

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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HEAVEN OUR HOME

BY E. W. WATSON

In the home of God, the Father,
There are many mansions fair,
Where His children live forever,
And their Saviour's glory share.
For the Lord has gone before them,
To prepare their home above,
And He comes again to take them,
To Himself in perfect love.

They shall know the love of Jesus;
Far surpassing all their thought,
Everlasting, true and holy,
Love which their salvation bought,
They shall share the joy of Jesus,
Joy exceeding, great and pure,
Fitting all their hearts with gladness,
Which for ever shall endure.

They shall feel the peace of Jesus,
Peace as perfect as His love;
Rest from sin and care and sadness,
In the home of peace above,
They shall bear the name of Jesus,
In their lives for evermore,
So that all may see His likeness,
And their Saviour's grace adore.

It is heaven to be with Jesus,
And to see Him face to face;
Just to know and love and serve Him,
This is the true end of grace.
In Thy Spirit's power and wisdom,
Jesus, Lord, be with us now,
Keep us in Thy love and guide us,
Till we at Thy throne shall bow.
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BIRTHS.

At the manse, Hemmingford, Que., on Nov. 20, 1907, a daughter to the Rev. C. and Mrs. Houghton.

MARRIAGES.

At Cornwall, on Nov. 20, 1907, by Rev. Dr. Harkness, Alex. D. Dingwall, of Glen Walter, to Miss Grace E. McDonald, of Cornwall.

At the home of the bride's brother, John James Calder, of Lancaster, on Nov. 18, 1907, by Rev. J. U. Tanner, William James Henderson, of Montreal, to Margaret E., daughter of the late John W. Calder, of Lancaster Township.

At the manse, Alexandria, on Nov. 20, 1907, by Rev. David McLaren, John Klippen, of Maxville, to Annie, daughter of Campbell Bilmer, of Williamstown.

At Dunvegan, on Nov. 19, 1907, by Rev. K. A. Gollan, Norman R. McLeod, of Dunvegan, to Maggie, eldest daughter of Alex. Fraser, Flak's Corners.

At Knox manse, Cornwall, on Nov. 20, 1907, by Rev. Dr. Harkness, Herbert M. Page, of North Stockholm, N.Y., to Cora, daughter of George Casselman, of Farran's Point.

At the manse, Ottawa, on Nov. 18, 1907, by the Rev. J. H. Turnbull, Charles Bryson McLean, to Elizabeth, daughter of Andrew Gamble, of Gloucester.

At Alexandria, on Nov. 20, 1907, by Rev. David McLaren, James Shields, Jr., of Cornwall Township, to Miss Ada McRae, adopted daughter of Mayor John A. McRae and Mrs. McRae.

On 23rd November, at St. Paul's Church, Hamilton, by the Rev. D. R. Drummond, B.D., Elizabeth Winifred, youngest daughter of the late James Watson, Esq., to C. W. C. Petersen, Calgary, Alta.

DEATHS.

At his residence in McNab Township, on Nov. 18, 1907, Malcolm Campbell, in the 82nd year of his age. The first white male child born in McNab.

At Strathmore, on Nov. 17, 1907, Janet Kennedy, widow of H. J. McDermid, of Martintown, aged 77 years.

At 1100 Woodward Avenue, Detroit, on Thursday, Nov. 28, 1907, Mary Duncan McIlwraith (formerly of Hamilton, Ont.), wife of the Rev. R. J. Service, D.D.

On 28th Inst., at his late residence, 134 Main Street East, Hamilton, Hugh Murray, in his 65th year.

On Nov. 18, 1907, at Holmesville, Ont., Mrs. Holmes, widow of the late John Holmes, M.P. for Huron Co., aged 101 years 4 months and 10 days.

At 1209 King Street West, Toronto, on Nov. 21, 1907, Mary A., relict of the late Robert Leslie, in her 90th year.

At 102 Durocher Street, Montreal, on the 21st instant, William Murdoch, aged 79 years.

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NOTE AND COMMENT

It is not easy to understand the motives of some American capitalists who are furnishing money to encourage uprisings in Cuba. They are morally guilty of treason against the United States, although it may be difficult to make a case against them, even if caught.

At Muenster, in Westphalia, Emperor William II made a remarkable speech some time ago, in the presence of Protestant and Roman Catholic notables, in which he confessed his un wavering faith in the Lord Jesus Christ, a faith in which he urged his hearers and the whole German nation to unite.

In France a new substitute for gold has been formed by combining ninety-four parts of copper with six parts of antimony, and adding a little magnesium carbonate to increase the weight. It is said that this alloy can be drawn, wrought and soldered very much like gold and that it also receives and retains a golden polish. It is worth about 25 cents a pound.

Mrs. Maria K. Hoffmann lately died in Brenham, Texas, at the age of 102 years, 6 months and 7 days. She was a native of Hesse in Germany, and came to the United States with her husband in the year 1846, and settled near Brenham, Texas. Her husband died thirty-six years ago. Their descendants number 6 children, 41 grandchildren, 114 great-grandchildren, and 2 great-great grand children!

Doctor Grenfell acts as guide, philosopher and friend to all the people up and down the coast of Labrador. His memory of faces and people, together with their individual needs and requirements, is simply phenomenal, and most of the residents are known to him personally, not only the fishermen, but the Hudson Bay Company's people, The Moravian brethren at the six stations, and the hundreds of Eskimos on the coast, are all on the lookout for his visit.

A recent despatch from Peking states that constitutional government is soon to supplant the despotism which has ruled China for centuries. An imperial edict has been issued authorizing Prince Pu Lun, who was Chinese envoy at the St. Louis Exposition, and Sun-Chi-Ansi in co-operation with the Grand Council, to frame regulations for the establishment of a council of deliberation, to aid the government "so that the foundation may be laid for a parliament."

It is estimated that there are in India four hundred thousand persons suffering from the disease of leprosy. A society known as "The Mission to Lepers in India and the East" is carrying on mission work among them in seventy-eight centers, most of these being in India, but some also in China, Japan and Sumatra, through the representatives of twenty-seven missionary societies. The funds for the erection of buildings, the maintenance of lepers and their children, and the salaries of the native staff are provided by the "Mission to Lepers," while the various missionary societies with which the society co-operates supply the honorary superintendents who control the leper asylums, in which there are 4,207 adult lepers and children, of whom 3,250 are Christians. An important work is the rescue of the untainted children of leprosy parents.

The Saskatchewan Synod, at its meeting in Moosejaw with a substantial measure of unanimity, adopted a resolution to the following effect:—

"Complete prohibition of the traffic in intoxicants is the ultimate goal at which we aim. But as this seems in the time to be impracticable, we approve of carefully conceived plans of public ownership of the sale of intoxicants, combined with the right of municipal veto, thus abolishing the public bar and the treating system, eliminating the element of private profit and averting the menace of our free institutions and the purity of our public life which the privately owned traffic in strong drink involves."

The temperance people of Jefferson, Co., Alabama, recently won a decisive local option victory. The county went dry by 2,000 majority. The significance of the victory is that the district in question comprises the great manufacturing city of Birmingham. One of the surprising and gratifying features of the election was the fact that the miners and iron workers in such cities as Bessemer, Pratt City and Ensley voted in favor of the prohibition measure. Those opposed to the measure had expected to carry these cities, but the result is proof of the fact that the working man is coming to realize the harm that comes from the open saloon and the benefit to be derived from prohibition.

Ninety years ago, 1817, the Synod of Nova Scotia, the first Synod in British North America, was organized. There were three presbyteries, Pictou, Truro, and Halifax, with nineteen ministers. The ministers in Pictou Presbytery were: James Munroe, James Macgregor, Duncan Ross, Thomas MacCulloch, John Mitchell, John Kier, Edward Pidgeon, Wm. Patrick. Those in Truro Presbytery were: Hugh Graham, John Brown, John Waddell, John Laldaw, Thomas S. Crowe, Robert Blackwood, Robert Douglas. Those in Halifax Presbytery were: Wm. Forsythe, Matthew Dripps, James Robson, John Cassells. Rev. James Macgregor was chosen Moderator. The recent Synod, ninety years later, met in St. Matthew's Church, Halifax, on the first day of October, ult., and, a striking coincidence, one of its members, Rev. J. Macgregor McKay, who was present and took part, was ninety years of age, his life spanning the whole synodical history of our Church.

A hopeful view of the present state of Protestantism in Germany is based partly on articles published by such writers as Prof. Schodde and Dr. Christlieb, who are eminently qualified to judge in this matter, partly on the personal observation of the writer. This view is strengthened by the constant increase of the number of Protestants at the expense of the Catholics in Germany, as is seen from the following paragraph published in the church papers—"Statistics show that in Germany the number of Catholics who become Protestants greatly exceeds the number of Protestants who become Catholics. From 1890 to 1904, 75,978 Catholics became Protestants, while but 10,054 Protestants became Catholics. The Catholic authorities blame 'mixed marriages' for the larger amount of apostasy. In several of the minor states of the German Empire there have been no conversions from Protestantism to Catholicism, but in every state and every year there are conversions to Protestantism."

A new edition of Sir William Crookes's "Researches in Spiritualism" has been published by the Austin Publishing Company, Rochester, N.Y. It is a small volume of less than a hundred pages, the contents of which originally appeared as contributed articles in the London Quarterly Journal of Science more than thirty years ago, under the head of "Experimental Investigation of a New Force." It had an enormous circulation in England, and owing to the author's high standing as a student exerted a wide influence among thinkers and investigators. For years it has been difficult to obtain a copy in this country.

While the report of the United States Census Bureau will not be published until next spring, it is unofficially announced that between the years 1887 and 1906 there have been approximately 1,000,000 divorces granted in the United States, and that something like half a million more pairs sought divorce before the courts during the same period. A frightful showing, says the Lutheran Observer, that ought to awaken the whole country to the need, not only of a marriage law, which shall be uniform throughout the length and breadth of the land, but of a campaign of education which shall impress the sanctity of the marriage relation, and bring the people to see the fundamental necessity of preserving the home.

The church of Uganda, which represents the great mission field and mission work of the English Church Missionary Society in the Uganda Protectorate of Africa, reports 14,959 native communicants, 54,471 baptized persons, 2,586 catechumens, 61 schools with 14,199 male scholars, and 10,901 female scholars. During the past year 4,255 adults and 2,241 children were baptized. The fifty-nine foreign missionaries are aided by 1,932 male and 322 female native Christian teachers, a portion of whom are evangelists. All of the native workers are self-supporting or supported by the native church. The mission is asking for "twenty-five male missionaries in addition to those now in service, to lead the native forces which are standing ready to go forth preaching and teaching in a way no European can ever do."

Our neighbors in Montreal are discussing separate schools for their Jewish fellow-citizens. On this the Witness properly remarks:

It would be a very grievous calamity to Montreal if anything should occur to separate Jewish and Protestant education. Surely we are divided enough. Surely we do not want to create a permanent foreign element. We hope for the time when all our children shall be educated together. That cannot be now; but let us be determined that this system of estrangement shall go no further. If we Canadians are to be a nation we must be one people, whatever our race or color. We deprecate the separatism of the Jews, but in so far as they maintain it, they do so on conscientious grounds, which we cannot but respect. But let that estrangement be as little as possible. There is nothing in either religion preventing Jews and Christians from being friends. On the contrary, both religions enjoin this. Friendship cannot, however, develop where people are excluded from each other's company. There is no nationalizer like the school.

SPECIAL ARTICLES	Our Contributors	BOOK REVIEWS
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BLESSINGS IN DISGUISE.

By Dr. M. C. Peters.

All these things are against me.—Genesis xlii, 36.

When Paul looked out over the world he saw what many since have seen: "Truth forever on the scaffold, wrong forever on the throne"; but with faith that looked beyond the clouds he discovered "God within the shadow, keeping watch above His own," and seizing his pen he wrote: "All things work together for good to them that love God." Jacob said way back yonder: "All these things are against me." And it seemed so—everything was dark. But for the black night of Egyptian slavery the sons of Jacob would have become twelve distinct Arab tribes, or would have been absorbed by the Canaanites, among whom they lived. The learning of Egypt fitted the prophets and priests for their work—the sorrows of the brick kilns of Egypt graduated the chosen people. The captivity cured Judah forever of idolatry.

Five millions died in the Crusades, but they aroused Europe from the intellectual thralldom of the ages and held back Mohammedanism until Europe was strong enough to meet it at Lepanto. When Constantinople fell, in 1453, it looked as though Mohammedanism were to become universal. The scholars of Europe were scattered everywhere, everything seemed against them, but in their wanderings they met the printing press and thus started the great intellectual awakening that culminated in the revolutions of the sixteenth century, which not only liberalized man, changed religious beliefs, but the forms of government.

It is not a very unusual thing for men and women to feel that everything is against them. Here is a wife, or possibly a husband, who trusted to each their whole destiny. Life together was to be a paradise. The clearest skies were to bend over it. But somehow, now that they are off guard, they have found traits in each other unsuspected. The husband gives himself so closely to business that he has no time to devote to his family, and the wife, finding time hanging heavily on her hands, finds herself seeking pleasure elsewhere than at home.

There is a coldness where the fire should burn, neglect where love should glow, a sneer where there should be a smile, and short answers where there should be loving kindness. The wife sits solitary at home and joy is turned out of doors.

Or, maybe, the wife has failed to carry the love of the wooing days over into the wedded life, or her heart is set upon show. As for intelligent sympathy in his plans and struggles, poor man, he looks to her in vain.

Oh, what a hopeless drag upon manly ambition is the self-indulgent woman! In life's great conflict, when anguish wrings the brow, she will be too much occupied with her own hysterics to counsel him. The paradise in this home has faded into a very common country. Clouds are in the sky. Blight falls upon the flowers. Incompatible in spirit and irreconcilable in temper, and yet you may, if you will, turn all these things into your favor.

Longfellow tells in one of his poems of passing through the garden and seeing on the ground a fallen, ruined bird's

nest. But looking up into the branches he saw the uncomplaining birds busy building a new nest. Perhaps your nest has fallen out of the branches—it seems that you can never realize the dreams of happiness which filled your heart when you went to the marriage altar. But happiness is yet within your reach. Like the poet's birds, while your first nest lies ruined on the ground, you can build a new one, and there in the branches make blessed joy for yourselves.

Or, perhaps the sweetest child—the one that hung around you with the greatest fondness, perhaps the only one you had—has been taken out of your house. You can never look up to God without thinking of the lost child, nor down at yourself without thinking of it. You have not lost that child—the invisible children are the real children—it is when they have gone out of our arms and are living to us only by the power of the imagination that they are most to us—they touch our hearts as no hand of flesh could ever touch them.

This truth that the children whom God has taken away from us are our permanent possessions is thus happily phrased by Tennyson:

"God gives us love; something to love
He lends us; but when love is grown
To ripeness, that on which it thrives
Falls off and love is left alone."

The deepest happiness is not that which has never suffered, but that which has passed through the experience of sorrow and has been comforted. A German Baron made a great seolian harp by stretching wires from tower to tower of his castle. When the harp was ready he listened for the music. But it was in the calm of Summer, and in the still air the wires hung silent. Autumn came with its gentle breezes and there were faint whispers of song. At length the Winter winds swept over the castle, and now the harp answered in majestic music. Such a harp is the human heart. It yields its noblest music in the winter of trial.

The more the diamond is cut the brighter it sparkles, and in what seems hard dealing with us God has no other object in view but to perfect His people's graces.

"God has marked each sorrowing day
And numbered every secret tear;
And heaven's long age of bliss shall pay
For all His children suffer here."

That Queen's students are still very largely Presbyterian, is shown by the following figures compiled from the last session's registration. All the other students combined, however, outnumber the Presbyterians by 617 to 522. The figures are as follows: Presbyterians, 522; Methodists, 254; Anglians, 151; Roman Catholics, 111; Baptists, 26; Congregationalists, 17.

The leading article in The Living Age for December 7, "The Cant of Unconventionality," by Lady Robert Cecil, is a scathing review of certain recent fiction.

One who seeks to classify and count God's goodnesses will be sure to miss many of the items. No bookkeeping records all his grace.

LABOR WANTS PROHIBITION.

Rev. Dr. Shearer has returned from the west, where he attended the annual meetings of the Saskatchewan and Manitoba Synods, at Moosejaw and Winnipeg respectively.

At both enthusiastic interest was taken in the moral reform work, and in the temperance question particularly. Prohibition as the ultimate goal was favored by both synods, but recognizing the fact that this was not immediately possible in the western provinces they were prepared to enter upon an aggressive campaign: (1) For the municipal veto or local option; (2) for the abolition of public bars and the treating system, limiting the sale to shops, but not for consumption upon the premises; and (3) for the placing of the residual sale into the hands, either of a public commission, or of some governmental department, thereby removing the element of private gain.

He also attended inter-denominational conferences at Regina and Winnipeg, which pronounced unanimously for the municipal veto, as well as the abolition of the bar and the treating system. But no decision was reached on the question of placing the residue of the traffic in the hands of the public in some form. A new feature consisted in the attitude of the trades and labor council of Regina and of the labor representatives at Winnipeg, who in an obdurate supported the three propositions mentioned.

About 100 delegates attended the annual meeting of the Guelph Presbyterian W. F. M. S., held in Berlin last week. Mrs. J. R. Cavers, of Galt, presided. The total receipts from the various auxiliaries reported, amounted to \$2,431.51, with \$415 from the Mission Bands. The other reports were very gratifying, indicating excellent work on the part of every one concerned. A feature of the meeting was an inspiring address given by Rev. A. J. Martin, of Brantford, on "Fellowship," which he maintained was the fundamental principle of foreign mission work. When the true relation between mankind in civilized and heathen countries is realized by the former greater progress will be made in the spreading of the Gospel among the heathen. The pastor, Rev. W. A. Bradley, presided in an acceptable manner at the evening session. Rev. W. D. Lee, of Waterloo, conveyed the greetings from the Presbytery to the delegates in a splendid address, referring in congratulatory terms to the excellent work accomplished by the W. F. M. S., which was not only appreciated by the Presbytery, but by the entire Presbyterian Church in Canada. The chairman responded in suitable terms. The following are the officers for the ensuing year: president, Miss Smellie, Fergus; 1st vice-president, Mrs. D. D. Christie, Guelph; 2nd vice-president, Mrs. W. A. Bradley, Berlin; 3rd vice-president, Mrs. Goodwin, Galt; 4th vice-president, Mrs. Loch, Guelph; supply secretary, Mrs. J. I. Hobson; cor. and sec. sec., Miss McLellan, Guelph; treasurer, Miss Cant, Galt; leaflet secretary, Miss M. Kay, Galt.

Few men who are good at worrying are good at praying. Worry and trust never fall in love with each other. They have nothing in common. They are not found in each other's company; for how can two walk together except they be agreed?

THE DOMINION PRESBYTERIAN

A TRAVELLER IN THE BARREN LANDS.

Back from a long and adventurous trip through Canada's "Farthest North" is Ernest Thomson-Seton (formerly Ernest S. Thompson, of Toronto), bringing with him hundreds of interesting animal photographs and curios, and a store of valuable material for more "nature faking." Perhaps the word "adventurous" gives a false impression of the trip, although the very fact of such a long journey might well be reckoned an adventure, even without his mishaps. As a matter of fact, Mr. Seton, so he says, had foreseen every emergency, such as leaving caches of food along the route, and the little expedition, the best prepared that ever went into the Barren Lands, occupied only seven months in an undertaking that usually consumes a year and a half. It went in and out between snows.

The Great River.

Edmonton, which Mr. Seton located for the interviewer of the New York Times as "north of Winnipeg," was the jumping-off place. From there the party, which consisted of Mr. Seton, Mr. Preble, of Washington, and guides and porters, drove to Athabasca Landing, thence going down the river to Fort Smith. About Fort Smith he found the last herd of wild buffalo on the North American Continent. The herd numbers several hundred, but is being reduced by poachers. The Government, however, owing to Mr. Seton's representations, is likely to take steps to protect the buffalo, and if so the natural increase would in time result in re-stocking part of the Far North with the noblest big game that ever shook the prairies of America. Leaving the buffalo to take care of themselves for a little while, the party headed for Great Slave Lake, a body of water 500 miles long. As the explorer said, people have little idea of the vastness of the lakes and rivers in this district. The Mackenzie River, for example, is the third longest and the second broadest river in the world, being surpassed in length by only the Nile and the Mississippi, and in breadth by the Amazon. So wide is the Mackenzie at some points that sky and water meet between its banks.

In an Unmapped Land.

Crossing the Great Slave from Fort Resolution to Fort Reliance, the party, now reduced to the two white men and two half-breed guides, struck out through a country whose lakes and streams have never been mapped. The objective was Lake Aylmer, a spot which only four previous expeditions have reached in the past century and a half, the last one being the Warburton-Pike outfit in 1889. Their track lay through the wonderful Barren Lands, where there is absolutely no timber, but, as the traveller says, it is by no means a desert. It is all rich prairie, and sooner or later will be growing and exporting its millions of bushels of grain every year. Just now it is a sportsman's paradise, literally alive with game. Caribou and musk-ox were hardly ever out of sight, and, of course, the attendant wolves were in evidence. The thing that impressed Mr. Seton most was the beautiful scenery of the Barrens. "Time and again," he said, "we waded waist deep in flowers and mosses."

The Northern Indians.

The region is not inhabited, even by Indians, except along the great rivers. On the banks of the Mackenzie there are probably 2,000 or 3,000 Indians and half-breeds. The Indians are Chippewas, but many of them speak some French and a little English. The Indians are described as big, tall men, but lacking the chest proportion of the whites of equal bulk. They are wonderful runners, "being able to trot for

hours with enormous loads, without showing fatigue." The Indians in the Far North are what their ancestors since time immemorial have been—fishers and hunters. Some of them are employed about the trading posts as carriers, or what Mr. Seton calls "the moccasins telegraph." They cultivate no soil, and any vegetables they eat are either found wild or in the canned form sold at the trading stations.

The Trading Posts.

Since 1871, when the Hudson's Bay Company was bought out by the British Government, the great company has not enjoyed a trading monopoly. At nearly every good post there is trade competition; but at hundreds of remote stations the old company maintains its ancient prestige. In fact, if not in name, it is the great protector of the Indian, at once his bank, his court of law and his soup kitchen. Mr. Seton was greatly aided in his scientific work by the traders; but he foresees a time when the farmer will have crowded the traders far into the Arctic circle, and over the great empire it ruled for 250 years the wheat fields will wave. The returned traveler reports encountering oil prospectors, who were boring with good chance of success. He saw, too, much natural gas. In the Peace River district, which ten years ago seemed almost as remote as the Barren Lands, there is no longer a single shred of "woolliness" remaining. It is a farming country, and by the thousand new farmers are going in each year. About Fort Liard, Mr. Seton said, the world would see its greatest wheat country. As for Alberta, those Americans who have entered think it is the Promised Land.

WINNIPEG AND WEST.

Rev. Dr. Duval of Winnipeg conducted anniversary services at Roland last Sabbath. The Rev. Doctor combines with a deep learning and age of experience a youthful vigor and optimistic outlook. The evening sermon was on Church Union. The church was crowded and next day exhibited a spirit of union worthy of emulation by accepting the kind offer of the Methodist body here who brotherly lent their church for the anniversary concert. A lecture was delivered by Rev. J. A. Beattie of Miami, and the whole evening was much enjoyed. Rev. F. J. Hartley, the pastor, begins his eleventh year with bright prospects.

On Tuesday, Nov. 26th, Rev. G. W. Faryon was inducted into the pastoral charge of Belmont and Alme, the congregation promising \$1,000 and manse. The moderator of Rock Lake Presbytery, Rev. J. Caldwell, of Pilot Mound, presided. Rev. Duncan Fraser preached from I. Thea. 5-12, 13. Rev. J. A. Beattie of Miami addressed the pastor elect, and Rev. Mr. Hutchison of Swan Lake addressed the people. A splendid supper was served by the good ladies of Knox church and ample justice was done by the presbytery and large congregation. Addresses were delivered welcoming the new pastor by Rev. Mr. Hopper, pastor of the Methodist church, and Rev. Mr. Girling, rector of the Anglican Church, and Rev. Mr. Johnston, who has been supplying the Presbyterian church for the past month. At the same meeting of Rock Lake Presbytery the resignation of Rev. Peter Fleming was regretfully accepted on account of Mrs. Fleming's continued ill health.

When the moon comes between the sun and the earth it is no longer beautiful, as all its brightness is gone, and it is an inky blot on the heavens. Even so all beautiful things in life lose their beauty, and become dark and disappointing the moment they come between us and God.

LITERARY NOTES.

Patricia's Promotion, by Olivia Mowell, Gall and Inglis, London, England. This bright story of an English boarding school for girls is just the kind of book that all young girls love to get hold of. School girls' pranks, quarrels between the different sets of girls, jealousies and rivalries—all are written of in the same bright, interesting style which made Miss Fowell's first book, Her First Term, so great a success. "Pat," the heroine, is a charming character, bright and honorable, but not goody-goody. A better Christmas gift for a small girl could not be found than this wholesome story.

The November Fortnightly has its usual interesting and varied table of contents. The first article is by Archibald R. Colquhoun, on Francis Joseph, The Man and the Monarch. Then follow: Views on the Anglo-Russian Agreement; A College Head on University Reform; A Defence of Magic; Prince Bulow; The German Imperial Chancellor; Thackeray's Ballads and several other articles, in addition to an instalment of Maurice Hewlett's fine serial, The Stopping Lady, and the always clever resume of Foreign Affairs.

A prominent place is given in the November Contemporary, as in all the current magazines, to a review of Queen Victoria's Letters. W. R. Lawson discusses Oxford Finance; Norman Lamont, M.P., The West Indian Problem; Dr. Edward Bernstein, Trade Unionism in Germany; and Professor Henry Jones, Idealism and Politics. Dr. E. J. Dillon gives his usual report on Foreign Affairs, and the Literary Supplement, a new departure, proves most readable. We have mentioned only a part of the subjects treated in this number of the Contemporary.

Probably the first and the last article in The Nineteenth Century, for November, will attract most attention in America. Andrew Carnegie is given the first place with his article on the Second Chamber, which is interesting, more on account of the writer than for what he says. The sixteenth and last article is a clever one by J. A. Spender on Mr. Shaw's Prefaces. The plays of Bernard Shaw are well known to theatre-goers on this side of the Atlantic and Mr. Spender's criticism of some of the playwright's views will be of general interest. Other outstanding articles are: The Portent of Yarmouth, by George W. E. Russell; The Anglican Church in America, by Herbert W. Horwill; and Foreign Remedies for English Poor Law Defects.

Blackwood's for November gives us Two Diplomats: I. Talleyrand, II. Metternich, by Charles Whibley, whose recent articles in regard to what he saw on a trip to America have been read with a great deal of interest by readers of "Maga." S. McNaughtan has an excellent little description of Snobs, and Latter-Day Saints are discussed by an inhabitant of an English cathedral town who was shocked to find a band of Mormons holding a mission in his home town. A very interesting description is given by an anonymous writer of his stay at the Pasteur Institute in Kasauli, India, where he was treated after being bitten by a dog which died of rabies. Instalments of two serials is perhaps a little more serial than desirable, in one number, but the one story ends here, and the other a new one, by Katherine Cecil Thurston, author of John Chilcote, M.P., promises to be most entertaining.

It may be a dangerous thing suddenly to change physical habits, but there is no danger in suddenly changing bad habits for good ones; the danger is not to change them suddenly. The resolution to put off evil little by little has proved a snare to thousands.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

RUTH'S WISE CHOICE.*

By Rev. Prof. MacKenzie, B.D.

Orpah kissed Ruth and clung unto her, v. 14. Travelling by rail from England to Scotland, the train crosses a narrow stream dividing the two countries. Northward from this thread of water lies the "land of brown heath and shaggy wood, land of the mountain and the flood," while southward one can almost see the glare and hear the roar of the wonderful metropolis of London. Like Orpah and Ruth, every young man and woman comes to a dividing line in life. In one direction runs the path of duty, it may be of stern self-denial; in the other, the primrose way of pleasure and ambition. Happy those who turn resolute hearts and faces whither God's voice calls, to share with His people in His blessed service.

Return thou after thy sister in law, v. 15. Was Ruth moved merely by an impulse of passionate regret, or by a well considered purpose firmly rooted enough to stand against every wind of privation and hardship? Would she be content to dwell in a land, home indeed to Naomi, but alien to herself? Naomi's counsel, in which her true unselfishness shines out, was a test of Ruth's steadfastness, and right nobly she endured it. So Joshua, after his people had exclaimed, "God forbid that we should forsake the Lord." (Josh. 24: 16), said to him, "Ye cannot serve the Lord." (v. 21.) And our Lord warned those who would come after Him, that they must count the cost, like a man building a tower, or a king planning a campaign, (see Luke 14:26-33.) We must lay our account with trials and difficulties that will strain to the utmost our faith and courage, if we would follow Jesus. "Quit you like men," is the trumpet call of the brave and resolute apostle Paul. The battles of the Christian and of the church call for those who will not fall nor flinch in the hour of toil and peril.

Entreat me not to leave thee, v. 16. For love to a person, men have always been ready to do and to dare. And no person has so won and held the love of men as Jesus. His love seen in His self-denying life, and especially in His death on Calvary's hill, has bound His followers to Him with bonds that cannot be broken. Apostles and martyrs and missionaries have faced death in a thousand terrible forms out of love to Him. Multitudes are to-day spending themselves in strenuous toil for the spread of His gospel, or in stalwart testimony for Him in the busy marts of trade and commerce, or in the sweet ministries of the home; and all for His dear sake. "For Jesus' sake," is the spring and moving power, day by day, of countless noble and unselfish deeds. And who could be more worthy of our love and service? He was rich; for our sakes He became poor. His right was the throne of heaven; for us and our salvation, He endured the shame and agony of the cross. To gaze upon Him is to have kindled and kept alive within our breast the flame of a deathless personal affection that will find expression in glad and grateful obedience. No task will seem too difficult, no service too irksome, to undertake out of love to Him who so loved us.

Thy God my God, v. 16. In the Chin-

*S. S. Lesson, December 8, 1907. Ruth 1:14-22. Commit to Memory vs. 16, 17. Read Ruth, chs. 1 to 4. Golden Text—Thy people shall be my people, and thy God my God.—Ruth 1:16.

ese city of Wen-hoi, in the year 1838, lived a wretched victim of the opium habit. He longed to be cured, and at last he heard of a R-fuge in Hung-tung, a hundred miles away, for this cure of opium users. He found his way thither, and was delivered from this dreadful bondage. Best of all, he was set free from the slavery of sin by trust in Jesus. He returned to his own city, rejoicing in his deliverance and eager to share with others the blessings for body and soul which he had received. Not long after, two or three other strangers arrived in Hung-tung. "We are friends," they said, "of Mr. —. He told us of the Refuge. We, too, want to be cured and believe in Jesus." The heathen world is full of men and women, enslaved, soul and body, by vices without number. In the gospel of Jesus Christ, we have the power that can save them and set them free. Ours may be the privilege and the joy of carrying or sending the message of deliverance and peace to the ends of the earth.

They went, they came, v. 19. These words are the two clasps of the volume of life. In the story before us, it was a journey well ended. Ruth's resolve was splendid; how much better to see it brought to a successful issue. We can call no man a hero till after the march is over and the victory won. The shot-pierced flag brought home from the victorious campaign is more interesting by far, than the new and unstained banner. There is one, and one only, unfailing guarantee that our life journey will have a happy and successful ending, that our life battles will result in final and complete victory—it is to make, at the very beginning of life, Ruth's choice that the true and living God shall be our God and His people our people. Then our path will be safe, and its goal blessed.

PRAYER.

We bless Thee for Thy house. We run into it and are safe; we sit down within it and are conscious of a Father's blessing; we look forward to it, and it is as the rising of the sun. Pity us in our littlenesses and weaknesses, in our infirmities of every kind; and let Thy pity grow into pardon when it fixes the eyes filled with tears upon our guilt and iniquity; cover it up, we beseech Thee; bless us with a sense of forgiveness, and dry the tears of our penitence with the assurance of Divine pardon. The Lord's mercy be the secret of our life, the spring of our consolation, the pledge of our immortality in heaven. And to the Father and the Son and the Holy Ghost, Three in One, One in Three, be the kingdom and the power and the glory, world without end. Amen.

Christ said, "Ye are my witnesses." When John the Baptist was asked if he was Christ, he said he was not, but that he was "a voice." You and I can always at least be "a voice;" we can, under all circumstances, speak a word for Jesus and His cause. You may say that you cannot "do" anything; but you can talk, can't you? And even though your tongue be paralyzed, you can always live upon Jesus' side, take your stand with His disciples.

Before you begin any undertaking seek first to know if it is the will of God. It is shameful to have to ask Him to help us out of a predicament into which we would not have plunged had we shown respect to his safe counsels.

FORGOTTEN WORKERS.

Little men do work for which great men get credit. Unseen men, unknown men, lay foundations, upon which others erect monuments and establish their own fame.

The nurse instructing a little child, the mother forming the mind of her offspring, the teacher communicating the first elements of truth or the first principles of righteousness, these are the persons who if they do their work well ensure the purity of the family, the prosperity of the community, the blessing of God upon the generation to come.

O lowly, lonely worker, toil on. Let your little work for God be done faithfully, and done well. Others may take the credit of the work you wrought, and boast of great results and great success, but God knows the beginning and the end of our labors; and the day is coming when he shall bring to light all hidden things, and give to every man according as his work shall be. What revelations shall then astonish the heavens, when great things shall be made small, and little things shall shine forth in grandeur, when many that are now first shall be last, and many that are now last shall be first. —Selected.

TESTED BY BLESSINGS.

Not every one is entrusted with the discipline of the deepest waters of affliction. Joseph was enough of a man to be allowed to go to Pit College and the University of Arabia, as two lesson-writers have suggested. Not all of us would stand just such training, therefore it is not given to us. But we are all under testing and training that are ample for our growth. Some of us are being tested by seeming ease and prosperity. There is nothing harder to take aright than that. And if things are not blocking our path, how much greater is our responsibility to move ahead as God directs! If we are not being misunderstood and unjustly attacked, how rich is our opportunity to carry out His plans! Yet the healthy affliction of personal temptation is always with us, and we may, if we will, make that the gymnasium of our strength-bringing struggles. If we are freed from every opposition save that of our own sins, how much greater the shame if we do not conquer these!—S. S. Times.

THE DISCIPLINE OF DELAY.

God's best gifts come slowly. We could not use them as He wants us to use them if they did not. Many a man who is called of God to the doing of a work in which he is pouring out his life, and rightly convinced that God means to bring that work to abundant success, nevertheless grows discouraged at times and chafes that "results" do not come. But growth and strength in waiting are results, greater results often than the end that is so impatiently longed for. No one who has ever done really great things for God did them quickly. Paul had time to realize this as he lay in prison; Moses must have wondered "why" many times during the delays in Midian and the wilderness. Jesus, himself, experienced the discipline of delay in His thirty silent years. God means to send us that success in His work that we so eagerly pray for. But He cannot send it until the blessing of waiting has first fitted us to use the later blessing aright when it comes. Our acceptance of this preliminary blessing determines our receiving of that for which we wait.

THE VIRTUE OF CONCEALING.

By Rev. J. Hastie.

'Tis admitted that there are times when duty bids us bring to light the wrong doings of others, and however painful it may be, to mount the house-top and cry from thence the name of some transgressor. Paul "withstood" Peter, "to the face" at Antioch, "because he was to be blamed," and he has proclaimed the fact into the ears of eighteen centuries since (Gal. ii.).

But, the purpose of the present article is to emphasize the fact that there are times also when duty bids us conceal.

One of charity's chief purposes is to hide faults. Whose faults? The faults of ministers, suppose we say; or, to be more specific, the faults of ministers without charge.

It is a mystery to many a minister, and to his friends why he is so unsuccessful as a candidate in vacancies. A good preacher he is, an earnest Christian, moral character blameless, and one who has already done much good work in the Church; and yet, to the surprise of all, he goes long and far ere he is called to a charge.

The reason why? That is what we want to find out.

Here it is: The virtue of concealing is wanting. In some past time he offended some one in his congregation. To offend one was to offend a family circle. A relative or intimate of the offended party lives in some other congregation which may be a vacancy meantime. The candidate preaches there and stands not a whit behind any of his competitors, but rather in advance of all. Normally he should be called, and would but for one circumstance. Inquiry is made about him where he may have labored some time before. The informant, unhappily, is not the voice of the whole congregation, nor the voice of the fifty or the hundred there who with gratitude to God remember the good received through his ministry; but the informant is some one who is smarting under some reproof justly merited, or has taken a dislike to the man in question. "He's not the man for you at all." "He's —" etc. "He's —" etc. "He's —" etc.

That is enough. He is a spotted man. Let him preach excellently as he may, and be worthy as he may of another charge, he has no chance there. No inquiry is made into the grounds of the detraction. No account is taken of all the good features of the man. People are strangely oblivious to the fact that a man may have made some mistakes in one congregation that will never be repeated in another. They forget that out and out fidelity to God may inevitably incur the ill-will of some parishioner. They proceed upon the strange fallacy that when all men speak well of a minister, necessarily he must be the best man to call. What then?

A double duty rests upon the readers of these lines:

Let vacancies be very chary to believe any flying report unfavorable to a preacher of the Word.

And the offended ones. Let them put into practice the "virtue of concealing." There is scope for the same virtue in another direction, viz.: In the publication of the proceedings of the Presbyteries.

I avoid all names and dates; but who cannot recall case after case that was given to the public through the press, which only could help Satan's cause. As a rule, things personal and unpleasant, petty quarrels between individuals, and not a few difficulties between pastor and people, had much better not appear in print. What has the great constituency of a newspaper to do with these local feuds? What can such a jury do in the matter? Who is benefited by the unsavory tidings?

But, the harm done! It is manifold. The parties exposed in this way are not humbled but hardened the more. A resentful spirit is provoked toward the prosecutor. To the world the Church presents the appearance of a house divided against itself.

It would be much better that only such proceedings of Presbytery should be published as lovers of peace would take pleasure in; while all else be kept out of the papers.

In this age of keen competition for the latest news — this age of interviewing — this age of printing a man's words almost before he has even thought them, there is special need that in the whole range of ministerial and ecclesiastical life the "virtue of concealing" have a prominent place given to it. "He that is of a faithful spirit concealeth the matter."

WATCHFULNESS.

By John G. Whittier.

Shall we grow weary in our watch,
And murmur at the long delay,
Impatient at our Father's time,
And his appointed way?

Alas! a deeper test of faith
Than prison cell or martyr's stake,
The self-abasing watchfulness
Of silent prayer may make!

We gird us bravely to rebuke
Our erring brother in the wrong;
And in the ear of pride and power
Our warning voice is strong.

O Thou, who in the garden's shade
Didst wake thy weary ones again
Who slumbered at that fearful hour,
Forgetful of Thy pain—

Bend o'er us, as over them,
And set our sleep-bound spirits free,
Nor leave us slumbering in the watch
Our souls should keep with Thee!

A DIFFERENT THEOLOGY.

A correspondent of the United Presbyterian, who has been on a visit to Ireland, gives the following interesting facts respecting St. Patrick—a Scotchman and a Presbyterian: "St. Patrick was carried into the north of Ireland and sold as a slave-boy, 1,519 years ago. Later he escaped and made his way back to Scotland, where he had been born. He returned to Ireland as a missionary, and began making evangelistic tours all over the country, preaching Christ to the people whose only religion until this time had been Druidism. His labors were wonderfully successful. He established hundreds of churches, and gave to the people of the island the knowledge of and turned them to the worship of Jesus Christ. He died March 17, 465, and is buried at Down-Patrick, in County Down. Now it is popularly supposed that St. Patrick was a Roman Catholic and that he came to Ireland as an emissary of the Pope. Dismiss this belief if you have ever entertained it. His theology was very different. His books are in existence today, as are also other contemporary documents, and none of these has a word to say about any such mission. Many letters of Leo I, who was Pope from 440 to 461, are in existence, but not one of them even mentions Patrick's enterprise. In his teaching he never even mentions such a thing as auricular confession. There is no trace of Mariolatry in his teachings, or of anointing the dying to prepare them for another world, no glorification of the Mass, no mention of such a place as Purgatory. His whole spirit and teaching were as different from those of Rome as it would be possible for them to be. He was simply a consecrated Christian evangelist, a man of humility, faith, prayer, Bible knowledge and devotion."

THE BOOK OF RUTH.*

By Robert E. Speer.

The chief lesson from the story of Ruth is the beauty of love, unselfish love. Some people say that there is no such thing as unselfish love, but they have never seen love to recognize it, or they have forgotten their mothers. Love is unselfishness. It is leaving our own to follow and serve the loved one. Ruth's story is a story of faithful, simple love.

Anyone can love unselfishly. That does not mean that we can sit down and do nothing but think loving thoughts about others. We can do this for a time, or when it is beyond our power to do more, but this alone will soon grow insipid and weakening. We must be doing for them, and this is always in our power when we are near them, and often when we are away from them. If we will train ourselves ever to be asking, "What can I do for them?" not "What would I like to do now?" we would soon find that what we like to do is something for those we love. Try it for one day. Begin the day with a thought and a loving act for some one else. Keep it up all day. Close the day with such a thought and act. See what a difference it makes.

Another lesson which is close to this is simple human kindness. The world is very full of roughness and bad temper. We complain all through the day. In our homes the servants or some members of the family make a mistake, and we reprimand them often angrily. Life becomes a harsh and suspicious thing. How different it would all be if we were simply kind. Just to be kind is one of the hardest things in the world when we have grown accustomed to be selfish and rude, and it is one of the easiest and most comfortable things when we have learned to love and to be unselfish.

"I think you are mean," said one child as she arose in the morning. "You're mean y-yourself," replied the other, as they quarrelled over their plans for the day. Ugly voices matched the ugly thoughts and feelings. It was kept up until breakfast. The whose household was infected by it, and the poison of the simple unkindness with which the day began ran through the whole day. The Book of Ruth is a picture of loving gentleness and common kindness in the affairs of every day.

And the whole story shows how sweet and blessed a thing life can be when men and women and boys and girls love one another, and are kind. We do need changes of laws and institutions, but we need even more changes of hearts. The world will be more like heaven, not when we get society reorganized, but when we become changed and are like Christ.

There is room for improvement in each one of us. We can each one become more simple and kind, can guard our speech so as to say nothing harsh or bitter, so as to be sure to say what is generous and good, and we can, with Christ's help, begin now to love unselfishly and be kind.

BIBLE READINGS.

Mon.—A mother's influence (Ruth 1:15).
Tues.—A mother's sacrifice (Ruth 1:6-13).
Wed.—A daughter's unselfishness (Ruth 2:14-22). Thurs.—A daughter's toil (Ruth 2:1-9). Fri.—Grandmother's of David (Ruth 4:16-22). Sat.—An ancestor of Christ (Matt. 1:1-16).—S.S. Times.

*Young People's Society Topic, Sunday, December 3, 1907. Lessons from an Old Love-Story, the Book of Ruth. Read in the meeting Ruth 2:10-20.

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C. BLACKETT ROBINSON,

Manager and Editor.

OTTAWA, WEDNESDAY, DEC. 4, 1907

Less beer—More boots, more blankets, more buggies, more books.

The rallying cry of the temperance people in the Southern States is: "The saloon must go." This would be an excellent rallying cry for the temperance people of Canada.

The "men's movement," for more active personal work by laymen, will be welcomed by pastors everywhere. It was never intended that ministers should have to do it all, or attempt to do it all. An active laity would do much also to blow away mistiness from theology. By doing His will they will come to know of His doctrine.

The Rev. Hilton Pedley, speaking before the Toronto Ministerial Association the other day, said he was in favour of bringing as many Japanese to this country as possible. He had spent eighteen years in Japan, he understood the Asiatics and knew what their qualifications were. The Rev. A. B. Winchester, who had spent some years in China, and was acquainted with conditions in Japan, also spoke in favour of encouraging Japanese immigration as much as possible.

The Presbyterian Y.P.S. manual, 1908. This little hand-book, prepared by Rev. W. S. MacTavish, B.D., Kingston, Conventer Young People's Societies, contains much information in small space. A copy should be in the hands of every member. The price is 5 cents per copy, or 40 cents per dozen. To indicate the scope of the work we may mention a few of its features: Prayer Topics and Daily Readings for the year 1908; Model Constitution for Presbyterian Guilds, with Topics for the Year. Then there are suggestions for those who desire to make a speciality of literary work, and several subjects for debate are mentioned. It is stated that there are now 894 societies with a total membership of 28,902.

BOARD WITHOUT WHISKY.

"Country Storekeeper" writes a letter to the Toronto News, sharply criticizing the recent manifesto of the Western Ontario Commercial Travelers' Association calling for better accommodation in local option towns. Says "Country Storekeeper":

"For appearance sake, I presume, and as an afterthought, they mention places under license also. One would almost imagine that this resolution was the work of travelers for breweries and liquor dealers, at the request of their employers. It looks as if it was published for the express purpose of putting a damper upon the Local Option movement, which is under way in nearly a hundred municipalities. It is strange that this Association did not long ago thunder out its denunciation against licensed houses, many of which are, and have for years been, as poor as any temperance house could possibly be. How many of the voters for that resolution would care to take their wives into some of the licensed houses in the country, where they would be compelled to listen to the profanity and obscenity and endure the odor of whisky, beer, and tobacco which the building is not big enough to provide a refuge from."

"Country Storekeeper" does not seem to stand in dread of the Travelers' Association, judging from the following lively paragraph:

"The resolution infers that the members of the Association are prepared to pay for their accommodation. Allow me to inform them that a man can get anything in this world that he is prepared to pay for, and conversely, that he gets nothing for or some one else does not pay for. The trouble with the commercial travelers is that they are not willing to pay for what they get. They want reduced rates on railways, reduced rates at livery stables, and for their hotel accommodation they are willing to let some poor wretch pay the fearful price of the drink curse, to let his wife be clothed in rags, his children be starved, so long as they can eat a good meal and sleep in a comfortable bed for less than they actually cost."

"Country Storekeeper" reasonably remarks that in local option towns things relating to accommodation will adjust themselves in time, so that there is no ground for people getting unduly excited.

A GOOD RECORD.

The Young Men's Christian Association has just concluded a great annual occasion at Washington. The following is the creditable history in a nutshell of the organization founded sixty years ago in London, England, by George Williams. Present membership, 415,000. Its field—the world. Value of its buildings and funds, \$42,000,000. Men in gymnasium classes, 161,000. Educational class fees paid last year by students \$236,103. Weekly attendance at men's meetings, 128,000. Enrollment in Bible classes, 81,157. President Roosevelt says: "The Y. M. C. A. is one of the great, potent forces which must be continually built up if we wish to overcome the forces of evil."

"The Return of the Emigrant," by Lydia Miller Meckay, the serial story which is now running in *The Living Age*, recalls Ian Maclaren at his best, though without any suggestion of imitation.

CREED AND CONDUCT.

There is a tendency in these times to separate these two elements of a religious life. One is exalted above the other, one is put in antagonism to the other. The contestants take sides. One party emphasize the necessity of a correct religious belief. They insist that a man be sound in the faith. A perfect system of religious truth understood and believed is the great desideratum in religion.

On the other side we hear much said concerning the necessity of right conduct. Duty is exalted above doctrine. Creeds are condemned. Orthodoxy—meaning correct religious belief—is spoken of lightly if not sneeringly. Conduct is the one thing needful. The separation of creed and conduct is observed in criticisms passed on men's lives. It is not uncommon to hear it said of a man that he is better than his creed. And of another it is remarked that he is sound enough in the doctrine but is sadly defective in conduct and character.

One result of this state of things is that men are in danger of concluding that there is no vital relation between creed and conduct, between belief and character.

Thus some have held that if a man accepted all the doctrines of the Church he would be most surely accepted of God, even though his conduct was below the average. The fact that he believed the doctrines of the Gospel absolved him from obedience to the ethics of the Gospel—religion becoming in their estimation a substitute for right living. And on the other hand men have argued that conformity to the outward moralities of life, obedience to the great laws of honesty, industry, etc., was all that was required of man. This is the practical outcome of the theory that a man's belief has nothing to do with his acceptance with God, or with the shaping of his life and character. The best expression of this view of religious life and character is Pope's familiar couplet:

"For modes of faith let graceless zealots fight,
He can't be wrong whose life is in the right."

Both of these views are unscriptural and therefore wrong. They both alike fail to produce a full Christian manhood.

Religion, as taught in the Bible, demands that the man be right in his thinking as well as in his acting, and in his acting as well as in his thinking. The Bible emphasizes the necessity of a correct religious belief, it also emphasizes the necessity of a correct religious life. It teaches doctrines to be believed and duties to be performed. It as plainly tells us what we are to do as what we are to believe. It concerns itself with creed and conduct. And if we would live "soberly, righteously, godly, in this present world" we must give due attention to both doctrine and duty, to creed and conduct, to faith and obedience. These two must not be separated; they are vitally connected; the one influences the other.

Faith strengthens us to obedience and obedience leads us to fuller faith. The doctrine believed gives power to perform the duty. The duty performed

makes belief in the doctrine stronger. A man's creed, that which he really believes, greatly determines his conduct. His conduct is the outcome of his creed. It is equally true that the conduct has much to do with the creed. Broadly and generally we may say that a man's conduct has as much to do with the making of his creed as his creed has to do with the shaping of his conduct. There is a reciprocity of influence here. An error of judgment leads to an error of practice. It is equally true that an error of practice leads to an error of judgment. Religion is not faith against works, or faith without works, but faith with works, creed AND conduct.

BURDEN OF THE BIG "S."

Canon Welch in Toronto referred with sarcasm, not untouched with pity, to those who consider themselves as belonging to what is called "Society". They are in many cases indeed to be compassionate. The burden of the big "S" is no slight load to be strapped even upon the shoulders of the rich; to "keep in the swim," and fulfill all the fatigues of conventionality, has broken down the health of many and many a woman capable of better things. Those who are not rich, and yet who as far as may be slavishly copy the ways of the wealthy, have the additional worry of trying to make both ends meet financially. Pastor Wagner writes eloquently of the simple life, but how few dare to be simple and unconventional in their lives!

A few Christian women of fair position could, in any community do a good deal by setting an example of simplicity of life, and of quiet rebellion against undue conventional exactions, and of determination not to run into debt for purposes of ostentatious display.

The following terrible scathing sentences are found in Parker's "Apostolic Life." They form part of his discussion of the words "one accord," found twice in the opening chapters of the Acts:

God has promised nothing to disunion; the man that creates disunion in the Church must instantly be put away; he is worse than a drunkard, a liar, a thief. The man who utters one jarring note in God's assembly is a thief in heaven; he is not stealing some property that was mine—he is stealing the very riches of the divine grace. If a poor moral cripple should be caught suddenly in some moral fault, then is the imperfect and blind church enraged with him, but the man who is speaking ungracious words, making unlovely statements, breathing a spirit of dissension in the Church—who takes note of him? Number me with the wildest drunkards that were ever lost in the wild night rather than with those men who with bated breath even can seek to mar the union, the sweet accord, of Christ's redeemed Church. I know of no Gospel for such men. It hath not entered into the infinite compassion of God to have pity upon them. To all the rest of you I have Gospel, high as heaven, wide as the horizon, but to the marplot in the church, to the spirit of disunion, to the disciple of dissension, God has given me no message except the message of anathema and excommunication.

The man who can read these scathing sentences, and then needlessly raise a disturbance in the church, must be peculiarly constituted.

EVOLUTION OF THE PRIEST.

At the opening session of the Irish Presbyterian Assembly's College, Belfast, recently, Rev. Dr. Heron, Professor of Church History in that College, lectured on "The Evolution of the Priest in the Early Church." The thesis which he sought to establish was that the dogma of the priesthood as it is taught by the Church of Rome and High Church leaders in the Church of England is the development of a later time than that of Christ and His apostles—a development due in great measure to pagan influences, and not only unknown to our Lord and His apostles, but in direct antagonism to their teaching. In the New Testament the title of "priest," Dr. Heron affirmed, is never in a single instance applied to the office-bearers of the Church, but is assigned to Christians generally. Until near the end of the second century there is absolutely no trace of an official priesthood. The first Christian writer who applies the title to the office-bearers of the Church is Tertullian, in a work written about the end of the century. The first step taken towards the creation of an official priesthood was the application of the term "sacrifice" to the Lord's Supper. The next was the rise of the monarchical bishop, who, after the middle of the third century, absorbed into himself the vast influence which up till then belonged to the prophetic ministry. Then followed the transformation of the episcopal office into the Apostolical, with its theory of an Apostolic succession, which eventually went the length of claiming for the bishops the divine prerogative of forgiveness—of absolution even from the eternal penalty of sin. The final stage was reached when, a little after the middle of the third century, Cyprian rounded out and formulated the theory of an official priesthood. In the concluding portion of his address Professor Heron briefly examined the causative influences under which this development took place. The transmutation was due primarily to heathen influences. Leaders of the Church like Tertullian and Cyprian, who had grown up to middle life in heathenism, had had their minds so imbued with its sacrifices and rites that sacerdotalism would seem indispensable to them. Moreover, the Church had been led to copy the imperial organization, and the pagan hierarchy with its pontifex maximus at Rome. A careful study of the evolution of the dogma of an official priesthood, Professor Heron concluded, revealed its true character, and was fitted to fortify the mind against its encroachments.

The opening article in the November studio, is on Victor Westerholm, A Finnish Landscape Painter." Westerholm is conscientious and skilful, as well as an earnest worker. His hand is directed by true artistic feeling and a poet's vision, and he is thus enabled to appreciate, and express as well, the beauty of a dark, dull, snowy landscape with rushing black waters, as the gay and invigorating aspects of a cold, clear, winter day, with its glistening snowfields, its delicate blue sky, and warm glowing color reflected from red or yellow cottages here and there among the firs. But Westerholm is not only an interpreter of winter's beauties, he likes also to realize the dreams of Northern summer nights, of glowing sunsets among the thousand islands of his native coast." The pictures of Ambrose McEvoy, A Walloon Sculptor, Victor Rousseau, Some Recent Developments in the Pottery Ware of the Martin Brothers, The Paintings and Pastels of Isabelle Dods-Withers, these are a few of the other articles in this number of the studio. The illustrations are, as usual, many and beautiful.

SPARKS FROM OTHER ANVILS.

Herald and Presbyter: "Oblige a child to go to church," says a recent writer, "and it will grow to despise the church." Nonsense. The churches are full of people whose parents took them when they were babies, and who are still going, and who love the church. One might as well say oblige a child to eat healthful food and it will grow to despise such food.

New York Christian Advocate: The heaviest irons that were ever worn were forged in the red-hot furnace of one's conscience. The most closely-barred prison in which any soul was ever confined had nothing to do with stone and iron, but with the fearful conditions of human character. Freedom comes by knowledge, purpose, and love. Principle gives power, while a pure heart and a right mind will overturn every despotism of the soul's world. "If the Son therefore shall make you free, ye shall be free indeed."

N. Y. Christian Intelligencer: It is a hopeful sign that educators are beginning to recognize, and that the people are beginning to acknowledge that the teaching of morality has proper place in the public schools, so reaching tens of thousands of children in whose homes the very elements of morality are lacking, and upon whom the church has no hold. This new consciousness, together with the non-sectarian use of the Scriptures and of prayer—which the courts are everywhere upholding as constitutional—promises much for the development of the character of the coming generations.

Presbyterian Witness: We cannot shut out the spiritual, we cannot exclude Christ and His Gospel from the world that He has made. The very fact that our world is becoming more and more restless, that the "ends of the earth" are drawing nearer to each other—that intercourse and intercommunication are becoming more intimate, and that the nations cannot help being affected by each other, demonstrate that God is constantly in the world and dealing with the mind and heart of man.

United Presbyterian: We see but few things as they really are. We bring to the vision our memory, our scholarship, or the lack of it, our temperament, the eyes of our profession, and the thing itself is often beautified or degraded by this attitude. We cannot look upon a battlefield as it is. All the memories of the battle rush to our aid in its interpretation. The soldier's monument in the heart of the city will not appear the same to the man who fought in blue and the man who fought in grey. The grave out in the cemetery looks differently to the mother of the child from what it does to the idle stroller among the tombs. That is why the love of God in our hearts will enable us to see with other eyes, and give a new significance to the world we live in. When we can say as the psalmist, "In thy light shall we see light," we shall be enabled to walk on higher levels.

At this season of the year many people make selection of periodicals they intend taking in coming months. For busy people we can suggest The Living Age, of Boston, and Current Literature, of New York, as publications which furnish a wide field of good reading at a very moderate price. To those who can take in several magazines mention may be made of the Nineteenth Century and After, The Contemporary, The Fortnightly, and Blackwoods' Magazine. These standard magazines, re-published in New York, furnish admirable reading, giving as they do articles by the best writers in Britain and the Continent of Europe.

We have not to use many words to induce God to fulfil His promises, but simply to claim them in childlike faith.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

THE GIFT OF GOLIATH.

By Alice E. Allen.

"I am sorry, dear," said mother, "but it's been a hard year, you know, and we must have the money."

Davy choked back a sob, for there were tears in mother's voice. "Never mind, mother," he said. "I'll get along some way."

Mother went back to her work. Davy sat down in the window. Of course it was all right. But whatever should he do without Goliath? Goliath was only a turkey. But when a little boy has nothing else to pet—well, a turkey isn't so bad. And such a turkey! White, plump and bristling with importance from his earliest days—"a regular giant of a turkey," Mr. Mason had said.

"Let's call him Goliath, father," Davy had said. Davy—never quite strong, like Ben and Dan—read a great deal, and his head was full of Bible stories.

From the time Goliath was named, he seemed, somehow, to belong to Davy. The two were always together. Goliath ate from Davy's hands. Then many of the turkeys had been taken sick—Goliath among the rest. Davy had carried him into the house and given him the best of care. Goliath got well, but many of the other turkeys died. That was why there were so few for sale this year. Goliath was by far the fattest and finest every way, and there were father and mother and Ben and Dan and Davy to feed and clothe and keep warm. Of course Goliath must do his part. He must be killed. Davy's tearful thoughts followed the big turkey to the city. It was a big place, he supposed, with many stores and houses and people and schools and books. Just here it was that a big thought came into Davy's head. It took a front seat there, and wouldn't leave.

The next day Davy went out where the turkeys lay waiting to be packed. Quickly, he recognized Goliath. Davy took a piece of folded brown paper from his pocket. With a piece of string he fastened it around Goliath's neck.

"What you doing, Davy?" called father from the barn.

"Just giving Goliath a letter to take to the city," said Davy. "It's all right. I've told mother. You can read it, father, but please don't take it off."

Davy went slowly back to the house. Wonderingly, father read the letter. He didn't take it off. Instead he added an extra knot to Davy's three hard ones.

Three days later, Goliath lay in the great roaster in Grandma Burton's cheery kitchen. In the parlor were all the Burtons. First, there was Grandpa Burton, the little round, rosy, bustling old butcher. Then there was Grandma Burton, almost as round and rosy. Then there was Papa Burton, the little plump, pink-cheeked, bustling young butcher, and there was Mamma Burton, herself as plump and pink cheeked as a peach, and there were five plump pink little Burtons. The biggest little Burton was just big enough for his first real birthday party with an iced cake and eight pink candles. The littlest little Burton was too little yet for any name except Baby. He crowed and kicked in Mamma Burton's lap. Mamma Burton unfolded a piece of wrapping paper. It was Davy's letter. Safe and sound, Goliath had brought it straight to Grandpa Burton's butcher shop, and Grandpa Burton had brought it straight home to Grandma Burton.

"Listen," said Mamma Burton. Then she read:
Dear Man or Woman who Buys My Turkey:

This is Goliath. He belongs to me. We love each other very much. I've taken good care of him ever since he was little. But this is a hard year for us farmers, and we've got to sell him. I shall be awful lonesome without Goliath. So I'm writing this letter to say won't you please, whoever gets Goliath, send me a story book with pictures in it? I can't do much but read, and there's only mother's Bible. Most any book will do, but I would like "Robinson Crusoe," if it don't cost too much.

Respectfully yours,

DAVY MASON.

"Bless his precious little heart," said Grandma Burton. Grandpa Burton wiped his glasses. Papa Burton wiped his eyes.

"I've got lots of books," said Bobby.

"So've I," said Dolly.

"Me's dot books," said little Dan.

"Books," said the Next-to-the-Baby.

"Boo-oo," cooed Baby.

"I'll tell you what," said Mamma Burton, "let's every one of us, from Grandpa down to Baby, send Davy a book."

Such selecting of books as followed! Such buying of books! Such packing of books! Such sending on of books!

Away off in the lonely little farmhouse among the hills Davy waited. And one day the box came.

It almost seemed that the little old house couldn't hold the joy inside it. The doors banged merrily. The windows danced and rattled and sparkled. Down on the floor among the precious books sat Davy. Of such riches he had never dreamed. — "Robinson Crusoe" in red, "Rip Van Winkle" in blue, "Swiss Family Robinson" in blue, and a half-dozen others, all fresh and new with crisp leaves asking to be read.

Out from "Robinson Crusoe" fell a little note. It was written by Mamma Burton, and signed by all the Burtons except Baby. It said:

Dear Davy:

Goliath brought your letter straight to us, and we're all so glad you thought to write it. If you're half as happy when you get these books as we are when we send them, we'll be satisfied. And some day, Davy Mason, you must come and make us a nice long visit.

Davy hugged the letter. Then he hugged "Robinson Crusoe." "Dear old Goliath," he said.

AN OLD SONG ENDED.

By Alfred Noyes.

(Another Version.)

How should I your true love know,

From another one!—

By his cockle-hat and staff,

And his sandal shoon.—

Wherefore hath he roamed so far,

Lady, from your hand!—

Love's a pilgrim, and he comes

Out of Holy Land.—

Nay; but he is dead, lady,

He is dead and gone!—

Seek his grave and lay your face

Down upon the stone.—

Shall I find him if he sleep

In a nameless grave,

Where over many and many an one

The tall wet grasses wave!—

Breathe my name whereas you go,

If you hear a sound

Struggling like a stifled cry

Underneath the ground.

Whisper but a word to him,

Tell him my despair,

If he riseth from the dead,

Then my love is there.

—From The Nation.

THE COW THAT LIKED COMPOSITIONS.

By Emma C. Dowd.

Caro had never written a composition. At the city school nothing had ever been said about them. But here in the country, where they had lately come to live, every Friday was composition day, and Caro was expected to write something on the subject printed upon the blackboard. "Cows" she read, and felt perplexed at once.

"Make your compositions this week humorous, or funny, if possible," the teacher said, which sent Caro home in a puzzle. What was funny about a cow!

After school the little girl took a paper and pencil, and went out into the pasture back of the house to study their cow, and to write her composition.

Billy Carpenter had told her that cows sometimes chased people; but this cow that her father had just bought looked too clumsy and too lazy to run after anybody. So Caro sat down upon a big stone, and wrote "Cows" in big letters at the top of her sheet.

The cow switched her tail from side to side, to drive off the flies; so presently Caro wrote:—

"Cows are big animals, with long tails that go wiggly-waggle."

Then she watched to see the cow do something funny; but all she did was to nibble at the grass.

Pretty soon this went down on Caro's paper:—

"Cows eat all the time, and never stop. They have big eyes that stare at you, and they have horns to let down the bars with, when they go home at night. Our cow is reddish, and isn't funny at all."

Just then the cow walked off under a tree, and lay down chewing her cud.

"Oh," thought Caro, "that is funny! They do their eating first, and then they go and chew and chew and chew!" So she wrote down her discovery, adding, "I wish I could do that way; but Mama makes me chew as I go along."

A railway passed near the farm, and just then a whistle sounded shrilly not far away. It frightened the cow, and getting on her feet in a hurry she came bounding in Caro's direction at a lively pace.

"Oh!" screamed Caro, and dropping paper and pencil she scrambled away towards the fence. Safely on the other side, she ventured to look back.

The cow was inspecting the composition.

"Oh!" cried Caro again, and then louder, "Oh, my!" for the paper had vanished in her mouth!

Caro went sadly home, to re-write her composition in a safe place, and she added this to the first part:—

"Cows like compositions, for ours ate mine up."

The next Friday afternoon, when all the twenty compositions were read, the scholars voted Caro Clyde's the very funniest one there.

A clockmaker had placed the following notice in his window:

"The misguiding creature who removed the thermometer from this door had better return it, for it will be of no use where he is going, as it only registers 125 degrees."

Uncle—"What is this supposed to represent?"

Freddie—"Engine!"

Uncle—"Why don't you draw the carriages?"

Freddie—"The engine does that."

JAMIE'S PRIZE.

By Hilda Richmond.

Just as Jamie was about to climb over the fence on his way to school one cold morning, he was surprised to find the fence gone, and only a neat zig-zag of ashes where it had been. The little gap between the two sections of wire fence had been pieced out the summer before with a rail-fence, and a spark from a passing engine had burnt it up completely. Of course, the wire fence would not burn, so the fire went out after reaching it.

"Good! I don't have to climb over this morning," said Jamie. "I'm glad all those weeds and brush are gone."

Jamie was only seven years old, but he was allowed to cross two large fields alone on his way to school, because his mama was sure she could trust him. Never in all the time he had been going to the little red schoolhouse had he been tardy, and this year he was working hard for a prize, which teacher had promised to every scholar who would be present every day and not tardy.

"Oh, there are Mr. Hardy's sheep!" said Jamie aloud, as the whole flock came running to meet him. "They will get on the track and get killed if some one does not watch them."

Tommy Harper and Jamie had had a little tiff the day before over a game of marbles, so Jamie walked on quickly, saying:

"Tommy's lamb had better look out or it will get pitched off the track by an engine. I guess I can't afford to be tardy, and lose the prize just because their sheep got out. I'll tell Tommy when I get to school, and he can run home. Teacher will excuse him that long."

But just then a train whistled, and Jamie felt ashamed of his naughty words. He hurried back to drive the stupid sheep away from the gap and presently along slow freight thundered past. When the noise was over, Jamie heard the last school-bell ringing, and he knew it was too late to get there in time.

"I might just as well stay and watch," he said, as the big tears rolled down his cheeks. "I've lost the prize now."

The silly sheep crowded around, and he had to get a long stick to drive them away. Many a time he had carried a handful of salt to the tame creatures, so they imagined he had a treat for them again. Over and over he sent them back over the light snow, but always they would come, sniffing, back, ready to escape if he had not been there to watch them. The tired little boy wished they would behave for a few minutes, but the exercise was just what he needed to keep his fingers and toes from freezing.

"Why, Jamie Ford! Are you here!" said Mr. Harper, after four trains had thundered past and the winter sun rose high in the sky. "Have you been keeping my lambs safe from harm. I can never thank you enough. The stupid creatures would have huddled together on the track as sure as anything if you had not been here. I'll carry some rails from the old fence and close this gap, and you run on home as quickly as ever you can."

Jamie wanted to hurry on to the school, but Mr. Harper persuaded him to go home, where his mama looked very grave when she heard the story. She gave her little boy a hot foot-bath and a cup of hot herb tea before putting him to bed, so he lost a whole day by his act of kindness.

"You think you have lost the prize at school, Jamie?" asked his papa at the breakfast-table next morning. "Well, that is too bad; but look out in the yard at the prize you won taking care of the lambs yesterday."

And right outside the door stood Tommy Harper and his father with five fine lambs to reward Jamie for his trouble.

"I'm glad I was tardy and lost one prize," said Jamie,—"for this one is better than all."

A GUEST CHAMBER.

I have in mind a guest chamber where I spent ten serene, happy days. The double windows on the south overlooked a stretch of lawn, and in the distance one caught just a glimpse of the river. The room was sunny and homey and comfy, furnished in cream and old rose. Two single beds of wood, a bureau and a fascinating dressing-table, consisting of a long mirror hung against the wall with a small square table on each side and a chair in front of the glass; a wicker easy-chair with cushion and a most inviting-looking couch. The furniture and wood-work were painted a deep cream, the knobs of the drawers and bureau and dressing-table being of glass, the beds having each a spread and roll covered with cream-colored stuff with quite large bunches of dull roses at intervals, the same on the couch and at the windows hanging straight with dainty frilled muslin curtains next the panes.

On the table by the beds were a brass bed-room candlestick, a pitcher and a glass on a tray, matches and a current number of a magazine of fashion and household art. The bureau and dressing-table, or I should say, tables, were all well equipped. A curtain filled with all sorts and colors of gins, hat brush, clothes-brush, mirror, a complete manœuvre set, and joy of joys, my favorite water with the familiar violet label.

In the closet I found a challis kimono, and a dainty pair of bed slippers. The pillows for the beds and two rose silk down comfortables were on the other end of the lower shelf.

In turning to the room again my eyes rested with delight on some Japanese prints and a water-color of a rose garden. A low book-shelf in one corner tempted me to draw up a chair and examine the contents. Surely here was a book for every mood. "Pride and Prejudice," and "Cranford," with the dear little Hugh Thompson ladies tripping through the pages; quaint and delightful "Alice in Wonderland" and "Through the Looking Glass"; two volumes of Kipling, one in verse and one of short stories; Browning's "The Ring and the Book"; a book about trees; a set of Montaigne's Essays in small green leather volumes, published by Dent of London, and on a table, near a Bible, a hymn-book and a copy of "Daily Strength" for Daily Needs. But here my hostess interrupted me by her knock on the door.

"Do come in," I said to her. "Tell me how you conceived such a guest-room."

"Well, you know, my dear, before I married my 'Man of Wrath' I visited all times of the year, and consequently have been in all conditions of guest rooms. I used to lie in bed and plan my guest chamber, and this is the result. Do you like it?"

"Like it! I love it, and will very likely stay here the rest of my natural life and shall haunt it after my death. I perceive, however, that I am supposed not to soil my hands, for I do not see a drop of water."

A hurt look came over her face and she said, "To think that the joy and pride of my life in this room should have been overlooked!"

Turning quickly around, she opened a door which I had supposed led into another room, and there was a private bath room. Really this was luxury. Let me see; yes, cold cream, the kind which defines the finger of time is used assiduously; violet ammonia water; orris tooth-powder; hot-water bag with its flannel cover folded up in the little medicine chest, in which I found a bottle of Jamaica ginger, one of aromatic spirits of ammonia, camphor, listerine, a bottle of two-grain quinine pills, soda mints and a medicine glass and spoon. No stinting of towels here. Upon opening a drawer under the seat run-

ning along one side I found face cloths, bath towels and fine towels galore.

My thoughtful hostess added to my pleasure by not having planned something for every hour of the day I was her guest. My time was my own a good part of the day. A drive to the market with the dainty lady or earlier to the station and post-office with the "Man of Wrath," reading, sewing, writing, calling, lunches and dinners, came in naturally and not too arraigned, if I may coin a word. I left, regretfully, promising to come back as often as I was asked.—Christain Intelligencer.

AN EXCELLENT PRESCRIPTION.

A rather eccentric yet eminent physician, was called to attend a middle-aged rich lady who had imaginary illness. After many wise inquiries, about her symptoms and manner of life, he asked for a piece of paper, and wrote down "Do Something for Somebody."

In the gravest manner he handed it to the patient and left. The doctor heard nothing from the lady for a long time. On Christmas morning he was hastily summoned to the cottage of her Irish washerwoman.

"It's not meself, doctor, it's me wrast that's ailing. Ye see I was after going out into the black darkness for a few bits of wood, when me foot struck this basket. It stood there like a big mercy, as it was, full of soft flannel, from Mrs. Walker. She told me that your medicine cured her, doctor. So if you please to put a little of that same on me wrast, I'll be none the worse for me nice present."

"It's a powerful remedy," said the doctor, gravely. And more than once in after years he wrote the prescription: "Do Something for Somebody." — Selected.

GENIUS DEFINED.

Genius has no fellowship with the boy who loafs on the street corners; it does not hang around store doors whittling sticks and laughing at rancid stories; it is not forever boasting of its achievements or sounding its trumpet before it as the hypocrites do in the synagogues; it is not a braggart, it is not a "Smart Alec," it does not inflate its breast and with selfish arrogance, say, "Stand by thyself, for I am holier than thou." Genius is always a gentle man; it is a plodder, not a boaster; it believes in a gospel of grit, not of garrulity; it has the eyes of a prophet and the hands of a toiler; it lives by faith and daily tries to turn faith into achievement; it is a path-finder, not a path-follower; it hears the voice of the infinite and tries to tune the string to strike the note; it turns from the known to the untrodden fields and fills them with flowers and fountains. Genius is solitary, and finds its happiness in what it does; it is an explorer, and leaves its explorations as a legacy to humanity; it is the world's master and God's understudy.—Selected.

"Lillian," said a certain little girl's mamma, "there were three pieces of cake in the pantry, and now there is only one. How did it happen?"

"Well," said the child, her eyes wide open with excitement, "it was so dark in there I didn't see the other piece."

Tommy had been punished. "Mamma," he sobbed, "did your mamma whip you when you were little?"

"Yes, when I was naughty."

"And did her mamma whip her when she was little?"

"Yes, Tommy."

"And was she whipped when she was little?"

"Yes."

"Well, who started it, anyway?"

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

The Ladies' Aid Society of Glebe church gave an At Home to the ladies of the congregation last week. It was a very successful affair.

Last Sunday, on account of illness in Rev. Mr. McElroy's family, Rev. Dr. Moore conducted the services in Stewarthon church.

The anniversary services of St. Paul's church will be held on the 15th instant, when Rev. Prof. Welsh, D.D., of the Presbyterian College, Montreal, will preach morning and evening. On Monday evening the annual social will be held, for which an attractive programme is being prepared.

The congregational social given by the Ladies' Aid Society of Stewarthon church proved a great success, about 300 being present. Solos were rendered by Mrs. George Gibson, Mr. W. R. Burrill, and Mr. Charles A. Cook. Miss Marion Seymour and Mr. J. Arnold Thompson gave recitations. The chair was occupied by Mr. Hugh Williams. The Ladies' Aid served refreshments in their usually tasteful manner when the programme was concluded, and thereafter a pleasant social hour was greatly enjoyed.

The Woman's Home Mission Auxiliary of Bank street church, which meets regularly on the last Tuesday of each month, held its annual meeting on the 26th ult., at which reports of the last year's work were given and the following officers were elected: Hon. president, Rev. James Turnbull; president, Mrs. R. Tanner; 1st vice-president, Mrs. Turnbull; 2nd vice-president, Mrs. Ault; treasurer, Miss Greenshields; corresponding secretary, Miss A. Hardie; recording secretary, Miss E. Braden; "pioneer" secretary, Miss M. Dewar; convener programme committee, Miss M. F. B. Allan; pianist, Miss Robertson; executive committee, Mrs. Robertson, Mrs. S. Stewart, Miss M. Turnbull. Contributions to missions for the year amounted to \$67.48, of which \$47.65 was "thank offering." A bale of children's clothing valued at \$40 was sent to Teulon hospital, Teulon, Man., also literature to different mission fields.

The December F. M. Tidings contains the following list of new Life Members: Nancy Stewart Reid, Murray Mitchell Auxiliary, St. James' Square, Toronto; Miss Marguerite Adams, Murray Mitchell Auxiliary, St. James' Square, Toronto; Mrs. Wm. Grayson, presented by Newdale Auxiliary, January 1st, 1907, Newdale; Mrs. D. A. Creasor, Knox Church Auxiliary, Winnipeg; Mrs. David McGregor, Knox Church Auxiliary, Winnipeg; Mrs. John H. Williams, W.F.M.S. Aux., Fletcher; Mrs. Gladys Crowe, Westminster Auxiliary, Winnipeg; Mrs. Wm. Brydon, Westminster Church Auxiliary, Winnipeg; Mrs. Gertrude McFee, Westminster Auxiliary, Winnipeg, Westmont, Que.; Mrs. Geo. E. Neilson, presented by Arnprior Auxiliary, Arnprior; Miss M. McGregor, W.F.M.S., Kippen; Mrs. John Marshall, Knox Church Auxiliary, St. Catharines; Mrs. Richard Mills, Mt. Pleasant Auxiliary, Vancouver; Miss Martha Brown, Knox Church Auxiliary, St. Mary's; Miss Montgomery, The Topp Auxiliary, Knox Church, Toronto; Mrs. Janet Rennie, presented by Sarnia Presbyterial, Nairn.

At Arnprior Rev. J. J. Wright, a returned missionary from Yukon, addressed St. Andrew's congregation on home missions, as carried on in the northern wilds. Mr. Wright is collecting for Queen's University endowment fund.

EASTERN ONTARIO.

Rev. Mr. Moore, of Braeside, has accepted the call to Pickering, Whitby Presbytery.

The stipend offered Rev. Mr. Knox, called to Calvin church, Pembroke, is \$1,500 and a manse.

The repairs to the shed and Manse at Springville are nearing completion, and the church property is now in excellent shape.

Rev. Mr. Hewett, late of Severn Bridge, has accepted the call to Middleville and Darling, in Lanark and Renfrew Presbytery.

Rev. Dr. Campbell occupied the pulpit in Zion church, Carleton Place, on a recent Sunday, the pastor, Mr. Scott, being away on a missionary trip up north.

On a recent Sunday, Dr. Marsh preached anniversary sermons at Lakevale for Rev. Horace A. Peckover, who conducted the services at Springville and Bethany, delivering sermons in the interests of missions.

At the Thank-offering meeting of the W. F. M. Auxiliary of Zion church, Carleton Place, the chair was ably filled by Mrs. W. A. Patterson, and those present listened to an excellent address by Rev. Mr. Daly, of Almonte. The offering amounted to \$127.00.

At the Millbrook Presbyterian church last week there was that ever-pleasant ceremony performed of the burning of the mortgage. There was a large attendance. Rev. Mr. Thompson, of Hastings, clerk of the Presbytery, was the chief speaker. Other invited ministers on the platform were Rev. Mr. Cooper, of Port Perry Presbyterian church, and Rev. Dr. Marsh, of Springville.

The seventy-second anniversary of Orono congregation was observed on Sabbath, November 24th. Rev. H. E. Abraham of Port Hope was the preacher for the occasion and gave two excellent sermons. The offering for the day amounted to one hundred and nineteen dollars. This congregation has had four pastors in seventy-two years. Messrs. George Lawrence, J. A. G. Calder, A. Fraser and the present pastor, Rev. J. A. McKeen.

The Thank-offering meeting of the W. F. M. Auxiliary of St. Andrew's church, Carleton Place, was addressed by Rev. J. H. Bruce, a returned missionary from Honan, who gave most interesting information respecting Presbyterian mission operations in that distant land. Mrs. A. W. Bell presided. The offering amounted to the large sum of \$260, the largest in the history of the society. The dedicatory prayer was offered by the pastor, Rev. J. J. Monds. The attendance was large, and the meeting was a success in every respect.

At the induction of Rev. W. J. Knox, late of Strathroy, into the pastorate of Calvin church, Pembroke, Rev. Dr. Hay, of Scotland, moderator of the Presbytery, presided; Rev. D. N. Coburn, of Smith's Falls, preached the sermon; Rev. T. W. Goodwill, of Cobden, addressed the minister; and Rev. John Hay, B.D., of Renfrew, delivered the charge to the congregation. The members of this large and influential congregation gave Mr. Knox a very hearty reception, and he enters upon his work in Pembroke under the most gratifying prospects for success.

The Peterboro Review of the 23rd ult. says: The elders and managers of Springville and Bethany Presbyterian churches met at the Manse, Springville, last night, and spent a social time. They

were accompanied by their wives and passed a most enjoyable evening. It was the occasion of the first anniversary of the pastorate of Rev. Dr. Marsh, who is very popular with all the members of Springville and Bethany Presbyterian churches. Under his direction the temporal and spiritual affairs of the congregations are in good condition. About sixty members have been added during the past two months in Springville church. After congratulatory speeches were made and refreshments served by Rev. Dr. and Mrs. Marsh, a very profitable hour or two was spent in viewing the stars through Rev. Dr. Marsh's telescope.

The Lanark and Renfrew Presbytery is noted for the orderly transaction of its business. From a long docket the following items are noted: Rev. A. H. Scott presented a report on the two funds of the church which deal with the support of the aged and infirm ministers and the widows and orphans. Over 300 aged men and widows of departed ministers draw from these two funds of the Presbyterian Church in Canada. Rev. A. A. Scott advocated the home missions department and presented a claim of \$1,700 from the Assembly committee as the amount expected from the Presbytery. Rev. John Hay reported in behalf of the Augmentation committee and urged that branch of the work should be well sustained. The department of social and moral reform, organized at the Assembly of 1907, was spoken to by Rev. D. Currie, for whom a resolution of condolence was recorded on account of affliction in his home. Rev. E. W. Mackay addressed the Presbytery on the subject of systematic giving. Rev. Mr. Peck, speaking in the interests of the Sabbath school work of the church, outlined a plan in contemplation for the holding of four institutes in four centres of the presbyterial area during the coming winter. Rev. Mr. Coburn, the successor to Mr. Cooke in Smith's Falls, was appointed to represent the Presbytery at the next meeting of the Lanark and Renfrew Women's Foreign Mission Society Presbyterial.

Sydney (N. S.) Presbytery, at a meeting held last week, unanimously decided to put in nomination the name of the Rev. Clarence McKinnon, Winnipeg, for the chair of Practical Theology and Church History, now vacant at the Presbyterian College, Halifax. Mr. McKinnon is well and favorably known here, and his acceptance of the chair would be welcomed throughout the east.

A most successful year was reported at the forty-seventh public meeting of the Knox College Students' Missionary Society. Last summer thirty-six students had charge of missions in the west, an increase of two. If sufficient subscriptions are received they hope to put from forty-five to fifty missionaries in the field next summer. Last year the public subscribed \$9,000 to the society. Mr. A. M. Dallas, B.A., gave an account of his work last summer among the loggers of British Columbia. The Rev. D. C. Hossack, who occupied the chair, and the Rev. J. G. Shearer, secretary of the Moral and Religious Reform Association of the Presbyterian Church, gave short addresses on home missions.

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

WESTERN ONTARIO.

The ladies of the Pesserton church have fixed their annual Sunday school entertainment for the 20th of December.

A special effort and one likely to prove quite successful, is being made to reduce the indebtedness upon the Chalmers' Church, London, Ont.

Rev. A. H. MacGillivray, of Chatham, preached anniversary sermons in St. James Church, Thamesville, last Sunday week.

The Rev. Mr. Wilson, of Dovercourt Church, Toronto, preached the annual sermon to the Guelph St. Andrew's Society, in St. Andrew's church, Guelph.

Next regular meeting of Guelph Presbytery will be held in Knox Church, Guelph, on Tuesday, the 21st January, at half-past ten o'clock in the forenoon.

By the will of the late Mrs. W. C. MacLeod, recently deceased, Chalmers' Church, Woodstock, receives \$1,000.00, and the General Hospital in the same town, \$3,000.

Rev. Mr. Wilson, of Acton, has been appointed interim moderator of session of Beckwood and Eden Mills, with authority to moderate on a call when the people are ready.

Rev. Professor Kilpatrick, of Knox College, one of the popular preachers of the church, preached the annual sermon to the Sons of Scotland, in the Orillia Presbyterian Church last Sunday.

The congregation of Chalmers Church on the Mountain, (Hamilton), has extended a call to M. G. Melvin, a student at Knox College. An effort is being made to unite Barton and Chalmers Churches.

The anniversary services in connection with the Woodbridge Presbyterian Church were most successful. Rev. A. MacGillivray of Bonar Church, Toronto, preached morning and evening to large congregations. On the following evening the ladies of the congregation provided a fowl supper, after which an excellent program was given, consisting of an address by the Rev. Mr. Macpherson of Chalmers Church, Toronto, who is one of the best speakers ever heard in Woodbridge. The church was packed to the doors and the receipts amount ed to \$200.

At the last meeting of Guelph Presbytery Mr. Blair reported from the Committee on Beneficence and the Schemes of the church in reply to a question remitted to them for consideration, namely: How to procure an increase of the givings of the people to the mission schemes, and to formulate some plan of visitation and of personal canvass of all our congregations. The reply to the question was embodied in the following recommendations:—(1) In reference to increasing the gifts of the people, ministers endeavor to instruct their congregations in regard to the schemes; such as their purpose, scripturalness the moral necessity upon the church to support them. (2) That in respect to a plan of personal visitation and canvass of all the congregations if Presbytery so decides two or three of our ministers be appointed to answer calls from sessions wishing to avail themselves of their services. (3) That sessions be urged to co-operate with the ministers in securing ways and means best suited to call forth the liberality of their people and enlisting all the members of the congregation as far as possible in support of the schemes. (4) That ministers more earnestly endeavor in their preaching to inculcate the way of liberality as a vital and necessary principle of spiritual life in all the churches. By the blessing of the spirit our efforts will not be in vain in bringing about increased liberality. The report was received and the recommendations adopted.

TORONTO.

The students of Knox college have subscribed one hundred dollars for the purpose of installing a pulpit and chair in the Jamieson Memorial Church at French River. This church is being erected in memory of the late Rev. C. R. Jamieson, who was drowned near French River last September while attempting to save the lives of two ladies.

In making mention of the seventieth anniversary of Erskine church last week the intelligent compositor made us say "Methodist anniversary." During its long existence, this church has only had four pastors—Rev. Dr. Jennings, thirty-five years; Dr. John Smith, ten years; Rev. W. A. Hunter, ten years, and Rev. James Murray, the present incumbent. The present congregation consists of 750 members, and the church is entirely free from debt. Sir William P. Howland for many years was a prominent member.

Rosedale, that beautiful residential suburb of this city is to have a Presbyterian church. At a meeting last week it was decided, with the sanction of Presbytery, to organize a congregation, and an interim session was constituted, consisting of Rev. Dr. Wallace as Moderator, with Mr. W. P. Rodger and Mr. George Keith. Twenty-nine certificates were at once handed in, and a dozen more signified their intention of joining. A building committee was appointed, and a Provisional Board of Managers was elected to act till the annual meeting in January, as follows:—A. Laird, R. Greig, A. Y. Blain, Robt. Rennie, Henry Wright, A. F. Rodger. A Pulpit Supply Committee was chosen, consisting of Dr. A. S. Grant, Capt. Duncan Donald, Messrs. Jas. Strachan and A. Laird. It was decided to hold services on Sabbath mornings and afternoons, commencing next Sabbath, in the school house.

The new and handsome church just completed for the Avenue Road congregation, was dedicated on the 20th ult., when Rev. Dr. Kilpatrick preached in the morning, Rev. Dr. Bruce Macdonald, Principal of St. Andrew's College, in the afternoon, and Rev. A. Logan Gergie in the evening. All the services were well attended. In point of architecture and seating and acoustic properties, Avenue Road Presbyterian church is undoubtedly one of the finest in the city. The following historical notes will be of general interest: The genesis of the new church was a Sabbath school, started in 1868 by Mrs. Egmund Gunther, assisted by Mrs. G. Allan Arthurs and the late Rev. Wm. Reid, D.D. The present district was then the village of Yorkville, and Bloor street was the northern boundary of the city of Toronto. Twenty-seven children were present. In 1871 the late Hon. William McMaster donated a piece of land on Davenport road, upon which was erected a building for the Sunday school class, and was known as the Davenport Road Mission. But the work soon outgrew these quarters, and in 1885 the present lot, corner of Avenue road and Roxborough avenue, was purchased. May 12th, 1897, the first sod was turned, and on July 29th, 1897, the corner-stone of the present Sabbath school building was laid by Mrs. Egmund Gunther and Mrs. Arthurs. Then about two years ago work was commenced on the present church building, and the membership of the congregation now numbers 321, with a regular attendance at the Sunday school services which frequently taxes the accommodation afforded by that building.

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

MEETING OF F. M. COMMITTEE.

The executive of the Foreign Mission committee of the Canadian Presbyterian Church met last week, the convenor, Rev. W. A. J. Martin of Brantford, in the chair.

It was announced that the congregation of St. Paul's church, Brandon, has undertaken to support as their own foreign missionary, Rev. D. McLeod, who went out this fall to North Formosa.

It was stated that the Vancouver congregation has intimated a desire to undertake the support of Rev. T. A. Broadfoot, who has gone to the mission field in South China.

The estimates for the work at the South China mission, near Canton, for next year were passed upon. It was determined to purchase a property at Kongmun, a city with 100,000 inhabitants, in the Canton district, as it was decided to establish the mission permanently in that region.

The transfer of the work, which has hitherto been energetically carried on by the American Presbyterian Church in the Santo district, near Canton, to the Canadian Presbyterian Church was sanctioned. The estimates for the Macow mission in South China for next year were approved. Buildings are to be erected at this point, but the sum that will be required is not at present known.

The Foreign Mission committee has granted the services of the Rev. A. W. Longhead, one of its missionaries at Honan, in North China, to the foreign department of the world Y. M. C. A., to labor among some 17,000 Chinese students who are attending the schools in Tokio.

It was agreed to unite with the other Canadian churches in giving financial assistance towards the important work of maintaining union churches in Oriental cities, where many foreigners reside. These include young men employed in governmental and consular service and in business. It was felt that young men exposed to such great temptations should have some oversight, and that for this purpose it was better to establish a union church, which, although it will need at the present time some help, will within a year or two be self-sustaining.

Dr. J. M. Walters, a medical missionary stationed at Ujjain, in Central India, was granted a year's furlough. Dr. Walters will leave India on January 7, and will spend his furlough in Canada. His home is practically in Toronto, but his wife's relatives live in Kincardine.

The 23rd annual meeting of the Women's Foreign Missionary Society of the Paris Presbytery was held in the Presbyterian church, Paris, on Thursday, Nov. 14, and was well attended, the spacious auditorium being comfortably filled at each of the three sessions. The Presbytery president, Mrs. (Rev.) McCullough of Innerkip, presided. The various auxiliaries and mission bands throughout the Presbytery, presented full and gratifying reports. The amount received from the different auxiliaries during the year totalled \$1,645.40; from the various mission bands, \$619.64; a total of \$2,265.04, or an increase of \$12.59 from the auxiliaries and \$95.87 from the mission bands. Mrs. Grant, of Honan, China, addressed the meeting and told of the excellent work being done in that far-off field. The business transacted throughout the sessions was of a practical character, reflecting to the credit of the officers and others interested in this department of the Church's work. The election of officers for the ensuing year resulted as follows: President, Mr. Kitchen, St. Innerkip; 1st vice, Mrs. Kitchen, St. Innerkip; 2nd, Mrs. Dickey, Woodstock; 3rd, Mrs. Martin, Brantford; 4th, Mrs. Shearer, Drumbo; treas., Miss Capron, Paris; recording sec., Miss McMullen, Woodstock; cor.-sec., Miss Long, Brantford; Mission Band sec., Miss N. James, Paris.

HEALTH AND HOME HINTS.

The woman who keeps pretty in mid-summer does so by keeping her temperature cool. She drinks cool drinks, cleans her skin with cooling lotions and maintains an even temperature. Even so should she do in the Jack Frost days, but her methods are entirely different. She must keep her temperature even but she must keep it warm at the same time.

On going out on a snapping cold day it is best to rub a little oil upon the lips. If the lips will bear the use of glycerine, one can make a very good lotion of glycerine and rose water, half and half. And this will keep the lips from cracking. Otherwise one can use vaseline, or a little bit of cold cream. A tiny speck of it on coming into the house, will preserve the lips and make them red.

Cosmetics are to the skin what a coat is to the back. Cosmetics preserve the skin, keeping it warm so to speak, and protecting it from the cold. Some good face cream, a quantity of good face powder, and a little of a good anointing lotion will do the skin a world of good in cold weather.

The main fault in the winter time is that women change too suddenly from heat to cold. This will utterly spoil the skin. Learn how to make the change from indoors to outdoors. And don't forget to memorize the few cold weather complexion rules here given. On bitter cold days, way below the zero mark, be sure to protect your face with a hygienic veil. This is ordinary veiling of the right shade. Keeping the body warm is a good thing for the skin. Don't get chilled. At night, if a low neck is in order, be sure to go over the skin with salt and water, which toughens it and keeps one from catching cold. Bathing whiskey would be good were it not for the odor. But salt and water answers the purpose. There is little need of catching cold in evening dress if one will remember this. Never go to bed with cold feet. If the feet refuse to get warm when immersed in hot water they can be dipped in cold in paddling fashion. Sit upon the edge of the bathtub and paddle the feet in and out of very cold water. In a few minutes they will burn with the glow of a healthy circulation. Keep the body warm if you want the skin nice. This is one of the most insistent of the Jack Frost beauty laws.

The courage of faith can do heroic deeds, but it requires the heroism of love to bear the burdens which can not be rolled away.

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SPARKLES.

"Hello, Bilkins! Who are you working for now?"
"Same people—a wife and five children."

Gentleman Lodger: "I say, Mrs. Napper, I don't care for your bacon this morning! It doesn't seem fresh."

Mrs. Napper: "Very strange, sir. The shopman said it was only cured last week."

Gentleman Lodger: "Well, it must have had a relapse."

Mike: "So poor owd Timothy's dead, eh? Whin did he die?"
Pat: "Faith, if he'd lived till to-morrow, he'd ha bin dead just a week."

One Sexton: "Do you have matins at your church?"

The Other: "No, we have oilcloth."

"Can you tell me the quickest way to get to Canada?"

"Do I look like a bank cashier?"

"Why is a pancake like the sun?"
"Because," said the Swede, "it rises out of der yeast and sets behind der vest."

Awkward Nephew: "Uncle John, what's a tenderfoot?"

Gouty Uncle (glaring): "Mine, and don't you forget it!"

"Professor," said a senior, trying to be pathetic at parting, "I am indebted to you for all I know."

"Pray don't mention such a trifle," was the reply.

"Father, what are wrinkles?"
"Fretwork, my son, fretwork," replied pater familias, confidently.—Philadelphia Inquirer.

"Have you ever contributed any money towards the cause of higher education?"

"Indeed, yes. We use Standard Oil at our house."

GETTING THE BETTER OF THE WEATHER.

Gloomy weather makes little difference to the man whose heart is sunny. And the brightest day of the season can not let in light and cheer to one whose heart is darkened. A keen nature-student writes: "The real sorrows of life are not of Nature's making; if faithlessness and treachery and every sort of baseness were taken out of human lives, we should find only a healthy and vigorous joy in such hardship as Nature imposes upon us." And even the faithlessness of others can not permanently darken the life of one who lives in the Friendship that never fails. To begin to live and close every day with that Friend is better than to let spirits be controlled by the barometer.

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MONTREAL

A FAMOUS COOK AND HER SECRET.

Maggie, the late Senator Hanna's cook, was famous for a simple and often despised dish, corned beef hash. Many tributes have been given to her by distinguished guests of the late Senator. In "Leslie's Weekly" is given the recipe as Maggie gave it to a reporter:

Not at all averse to sharing her precious secret of hash-making, Maggie smiled skeptically at any mention of her fame, and she said that any person who had lived in Ireland knew how to make Irish hash. Nevertheless, as the following will prove, few Americans, Irish or otherwise, make it as she does. According to her recipe, one puts into the pan a good-sized lump of butter, and, when the pan is hot, adds, according to the members of the family, the desired quantity of finely-chopped corned beef, and lets it heat. The original part comes in the treatment of the potatoes, which are freshly baked, scooped out from the skins while hot, and added to the beef. The mixture is seasoned with salt, pepper, a dash of nutmeg and a dash of onion juice, moistened with chicken broth or beef stock, and served piping hot. The concoction is simple and delicious.

BANANA SALAD.

A strip of the peel of a large and perfect banana may be turned back, and most of the pulp carefully scooped out. The short, thick variety of banana, in either red or yellow, is the best for this purpose. To fill the space left by the removal of the pulp, prepare a mixture of thinly sliced banana, shredded orange or grapefruit, seeded and peeled white grapes, and a few kernels of English walnuts or pecans in small pieces. In their season, stoned cherries may be added. All must first be mixed in a bowl with a generous supply of dressing, and after the yellow cases are filled with the salad each must be laid on lettuce leaves. These must be prepared a short time before using. Either a mayonnaise or a good boiled dressing may be used.—Harper's Cook Book Encyclopedia.

Wife—"The doctor orders me to the mineral baths at Carlsbad, and you refuse me the means to go. That shows how little you value me."

Husband—"On the contrary, I do not wish to lose a pound of you."

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10.00 p.m.	New York City	8.55 a.m.
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It is filled with splendidly executed photogravures.—'Times,' St. John, N.B.

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dorsed "Tender for Servants'
Quarters, R.M.C., Kingston, Ont." will be received at this office until Friday, December 6, 1907, inclusively, for the work above described.

Plans and specification can be seen and forms of tender obtained at this Department, and on application to H. P. Smith, Esq., Architect, Kingston.

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

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

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

By Order,

FRED GELINAS,

Secretary.

Department of Public Works,
Ottawa, November 18, 1907.

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

WHY A TRUST COMPANY

is the most desirable Executor, Administrator, Guardian and Trustee:

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

The Imperial Trusts

COMPANY OF CANADA

Head Office, 17 Richmond St. West

4%

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

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Money Deposited with us earns Four
Per Cent. on your balances and is
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The Union Trust Co., Limited.

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

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Money to Loan
Safety Deposit Vaults
For Rent

4%

COPLAND & LYE'S

"CALEDONIAN"

Scotch Tweed Skirts

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

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

COPLAND and LYE'S FAMOUS

SCOTCH TARTAN SKIRTS

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

SCOTCH Winceys from 1/- per yd.

COPLAND & LYE.

THE LEADING SPECIALISTS IN SCOTCH TEXTILES

Caledonian House, 166 Sauchiehall Street, Glasgow.

Patterns and Illustrated Catalogues post free.

IT IS SO NICE TO DO
THE NECESSARY
CLEANING WITH

**CALVERT'S
Carbolic Tooth Powder**

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

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

THE QUEBEC BANK

Founded 1818. Incorporated 1822.

HEAD OFFICE, QUEBEC

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

BOARD OF DIRECTORS:

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geon Falls, Ont.

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

**Synopsis of Canadian North-
West.****HOMESTEAD REGULATIONS**

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

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

The homesteader is required to
perform the homestead duties under
one of the following plans:—

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

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

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

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

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

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

W. W. CORY,

Deputy of the Minister of the
Interior.

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

"ST. AUGUSTINE"

(REGISTERED)

The Perfect Communion Wine.

Cases, 12 Quarts, \$4.50

Cases, 24 Pints, - \$5.50

F. O. B. BRANTFORD

J. S. HAMILTON & CO.,

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