. 4, 10.30 a.m.

Chatham, Chatham, 11th Sept., 10 a.m.

Stratford.

Huron, Clinton, 4 Sept. 10 a.m.

Maitland, 10 Sept.

Paisley, 14 Dec., 10.30.

Sarnia, Sarnia, 11 Dec., 11 a.m.

Synod of Manitoba.

Superior.

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

Rock Lake.

Glenboro.

Portage-la-P.

Dauphin.

Brandon.

Melita.

Minnedosa.

Synod of Saskatchewan.

Yorktown.

Regina.

Qu'Appelle, Abernethy, Sept.

Prince Albert, at Saskatoon, first

Wed. of Feb.

Battleford.

Synod of Alberta.

Arcole, Arcole, Sept.

Calgary.

Edmonton.

Red Deer.

Macleod, March.

Synod of British Columbia.

Kamloops, Vernon, at call of Mod.

Kootenay.

Westminster.

Victoria, Victoria, in February.

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